

Whitely W H

FOREWORD

This brief introduction has been prepared primarily for those intending to use the language in the course of their work. It would be ingenious to suppose that after such a short time in the area, the work is entirely free from blemish, and comments and criticism from readers, will therefore, be greatly appreciated.

I must acknowledge with gratitude the great help that I have received from my main assistant, Trasto Abuga. Without his help the work could not have been attempted. I would like, also, to thank the many other Gusi who joined in discussing many difficult points, and from whose criticisms I have derived much profit; especially, James Inkogi, Chrysanthus Ogari, Cornelius Osebe and John Nyatome; also Mr. R. Levine, currently of Myaribari who, by acting as 'guinea-pig' saved me from a number of errors. Finally, I would like to thank Mr. J. C. Sharmen of the East African Literature Bureau who, by pointing out a number of obscurities has done much to clarify my presentation.

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15.5.56.

19.2.17.61

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INTRODUCTION

General.

The Gusi are a group of pastoral-agriculturalists living in the South Wyanza District of Kenya, and numbering about 250,000 at the 1948 Census.

Prof. Guthrie, in his Classification of the Bantu Languages(1948) has grouped Gusi with Kikuyu and Kamba into a single Zone, but within this broad classification, Gusi seems most closely linked with Kuria-Tende to the South, with whom there is mutual understanding. From the learner's point of view the language is a difficult one, though in the past, the widespread use and understanding of Swahili has probably contributed to the reluctance of Europeans to learn it. I doubt whether there have been more than four or five who have spoken the language with any competency.

However this may be, there seems no justification for apathy in giving attention to a language spoken by quarter of a million people, at a time when Swahili is being given less encouragement in official circles. Everyone recognizes that communication - adequate communication, that is - is vital, and it will clearly be several years before the educationalist's dream of an English speaking Kenya comes to pass.

On the whole there seems to be little dialectal variation within the language: Luo words have been borrowed, and occur particularly, in North and South Mugirango; Swahili words also occur frequently and in the speech of some of the younger generation may form as much as 10% of the vocabulary. Neither Swahili nor English words, however, commonly occur in the areas away from the township of Kisii and the small settlements throughout the Highlands. The grammar differs little from location to location, though some features seem peculiar to one Mission or the other.

The language should be considered as different from Swahili not in kind but only in degree; that is to say, the student who is familiar with Swahili Noun Classes and concord will find the same principles operating:-

Swahili	m-tu / wa-tu	Gusi	omo-nto / aba-nto	fan.
	m-ti / mi-ti		omo-te / eme-te	Tree.
	ma-ji		ama-ache	Water.

Naturally there are differences: Gusi has more Noun Classes than Swahili, and the prefixes are usually bi-syllabic, but the principle is the same. This applies also to Adjectives, Possessives and Demonstratives:-

Swahili	mtu mbaya	Gusi	omonto omobe	Bad man.
	mtu huyu		omonto oyo	This man.
	kitu changu		egento kiame	My thing.

The same applies in the Verb system

and in Gusi:-

n - ka - ba - ror - a And I saw them.

On the other hand, while Swahili has only three types of verb-ending, Gusi has several:-

- Swahili: nikapa 2) nipake 3) sipiki
- Gusi: nkaruga 2) nduge 3) narugire
- 4) narugete etc.

This may seem alarming at first, but in the course of this grammar only the most important tenses will be dealt with.

The learner should make every effort to acquire a Gusi teacher from whom correct pronunciation may be learned. Efforts to speak correctly, though perhaps tiresome at the time, not only help one to be more easily understood, but also make it easier to recognize words in the speech of others.

Reading matter is regrettably scarce, but the following three Readers are currently available:-

- Ogosoma kwe Ritang'ani
- Ogosoma gwa Kabere
- Robinson Kiruso (and other stories) R.C. Mission, Nyabururu.
- S.D.A. Advent Press, Yendu Bay.

The New Testament (S.D.A. Version) was also translated but is not at present in print. By the end of Part I of the grammar, the student should find no difficulty in working through the first of these Readers with a teacher, though, as I note below, the spelling may seem confusing. It is inconsistent throughout.

In the following pages, care has been taken to avoid the use of new or obscure grammatical terms. This is not from a conviction that traditional terms are more accurate or more suitable for such a language, but rather from the belief that the majority of those wishing to learn African languages have so hazy an idea about grammatical terms in general that any but the simplest inspire both confusion and fear. I have tried, therefore, to restrict the terms to the minimum and hope that readers will be neither confused nor fearful.

One innovation has, however, been made. The Noun Classes are numbered in pairs (singular and plural) according to a convention in current use over much of the Bantu field. This makes reference easier both in vocabularies and elsewhere.

Finally, the work is divided into two parts. The first deals with the Noun Classes, Adjectives, Demonstratives and Possessives, together with five simple tenses and notes on 'Place' and 'To be'. This should enable the learner to converse with people at a fairly simple level. If he wishes he may then tackle the second part, which is mainly devoted to verbs: derived forms, conditionals,

The Sounds.

a) Vowels. Like the languages with which it is most closely linked, Gusi has seven significant vowel sounds instead of five in Swahili. Whereas, Kikuyu, however, recognizes all seven in the current orthography, neither Gusi nor Kuria has done so up to now. This means that the symbols 'e' and 'o' stand for four distinct sounds. Ask your teacher to say the words:

- tema! Beati (cattle) rema! Cultivate!
- igoro Yesterday igoro Above.
- gora! Do! gora! Buy!

and listen carefully to the differences between them.

1. The 'e' sound in 'tema' is known as an 'open' sound¹, not unlike the 'e' in the English 'bet'.

2. The 'e' in 'rema' is a 'close' sound, rather like the French 'é' in 'été' and not quite as close as the 'i' in the English 'bit'.

3. The 'i' is also a close sound, very like the Swahili 'i' of 'kiti'.

The distinctions between these three sounds may be gathered very approximately from the English sequence, 'bet, bit, beat'.

4. The 'a' is not difficult, being like the Swahili of 'pata'. Care should be taken to see that pronunciation does not slip into the extremes of 'cat' and 'father'.

5. The 'o' of 'igoro' is an open sound, rather like the English 'o' in 'hot'.

6. The 'o' of 'igoro' is close; a rather difficult sound for English speakers, as there is no exact parallel in English. Perhaps the nearest is the 'u' in Southern English 'put'.

7. Finally, the 'u' is as for Swahili, close, with rounded lips.

The distinctions between the last three sounds may be gathered very approximately from the English sequence, 'sot, soot (Southern English), and suit'.

As I noted above, only five of these, as in Swahili, have been used up till now, so this should be borne in mind when reading any of the books available.

All these vowels occur both long and short, and while this difference of length, also, has not been marked in writing up till now, I am writing long vowels doubled in the following pages, for reasons which I give below. Consider the following examples:-

- ochire He has come ochiire He has gone
- gotama To run off gotaama To be barren (of trees)
- gosiba To taste gosiba To taste.
- aria Those (cl. 6) aaria Over there.
- akaba And he was akabaa And he gave them.
- omogaaka Old man omogaka A kind of tree.

b) Consonants.

The following occur:-

The following points should be noted:-

1. Neither the 'b' nor the 'g' are plosive sounds as in English. They are fricative, that is to say they are associated with some roughness in speech. The 'b' is made with the lips brought together and sounds half-way between a 'b' and a 'v'. Listen to a Gusii say 'baaba' - 'mother!'. The 'g' is made by bringing the back of the tongue up towards the soft palate, and will be recognized by those who have at some time learned German. Listen to a Gusii say 'okogooka' Joy, gladness.

2. The 'r' sound is usually that of Swahili, a single tap of the tongue against the teeth ridge. In many contexts, however, it has an 'l'-quality and in yet others a 'd'-quality.

3. The 'ng' is as for Swahili and the 'ng' in the English 'singing'.

For all practical purposes the rest of the consonants may be regarded as comparable with Swahili.

NOTE: Where the first consonant of a noun stem or verb root is voiceless, i.e. k, ch, s, t, any 'k' in the prefix will be heard as 'g', thus:-

egesusu egetambe - A long hare
 ekerogo ekeyia A new stool
 egekumbe A cup.
 ogochaaka Beginning.

As opposed to:- ekerubo, akagondo, okobwaata, okong'usa, etc.

c) Vowel Sequence.

It requires only a short acquaintance with the language to realize just how frequently vowels follow one another, both within a word and between words.

1. Sequence within a word.

Diphthongs do not occur, and vowels in sequence are usually pronounced as separate syllables. However, where 'o' is followed by 'e, i, a' the sequence tends to be heard as 'we, wi, wa;' and where 'i' is followed by 'e, a, o, u' the sequence tends to be heard as 'wi, wa, we, wu'. Furthermore, in certain contexts, (which will be noted as they occur) vowels may coalesce. For example, the negative 'ti' before the 2nd. and 3rd. Persons singular is heard simply as 'to' and 'ta'. Finally, the tense infixes, where occurring before the reflexive prefix -ee- tend to coalesce with it; e.g. neesibia(neesibia) - I washed myself. (See Sec. 33).

2. Sequence between words.

As most words begin and end with a vowel, elision occurs frequently, and increases with the speed of utterance. The following rules may be noted:-

1. Similar vowels are heard merely as lengthened vowels; nkorruga are

'a' after 'i' is elided, and 'u' is elided where followed by 'o'. For the remaining letters it may be stated that where dissimilar vowels are in sequence, the first is elided:-

omwan(a) omoke, omoisek(e) omuya, emeyi(o) emeng'e,
 amatum(o) amatambe, amariet(a) 'eritumo,
 amaach(e) aya, tari (a) matambe, omokung(u) oyo.

d) Consonant Sequence.

This is restricted to sequences of n+Consonant(or vowel):-

n+b = mb mbaaba(n+baaba) It is mother.
 n+m = (m)m (m)manyire(n+manyire) I am known.
 n+r = nd nduga(n+ruga) I cook.
 n+w = mb(rare!)

For the sequence of n+Vowel see Section 12.

Orthography.

The following note is intended mainly for those interested in the spelling of the language.

As noted above, the language has, up till now, been written with five vowels, and consonants as for Swahili. Many words, however, have not been spelt consistently; there being differences both between Missions and even between different translators of the same Mission. (Compare the last few pages of 'Ogoso-ma kwe Ritang'ani' with some of the earlier ones.) During February - May 1956 a series of meetings was held in Kisii at which members of Missions, teachers and others interested, discussed ways and means of standardizing spelling so that in future books printed would be intelligible to Gusii of all denominations and degrees of education. A number of resolutions were adopted and submitted to Government for approval. They are adopted in the following pages so that people may have an opportunity of seeing how they work out in practice. They are as follows:-

1. The sound -ng- as in singing to be spelt ng' as in Swahili. Other versions were considered to be wrong or mis-prints.
2. The word 'ase' (literally: 'place') to be written in full and not as at present, 'as'. It is fully realized that the final -e is elided in speech.
3. The word 'na' (ne before nouns of Classes 5 and 10) meaning 'and, also, by with' to be written in full.
4. The connector n- 'Is' (p. 36) to be joined with the following word without an apostrophe.
5. The Demonstrative (p. 15) 'oyo, aba' etc. to be written separately.
6. The Possessive 'o' to be separated from the following word i.e. the

7. 'ko' meaning 'but' to be written in full as a separate word. 'here' means 'if, when' it to be joined with the verb following; where occurring before a noun, it to be separated from it by an apostrophe, e.g. k'omonto.....

A great deal of inconclusive discussion took place concerning the vowel sounds, and especially about vowel-length and vowel quality (7 symbols or 5).

Everyone was agreed that the representation of the 7 vowel sounds was both necessary and desirable, but there was also general awareness of the difficulties of implementing such a view. The same was felt to be true in matters of vowel length, though here, not everyone was convinced of the desirability of doubling vowels which, though admittedly long, yet occurred in words which did not differ from other words by that vowel. Thus, everyone was agreed that 'ochire - he came' should be distinguished from 'ochire - He went' but there were doubts whether 'Omosani' should be written with a doubled -a- when there was no word 'omosani' to contrast with it.

In the following pages I have adopted as an experiment, both doubled vowels ² and the e and o for the open vowels - the diacritic favoured by the Committee in preference to the tilde which occurs in Kikuyu and Kamba.

I have done this for two main reasons. Firstly, I think it is important that Gusi should see for themselves how the scheme works in practice. Secondly though Europeans may find it strange at first, it will, I feel sure, help them both in hearing the language and in reproducing it.³

I imagine that some of my Gusi friends will disagree with me on some points: I hope they will not hesitate to voice their criticisms.

Tone.

An understanding of the part played by tone in the language, is essential for a proper understanding of the language itself, and especially the verb system. However, the student will probably be able to 'get along' quite satisfactorily if he is merely aware of the significance of the tonal patterns of words. The most important distinctions will be mentioned as they occur.

If I thought that many people would require a detailed knowledge of Gusi in the immediate future, a section on tone would be unavoidable; as it is, however, this may well be left to a later publication.

¹For example, both pre- and post-stem and root vowels tend to be variable, harmonizing with those of the stem and root, sometimes even being heard as midway between the open and the close sounds. Such harmony of vowel quality occurs in noun prefixes and verb suffixes. Thus, tenses with final -e (excluding -ire and -ete) tend to have a final -e open if the root vowel is e, o, a or u, and close if it is i, e or o. The final -e of the -ire suffix seems to vary but is generally close.

PART I

Section 1

Noun Classes 1/2

omo-/aba-

In this Class are found the names of persons, as in Swahili:-

Omo-Gusi	Aba-Gusi	A Gusi.
Omo-kungu	Aba-kungu	A woman.
Omo- <u>geni</u>	Aba- <u>geni</u>	A stranger, guest.
Omo-saani	Aba-saani	A friend.
Omo-mura	Aba-mura	A young man, circumcised.
Omo-subaati	Aba-subaati	A married woman.

Nouns with vowel stems:-

Omwana	Abaana	A child.
Omoiseke	Abaiseke	A young unmarried girl.
Omoisia	Abaisia	A young boy, uncircumcised.
Omonto	Abanto	A person.

Nouns derived from verbs:-

Omo <u>gendi</u>	Aba <u>gendi</u>	A traveller.
Omoibi	Abaibi	A thief.
Omoremi	Abaremi	A cultivator, small-holder.
Omorugi	Abarugi	A cook, one's wife.

Adjective stems.

Adjectives follow the noun with which they are associated, and agree with it by means of a prefix, which, except in a few cases, is identical with that of the noun itself. This fact of agreement or dependence, exemplified by adjectives, will also be found in other parts of speech. We may regard the noun which controls the agreements as independent, and all those items which agree with it, dependent.

There two or more dependent items follow a noun, that follows immediately which is most important to the sense of the speaker, thus:-

Cow this black = This black cow : Cow black this = This black cow

There a noun is associated with two or more adjectives, the first is followed by 'naende'; if it is followed simply by 'na' it is assumed that two separate things or persons are under discussion.

Some of the more important adjective stems are listed below:-

-be	Bad (morally)	-eng'e	Short
-ke	Small	-nene	Big, fat, large.
-mwamu	Black	-kong'u	Hard, difficult, stern.
-rabu	White	-tambo	Tame

Cl.1/2 omuya/abaya Cl.3/4 omuya/emiya Cl.5/6 rigiya/amaya Cl.7/8 ekiya
 ebiya Cl.9/10 engiya/chingiya Cl.11 oruya Cl.12 akaya Cl.14 obuya
 Cl.15 okuya Cl.16 aagiya

Vocabulary:-

Cl.1/2 Omochokoro aba- A grand-child.

Omogaaka aba- An old man, elder. Term of respect.

Omogambi aba- A chief.

Omong'ina aba- An old woman. A term of respect.

Omosacha aba- A man, husband, male.

Omoboraka aba- A widow(Omotakaanwa also heard.)

Omonyaborimo aba- A liar.

Omotaka aba- A pauper.

Adjectives. -nyerere Thin, spindly.

-ngé (In these classes only in the plural) Many.

Others. Bwakiire Morning greeting. How are you? Ans. Ebuya OR

mbuya mono Well, very well.

Bwairire Afternoon greeting. Same answer.

Naende Also.

Na and, also.

Exercise 1.
 Translate:-

1. A large child.
2. A small child.
3. A beautiful girl.
4. Beautiful girls.
5. Bad children.
6. A bad child.
7. A short grandchild
8. Many widows.
9. Small strangers.
10. A stern old woman.
11. Thin old men.
12. Many people
13. Fat women.
14. A man and a woman.
15. Many strangers.
16. A fat cook.
17. A thin husband.
18. A short liar.
19. A child and a woman.

Section 2

Noun Classes 3/4

omo-/eme-

These classes contain not only the names of trees, but also a wide variety of common objects, for example:-

Omo-te Eme-te Tree.

Omo-bere Eme-bere Body.

Omo-rero Eme-rero Fire.

Omo-remo Eme-remo Work.

Omo-gondo Eme-gondo Garden, 'shamba'.

Omo-yio Eme-yio Knife

Omo-twe Eme-twe Head.

Omochie Eme-chie Village. Also used of large

homesteads and settlements.

Omo-baso Eme-baso Sun, sunlight.

Omo-tienyi Eme-tienyi Moon, month.

Omoonyo Emeonyo Salt.

Omwando Emiando Inheritance.

Omwogo Emiogo Cassava.

Exercise 2.

Translate the following:-

1. A long knife.
2. A short tree.
3. Beautiful shambas.
4. A small fire.
5. Tall trees.
6. A black knife.
7. A beautiful moon.
8. Big villages.
9. Hard(difficult) work.
10. A small inheritance.

Section 3

The Verb

As noted earlier in the Introduction, the Gusi verb is rather more complex than its counterpart in Swahili, but an early acquaintance with it is essential for speaking the language. For the purposes of this grammar I am dividing all verb tenses into groups according to the suffix of the form; that is according to the sounds which occur after the radical or root of the verb. For example, the root -rug- means 'Cook' and its tenses may be grouped as follows:-

- A. With final -a
- B. With final -e
- C. With final -ire
- D. With final -ete

During the course of the work we shall be concerned with some tenses from each of the four groups, but one of the commonest and most useful is that known as the 'Simple Perfect' in English, and the ~~MP~~ form in Swahili, belonging, in Gusi to group C.

This is formed with a verbal prefix, a tense infix, the root, and the suffix:-

1. Verbal prefix¹ This varies according to the subject of the sentence, that is according to its Class. The Classes which have already been considered have the following prefixes:-

Class 1. a- OR o-	Class 2. ba-
1st. Person n-(ny-, ng')	1st. Person to-
2nd. Person o-, kw-	2nd. Person mo-
3rd. Person a- OR o-	3rd. Person ba-
Class 3. o-	Class 4. e-

- 2. The tense infix is a-
- 3. The suffix is -ire

Thus for the verb -ruge, the complete form is as follows:-

narugire	I have cooked	tarugire	We have cooked
karugire	You have cooked	marugire	You(pl.) have cooked.
orugire	He, she has cooked	barugire	They have cooked.

The position regarding verb roots with initial vowel is dealt with in detail later (Sec. 33)

Vocabulary:-

-ika	Arrive
-riisia	Herd cattle (Perfect -riisirie)
-genda	Go off to
-taara	Walk, stroll.

-buna	Break.
-buneka	Be broken.

Exercise 3.

Translate into English:-

1. Omwana orisirie
2. Omkungu orugire
3. Omogeni oikire
4. Abaisia baarisirie
5. Abagendi baairanire
6. Abachokoro abatambe baikire
7. Ababoraka abaya baataarire
8. Abaiseke abange baaremire
9. Omwana oreetire omosaani
10. Abakungu baareetire emevio

Exercise 4.

Translate into Gusi:-

1. We have arrived.
2. He has brought a guest.
3. They have gone.
4. You have cooked.
5. The widow has gone for a walk.
6. The boys and girls have arrived.
7. The thieves have returned.
8. The men have herded.
9. The man hit the boy (has hit).
10. The child has brought a long knife.

Mono-syllabic verbs and roots with final vowel.

-nywa	Drink	-nyuure	-kwa	Die	-kuure	-gwa	Fall	-guure
-cha	Come	-chire	-chia	Go to	-chiire	-kia	Dawn	-kiire
-sia	Grind	-siire	-ria	Yat	-riire			

Translate the following:-

Twanyuure - okuure - baachire - omote oguure - abaana
baachire - nanyuure - abanto baakuure.

Stative Verbs.

Certain common verbs only - or frequently - occur in what is known as a Stative form (discussed in detail in Sec. 35) and the Perfect tense thus expresses a present state as does the ~~MP~~ tense in Swahili.

Noun Classes 5/6 ri- / ama-

This Class contains among other things, all augmentatives and a considerable number of words which have no singular form. It will be noted that in the singular the 'i' of the prefix is usually long, especially in mono-syllabic stems, but it has not been thought necessary to mark this. It will also be noted that in the singular there is no initial vowel as in the other Classes and the plural. People say that an initial 'e' is sometimes heard, but its occurrence is commonly restricted to a few nouns and to all nouns when preceded by 'of' and in some other contexts.

Ri-ng'ana	Ama-ng'ana	A word, matter, affair.
Ri-gena	Ama-gena	A stone.
Ri-tuko	Ama-tuko	A day.
Ri-uga	Ama-uga	A bone.
Ri-timo	Ama-timo	
OR Ri-tumo	Ama-tumo	A spear.
Ri-re	Ama-re	A cloud.
Ri-roba	Ama-roba	Soil, earth.

Augmentatives:-

Ri-gondo	Ama-gondo	A large 'shamba'
Ri-rani	Ama-rani	A forest.

Forms with no singular:-

Amaache	Water.
Amaguta	Fat, oil.
Amanyinga	Blood.

The following two words should be noted with the initial 'e':-

Eri-iso	Ama-iso	An eye.
Eri-ino	Ama-ino	A tooth.

and, finally, an exception:-

Erieta	Amarieta	A name.
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The verbal prefixes for these classes are ri- and a-

Vocabulary:-

Cl.1/2 Omoteeri A singer.

3/4 Omwaka/emika A year.

Omogwe An arrow.

5/6 Riemba Sorghum.

Verbs. -raba Ripen(of food in the pot, of millet in the fields).

-eta Pass.

Others. Bono Now.

Reero To-day.

Exercise 5.

Translate the following sentences:-

1. Twareetire amaache.
2. Baarrire amaguta amange.
3. Nanyuure amaache amaya.
4. Amatumo amatambe abunekire.
5. Omoisia omobe ochire.
6. Amagena amanene.
7. Amatumo ameng'e.
8. Amauga amarabu.
9. Amare amanene.
10. Emegwe na amatumo.
11. Now the stone has fallen.
12. The days have passed.
13. The spear has broken.
14. We have broken the long spear.
15. The water has arrived quickly.
16. The children have brought the water.
17. Much water has fallen.
18. He has brought much earth.

Noun Classes 7/8

eke-/ebi-

While the majority of words in these classes denote inanimate objects, one or two names of animals and persons do occur:-

Ege-sieri	Ebi-sieri	A door.
Ege-saku	Ebi-saku	A door (for respected persons).
Ege-tonga	Ebi-tonga	A basket.
Ege-susu	Ebi-susu	A hare.
Ege-tunwa	Ebitunwa	A hill.
Ege-tuuma	Ebi-tuuma	Maize
Eke-rogo	Ebi-rogo	A stool.
Ekiage	Ebiage	A granary.
Ekiara	Ebiara	A finger.
Egento	Ebinto	A thing.
Eke-meri	Ebi-meri	A plant.

The verbal prefixes for these classes are ke-¹ and bi- respectively.

NOTE: It is usual, when there is a double subject of differing classes, in a sentence, for the verbal prefix to be of Class 8:-

egesusu na enchogu biaikire - The hare and the elephant have arrived.

Vocabulary:-

Verbs: -beeka	Put, place.	-bogoria	Carry.
-gora	Buy, sell.	-ira	Send.
-roosia	See to, fix, repair, make. (Perfect -roosirie)		
-sira	Be lost	-siria (Perfect -siririe)	Lose.
-sieka	Close	-siekiwe (Perfect -siekiwe)	Be closed.
Nouns. Cl. 1/2	Baaba	My mother.	
	Taata	My father.	
Other.	Gose	Either, or.	

Exercise 6.

Translate the following:-

1. A large stool.
2. Small stools.
3. A thin hare.
4. Many baskets.
5. The basket is lost.
6. The door is broken.
7. The stool has fallen down.
8. I have closed the basket.
9. A hare has come.
10. The child has brought a stool.
11. The woman has closed the door.
12. Father has bought a granary.

The Demonstrative

Two degrees of distance may be expressed by the demonstrative and one of reference.

1. This here. (Referred to hereafter as Demonstrative 1)

Formed from the relevant verbal prefix, but with several exceptions. As a general rule it may be stated that the same vowel precedes the prefix consonant as that which follows, e.g. Cl. 2. aba; Cl. 7 eke; but where the prefix consists only of a single vowel, a 'y' intervenes, e.g. Cl. 1 oyo; Cl. 4 eye. The exceptions to this are Classes 5, 8, 10 and 10a where the first vowel is 'e': e.g. Cl. 5. eri, Cl. 8. ebi, etc.

For the Classes so far considered the forms are, then, as follows:-

Class 1/2	oyo/aba
Class 3/4	oyo/eye
Class 5/6	eri/aya
Class 7/8	eke/ebi

The forms for the other classes will be given as they occur.

A slightly more emphatic form of the above (this one) occurs with the suffix -iga:-
oyoiga, ayaiga, ekeiga, ebiiga, etc.

2. That there. (Referred to hereafter as Demonstrative 2)

Formed on the stem -ria, with the appropriate verbal prefixes, but not preceded by an initial vowel as in 1 above. Thus:-

Class 1/2	oria/baria
Class 3/4	oria/eria
Class 5/6	iria/aria
Class 7/8	keria/biria

3. The aforementioned (Referred to hereafter as Demonstrative 3).

Formed on the stem -io with the appropriate verbal prefixes. Note Class 2, and intervocalic 'y' in Classes 1, 3, 4 and 6.

Class 1/2	orio/abwo
Class 3/4	oyio/eyio
Class 5/6	erio/ayio
Class 7/8	ekio/ebio

Exercise 7.

Translate into Gusi:-

1. These words.
2. Those bones.

6. The aforementioned knife.
7. A large stone.
8. The aforementioned water.
9. Those days.
10. The aforementioned clouds.
11. I have spilt that water(-itera Perf.-iteire)
12. That hare has gone.
13. The small granary has broken.
14. I broke that small stool.
15. Have you cultivated maize or sorghum this year?
16. To-day we have planted cassava.

Section 7

Noun Classes 9/10 e-/chi-

Amongst other common items, most of the names of animals occur in these classes. It will be noted that in the plural, as in Class 5, there is nowadays no initial vowel to the prefix. It occurs only in certain contexts, e.g. the Possessive 'of'.

E-mbori	Chi-mbori	A goat.
E-ng'ondi	Chi-ng'ondi	A sheep.
E-ndo	Chi-ndo	A lion.
E-nchogvu	Chi-nchogvu	An elephant.
E-chiuro	(Chi-chiuro)	A market.
n. b. E-ng'ombe	Chi-ombe	A cow.
E-nyomba	Chi-nyomba	A house.
E-nyongo	Chi-nyongo	A water pot, cooking pot.
E-mbura	Chi-mbura	Rain.
E-nchera	Chi-nchera	A way, path.
E-ng'ori'	Chi-ng'ori	A rope.
E-nchara	Chi-nchara	Hunger, famine.
E-ndaagera	Chi-ndaagera	Food.
E-buku (Eng.)	Chi-buku	A book.

The verbal prefixes for these classes are e- and chi- respectively, but in the singular, where the prefix is followed by a vowel, the sequence sounds like 'ya, yo, ye, etc.' and is written as such. After an initial n- the prefix sounds like 'nj-' and is written as such.

The Demonstrative forms are 1) eye/echi 2) eria/chiria 3) eyio/echio
Exercise 8.

Translate the followings:-

1. Those big lions.
2. Chingori chintambe chiabunekire.
3. We have brought the goats and the sheep.
4. Enyomba eye yagure.
5. The black cow is lost.
6. Taata ogorire chimbori chinene ne
chimbwe.
7. Has he brought that thin sheep?
8. Omogeni oreetire ebitonga ebinene
9. The rain has come.
10. Baaba orugire endaagera.

Adjectives.

The singular prefix here is en- for all stems beginning with consonants other than a nasal:-

Section 8
Numerals

Gusii is rather unusual, among its related languages, in having words for the numerals 1-5 and 9 only. This makes counting a complicated business and many people at the present time have adopted the Swahili system of numeration:-

Cardinal	Adjective stems	Ordinal
1. eyemo	-mo	-e ritang'ani, rimo
2. ibere	-bere	-a kabere
3. isatu	-tatu, -satu	-a gatatu
4. inye	-ne	-a kane
5. isaano	-taano	-a gataano
6. isaano na emo		-a gataano na rimo
7. isaano na ibere		-a gataano na kabere
8. isaano na isato		
9. kiyanda		
10. ekomi OR omorongongo		
11. ekomi na emo		
12. ekomi na ibere		
20. emorongongo eberere		
21. emorongongo eberere na emo		
30. emorongongo etatu		
31. emorongongo etatu na emo.		
40. emorongongo ene		
50. emorongongo etaano		
60. emorongongo etaano na omo		
61. emorongongo etaano na omo na emo (heard as 'nomo nemo')		
100. emia (Swa.), rigana (Luo), emorongongo ekomi		

The adjective stems take a verbal prefix with an intervocalic 'y' in Cl.1, 3, 9:-
Cl.1 oyomo, Cl.3 oyomo, Cl.9 eyemo

In Class 10 a special form occurs:- ibere, is(t)atu, ine, itaano

In counting small change, and for small amounts of money generally, a number of special terms are in use:-

1. eeera/chieera 2 Cents (From the German 'Heller' and Swahili 'hela')
2. ebeesa/chibeesa A unit of 2 Cents. (From the Swahili 'pesa')
3. egesabwa/ebisabwa A unit of 1 cent.
4. entururu 5 Cents.

The counting of shillings presents further difficulties: many old people still think in terms of:-

1. Erobia/chirobia A 2/- unit (From 'Rupee')
2. Enusu 1/-

However, the use of 'Esiringi/chisiringi' for the shilling unit is spreading rapidly.

Time.

It must be remembered that the day is divided into two twelve hour periods, 6 a.m. - 6 p.m. and 6 p.m. - 6 a.m. Seven o'clock is therefore referred to as one o'clock with the appropriate adverb of time ('mambia' - the morning, 'botuko' - the evening, night). Thus any hour can be calculated by subtracting 6 before 12 o'clock and adding 6 after 12 o'clock.

Chinsa isaano	11 o'clock.
Chinsa isaano mambia	11 a.m.
Chinsa isaano botuko	11 p.m.
Chinsa kiyanda	3 p.m.

Exercise 9.

Translate the following:-

- | | |
|-------------------------------|------------------------|
| 1. Five people. | 2. Four trees. |
| 3. Three stones. | 4. Five baskets. |
| 5. One knife. | 6. Six goats. |
| 7. Eight houses. | 8. The second book. |
| 9. Fifteen gardens. (shambas) | 10. Five cents. |
| 11. 10 cents. | 12. 50 cents. |
| 13. 60 cents. | 14. Half past eight. |
| 15. Quarter past twelve | 16. Twenty five cents. |

Days of the week.

While the Swahili forms are becoming popular, the following Gusii forms are still most common:-

Monday	emeremo rimo	Tuesday	Emeremo kabere
Wednesday	emeremo gatatu	Thursday	emeremo kane
Friday	emeremo gataano	Saturday	enyongeesa
Sunday		Sunday	omokubio

Months of the year.

As the Gusii year started in our November, the Gusii names for the months are of little use, and the English names are in common use

Section 9
Possessives

While most people would agree that possessives are a kind of adjective, they cannot here be treated as such - or at least with the majority of such - , because they fall within the category of dependent words which agree with their subject by means of a verbal rather than a nominal prefix.

The stems are as follows:-

-(a)ne	mine	-aito	Ours
-(a)o	Your	-aino	Your(pl.)
-aye	His, her	-abo	Their

The 'a' is bracketed in the 1st. and 2nd. persons because it sometimes is absorbed with the prefix.

For the classes already considered the forms are as follows:-

- Class 1. one,oo,oye,oto,oino,obo.
 Class 2. baane,bao,baaye,baito,baino,baabo.
 Class 3. one,oo,oye,oto,oino,obo.
 Class 4. yane,yao,yaye,raitto,yaino,yabo.
 Class 5. riane,riao,riaye,riaito,riaino,riabo.
 Class 6. eane,ao,aaye,aito,aino,abo.
 Class 7. kiane,kiao,kiaye,kiaito,kiaino,kiabo.
 Class 8. biane,biao,biaye,biaito,biaino,biabo.
 Class 9. yane,yao,yaye,yaito,yaino,yabo.
 Class 10. chiane,chiaio,chiaye,chiaito,chiaino,chiabo.

It will be noted that in classes 4 and 9 the 'e' prefix is heard as 'y'.

Exercise 10.

Translate the following:-

- | | |
|----------------------------------|---------------------|
| 1. My tree. | 2. His stone. |
| 3. Our basket. | 4. Their names. |
| 5. My book. | 6. His knives. |
| 7. Our goats. | 8. Your(pl.) sheep. |
| 9. Those clouds. | 10. Our water. |
| 11. My three baskets. | 12. Their cattle. |
| 13. Our five spears. | 14. His friend. |
| 15. Their two arrows have broken | |

'Of'

This consists of the verbal prefix + a, but because the majority of words

- Class 1. bw- omosaani bw'omonto - The friend of the man; omosaani bw'echindo - The friend of the lions.
 Class 2. b- abasaani b'abantto - The friends of the people; abasaani b'omonto - The man's friends.
 Class 3. bw- omote bw'omonto - The man's tree.
 Class 4. y- emete y'abaana - The children's trees.
 Class 5. ri- rigena ri'omwana - The child's stone; erieta ri'eritumo - The name of the spear.
 Class 6. a- amaing a taata - My father's teeth; amang'ana 'omokungu - The woman's words. Note the apostrophe before the initial vowel of the possessor. See Introduction(orthography).
 Class 7. ki- Ekiara ki'omonto - The man's finger; egesusu ki'erinani - The hare of the forest.
 Class 8. bi- Ebiara bi'omonto - The man's fingers; ebikuba bi'echindo - The lions' chests.
 Class 9. y- Enyongo y'omokungu - The woman's cooking pot;
 Class 10. chi- Chinyongo chi'omokungu - The women's cooking pots; chiombe chia taata - My father's cattle.

Exercise 11.

Translate the following:-

1. Ebinto bi'omokungu.
2. The stools of those children have broken.
3. Omoyio bw'omwana oyo.
4. The man's spear is lost.
5. Emegondo y'OmoGusii.
6. We have brought these things of the child.
7. Amang'ana a reero.
8. Chiombe chi'omogeni oria chiasirire.
9. I have bought his goats and my sheep.
10. He has bought three teeth

More Adjectives.

At this point, a number of adjectives should be noted which, like the possessives, have verbal prefixes. They are not numerous but very important.

1. -onsi All, whole(N.B. intwe twensi - All of us; inwe mwensi - All of you)

2. -nde Other(something other than what one has, but not a different kind).

In the plural with an initial vowel to the prefix it means 'Some' e.g. Cl.2.

abande, Cl.4. eyende, Cl.6. ayande, Cl.8. ebinde, Cl.10. For full list see p.100.

3. -aao Other(of a different kind). With an initial vowel as for 'Some' above.

4. -renga? How many?

Section 10

The Verb - The Present Tense

One of the commonest tenses is that which I term the Present or Present Continuous. It belongs to a group of forms known as Compound tenses; that is to say it is formed from both a main verb and an auxiliary (generally the verb 'to be'). In the affirmative, the main verb comes first, and in the negative the auxiliary.

Formation:

nko + Root + a Present tense of the verb 'To be'
 nkoruga nde I am cooking.

nkoruga

ore You are cooking.

nkoruga

are He, she is cooking.

nkoruga

tore We are cooking.

nkoruga

more You are cooking.

nkoruga

bare They are cooking.

The singular forms are heard as follows, with stress on the penultimate syllable:-

nkorugánde, nkorugóre, nkorugáare.

In the Negative the order is reversed:-

tindi koruga

tori koruga

tari koruga (Cl. 3 tori; Cl. 9 teri; Cl. 7 tikeri, etc.)

titori koruga

timori koruga

tibiri koruga (Cl. 6. tari; Cl. 8 tibiri; Cl. 10 tichiri, etc.)

Vocabulary:-

Cl. 7/8 Ekebao A window.

9/10 Etaya A lamp.

Eng'iti An animal, snake.

Adjectives: -bou Big, strong, hardy (of trees, people, animals, etc.)

Verbs: -kwana Say.

-ganya Wait.

-agaacha Build.

Other: korende But.

Exercise 12.

Translate into Gnsii:-

1. The woman is cooking.

7. We are going now.
8. Are you returning now?
9. The child is eating its food.
10. This boy is herding cattle.
11. But that one is not herding.
12. Other people are waiting but we are not.

Exercise 13.

Translate into English:-

1. Omoboraka ngocha are, nkoreeta are ebinto biaye bionsi.
2. Omorugi one nkoruga are endagera yane.
3. Omosaacha oye tari korema amatuko aya.
4. Omonto oyo ngokwana are amang'ana amange.
5. Intwe nkoreeta tore amache korende titori koreeta endagera.
6. Omonto oria nkoaaka are omwana oye.
7. Barabwo nkonywa bare amache naende nkorria bare endagera.
8. Ngosieka bare egesieri ase obwango.
9. Abanto bonsi nkoagaacha bare enyomba yaye.
10. Abanto abange nkogora bare ching'ondi na bande nkogora bare chimbori.

Personal Pronouns.

There is no difficulty about these; they generally occur at the beginning of a sentence and add some emphasis:-

(I)nche	I	Intwe	We
Aye	You	Inwe	You (pl.)
Ere	He, she	Barabwo	They.

The first person singular usually has an initial 'i' when it occurs at the beginning of a sentence (e.g. Na inche....), and in some other contexts. Other items which also have an initial nasal, such as the interrogative 'Ng'o' also have this initial 'i' in such contexts (See also Sec. 29).

Noun Classes 11/10a oro-/chin-

<u>Oro</u> teernu	Chin-teernu	A winnowing tray.
Oro-bago	Chim-bago	A fence.
Oro-bebe	Chim-bebe	A boundary.
<u>Oro</u> -gendo	Chin-gendo	A journey.
Oro-oché	Chin-doché	A river.
Oro-ko	Chin-ko	A piece of firewood.
Oro-saana	Chin-saana	Woodland, wood.

The verbal prefix for these classes is ro- and chi- respectively.

The possessive prefixes are ro- and chi-

Both the above singular prefixes tend to be heard as rw- before a vowel and are usually written as such.

The demonstratives are 1) oro/echi 2) roria/chiria 3) orwo/echiq

Exercise 14.

Translate the following:-

1. Orobebe rwane.
2. Chinko chiaye chiasirire.
3. Omonto oyo nkoroosia are oroteernu orotambe
4. This long boundary.
5. I have brought your firewood.
6. The water of the river.
7. We have made a fence.
8. This man's firewood has fallen down.
9. He is not selling stools but winnowing trays.
10. Mkoroosia tore chimbebe chi'omogondo oria.

The Verb - The Object Infix

It is necessary to insert an object infix wherever the object is not named, and often stylistically desirable to do so even where it is. The infix occurs immediately before the root.

The object infixes for the classes already mentioned are as follows:-

Class 1. 1st. Person.	n(ng' OR ny before a vowel) ¹
2nd. Person.	ko-
3rd. Person.	mo-
Class 2 1st. Person.	to-
2nd. Person.	ba-
3rd. Person.	ba-
Class 3/4	yo-/ye-(Sometimes nyo-/nye- after a vowel. See also p.48)
Class 5/6	ri-/ya-(Cl. 6 sometimes nya- as above)
Class 7/8	ke-/bi-
Class 9/10	ye-/chi-(Cl. 9 nye- as above)
Class 11/10a	ro-/chi-

And for the classes not yet considered:-

Class 12/8	ka-/bi-
Class 14/6	bo-/ya-(See notes Cl. 3/4, 6 above).
Class 15/6	ko-/ya-
Class 16	a-

Exercise 15.

Translate into Gusii:-

1. I have brought it(Cl.7).
2. Has the stranger entered the house? He has entered it(soa Enter)
3. Those bad children are hitting me, but I am not hitting them.
4. They are herding my cattle. Are they herding them now? They are.
5. Have you cultivated your shamba to-day? I have cultivated it.
6. Have you closed the door? I have closed it.
7. Has he broken those small trees? He has broken them.
8. Is that boy drinking dirty(-be) water? He has drunk it.
9. We have eaten it(food).
10. Have they brought the new stool? They are bringing it now.

Section 13

Noun Classes 12/8

aka-/ebi-

The Classes of diminutives:-

Aka-gena	Ebi-gena	A small stone.
Aka-gondo	Ebi-gondo	A small shamba.
Aga-tticha	Ebi-tticha	A small garden near the house.
Aganto	Ebinto	A small thing, trifle. Also used to a person in a derogatory sense.
Akaana	Ebiانا	A small child.

The verbal prefixes for these classes are ka- and bi- respectively.

The possessive prefixes are also ka- and bi-

The Demonstratives are 1) aka/ebi 2) karia/biria 3) akwo/ebig
Exercise 16.

Translate into English.

1. Ebigondo ebinge.
2. Ebigena ebike.
3. Ebiانا ebi biachire.
4. Ebigondo biaye ebitambe.
5. Ebinto bi'akagondo biasirire.
6. Ebigena bine biaguure.

Section 14

Noun Classes 14/6

obo-/ama-

Obo-sio	Ama-sio	A forehead.
<u>Obo</u> -kombe	Ama-kombe	A hoe.
Obo-ta	Aba-ta	A bow.
Obo-rere	Ama-rere	A bed.
Obo-roso	Ama-roso	A foundation.
Obotuko	Ama-tuko	A night.
<u>Obo</u> ri	(Ama)ri	Bullrush-millet.
Oboرامي		Cultivation. Area of

It will be noted that some of the above are abstract forms with no plural form.

The verbal prefixes of the above classes are bo- and a- respectively.

The possessive prefixes are also bo- and a-.

The singular prefix in both the above tends to be heard as bw- before a vowel and is written as such.

The Demonstratives are 1) obo/aya 2) boria/aria 3) obwo/ayio

The bo- prefix occurs in a number of other contexts as follows:-

- 1a) Indicating place, area of:-

Bogirango	The area of Girango.
Bogetutu	The area of Getutu.
oborisia	Pasture. i.e. the place of herding.
oboroso	Foundation. i.e. the place for measuring such.
- 1b) Indicating time; comparable to the English 'it' of weather, etc.

bwakire?	Has it dawned well? (Morning greeting)
bwairire?	Is it (the sun) sinking well? (Afternoon greeting)
- 1c) Indicating direction to; occurring only with the singular possessive.

bwone, bwoo, bwoye	To my, your, his, her homestead.
--------------------	----------------------------------

N.B. In the plural the forms used are, seito, seino, sowabo (sobo).

2) As an adverbial formativ:-

Fobe	Radly (-be Bad).
Buya	Well (-ya Good).
<u>Bor</u> si	On the left.
Borio	On the right.

Vocabulary:-

01.3/4 Omochando Difficulty, hardship.

01.5/6 Pigesa Harvest.

01.7/8 Fyabocana

Exercise 17.

Translate the following:-

1. Oborerere oboyia.
2. I have brought two bows and three arrows.
3. Amakombe onsi abunekire reero. (onsi = a+onsi)
4. We are planting bullrush-millet to-day.
5. Two small hoes and a new basket.
6. Oboremi bwane bonsi.
7. We are not cultivating a small garden but a big one.
8. The strangers have arrived but my father isn't coming.
9. Obotuko bwachire.
10. We are bringing a new bow and all the long arrows.
11. All my friends are coming to my place.
12. He is working well to-day.

Section 15

Noun Classes 15/6

oko-/ama-

Apart from one or two common parts of the body, these classes contain mainly verbal-nouns:-

<u>Ok</u> o-bok <u>o</u>	Ama-bok <u>o</u>	An arm.
Ok <u>o</u> -goro	Ama-goro	A leg.
Ogo-to	Ama-to	An ear.
<u>Ok</u> o-g <u>en</u> da	Ama-g <u>en</u> da	Going.
Ok <u>o</u> -ruga	Ama-ruga	Cooking.
Ok <u>o</u> -rema	Ama-rema	Cultivating.

The plural of these verbal-nouns is rarely heard.

The verbal prefixes of these classes is ko- and a- respectively.

The possessives are also ko- and a-

The singular of both the above is often heard as kw- and is written as such.

The demonstrative forms are as follows: 1) oko/aya 2) kor^{ia}/ar^{ia} 3) okw^o/
ay^{io}.

The Infinitive.

An extremely simple form made up of the verb root preceded by ko- (or go- according to the initial consonant- See Introduction, sounds). The suffix is -a. Thus:-

koruga, gosiba - Bind, kor^{ema}, kor^{ee}ta, kgenda, gotaara, kogwa, gokwa.

Where the root begins with a vowel, the consonant-of the prefix is usually affected by the first occurring consonant:-

goika, koirana, BU^U koaaka

In some verbs the ko- tends to be heard as kw-

Vocabulary:-

Verbs:	-soa	Enter.
	-chaaka	Begin.
	-nyaara	Be able.
	-kora	Do, make.
	-siba	Bind, fasten.
	-choora	Choose.
	-tiga	Leave alone.
	-rora	See.
	-ruta	Throw.
Others:	Fei	Yes!
	Yaaya!	No!

2. Bono abanto baria ngochaaka bare g_ok_ora emeremo yabo.
3. He has entered the house and has begun to eat his food.
4. Amab_oko aaye amatambe na amagoro amaeng'e.
5. The stranger's arrival.
6. Twasibire chimbori ibere korende titori gosiba chinde.
7. They are choosing a big new house to-day.
8. Abamura nkoruta bare amagena korende abaiseke ngochaaka bare koruga endagera.
9. Is the woman cooking? No, she is scattering millet.
10. I cannot see the cows. Have you lost them? Yes, our big cows are lost: the boys have herded very badly to-day.
11. Omwaka oyo twanyoorire emechando emenge.
12. We are sending the small goats or one large sheep.
13. Baba ogorire etaya enya naende chimbusuro chinyinge.
14. I'm going to his place now.
15. Omwaka oyo g_obori bwarabire bwango na twanyoorire riges rigiya.
16. Has she seen my mother's cooking? She has; but has she seen the cooking of my child?

Formation of Adjectives.

and the Infinitive:- Adjectives may be formed from the possessive 'of'

obokima bwagoisana - Enough porridge
 ebinto bia gwanchia - Pleasing things
 ring'ana ria gochandekia - A regrettable matter

Section 16

The Verb - The Future Tense

The General Future tense belongs in Gusii to Group B of tenses. That is those with a final -e. It is formed as follows:-

n + verbal prefix + Root + e

ningende	I shall go
nogende	You will go
nagende	He, she, will go
natogende	We shall go
namogende	You (pl.) will go
nabagende	They will go.

Where the verb root begins with a vowel, the 1st. Person singular is either ny- or ng'-(See footnote to p.25).

Translate the following:-

ninyirane, ninyagaache, ning'aake, ninyibe, ning'ete;

The Negative of this form differs from the affirmative in that there is a final -a instead of a final -e: it is formed thus:-

ti + verbal prefix + ko + Root + a
tinkogenda I shall not go, etc.
tokogenda(tio)
takogenda(tia)
titokogenda
timokogenda
tibakogenda

This form is used for all actions which occur in the future, irrespective of distance. It is not used for the future Relative nor for some other contexts which will be considered later (Sec. 32)

Exercise 19.

Translate into Gusii:-

1. The girl will arrive to-day.
2. The lions will come.
3. I will arrive to-morrow (ankio)
4. The child will bring those stools.
5. These trees will fall down.
6. That hoe will be broken.

11. Father will beat the bad child.
12. Will you walk to-day?
13. We shall be able to go to-morrow.
14. They will begin to work(do work) to-day.
15. We shall be able to arrive at 8 o'clock.
16. My mother will choose her things.
17. I shall not be able to choose my things.
18. Are the children coming? No, they will come to-morrow.
19. He has beaten his child very much.
20. He will build his new house this year.

Section 17

The Verb - - Past Tenses

Four main divisions of past time are recognized in Gusiil: these are represented by two pairs of tenses, the members of each pair looking alike but being distinguished by tone. Compare the following or ask a Gusiil to say them:-

1. nmaruga(High;High;Falling;Low) I cooked(yesterday)
2. nmaruga(Falling;Low;High;Low) I cooked(before yesterday, but not usually more than a week ago)
3. nmarugete(High;High;Falling;Low;Low) I cooked(earlier to-day)
4. nmarugete(High;Falling;Low;High;Low) I cooked(some time ago)

Of these the most common are 2 and 3, which will be treated here. Students should note, however, that the other forms occur frequently and should try to listen for the distinctions of tone.

Each tense has two variant forms of prefix; the one being distinguished by an initial n-. Further consideration of these variants will be given later(Sec.48) and at this stage it is necessary only to know that they exist, and to note that the n- forms tend to introduce a new theme of conversation, while the n- less forms continue a theme already introduced. The latter is very frequently preceded by 'igo' OR 'nigo'.

1. Tense 2, known hereafter as the Recent Past.

a) naruuga	b) nmaruga
kwaruuga	nkwaruga
oruuga(sometimes 'aruuga')	naruga ¹
twaruga(lit: to-a)	ntwaruga(lit: to-a)
mwaruga	nmwaruga
baruga	mbaruga

¹ In Classes 4 and 9 the prefix is often heard as 'nji-'

Exercise 20.

Translate into Gusiil:-

1. Yesterday the stranger came. (Yesterday - Igoro)
2. Lions came yesterday.
3. I arrived yesterday.
4. Yesterday the child brought vegetables.
5. Those trees fell yesterday.
6. Yesterday my hoe broke.
7. This book split(-tandoka) yesterday.
8. Yesterday the snake ran.

2. Tense 3, known hereafter as the Immediate Past also has two variants:-

- | | | | |
|----|--------------------|----|------------|
| a) | narugete | b) | narugete |
| | kwarugete | | nkwarugete |
| | orugete OR arugete | | naarugete |
| | twarugete | | ntwarugete |
| | mwarugete | | mmwarugete |
| | baarugete | | mbaarugete |

It will be noted that in the a) variant the a- prefix in the 3rd. Singular occurs after 'igo' (See also Sec. 32). While, by comparison with other forms this prefix ought to be aa-, it is, in fact, heard as short a-.

Exercise 21.

Translate into Gusi:-

- | | |
|--|---|
| 1. To-day the stranger arrived | 2. A lion came to-day. |
| 3. Yesterday I arrived. | 4. The child brought vegetables to-day. |
| 5. The aforementioned trees fell to-day. | 6. Today my new hoe broke. |
| 7. To-day his book split. | 8. The big stones fell down to-day. |
| 9. To-day our garden was destroyed. | 10. We arrived to-day. |

The Negative.

For both of the above tenses the following negative may occur:-

- | |
|---|
| ti + verbal prefix + Root + eti (n.b. final -i) |
| tindugeti |
| torugeti |
| tarugeti |
| titorugeti |
| timorugeti |
| tibarugeti |

NOTE: This is a marked simplification. In fact as many as 8 negative past tenses occur. Here I will draw attention only to two:-

1. Recent Past. tina ruga, tikwaruga, taaruga, etc.
2. Immediate Past. tinaarugete, tikwarugete, taarugete, etc.

Exercise 22.

Translate into English:-

1. Igoro omogeni oye taigeti.
2. Igoro endo eria techeti.
3. Igoro inche ting'igeti.
4. Igoro omwana oria omuya tareeteti chinyeni chiyo.
5. Emete eria emetambe tegweeti igoro.
6. Igoro obokombe bwane tibobunegeti.
7. Reero egetaabu kiane tigetandogeti.

Monosyllabic roots and roots with final vowel.

in the following way:-

	Affirm.	Negative.
-gwa(Fall)	-gweete	-gweeti
-nywa(Drink)	-nyweete	-nyweeti
-kwa(Die)	-kweete	-kweeti
-kia(Dawn)	-kiete	-kieti
-cha(Come)	-chete	-cheti
-chia(Go)	-chiete	-chieti
-ria(Eat)	-riete	-rieti

Note also, the following:-

-rissia(Herd cattle)	-rissetie	-rissetii
-roosia(See to)	-roosetie	-roosetii

For more detailed treatment of the above two forms, see Sec. 31.

'Is'

In the English expression, 'X is Y', 'is' is generally regarded as being part of the verb 'To be'. In Gusii, however, in the affirmative, the 'Is' is expressed simply by the element n-, which differs from all other aspects of the verb 'To be' in that it has neither root nor suffix nor prefix. It is simply a 'Connector' linking two items.

In the Negative, however, both a prefix and root occur. The root '-re' in the affirmative and '-ri' in the negative has already been considered in Sec. 10 (Present Continuous Tense) and will be noted again in a Past form (See Sec. 28). Consider the following examples:-

Omonto oyo nomonene - This man is big.
 Omonto oyo tari omonene - This man is not big.
 Orobago oria norotambe - That fence is tall.
 Orobago oria tirori orotambe - That fence is not tall.
 The n- may be omitted after a demonstrative:-

Rinani eri rinene - This forest is big
 Abanto aba abaya - These people are good.

NOTE:

- 1) In the present orthography the n- is joined with the following word.
- 2) Where n- precedes a consonant, phonetic change may occur, e.g. n+ baaba = mbaaba. See Introduction, Sounds.

'Is not'.

There are two ways of expressing 'Is not/are not'

- a) Invariable (for all classes) tari OR tai.
- b) Varying with class as follows:-
 Cl. 1/2 tari/tibari; Cl. 3/4 tori/teri; Cl. 5/6 tiriri/tari; Cl. 7/8 tikeri/tibiriri
 Cl. 9/10 teri/tichiri; Cl. 11 tirori; Cl. 12 tikeri; Cl. 14 tibori; Cl. 15 tikori
 Cl. 16 taari.

n- + Possessives (e.g. '...is his/hers, its, etc.)

The form of the normal possessive is, e.g. Cl. 7/8 kiane/biane (See Sec. 9) but where preceded by n- ('...is his, hers, its, etc.') the form is as follows:
 Cl. 1/2 oyone/abaane; Cl. 3/4 oyone/eyane; Cl. 5/6 eriane/ayane; Cl. 7/8 ekiane/ebiane;
 Cl. 9/10 eyane/echiane; Cl. 11 orwane; Cl. 12 akane; Cl. 14 obwane; Cl. 15 okwane;
 Cl. 16 aaane (very slight pause between 1st. and 2nd. 'a').

Examples:-

chimbori echi nechlaye - These goats are mine.
 amagena aria nayayye - Those stones are his.
 aase aiga naane - This place is mine.

Who is this? Oyo ning'o? (ng'o - Who?)
 What is this? Ekio ninkki? (ki - What?)
 Which is he? Oyo ninkki?

'ki' occurs very commonly in other contexts without this initial vowel, for example:-

Abanto ki? - Which, what people?
 Amagena ki? - Which, what stones?

Note also:-

Mnaki reero? - How are things to-day?

Mnaki bono? - How's things now?

This latter was perhaps originally 'm+naki' literally 'You(pl.) with what?'

Comparison of adjectives.

This is quite straightforward and takes the form 'X is big to beat Y', where 'kobua' (deriv. from the verb 'To overcome') is used for 'To beat'. Thus:-

Oyo nomonene kobua oria - This one is bigger than that.

Inche nomotambe kobua abaana bande bonsi - I am bigger than all the other children.

Exercise 23.

Translate into Gusii:-

1. That vegetable is not good.
2. These villages are small.
3. I am a man.
4. I am not a woman.
5. We are not women.
6. Stone is hard.
7. This stone is not hard.
8. This man is good.
9. This lion is fierce (-tindi)
10. This man is not good.
11. These baskets are not big.
12. This firewood is not good.
13. Those trees are not short.
14. My window is not new.
15. My friend is bigger than I am.
16. Those books are his, these are mine.

Section 19

Noun Class 16(17,18) --- 'Place'

Noun Class 16.

In this Class there is only one word, 'Aase - Place'.

The verbal prefix is a- and the demonstratives are 1) aa 2) aaria 3) agwo.

The possessive prefix is a-, thus:-

Aase aagiya	A good place.
Aase aane	My place.
Aase aaria	That place.

'Place'

The general expression of 'Go a place, at a place, etc.' is effected in different ways:-

1. Going to a place, doing something at a place, etc.

a) Most usually expressed simply by omitting the initial vowel of the noun, though some exceptions in Cl.9/10 do occur:-

nkogenda nde roche	-	I am going to the river.
nareme mogondo	-	He will cultivate in/at the garden
ngotaara tore nchera	-	We are walking in/along the road.

Note: nkogenda nde echiro - I am going to the market. ('chiro is possibly a loan word from Luo(?)).

The initial vowel may also be omitted for 'time when, during, etc.':-

mogorooba	-	In the afternoon	botuko	-	By night, during the night.
-----------	---	------------------	--------	---	-----------------------------

b) It is also common for the noun with the initial vowel to be preceded by 'ase'. (While there seems no reason to suppose that this is a different word from 'Aase - Place', in such contexts as these the initial 'a' is usually short.):-

Aase echiro	-	At the market	Aase enchera	-	At/on the path
Aase omonto	-	At the man's place.			

Besides directly expressing place, 'ase' is extremely common in adverbial phrases of all kinds, and a fuller list of these occurs in Sec.40. However, the following should be noted:-

Aase ayio	-	For this reason	Aase ekeene	-	Truly, in truth.
Aase obwango	-	Quickly, immediately.			

The following examples should be noted, but need not be learned at this stage:-

Aase engeecho y'echinguru chiaye - By reason of his strength.

Aase okoboko gose okogoro - In the arm or the leg.

'Aaaro nigo are na ehibao mesia ase are amooqe.

And they have small holes at the point where they are sharp.

esanduku ime - Inside the box
 Finally, note the following two sentences:-

ebinto bi'anyomba - Things of the house.

ebinto bia nyomba - Things of 'in the house'

The former includes everything connected with a house, while the latter includes only such things as are usually in the house, mats, stools, etc.

'Where?'

Typically in such sentences as 'There is.....? It is in/on/at.....' Consider the following example, noting the word-order carefully:-

egento kai(ng'ai) gekare? raiga kere OR naaria(naroro) gekare.

Thing where is it? It is here it is OR there(there, visible) it is.

a) The question is thus made up of:-

Noun + kai(OR ng'ai) + verbal prefix + kare.

The 'kai' occurs where the object referred to is distant from the speaker.

b) The response is made up of:-

n- + aiga(OR aaria, aroro) + verbal prefix + ka + re

The 'ka' occurs where the object is distant from the speaker, as in questions, above.

In negative responses the verb 'To be' precedes the place:-

1. tikeri aiga - It(Cl.7) is not here.

2. tige-kari aaria - It(Cl.7) is not over there.

3. tige-kari aroro - It(Cl.7) is not there(within sight).

With all Classes a shortened form of 1 is common:-

Cl.1/2 teyo/tibayo; Cl.3/4 toyo/teyo; Cl.5/6 terio/tao; Cl.7/8 tikeyo/tibiyo;

Cl.9/10 teyo/tichiyo; Cl.11 tiroyo; Cl.12 tikayo; Cl.14 tiboyo Cl.15 tikoyo

Cl.16 taayo.

Finally, the longer form(e.g. tikeri, etc.) may also occur with a final -o connoting place 'there'(definite place):-

torio(Cl.3) It(a tree) is not there.

tibirio(Cl.8) They(baskets) are not there.

Place as subject.

In some languages, including Swahili, a 'place' may form the subject of a sentence and control agreements as other classes. Sentences of this kind are 'There, there died a man.' or 'In the street are many people.' In Gusiil the extent to which this is possible is limited to the following two patterns:-

1. Aase aaria okure omonto - In that place he has died a man.

2. Aase enchera bareo abanto abange - In the street they are there many people.

Note the use of the final -o with '-re', already cited for negative responses above, and also an equally common pattern for 2, where the verb 'To be' has an initial n-, thus:-

OR (As 2a above/b) Aiga nereo emegondo emiya

Here they are here fine shambas

The initial n- of 'emegondo' in a) will be discussed in greater detail in Sec. 28
The negative form of the above is as follows:-

aiga terio emegondo emiya - Here they are not here fine shambas
and thus for other sentences of like pattern.

Vocabulary:-

Cl. 6 Amatunda(Swa.) Fruit.

Cl. 8 Ebiyasi(Swa.) European potatoes.

Cl. 10 Chinyeni(Singular rare) Green vegetables.

Cl. 9/10 Usanduku(Swa.) Box.

Verbs:

-esibia Bathe, wash oneself

-gacha Put, place.

-ikaransa Sit, sit down.

-nyoo^orekana Be available, obtainable.

-tiga Leave behind.

Exercise 24.

Translate into Gusi:-

1. Where is the woman? She is here.
2. Where is my friend? He is not here.
3. Here is the knife? It is over there.
4. Where are the stones? They are here.
5. Where is the stool? It is not there.
6. Where is the fence? It is not here.
7. Where are the people? They are over there.

Exercise 25.

Translate into English:-

1. Mbareo abanto batano na abaiseke babere nchera.
2. Amakombe kai akere? Nayagachire nyomba ime.
3. Kai kwebeeka enyongo? Nyomba nayetiga.
4. Eesibia roche (Note: nat-eesibia).
5. Ebiyasi tibirio echiro reero.
6. Torende nabinyoo^orekane ankio.
7. Abageni mbare kai Yaaya, bonsi baachhire (Ka - At home).
8. Chinyoni ibere nchire ase omote.

Exercise 26.

Translate the following:-

1. In the road there are many people.
2. In the river there is a canoe (Obwaato 14/6)
3. In the market there are many vegetables and fruit.
4. In the box there are books.
5. In the house there are two stools and a table.

Section 20

Loan Words

One would expect that, with new concepts constantly arising, new words would emerge to express them. Many of these new words have come into the language from Swahili, while others have come from English. In earlier times there was borrowing from Luo, but most of these words are now sufficiently well established to be regarded as assimilated. Many of these new words do fill important linguistic gaps in the language, but others are flaunted for their prestige value. All, however, are assimilated into the phonetic pattern of the language.

The following common items should be learned:-

1. From Swahili:-

Cl. 1/2 Omombisi (Mipishi) A cook (esp. in European service).

Omo Songo (Mzungu) A European.

Omosigari (Askari) An askari, policeman.

Omosenche (Mshenzi) An uncivilized person.

Cl. 3/4 Omosigo (Mzigo) A load, burden.

Omosumaa (Mshumaa) A candle.

Oomberesi (Mfererji) A ditch, drain, gutter, culvert.

Omo changa (Mchanga) Sand.

Omo kebe (Mkebe) A tin.

Cl. 5/6 Riraya (Malaya) A prostitute (Note: the assumption that 'malaya' is a Class 6 word).

Ribaati (Bati) A corrugated iron sheet.

Riswaari (Swali) A question.

Ribaibai (Papai) A paw-paw.

Ritaboori (Tofali) A brick, tile.

Cl. 7/8 Egetaabu (Kitabu) A book.

Egetambaa (Kitambaa) A cloth.

Ekebunguo (Ufunguo) A key.

Cl. 9/10

Etaracha (Daraja) A bridge.

Echoo (Choo) Lavatory.

Echuba (Chupa) A bottle.

Egasi (Kazi) Work (esp. wage-labour, e.g. on tea estates)

Siagi (Siagi) Butter.

Ekaratasi (Karatasi) Paper.

Ekarani (karani) A clerk.

Erangi (Rangi) Colour, paint, whitewash.

C1.14/6 Obwembe(Wembe) A razor.
Bosongo(-zungu ?) Kisii township

Section 21
Adverbs

The following adjectives occur:-
-raisi Easy, cheap.
-tayare Ready

In contrast with the other parts of speech considered, adverbs have neither suffixes nor prefixes, they are invariable.
Below are listed some common adverbs:-

And verbs:-
-tai(dai) To claim a debt.
-soma(-soma) To read.
-andika(-andika) To write.
-pima(-pima) To measure. The retention of the 'p' is most unusual.
-sona(-shona) To sew.

1. Adverbs of time.

2. From English:-

C1.3/4 Omotoka(motor-car) Car, lorry.
C1.7/8 Ekeramp(mb)oni(Gramophone) A gramophone.
C1.9/10 Ebicha(Picture) A camera, picture, photograph.
Lcheera(Gaol) Prison.
Erraini(Line) A line(on paper).
E(n)gaseti(Gazette) A newspaper.
Enamba(Number) A number.
Emeeri(Tail) A ship.
Esukuru(School) School.
Ebulku(Book) A book.
Esinema(Cinema) A cinema, cinema-show.

Ankio ende The day after to-morrow(Lit: another to-morrow.)
Mambia In the morning.
Mambia entuko The early morning, dawn.
Mobaso gati Noon.
Mogorooba In the afternoon.
Mobaso In the daytime.
Botuko At night, during the night.
Naende, erio Then, again, also, after.
Naende nyuma Afterwards.
Bono. Now.
Goika Until.
Ararimo At once, immediately.
Naende naende Every moment, always.
Botambe Every occasion, every day.
Kare A long time ago.
Kaare mono A very long time ago.
Kare na kare Always.
Mwisonde. The day before yesterday(Lit: another day.)

3. From Luo.

C1.5/6 Rigana Num.100
9/10 Ebando Maize.
Erwoti Chief.
11/10a
Croteeru A winnowing tray.
Mvasae God.

Note the number of adverbs which are formed simply by the omission of an initial vowel.
2. Adverbs of place.

Inse y' Below.
Igoro y' Above.
Magega Behind.
Gati y' In the middle of.
Kerases Everywhere(Lit: every place)
Ime Inside.
Ang'e n- Near to.
Aaria y' Far from.

3. Adverbs of manner.

The following word, though extremely common, has a dubious etymology:-
C1.3/4 Omotabeta A contour(agricultural).

Bobe Badly.
Riooka Only.
Ake A little.
Nabo igo In this way, thus.

Exercise 27.

Translate into Gusi:-

1. I have worked in the daytime.
2. He will come quickly.
3. This man will sit under a tree.
4. That bird is on top of the tree.
5. Behind the house there are five goats.
6. The milk is spilt uselessly.
7. He has worked extremely well.
8. He will not come inside.
9. He will eat first then he will leave.
10. He has cultivated until the afternoon.
11. Some of the people are walking quickly, others slowly.
12. All the children will arrive together.

Adverbial Formatives.

Note has already been made in Sec. 14 of bo- as an adverbial formative:-

bohe, buya, bomosi, etc.
kebwango quickly, early.
kemambia In good time, early.
kegima Completely

Note should also be made of the ke- prefix in this connection:-

Exercise 28

Revision

1. Bwakiire? Ee, bwakiire. Nyomba mbuya bare? Ee, mbuya bare.
2. He is working in the daytime only, he doesn't work at night.
3. Here in Getutu people began to plant millet the day before yesterday.
4. All the beautiful girls of the village will get married this year.
5. We did not go to Kisumu because it was raining.
6. Nnaki reero? Ee, mbokiete reero naakanyegege¹ ake.
7. He will arrive to-morrow at three in the afternoon or later².
8. All the children came home slowly because they wanted to go to the market.
9. We shall buy vegetables for 35 cents at the market.
10. Paw-paw is not available to-day at this market.
11. I didn't go home yesterday because I wanted to see my sister.
12. Where there is smoke³ there is fire.
13. A long time ago my grandfather⁴ killed a lion near Manga.
14. We can buy gramophone records these days for 5/-.
15. Here the soil is not good for these plants.
16. How many people did you see in Kisii?
17. My husband made this fine fence. Can your husband make these fences?
18. The people of this area are beginning to plant Black wattle.⁵
19. My friend won his case at the Tribunal.
20. Those old men are saying that⁶ there will be much rain this year.
21. My friend's children are coming to see us to-day.
22. Some of our millet ripened quickly this year because of much rain and sun.
23. These are not our baskets. Ours are long and thin.
24. You didn't work at Kisii to-day because I saw you at Wanga.

1 -kanyeka Be feeling better, well.
2 Or later = gose kobua.
3 Erioki 5/6 Smoke.
4 Sokoro. Grandfather.
5 Omotandeege 3/4 Black wattle.
6 That (after verbs of saying) Ng'a

Vocabulary.

The necessity for learning vocabulary is a regrettable one, but inevitable, nevertheless, if one is not to be restricted to a very narrow range of conversation. A vocabulary is appended below to cover the needs of the next eight sections:-

Nouns. Cl.1/2 isebiara Father-in-law.

Cl.5/6 rigena ri'engoko An egg(Lit: the stone of a hen), but frequently heard simply as 'rigena'.
amabeere Milk.

Cl.7/8 ekegwa A present, wages, pay.
ekerandi. A gourd. ribaga. An opportunity.

Cl.9/10 eng'eeria Wages. Generally in the plural.
enyancha The sea, lake.
embeo Wind.
eanga Clothes. Generally in the plural.
embunde A bullet.
enswe A fish.
eng'uko A mole.

Cl.14/6 obokima Porridge.
engoko A hen.

Adjectives.

-ren	Thin, abject, miserable.	-mbariri	Red.
-rito	Heavy.	-ango	Light (in weight).
-ooro	Lazy.	-murrumunte	Round.
-ansu	Sweet.	-roro	Bitter.
-oge	Sharp.		

Adverbs, conjunctions, etc.

Ng'o	Who?	Ndi(ri)?	When?
Nki?	What?	Nki kiaagera	Why?
nonya ng'ake	Not in the least.		
ekero	When (See Sec. 29), before (See Sec. 23).		
goika + Simple -e form (Sec. 30)	Must.		
goika + Simple -e form	Until.		

The difference between these two is largely one of position: the first usually occurring initially in the sentence, the latter towards the end.

Verbs.

-a Give.

-aakana Pav.

-ita	Kill, hurt.	-itwa	Be killed, hurt.
-koora	Finish, complete.	-koonya	Help, assist.
-manya	Get to know.	-mentera	Increase for someone.
-menya	Live at, dwell.	-moreka	Light the way for.
-ng'aanya	Go into its burrow (of an animal), move house.		
-nyuoma	Marry (of the man)	-nyuomwa	Be married (of the woman).
-okia	Light a fire, blow on a fire.		
-oonia	Sell.	-gyia	Fetch someone from somewhere.
-raara	Sleep.	-rera	'weep, cry.
-rigia	Look for, want.	-ruba	Go fishing.
-rwa	Come from.	-sibia	Clean (esp. house, clothes.).
-sooka	Leave, go out of a house		
-taka (Sw.)	Want.	-tama	Run off.
-tamera.	Run off to.	-teera	Sing.
-teema	Try.	-tenena	Stand up

Vocabularies are available at the end of the work for reference.

The Imperative - The verb 'To give'

The Imperative is made in the singular simply by the verb root + a:-

Genda! Go! reeta! Bring!

Only one common irregular form occurs:-

nehnoi! Come!

In the plural, the 2nd. Person plural of the Simple -e form occurs:-

mogenda! moreeta!

A full description of this form is found in Section 30.

The Negative Imperative is also the same as the Simple -e form:-

Singular: toğenda! Don't go! toṛeeta! Don't bring!

Plural: timogenda! timṛeeta!

For emphatic commands see Sec. 30.

Note that the final -a changes to -e where an object infix occurs:- keṛeeta!

The second of two commands is usually expressed by the Infinitive, where purpose is not intended - and even sometimes where it is:-

ichoria etaya amaguta na koyetongia - Fill the lamp with paraffin and light

it.

ğenda echiro na kogora ebiasil - Go to the market and buy potatoes.

Here, the second command would better be expressed by the Simple -e form, see Sec. 30.

Exercise 29.

Translate:-

1. Reeta endaağera! 2. Come here!
3. ğenda aaria!
4. Stand here!
5. Potenena aaria! 6. Risia chlombe!
7. Don't finish the work now, finish it to-morrow!
8. Don't buy fish here, go to the other market.
9. Don't sleep now, help me to see to this fence.
10. Talk quickly but don't fall.

'To Give'

In Gusii this verb is unusual in that it has no root which is recognizable, but is simply made up of prefixes and suffixes, thus:-

oko-a Giving na-ire I have given ning'e I will give.

Generally, however, the verb occurs with an object infix - note final -a in 1st. Person:- ng'a - Give me! moel Give him! toel Give us!

A double object infix may occur here, as with the Prepositional forms (See Sec. 26). Here the second object infix is of Classes 3, 4, 6, 9 the infix is preceded by n- mochie - Give him them (Cl. 10) monyoe - Give him it (Cl. 3) Tomonyea Don't give him them (Cl. 4).

The 'Not Yet' Forms

Two of these commonly occur. The first is used as general 'Not Yet' form, while the second occurs in relative sentences and after 'Before,....'

1. Formed as follows:-

ti + verbal prefix + raa + Root + a

tindaarruga I haven't yet cooked

toraarruga

taraarruga

titoraarruga

timoraarruga

tibaraarruga

Examples:-

tindaaraagera ase igo tindi gochia gotaara

I haven't yet eaten so I shan't go for a walk.

taraaika? Yaaya, taraaika.

Has he come yet? No, he hasn't (but is expected to).

This form is used as a negative Perfect in sentences such as 'I haven't done it' - but am going to. Where there is no likelihood of the event taking place, the negative past occurs (See p. 34).

2. Formed as follows:-

verbal prefix + ta + raa + Root + a

ntaraarruga

otaraarruga

ğtaraarruga

totaraarruga

motaraarruga

bataraarruga

The form is very often preceded by 'ekero' - when, the occasion when.

Examples of its use in relative sentences occur in Sec. 32.

Note the following:-

naike ntaraaraagera - We will arrive before I've eaten.

ntaraağenda ninkorore - Before I go I'll see you.

ntaraacha komoija tagoocha - Until I go to fetch him, he'll not come.

Exercise 30.

Translate into Gusii:-

1. The guest has not yet arrived.

7. I have not been to Lisumu but it is not far(are = far)
8. I shall eat before I go for a walk.
9. I shall finish my work before he comes.
10. He has never(been able to) see the sea.
11. My father worked hard before he got any reward.
12. Before the rain came there was(-arange) a great wind.

Variant forms of the -ire and -ete tenses

With a number of common verbs two variant forms of each of the above tense endings occur with specialized meanings.

A. -ire forms.

1. Verbal prefix + Root + ire(or derived suffix). i.e. ndugire,orugire,etc.

This tense has a general stative significance:-

- endaagera erugire buya - The food is well cooked.
 obori obo bobusuire buya - This millet is well planted.
 enyomba eye igo eagaachire buya - This house is well built.
 omonto oyo igo airokire mono - This man is widely feared.

It should be noted that as soon as state is no longer implied, the form changes:-
 emeremo eye yakorirwe bwango - This work has been done quickly.
 as opposed to:-

emeremo eye igo ekorire buya - This work has been well done.

Note the occurrence of 'igo' preceding the verb(See p.33 and p.93).

2. nt verbal prefix + Root + ire(or derived suffix).

This form also,generally has a stative significance,though with some verbs it is nearer to a general present:-

- n. b. verbal prefix of the 2nd. Sing. See Sec. 33.
 nimmanyire, nomanyire, namanyire, etc. I am known, you are known, etc.
 ninyirokire, noirokire, nairokire, etc. I am feared, you are feared, etc.
 nintensine(See Reciprocal form for this ending). I am standing, etc.
 nindaire, noraire, etc. (-raara Sleep) I am asleep, you are asleep, etc.

Finally, a note must be made of two common forms of -rora See:-

1. Mdooché, orooché, etc. I see, etc. Often in a figurative sense.
2. Nindooché, norooché, narooché, etc. I see, etc. More often literally.
 nindooche omote - I see a tree.

The normal form 'narorire - I have seen' also occurs.

B. -ete forms.

It does not seem possible to say just which verbs follow this pattern. To say that most are, in fact, intransitive, or concerned with feelings is not at all helpful, as will be seen from the examples below:-

1. Prefix + Root + ete. A general present.

a) Where the form is not preceded by 'ékéro' it seems to occur with

mmenyete, omenyete, etc. I live, you live, etc.

b) Where preceded by 'ekero' and also 'ko' the form occurs much more frequently:-

ekero tosobete chimbori tichiri koria endagera ande.

When we fasten up the goats they don't eat food elsewhere.

This refers to every day, not merely to-day and subsequent days, as would be implied if the 'Perfect' form were used.

korigetie enyama nechiro oraayenyoore.

If you want meat, it is at the market that you will get it.

ekero nchagete orogendo tindi gotenena ande.

When I go on a journey I don't stop at any place.

This, sentence could also be translated by the Perfect form:-

ekero nachaakire.....

2. n + verbal prefix + Root + ete. A general present. Seemingly restricted to a relatively few verbs:-

ninyanchete, noanchete, etc. I like, you like, etc.

abaana mbanchete ebinto -- Children like things.

ninaganetie, noganetie, naganetie (for ending see Sec. 31) I hope, etc.

ntoganetie konyoora ekegwa - We're hoping to get a present.

nintagete, notagete, etc. I want, etc.

nintagete ebinto ebinge - I want many things.

The older verb -rigia Want, is preferred by many people:-

nindigetie, norigetie, etc. I want, etc.

ninyikaransete, noikaransete, etc. I sit down, you sit down, etc.

Negative forms for the above variants are as for other forms:-

ti + verbal prefix + Root + eti

tintageti, totageti, etc.

Finally, mention must be made of a small group of reciprocal forms (see Sec. 37 for this derived form) which have a general present in -aine as well as a normal Perfect in -anire:-

-anchana -anchaine abaiseke mbanchaine - The girls like one another.

-geecha -geechaine abanto aba bageechaie - These folk hate one another.

-etana -etaine baetaine They pass one another (i.e. they fail to understand one another).

Bother prefix series, nin-, no-, na- and n-, o-, a- occur.

Section 25

The Verb -- The 'ka' tense

As in Swahili this form occurs as a narrative tense, though this does not mean that it may not occur as the first verb in a sentence. Its occurrence merely means that some action has preceded it, and that, this, the second action, has followed.

It is formed as follows:-

verbal prefix + ka + Root + a

nkaruga And I cooked, etc.

okaruga

akaruga

tokaruga

mokaruga

bakaruga

Examples:-

nigo sachete akaraagera eri_o akaraara

He came and ate and then slept.

akagenda akaaka omwana goika akarera

And he went and beat the child until it cried.

The Negative.

This is the same as that already noted for the recent past (p. 34). It is formed as follows:-

ti + verbal prefix + aa + Root + a

tinaaruga

tikwaaruga

taaruga

titwaaruga

timwaaruga

tibaaruga

Example:-

nigo sachete taaraagera eri_o akaraara.

He came, did not eat, and went to sleep.

Exercise 31.

Translate into Gusi:-

1. I went to the house and slept.

2. I left school and returned home.

3. We came to our house, waited for food, ate it, and went off.

4. We cleared thoroughly, finished but did not plant anything.

The Simple derived forms of the verb - (1) Prepositional

Up till now the majority of verbs which have been dealt with, have had simple roots, that is to say of a pattern, Consonant - Vowel - Consonant, or Consonant - Vowel, e.g. -rug- Cook, -sg- Enter. Many verbs in general use, however, have an extension to the root, or even several extensions. Those with only one extension will be termed Simple derived forms; those with several extensions will be known as Multiple derived forms. For most of these derived forms the connection in meaning between it and the simple form is easily observable, but in others the meaning may apparently be quite distinct.

As the name implies, the Prepositional form adds - generally - some preposition to the meaning of the simple form:-

-ruga Cook -ruga Cook with OR for.
-eta Pass -etera Pass by OR with.

Here, the extension is simply -er, but this involves a change in the -ire and -ete tense forms. As noted in Part I these forms may be referred to by letter as C and D forms. This simplifies reference.

Thus:-

-ruga C form -rugaire D form -rugerete

Note the following examples:-

1. Omogeni one naikere bwoo - My guest will stop off at your place.
-ika Arrive -ikera Arrive at, stop off at.
2. Omokungu nkorugera are abaana endaaagera.
The woman is cooking for the children food.
3. Inche naancherete okoba amo naye.
I preferred being with you.
4. Omokungu one igu aatamera ise.
My wife ran off to her father.
-tama Run away -tamera Run away to.
5. Chinyeni tichiare naare korugera.
The vegetables were not there I cooked with them (i.e. for me to cook with).
6. mbachete bakandetera ekeagwa.
They came and brought me a present.
-reeta Bring -reetera Bring to
7. Imentera chinyeni nkoorerer obokima.
Increase for me vegetables that I may finish the porridge (with them).
8. Erio saruga obokima ariere anyama.

Exercise 32.

Translate the following:-

1. Omokungu nkorugera are omwana.
2. The guest is working for us.
3. Mkoetera tore enyomba.
4. Put a little milk for me.
5. Obeekaire omosacha ebituma ebike.
6. He is sending me a book.
7. Mkonganyera bare aiga.
8. It was lost to me just here.
9. I am cutting some cloth for the man.
10. Umonto oraageire endaaagera.
11. Mdeetera obokima.
12. I shall carry the basket for you. (-bogoreria Carry for)
13. My husband will make a fence for me.
14. ..tokabogoria chimunde chiaito tokabachiera.
15. Enter by the door!
16. He has sent us two books and a new basket.

NOTE;

As has been noted on p. 48, some verbs may take two object infixes; this occurs with derived forms and especially with the Prepositional form:-

Maabondugera - She cooked it (obokima) for me.
Maayondemera - They hoed it (omogondo) for me.
Maayebarrugera - She cooked it (endaagera) for them.

Reference has already been made in Part I to the use of 'nde, ore, are, etc.' as an auxiliary. Consideration must now be given to a second tense form which uses the root '-re'. This is a Past tense. Formation is as follows:-

verbal prefix + a + re + nge
nareng, kwareng, areng, twareng, etc. I was, you were, etc.

This is particularly common in compound tenses for which see Sec. 39.

The negative is as follows:-

ti + verbal prefix + areng
tinareng, tikwareng, teareng, etc.

For other tenses of the verb 'To be', the root -b- occurs, meaning 'Become', thus:-

1. Perfect. *Mimbeire, nobeire, nabeire, etc.* I have been, etc.
inche nabeire omogambi - I have been chief.
 2. Future. *Mimbe, nobe, nabe, etc.* I will be, etc.
inche nimbe omogambi - I will be chief.
inche tinkoba omogambi - I shall not be chief.
 3. A Past. *Mnabeete, nkwaabeete, nabeete, etc.* I was, etc.
inche nabeete omogambi - I was chief.
inche timbeeti omogambi - I was not chief.
 4. 'Not Yet'. *Tindaaba, toraaba, taraaba, etc.* I have not yet been, etc.
inche tindaaba omogambi - I have not yet been chief.
- (2) *Mtaraaba, otaraaba, etc.*

The General Relative.

Two forms occur:-

1. 'The man who....'; 'The basket which....' Formed from the auxiliary (See Sec. 10 for special reference) with special prefixes in Class 1 (2nd. and 3rd. Person) only:-
Cl. 1/2 *nde, kware, ore, tore, more, bare*; Cl. 3/4 *ore/ere*; Cl. 5/6 *rire/are*; etc.
 2. 'The particular man who....'; 'The particular thing which....' As 1, but with initial vowel. Note the inter-vocalic 'y' in Classes 1, 3, 4, 6 and 9:-
Cl. 1/2 *oyore/abare*; Cl. 3/4 *oyore/eyare*; Cl. 5/6 *erire/ayare*; Cl. 7/8 *ekere/ebire*;
Cl. 9/10 *eyere/echire*; Cl. 11 *orore*; Cl. 12 *ekare*; Cl. 14 *obore*; Cl. 15 *okore*; Cl. 16 *aare*.
- Example:-

amang'ana ayare ime - The particular words which are in (the book)
The negative for both forms is the same:-

ntari, otari, atari, totari, etc.

2. *Omonto ore omone*
3. You who are tall are able to reach things.
4. *Omonto ore omone noyo*
5. *Intwe tore abange natobue.*
6. *Omoiseke otari omuya takonyuomwa.*
7. He who was rich to-day is poor.
8. A fence which is not strong will be broken.
9. *Oborere bore obotambe naboichore enyomba.*
10. *Ugetabu ekere ekene.*
11. The particular book which is not large.
12. *Reeta omonto oyore omoke.*
13. *Geecha omote oyore omone.*
14. You who are not tall are short.

The Negative Relative.

In addition to the form mentioned on the previous page, a second form also occurs in relative sentences, formed as follows:-

verbal prefix + ta + yo

Thus for the Classes:-

Cl. 1/2 *otayo/batayo*; Cl. 3/4 *otayo/etayo*; Cl. 5/6 *ritayo/atayo*; Cl. 7/8 *getayo/bitayo, etc.*

Examples:-

Contrast 1. *orobago rwa nchera mate tiroyo rwateenyirwe.*

The fence of the lower path is not there, it has been destroyed.

and 2. *orobago rwa nchera mate narwo rotayo.*

The fence of the lower path it is which is not there.

3. *chimbwe chitayo nyang'era na nyabararati*

The cows which are not there are the black and the red.

The form may also occur in non-relative sentences, where it seems to refer to something whose presence was, in fact expected:-

1. *nkore emeremo bosa gokonywa gotayo?*

That, am I to work for nothing without any remuneration?

2. *nkarigereria korende akarora omonto otayo.*

I searched but I saw that there was no one there.

Translate the following:-

The children who are absent are bad - the millet

Section 28

'Po be with'

It is in this form that the English 'Po have' should be rendered. The most common way of expressing this is to use a form of the verb 'Po be' with initial n-, but care needs to be taken with the prefixes:-

inche ninde negetonga - I have a basket; aye nore negetonga - You have a basket
ere nare negetonga - He has a basket

The initial n- is omitted only in relative and certain interrogative contexts, and of course in the negative:-

inche tindi negetonga - I haven't a basket.

In other tenses the pattern follows that of the verb 'to be' - 'ba' with the following n-.

A second way of expressing 'have' is by the use of the defective verb -bwaata(NOP to be confused with -bwaata Grasp though possibly related to it).

Thus:-

inche mbwaate egetonga(n+b=mb) - I have a basket.

inche timbwaati egetonga - I have not a basket.

Note the final -i in the negative. This usage does not occur except in the general present.

Translate:-

We have three fine baskets but our stool is broken - That boy has much money but I haven't any - They have a fine new house - Have they knives? - This man has a new hat.

The general relative.

This is as above except that the initial n- is dropped and the following n- is always joined with the object referred to:-

The friend whom I have - omosaani nde neré(Lit: whom I am with him)

The friend whom I have not - Omosaani tindi neré.

The following are the forms for all the noun classes.

Cl.1 ninche, naye, neré; Cl.2 naintwe, nainwe, nabarabwo; Cl.3/4 nooro/neero
Cl.5/6 nario/naero; Cl.7/8 nakiq/nabio; Cl.9/10 neero/nachio Cl.11 narwo
Cl.12 nakwo; Cl.14 nabwo; Cl.15. nakwo; Cl.16 naero.

Exercise 34.

Translate the following:-

1. Bbuku nde neero.
2. Rigena nde nario.
3. Amagena tore naero.
4. Binto bare nabio.
5. Chinko hare nachio.

Section 29

The general relative and interrogative tense

There are three fairly clearly defined uses of this form:-

1. A general relative.
2. An interrogative.
3. A continuous form.

1. The form which occurs in sentences of a type, 'The work which he does', or 'the people whom he sees.' The time reference is present or general.

emeremo agokora ----- abanto akorora

It should be noted that the tense is often preceded by 'igo' or 'nigo'. No specific meaning can be attached to this, but as has been noted before, its presence is important with certain tense forms. See also pp.93-4. The tense is formed as follows:-

verbal prefix + ko + Root + a

nkoruga

okoruga

okoruga OR akoruga

NOTE: It seems to be true that the o- in the 3rd Person occurs where the relative is the subject of the verb, i.e. the man who does.... The a- prefix seems to occur where the relative is the object of the verb, and also after 'igo' and 'Ekeru! e.g. the examples cited above. This will also be found to be true of other relative tenses. See pp.67-9

The negative is a compound form, with the auxiliary -re preceding the main verb; ntaare koruga, otaare koruga, ataaare koruga, etc.

2. Occurring in interrogative sentences with a general present time reference:-

Ing'o ogoocha? Who is coming?

Ng'ai ogochia? Where are you going?

Wnaki okorokwa? What is your name? Wdi okogenda? When is he going?

Nki ogokora? What are you doing?

3. Again referring to a general present time, and often preceded by the word 'ekeru' - 'When: indeed this is the usual way of expressing 'When' sentences with general present time:-

ekeru ngokora emeremo igo ngoteera

When I work I sing.

NOTE:

Particularly with usage 1, it is important to note that the connector n- frequently occurs as a matter of good style, for example:-

amagena akoria

Exercise 35.

Translate the following:-

1. Inki agokora?
2. Who is coming now?
3. Its porridge she's cooking.
4. Omong'ina oyo nechiro agochia.
5. Its eggs which he's not looking for.
6. Ekero abanto bakogenda koruba nkonyoora bare chins-
we.
7. Naasga nyumba nkabarora bagokora emeremo.
8. The work which he does is good.
9. Bakarora omong'ina ogoocha koigama.
10. Omokungu akaimoka mogoroocha goochia roohe, akanyoora
eng'uko ekong'aanya; akanyehwaata akagenda neero
roohe.

The interrogative 'which'.

In addition to the simple 'ki' for 'which?' there is also a variable form, with initial n-, the full forms of which are given below:

- Cl.1/2 norori/mbarabi; Cl.3/4 norori/nereri; Cl.5/6 ndiriri/naarari; Cl.7/8
nkereki/mbiribi; Cl.9/10 neereri/nchirichi; Cl.11 ndorori; Cl.12 nkaraki; Cl.14
mborobi; Cl.15 nkoroki; Cl.16 aarari

Exercise 36.

Translate the following:-

1. What are you doing in that house? I'm not doing anything, I'm waiting
for you.
2. Abaana baito bakoirana korwa (from) esukuru igu bakoria endagera yabo.
3. Tie the goats to the fence, but don't run off and leave them.
4. Abanto abwo igu bamanyire naende igu bairokire ase omochie oyo;
nabaihi bakolba botuko; titobarigetii aiga.
5. Has he finished yet? No, not yet, but he started at 3 p.m. and is
finishing now.
6. Chinsa irenga bono? Chinsa kiyanda na ekeng'ese.
7. Children who are lazy will not pass their exams.
8. Genda bono ninde nemeremo.
9. What is your name? It is Erasto Abuga; where do you live? I live
at Kianga. Do you work there? No, at present I work at Kericho.
10. Some of these fruits are bitter and some are sweet. Which do you
like? I like the sweet ones.
11. Omonto oria igu abogoretie egurube endito. Ng'ai akoirra? Timanyeti.
12. Choose that gourd on the left, it is well made.

Vocabulary

The following list of words is intended to cover the remaining exercises.

Nouns.

Cl.1/2	Omgisangio	A neighbour.
	Omo'igis	A kipsigis.
	Omo'Pende	A Kuria.
	Omoonia	A seller, one who sells.
	Oyo minto	My brother.
	komura omlnto	My brother.
	kosubaati omlnto	My married sister.
Cl.3/4	Omoringsamu	The acalyptus tree.
Cl.5/6	Risankwa	Skin of an animal.
	Rikonde	A grub, larva.
Cl.7/8	Egesio	Luck.
	Ekebago	A handle (of something).
	Ebitooki	Profit.
Cl.9/10	Inseemo	Direction, side.
	Imoori	A calf, heifer.
	Broori (InG.)	A lorry.
	Shamba (Swa.)	Cotton.

Other nouns:-

Wokaye His wife.

Verbs:

-anchana	Like one another	-anchania	Reconcile, make to agree.
-anchereria	Seek favours.	-butoka	Break (of a rope, string)
-boanania	Embrace one another.	-bwaata	Grasp.
-bwaatana	Come to an agreement.	-chera lit:	Come to, hence, punish.
-gooka	Be happy.	-gosoria	Play, converse.
-gwenera	Be pleasing, useful.	-igwa	Hear, feel, taste.
-igwera	Listen to, obey.	-igwana	Understand one another.
-kania	Refuse.	-kina	Become mature, adult.
-korora	Cough.	-kuneke	Be covered up.
-kwana	Say.	-kwania	Say to, greet.
-mentekana	Increase.	-minyoka	Be split, cleft (as a stone).
-nacha	Cut (especially meat, cloth, etc.) cf. -geecha	-orolia	Show
-omana	Quarrel.	-rokera	Teach.
-orokereria	Teach.	-renda	Guard, protect.
-rima	Wife.		

--sagara	Deposit cows with a relative		
--seamora	Harvest maize.	--siba	Fasten, close.
--sibora	Unfasten, untie.	--sibwa	Be closed up, imprisoned.
--taagora	Break down.	--tanga	Prevent.
--tonga	Shine(of the sun).	--tongia	Light(esp. a lamp.).
--teka	Break(of a pot).	--tema	Hit(animals, cows).
--tinda	Get drunk.	--togeka	Be widely known, have a good reputation.

Section 30

The Simple -e form

This is often referred to as the Subjunctive, but since the form as it occurs in Gusii does not in many respects conform to the conception of the Classical subjunctive, the above label will not so easily mislead.

There are at least three main, and a number of subsidiary, uses:-

1. As a translation of 'Is to do something', implying obligation. Thus:
We are to look after the cattle.
2. As a translation of 'Let us....', 'Let me....'
3. To indicate purpose. 'In order to....'
4. After verbs of compulsion('Must...'), refusal, etc. Also after certain other words.

The tense is formed as follows:-

verbal prefix + Root + e

nduge
oruge
aruge
toruge
moruge
baruge

The negative is formed as follows:-

ti + verbal prefix + Root + a

tinduga
toruga
taruga
titoruga
timoruga
tibaruga

A second negative, used in emphatic commands, is made up of the auxiliary -baisa and the main verb:-

timbaisa koruga, tobaisa koruga, tabaisa koruga, etc.

Consider the following examples:-

1.

- a) omorisia ateme chiombe chigende - The herdsboy is to hit the cattle that they go.

3.

- a) Reero nkozenda nde nrore embori - No-day Tim coming to have a word

- b) Goika ache bono - He must come now.
 c) Mateeme goika abue - He will try until he succeeds.
 d) Mbuja akore emeremo bono - It is better that he work now.

Exercise 37.

Translate into Gusi:-

1. My mother said I am to go into the village.
2. Father told me not to play to-day.
3. You must work hard.
4. I forbade him to plant cotton.
5. We prevented the thief from entering the house.
6. It is better that you leave now.
7. Let us go and bathe in the river.
8. Help me father I'm a poor man.
9. He will go to school until he's agrown man.
10. Tell him to come.
11. I told him to return quickly.

Section 31

Simple derived forms -- The Causative.

As the name implies, the Causative is generally associated with causing someone else to do something:-

-genda Go -genda Cause to go, drive,
 Very often the Causative may make an intransitive form transitive:-

-ichora Be full -ichoria Fill.

Finally, the causative may occur as an intensive but this is less common.

As may be noted from the above examples, the causative extension is -i and the C and D forms are as follows:-

-genda C form -gendirie D form -gendetie

As was observed for the Prepositional form, there are a number of verbs in common use which behave as Causatives but which are not associated with Causative meanings:-

-roosia See to, fix. -teebia Tell.

-chia Go to. -ria Eat.

-riisia Herd cattle.

-chia and -ria differ from the others in having a normal C and D form, i.e. -chire, -riete. This is true for other roots of a form Consonant:Vowel.

Examples:-

1. Twakwanirie omogeni - He greeted the stranger.
 -kwana Say. -kwania Greet.
2. Maanyorokia omogondo akaremere (See p.80 for this tense).
 He showed me the shamba he had been cultivating.
 -orokia Show.
3. Abanto aba bagasiria omoyio one.
 These people lost my knife.
 -sira Become lost -siria Lose.
4. Chinko chire namaache tichigwokia omorero.
 Firewood which is wet will not light a fire.
 -okia Cause to light, cause to burn.
5. Totongia etaya! Do not light the lamp.
 -tonga Shine (of the sun) -tongia Light (esp. a lamp.).

Exercise 38.

Translate into Gusi:-

1. This man is driving a car.
2. That man has not yet returned our basket.
3. That husband is causing his wife to run off.

8. Light the lamp.
9. Fill this pot with water(Lit: fill the pot water)
10. Father is selling many things in the market these days.
11. My sister has cleaned the house.
12. Some women don't clean their houses.

IMPORTANT NOTE:

Reference has already been made(Sec.22 and 26) to the double objects which occur with the verb 'To give' and the Prepositional forms:-

Mkorugera nde endaagera omwana - I am cooking food for my child

An important extension of this phenomenon(See also Ashton's 'Swahili Grammar' pp.299 - 303, 'The Nominal Construction)occurs in other forms, in contexts where one would have thought a prepositional form or a preposition were indicated, as in the Exercise above(Sentence 9). Consider the following examples:-

- Ichoria enyongo amaache - Fill the pot with water
 Siba chimbori orobago - Fasten the goats to the fence
 Ichoria ataya amaguta - Fill the lamp with paraffin
 Rigena riamobunete okogoro - The stone broke his leg.

Note here the object(leg) in apposition to the object infix.

In all the above examples the noun is, in fact, a second object. In intransitive verbs this is not so:-

- mbakweete amaache - They died in water(i.e. drowned)
 chianga chianyire amaache - His clothes are soaked with water.
 iGo tomenyete enyomba eyemo - We live in one house

Special tense forms, and in some cases special prefixes with an initial vowel, are characteristic of the Relative, the most important tenses of which are set out below:-

1. General present or no-time.
2. Future.
3. Past(1) - Recent
4. Past (2) - Immediate
5. Perfect.
6. 'Not Yet'

1. This has already been considered in Sec.29, and only a reminder is here necessary:-

Affirm. verbal prefix + ko + Root + a.

Neg. verbal prefix + taare followed by the Infinitive.

Examples:-

- omokungu okoruga - The woman who is cooking OR who cooks.
 omokungu otaare koruga - The woman who doesn't cook OR isn't cooking.
 omokungu tokoroga mbaaba - The woman whom we see is our mother.

2. Formed as follows:-

Affirm. verbal prefix + raa + Root + e(3rd.Sing. o- OR a-)

Neg. verbal prefix + taa + Root + e(n.b. as above)

Examples:-

- omonto oraakore emeremo nomotambe - The man who will work is tall.
 omonto otaakore emeremo nomotambe - The man who will not work is tall.
 nobonyansi eraarisie - It is grass that it(the goat) will feed on.

This is an extremely important form, hereafter referred to as Future(2). It occurs in Future interrogativesentences, and also in 'when' sentences.(See Sec.).

3. Formed as follows:-

Affirm. verbal prefix + a + Root + a(n.b.Sing.pf. na-, kwa-, o-OR a-)

Neg. verbal prefix + taa + Root + a(note as above)

Examples:-

- omonto okora emeremo - The man who worked.....
 omonto otaakora emeremo.... - The man who didn't work.....
 amagana twarora - The stones which we saw.

4. Formed as follows:-

omonto otaakorete emeremo igu arenge omotambe.
The man who didn't work was tall.

5. Formed as follows:-

Affirm. verbal prefix + a + Root + ire(3rd. Sing. o- OR a-)
Neg. As for 4 above or 6 below.

Examples:-

omonto ochire - The man who has come.
omonto otachete - The man who has not come.

nobonyansi yarisisirie - It is grass which it(the goat) has fed on.

This form is much less common than that with the initial vowel. See below.

6. Formed as follows:-

Neg. verbal prefix + taraa + Root + a(3rd. Sing. o- OR a-)

Examples:-

omokungu otaraaruga obokima nonwooro.

The woman who hasn't yet cooked is lazy.

IMPORTANT NOTE:

In both the affirmative and the negative, forms 2, 3 and 5 occur especially frequently with an initial vowel in the verbal prefix - already noted for the verb 'To be' on p. 56. No distinction of meaning appears to be involved. The forms for all classes are set out below for form 5 of -Gwa Fall:-

Cl.1/2 oyogure/abagure; Cl.3/4 oyogure/eyagure; Cl.5/6 eriagure/eyagure;

Cl.7/8 ekiagure/ehiagure; Cl.9/10 eyagure/hciagure; Cl.11 orwagure;

Cl.12 akaagure; Cl.14 obwagure; Cl.15 okwagure; Cl.16 -

The inter-vocalic 'y' in Classes 1, 3, 4 and 6 should be noted.

Examples:-

omonto gyokora emeremo eye.... The man who did this job....

rigena eriagwa The stone which fell

Where the relative is the object rather than the subject of the verb, the form is slightly different; here the relative follows the object and is the same shape as the demonstrative(1) but with a different tone:-

amare aya twarora..... The clouds which we saw.

In speech the first two words of the above are not elided as they would be normally to avoid confusion with 'amaraya - Prostitutes'.

abantu abwo arora - The people whom he saw.

Note the Cl.2 form here.

endaagera eye omorugi one araaruge.....

The food which my wife will cook.

nobonyansi obo yarisisirie.....

It is grass which it(the goat) has eaten....

3. The thieves who entered the house last night stole many things.
4. Ebituuma naagora igoro nebinene.
5. The seeds which we planted last month have been eaten by grubs.
6. Abaana abaraaimoke ankio nabaikie Nombasa echuma egoocha.
7. The people who will arrive to-day will have come from Kericho.
8. Abaana batarakoora emeremo yabo igu baraabe aiga goika bakooore emeremo yabo.

9. People who cannot read are uncivilized.
10. Abaiseke bataacha igoro igu baatangwa na embura.
11. The basket which is suitable is the strong one.
12. Omogondo okoreeta ebitooke noria ore namaroba amaya na obonyiu.
13. The fence which has fallen down was built by my brother.
14. Abande b'abantu aba baakanire okoakana kwabo nabairanigwe¹ ararimo.
15. The basket which he will bring to-morrow is mine.
16. Amare aya twarora igu arenge amaya.
17. The food which my wife will cook now will be good.

¹-iranigwa. The Passive of the Causative of -irana, meaning 'Be reimbursed, Lit: have caused to return to one. See Sec. 38

Verb roots with initial or final vowel

A. Roots with initial vowel.

A number of these are in common use and note should be made of the prefix forms in the singular, especially where vowel assimilation occurs.

1. Initial a- Okwanga - Refusing. No problem of assimilation occurs with verbs with initial a--

Future: ninyange, noange, naange, etc.

Past(1): nnaanga, nkwaanga, naanga, etc.

Note the 1st. Person Singular of the Future niny-; this is not always so in verbs of this shape:-

-aaka Beat niny'aake, etc.

2. Initial 'close' e. -eba Forget. Here marked assimilation occurs.

Future: ninyebe, nabwabe, neebe, etc. Note: 2nd. Person!

Past(1): neeba, nkweeba, neeba, etc.

'ka': nkeeba, okeeba, akeeba, etc.

Perfect: neebire, kweebire, bweebire, etc. Note 3rd. Person.

This pattern occurs in all other tenses where 'a' is followed by a 'close' e. Into this group fall, also, all reflexive forms:-

-eesibia Bathe -eeorokereria Learn.

neesibirie, ninyeesibie, nkeesibia, neesibia, etc.

neeorokereirie, kweeorokereirie, bweeorokereirie, etc.

3. Initial 'open' e. -eta Pass. No assimilation occurs

Future: niny'ete, noete, naete, etc. 1st. Person prefix thus for other

verbs with initial e-

Past(1): nnaeta, nkwaeta, naaeta, etc.

'ka': nkaeta, okaeta, akaeta, etc.

4. Initial 'i'. The position here is as for a-; no assimilation occurs. -iba Steal:-

Future: ninyibe, noibe, naibe, etc. The -ny- in the 1st. Person is valid for most of such forms; ninyiroke, BUT niny'ite.

5. Initial 'close' o. As with 'close' e, marked assimilation occurs, -oma Be dry (Infinitive, kwoma).

Future: ninyome, nabwome, noome, etc. 1st. Person is valid for other such verbs.

Past(1): nooma, kwooma, bwooma, etc.

6. Initial 'open' o. As with 'open' e no assimilation occurs.

-oma Plaster.

Future: niny'ome, noome, naome, etc. The first person ng'- is

valid for other verbs of this pattern.

Past(1): naoma, kwaoma, oma, etc.

'ka': nkaoma, okaoma, akaoma, etc.

7. Initial u-. As with a- and i- there is no assimilation.

Thus -wuta Blow on a fire.

Future: niny'ute, nouute, nauute, etc. The 1st. Person singular

-ng'- is valid for all verbs of this pattern.

Past(1): nauuta, kwauuta, ouuta, etc.

B. Roots with final vowels.

variation from the normal pattern:-
Only roots with final -u present any

-rua (often pronounced -rwa)

-ruure

-tua (often pronounced -twa)

-tuure

The D forms are as normal.

Conditional Sentences

Two types of conditional sentence may be recognized:-

1. A Direct condition, 'If you do something...I will.'
2. An Indirect condition, This includes both, 'If you were to do something...I would...' and also 'If you had done something...I would have...'

1. May be introduced in either of two ways:-

- a) By the form -ise + Infinitive, which is usually followed by the Future tense:-

inse koruga If I cook, etc.

oise koruga

aise koruga

Cl. 5 rise kogwa If it falls.

- b) By the Future(2) tense, usually preceded by either 'ko-' or 'igo'

ndaarrugē OR kondaarrugē

oraarrugē koraarrugē

araarrugē naraarrugē

Negative forms.

- a) Formed as follows:-

verbal prefix + ta + Root + eti

ntarugeti

otarugeti

atarugeti, etc.

- b) Here the form is that already noted for the relative

ntaarrugē

otaarrugē

ataarrugē, etc.

Examples:-

1. Inse konyoora ribaga ninchiche.

If I get an opportunity I'll come.

2. Kondaanyoore ribaga ninchiche.

If I get an opportunity I'll come.

Of the two, the second is rather less certain, and might be translated by 'If perhaps...'

3. Toise gosimeka chinyeni natonyoore endaagera.

If we plant vegetables we'll get food.

4. Inse goika bwango nimoroore.

If I arrive early I'll see him.

3. If they do not plant maize they will not get food.
4. Gotoraaasimeke ekaawa natonyoore ebitooke.
5. If it does not rain we shall go hungry.
6. Yroori keraaete nonyoore ogookoonywa.
7. If he's looking for work he'll go to Kisumu.
8. Atanyooreti emeremo aroro nagede Nairobi.
9. If the (aforementioned) woman bears again she will have ten children.
10. Inwe motaigweereti nimbachere.

2. Is introduced by 'onye', followed by the recent past - Past(1), variant b.

maruga, nkwaruga, naaruga, etc.

The second part of the condition is introduced by 'anga' followed, either by the same tense or by variant a. preceded by 'igo'.

Various negative forms occur:-

1. Verbal prefix + taa + Root + a. Ntaaruga, ntaagenda, etc.

2. Verbal prefix + tari followed by the Infinitive:-

ntari koruga, otari koruga, etc.

3. In the 'second part only': ti + verbal prefix + a + Root + a. tinaaruga, tikwaruga, etc.

4. In conditions of the form 'If I had not.....' only, the following occurs:- verbal prefix + taa + Root + eti

ntaarugeti, otaarugeti, ataarugeti, etc.

Examples:-

1. Onye mnaika mambia anga namorora.

If I were to arrive early I would see him.

2. Onye ntaaika mambia anga tinaamoroora.

If I did not arrive early I would not see him.

3. Onye totaasimegeti amaamba anga enchara njatoria.

If we had not planted sorghum we would have been hungry.

4. Onye mnaika kebwango anga namorora.

If I had arrived early I would have seen him.

Exercise 41.

Translate the following:-

1. If you were to arrive here I would give you some help.

2. Onye batari gosiria ebiegwa anga mbaanyaara kogora ebinto

binge.

3. If vegetables were obtainable I would buy them.

4. Onye omote oyo nogwa anga inaitwa.

9. If he were to start work early he would finish early.
10. Onye naachaagete emeremo kemambia anga atakora emeremo bono.
11. Are your clothes dry yet? No, they are not yet dry.
12. Abakungu aba baamire enyomba enyia.
13. Many of my friends have forgotten me these days.
14. Igoro aband e'abagisangio baane mbaonia obori ase echiro.
15. That fire burned well.
16. Yesterday that man and his wife quarrelled.

Simple Derived forms - (3) The Stative

This form has already been met with in verbs like -buneka Be broken, but the form is equally common for the translation of such English adjectives as end in -able, i.e. 'This forest is impenetrable', where the Gusi form occurs which means 'Is not capable of being penetrated.'

The Stative extension is -ek and the C and D forms, which are quite regular, are as follows:-

C form -bunekire D form -bunegete

Examples:-

1. Aase aiga taakoremeka - This plot will not be cultivable.
2. Enchera eye tegoeteka - This road will not be passable.

Exercise 42.

Translate into Gusi:-

1. The pot is broken.
2. The stick will be broken.
3. The cloth has split.
4. The rope did not break.
5. This food is uneatable.
6. These words will be heard to-morrow.
7. The stone has been cleft.
8. We are sorry not to have got a lorry.
9. This man is widely known because of his fine shamba.
10. My maize is not harvestable.

Simple Derived forms - (4) The Passive

The Passive is normally regarded as a 'Voice' by those who have learned their grammars from Latin. There, the Passive endings of the verb modify all active tenses. Here, it might be argued, the passive extension also modifies all active tenses, but it should not be forgotten that the Passive is only one of a number of comparable extensions, and to be logical one should also admit the existence of a Prepositional, Stative Voice, etc. This the advocates of the Passive Voice do not seem willing to do, so that I shall refer here to the Passive as just one more Simple derived form.

The Passive extension is -w and the C and D forms are as follows:-

-aaka C form -aakirwe D form -aaketwe

Examples:-

1. Endaagera konya yarugirwe tokaria.
When the food was already cooked we ate it.
2. Obori goika borendwe korwa ase chinyoni.
The millet is at the stage when it must be guarded against birds.
3. Igoro botuko naaruonetigwe na engo.
Last night he was attacked by a leopard.
4. Naagetwe na omento naegesire (heard as nomonto negesire)
I was hit by a man with an axe.

Exercise 43.

Translate the following:-

1. Abaana mbaeetwe ebieegwa.
2. You'll be beaten by your father.
3. Chiombē ngokamwa chire namosubaati omino.
4. The fence was very well seen to.
5. Enyomba igu yaagaachetwe ase obwango.
6. Obori mbwabusuretwe wogondo.
7. To-day the heifer has given birth.
8. Manyweete amarwa agatinda.
9. He ran off secretly but was caught.
10. Oyo omino osibirwe emetienyi etaano nomo.
11. Ngakora emeremo eyio gokoonywa gotayo

C and D forms of mono-syllabic roots, and those with final vowel.

-bua -bugwa -buirwe -bweetwe
-nywa -nyweegwa -nyuurwe -nyweetwe
-gwa -gweerwa -guurwe -gweetwe

Other Simple derived forms - (5) Reciprocal (6) Reversive

As the name implies, the Reciprocal form indicates reciprocity, and is exemplified by such phrases as 'liking one another' or 'going together' etc. The reciprocal extension is -an- and the C and D forms are as follows:-

-gendana C form -gendaine D form -gendanete

Note: The Reciprocal form of -a Give is -enana.

Examples:-

1. Abaiseke mbanchaine - The girls like one another.
2. Abamura beakanire - The boys have hit one another.

(6) The Reversive.

Occurs in relatively few verbs, and in meaning is the opposite of the Simple form.

The reversive extension is -or- and the C and D forms are as follows:-

-ringa Fold -ringora Unfold C form -ringoire D form -ringorete
-simaka Plant -simora Dig up C Form -simoire D Form -simorete
-kuneka Be covered up -kunora Unplug C Form -kunoire D Form -kunorete

Examples:-

Ringora egetambaa - Unfold the cloth!
Kunora engoro eye - Unplug this hole!

Exercise 44.

Translate into Gusii:-

1. These people have not yet come to an agreement.
2. We shall go together.
3. The woman has unfastened the firewood.
4. The Kuria and the Gusii understand one another a little.
5. But the Kipsigis and the Gusii do not understand one another at all.
6. My neighbour has broken down my fence.
7. These children are working together.
8. They gave one another presents.
9. Those people embraced one another.
10. Unfold those goat skins.

Multiple Derived forms

Multiple derived forms seem almost more common than the simple forms, but their rather complicated C and D forms make them difficult to use.

Consider the following examples:-

- <u>re</u> ngereria	Think	C form	- <u>re</u> ngereirrie	D form	- <u>re</u> ngereiretie
- <u>ge</u> nerera	Continue		- <u>ge</u> nderereire		- <u>ge</u> nderereite
- <u>re</u> eetigwa	Cause to be brought		- <u>re</u> eetigwa		- <u>re</u> eetigwa

Thus:-

1. Makwereirwe na taata - I'm bereaved of my father OR
Taata onkwereire
2. Taata otaatananeire omwando - Father divided up for us the inheritance.
3. Abanto bonsi igu baanchete gwanchereria.
All men like to seek favours.
4. Maakerengereria He thought about it.
5. Igoro botuko maiberwa chibeesa chionsi.
Yesterday during the night I was robbed of all my money.
6. Reero ntwacherwa na echimbeba chinyinge.
To-day we were invaded by many rats. Lit: were come upon by....

Exercise 45.

Translate the following:-

1. I am looking at birds.
2. Amatuko aya abanto baagenderereire komenteka.
3. He thought hard but gave it up (i.e. was defeated).
4. Igoro ebiasi tibinyoorekaneti echiiro.
5. Abaana igu bakogookigwa na esinema.
6. Those birds are flying hard.
7. Igo torigetie gwanchania abanto bakwomana.
8. My husband has seen to the fence for me.
9. The elders have agreed to the words of the chief.
10. Abanto b'ense eye baamentekanire.
11. Oyo okwereirwe na ise.
12. This man has taught me well.

Synopsis of the C and D forms of the derived forms

	C	D
1.-rugerera	-rugeire	-rugerete
2.-roosia	-roosirie	-roosetie
3.-buneka	-bunekire	-bunegete
4.-iligwana	-iligwanire	-iligwanete
-anchana	-anchaine	-anchanete
5.-taagora	-taagoire	-taagorete
6.-aakwa	-aakirwe	-aagetwe
7.-rigereria	-rigerereire	-rigereretie
8.-nyoorekana	-nyoorekanire	-nyoorekanete
9.-gookigwa	-gookigwa	-goggetigwa
10.-bogorerigwa	-bogorerigwa	-bogoreretigwa

While not strictly a derived form, note should be made of the C form of -tigara, which is as under:-

-tigaire

The following additional tense forms do not by any means exhaust those which may be currently heard; a full list of these would be beyond the scope of such an Introduction as this.

1. A Habitual Tense, which may often be replaced by the Present Continuous.

Formation:

Affirm. verbal prefix + Root + a

Neg. ti + verbal prefix + ri, followed by the Infinitive.

2. 'Though'

Formation:-

Affirm. n + verbal prefix + Root + a (e.g. *ninduga, noruga, etc.*)

Neg. n + verbal prefix + ta + Root + a (e.g. *nintaruga, etc.*)

Examples:-

ninduga tokaraagera - Though I cook, you will not eat.

iyangweso noiika kwanyoorirwe - N. though you arrive you are late.

A second and equally common method of expressing such a sentence is by the use of 'nonya' + appropriate tense:-

iyangweso nonya gwaika kwanyoorirwe

In such cases the negative is normal.

3. A Polite Request, used especially by juniors to seniors.

Formation:-

Affirm. verbal prefix + raa + Root + a

Neg. That of the Simple -e form, i.e. *tinduga, toruga, etc.*

Examples:-

ndaagosoria? May I play?

ndaasoq? May I come in?

ndaachia? May I go off?

4. Past Continuous. There are two Past Continuous tenses: one Recent, one

Remote. They are distinguished only by tone.

Formation:

Affirm. verbal prefix + aka + Root + ire (3rd. Sing. *akarugire*

ire (recent) ti + verbal prefix + aka + Root + ire

(remote) ti + verbal prefix + aka + Root + ire

With this tense a further difficulty arises with the negative, of which there are two additional forms:-

ntakaremire (recent)

ntakaremire (remote)

emoori eye neero yagasirire? Has this heifer been lost?

4. An emphatic response.

Formation:

Affirm. verbal prefix + aka + Root + ete

Neg. The 'Not Yet' form occurs.

As with 3 above this tense also occurs with tonal variation for recent and remote past. It occurs generally in response patterns, often preceded by 'mbono' and makes an emphatic response to some query.

Examples:-

mbono naakarugete! Certainly I've finished cooking!

mbono naagakooete emeremo! Indeed I've finished my work.

5. Past Continuous.

A compound tense. The student is already familiar with such forms after the Present continuous, e.g. *nkorema nde, etc.* As with both 3 and 4 above this form varies with tone for recent and remote past.

Formation:

Affirm. Nko + Root + a followed by verbal prefix + aa + re

Neg. ti + verbal prefix + aa + re followed by the Infinitive.

Note the change in the order of the auxiliary in the negative.

Examples:-

ekero kwandangeria nkorisia naare

When you called me I was herding cattle.

nkogesa naare obori --- I was then harvesting the millet.

6. Present continuous(2)

This form occurs in contexts where either habituity or continuity are involved. It is also a compound tense.

Formation:

Affirm. verbal prefix + na followed by the Infinitive.

Neg. ti + verbal prefix + na followed by the Infinitive.

Examples:-

oteebie omwana ana gototengera gose togocha.

Tell the child he'll be looking out for us whether we're coming.

A further form, rather stronger than the above, occurs in comparable contexts:-

Formation:-

Affirm. verbal prefix + kona followed by the Infinitive.

Neg. ti + verbal prefix + ri followed by kona and the

infinitive.

'Ase'

Some consideration has already been given to the uses of 'Ase', in Part I. Here, some further examples will be given of its uses both, in adverbial and prepositional phrases.

Consider the following examples, which for convenience I have grouped under headings.

1. From,

Embura igō ekorwa ase amare.

Rain comes from clouds.

Fari ase okiroka.....ko nase okomanya.

Not from fear....but from knowledge.

Ebigankwa igō bikorwa ase ebinto ebike.

Butterflies come from small things.

2. In.

Ase emeremo yaito.....

In our work

Ase etugo.....

In breeding cattle.....

...ng'a oyo igō are ase omosunte ime.....

.... that this man is in darkness

...ase obonene naende na embe ase okororekana

...in size and unpleasant also in appearance.

3. For.

Mechingiya ase okoreegwa.....

Are good for eating.

Mechimbe ase mwanyabantu.....

They are bad for people

4. Other examples:-

ase engeecho By custom, habit.

ase Esirikali - Before, in front of Government.

ase ebitticha - Among flowers.

ase okobita ng'ōra ng'ōra - By killing them slowly.

eriō giacharoka bwango ase ere - And jumped quickly onto him.

'ko'

'Ko' has two main uses:-

1. Occurring between phrases or sentences and meaning 'But'.
2. As a pre-prefix before the verbal prefix in certain tenses. It is translated best by 'When' or 'If perhaps' and in future tenses especially is associated with some doubt about the action.

1. Can be dealt with quickly, but in speech this form may appear to be that covered by 2, and as a rough guide, it may be observed that whereas 1 occurs always between phrases or sentences, 2 introduces them.

Examples:-

a) Wareeta ebinto bionsi binde ko - ineeba egentō ekemo.

I brought everything but - I forgot one thing.

b) Gwatigaire ka ko orisise chimbē buya

You remained behind but you're to look after the cattle well.

In speech the 'ko' and the 'orisise' are heard as 'korisise'.

The more common form of 'ko' is, of course 'korende'

2. Occurring commonly with Present, Past, Future and 'Not Yet' tenses, and, with the exception of the latter, does not occur in Negative tenses. In Past and Perfect tenses it can usually be replaced by 'ekero' and in Future tenses by 'inse + Infinitive' though here there seems to be slight difference in meaning:-

1. Konaaikire nkamōrora ore nyomba.

When I arrived I saw him in his house.

2. Kongotaara nchera nkarōra chikaawa nchera rogoro.

While walking along the road I saw the coffee on the path above, i.e. above the path.

3. Koningende Gisumu amatuko abere imanye koirana.

If I go to Kisumu for a couple of days then I'll return.

Here there is some doubt whether I should go at all.

4. Kondugete mambia igō ngōkōra emeremo goika chinsa 8.

If I cook in the morning I work until 2 o'clock.

Note here the use of a tense which does not occur (with this verb) except with 'ko' and 'ekero'!

5. Jingende gotindarruga.

I shall go when I haven't cooked. i.e. even though I haven't....

6. Konde wanga igō nkōrora enyancha ya Viktoria.

Then I'm at Wanga I'm seeing Lake Victoria.

Section 42

Verb tenses after verbs of saying

In Gusil it is usual to retain the tense of direct speech in verbs which follow verbs of saying, telling, asking, denying, hoping, etc.

For example:-

He said he would arrive to-morrow.

Igo ateebete ng'a naika ankiio.

They asked him whether he had finished.

Mbamobooretie ng'a gose okoorire

He said he had not finished his work.

Agateeba ng'a taraakora emeremo eye.

He denied that he had stolen the flour.

Maakaanana ng'a taibeti obosie.

Lit! He said in denial that he had not stolen the flour.

Exercise 46.

Translate the following:-

1. He says he will come to-day.
2. The woman said she had not cooked food.
3. Nago^oteebie ng'a naacha igoro.
4. He told us that he would plant millet to-day in his shamba.
5. Mbanteebia ng'a baakoorire emeremo.
6. He asked whether he could come.
7. Nche tinaarengereretie ng'a naache reero.
8. He said he would not plant to-day because of the rain.
9. Kbatoteebetie ng'a tibakogenda Kisumu ankiio.
10. You told me you were leaving Kisii next month.
11. We hoped that he would come to-day.

Section 43

Further notes on the demonstrative

In addition to the three forms already discussed, a number of emphatic forms occur, four of which may be noted here:-

1. The first occurs in sentences of the type, 'This is the man.....', 'This is the very stone.....', 'This indeed is the.....', and so on.

It is formed from either the demonstrative 1 or 3 followed by na + a variant of demonstrative 3, thus:-

Cl. 1/2 neero/nabwaba; Cl. 3/4 nooro/neero; Cl. 5/6 narrio/neyio; Cl. 7/8

nakiq/nabiq; Cl. 9/10 neero/nachio; Cl. 11 narwo/ Cl. 12 nakwo; Cl. 14 nabwo

Cl. 15 nakwo; Cl. 16 nagwo

Examples:-

Ekiq nakiq egetaabu ndigetie - This is the book I want.

Orwo narwo orobago nagitete omwaka geta.

This is the very fence that I built last year.

Abaana abwo nabwaba ndaaire goika Kisumu.

These are the children I shall take to Kisumu.

Chiombe echi nachio ngokoa; chirichiria gwancha igoro.

These are the cows I'm giving you; the very ones you wanted

yesterday.

2. That very, or, that particular one. This is formed simply by doubling the demonstrative form 2 - That:-

ndeetere egetonga keria keria

Bring me that particular basket.

It is noticeable that the final vowel of the first demonstrative usually disappears in speech:-

Igo aairana chinsa chirichiria

He returned at that very hour.

3. A stronger form of 2, perhaps best translated by 'that very same one'. It is basically a compound form of na + demonstrative 3 + demonstrative 2, and the forms are appended below:-

Cl. 1/2 neroria/nabubaria; Cl. 3/4 ngororia/neereria; Cl. 5/6 nariria/naararia;

Cl. 7/8 nakikeria/nabibiria; Cl. 9/10 neereria/nachichiria; Cl. 11 naruroria;

Cl. 12 nakukaria; Cl. 14 nabuboria; Cl. 15 nakukoria; Cl. 16 naaria

Examples:-

abantu nabubaria narurire - Those very same people whom I saw.

eke nakikeria nagora? - That very same one which I bought.

Section 44

The Future Tense(2)

Note has already been made of this tense in future relative sentences. Consideration must now be given to some of the other contexts in which this form occurs:-

1. Future interrogative sentences:-

Ing'o araasibe chimbori ?

Who will fasten the goats?

Ndi oraagende? - When will you be going?

2. 'When' sentences, introduced by 'ekero'

ekero ndaakoore emeremo eye igo ndaache kobuucha amaache.

When I have done this job I'll go and fetch water.

3. As a future in a dependent capacity, that is to say where the future action depends on the first verb. See the example under 2 above. In such contexts the form is always associated with 'igo' which precedes it.

Examples:-

a). Konakoore emeremo igo ndaagende Bosongo.

When I have finished my work I'll go to Kisi.

b). Igo ateebete ng'a ng'ankio araagende.

He said it was to-morrow he would go.

c). Baria baachete reero na igo baramanore mambia.

Those who came to-day will also leave in the morning.

In such contexts it seems clear that the form is more of an immediate future, referring to actions which will take place in the next 24 hours or so.

In all the above contexts the negative form is the same:-

verbal prefix + taa + Root + e

Section 45

'Buna' - 'How'

'Buna' may be translated by 'how' in the non-interrogative sense, and while presenting no difficulties to the learner, does, nevertheless occur so frequently as to warrant some attention. The word 'enchera' - 'Way' may also be used in this sense.

It occurs commonly before three tenses only; the general relative, the future(2) and the immediate past.

Examples:-

1. Buna agokora emeremo nigo engwenerete mono. (Note: Cl.9. verb prefix)

The way he does his work pleases me.

2. Timanyeti buna toraache kogenda mambia ekiaagera anyange yane

yabunekire.

I don't know how we shall go to-morrow as my bicycle is broken.

3. Buna asimegete chikawa ogokumia.

How he planted coffee is amazing.

Exercise 47.

Translate the following:-

We were surprised how he did that work - Watch how to light this lamp - I explained to you how you should do the job, now you have ruined the whole lot - They came by the Kabondo road as the main road was impassable.

'Ekero' - 'When'

Synopsis of tense forms occurring with 'ekero'

1. Present. The general relative form occurs here:-

ekero ngokora emeremo igo ngoteera - When I work I sing.

2. Future. Here the future tense(2) occurs:-

ekero ndaakore emeremo igo ndaache kobuucha amaache

When I have done this job I'll go and fetch water.

3. Perfect. The normal perfect occurs here:-

ekero nareetire amaache omosaacha one igo aganyete endaagera

When I had fetched the water my husband was waiting for his food.

ekero ariire endaagera akaraara.

When he had eaten his food he fell asleep.

4. Past. Both the immediate past and the past continuous(See p.81) occur:-

ekero tware gotaara nchera embura egatwa.

Section 46

Some further dependent items

1. -self.

For classes 1/2 and optionally for the other classes the form

-nyene occurs:-

omonda omonyene - The rich man himself.
abasacha abanyene - The husbands themselves.

For the other classes the following forms occur most commonly:-

Cl. 3/4 oro/ero; Cl. 5/6 rirorio/aro; Cl. 7/8 kerokio/birobio; Cl. 9/10 ero/chirochio
Cl. 11 rororwo; Cl. 12 karakwo; Cl. 14 borobwo; Cl. 15 korokwo; Cl. 16 aanyene

Examples:-

Korende egetonga kerokio tigesaregeti.
But the basket itself wasn't destroyed.

Chiombe chirochio nechingiya.

The cows themselves are fine.

It is possible to add -nyene afterwards:-

chiombe chirochio chinyene.....

2. Alone.

Both the variable form -ka and the invariable 'beene' occur for

Classes 1/2:-

inche beene - I alone inche bweeka - I alone

Note the forms for -ka:-

1st. Person bweeka/tweeka 2nd. Person bweeka/mweeka
3rd. Person bweeka/bwooka

For the other classes the forms are as follows:-

Cl. 3/4 bwooka/yooka; Cl. 5/6 rioka/ooka; Cl. 7/8 gioka/bioka; Cl. 9/10 yoka/chioka; Cl. 11 rwoka; Cl. 12 gooka; Cl. 14 bwoka; Cl. 15 gwoka; Cl. 16 ooka.
togatiga chiombe chioka - We left the cows by themselves

3. Like.

The stem -nga occurs with prefixes for all classes:-

Cl. 1 onga, onga, anga; Cl. 2 tonga, monga, banga; Cl. 3/4 onga/enga; Cl. 5/6 ringa/anga;
Cl. 7/8 kenga/binga; Cl. 9/10 enga/chinga; Cl. 11 ronga Cl. 12 kanga; Cl. 14 bonga;
Cl. 15 konga; Cl. 16 anga.

The form is always preceded by 'igo':-

ere igo anga taata - He is like my father.

Section 47

The initial vowel

Some mention has already been made (p. 38) of contexts in which the initial vowel of the noun prefix may be dropped. Some further contexts will now be considered:-

1 (recapitulating from Part I). Indicating place and time:-

- a) Kogondo In the shamba
Nchera In the road.
Nyumba In the house.
b) Potuko In, during the night.
Hogoroocha During the afternoon.

2. For kinship terms.

Omomura Young man Momura ominto My brother.
Omusbati Young married woman Mosubati ominto My married sister.
Mokao, mokaye Your, his wife.

It will also be noticed that many other kinship terms have no initial vowel:-
baaba, taata, maame, sokoro, maagokororia, etc.

3. In some interrogative sentences, often with 'ki'. The initial n- may or may not occur:-

Kang'ana ki ayai What words are these!
Iete ki? What trees?
Banto ki? OR Ibanto ki? What people?
Imagena ki kwaruta? What stones did you throw?

4. To express a kind of 'group' plural:-

nagorire ng'ombe isatu - I bought three cows.
nagorire mete etatu - I bought three trees.
mwarora ng'ombe (mbori) chiaye chigochia?

Have you seen his cows (goats) going past?

This form is particularly common with animals.

5. As a 'generalizer'.

- a) rangeria abaana bande - Call the other children.
rangeria baana bande - Call any other children.
b) choora ebinto binde - Choose some other things.
choora binto binde - Choose any other things.

This seems comparatively uncommon.

6. A rare usage, in which the form 'specificies', in contrast to 5 above.
tunya omonto - Call a man.

Section 48

Kinship Terms.

While not everyone is as interested in kinship terms as the anthropologist, nevertheless, kinship terms are such an important part of, say, court cases, that even the practical man need not feel he is learning something out of touch with reality:-

The two most important terms are, perhaps, those for 'father' and 'mother'

1. Father.

Taata	My father
Iso(o)	Your father
Ise	His father
Taata oito OR ominto	Our father
Iso oino	Your father
Isoobo(ise abo)	Their father

2. Mother.

Baaba	My mother
Myoko	Your mother
Ng'ina	His mother
Baaba oito OR ominto	Our mother
Myoko oino OR omino	Your mother
Ng'ina obo	Their mother

Other relatives of the same generation as ones father and mother will now be considered:-

3. Father's brother.

taata moke	Pl. abataata moke	My paternal uncle
iso moke	abaiso moke	Your paternal uncle
ise moke	abaise moke	His paternal uncle

4. Father's sister.

makomoke omwabo taata	My paternal aunt
nyokomoke omwabo iso	Your paternal aunt
ng'inaroke omwabo ise	His paternal aunt

The plural forms are:-

abamaakomoke, abanyokomoke, abang'inamoke, etc.

5. Mother's brother.

maame(aba-)	My maternal uncle
(maame)nyokorome	Your maternal uncle
(maame)ng'inarome	His maternal uncle

Thirdly, members of the generation prior to that of ones parents, or earlier:-

7. Grandfather.

Sokoro(chi-) yane,yao,yaye, etc. My grandfather(on either side)

8. Grandmother.

ikaagokoro(aba-),nyagokoro,ng'inakoro, etc.

My grandmother(on either side)

9. Great-grandfather.

Sokororia(chi-) yane,yao,yaye, etc.

My great-grandfather(on either side)

10. Great-grandmother.

kaagokororia,nyagokororia,ng'inakororia, etc. (pl. aba-)

My great grandmother(on both sides)

All the above four terms cover brothers and sisters of grand- and great-grand-parents.

Fourthly, members of ones own generation.

11. Brother.

komura ominto My,our brother

komura omino Your,your(pl.) brother

komura omwabo His,their brother

The above terms valid for use both by brother and sister.

Oyo ominto My,our brother. Referring - Generally -

to classificatory brothers.

NOTE: 'komura' is properly applicable to boys who have been circumcised; 'Omoisia' is used of younger boys.

12. Sister.

ioiseke ominto My,our sister

ioiseke omino Your,your(pl.) sister

ioiseke omwabo His,their sister

The above terms valid for use both by brother and sister.

NOTE: as for brother, the above is properly applicable to unmarried but marriageable sisters. For married sisters 'kosubaati' is used, and 'Gesagane' for little girls.

For both the above 'elder' or 'younger' is expressed by 'omone' or 'omoke'.

Finally, it appears that both cross and parallel cousins are referred to as 'brothers' or 'sisters'!

Fifthly, members of ones children's generation or later.

13. Child.

omwana one,oo,oye, etc. My child, etc.

The sex of the child seems less often expressed and when it is

14. Sister's child. moigwa one(moigwone), moigwa oo, moigwa oye
15. Brother's child. Referred to as 'omwana.'

16. Grand-child. omochokoro one, oo, oye, etc.

Finally, relatives by marriage.

17. Wife. Omokungu one, omorugi one. The latter being more respectful.
18. Husband. Omosacha one, oo, oye, etc.
19. Father-in-law. Taatabiara, isobiara, isebiara, etc.
20. Mother-in-law. Naakobiara, nyakobiara, ng'inabiara, etc.
21. Son-in-law. (daughter-in-law) Omwana one

i.e. omwana one onyumerete

22. Brother or sister-in-law. Tokoyone, mokoyoo, mokoyoye, etc. This is qualified by the relevant term 'momura' or 'mosubatti'

The stages of life, Male:

1. Agaisia A small child.
2. Omoisia A young, uncircumcized boy.
3. Omosaae A young circumcized boy.
4. Omomura (Deriv. -mura vide oneself - from the circumcision ceremony) A youth, of marriageable age.
5. Omonto A mature man.
6. Omoisamweerere A married man with grown children.
7. Omogaaka An elder. Term of respect.

Female.

1. Agasaagane A very little girl.
2. Egesaagane A small uninitiated girl.
3. Erabaera A young, initiated girl.
4. Nyaroka (Perh. derived from -aroka Circumcize) A young initiated girl.
5. Omokungu (Deriv. -kungu Protect) An married woman, a general term.
6. Omosubatti A married woman.
7. Omong'ina An old woman. A term of respect.

Also:-

Omogisangio An age-mate (male or female) circumcized at the same time.

Section 49

Continuity of discussion

This is a rather complex subject and no more will be attempted here than to give the student an indication of the main points, leaving him to make further observations as his competence increases.

It has already been noted in Part I (p.33) that two variant forms of the past tense prefix occur; the one having a pre-prefix n-, and the other not having this. At this point it must be noted that there are a number of tenses with an initial pre-prefix n- but which do not have a corresponding n-less form. e.g. The future, 'Although', etc. With these we are not here concerned.

The most important distinction between the two forms is that the n-forms introduce a new point or theme; either by starting a conversation, or continuing a conversation in a new topic. By the same token, n-less forms continue a discussion already in progress.

Consider the following examples:-

- 1a. Naamingyoka goika akarosa - He ran until he was exhausted.
A new topic, to be enlarged on later.

- 1b. Igo kwamingyoka goika kwarosa - So you ran until you were exhausted.
This presumes an earlier reference to your running.

- 2a. Kwamanyire gosoma? Do you know how to read?
On first discovering the fact.

- 2b. Kwamanyire gosoma? Do you know how to read then?
After talking about the availability of books for those who can read, the question is asked casually.

3. Igende Kisumu anki? Yaaya, igo ndaagende ankiende.
Will you go to Kisumu to-morrow? No, I'll go the day after.

This is an interesting example, because here the continuity is made by adopting a different form with 'igo' (See below)

The student should note the occurrence of these forms in conversation, and look through the available readers.

Closely bound up with this phenomenon are the items 'igo' and 'nigo' which may be heard at the beginning of sentences and phrases. Where a new topic is introduced by a n- form it is not preceded by 'igo', where the conversation is continued by a n-less form it often is preceded by 'igo'.

Both 'igo' and 'nigo' occur regularly before some tenses and not before others: it has been noted that they do not occur with n- forms of past tenses, nor do they occur with the 'ka' tense, nor the Simple -e form nor the future, nor with negative tenses in general. They occur regularly with all n-less

Consider the following examples:-

1. Wigo aachete akaraagera erio akaraara.
And he came and ate and went to sleep.
2. Ikero ngokora emeremo igo ngo^uteera.
When I work I sing.
3. Tagoika ntararaagera.
He'll not arrive before I have eaten.
4. Igo ndaamingyoke tibonyirira.
So I'll certainly run lest I get benighted.
5. Obwaato bwonsi nigo bwaisaine kobogoria.....
And the canoe was sufficient to carry.....
See p.52 for this tense form.
6. igo inkagenda inkarigia omote oria omobou.
And I went and looked for a stout tree.
Here 'igo' does occur with the 'ka' tense. The justification seems to be that the sentence occurs in a very long narrative passage, and 'igo' adds to the continuity which in shorter passages the 'ka' tense would impart itself.
7. Enyongo eyio nigo yarenge enane.....
And that pot was big.....
A typical example of the usage.

Exercise 48

Translate into Gusi:

These sentences are taken from the captions to photographs recently exhibited in Getutu as part of a 'Village Betterment' campaign. They are in normal colloquial English and the Gusi translation naturally differs in approach. Students should consider the key carefully after completing their version. To simplify matters I have inserted in brackets passim the way in which a Gusi would approach the translation. The vocabulary should be consulted where necessary.

1. The D.O. is advising people how to improve their villages(how to have health). Everyone will(will be able) work to-gether voluntarily three times a week.
2. These people are erecting the door of a new house. The house which is visible on the left has recently been completed and whitewashed.(had put on a coat of white colour). At Machagos, because of a shortage of water(a lack of rain which does not fall) there is no good thatching grass.
3. Some people are building a big house, using(with) tiles dried by the sun (which are not baked). The owner has bought corrugated iron with his own money.
4. The women are plastering the walls as is their custom.
5. This teacher is demonstrating how a lavatory was built badly.
6. When the house is built, the women clear the rubbish(omit as redundant) and clean the forecourt well so that rats do not come and bring disease to the village.
7. Everyone(here, those whom you see), men and women are cleaning the forecourt.
8. All the women are wearing white clothes. Here they are digging up bracken, because it destroys the pastures for cattle(it destroys where the cattle pasture and there will be no grass).
9. Everyone is helping to remove brushwood(dry grass and trees).
10. As soon as(when) the boundaries are settled so that there are no land cases(omit: from 'so that.') all help to make the fence.
11. Here is a completed homestead with fences. Because of the shortage of water(rain) they dug a ditch and have planted the banana trees in holes.(and then the bananas will get fertility)
12. This woman looks at a new byre and is very pleased.
13. This girl is drawing dirty water from an old well.
14. People have arrived to see to the well that it is good and brings clean water.
15. The people are nearly finishing a new well(the new well is near to being finished). You can see below, the pipe which was put into the stone and cement.
16. Now this girl is drawing clean water where before there was only dirty

Exercise 49

Omokungu na eng'uko

Omokungu akaimoka mogoroocha gochia rooche, akanyoora eng'uko ekong'anya.

Akanyebwaata akagenda neero rooche. Ekero akairana akairana, akairana neero;

akaika inka bwoye agateebia omwana oyo, 'Gasie oriere enyama. 'Agachaaka

kobeeka eng'uko eria enyongo ayeiyake na omwana agachaaka gosia obosie, erio

aruge obokima ariere enyama. Ekero omwana oria agosia, ana goteera, ogoteeba,

tiga ndaasia bwango ndiere enyama yane. 'Na eng'uko eboora, 'Gasie^A oriere

nyokoi! Naende agachaaka goteera, okoboora, 'Tiga ndaasia ndiere enyama, 'na

eng'uko eboora, 'Gasie oriere nyokoi! Trinde omwana akarangeria ng'ina, 'Naaba

ninchuo oigwe buna eng'uko syeiga ekobuga! 'Nigo ngochia goteera ng'a, 'Tiga

ndaasia bwango ndiere enyama! 'Na eng'uko neero eboora, 'Gasie oriere nyokoi!

Ng'ina akabugera omwana takong'aina, 'Eng'uko neero ngokwana ere? Naende

omwana agachaaka goteera, okoboora, 'Tiga ndaasia ndiere enyama! 'Na eng'uko

eboora 'Gasie oriere nyokoi! Naende akarangeria, 'Naaba inchuo bono oigwe

buna ekobuga. 'Ng'ina agacha akamoteebia, 'Teera angol! 'Oria omwana agachaaka

goteera, 'Tiga ndaasia ndiere enyama. 'Na eng'uko egateeba 'Gasie oriere nyokoi!

Na ng'ina agachana, 'Ng'aki eng'uko eyeiga ekobuga? Naende agateebia omwana,

'Teera naende! 'Omwana agateera, 'Tiga ndaasia ndiere enyama! 'Na eng'uko

ekamoteebia, 'Gasie oriere nyokoi! Omokungu oria agachaaka gokunora enyongo,

eng'uko agachaaka korwa ime ekabogoria obosie boria omwana oria arenge gosia,^B

ekagenda ekanyoora engoko egokura³ amaroba ekorigia endagera erie; ekabooria

engoko, 'Aye, okagoko, naye ogokura nainche mwate embaare⁴. 'Akanyea embaare

ekaria. Ekero yariire eng'uko egateebia engoko 'Ing'a iga embaare yane!'

Engoko ekanyea ririonya; ekagenda ekanyoora omondo okorokwa koturi ogotura⁵

emeyio, ekaboora, 'koturi, otakong'a⁶ omoyio, na inche nko ririonya. 'koturi

akanyea omoyio neero ekama koturi ririonya; egachaaka kogenda ekanyoora

abakungu bakogesera amaino, ekaboora abaiga, 'mbakungu bakogeseria maino na

okang'uko⁶ obwaate moyio! 'Abakungu bakaboora, 'Okang'uko omino toe togesere!'

Akaba bakagesera. Ekero baagesere bagasiria omoyio oria. Okang'uko akaboora,

'Ing'a iga omoyio one! 'Abakungu bakaboora, 'Omoyio osirire, nigo toraakoe

obori boichire ekebaari⁷. 'Bakayea obori boichire ekebaari; ekagenda ekanyoora

abaisia bakorisia chimbori, naende bakoaka enkooyo⁸. Agotoora⁹ obori boria

bwaye, agachia korigereria buna abaisia bakoaka enkooyo. Chimbori chigaacha

chikaria obori boria chigaakooora, chigatiga ekebaari kioka: ekero abaisia baria

baakooora okogosoria enkooyo okang'uko ogoochia goocha, okonyoora obori bwaye

bwarirwe bwaerire. Akarangeria abaisia, 'Inchuo, morore buna chimbori chiano

chiarire obori bwane. 'Trio akaboora, 'Bori tibwarenge bwane, bwarenge bw'abag-

esera maino. tihare goochakobong'a bakasiria movio one: na movio torenge

'Ing'a iga obori bwane! 'Abaisia bakama embori; akagenda, akanyoora omondo

mokaye arwaate, okonyenya¹¹ egesimba; akaboora oyo iga, onto okonyenya

egesimba¹² na eng'uko obwaate embori! 'Akaboora, 'Okang'uko omino ing'a iga

monyenere. 'Okang'uko akama amonyenyere; ekero amonyenyere okang'uko

akaboora, 'Ing'a iga embori yane! 'Trinde omondo oria akayea ekenama;

okang'uko egachaaka kogenda ekanyoora abakungu bagokagaya¹³ obokima, ekaboora,

'Abaisia mbakungu bagokagaya bokima na okang'uko obwaate nyama. 'Abakungu aba

bakaboora okang'uko, 'Omino toe erende toriere. 'Okang'uko akaba bakariera

bagakooora. Naende okang'uko akoboora, 'Ing'a iga enyama yane! 'Bakaboora,

'Okang'uko omino, nkagete enyama yaeerire, tiga tokoe ching'ende. 'Bakayea

ching'ende; ekagenda ekanyoora omong'ina ogosimeka chibando, ekaboora oyoiga,

'Tong'ina ogosimeka bando na okang'uko obwaate ng'ende! 'Omong'ina oria

akaboora, 'Okang'uko omino otakong'a nsimeke! 'Akamoteebia, 'Enchare yanyari-

re, genda inka ondugere obokima nchiche korra, reeta aiga chibando insang'ananie

¹⁴ ching'ende ina kogosimekerai! 'Omong'ina oria akama chibando, akagenda inka

komorugera obokima. Ekero agoocha na obokima akanyoora okang'uko osimekire

okoore, akambooria, 'Wokiri ondaane¹⁵, ngwasimekire gwakoore! 'Okang'uko

akaboora, 'E, nakoore! 'Omong'ina oria akanyea obokima ekaria. Bakagenda inka

komo, bakabao goika endagera ekeraba. Omong'ina oria agateebia eng'uko, 'Genda

oreente ching'ende! 'Okang'uko aagenda aaba ching'ende korwa emegondo

y'abantu bande. Abantu ekero bakyerora baachaaka koyeraga bakoboora, 'Aye

okang'uko gwakoore ching'ende chaito okona koiba? Naende aagenda. omogondo

bw'omondo onde aaruusia insinini, na barabwo baachaaka komoraga, bakoboora,

'Okang'uko nao gwasimegerete aiga ase emegondo yaito? 'Agaisania ching'ende

akaira inka, agateebia omong'ina oria, 'Rigereria buna ching'ende chaito

chinorete! 'Omong'ina oria akamoteebia, 'Wambia toche togende mogondo inchiche

korora buna ching'ende chiamire. 'Bakaimoka mambia bakagenda, okang'uko agachaa-

ka komoira emegondo y'abantu bande, omong'ina oria akabooria, 'Okang'uko aiga

ngwaito? nkagete aiga nkw'abande, eta togende gwaito! 'Bakagenda kwabo. Ekero

baaikire mogondo, omong'ina oria agachia korigereria akanyoora ng'ende tichiyu,

nechibando chioka chireo, akabooria okang'uko, 'Ing'ai kwairere ching'ende?'

Okang'uko agasiaroka¹⁷ gochia aaria, akaboora, 'Ching'ende chiria nigo nariete!'

Omong'ina oria akanyebutoria ekeranya¹⁸, egachaaka kogenda. Akagenda

ekanyoora omokungu okoererera omwana, ekaboora oyoiga, 'Omokungu, okoererera

mwana na okang'uko'ogotare bosa. 'Omokungu oria akaboora, 'Okang'uko omino

ninchuo rende onderere! 'Okang'uko akaboora mbuya (imbuza) nabo ndaakorere!

Egachaaka korera omwana, nyuma echiki¹⁹ ibere agachaaka konyanya omwana oria,

ekero ng'ina achire mogondo; ekero airanire akanyeteebia, 'Ing'a iga omwana

agonke²⁰! 'Agateeba, 'Aaya, karaachia rooche, omwana naraire. 'Naende ekero

ng'ina aruure rooche akamoteebia, 'Gendaoratanya²¹! 'Akagenda, agatanya

Dkeru arugire, eng'uko akamo chinyama chia (e)nda, agachaaka gosia koriera akanyebooria okang'uko, 'Ng'ai kwarusia chinyama echiga? 'Ekamotoebia, 'abanto baanyenya moino agwo. 'Omokungu oria agachaaka koriera, ekero akoriera okang'uko echaaka goteera, 'Oriire akani ²² k'omwana oye! 'Omokungu oria anyebooria, 'Ng'aki bono? 'Okang'uko okoboora, 'Yaaya, nigo nkooboora, monto narooche ande oriete akani k'omwana oye. 'Waende omokungu oria agenderera na okoraagera naende okang'uko aachaaka goteera, 'Oriire akani k'omwana oye! 'Omokungu oria agachana, okang'uko agachaaka korutera omokungu oria omwana. Omokungu oria ogochia korigereria akanyoora okang'uko nkare aitete omwana bono namagena abegete inda omwana. Omokungu oria akaruta okang'uko obokombe, okang'uko agatama ekagenda egaso engoro ime. Omokungu oria egateebia ekebaki ²³, 'Kana kondendera aiga engoro, ndagenda koreeta obokombe nchiche kokumyera eng'uko yaitire omwana one. 'Ekebaki kegachaaka korenda engoro, ekero keredete eng'uko akagateebia, 'Kebaki togoria maiso ²⁴ inkoe omokaano ²⁵! 'Kegatogoria maiso eng'uko ekagesiarera amaroba amaiso, ekebaki tikiarora kende, eng'uko ekaeta ekagenda egasira. Omokungu oria ogochia goocha akanyoora eng'uko yasirire.

Vocabulary:

- 1 -buga Sing (of birds), call (of animals).
- 2 Feera angoi Sing away then!
- 3 -kura Scratch up, scabble.
- 4 Umbeare 9/10 Partly ground flour.
- 5 -tura Sharpen.
- 6 Okang'uko The 'oka-' prefix is a common one in stories, and personalizes that with which it is used, usually animals.
- 7 Ekebari 7/8 An open-work basket.
- 8 Inxoyo 9/10. A ball, game played with a ball.
- 9 -toora Put down a load.
- 10 -yia Fe burned.
- 11 -nyenya Cut the throat of, kill (esp. cattle, etc.)
- 12 Egesimba 7/8 A civet-cat.
- 13 -kagaya Masticate porridge.
- 14 -sang'anania Mix together.
- 15 Jokiri ondane (Lit: o enda yane) A term of endearment. A peeper of my stomach.
- 16 -nora Get fat, become ripe.
- 17 -siaroka Jump back, recoil.
- 18 Ekeranya 7/8 A stave, sapling, wand.
- 19 Twiki (pl. chiwiki, chiki) Eng. A week.

Grammatical points.

A Gasiei Go and Grindi A variant form of the imperative, occurring where distance from the speaker is involved (cf. Swa. kafanye!)

B Irenge gosia. An alternative form to 'ngosia aare' See Sec. 39.

C Otaakong'a. A polite request, very often in the form of a suggestion. Thus, 'Will you please give me the knife...?'

D This last phrase literally means, 'They would not have come to give it to me, but they lost my knife.'

Synopsis of prefixes and infixes

Noun and Adjective ¹	prefix	Object infix	Verb Prefix
Class 1.	omo-, omw-	-n, ny, ng'	1st. Pers. n-, ny-, ng'- 2nd. Pers. o-, kw- 3rd. Pers. o , o-
Class 2.	aba-	-to-	1st. Pers. to - 2nd. Pers. mo- 3rd. Pers. ba-
Class 3/4	omo-, omw-/eme-	-yo-/-ye-	o-/e-(y-)
Class 5/6	(e)ri-/ama-	-ri-/-ya-	ri-/a-
Class 7/8	eke-/ebi-	-ke-/-bi-	ke-/bi-
Class 9/10	e-/-(e)chi-	-ye-/-chi-	e-(y-)/chi-
Class 11/10a	oro-/chin-	-ro-/-chi-	ro-/chi-
Class 12/8	aka-/ebi-	-ka-/-bi-	ka-/bi-
Class 14/6	obo-/ama-	-bo-/-ya-	bo-/a-
Class 15/6	oko-/ama-	-ko-/-ya-	ko-/a-
Class 16	aase	-a(a)-	a-

¹ In the exception, of course of adjective stems with verbal prefixes, e.g. -onsi All, whole -nde Other(of the same kind)
 -aao Other(of a different kind) -renga? How many?
 -nga Like, similar to -oka Alone.

Within this group must also be considered demonstratives and possessives, for which see below:-

	Demonstrative	Possessive with initial vowel 1st. Pers.
1		
2		
3		

	oyo/aba	oria/baria	oyio/abwo	oyone/abaane
Cl. 1.1/2	oyo/aba	oria/baria	oyio/abwo	oyone/abaane
Cl. 1.3/4	oyo/eye	oria/eria	oyio/eyio	oyone/eyane
Cl. 1.5/6	eri/aya	riria/aria	erio/ayio	eriane/ayaane
Cl. 1.7/8	eke/ebi	keria/biria	ekio/ebio	ekiane/ebiane
Cl. 1.9/10	eye/echi	eria/chiria	eyio/echio	eyane/echiane
Cl. 1.11/10a	oro/echi	roria/chiria	orwo/echio	orwane/echiane
Cl. 1.12/8	ala/ebi	karia/biria	akwo/ebio	akaane/ebiane
Cl. 1.14/6	obo/aya	boria/aria	obwo/ayio	obwane/ayaane
Cl. 1.15/6	oko/aya	korria/aria	okwo/ayio	okwane/ayaane
Cl. 1.16	aa	garia	agwo	aaane

Synopsis of tenses

In the Introduction to verbs(p.10) I said that it was convenient to divide them up into four main groups, according to the endings or suffixes. In the following summary I shall set the various forms out according to this schema, further dividing them into One-word tenses and Compound forms. The labels are intended as descriptive guides.

One word tenses

- | | | |
|--------------|---------------------------------------|--|
| (p.80) 1. | n-, o-, a- | General habitutive or continuative. |
| (p.80) 2. | nin-, no-, na- | 'Although' |
| (p.33) 3. | na-, kwa-o- | Past tense including relative past. |
| | naa-, nkwa-, naa- | Past tense. |
| | | For distinctions see p.33 |
| (p.53) 4. | nka-, oka-aka- | NARRATIVE: tinaa-, tikwaa-, taa- See also D3. |
| | | NEGATIVE: As 3 above. |
| (p.59) 5. | nko-oko-, oko- OR ako- | General relative and interrogative. |
| | | NEGATIVE: ntaare ko-, otaare ko-, ataare ko-, etc. |
| (p.80) 6. | nāaa-, oraa-, araa- | Polite request. |
| (p.49) 7. | tindaa-, toraa-, taraa- | 'Not Yet' (Form 1) |
| (p.50/58) 8. | ntaraa-, otaraa-, etaraa- | 'Not Yet' (Form 2) including relative. |
| (p.48) 9. | Root + a | Simple Imperative. |
| | NEGATIVE: Use that of Simple -e form. | |
| (p.29) 10. | ko- | Infinitive. |
- | | | |
|--------------|---|--|
| (p.63) 1. | n-, o-, e- | Simple -e form. |
| | NEGATIVE: tinduga, toruga, taruga, etc. | |
| (p.31) 2. | nin-, no-, na- | General future. |
| | NEGATIVE: tinkoruga, tokoruga, takoruga, etc. | |
| (p.67/87) 3. | nāaa-, oraa-, araa- | Future(2); relative and interrogative. |
| | NEGATIVE: ntaa-, otaa-, ataa-, etc. | |

- (p.10) 2. na-,kwa-,o- The Perfect form.
NEGATIVE: either A7 or A3.
- (p.80) 3. naaka-,gwaka-,aka- A past continuous
NEGATIVE: tinaaka-,ti gwaka-,taka-(recent)
tinaaka-,ti gwaka-,taaka-(remote)
- Group D Suffix -ete

- (p.51; 52) 1. n-,o-,a- (restricted) A stative, no-time form.
- (p.52) 2. nin-,no-,na- (Restricted) A general present.
NEGATIVE: Of both this and 1 tin-,to-,ta-...suffix eti.
- (p.33) 3. na-,kwa-,o- Past tense - immediate - and relative past.
naa-,nkwa-,naa- Past tense
For distinctions see p.33
NEGATIVE: 1) As D2 2) tina-,tikwa-,taa-
3) ntaa-,otaa-,ataa-.
- (p.81) 4. naaka-,gwaka-,aka- An emphatic response
NEGATIVE: A7.

- Compound forms.
- (p.22) 1. nko- nde,nko- ore,nko- are A Present continuous
NEGATIVE: tindi ko-,tori ko-,tari ko-
- (p.81) 2. nina ko-,ona ko-,ana ko- A continuous or habitual Present.
Stronger than 1.
NEGATIVE: tiina ko-,tona ko-,tana ko-.
- (p.81) 3. nkona ko-,okona ko-,akona ko- An emphatic continuous or
habitual Present.
NEGATIVE: tindi kona ko-,tori kona ko-,tari kona ko-.
- (p.81) 4. nko- naare,nko- kwaare,nko- aare(aarenge) A Past continuous.
NEGATIVE: tinaare ko-,tikwaare ko-,taare ko-.

Key to Exercises

It is suggested that when the student has worked through the exercises, he should then use the Key as exercises and work through them again.

Exercise 1.

1. omwana omone.
2. omwana omoke.
3. omoiseke omuya.
4. abaiseke abaya.
5. abana ababe.
6. omwana omobe.
7. omochooro omweng'e.
8. ababoraka abange.
9. abageni abake.
10. omong'ina omokong'u.
11. abagaaka abanyerere.
12. abanto abange.
13. abakungu abanene.
14. omonto na omokungu.
15. abageni abange.
16. omorugi omone.
17. omosacha omoyererere.
18. omoyaborimo omweng'e.
19. omwana na omokungu.
20. abamura na abaiseke.
21. Omoiseke omone naende omuya.
22. omong'ina omoyererere naende omokong'u.

Exercise 2.

1. omoyio omotambe.
2. omote omweng'e.
3. emegondo emiya.
4. omorerero omoke.
5. emate emetambe.
6. omoyio omomwamu.
7. omotienyi omuya.
8. emechie emene.
9. emeremo emelong'u.
10. omwando omoke.

Exercise 3.

1. The child has herded.
2. The woman has cooked.
3. The stranger has arrived.
4. The boys have herded.
5. The travellers have returned.
6. The tall grandchildren have arrived.
7. The beautiful widows have gone for a walk.
8. Any girls have cultivated.
9. The child has brought his friend.
10. The women have brought knives.

Exercise 4.

1. Twaikire (Lit: toaikire).
2. greetire omogeni.
3. baagendire.
4. kwarugire.
5. omoboraka otaarire.
6. abaisia na abaiseke baaikire.
7. ababbi baairanire.
8. abanto baarisirie.
9. omonto oaakire omwana.
10. omwana greetire omoyio omotambe

ie have drunk - he has died - they have come - the tree has fallen - children have gone - I have drunk - people have died.

Exercise 5.

1. We have brought water.
2. They have eaten much fat.
3. I have drunk clean water.
4. The long spears are broken.
5. The bad boy has come.
6. Big stones.
7. Short spears.
8. White bones.
9. Big clouds.
10. Arrows and spears.
11. rigena riagure.
12. amatuko agetire.
13. riti(u)mo
14. twaminira ritimo ritamba
15. masaha natirira

4. ebitonga ebinge. 5. egetonga giisirire. 6. egesaku kiabunekire. 7. ekerogo kiaguure. 8. nasiakire ekiage. 9. egesusu giachire. 10. omwana oreetire ekerogo. 11. omukungu osiakire egesaku. 12. taata ogorire ekiage. 13. nagorire ebinto. 14. baaba ogorire ebituuma. 15. taata ogorire ebitonga ebinge. 16. omogeni oroosirie ebirogo abiya.

Exercise 7.

1. amang'ana aya. 2. amanga aria. 3. ebaana aba. 4. omotiayi oria. 5. omochie oyo. 6. omoyio oyio. 7. rigena riange. 8. amache ayio. 9. amatuko aria. 10. amare ayio. 11. natteire amache aria. 12. egesusu kiagendire. 13. ekiage egeke kiabunekire. 14. nabunire ekerogo keria egeke. 15. kwaremire ebituuma gose amamba omwaka oyo. 16. reero twaremire eniogo.

Exercise 8.

1. chindo chiria chinene. 2. The long ropes have broken. 3. twareetire chimbori ne ching'ondi. 4. This house has fallen down. 5. eng'ombe endabu yasirire. 6. Father has bought big goats and cows. 7. ogorire eng'ondi eria enyerere? 8. The stranger has brought big baskets. 9. embura yachire. 10. vother has cooked food.

Exercise 9.

1. abanto batano. 2. emete ene. 3. anagena atatu. 4. ebitonga bitaano. 5. omoyio oyomo. 6. chimbori isaano na emo. 7. chinyomba isaano na isatu. 8. ebuku ya kabera. 9. emegondo ekomi na etaano. 10. chieera isaano, ebisabwa bitaano. 11. chibeesa isaano. 12. esomoni. 13. ebisabwa emerongo etaano na omo, chibeesa emerongo etatu. 14. chinsa ibere na emusu, chinsa ibere na ekeng'ese. 15. chinsa isaano na emo na erobo (Swa.) OR ne ekeera. 15. chibeesanane (Swa.), chibeesa ikomi na ibere na eeera.

Exercise 10.

1. omote ona. 2. rigena riaye. 3. egetonga gisito. 4. amarjeta abo. 5. ebuku yane. 6. emeyio yaye. 7. chimbori chaito. 8. ching'ondi chinaino. 9. amare aria. 10. amache aito. 11. ebitonga bitatu biane. 12. chiombe chiabo. 13. amatumo ataano aito. 14. omosaani oye. 15. emegwe ebere yabo.

Exercise 11.

1. The things of the woman. 2. ebirogo bi'abaana biabunekire. 3. The knife of this child. 4. ritumo ri'omonto riasirire. 5. The Gusi's shambas. 6. twareetire ebinto ebi bi'omwana. 7. To-days affairs. 8. The cows of that stranger are lost. 9. nagorire chimbori chiaye ne ching'ondi chiane. 10. ogorire amaino atatu 'endo.

Exercise 12.

1. omukungu nkoruga are. 2. omogeni ngotaara are. 3. chindo ngocha chire. 4. omoremi oria nkorema are bono. 5. ngosimeka nde chimbusuro. 6. tari koreeta ebirogo. 7. nkogenda tore bono. 8. nkoirana ore bono? 9. omwana nkoria are endaaagera yaye. 10. omoisia oyo nkorissia are chiombe. 11. korende oria tari korissia. 12. abanto bande nkoganya bare korende titori koganya.

Exercise 13.

1. The widow is coming, she is bringing all her things. 2. My wife is cooking my food. 3. Her husband is not cultivating these days. 4. This man is saying many words. 5. We are bringing water but we are not bringing food. 6. That man is hitting his child. 7. They are drinking water and eating food. 8. He is closing the door quickly. 9. All the people are building his house. 10. Some people are buying sheep, others are buying goats.

Exercise 14.

1. My boundary. 2. His firewood is lost. 3. This man is fixing a long winnowing tray. 4. vrobebe oro orotambe. 5. nareetire chinko chiao. 6. amaache 'oroche. 7. twareosirie orobago. 8. chinko chi'omonto oyo chiaguure. 9. tari kogora ebirogo korende chinteeru. 10. We are seeing to the boundaries of those shambas.

Exercise 15.

1. Makereetire. 2. Omogeni osaire enyomba? yessaire. 3. abaana ababe nkong'aaka bare korende inche tindi kobaaka. 4. nkorissia chiombe chinene. nkochirissia bare bono? Ne, ngochirissia bare bono. 5. kwaremere omogondo oo reero? Nayoremere. 6. Wasiakire egesier? Nagesiakire. 7. obunire emete emake eria? Oyebunire. 8. omwana oria (omoisia oria) nkonywa are amaache abe? Oyanyuure. 9. twayerire. 10. baareetire ekerogo ekeyia? nkoreeta bare bono.

Exercise 16.

1. Many small shambas. 2. Small pebbles. 3. These toddlers have co 4. This long small shambas. 5. The things of the small shamba are lost. 6. Four pebbles have fallen down.

Exercise 17.

1. A new bed. 2. nareetire amata abere naemegwe etatu. 3. All the hoes have broken to-day. 4. Nkobusura tore obori reero. 5. Amakombe amake abere na egetonga ekeyia. 6. All my cultivation. 7. titori korema agatichia

2. Now those people are beginning to do their work. 3. osoiré enyomba na ochaakire koria endaaagera yaye. 4. His long arms and short legs. 5. ogoika kw'omogeni. 6. We have bound two goats but we are not binding the others. 7. reero ngochoora bare enyomba enene enyia. 8. The young men are throwing stones but the girls are beginning to cook food. 9. omokungu nkoruga are? Yaaya, nkoibusura are obori. 10. tindi konyaara korora chiombe. Gwachisiririre? Be, chiombe chaito chinené chiasirire; abaisia baarisire bobe mono.

11. This year we have got many hardships. 12. nkoira tore chimbori chinke gose eng'ondi emo enene. 13. iother has bought a new lamp and also many seeds. 14. nkogenda nde bwoye bono. 15. This year the millet has ripened quickly and we have got a good harvest. 16. gorrire okoruga. kwa baaba? Eee, gorrire korende kwarrire okoruga kw'omwana one?

Exercise 19.

1. omoiseke naike reero. 2. chindo nachiche (OR nachichiche).
3. inche ning'like ankio. 4. omwana naarete ebirogo biria. 5. emete eye neegwe.
6. obokombe boris nabobunke. 7. amagena amanene naagwe. 8. baaba nagore ebitumba ankio. 9. tagocha reero. 10. titokoeta enyomba. 11. taata namoaka omwana omobe. 12. notaa reero? 13. natonyaare kogenda ankio. 14. nabachaa emeremo reero. 15. natonyaare foika chinsa ibere chia botuko. 16. baaba nachore ebinto biaye. 17. tinkonyaara gochoora ebinto biane. 18. abaana ngoocha bare? Yaaya, nabacha ankio. 19. omoakire omwana oye mono.
20. naagache enyomba yaye enyia omwaka oyo.

Exercise 20.

1. igoro omogeni naaika. 2. chindo nchiacha igoro. 3. Igoro inche nnaika. 4. igoro omwana naareta chinyeni. 5. emete eria njaagwa igoro. 6. igoro obokombe bwane mbwabuneka. 7. egetaabu eke giatandoka igoro. 8. igoro amagena naagwa. 9. igoro agaticha kaito ngasareka. 10. ntwaika igoro.

Exercise 21.

1. reero omogeni naaigete. 2. endo njaachate reero. reero inche me aigete. 4. reero omwana naarete chinyeni. 5. emete erio njaagweete igoro. 6. reero obokombe bwane oboya mbwabunegete. 7. reero egetaabu kiaye giatandogete. 8. amagena amanene naagweete reero. 10. reero ntwaigete. reero agaticha gaito ngasaregete.

Exercise 22.

1. Yesterday his guest did not arrive. 2. Yesterday that lion did not come. 3. Yesterday I didn't arrive. 4. Yesterday that good child did not bring those (aforementioned) vegetables. 5. Those tall trees did not fall yesterday. 6. Yesterday my hoe did not break. 7. To-day my book did not split. 8. To-day the stones did not fall. 9. To-day our small garden was

Exercise 23.

1. enyeni eria teri engiya. 2. emechie eye nemeke. 3. inche nomonto. 4. inche tari omokungu. 5. intwe tari abakungu. 6. rigena nerikong'u. 7. rigena eri tari rikong'u. 8. omonto oyo nomuya. 9. endo eye nentindi OR endo eye entindi. 10. omonto oyo tari omuya. 11. ebitonga ebi tibri ebhene. 12. chinko echi tichiri chingiya. 13. emete eria teri emeng'e. 14. ekebao kiane tikeri eleyia. 15. omosaani one nomnene kobua nche. 16. chibuku chiria nechiaye; echi nechiane.

Exercise 24.

1. omokungu kai okare? naiga are. 2. omosaani one kai okare? tari (tai) aiga. 3. omoyio kai okare? naaria okare. 4. amagena kai akare? naiga are. 5. ekerogo kai gekare? tigekeari aroro. 6. orobago kai rokare? tirori aiga. 7. abanto kai bakare? naaria bakare.

Exercise 25.

1. In the road there are five people and two girls. 2. There are the hoes? I put them in the house. 3. There did you put the cooking pot? I left it in the house. 4. I bathed in the river. 5. There are no potatoes in the market to-day. 6. But they will be obtainable to-morrow. 7. Are there strangers in the house? No, they have all gone. 8. There are two birds in the tree.

Exercise 26.

1. ase enchera (igo) mbareo abanto abange. 2. ase orooche mboreo obwaato. 3. (ase) echiro nere nechinyeni chinyinge namatunda. 4. esanduku ime nere nebitaabu. 5. ase enyomba ime mbireo ebirogo bibere na emeesa. 6. aase zaria yakwure endo. 7. aiga naare nemete emiya OR aiga nareo emete emiya. 8. aiga tareo amagena amanene. 9. aroro tichireo chimbori gose chiombe. 10. terio aase ogoikaransa. 11. ebirogo mbire nyomba ime? tibirio OR tibiyo.

Exercise 27.

1. na gorrire emeremo mobaso. 2. na (a) che ararimo. 3. omonto oyo naikaranse inse y'omote. 4. enyoni eria ere igoro y'omote. 5. magega enyomba nchireo chimbori isaano. 6. amabeere aitekire bosa. 7. okorrire emeremo buya mono. 8. tagoocha ime. 9. narie ritara'ani erio amanye koirana OR naende nairane. 10. orenire foika mogoroocha. 11. abande b'abanto ngotaara bare bwango, na abande ng'ora. 12. ebaana bonisi nabaike amo.

Exercise 28 (Revision).

1. Good morning! Yes it is. How are the folks at home? Well, thanks. 2. ngokora are emeremo kobeso rioka, tari gokora emeremo botuko. 3. aiga Bogetutu ebanto igo haachaaka ribusura moisonde. 4. abaiseke bonisi abaya b'omochie oyo nabanyuowe omwaka oyo. 5. intwe titogendeti Bosongo ekaagera embura njatwa. 6. How are things to-day? They're fine, to-day he's feeling better. 7. naike ankio chinsa kiyanda gose kobua. 8. abaana

hirinyorekaneti reero echiro. 11. Inche tinyaneti ka igoro ekiaagera
 mnachia korora musubaati omino. 12. sase are erioki omorero noreo. 13. kare
 mono sokoro yane nazitete endo ang'e na iwanga. 14. amatuko aya natonyaaere
 kogora esaani y'ekeramponi chisiringi isaano. 15. aiga amaroba tari amaya
 ase ebimeri ebi. 16. nkwarooche OR nkwarora (For the form -rooche see p.51)
 abanto barenga aaria Getembe? 17. omosaacha one nere ogitete OR naagitete
 orobago oro oruya (the first alternative is the relative form; See p. 67), inee?
 omosaacha oo nanyaaere kogita orobago oruya buna oro? (Inee? a common
 exclamation, well!, well then! often occurring at the beginning of questions)
 18. abanto b'ense eye bono baachaakire gosimeka emetandege. 19. omosaani
 one nabua ekina kiaye aaria Tribunal. 20. abagaaka aba igo bagotehc ng'a
 omwaka ogoocha ande nebe embura enyinge. 21. abaana b'omosaani one ngocha bare
 egiyora reero. 22. obonde bw'obori bwaito omwaka oyo igo bwaraba bwango
 ase engaecho embura enyinge na omobaso omorero. 23. Tbitonga ebi tari
 ebaito (tibiri baito); ebaito nehitambe naende ebinyerere. 24. aye takoreti
 emeremo reero ekiaagera nakorora wanga.

Exercise 29.

1. Bring the food. 2. nchuo aiga. 3. Go over there! 4. tenena aiga.
 5. Do not stand over there! 6. Ferè the cattle. 7. tokoora emeremo bono,
 yekoore mambia. 8. togora chinswe aiga, genda echiro ende. 9. torazara bono,
 nkonye kogita orobago oro. 10. Taara bwango korende togwa.
 nanyere - I gave it (Cl.9) - we gave him it - moe omyio - I gave him - ng'a
 endagera.

Exercise 30.

1. omogeni tarakaika. 2. tindaasibia enyomba. 3. tindaamoa
 eng'eria yaya. 4. omoiseke oria taranyuomwa. 5. eng'ombe eye terabiara.
 6. omokungu tararuga obokima korende nachaake bono. 7. tindaaka kisumu
 korende tari are. 8. nindie ekero ntaraataara. 9. ninkoore emeremo ekero
 ataraacha. 10. ere taranyaaera korora enyancha. 11. tazata naakorete omokia
 ekero ataraanyoora ekegwa. 12. ekero embura etaraacha njarengoe (See p.56)
 embeo eneng.

Exercise 31.

1. nkagenda nyomba nkaraara. 2. nkawwa esukuru nkairana ka.
 3. egaacha seito, akaganya endagera, akaria, akaimoka. 4. tokarabia mono togalocaa
 korende titwasimeka mbusuro. 5. Reero akagwa agaitwa. 6. botuko abai bi bagaso
 nyomba bakai ba chianga bagasooka naende.

Exercise 32.

1. The woman is cooking for her child. 2. omogeni ngotokorera
 are emremo. 3. We are passing by the house. 4. mbeekere amabeere maka

ebuku. 7. They are waiting for me here. 8. igo giansirera aigaiga.
 9. nkomonachera nde omento egetambaa. 10. The man has eaten the food.
 11. Pass me the porridge! 12. ninkobogorerie egetonga. 13. Omosaacha one
 nangitere orobago. 14. and we took our bullets and went for them.
 15. sgera gesaku. 16. otoreteire chibuku ibere na egetonga ekeyia.

Exercise 33. (See Addendum for small exercise following this)

1. nehe nde omogambi. 2. The man who is big. 3. aye kware
 omotambe nkonyaaera ore konyoora ebitho. 4. The man who is big is this one.
 5. We who are many shall win. 6. The girl who is not beautiful will not
 get married. 7. oyo orange omonda reero nomotaka. 8. orobago rotari orokong'u
 narobuneke. 9. A bed which is long will fill the house. 10. The particular
 book which is big. 11. egetaaba egetari ekenene. 12. Bring that particular
 chap who is small. 13. Cut down that particular tree which is big. 14. aye
 otari omotambe nomoke.
 abaana batayo nababe - obori botayo mboria bwere ase ekebari ekenene ime -
 emete etayo nemeringamu - The rope which is not there is mine.

Exercise 34.

1. The book which I have. 2. The stone which I have. 3. The stones
 which we have. 4. The things which we have. 5. The firewood which we have.
 6. Firewood which is wet will not light a fire. 7. A man who has no money
 cannot buy things. 8. oyo otari nechimbe tari na isebiara. 9. omote otari
 namaawa nogwenerete. 10. He who has no money is a miserable person.

Exercise 35.

1. What is he doing? 2. ng'o ogoocha bono? 3. nobokima akoruga.
 4. This old woman it is to the market she's going. 5. namagena otari korrigia.
 6. When the people go fishing it is fish they get. 7. I entered the house
 and saw them working. 8. emeremo agokora namiya. 9. And they saw an old woman
 coming to shelter. 10. The woman went out in the afternoon to go to the
 river, she caught a mole going into its burrow, she grasped it and went with it
 to the river.

Exercise 36.

1. nki agokora ase enyomba eyio? Tindi okora egentto, igo
 nkoganyete rioka. 2. When our children return from school they eat their
 food. 3. siba chimbori orobago naende totama na gochitiga. 4. These men
 are well known and feared in this village: they are thieves who steal by night;
 we don't want them here. 5. okoorire? Yaaya, tarakoora, korende igo
 achaagete chinsa kiyanda nere igo agokora bono. 6. What is the time now?
 3.30 p.m. 7. Abaana ebare abooro tibakobua ogoteemwa. 8. Go away now I'm
 busy! 9. Erieta riao ing'o? n'rassto Abuga. Ng'ai omenyete? Wanga imenyete;
 Ngokora ore emeremo aaria? Yawa amathira...

There is he taking it? I don't know. 12. choora ekerandi keria kere bomosi, igo keroosirie buya. 13. While we were walking along a path we saw some old women harvesting with their teeth, because they did not have knives.

Exercise 37.
 1. baaba agateeba ngende omochie. 2. taata aganteebia ng'a tingosoria reero. 3. goika okore emeremo ase omokia. 4. nkamokania ng'a tasimeka ebamba. 5. tokamotanga omoi bi taso nyomba. 6. mbuya oimoke bono. 7. togende goesibia rooche. 8. onkoonye taata nche omotaka. 9. nagende esukuru goika akine. 10. moteebie ache. 11. nkamoteebia ng'a sirane bwango.

Exercise 38.
 1. omonto oyo nkogendia are omotoka. 2. oria taraairania egetonga kiato. 3. omosacha oria nkorugia are mokaye. 4. omonto oyo naasagaratie King'oina chimbwe. 5. omosacha one naroozie ekebago ki'obokombe. 6. omwana oruustirie chibeesa ase esaaro. 7. intwe nkomorangeria tore taata. 8. tongia etayai 9. ichoria enyongo amaache. 10. taata nkogora are ebinto ebinge echiro amatuko aya. 11. mosubaati ominto osibirie enyomba. 12. abakungu abande tibari gosibia chinyomba chiabo.

Exercise 39.
 1. omonto gogokora emeremo ntaata. 2. The stranger who came to-day came from Nairobi. 3. abaibi baasoete nyomba botuko igo baairere ebinto ebinge. 4. The maize which I bought yesterday is big. 5. Chimbusuro twasimeka omotieni oeta chiariirwe namakonde. 6. The children who will leave to-morrow will arrive in Kombasa next week. 7. Abanto baraaikere reero igo barabe bakorwa Kericho. 8. The children who have not yet finished their work will stay here until they do finish it. 9. abanto batamanyete gosoma nabasenchi. 10. The girls who didn't come yesterday were prevented by the rain. 11. egetonga kegwenere ne kere nechinguru. 12. The shamba which brings profit is that which has good soil and fertile. 13. Orobago orwo orwaguure igo rwagitetwe noyo ominto omone. 14. Some people who have paid their fees will have them returned to them forthwith. 15. egetonga eke araareete mambia nekiane. 16. The clouds which we saw were beautiful. 17. The food which my wife is going to cook now will be good.

Exercise 40.
 1. If I arrive early I'll see him. 2. otakoroti emeremo noakwe. 3. batasimegeti ebituma tibakonyora endagera. 4. If we plant coffee we shall get profit. 5. embura etatweeti natobe na enchara. 6. If a lorry passes you will get a lift (Lit: be helped). 7. karaarigie emeremo nagende Kisumu. 8. If I arrive there half past 11 go to Nairobi. 9. oyio karaaibore

Exercise 41. (For sentences 14-16 see addendum)

1. onye nkwaika aiga anga nkwanyora gogkoonya. 2. If they were not to lose their pay they would be able to buy many things. 3. onye chinyeni nchiatooka (nchiinyoorekana) anga machigora. 4. If this tree were to fall down I would be killed. 5. igoro onye omote omote oyo nogwa anga naitwa. 6. If they were to plant coffee they would get a profit. 7. If we were not to get work at Kisumu we would go to Nairobi. 8. onye nnyaara anga nyanha kogendia omotoka. 9. onye naachaagete emeremo kemambia anga naakoora kebango. 10. If he had started work early he would not now be working. 11. Chianga chiao chiomire? Yaayai tichirooma. 12. These women have plastered the new house. 13. Abange b'abasaani baane baanyebire amatuko aya.

Exercise 42.
 1. enyongo yatekire. 2. enyimbo nebunke. 3. eanga yatandokire 4. engori tebutogeti. 5. endagera eye teri korieka. 6. amang'ana aya naigweeke ankio. 7. rigena riaminyokire. 8. twachandekire totaanyoorete eroori. 9. oyo otogekire ekiaagera omogondo oye ore omuya. 10. ebituma biane tibigesegeti.

Exercise 43.
 1. The children have been given presents. 2. noakwe na iso. 3. The cows are being milked by my sister. 4. orobago nawagitetwe buya mono. 5. The house was built very quickly. 6. The millet was planted in the shamba. 7. reero emoori njabiaretwe. 8. He drank beer and got drunk. 9. igo atamete korende akabwaatwa. 10. My brother has been sentenced to six months in gaol. 11. And I did the job without help.

Exercise 44.
 1. abanto aba tibarabwaatana. 2. intwe igo natogende amo. 3. omokungu osiboire chinko. 4. Abatende na Abafusii nkoiigwana bare ake. 5. korende Abasigiis na abafusii tibari koiigwana nonya ng'ake. 6. omogisangio one otaagoire orobago. 7. abaana aba igo bagokorerana emeremo ase obomo. 8. baenanire ebieegwa. 9. abanto baria baabonanire. 10. Ringora amasan'wa aria 'uchimbori

Exercise 45.
 1. nche nkorigereria nde chinyoni. 2. These days the people have continued to increase. 3. igo arengereretie mono korende akabugwa. 4. Yesterday potatoes were not available in the market. 5. The children were very pleased with the cinema. 6. Chinyoni chiria igo chikoiruruka mono. 7. We want to reconcile the people who are quarrelling. 8. omosacha one ongeteire orobago. 9. abagaaka baaitabireirie amang'ana omogambi. 10. The people of this country have increased. 11. He has been bereaved of his father.

d me that they had fin-

. I did not think

a reero ase engeecho

g to Kisumu to-morrow.

e. Ia. Igō

- rigereta enchera

ore emeremo eyio rora

ya Kabondo eklaagera

raanyaaare koba na

ase ogwancha kwabo

la egesierl ekeyla

na kobeekewa eklyeni

cha embura etarl totwa,

bakogasacha enyomba

Omyene omanyā kogora

bakōma buna engeecho

o eye lga egaachire

akoroosa okorema

hindabu, lga lgo bakoya

oborista bwe chōmba

ya gotigeta amase na

bakōnyana amo kofita

go. ase engeecho

abeeke amatooke

ayin. l. omkungu oyo

. omiseke oyo lgo

c abata lgo baachire

to ensooko eye enyia

numberesi oooosigwe

he amaya ase kare

banto aba lgo bakōkōra

to. Dono lgo bakōrēga,

ito ktibunekire - omwana

- aba mbare nenyomba

la enyia.

milliet at the market.

la na mokaye mboomana.

The woman and the mole

Exercise 48

A woman went out during the afternoon to go to the river, she came upon a pole going into its burrow. She seized it, and went on with it to the river. When she returned she returned with it. She arrived at her house and said to her son, 'Go and grind (flour) to eat with the meat!' She began to put the mole into a cooking-pot to cook it, and her child began to grind the flour, to make the porridge to eat with the meat. When that child was grinding, he sang, saying, 'Now may I grind (the flour) quickly to eat with my meat!' Then the mole said, 'Go and grind (flour) to eat with your mother, i.e. she should be cooked.' Then the boy began to sing again, saying, 'Now, may I grind the flour quickly to eat with my meat!' and the mole said in reply, 'Go and grind flour to eat with your mother!' Then the boy called his mother, 'Come now and listen to how it sings!' His mother came and said to him, 'Sing then!' The boy began to sing, 'May I grind the flour quickly to eat with my meat!' and the mole answered, 'Go and grind flour to eat with your mother!' and the mother was astonished, 'What's this, does the mole speak?' Then she told the child, 'Sing once again!' The child sang, 'May I grind flour quickly to eat with my meat!' and the mole answered, 'Go and grind flour to eat with your mother!' The woman began to take the lid off the cooking-pot, and the mole jumped out and took the flour which the boy had been grinding. It went and came across a hen scabbling in the earth, looking for food to eat. The mole asked the hen, 'Are you, hen, scabbling, while I have some flour?' He gave it the flour, it ate it. When it had finished the mole asked, 'Give me my flour!' The hen gave him a feather. The mole went off and came across a man called Moturi sharpening knives, he said to him, 'Moturi, please give me a knife, and I will give you a feather.' Moturi gave him the knife, and the mole gave Moturi a feather. He went off again, and came across some women harvesting with their teeth, he said to them, 'Are the women harvesting with their teeth, while the mole has a knife?' The woman said, 'Brother mole, give it to us that we may harvest!' He gave it to them and they harvested. When they had harvested, they lost the knife. The mole said, 'Give me then my knife!' The woman said, 'The knife is lost, so we'll give you a basket full of millet.' They gave him the basket full of millet. The mole went off and came across some children herding goats and playing football. He put down his load of millet and went to watch the children at their football. The goats came and ate the millet until it had finished, leaving the basket empty. When the children finished playing football, the mole made to come back. He found his millet had been eaten and had all gone. He called the boys, 'They, come and see how your goats have eaten my millet!' He said, 'The millet wasn't mine, it belonged to the women harvesting with their teeth, they wouldn't have given it to me but they lost my knife; the knife wasn't mine, it was Moturi's, and he wouldn't have given it to me but he took my feather; the feather wasn't mine, it was the hen's, and the hen wouldn't have given it to me but it ate my flour, and the flour wasn't mine, it was the boy's; the boy went to cook me but I refused to be burned. Now give me my millet!' The boys gave him a goat. He went off and came across a man, whose wife was sick, killing a civet cat. The mole said to him, 'A man who is killing a civet cat and mole has a goat.' The man said, 'Brother mole, give it to me that I may kill it for her (my wife)'. The mole gave it to him and he killed it for her. When he had killed it for her, the mole said, 'Give me my goat!' Then the man gave him a leg of meat. The mole went off and came across some women masticating porridge; he said, 'These women here who are masticating porridge while the mole has meat.' The women said to the mole, 'Brother mole, give it to us that we may eat it (with our porridge)'. The mole gave it to them, they ate it and finished it. Then the mole said, 'Give me my meat!' They said, 'They gave him beans. He went off and came across an old woman planting maize, they gave him beans. He went off and came across an old woman planting maize, he asked her, 'Old woman, who are planting maize, and the mole has beans.' The old woman said, 'Brother mole, will you please give them to me to plant?' He told her, 'Hunger has set in, go home and cook me some porridge and I'll come and eat;

bring the maize here and I'll mix it with the beans and plant with them.' The old woman gave him the maize, and went off home to cook porridge for him. Then she came with the porridge she found that the mole had finished planting, she said to him, 'Appeaser of my hunger, you've planted and finished it!' The mole said, 'Yes, I've finished!' The old woman gave him the porridge and he ate it. They went home together, and were there until the food ripened. The old woman said to the mole, 'Go and bring some beans.' The mole went and stole some beans from the fields of some other people. The people, when they saw him, they began to point at him, saying, 'You mole, you have finished our beans, stealing them.' Then he went to the field of someone else and took a little and they too began to point at him, saying, 'You mole, did you plant in our fields?' He got enough beans and went and took them home. He said to the old woman, 'See how our beans have fattened!' The old woman said to him, 'To-morrow let us both go to the fields so that I can see how the beans have ripened.' They left in the morning and went; the mole started to take her to the fields of other people, and the old woman said, 'Mole, is this ours? I think this is someone else's; pass on to ours!' They went to theirs. When they got to the field, the old woman went to look and found that there were no beans, it was only maize that was there; she asked the mole, 'Where did you take the beans?' The mole jumped to one side, moved off a little and said, 'Those beans I ate them!' The old woman threw a sapling at him, and he went off. He went off and found a woman (wanting someone) to look after her child for her; he said to her, 'Woman, you want someone to look after your child for you, and mole is strolling around with nothing to do.' The woman said to him, 'Brother mole, come and look after the child for me.' The mole said, 'Very well, I'll look after it for you.' He began to look after the child, and after two weeks he killed it, when the mother had gone to the fields. When she returned, she said to him, 'Give me my child that it may suckle!' He said, 'No, go please to the river (for water), the child is asleep.' When the mother returned from the river, he said, 'Go please, and cut firewood!' She went and cut firewood, and then she said, 'Give me my child to suckle!' He said, 'Go and chop up vegetables!' She went and chopped up vegetables. She said, 'Give me my child to suckle!' He said to her, 'No, go please, and grind, then cook, as the child is asleep, and finish all the work.' Then she began to grind and cook. When she cooked, the mole gave her the meat of the stomach. She began to grind (flour) to eat with it, and she asked him, 'Where did you get this meat?' He said to her, 'Some people over there killed!' The woman began to eat; when she was eating, the mole began to sing, 'She has eaten her child's liver.' The woman asked him, 'What's that?' The mole said, 'Nothing, I was just saying that a man I once saw, ate the liver of his child.' Then the woman went on eating, and the mole began to sing, 'She has eaten the liver of her child!' The woman was amazed and the mole threw at her her child. The woman looked and saw that the mole had killed the child a long time ago, and had filled its stomach with stones. The woman threw a hoe at the mole, but he ran off and went into a hole. The woman said to a hawk, 'Just you keep watch on this hole, I'm going to bring a hoe to dig out the mole that has killed my child.' The hawk began to keep watch on the hole, when it watched the mole said, 'Look hard and I'll give you some sim-sim.' It looked hard and the mole threw some earth in its eyes, so that it wasn't able to see anything, and the mole passed and went off and disappeared. When the woman came back she found that the mole had disappeared.

EXECUSII - ENGLISH VOCABULARY

Items are arranged alphabetically within word-categories. No attempt at an exhaustive word-list is here attempted, as it is hoped that such will shortly be available. Further, in the interests of convenience only those words in the grammar are listed, together with some which are thought to be particularly useful.

NOTES.

- Aase 16. A place.
 Agaisia 12/8 A very small boy.
 Aganto 12/8 A small thing, a trifle.
 Agasaagane 12/8 A very small, uninitiated girl.
 Agatiicha 12/8 small shamba, one generally near the homestead.
 Akaana 12/8 A small child. Sometimes derogatory.
 Akagena 12/8 A small stone, pebble.
 Akagondo 12/8 A small shamba. Sometimes derogatory.
 Amache. 6 Water.
 Amabeere 6 Milk.
 Amaguta 6 Fat, oil.
 Amanyinga 6 Blood.
 Amatunda(Swa.) 6 Fruit.
 Ara(Swa.) Invariable. A time, occasion. cf. ekero
 Baaba 1 My mother.
 Bomosi On the left.
 Borio On the right.
 Bosongo 14 Kisil township. Also the nest. See 'enseemo'
 Banga 9/10 Article of clothing. Often in the plural.
 Ebamba(Swa.) 9/10 Cotton.
 Ebeesa(Swa.) A 2 cent unit. Often used as though it were a 1 cent unit.
 Ebiasi(Swa.) 6 Potatoes (European). Rarely heard in the singular.
 Ebiicha(Eng.) 9/10 A picture, photograph, camera.
 Ebitooki 8 Profit.
 Ebuku(Eng.) 9/10 A book See also 'Egetaabu'
 Echeera(Eng.) 9/10 Gaol.
 Echiro 9/10 Market.
 Echoo(Swa.) 9/10 A lavatory.
 Echuba(Swa.) 9/10 A bottle
 Eeera(Swa.) 9/10 A 2 cent unit. Slight pause between 1st. and 2nd. 'e'
 Eeri 9/10 A bull. See note above.
 Eemo(Swa.) A tent.
 Engwe 9/10 Bracken. Slight pause between prefix and stem.
 Egento 7/8 A thing.
 Egesaagane 7/8 A small uninitiated girl.
 Egesaku. 7/8 The door reserved for respected persons.
 Egesangio 7/8 A work-group of two or three women.
 Egesieri 7/8 The door of the house normally used.
 Egesio 7/8 Luck.
 Egesusu 7/8 A hare.
 Egetaabu(Swa.) A book.
 Egetambaa(Swa.) 7/8 A length of cloth, a cloth.
 Egetii 7/8 A clearing, clear space.
 Egetonga 7/8 A basket.
 Egetunwa 7/8 A hill.
 Egetunwa 7/8 Maize. Usually in the plural. cf. Dhando.
 Egobia(Swa.) 9/10 A hat.
 Egurube 9/10 A load, burden.
 Ekaawa(Swa.) 9/10 Coffee plant, and also beans.

- Ekegwa 7/8 A present, pay. Deriv. -eegwa Be given.
 Ekeera 7/8 1/4
 Ekengeera 7/8 A tick.
 Ekeng'ese 7/8 1/2
 Ekeoreri 7/8 A courtyard, forecourt.
 Ekeramp(b)oni(Eng.) 7/8 A gramophone.
 Ekerandi 7/8 A gourd.
 Ekerogo 7/8 A stool.
 Ekasabwa 7/8 A 1 cent unit.
 Ekiage 7/8 A granary.
 Ekiara 7/8 A finger.
 Ekiina 7/8 A case, affair(legal).
 Ekiiriri 7/8 Shade. Ase ekiiriri - A shady spot.
 Ekiyeni 7/8 Face, appearance, coat(of paint).
 Embeo 9/10 Wind.
 Embori 9/10 A goat.
 Embunde 9/10 A bullet.
 Embura 9/10 Rain.
 Embusuro 9/10 A seed. Deriv. -busura Sow by scattering.
 Eneeri(Eng.) 9/10 A ship.
 Enoori 9/10 A heifer, calf.
 Enamba(Eng.) 9/10 A number,
 Inchera 9/10 Fungus, famine.
 Inchera 9/10 A road, way, path.
 Inchogu 9/10 An elephant.
 Indaagera 9/10 Food Deriv. -raagera Eat.
 Indo 9/10 A lion.
 Ingeecho 9/10 Habit, custom.
 Ingeeria 9/10 Wages. Especially in the plural.
 Inge'ende 9/10 Bean. Especially in the plural.
 Inge'itti 9/10 1) An animal. 2) A snake(general term).
 Ingoko 9/10 A hen.
 Inge'ombe 9/10 A cow.
 Inge'ondi 9/10 A sheep.
 Ingori 9/10 A rope.
 Ingoro 9/10 A hole.
 Ingoro 9/10 God. But 'nyasaa'(Luo) more common.
 Inseemo 9/10 A direction, side.
 Inseemo ya maate OR bosongo The West(Lit: below)
 Inseemo ya rogog OR moocha The East(Lit: above)
 Inseemo ya kengeeka OR sugusu The North.
 Inseemo y'irianaayi The South.
 Insooko 9/10 A well.
 Insona 9/10 A flea.
 Inswu 9/10 A fish.
 Intururu 9/10 A 5 cent unit.
 Inyancha 9/10 A lake, the sea.
 Inyange 9/10 A bicycle. Also 'ebaisekere'
 Inyaroka 9/10 An unmarried girl. cf. Omoiseke.
 Inyeni 9/10 A vegetable. Rare in the singular. See Orweni, Nyeni.
 Inyomba 9/10 A house.
 Inyongo 9/10 A cooking-pot.
 Inyabeera 9/10 A young initiated girl
 Inyaini(Eng.) 9/10 A line. cf. Orochururria.
 Inyangi(Swa.) 9/10 Colour, whitewash.
 Inrieta(pl. amariteta) 5/6 A name.
 Inriino 5/6 A tooth.
 Inriiso 5/6 An eye.
 Inrioki 5/6 (pl. amarloki) Smoke.
 Inrongoori 9/10 Cruel.
 Inroori(Eng.) 9/10 A lorry.
 Inrwathi(Luo) 0/10 i chise of Omwamwa.

- Inuro 9/10 Sleep.
 Getembe 7 Kisii township.
 Ise 1 His father.
 Isebiara 1 His father-in-law.
 Iso 1 Your father
 Isobiara 1 Your father-in-law.
 Inagokoro 1/2 Grandmother.
 Inagokororia 1/2 Great-grandmother.
 Inaakomoke 1/2 Father's sister.
 Inaame 1/2 Maternal uncle.
 Inakao, aye 1 Your, his wife.
 Inoino Side direction. Koino aiga This side, direction(reply to a query)
 Inyina His mother.
 Inyeni 9/10 Vegetable. Often in plural.
 Inyoko Your mother.
 Inyochennu 14 Health.
 Inyokima 14/6 Porridge.
 Inyokombe 14/6 A hoe.
 Inyongansi 14/6 Grass.
 Inyonyu 14 Fertility of the soil.
 Inyorema 14 Cultivation on a large scale(i.e. As Europeans)
 Inyoremi 14/6 Cultivation on a small scale.
 Inyoremo 14 The area of cultivation.
 Inyorere 14/6 A bed.
 Inyori 14 Bulrush-millet.
 Inyoboro 14/6 Foundation.
 Inyobwaire 14 Sickness, illness.
 Inyobsie 14/6 Flour.
 Inyobasio 14/6 The forehead.
 Inyobota 14/6 A bow.
 Inyobotu 14 Fertility of the ground.
 Inyobutuko 14/6(rare) Night. Rotuko - During, in the night.
 Inyobwembe(Swa.) 14/6 A razor, razor-blade.
 Inyobweeri 14/6 A cattle-tyre.
 Inyobwoyo 14/6 Manure.
 Inyogoto 15/6 An ear.
 Inyokoboko 15/6 An arm.
 Inyokogenda 15/6 Going Deriv. -genda Go.
 Inyokogoro 15/6 A leg.
 Inyokorema 15/6 Cultivating. Deriv. -rema Cultivate.
 Inyokoruga 15/6 Cooking. Deriv. -ruga Cook.
 Inyobasoo 3/4 The sun, sunlight. Kobasoo - In the daytime.
 Inyobabere 3/4 The body
 Inyoboraka 1/2 A widow(Getutu and Yariibari)
 Inyochaachaakwa 3/4 A pit, trench for rain water. cf. Omogoko
 Inyochando 30 Difficult, hardship.
 Inyochanga 3/4 Sand. cf. Omokenye
 Inyochie 3/4 A village. Also homestead and large settlement.
 Inyochokoro 1/2 A grand-child.
 Inyogaaka 1/2 An elder, old man. Term of respect.
 Inyogambi 1/2 Chief Deriv. -gamba Speak, give a verdict.
 Inyogendi 1/2 A traveller. Deriv. -genda Go
 Inyogeni 1/2 A guest, stranger.
 Inyogisangio 1/2 1) A neighbour 2) One circumcized at the same time, an age-mate.
 Inyogoko 3/4 A small ditch, furrow for rain water.
 Inyogooko 3/4 Joy.
 Inyogusiti 1/2 A Gusi
 Inyogwe 3/4 An arrow.
 Inyoihi 1/2 A thief Deriv. -iba Steal
 Inyoiiseke 1/2 A young unmarried girl Deriv. (?) -eesika Look after oneself.

Omomberesi(Swa.) 3/4 A ditch, culvert, drain, gutter.
 Omombisi(Swa.) 1/2 A cook(esp. in the service of Europeans).
 Omomura 1/2 A young man, unmarried but circumcized.
 Omong'ina 1/2 A person, adult male. Term of respect.
 Omonto 1/2 A person, adult male.
 Omonyaborimo 1/2 A liar.
 Omondoko 3/4 Fear.
 Omoonia 1/2 A seller Deriv. -oonia
 Omoonyo 3/4 Salt.
 Omorero 3/4 Fire.
 Omoremi 1/2 A small-holder, cultivator. Deriv. -rema Cultivate.
 Omorema 1/2 A large-holder, cultivator. Deriv. -rema Cultivate.
 Omoremo 3/4 Work Deriv. -rema Cultivate
 Omoringamu 3/4 A Eucalyptus tree.
 Omorugi 1/2 A cook, but used mainly of one's wife. -ruga Cook.
 Omorwaire 1/2 A sick person Deriv. -rwaa Be ill.
 Omosaacha 1/2 A male, husband.
 Omosaee 1/2 A young circumcized boy.
 Omosaani 1/2 A friend.
 Omosenche(Swa.) 1/2 An uncivilized person.
 Omosigari 1/2 An askari, policeman.
 Omosigis 1/2 A Kipsigis.
 Omosigo(Swa.) 3/4 A load, burden. cf. Egurube.
 Omosongo 1/2 A European.
 Omosubaati 1/2 A married woman.
 Mosubaati ominto, omينو iy, your married sister.
 Omosumaa(Swa.) A candle. 3/4.
 Omotabeta 3/4 A contour-ridge.
 Omotaka 1/2 A pauper.
 Omotakaanwa 1/2 A widow(S. Nguirango especially).
 Omote 3/4 A tree.

omote bwe gesongo 3/4 Black-Wattle
 omotandeege 3/4 Black-Wattle.
 Omoteeri 1/2 A singer Deriv. -teera Sing.
 Omotege 3/4 A trap.
 Omotende 1/2 A Kuria(Fende)
 Omotienyi 3/4 A month, the moon.
 Omotoka 3/4 (Eng.) Motor-car, lorry.
 Omotwe 3/4 The head.
 Omwana 1/2 A child.
 Omwando 3/4 Inheritance.
 Omwogo(emiogo) 3/4 Cassava.
 Omoyio 3/4 A knife
 Omwaka 3/4 The year.
 Orobage 11/10a A garden fence, fence generally.
 Orobebe 11/10a A boundary.
 Orochururria 11/10a A line.
 Orogendo 11/10a A journey Deriv. -genda Go
 Oroko 11/10a A piece of firewood.
 Orooche 11/10a A river.
 Orosanaa 11/10a Woodland, a wood.
 Oroteeru 11/10a A winnowing tray.
 Orweni 11/10a Vegetable. Specially in the plural.
 Oyominto my brother. Specially a classificatory one.
 Riaki 5/6 A fine(punishment).
 Ribaga 5/6 An opportunity. Ribaga riane - In my place, instead of me
 ribaga ri'okorora endo - Instead of seeing a lion.
 Ribabai 5/6 A paw-paw.
 Ribabati(Swa.) 5/6 A piece, sheet of corrugated iron.
 Riamba 5/6 Sorghum. Generally in the plural.
 Rigana(Luo) 100.
 Rigena 5/6 A stone. Rigena ri'engoko - An egg.
 Rigesa 5/6 A harvest Deriv. -gesa Harvest.
 Rikonde 5/6 A grub. worm.

Rire 5/6 A cloud.
 Rirube 5/6 A letter.
 Risanduku(Swa.) 5/6 A 'box' ridge, the area around which a coffee tree is mulched.
 Rise 5/6 Dry grass.
 Riswaari(Swa.) 5/6 A question.
 Ritaboori(Swa.) 5/6 A brick, tile.
 Riti(u)mo 5/6 A spear.
 Ritooke 5/6 A banana.
 Rituko 5/6 A day.
 Riuga 5/6 A bone.
 Sokoro(pl. chi-) A grandfather.
 Sokororia(pl. chi-) A great-grandfather.
 Paata 1/2 My father.

DEPENDENT ITEMS (ADJECTIVES, POSSESSIVES, ETC.)

-abo Their.
 -aino Your(pl.)
 -aito Our.
 -ane My.
 -ango Light(in weight)
 -ansu Sweet.
 -aao Other(of a different kind).
 -aye His, her.
 -be Bad(morally)
 -bere Num. 2.
 -bou Big, strong, hardy(of trees, people, etc.)
 -eng'e Short.
 -gima Whole, perfect, adult.
 -gondu Bad, rotten.
 -ke Small. In pl. few.
 -kendu Cold.
 -kera Invariable, precedes the noun. Each, every.
 -kong'u Hard, difficult, stern.
 -koro Old.
 -ka Alone, by ones(it-) self.
 -mo Num. 1.
 -mbariri Red.
 -murumunte Round.
 -mwamu Black.
 -nde Other(not of a different kind, but other to what one has).
 -ne Num. 4.
 -nene Fig, fat, large.
 -nga Like.
 -nyene Onself, itself.
 -nge Many, numerous.
 -nyerere Thin, slender.
 Ng'aine. Invariable, preceded by the verb 'Go be'. Flat.
 kere ng'aine - It is flat.
 -(a)o Your.
 -onsi All, whole.
 -oka Alone. Inche bweeka - I alone.
 -ooro Lazy.
 -rabu White.
 -raisi(Swa.) Cheap, easy.
 -reu Thin, miserable, emaciated.
 -renga? How many?
 -rito Heavy.
 -roro Bitter.
 -sa Empty.
 -sinini Very small, trifling.
 -taano Num. 5.

INVARIABLE FORMS: ADVERBS, CONJUNCTIONS, ETC.

- Aaria y' Far from.
 Aiga Here. Aase aiga - In this place.
 Amo Together. Also, Yomo.
 Ang'e n- Hear to.
 Anki'o To-morrow.
 Ankiende(Lit: anki'o ende) The day after to-morrow.
 Ararimo At once, immediately.
 Aroro Over there (in sight, or referred to).
 Beene Alone. Inche beene - I alone.
 Bono Now.
 Botuko During, in the night.
 Bei Yes
 Ekero When. Also 'Before' + 'Not Yet' (2)
 Ekiaagera Because.
 Erio Then.
 Gati y' In between, in the middle of.
 Gese Since. Followed by the Infinitive.
 Goika 1) Until + Simple -e form.
 2) Must + Simple -e form.
 Gose Or, whether.
 Igoro y' Above.
 Ime Inside. (Follows the noun)
 Inse y' Below.
 Isiko Outside, away from home.
 Kare A long time ago.
 Kaare mono A very long time ago.
 Kegima Completely, wholly.
 Keraase Everywhere.
 Kobua Then. Inche omonane kobua ere - I am bigger than he.
 Korende But. Also, Ko.
 Magega Behind.
 Mambia In the morning.
 Mambia entuko In the early morning.
 Memambia Early.
 Kobaso In the daytime.
 Kobaso gati Noon.
 Mogoroba(morogoba) In the afternoon.
 Moisonde The day before yesterday.
 Mono Much, very much.
 Ma(ne) And, also.
 Nabo In this way, thus. Also, Nabo igo.
 Naende The, again, also, afterwards.
 Naende naende A very moment, always.
 Naende nyuma Afterwards.
 Ndi:(ri) When?
 Nki?(ki) What?
 Nki kiaagera? Why?
 Nonya ng'ake Not in the least.
 Ng'a That (after verbs of saying).
 Ng'o? Who?
 Raero To-day.
 Seito At our village, place.
 Yaaya! No!

VERBS:

- a Give.
 Rec. -enana Give one another.
 Ps. -eegwa Be given.
 -aa Chop up vegetables.
 -aaka Beat, hit (Infinitive prefix ko-)
- anacha Like, love, care for.
 Rec. -anchana Like one another.
 Cs. Rec. -anchania Reconcile, bring to an agreement.
 Cs. Prep. -anchereria Seek favours.
 -andika (Swa.) Write Also, -riika.
 -anga Refuse.
 -atanana Divide, make a division.
 -baraacha Reside habitually, esp. of cattle staying in one place.
 -beeka Put, place in 2) Wear (of clothes)
 -beera Sit, sit down (only in Present and Future).
 -bera Be boiling.
 Cs. -beria Boil.
 -biara Give birth (esp. of animals).
 -bina Be in labour
 Prep. -binera Sing (esp. when drunk).
 -bisa Hide.
 -boanania Embrace one another.
 -bogoria Carry.
 -booka Awake.
 Cs. -bookia Waken
 -boora Say.
 Cs. -booria Ask a question.
 -bua Overcome, conquer, beat.
 -buacha Draw water.
 -buna Break (esp. sticks, wood).
 St. -buneka Be broken.
 -busura Sow by scattering (e.g. millet, wheat).
 -butoka Be broken (of a rope, string)
 -butora Cut (paper, cloth) cf. -nacha
 -bwata Grass, seize.
 Rec. -bwaatana Embrace one another.
 -bwata(B) Have, possess (In affirm. and neg. General Present only).
 -cha Come, materialize, happen.
 Prep. -chera Come to, hence, punish
 -chaaka Begin.
 -chandeke Be sorry, regret.
 -chega Annoy, vex, worry.
 Cs. -chegia Annoy someone very much.
 -chia Go off, go off to.
 -chilka Give orders, advise.
 -choora Choose.
 -eba Forget.
 -eera Be finished.
 -eera Separate grain from chaff.
 -eta Pass.
 -gacha Put, place on.
 -gamba Speak (esp. in a legal sense).
 -ganya Wait, wait for 2) Hope, hope for.
 -geecha Hate 2) Cut down trees.
 -genda Go, go off
 Cs. -genda Drive (a vehicle)
 Prep. -genderera Continue.
 -gera Be cause of.
 -gesa Harvest. (esp. millet)
 -gita Make a fence.
 -goba Slip out of ones reach, escape one.
 Prep. -gobera Dodge, swerve, deviate.
 -booka Be joyful
 Ps. Cs. -gookigwa Be pleased.
 -gora Buy, sometimes also, sell.
 -gosoria Play, converse.
 -gunda Go bad, rotten.
 -gwa Fall.
 -gweekana Be similar to, resemble.
 -gwenera Be pleasing to

- igema Shelter, rest.
- igora Open.
- ligwa Hear, taste.
- Prep. -igwera Listen to, obey.
- Rec. -igwana Understand one another.
- ika arrive.
- ikeeria Reach for something.
- imoka Leave, take ones leave.
- inyora Remember.
- ira(A) Send.
- Rec. -irana Return.
- ira(B) Set(of the sun)
- nkoira bore buya? How are things?(Greeting about 2 p.m.)
- iroka Be afraid, fear.
- isana Be sufficient, enough.
- ita Kill, harm, hurt.
- Refl. -eeta Often used for 'hurt oneself'.
- itabiria Agree to, concur.
- iya Dig up.
- kaana Refuse.
- kaga Think.
- karansa(Often -ikaransa) Sit down.
- kea Be small, of small size.
- keba Cut into strips(of meat).
- kia Dawn.
- Bwakiire? Has it dawned well?(forming greeting)
- kina Become adult, mature.
- kooba Accompany a parting guest.
- koonya Help, assist.
- kora Do, make.
- koora Finish, complete.
- korora Cough.
- kumia Be surprised, astonished.
- kuneka Cover up, put a covering on.
- Rev. -kunora Uncover, unplug.
- kwa Die.
- kwana Say.
- Cs. -kwania Greet.
- manya Get to know.
- menta Get more, increase.
- Prep. -mentera Increase for, give a second helping to.
- St. -menteka Be more, have increased.
- Rec. St. -mentekana Multiply, increase.
- menya Live, dwell.
- minyoka(A) Be split, cleft(as a stone).
- minyoka(B) Run away(of ones own accord, volition).
- mocha Be lacking, fail.
- moreka Light the way for someone.
- nacha Cut(esp. clothes, meat, etc.)
- ng'aanya ove house(either temporarily or permanently).
- 2) Go into its burrow(of an animal).
- ninta Cut into strips(skins, paper, etc.)
- nyaara Be able.
- St. -nyaareka Be weak, feeble(after an illness).
- nyoora Get, obtain.
- Rec. St. -nyoorekana Be available, obtainable.
- nyoorwa Be late.
- nyuoma Carry (of the man).
- Ps. -nyuomwa Be married(of the woman).
- nywa Drink.
- ochogania Mix together(ingredients).
- oka Burn(of a light, fire).

- onia Sell.
- orokia Show
- Cs. Prep. -orokereria Teach.
- Cs. Rec. Prep. -orokererania Settle(a dispute)
- Ref. Cs. Prep. -eorokereria Teach oneself, learn.
- oyia Fetch.
- pima(Swa.) Measure.
- raara Sleep.
- raba Ripen(millet).
- Cs. -rabia Clear the ground prior to planting.
- raga Point at.
- reeta(-reenta) Bring.
- rema Cultivate, hoe.
- rema Be confident, fearless.
- renda Guard.
- renga Measure out.
- rengereria Think, ponder.
- rera Cry, wail.
- ria Eat(general term)
- rigereria Look at, observe.
- rika Write.
- rina Climb(esp. a tree).
- rima Be extinguished.
- Cs. -rimia Extinguish.
- rimera Sink.
- riisia Herd cattle.
- rigia Look for 2) Want(preferred by older people to -taka)
- ringa Fold.
- Rev. -ringora Unfold.
- roka Name, call, call by name. Nri okorokwa? What are you called?
- roosia(-roisia) See to, repair, fix.
- roote Investigate, look into 2) Dream.
- rora See.
- rosa Become tired.
- rwa Come from.
- ruba Go fishing.
- ruga Cook(generally restricted to porridge).
- Cs. -rugia Cause a wife to run away and cook for someone else.
- ruta Throw.
- rusia Take out.
- saba Ask for, entreat.
- sagara Deposit cows(with a relative, friends, etc.)
- samba Burn, set fire to, bake(of bricks).
- saamora Harvest maize.
- sareka Be destroyed.
- Cs. -saria Destroy.
- seka Laugh.
- sereeta Patch.
- sia Grind flour.
- siba Bind, fasten.
- Rev. -sibora Unfasten, untie.
- sibia Wash clothes, clean.
- Ref. -eesibia Wash oneself, bathe.
- sieka Close(a door).
- siba Drink in small quantities, sip.
- sika Pay respect to, respect.
- sika Prepare beer.
- simeka Plant.
- simora Dig up.
- sira Be lost.
- Cs. -siria Lose.
- sga Enter 2) Accuse.
- soma(Swa.) Read.

- táacha Draw water from a pipe (by putting a receptacle underneath).
 -tai (Swa.) Claim (in a legal matter).
 -taka (Swa.) Want.
 -tama Run away.
 Prep. -tamera Run away to.
 -tandoka Be split.
 -tanga Prevent, hinder.
 -teebe Say
 Cs. -teebia
 -teera Sing.
 -teema Try.
 Ps. -teemwa Be examined.
 -tema Hit, beat (esp. cattle).
 -tenena Stand up.
 -tiga Leave alone, behind.
 -tigara Remain behind.
 Rec. -tigana Be separated (of husband and wife)
 -tira Climb a hill.
 -tinda Get drunk.
 -tonga Shine (of the sun).
 Cs. -tongia Light (esp. a lamp)
 -tindacna Tread on (and destroy).
 -tuga Rear, breed cattle.
 -tuguta Throw down, deposit.
 -twa Fall (of rain).
 -uta Blow on a fire.
 -yeka Cook (vegetables, fish, meat, bananas).

- Able. Be -nyaara.
 Above Igoro y'
 Accompany a parting guest -kooba.
 Accuse -sqa.
 Adult. Become -kina.
 adj. -gima.
 Advise -chikka.
 Affair Ring'ana 5/6.
 Afraid. Be -iroka.
 Afterwards kaende, naende nyuma.
 Again kaende.
 Age-mate (one circumcized at the same time) Omogisangio 1/2.
 Ago. A long time Kare.
 Agree to. -itabiria
 All adj. -onsi
 Alone Beene. Invariable. Inche beene - I alone
 -ka
 Also kaende, na(ne).
 Always kaende naende.
 And ne(ne).
 Animal (general term) Eng'itti 9/10.
 Annoy -chega
 Answer. V. -iraneria
 Appearance Skiyeni 7/8.
 Arr. n. Okoboko 15/6.
 Arrive -ika
 Arrow Omogwe 3/4
 Ask for. -saba
 Askari Omogigari 1/2.
 Assist -koonya.
 Astonished. Be -kumia
 At Ase + woun.
 At once Ararimo.
 Available. Be -nyoorokana.
 Bad, adj. (morally) -be; (rotten) -gonda.
 ---. Go -gunda
 Bag. n. Issaro 9/10.
 Bake (of bricks) -samba
 Banana Eitooke 5/6.
 Baker Egetonga 7/8
 --- (small for putting cooked food in) Ekee 7/8
 Bathe -eesibia
 Bear (fruit) -ama (children) -ibora (of animals) -biara.
 Beat (A) i.e. Hit -aaka (cattle) -tema.
 Beat (B) i.e. Be superior to -bua
 Beautiful. adj. -ya.
 Because Ekiagera.
 Bed Oborere 14/6.
 Begin -chaaka.
 Behind. adv. iagega.
 Below. prep. and adv. Inse y'
 Between. In prep. and adv. Gati y'
 Bicycle. n. Nyange 9/10, Ebaisekere 9/10.
 Big. adj. (strong) -bou (large) -ene.
 Birth. Give (children) -ibora (animals) -biara.
 Bitter. adj. -roro.
 Black. adj. -twamu.
 Black Mattle Omotandeege 3/4, Omote bwe gesongo 3/4.
 Blow on a fire -uta.

Boundary Orobebe 11/10a.
 Bor. n. Esanduku 9/10.
 --- ridge (The area round a coffee plant) Risanduku 5/6.
 Bow. n. Obota 14/6.
 Boy (very small, uncircumcized) Agaisia 12/8
 --- (small uncircumcized) Omoisia 1/2.
 --- (young, circumcized) Omosaae 1/2.
 Bracken Fengwe 9/10.
 Break. v. (especially sticks, wood) -buna
 --- (a pot, cup) -teka.
 --- down (a fence, etc.) -taagora.
 Broken. Be (of rope, string, etc.) -butoka.
 Breed cattle -tuga
 Bring -reeta (reenta).
 --- to an agreement -anchania.
 Brother. Wy, your Komura omino, omino, etc.
 --- esp. classificatory Oyo omino (oyominto)
 Build -agaacha.
 Bull Eeeri 9/10.
 Bullet Embunde 9/10.
 Burden. n. Omosigo 3/4, Egurube 9/10.
 Burn Intrans. (of a fire, light) -oka
 Trans. (Set fire to) -samba.
 But Korende, ko.
 Butter Esiagi 9/10.
 Buy -gora.
 Byre (cattle) Obweeri 14/6.
 Calf. n. Emoori 9/10.
 Camera Ebicha 9/10.
 Candle Omosumaa 3/4.
 Garry -hogoria
 Case (legal) Ekina 7/8
 Cassava Omwogo (Emiogo) 3/4.
 Cause. n. Esababu 9/10.
 v. (Be the cause of) -gera Naye kwagera inche neeba -- You were
 the cause of my forgetting.
 Cent. (A 1 cent unit) Egesabwa 7/8.
 (A 2 cent unit - but often used as though it were 1) Ebessa 9/10.
 (A 5 cent unit) Entururu 9/10, Nyaing'asa 9/10 (Eachoge only).
 Cheap. adj. -raisi
 Chief. n. Omogambi 1/2, Erwati 9/10.
 Child Omwana 1/2
 --- (small, sometimes derogatory) Akaana 12/8.
 Choose -choora
 Chop up (vegetables) -aa.
 Cinema (cinemashow) Esinema 9/10.
 Claim. v. (esp. in a legal matter) -tai
 Clean. v. -sibia
 Clear (the ground prior to planting) -rabia.
 Clearing. n. Egetili 7/8.
 Cleft. Be (as a stone) -minyoka.
 Clerk Ekarani 9/10, Omoriki 1/2.
 Climb -riina (esp. a tree), -tira (esp. a hill)
 Close. v. -sieka.
 Cloth (length of) Egetambaa 7/8.
 Clothing (article of) Fanga 9/10.
 Cloud. n. Rire 5/6.
 Coat (of paint) Erangi 9/10.
 Coffee-plant Ekaawa 9/10.
 Cold. adj. -kendu.
 Colour. n. Erangi 9/10.
 Come -cha

Confident. Be -rema.
 Conquer -bua.
 Continue -genderera.
 Contour-ridge. n. Omotabeta 3/4.
 Converse. v. -gosoria
 Cook. v. (porridge) -ruga (vegetables, meat, fish, bananas) -yeka.
 n. Omorugi 1/2 (often used for ones wife), Omombisi 1/2 (esp.
 one in the service of Europeans).
 Cooking-pot Enyongo 9/10.
 Cotton. n. Ebamba 9/10.
 Cough. v. -korora.
 Courtyard. Ekeoreri 7/8.
 Cover. v. (put a covering on) -kuneka.
 Cow. n. Eng'ombe 9/10.
 Cry. v. -rera.
 Cultivate -rema.
 Cultivating Okorema 15/6.
 Cultivation (on a small scale) Oboremi 14/6.
 --- (on a large scale) Oborema 14.
 Culvert Omomberesi 3/4.
 Custom Engeecho 9/10.
 Cut. v. (esp. cloth, meat) -nacha, -butora.
 --- down (esp. trees) -geecha.
 --- into strips (esp. meat) -keba.
 --- into strips (esp. skins, paper) -ninta.
 Dawn. v. -kia Bwakire? How has it dawned? (Common morning greeting).
 Day Rituko 5/6.
 Daytime Kobaso.
 Deposit. v. -tuguta.
 --- cattle with relatives or friends -sagara.
 Destroy (break down) -taagora (ruin) -saria.
 Deviate -gobera.
 Die. v. -kwa.
 Difficult. adj. -kong'u.
 Difficulty Omochando 3/4.
 Dig up. -simora, -iya.
 Direction Enseemo 9/10, Koino.
 Ditch. n. Omomberesi 3/4.
 --- (small, for rain water) Omogoko 3/4, Omochachaakwa 3/4.
 Divide -atanana.
 Do -kora.
 Door (of the house, for residents) Egesieri 7/8.
 --- (for respected persons) Egesaku 7/8.
 Drain. n. Omomberesi 3/4.
 Draw water -buucha
 --- (from a pipe, etc. by holding a receptacle underneath) -taacha.
 Dream. v. -roota.
 Drink. v. -nywa.
 --- in small quantities -siba.
 Drive. v. -gendia.
 Drunk. Get -tinda.
 Dry. Be -oma. Trans. -omia.
 Dwell -menya.
 Ear Ogoto 15/6.
 Easy. adj. -raisi.
 East Enseemo ya rogoro OR moocha.
 Eat -ria, (porridge) -raagera.
 Egg. n. Rigena ri'engoko 5/6.
 Elephant Enchogu 9/10
 Emaciated. adj. -reu.
 Embrace one another -boanania, -bwaatana.
 Empty. adj. -sa.
 Endeavour. v. -teema.
 Enough. Be -isana.
 Enter -saa

European Omosongo 1/2.
Every Kera. Invariable, preceding the noun.
----- moment Maende naande.

----- where Keraase.
Extinguished. Be -rima trans. -rimia.

Eye. n. Riso 5/6.

Face. n. Ekiyeni 7/8.

Fail -mocha.
Failure Okomocha 15/6.

Fall -gwa. (of rain) -twa.
Famine Unchara 9/10.

Far from prep. Aaria y'.

Fasten -siba.
Fat. n. Amaguta 6.

Fear. v. -iroka.
n. Omondoko.

Fearless. Be -rema.
Father. (y, your, his/her) Taata, iso, ise.

-----'s sister Iiakomoke 1/2.
-----in-law Taatabiara, Isobiara, Isebiara.

Feeble. Be (after an illness, etc.) -nyaaureka.
Fence (garden). n. Orobago 11/10a.

Fertility (of the soil) Obonyiu 14/6.
Fetch -gyia.

Few. adj. -ke.
Fierce. adj. (both of animals and humans) -tindi.

Pill. v. -ichoria.

Pine (A) n. Riaki 5/6.

Pine (B) adj. -ya.

Pinger. n. Ekiara 7/8.

Pinsh. v. -kooza.

-----ed. De -eera.
Fire. n. Omorero 3/4.

Firewood Oroko 11/10a.

Fish. n. Enswa 9/10.

Fishing. Go -ruba.

Five Num. Isaano
adj. -taano.

Plat. adj. Ng'aine (Invariable).
Plea Unsona

Pold. v. -ringa.

Food Endaagera 9/10.

Forest Rinani 5/6.

Forget -eba.

Friend. n. Omosaani 1/2.

Fruit Amatunda 6.

Full. Be -ichora.
Four. Num. Inye.
adj. -ne.

Furrow (for water) Omogoko 3/4.

Gaol Echeera 9/10.

-----ed. Be -sibwa.
Get -nyoora.

-----more (increase) -menta.
Girl (very small, uninitiated) Agasaagane 12/8.

----- (small uninitiated) Egesaagane 7/8.
----- (young, initiated) Erabeera 9/10.
----- (young, unmarried) Omoiseke 1/2, Enyaroka 9/10.
Give -a
----- one another -enana.
----- a second helping to -mentera.
----- birth -ibora (of animals) -biara.
Go -genda.
----- bad. -runda.

God Engoro.
Good. adj. -ya.

Gourd Ekerandi.
Gramophone Ekeramponi 7/8.

Granary Ekiage 7/8.

Grand-child Omochooro 1/2.

Grandfather Sokoro (chi-) 9/10.

Grandmother Kaagokoro (aba-) 1/2.

Grass Obonyansi 14/6
----- Dry Rise 5/6.

Great-grandfather Sokororia (chi-) 9/10.

Great-grandmother Kaagokororia (aba-) 1/2.

Greet -kwanja.

Grind flour -sia.

Group. York- (of two or three women) Egesangio 7/8.
----- (of a dozen or so women) Ekebosano 7/8.

Grub. n. Rikonde 5/6.

Gruel Erongoori 9/10.

Guard. v. -renda.

Guest Omogeni 1/2.

Gusli. A Omogusii 1/2.

Gutter. n. Omomberesi 3/4.

Habit. n. Engeecho 9/10.

Half Ekeng'ese 7/8.

Handle. n. Ekebago 7/8.

Happen -cha (be visible) -oroka.

Hard. adj. -kong'u.

Hardship. Omochando 3/4.

Hardy. adj. (of trees, people, etc.) -bou

Fare Egesusu 7/8.

Harm. v. -ita.

----- oneself -eeita.

Harvest. v. -gesa. (Esp. millet), -saamora (of maize).
n. Rigesa 5/6.

Hat Eobia 9/10.

Date. v. -geecha.

Have -bwaata (Only in Present affirm. and neg. only).
Head. n. Omotwe 3/4.
Health Obochenu 14.
Hear -igwa.
Heavy. adj. -rito. 9/10.
Kelfer Emoori 9/10.
Kelp. v. -koonya.
Ken Engoko.
Kiding. Go into -ng'aanya (of an animal).
Ride -bisa.
Kill Egetunwa 7/8.
Rinder -tanga.
His, her -aye.
Hit. v. -aaka. (Infinitive prefix ko-).
-----cattle -tama.
Hoe. n. Obokombe 14/6.
Hole Engoro 9/10.
Homestead Omochie 3/4.
Homewards ka, inka.
Hope. v. -ganya.
House. n. Enyomba 9/10.
How many? -renga?
Hundred Num. Rigana (Iuo), Emerongo ekomi.
Hunger Unchara 9/10.
Husband Omosaacha 1/2.
Immediately Ararimo.
Increase. v. -menta, -mentekana.

Iron. Sheet of corrugated Ribatti 5/6.
 Itself -nyene.
 Journey. n. Oroendo 11/10a.
 Joy. n. Omogoko 3/4.
 Joyful. Be -gooka.
 Key Okbunguo 7/8.
 Kill v. -ita.
 Kipsigis. A Omosigis 1/2.
 Kisii township. Bosongo, Getambe.
 Knife. n. Omoyio 3/4.
 Know. Get to -manyā.
 Kuria. A Omotende 1/2.
 Labour. Be in -bina.
 Lack. n. Okomocha 15/6.
 Lacking. Be -mocha.
 Lake Eryancha 9/10.
 Large. adj. -nene.
 -----holder. Omorema (Specially of European farmers).
 Late. Be -nyoorwa.
 Laugh. v. -seka.
 Lavatory Echoo 9/10.
 Lazy. adj. -ooro.
 Learn. v. -seorokereria.
 Leave (take ones) -imoka, -sooka.
 -----alone -tiga.
 Left. On the Bomosi.
 Letter Kirube 5/6.
 Liar Omoyaborimo 1/2.
 Light (a lamp). v. -tongia.
 ----- (a fire). v. -okia.
 -----adj. (in weight) -ango.
 Like. v. -ancha.
 -----one another -anchana.
 Like (B) adj. -nga.
 Line Eraini 9/10, Orochururia 11/10a.
 Lion Endo 9/10.
 Listen. v. -iligwera
 -----to -iligwera.
 Live. v. -menya.
 Load. n. Omosigo 3/4, Egurube 9/10.
 Long. adj. -tambe.
 Look at -rigereria.
 -----for -rigia
 Lorry Eroori 9/10.
 Lost. Be -sira.
 Luck. Egesio 7/8.
 Waize Egetuma 7/8, Ebando 9/10.
 Make -kora.
 -----a fence -gita.
 Male. Adult Omosacha 1/2.
 Man (young unmarried) Omomura 1/2.
 -----Old Omogaaka 1/2.
 Manure Obwoyo 14/6.
 Many. adj. -nge.
 Market Echiro 9/10.
 Marry (of the man) -nyuoma. (of the woman) -nyuomwa.
 Materialize -cha.
 Matter Ring'ana 5/6.
 Mature. Become -kina.
 Measure out -renga.
 Middle. In the prep. and adv. Gati y'
 Milk. n. Amabeere 6.
 v. -kama
 Willet (Bullrush) Obori 14.

Motor-car Omotoka 3/4.
 Move house -ng'aanya.
 Much. adv. lono.
 -----very lono mono.
 Multiply mentekana.
 Must Goika + Simple -e form Goika ngende - I must go.
 My -ane.
 Name. n. Erieta (Amarieta) 5/6.
 v. -roka.
 Near to ang'e n-
 Neighbour Omogisangio 1/2.
 New. adj. -ya.
 Night Obotuko .4/6 (rare).
 No! Yaaya!
 Now Bono.
 Number. n. Enamba 9/10.
 Numerous. adj. -nge.
 Obey. v. -iligwera.
 Observe -rigereria.
 Obtain -nyoora.
 Obtainable. Be -nyoorrekana.
 Oil. n. Amaguta 6.
 Old. adj. -koro.
 One. Num. Eymo. adj. -mo.
 Oneself -nyene.
 Open. v. -igora.
 Opportunity Ribaga 5/6.
 Or. Gose.
 Order. v. -chika.
 Other (of a different kind). adj. -aao.
 (other than what one has, but of the same kind) adj. -nde.
 Our. -aito.
 Outside. prep. and adv. Isiko y', Isiko.
 Over there (in sight, or referred to) aoro (out of sight) aaria.
 Overcome -bua.
 Paper (piece of) Ekaratasi 9/10.
 Pass -eta.
 Path Enchera 9/10.
 Pauper Omotaka 1/2.
 Paw-paw Ribabai 5/6.
 Pay. v. -aakana.
 -----respect to -sika.
 Pebble Akagena 12/8.
 Perfect. adj. -gima.
 Person Omonto 1/2.
 -----Uncivilized Omosenche 1/2.
 Photograph Ebicha 9/10.
 Picture. n. Ebicha 9/10.
 Pit (for rain water) Omochaachakwa 3/4.
 Place. n. Aase 16.
 v. (in) -beeka (on) -gacha.
 Plant. v. -simka.
 Plaster a wall -oma.
 Play. v. -gosoria
 Pleasing. Be -gwenera.
 Point at -raga.
 Ponder. v. -rengereria.
 Possess -bwaata (Occurring in Present affirm. and neg. only).
 Porridge Obokima 14/6.
 Potatoes (European) Ebiasi 8.
 Pouch Esaro 9/10.
 Prepare (esp. beer) -sika.
 Present. n. Ekegwa 7/8.
 Prevent. v. -tanga.
 Profit. n. Ebitanga 8

Quarter v. -omaha.
Quarter. n. Ikera 7/8.
Question. n. Riswaari 5/6.
v. -booria.
Rain. n. Embura 9/10.

v. -twa.
Razor, razor-blade Owembe 14/6.
Reach for something -ikeria.
Read. v. -soma.
Ready. adj. -tayare.

Rear. v. -tuga.
Reason. n. Esababu 9/10.
v. (Be the reason for) -gera.

Reconcile -anchania.
Red. adj. -mbariri.
Refuse. v. -anga.
Regret. v. -chandeka.

Relax -igama.
Remain behind -tigara.
Remember -inyora.
Repair. v. -roosia(-roisia).

Resemble -gweekana.
Reside habitually at (esp. of cattle in one place) -baraacha.
Respect. v. -sika.
Return -irana.

Right. On the Borio.
Ripen (of millet) -raba.
River Orocho 11/10a.
Road Enchera 9/10.

Rope Engori 9/10.
Rotten. adj. -gondu.
-----Go -gunda.
Round. adj. -murumunte.

Run. v. (of ones own volition) -minyoka.
-----away -tama.
-----away to -tamera.

----- (Cause to run off and cook for someone else) -nygia.
Salt Omony 3/4.
Sand Omochange 3/4, Omokeye 3/4.

Say -kwana, teeba, boora.
Scatter (millet seeds) -busura.
School Esukuru 9/10.
Sea Enyancha 9/10.

See -rora.
----- of a parting guest -kooba.
----- to -roosia(-roisia).

Seed. n. Emburo 9/10.
Seek favours -anchereria.
Sell -oonia, also, -gora.
Seller Omoonia 1/2.

Send -ira (a person) -toma.
Separate grain from chaff -eera.
Separated. Be (of a husband and wife) -tigana.
Set (of the sun) -ira.

Settle a dispute, argument -orokererania.
Sew. v. -sona.
Shade. n. Ekiiriri 7/8.
Shamba Omogondo 3/4.

-----Small Agaticha 12/8
-----Small (sometimes derogatory) Aragondo 12/8.
Sharp-spoken. adj. -tindi.
Sheep Ing'ondi 9/10.
Shine. v. (of the sun) -tonga.
Ship, n. Imeri 9/10.
Short. adj. -enge.

Seize -bwata.
Since Gese + Infinitive.
Sing -teera (of birds) -buga.
Sink. v. -rimera.

Sip. v. -siba.
Sister. Married. (My, your, his/her) Mosubaati omirto, omino, omwabo.
Sit down -ikaranasa(-isaranasa), -beera (Present and Future only).
Sleep. n. Etoro 9/10.
v. -raara.
Small. Be -kea.

adj. -ke.
-----Very adj. -sinini.
-----holder Omoremi 1/2.

Smoke. n. Trioki 5/6.
Snake (general term) Eng'itti 9/10.
Sorghum Amaamba 6.
Sorry. Be -chandeka.

South. Enseemo y'iriaanyi.
Speak (in a legal sense) -gamba.
Spear. n. Riti(u)mo 5/6.
Split. Be -tandoka.

Stand up -tenena.
Stern. adj. -kong'u.
Stool Ikerogo 7/8.
Stone Rigena 5/6.

-----Small Akagana 12/8.
Stranger Omogeni 1/2.
Stroll -taara.
Strong. adj. -bou.

Sufficient. Be -isana.
Suitable. Be -gwenera.
Sun. Omobaso 3/4.
Surprised. Be -kumia.

Sweet. adj. -ansu.
Swerve -gobera.
Take -bogoria.
----- ones leave -imoka, -sooka.

----- out -rusia.
Fall. adj. -tambe.
Paste. v. -igwa.
Teach. -orokereria.

----- oneself -eorokereria.
Tell -taebia.
Tent Lemo 9/10.
Than Kobua. Inche gmonene kobua ere - I am bigger than he.

That (after verbs of saying) Mg'a.
Thatch. v. -seeta.
Their -abo.
Then Triu, naende.

There (at a distance) Aaria.
Thief Omoibi 1/2.
Thin. adj. -nyerere (emaciated) -renu.
Thing Egento 7/8.

-----Small Aganto 12/8.
Think -tingeria.
Three. Num. Isatu. adj. -tatu.
Throw -ruta.

----- down -tuguta.
Thus Nabo, nabo igo.
Pick Keenera. 7/8.
File Titaboori 5/6.

Time (occasion) Mkero 7/8, ara Invariable.
Tin Omokebe 3/4.
Tired. Become -rosa.

Tread on (not harming) -tacha.
 ----- (and destroy) -tindaache
 Tree Omote 3/4.
 Trench (for rain water) Omochachaakwa 3/4.
 Rifle. n. Agato 12/8.
 Try. v. -teema.
 Two. Num. Ibere Adj. -bere.
 Uncle. Maternal maame (aba) 1/2.
 Uncover -kinora.
 Under prep. Inse y'
 Understand -igwana.
 Unfasten -sibora.
 Unfold -ringora.
 Use. Be. of -gwenera.
 Until prep. Goka + Simple -e form.
 Vegetable Eanyi 9/10, Orweni 11/10a, N'eni 9/10.
 Ver -hega.
 Village Omochie 3/4.
 ----- At our Seito.
 Wages Ching'eeria, Ebiegwā 8. The singular, Eng'eeria 9, and Ekegwā, 7
 rarely occur.
 Wall. v. -rera.
 Wait -ganya.
 Want -rigia, -taka.
 Wash (hands and face) -isabia.
 ----- oneself all over -eesibia.
 Water Amaache 6.
 Water-pot Enyongo 9/10.
 Way Enchera 9/10.
 Weak. Be (after an illness, etc.) -nyaaureka.
 Wear (of clothes) -beeka.
 Week Omokubio 3/4.
 Well. n. Ensooko 9/10.
 West Enseemo ya maate OR bosongo.
 What? Nki? When? Ndi (ri)? (Non-interrogative) Ekero
 Whether Gose.
 White. adj. -rabu.
 Who? Ng'o?
 Whole. adj. -onsi (perfect) -gima.
 Wholly Kigima.
 Why? Nki kiasagera?
 Widow Omoboraka 1/2, Omotakaanwa 1/2 (esp. S. Kwirango).
 Wife Omorugi 1/2.
 ----- Your, his Wokao, mokaye.
 Wind. n. Embeo 9/10.
 Window Ekebao 7/8.
 Winnowing tray Oroteeru 11/10a, Orogare 11/10a.
 Woman (General term for married woman) Omokungu 1/2.
 ----- Married Omosubati 1/2.
 ----- Old Omong'ina 1/2.
 Woodland. Orosaana 11/10a.
 Word Ring'ana 5/6.
 Work Omoremo 3/4.
 Worm Rikonde 5/6.
 Write -andika, -rika.
 Year Omwaka 3/4.
 Yes! Ee!
 Yesterday Igoro.
 ----- Day before Moisonde.
 Your (Sing.) - (a) o.
 Your (pl.) -aino

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