An Introduction to the

ATESO LANGUAGE

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FOREWORD

It gives me the greatest pleasure, both as Provincial Commissioner of the Province in which Teso is situated and as Chairman of the Languages Board, to write a foreword to this book.

Father Hilders is a priest in the Mill Hill Mission. H is in charge of the Teachers' Training College at Madera, near Soroti, and has been in Teso for many years. Mr. Lawrance was I istrict Commissioner, Teso, for over five years and is the first ac ninis-trative officer to have passed the lower and intermediate st ndard examinations in the Ateso language. He has also made close study of the history and customs of the Iteso and has wi tten a book on them, which I hope will soon be published.

When Mr. Lawrance began to study the language he I id the great advantage of being taught by Father Hilders. (ut of those lessons has come this long-needed book. Encoura ed by Mr. Lawrance's example a number of other officers have tarted to study this most difficult language. They, and their succ ssors, will remember, with gratitude, Hilders and Lawrance.

T. R. F. Cox

JINJA
   10th March, 1955

PREFACE BY THE AUTHORS

ATESO is the language of 511,000 Iteso* and is therefore one
of the major languages of the Uganda Protectorate. The number
of English-speaking persons who attempt to learn the language
is at present small, but is increasing, and some book such as this
is urgently needed to help them in their studies; for the only
book of this kind yet published is now in some respects out of
date and is in any case out of print.†

This book is intended only as an introduction to the language.
Its form is designed to enable those who work through it with
the help of a teacher and who know its contents to pass the
Uganda Government lower standard language examination.

We have therefore tried to keep the work as short as possible
and to include only what is essential for the lower standard
examination. It has not proved easy to decide what to omit and
what to include. We have decided to introduce only two past
tenses and one perfect tense, but lest this arbitrary decision be
resented we have included all tenses in the form of an appendix.
We have also decided, apart from brief references in Chapters
XIV and XIX, to leave the vast question of word derivation
untouched; but some idea of the magnitude of this field of study
is also given by examples in Appendix I. We have made little
attempt to deal with the oral side of the language beyond the
brief notes in the introduction. The intricacies of syllable pitch
or tone, which plays such an important part in the language,
differences in vowel sounds represented by the same letter and
the presence of the "shadow" vowel in nouns are subjects which
can, in any case, never be learnt satisfactorily from a book.

We hope that this book will prove useful to all those who start
to learn Ateso, and for this reason we have avoided as far as
possible the use of such grammatical terms as "voice", "mood",

* See Notes on page xiv.

"gerundive" and the like, which may not be familiar to all users
and which we do not consider essential in a book of this scope.
It is, however, clearly impossible to write a grammar without
using a large number of grammatical terms. We have assumed a
knowledge of the names of the parts of speech and of the com-
moner terms used to define the different forms of the verb, such
as "tense", "infinitive", "subjunctive" or "person". Other essen-
tial terms, which may not be so well known, such as "passive",
"conditional", "reflexive", or "causative" are explained as they
appear in the text. So too are all new terms such as "quality
verbs", "continuous verbs" or "prepositional suffix" which have
been coined to explain grammatical concepts not found in
Nilotic or Bantu languages. We have included an occasional
passing reference to the *Maasai Grammar* by Dr. A. N. Tucker
and Mr. J. Tompo Ole Mpaayei, which is shortly to be published,
because we believe it important ultimately to find a common
grammatical terminology for those grammatical concepts peculiar
to the Nilo-Hamitic languages.

Some terms used by grammarians of the Ateso language we
believe to be not only unfamiliar but also vague, and we have
adopted new ones. Thus we have avoided the usual classification
of verbs into "strong" and "weak" classes and called the two
classes **ki** and **ko** classes after the prefix used in the imperative
form; for what Bishop Kitching† and Father A. M. Hendriksen
call "strong" verbs, Father F. J. McGough and Father Kiggen
call "weak" verbs.‡ Similarly the terms used to describe the
various past and perfect tenses vary considerably among the
different authorities. We have therefore decided to define such
tenses by adding the prefix or suffix used in the third person
singular in brackets after the tense. Thus the tense called by
Bishop Kitching the "present imperfect",† by Father Kiggen
the "past",‡ by Father McGough the "far perfect" and by
Father Hendriksen the "present far perfect" is called by us the
"perfect (-it)" tense.

The order in which the chapters are arranged is arbitrary,

designed to introduce as soon as possible the knowledg which
will enable students to form simple sentences which t ey can
try out in speech. The total number of chapters corre sponds
with the total number of lessons normally given fo lower
standard examinations. The exercises which follow each haptei
are not graded in difficulty through the length of th book.
Their purpose is to ensure that the lesson contained n each
chapter has been learnt and understood.

The vocabularies contain only the words necessary or the
exercises. More extensive word knowledge is, of course, n essary
for the lower standard examination. This must be acquir l from
a teacher, from reading and from speaking the language. Bishop
Kitching's book† contains an excellent vocabulary an a list
of useful phrases, but the spelling does not conform to the
present orthographical rules.

There is very little original reading matter published i Ateso.
For the lower standard examination we recommend the ranslations
of the New Testament or "Kidar Aijarakon" by Enoch
Olinga published by the East African Literature Burea t. The
first three books of "Bia Kosiom", a school reader based on the
Luganda series "Jangu Osome" and published by Lor gmans,
Green & Co., are also useful. Father Kiggen's "Gramn r nak'
Ateso"‡ is written in simple Ateso and is also useful as eading
matter; it is, however, no longer in print. The Uganda C overn-
ment news-sheet "Apupeta" is published monthly by the I epart-
ment of Information, Kampala, but unfortunately at the resent
time is not written in the correct orthography.

We wish to record our thanks to Mr. W. H. Whitele of the
East African Institute of Social Research for his help and advice
in the early stages of the preparation of this work; to Mis N. C.
Wiggins of the Church Missionary Society, Ngora, who kindly
commented on the manuscript and suggested several cor ctions
and additions; and to Dr. A. N. Tucker of the School of C riental
and African Studies, London University, to whom we ve the
classification of vowel sounds given in the Introduction nd the

useful rule governing the conjugat n of verbs made possible
only by this classification. To give this rule practical effect we
have indicated in the vocabularies only whether the root vowel of
verbs is "close" or "open". Lastly, we wish to acknowledge the help
given by many students at the Soroti Teachers' Training College
in checking many doubtful points.

Those who wish to acquire a more detailed knowledge of the
structure of the language must rely largely on unpublished
material. A full list of all known works appears in "A Linguistic
Bibliography of East Africa".§ Outstanding among these
works is a comprehensive grammar compiled by Father A. M.
Hendriksen of the Mill Hill Mission, of which a few cyclostyled
copies are available in private ownership. This grammar has
proved most useful to us in the preparation of this book, and
many of the examples used to illustrate a point have been taken
from it.

SOROTI
  August 1954

PREFACE TO THE SECOND EDITION

It is gratifying that a second edition of *An Introduction to the Ateso Language* should be required less than twelve months after its publication. Nevertheless, the rapidity with which this demand has arisen has deprived us, in our task of preparing a second edition, of the advantages of published criticism, for none has yet appeared. The suggestions made in this Preface are therefore of necessity our own, although once again we wish to thank Miss Wiggins for pointing out some failings.

One of the most serious of these failings is in paragraph 25. The explanation given in that paragraph of the special forms required when personal pronouns are used as objects of the verb is incomplete, for it deals only with cases in which the subject of the verb is in the third person. When the subject of the verb is in the first or second persons and the object of the verse is a personal pronoun of the first or second persons, the personal prefix is that of the subject of the verb, but with **k-** added. Full examples of this usage, which is often known as the "contained object", are as follows:

(Subject of the verb in the first person):

> **kalimokini eoŋ ijo**—I tell you
> **alimokini eoŋ nes**—I tell him
> **kilimokini isio yes**—we tell you
> **kilimokini isio kes**—we tell them

(Subject of the verb in the second person):

> **kilimokini ijo eoŋ**—you tell me
> **ilimokini ijo nes**—you tell him
> **kilimokinete yesi isio**—you tell us
> **ilimokinete yesi kes**—you tell them

(Subject of the verb in the third person):

> **kalimokini nesi eoŋ**—he tells me
> **kilimokini nesi ijo**—he tells you

kilimokinete kesi isio---they tell us
kilimokinete kesi yes-- they tell you

Although in paragraph 38 it is noted that the letter t of -di t- is changed to s in the plural, no indication is given that this is a general rule. The final t of verb roots normally changes to s before i or e.

  e.g. **aimat**---to drink
  but **amasi**---I drink

(The word **itet** (**itetiak**) is, however, a notable exception.)

We have differentiated between "open" and "close" vowels by printing "close" vowels in italics. It should perhaps be noted that the normal procedure, followed in the *Maasai Grammar* by Dr. A. N. Tucker and Mr. J. Tompo Ole Mpaayei and in certain other works, is to differentiate by printing "open", not "close", vowels in phonetic symbols or italics. We should also add that in derived verbs the vowels of the suffixes -un, -ar (-or) and -kin are always "open".

Thus:

  apak naiŋarakinia---when he helps

            (suffix in -a)

whereas the vowels of the same suffixes in the reflexive are always "close".

Thus:

  iŋarakinos-- they help themselves

            (suffix in -o)

We referred in the Preface to the first edition to certain grammatical concepts which occur in Ateso, but which are not found in Nilotic or Bantu languages, and we stressed the importance of finding a common grammatical terminology for the Nilo-Hamitic languages. We would add that there is some danger in the hurried application to Ateso of grammatical terms which may be appropriate to other language families, but which are inappropriate to Nilo-Hamitic languages.

For instance, the form of the Ateso verb which we have called "passive" in Chapter XVI is not really a true passive except in

the infinitive. As already indicated in paragraph 66, it is more o
an impersonal form, meaning "someone does the actio (of th
verb to me, to you, to him", etc. The "contained objec ' form
must therefore be used with the passive. Thus:

<div style="text-align: center;">kasubio eoŋ—I am being created</div>

and, not, as might be expected:

<div style="text-align: center;">asubio eoŋ</div>

Similarly: **kicorakinitai ijo**— you have been ordered.

This impersonal use accounts for the Ateso rendering of such
phrases of "He can be chosen". English puts the auxili ry verb
in the active and the main verb in the passive, but in / teso th
process is usually reversed:

<div style="text-align: center;">epedorio aseun—he can be chosen.</div>

The use of the term "reflexive" for the form of the erb de
scribed in Chapter XV may also prove to be inap opriate
Admittedly this form, with or without the pronouns bon (elope
is often used as a true reflexive. The same form, howeve is use
in the conjugation of the group of verbs, which for w nt of
better term we have called "continuous verbs"; the idea o
reflexiveness is entirely absent in this group of verbs.

e.g.   **eminas ajon**—they like beer

The reflexive in many cases also supplies an intransit ve for
of a transitive verb:

active: **aiyatakin** (with suffixes in -a)—to increase

<div style="text-align: right;">(tr nsitive</div>

reflexive: **aiyatakin** (with suffixes in -o)--to increa e

<div style="text-align: right;">(intr nsitive</div>

We do not at this stage suggest an alternative term to "re lexive"
We mention these difficulties merely to emphasise the need fo
further study and for care in the application of famili r gran
matical terms to Nilo-Hamitic languages. We are, howe er, no
convinced that the term "passive" applied to Ateso is nappr
priate and misleading and that it should be replaced oy som
such term as "impersonal".

NAGONGERA

16th April, 1957

1. **Alphabet:** (i) There are twenty-two letters in the Teso alphabet. F, H, Q, V, X and Z are not used and Ŋ and NY are added. The pronunciation guides which follow are approximate only; the correct sounds can only be learned by practice from a teacher.

(ii) There are five vowels in Ateso:

<div align="center">A, E, I, O, U.</div>

These five letters, however, represent more than five sounds, for the letters E, I, O and U have two distinct values each, a "close" value and an "open" value.

"Close" vowels are pronounced approximately as follows:

E	as in beg (French é)	**aipet**	(to kick)
I	as in seat	**aidip**	(to hit)
O	as in the Scottish pronunciation of o in bone (French: eau)		
		aimor	(to insult)
U	as in fool	**aikut**	(to scratch earth)

"Open" vowels are pronounced approximately as follows:

E	as in there (French è)	**aipet**	(to lay out)
I	as in sit	**ailid**	(to fasten)
O	as in gone (or as in glory when long)		
		aimor	(to share)
U	as in full	**aikut**	(to blow)

A is pronounced as in father (never short as in ram)

<div align="right">abal   (to say)</div>

It will be seen from paragraphs 15, 18 and elsewhere that the fact of whether the root vowel of a verb is "close" or "open" affects the conjugation of the verb. For this reason, as an aid to students, "close" vowels of verb roots will be printed in italics when they occur in the vocabularies.

(iii) Where the vowels AI or OI stand together they represent sounds approximating to the i in bite and the oy in alloy respec-

tively. In other vowel combinations both vowels must be given their full values. Thus **kau** (behind) is pronounced "kah-oo", not "kow".

(iv) All words ending in a consonant possess a semi-mute or "shadow" vowel after the final consonant, which is not pronounced when the word stands in isolation, but which is pronounced when the word is followed by another word beginning with a consonant.

e.g. The Ateso translation of "the women go to the house"

is written: **elosete aŋor togo**

but is pronounced: **elosete aŋoro togo**

If the word following is normally written as one with the preceding word, the "shadow" vowel is not only pronounced but written:

e.g. **elosete aŋoroke togo**—his women go to the house

Other examples are given in (vii) below.

(v) There are sixteen consonants and one semi-vowel in Ateso, pronounced approximately as follows:

B	as in bat	bobo
C	as in chat (never as in cat)	yenicici
D	as in dog	ededeŋ
G	as in get (never as in geology)	egogoŋ
J	as in jam	ejijim
K	as in kit	ekek
L	as in let	elal
M	as in mat	mam
N	as in nut	nen
Ŋ	as in singer (never as in finger)	ŋopeŋol
NY	as in onion	ekweny
P	as in put	papa
R	as in rend (should be well rolled)	arereŋ
S	as in sit	aisisia
T	as in tot	toto
Y	as in yet	yoga
Semi-vowel:		
W	as in wit	awaraga

(vi) In words of foreign origin introduced into Ateso the missing sound F is replaced by P and the missing sound V by B or P. Z is replaced by S.

Thus *meza* (table) (Kiswahili) becomes **e-mesa**

      oku-fuga (to rule) (Luganda) becomes **ai-puga**

(vii) It is an invariable rule that two consonants can never stand together in the same word. Both in speech and in writing when word construction brings two consonants together, either one of the consonants must be dropped or the "shadow" vowel mentioned in sub-paragraph (iv) above must be inserted between the consonants.

E.g. (Omission of one consonant)

Nen-pe-nen (just here) is written and pronounced **nepenen.**

       (Insertion of "shadow" vowel)

ŋol tuŋanan (every man) is written and pronounced ŋolituŋanan

Elacet kon (your key) is written and pronounced **elacetekon**

It is not the intention in this book to indicate the "shadow" vowel applicable to each word, and there is no rule by which it can be determined; where in the examples in this book the "shadow" vowel occurs, an explanatory note will usually indicate that the particular vowel is "inserted for euphony".

The fact that in some works the two letters NG are found together is no exception to the above rule. These two letters are merely an alternative representation of the sound ŋ, in the same way as the letters NY represent one sound. The semi-vowel W, however, can and frequently does follow a consonant:

             aswam (work)

2. Pronunciation: The correct pronunciation of these letters when formed into words can only be learned by practice. As a general rule all syllables should be given equal stress, though the stem or root syllable perhaps carries slightly more stress than other syllables. Stress does not, of course, affect the length of the vowel stressed or its pitch or tone. Syllable pitch is a difficult

subject which will not be treated in this book. It must suffice to
say that syllable pitch plays a vital part in correct pronunciation
and that many words, which are spelt identically, have a different
meaning according to syllable pitch. Thus:

> ⸺ ‾ ‒ ‧   **elípi**—I pray
> ⸏ ⌢   **elipí**—I was praying
> ⸺ ⸺ ‧   **ellpí**—he was praying

3. Orthography: (i) The spelling used in this book is in
accordance with the official orthography agreed upon by the
Teso Orthography Committee in 1947.

It was then accepted as a general principle that all words
should be written in full even though normally contracted in
speech. It should be particularly noted that a short -a or -e at
the end of a word is dropped in speech when the word is followed
by a word beginning with a vowel.

> **ekitabo loka etelepat**—the book of the boy

is pronounced **ekitabo lok' etelepat**.

(ii) There are other ways in which orthographical rules are not
always in accordance with practised pronunciation. There is a
tendency to omit the letter **k** when it forms part of a prefix.
Thus in the above example **ekitabo** would usually be pro-
nounced **eitabo**. It is interesting to note in this respect that
Bishop Kitching records many verbs as having the prefix **aki-**
in the infinitive. This prefix is now written and pronounced **ai-**,
although the **k** is still retained in the speech of the Iteso of the
Tororo area.*

(iii) Foreign words coined into the language are made to
conform to Ateso spelling by adding appropriate prefixes.

> Thus *meza* (Kiswahili) —"table"—becomes **emesa**
> *okufuga* (Luganda)—"to rule"—becomes **aipuga**

There is some divergence regarding the gender of such
borrowed nouns. Thus the forms **abalua** (feminine) and **ebalua**

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* There is some indication that the spoken language is continuing to
move away from the written language and that some aspects of the
orthography may well need revision soon.

(masculine) are found for the word meaning "a letter". Both are equally correct.

(iv) The Teso Orthography Committee was unable to agree upon the spelling of the word **nes** (he, she, it). Although the form **nes**, favoured by the Catholic Mission, is used in this book the form **ŋes** is equally correct.

4. Word Order: Pronunciation and word order can only be learnt by experience and practice in the language. The following rules are for rough guidance only.

(i) The usual order of words in a simple sentence in Teso is

<div align="center">

verb — subject — object

ekoto—Petero—ekiŋok

(Peter wants a dog)

</div>

The subject can, however, precede the verb, particularly if the subject is to be emphasised.

Petero ekoto ekiŋok is equally correct, but perhaps less usual than the first example.

The order of words with the negative **mam** should be noted In a negative sentence the subject must precede the verb

mam Petero ekoto ekiŋok—Peter does not want a dog It is incorrect to say: **mam ekoto Petero ekiŋok.**

(ii) Adjectives and numerals invariably follow the nouns they qualify:

<div align="center">

amina ekiŋok loepol—I love a big dog

akoto ituŋa akais aarei—I want twenty men

</div>

The adjectives listed in paragraph 41 (ii), (iii) and (v) are however, exceptions to this rule. These adjectives may precede the nouns they qualify, in which case they are written as one word with them:

<div align="center">

konyarau ediotuan—call anyone

</div>

(iii) Adverbs invariably follow the verbs they qualify:

<div align="center">

ebunit atipet—he is coming quickly

</div>

Adverbs of time must be placed immediately after the verb:

ebunit bian nesi—he came yesterday

It is incorrect to say **ebunit nesi bian.**

Interrogative adverbs may, however, precede the verb for emphasis, when strengthened with the participle **bo:**

Aibo elosit etelepat ?—Where has the boy gone?

(iv) There is no rule governing the position of pronouns, but see paragraph 25 below.

kinomi ijo nesi—he is beating you

kinomi nesi ijo—he is beating you

The interrogative pronoun, however, when the subject of a sentence, precedes the verb:

Iŋai edukit etogo?— Who built the house?

NOUNS

5. Gender: For grammatical purposes all nouns in Ateso may be divided into three classes or genders: (*a*) masculine, ( ) feminine and (*c*) neuter.

(*a*) Masculine nouns are:

    (i) Names of male beings:

        e.g.   **ekiŋok**—dog

                    etelepat—boy

    (ii) Names of trees, fruits, herbs, and grasses:

        e.g.   **eloa**—mvule tree

                    enimu—lemon

    (iii) Names of insects:

        e.g.   **esirut**—mosquito

    (iv) Names of non-indigenous liquids:

        e.g.   **ecai**—tea

                    ekawa—coffee

(*b*) Feminine nouns are:

    (i) Names of female beings:

        e.g.   **akiŋok**—bitch

                    apese—girl

    (ii) Names of languages and countries:

        e.g.   **Ateso**—the Teso language or country

                Amusugun—the English language

    (iii) Names of indigenous liquids:

        e.g.   **ajon**—beer

                    akile—milk

    (iv) Abstract nouns:

        e.g.   **ajokus**—goodness

                    aojau—height

(v) Verbs used as nouns:

    e.g.   **alosit**—going

            abunere—coming

(c) Neuter nouns are:

    (i) Names of neuter or generic objects:

        e.g.   **ituŋanan**—person (sex unknown)

    (ii) Names of diminutive objects:

        e.g.   **ikiŋok** –puppy

                ipese –baby girl

                imoru –pebble

6. Noun prefix:

(i) Every noun in Ateso has a prefix which varies according to the gender of the noun or according to whether the noun is singular or plural.

(ii) The noun prefixes are:

	Masculine	*Feminine*	*Neuter*
Singular:	**e**	**a**	**i**
Plural:	**i**	**a**	**i**

(iii) The only exceptions to this rule are certain nouns denoting relationship:

        e.g.   **toto** –mother; **papa**–father

and the two words **kide** (east) and **too** (west), all of which have no noun prefix.

(iv) It should, however, be noted that the noun prefix is always dropped when the noun comes after the following pronouns or adjectives :

              lo—who, which

              ece—other

              ŋol—every

              edio–any, some

              ediope—one

and their feminine, neuter or plural forms:

e.g. **etuŋanan**—a man	**ecetuŋanan**—another man
aberu—a woman	**adiopeberu**—one woman
etelepat—a boy	**ŋolitelepat**—every boy

                (i inserted for euphony)

7. Number:

(i) To form the plural the ending of the noun is changed. This change may consist of the omission of the last syllable, the addition of another syllable or syllables, or the alteration of the last syllable or syllables:

e.g. (omission)	**amukat**—shoe	**amuk**— shoes
(addition)	**ekek**—door	**ikekia**—doors
(alteration)	**apese**—girl	**apesur**—girls

(ii) In the case of masculine nouns the noun prefix also changes as shown in paragraph 6 above from e- to i-.

(iii) These changes in the endings of nouns are so irregular that it is not worth while trying to formulate rules for the formation of plurals. The plural form of each noun will be given in brackets after the singular form in the vocabularies.

(iv) Certain nouns, however, which are derived from verbs, form their plurals according to rules:

(a) Nouns denoting an agent (a person who does the action of the verb) form a singular ending in **-an** or **-on** and a plural ending in **-ak** or **-ok**:

e.g. **ekamejan**—hunter; **ikamejak**—hunters
ekecokon—herdsman; **ikecokok**—herdsmen
(See also Chapter XIX below.)

(b) Nouns denoting something which does or is done, form a singular ending in **-et** or **-etait** and a plural ending in **-eta**:

e.g. **elacet**—(a thing which loosens) key
ilaceta—keys
arapetait—cover
arapeta—covers

(v) Some nouns have no singular and exist only in the plural:

e.g.	**akipi**—water	**ajon**—beer
	ajo—sleep	**ileic**—shame

Other nouns have no plural and exist only in the singular:

e.g.	**ekuron**—ashes	**akoloŋ**—sun
	adam—brain	**eduan**—weeds

(vi) Abstract nouns and names of diseases, as in English, have no plural.

(vii) Some nouns form their plural from other roots

e.g.   **aberu**—woman   **aŋor**—women
       ikoku—child   **idwe**—children

(viii) Some nouns, in addition to the normal plural, form a generic plural by adding -sinei to the plural form:

e.g.   **etuŋanan**—man
              ituŋa—men
       ituŋasinei—mankind
           akwap—country
        akwapin—countries
    akwapisinei—the world (**n** dropped for euphony).

8. Article: There is no definite or indefinite article in Ateso. **Aberu** means "a woman" or "the woman" according to the context.

Vocabulary:

              etuŋanan (ituŋa)—man (human being)
                 aberu (aŋor)—woman
           etelepat (itelepai)—boy
                 emir (imirio)—rat
            ekiŋok (iŋokwo)—dog
               akipi (pl. only)—water
             amoru (amor)—stone, rock
             emesa (imesan)—table
               akiteŋ (akituk)—cow
              emoŋ (imoŋin)—bull
        akinyet (sing. only)—fat, oil, paraffin
         ekiliokit (ikiliok)—man (male being)
              ikoku (idwe)—child
              apese (apesur)—girl

akokor (akokorei)—hen

akile (pl. only)—milk

imoru (imor)—pebble

ekalamu (ikalamun)—pencil, pen

ekitabo (ikitabon)—book

etoĝo (itoĝoi)—house

CHAPTER II

VERB "TO BE" AND "TO HAVE"

9. Four forms of the verb "to be": In Ateso there are four forms of the verb "to be". The first is used to express place (**ejaas ore**—they are at home) or existence (**ejaas ikacudak**—there are sorcerers). The second form expresses quality (**eraas Iteso**—they are Iteso). The third is used to express numerical quantity and can therefore only be used in the plural (**imwaas itomon**—they are ten). The fourth, a rarer form than the other three, is used to express size or bulk (**etiaas ai ?**—how big are they?).

The infinitives of these four forms are:

    (i) **ajaus** (or **ajaut**)
    (ii) **araus** (or **araut**)
    (iii) **amwaus**
    (iv) **atiaus**

10. Present tense: The present tense of the verb "to be" is:

(i)	**ajai**—I am	(used of place or existence)
	ijai—you are	
	ejai—he is	
	kijai (kijaa)—we are	
	ijaas—you are	
	ejaas—they are	
(ii)	**arai**—I am	(used of quality)
	irai—you are	
	erai—he is	
	kirai—we are	
	iraas—you are	
	eraas—they are	

(iii)   ...

        ...

        ...

        kimwai—we are   (used of quantity)

        imwaas—you are

        imwaas—they are

(iv)   **atiai**—I am   (used of size or bulk)

        itiai—you are

        etiai—he is

        kitiai—we are

        itiaas—you are

        etiaas—they are

11. The verb "to have": There is no separate verb "to have" in Ateso. Possession is expressed by use of the verb "to be" (**ajaus**). Thus the idea "I have a cow" must be expressed by turning the words to "there is a cow to me". **Ejai eoŋ akiteŋ**—I have a cow. **Ejaas eoŋ akituk**—I have cows.

12. Negative with the verb "to be": Verbs are made negative by prefixing the word **mam** (not).

    Aduki—I build.   **Mam aduki**—I do not build.

The negative **mam** is also used with all four forms of the verb "to be"; but when the verb "to be" expresses place or existence it is more usual to use the verb **amameun** (to be absent).

E.g.   **Ejai Petero ŋina ? Emamei**—Is Peter there? He is not.

        Emameite isirikalei ikitadan—The soldiers do not have beds.

    But when particular emphasis lies on the negative it is possible to use **mam** with the verb **ajaus**: e.g. **Ejai etelepat ŋina. Mam ejai**—The boy is there. He is definitely not.

Vocabulary:

           ore—at home

           lailo—on this side, here

kane (often shortened to **ne**)—here
 ŋina or **kaŋina**—there
  ai ?—where? how?
 ekiror (ikiroria)—name
 ekitada (ikitadan)—bed
 esirikalet (isirikalei)—soldier
 Etesot (Iteso)—Teso man

Exercise:

  (i) Where is the bed?
 (ii) It is at home.
(iii) We are Teso men.
 (iv) They are not there.
  (v) How many are you?
 (vi) The boy has no dog.
(vii) The cows are at home.
(viii) How many names are there?
 (ix) We are here.
  (x) The man is an Etesot.

CHAPTER III

VERBS: PRESENT AND FUTURE TENSES

13. Classes of verbs: (i) Ateso expresses many parts of speech by using verbs: adjectives are constructed from verbs, conjunctions and prepositions are frequently translated by verbs and many nouns are derived from verbs. Many varying forms of verbs can be derived from one root, which is the part of the word which conveys the basic meaning. **Aiduk** means "to build"; **eduki** means "he builds"; **edukete** means "they build". The root of this verb is **duk**, which conveys the basic meaning and which remains unaltered in all tenses, moods and derived forms of the verb. Only a few of the many derived forms and many tenses will be dealt with in this book, although other forms and tenses will be listed in Appendix I.

(ii) All verbs in Ateso fall, for grammatical purposes, into two classes, which differ from each other in conjugation. These two classes are termed the **ko** and the **ki** class from the prefixes used in the imperative:

  aiduk (**ko** class)—to build.   Imperative: **koduk**
  ailip (**ki** class)—to pray.   Imperative: **kilip**

There is no rule to assist one in placing any particular verb in its appropriate class.* In the vocabularies the class will be indicated in brackets after each verb.

14. Present tense: The verb changes according to person by adding prefixes. These personal prefixes are:

  ko class: a-, i-, e-, ki-, i-, e-
  ki class: e-, i-, i-, ki-, i-, i-

---

* This is not wholly true. Different pitch or tone patterns indicate whether a verb in its basic form belongs to the **ko** or to the **ki** class. Syllable tone in **ko** verbs is level (e.g. aminn — —), whereas in **ki** verbs the tone goes down on the -i- of the infinitive and up slightly on the root (e.g. ailip — _ —).

The present tense is formed by putting the personal prefixes in front of the root and by adding -i after the root in the singular and first person plural and -ete in the second and third persons plural for both classes of verb. The present tense is therefore as follows:

AIDUK (ko)—to build	AILIP (ki)—to pray
aduki—I build	elipi—I pray
iduki—you build	ilipi—you pray
eduki—he builds	ilipi—he prays
kiduki—we build	kilipi—we pray
idukete—you (pl.) build	ilipete—you (pl.) pray
edukete—they build	ilipete—they pray

The present tense can be translated by "I build" or "I am building" according to context.

15. Continuous verbs: There are some verbs which express an idea of continuing or prolonged action: e.g. "to stare", "to want". Such verbs form a group, which differs from ordinary verbs by having different suffixes in the various tenses. Verbs in this group may belong either to the **ko** or **ki** class. These verbs have been called "continuous verbs" by Father Hendriksen and other grammarians and we have followed his terminology for want of a better word. It should, however, be noted that the idea of continuity in some verbs in this group is not always apparent to Europeans, e.g. **einer** (to speak). Moreover, there are some verbs which to Europeans may express an idea of continuity but which do not fall in this group, e.g. **aomit** (to think). In the new *Maasai Grammar* this group is termed "verbs ending in a vowel" but this terminology is inapplicable to Ateso.

Continuous verbs have the same personal prefixes as other verbs but the suffixes -o or -a replace the suffix -i and the suffixes -os or -as replace the suffix -ete. The suffixes -o and -os are used after roots containing "close" vowels and the suffixes -a and -as after roots containing "open" vowels or -a-.*

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* A glance at Chapter XV or Part 2 of Appendix I will show that continuous verbs have the same shape and conjugation as reflexives.

AKOT (ko)	AMIN (ko)	EINER (ki)
—to want	—to love	—to speak
akoto—I want	**amina**—I love	**enera**—I speak
ikoto—you want	**imina**—you love	**inera**—you speak
ekoto—he wants	**emina**—he loves	**inera**—he speaks
kikoto—we want	**kimina**—we love	**kinera**—we speak
ikotos—you want	**iminas**—you love	**ineras**—you speak
ekotos—they want	**eminas**—they love	**ineras**—they speak

16. Future tense: There is no separate form of the future tense in Ateso. The present tense is often used to indicate future action and the context makes the future meaning clear:

e.g. **Eduki moi**—He will build tomorrow

Where the idea of futurity cannot be made clear by the context the two verbs **alosit (ko)**—(to go) and **abunere (ko)**—(to come) are used, followed by an infinitive:

e.g. **Ebuni aanyun**—He will see
     Kilosi ailip—We shall pray, we are going to pray.

17. Infinitive: Uses of the infinitive are explained in full in Chapter VIII below. For the present it will suffice to say that it is commonly used, as in English, after certain verbs expressing ability or wishing:

e.g. **Epedori Petero aanyun emoŋ**—Peter is able to see a bull.
     Ekoto nesi aiduk etogo—He wants to build a house.

The infinitive form of the verb is given in the vocabularies. It consists of a prefix **ai-** or **a-** (rarely **ei-**) and the root of the verb.

Vocabulary:

aiduk (ko)—to build	**ailip (ki)**—to pray
akot (ko)—to want	**einer (ki)**—to speak
amin (ko)—to love	**aanyun (ko)**—to see
aipup (ko)—to hear, listen	**alosit (ko)**—to go
atakan (ko)—to appear	**apedor (ko)**—to be able
ainom (ki)—to beat	**kwana**—now

Exercise:

(i) He will build a house.

(ii) I want to pray.

(iii) We want to hear the names.

(iv) You (plural) see the beds.

(v) The soldier appears here.

(vi) He wants to beat the table.

(vii) We want to be here.

(viii) They are praying.

(ix) The boy wants to go home.

(x) The girl can go now.

CHAPTER IV

VERBS: PAST TENSES

18. Past (abu) tense: (i) There are several past tenses in Ateso which express different shades of meaning. Only two of these tenses will be dealt with in this book, the remainder being listed in Appendix I. These two are the past (**abu**) tense with its subsidiary form the narrative tense and the past (**a-** or **e-**) tense.*

(ii) The past (**abu**) tense is formed by using the irregular verb **abunere** (**ko**)—(to come) as an auxiliary. The main verb has the personal prefix **ka-** in the first person singular and plural and **ko-** in all other persons in **ko** class verbs. In **ki** class verbs the personal prefixes are **ke-** in the first person singular and plural and **ki-** in all other persons. These personal prefixes are added to the root in the singular. In the plural the suffix **-oto** or **-ata** is added; **-oto** follows roots containing "close" vowels and **-ata** follows roots containing "open" vowels or **-a**. This suffix **-oto** or **-ata** is frequently abbreviated to **-o** or **-a**, particularly when the root ends in a **-t**.

The past (**abu**) tense is therefore as follows:

AIDUK (ko)—to build	AILIP (ki)—to pray
abu kaduk—I built	**abu kelip**—I prayed
ibu koduk—you built	**ibu kilip**—you prayed
abu koduk—he built	**abu kilip**—he prayed
apotu kadukoto—we built	**apotu kelipata**—we prayed
ipotu kodukoto—you built	**ipotu kilipata**—you prayed
apotu kodukoto—they built	**apotu kilipata**—they prayed

* A common alternative way of expressing past action is to use the verb **adaun** (finish) in the perfect (root) tense (see Appendix I, Part 2) followed by an infinitive:

        Adau eoŋ aanyun bian.
        I saw it yesterday.

The older forms of the auxiliary verb, **kebu** (third person singular) and **kipou** (first person plural), are still widely used.

Note: The main verb in this tense is identical in form with the subjunctive/imperative which will be explained in Chapter VIII below. The auxiliary verb is irregular. Note that the 1st person plural, unlike the present tense, takes plural endings.

(iii) The past (**abu**) tense is used of a past completed action:

e.g. **Abu etelepat kolot ore bian**—The boy went home yester-

day.

Apotu kodukoto etogo sek—They built the house long ago.

(iv) Note that the subject of the verb is placed after the auxiliary **abu** and before the main verb.

19. Continuous verbs: Continuous take the same personal prefixes as other verbs in the past tense but retain the same endings as in the present tense. Note, however, that the first person plural in the past tense must have the plural endings:

abu kakoto—I wanted	**abu kener**—I said
ibu kokoto—you wanted	**ibu kiner**—you said
abu kokoto—he wanted	**abu kiner**—he said
apotu kakotos—we wanted	**apotu keneras**—we said
ipotu kokotos—you wanted	**ipotu kineras**—you said
apotu kokotos—they wanted	**apotu kineras**—they said

The past (**abu**) tense is not, however, commonly used with continuous verbs, which prefer the past (**a-** or **e-**) tense.

20. Narrative past: In narrative, when several past tense verbs having the same subject follow one another, it is usual to use the past (**abu**) tense for the first verb of the series, but to omit the auxiliary **abu** in the remaining verbs:

e.g. **Abu etuŋanan kolot Amuria koduk etogo.**

The man went to Amuria and built a house.

Kanen abu koje idita, kiworiwor nes, ido kibwaik ikoku nen, kidokok nes kuju aladoi.

She made a basket, plastered it, put the child in it and placed it amongst the reeds.

21. Past (a- or e-) tense: (i) There is one other past tense which is so common and useful as to necessitate inclusion. In form it is the same as the present tense except that it uses in the third person singular and plural, the personal prefix of the first person:

> e.g.   **aduki**—he was building, he built
> **elipi**—he was praying, he prayed
> **adukete**—they were building, they built
> **amina**—he loved

(ii) The difference in meaning between the past (**abu**) and the past (**a-** or **e-**) tenses is not easily defined. It appears that the latter is preferred whenever the time at which the action took place is expressed:

> e.g. **Asubi kolo Lokasuban akwap.**
> God created the world long ago.

It also appears that the past (**a-** or **e-**) tense is used when the past action was a continuing one rather than a definite one:

> e.g. **Aminas Iteso noi amej.**
> The Iteso were fond of hunting.

(iii) The Iteso differentiate between this tense and the present tense by difference in pitch of the syllables, a subject not covered in this work.

Vocabulary:

aidar (ki)—to keep, look after	**ebore (iboro)**—thing
aibwok (ki)—to carry	**kotoma** or **toma**—in
abunere (ko)—to come	**kanuka**—for
ayogan (ki)—to greet	**atipet**—quickly
ainyam (ko)—to eat	**mam**—not
akor (ko)—to cultivate	**bian**—yesterday

Exercise:

    (i) The soldier begged for water for the dog.
    (ii) He built a house quickly.
    (iii) The boy greeted the girl in the house.

(v) The dogs loved eating rats.
(vi) The bull did not want to go home.
(vii) Did you want to carry the things there?
(viii) He went to Soroti, built a house and looked after the property.
(ix) I could not come here yesterday.
(x) Did I not ask the boy to carry the books?

VERBS: PERFECT TENSE

22. Formation of the perfect (-it) tense: Only one perfect tense will be considered in this book. This will be termed the perfect (-it) tense. Other perfect tenses will be listed in Appendix I.

The perfect (-it) tense is formed by adding the suffix -it to the root of the verb in the singular and first person plural and the suffix -ito in the second and third persons plural.

AIDUK (ko)—to build	AILIP (ki)—to pray
adukit—I have built	elipit—I have prayed
idukit—you have built	ilipit—you have prayed
edukit—he has built	ilipit—he has prayed
kidukit—we have built	kilipit—we have prayed
idukito(s)—you have built	ilipito(s)—you have prayed
edukito(s)—they have built	ilipito(s)—they have prayed

Verbs ending in -kin, -or (or -ar) and -un form the perfect (-it) tense regularly, but -kinit is often contracted in speech to -kiit and -unit to -uut:

e.g.   aboŋun—to come back
      eboŋunit or eboŋuut—he has come back
or   ainakin—to give
      iinakinito or iinakiito—you have given

The contracted form is colloquial and should not be used in writing.

23. Uses of the perfect (-it) tense: (i) The essential idea conveyed by the perfect (-it) tense is one of completion ; the action has taken place but the exact time is undefined or of no consequence. Thus in the sentence "I have eaten" the implied meaning is that "I am replete and need no more food". The

eating might have taken place a few minutes ago or some hours ago; the exact time is immaterial.

E.g. **Iŋai edukit esomero lo?**—Who built this school?

(The time when the school was built is immaterial; it is still standing.)

Iŋai eanyunit ekalamuka ?—Who has seen my pen ?

(Time is again immaterial. The pen is still missing.)

(ii) The perfect (**-it**) tense can have an apparent present meaning when it expresses action which has already started and is still going on.

E.g. **Aibo ejai etelepat ? Ebunit**—Where is the boy ? He's coming.

(Implying that the boy has already started to come. The present tense **ebuni** would imply that he was about to come only.)

(iii) The perfect (**-it**) tense can also be used to express customary or habitual action which has started and still continues. (There is also a habitual tense ; see Chapter XIII below.)

E.g. **Enapitos Ilok imukulen**—The Karamojong wear skins.

(iv) The perfect (**-it**) tense is used to express a present idea resulting from a completed action. The sentences "The jar is full" or "The man is drunk" convey a present meaning but result from a completed action. The jar is full because it has been filled. The man is inebriated because he has drunk.

E.g.   **aibar**—to acquire riches

ebarit—he is rich (because he has acquired riches)

aidak—to lift

Edakit aberu ikoku—The woman carries the child.

(An object must have been lifted up before it can be carried.)

This use results in the formation of a new verb which may have its own infinitive.

E.g. **adakit**—to carry

alosit—to go

anapit—to be dressed

Vocabulary:

> **aicorakin (ki)**—to command, to tell
> **acamun (ko)**—to agree, to consent
> **aiŋarakin (ki)**—to help
> **ayaun (ko)**—to bring
> **emanikor (imanikoria)**—plot, garden
> **inyamat** (plural only)—food
> **akiriŋ** (singular only)—meat

Exercise:

- (i) The boys carried these stones here.
- (ii) He has consented to cultivate the plots.
- (iii) Have you (singular) seen the hens? No.
- (iv) The women have gone to bring the food.
- (v) Children are accustomed to beg for food.
- (vi) I have told the soldier to come quickly.
- (vii) Is there any food? Has the dog eaten?
- (viii) Have you (plural) brought the milk?
- (ix) The girl has helped look after the things.
- (x) We have obeyed (have listened).

PRONOUNS AND DEMONSTRATIVE AND INTERROGATIVE ADJECTIVES

24. Personal pronouns:

  (i) **eoŋ**—I   **isio** or **oni**—we

     ijo—you (sing.)   **yesi**—you (plural)

    nesi, yesi or **kesi**   **kesi**—they

  (The form **iso** instead of **isio** is favoured by the Catholic Mission.)

  (ii) These words can be used either as subject or object of a sentence. Thus **eoŋ** can mean "I" or "me". When, however, **nesi, yesi** or **kesi** are used as the object, the **-i** is dropped. Thus **kesi** means "they" but **kes** means "them".

        Ejai eoŋ ekitabo—I have a book

           (literally: There is a book to me)

          Ikotos nes ?—Do you want him?

  But when **nesi, yesi** and **kesi,** though subject of the verb, precede the verb, the final **-i** is dropped:

        Mam kes epupitos nuenera eoŋ.

          They have not understood what I am saying.

  (iii) The personal pronoun need not be expressed if the meaning is clear without it.

  Alosi moi eoŋ and **Alosi moi** both mean "I am going tomorrow".

  (iv) The personal pronoun usually follows the verb; the pronoun used as subject of the verb precedes the noun used as object of the verb:

  e.g. "you beg the woman" must be **ilipi ijo aberu;** it can never be **ilipi aberu ijo.**

  (v) There are two words to translate "we". **Isio** is used when the speaker excludes his hearers:

e.g. A European speaking to a Teso audience might say:

Isio Imusuguŋ mam kimina ajon.

We Europeans do not like native beer.

But in delivering a sermon he might say:

Kirai oni kere idwe luka Lokasuban,

We are all children of God,

because oni includes his hearers.

25. Personal pronouns as object of the verb*:

(i) When the object of a verb is a personal pronoun of the first or second persons, the personal prefix of the verb is not that of the subject but of the object of the verb and is preceded by k-. Thus the sentences "Peter tells me" or "The boy tells you" would be rendered by:

Kalimokini Petero eoŋ.

Kilimokini etelepat yes.

and not, as would be expected, by:

Elimokini Petero eoŋ.

Elimokini etelepat yes.

(ii) When the past (abu) tense is used, this rule applies only to the 1st person singular.

E.g. Abu Petero keŋit eoŋ—Peter asked me

but: Abu Petero kiŋit isio—Peter asked us.

26. Demonstrative pronouns and adjectives:

(i) The demonstrative pronouns and adjectives vary according to gender and number. They are:

	Masculine	Feminine	Neuter
Singular:	lo	na	yen —this
Plural:	lu	nu	lu —these
Singular:	ŋol	ŋin	ŋin —that (of near objects)
Plural:	ŋul	ŋun	ŋul —those
Singular:	je	ya	ii —that (of far objects)
Plural:	kwi	kwa	kwi —those

(ii) The demonstrative adjectives always follow the noun with which they agree and are written separately:

> e.g. **etelepat lo**—this boy
>   **etogo je**—that house

But in the sentences:

> **erai lo etelepat**—this is a boy
> **erai je etogo**—that is the house

the words **lo** and **je** are used as demonstrative pronouns and stand in place of a noun.

(iii) Reduplication of the demonstrative pronouns and adjectives for emphasis is common and is achieved by inserting the syllable **-pe-** between the reduplicated demonstratives:

> e.g. **lopelo**
>   **ŋopeŋol** (first **l** dropped for euphony)
>   **napena**

27. Relative pronouns:

(i) The relative pronoun varies according to gender and number:

	Masculine	*Feminine*	*Neuter*
Singular:	**lo**	**na**	**yen**—who, which, whom
Plural:	**lu**	**nu**	**lu**

It will be noted that the relative pronoun is identical in form with the demonstrative adjective meaning "this".

It is written as part of the verb which follows it:

e.g. **etuŋanan loebuni**—the man who comes
      aŋor nuejaas kane—the women who are here
      ikoku yenekoto akile—the child which wants milk

(ii) The same form is used regardless of case. Thus **lo** can mean "who", "whom", "to whom" or "whose":

e.g. **etuŋanan loemina nesi**—the man whom he loves
     etuŋanan loaduki eoŋ eketogo—the man whose house
     I am building
     (literally: the man for whom I build his house)

abu kojai etuṇanan loajaas idweke iarei—there was
` a man who had two children
(literally: there was a man to whom there were his two
children)

28. Interrogative pronouns and adjectives:

Inyo ? (what?) is invariable:

Inyo bo yen ?—What is this?

Ikoto inyo ?—What do you want?

Iṇai ? (who?) has plural forms lukaṇai ? (masculine) and
nukaṇai ? (feminine):

Iṇai ejeni ?—Who knows?

Lukaṇai bo lu ?—Who are these ?

The interrogative adjective "whose"? is formed from Iṇai:

Ekitabo lokaṇai ?—Whose book?

The forms:

	Masculine	Feminine	Neuter	
Singular:	lonyoin	nanyoin	yeninyoin	which?
Plural:	lunyoika	nunyoika	lunyoika	of what kind?

may be used either as pronouns or as adjectives:

e.g. Eraas kesi ituṇa lunyoika ?—What sort of people are
they? (adjective)

Lonyoin itelekarit apolou ?—Which is the bigger ?

Vocabulary:

aimony (ko)—to cry
ailoŋ (ki)—to bathe
aimat (ko)—to drink
elap (ilapio)—month, moon
noi—very, a great deal
moi—tomorrow

Exercise:

(i) He can beg him to come.
(ii) That woman has a child which cries a lot.

I.A.L.—4

   (iii) These people want to eat in that house.
   (iv) That boy who loves rats went home yesterday.
    (v) I have seen the moon.
   (vi) He wanted to bathe in the water.
  (vii) This man has beaten you severely.
 (viii) The soldiers whose belongings are in the house will see
        us tomorrow.
   (ix) That is the man I saw.
    (x) He does not want you (plural) this month.

POSSESSIVES

29. Possessive adjectives:

(i) **ka**—my   **kosi** or **wok**—our

      kon—my (singular)   **kus**—your (plural)

      ke—his, her, its   **kec**—their

(ii) **kosi** is the possessive form of **isio** (see paragraph 24 (v)). **Wok** is the possessive form of **oni**.

e.g. A native will say to a stranger:

    Akoto alosit obukosi—I want to go to our home (which is not your home).

    But to his brother he will say:

    Akoto alosit obuwok—I want to go to our home (which is your home too).

(iii) The possessive adjectives do not change with gender of the possession or possessor.

(iv) The possessive adjective is put either:

    (a) immediately after the noun and joined to it, or

    (b) immediately after the noun prefix and before the noun itself.

e.g. **akan (akanin)**—hand

        akanika—my hand ("shadow" vowel **-i-** inserted for euphony)

        akaninika—my hands ("shadow" vowel **-i-** inserted for euphony)

        akakan—my hand

        akakanin—my hands

   Both forms are equally common but **wok** usually follows the noun.

(v) Note the use of the possessive adjective with the pre-
position **kanuka** (for, on behalf of):

  e.g. **kanuke**—on his behalf

    kanuwok—for us

In speech the last syllable is slightly stressed.

30. Possessive pronouns are formed by adding the possessive
adjective forms to the relative pronoun:

    e.g. **loka**—mine (masculine)

      nukec—theirs (feminine

         plural)

 Mam erai etogokosi, erai lokec—It is not our house,

            it is theirs.

In speech the last syllable is slightly stressed.

31. Possessive article:

(i) This is formed by the relative pronoun with the ending
-ka meaning "with":

	Masculine	*Feminine*	*Neuter*
Singular:	**loka**	**naka**	**yenika** ("shadow" vowel -i- inserted for euphony)
Plural:	**luka**	**nuka**	**luka**

  e.g. **etogo loka aberu**—the woman's house

    akituk nuka Paulo—Paul's cows

    ikoku yenika aberu—the woman's child

This word must always agree in gender with the thing
possessed.

(ii) The word **ka** by itself can be used instead of the full form
but the full form is better. **Ka** means "with" and ambiguity can
result when it is used as a possessive.

Thus: **ikoku ka toto** properly means "child and mother"
and not "child of mother"

Vocabulary: '

    akimait (akima)—stalk of millet (used collectively

                           in the plural—millet)

      eropit (iropito)—wage

    ebarasit (ibaren)—head of cattle

          aujo (aujoi)—cattle kraal

        apak (apakio)—time, space

                bobo—again

                kere—all

Exercise:

    (i) He cannot carry their food this time.

   (ii) That dog has eaten my hens again.

  (iii) Whose are those cows which ate our millet? Theirs.

  (iv) How many beds have the soldiers?

   (v) This is the child of the woman who beat her husband
       badly.

  (vi) We all want our pay now.

 (vii) Peter's cattle were in our kraal.

(viii) Whose books did he keep? Mine.

  (ix) Where is the boy? He went to your home yesterday and
      has not appeared today.

   (x) Our beds are in the woman's house.

CHAPTER VIII

VERBS: INFINITIVE AND
SUBJUNCTIVE/IMPERATIVE

32. Formation of the infinitive: The infinitive is formed by
adding the prefix **ai-** or **a-** (occasionally **ei-**) to the root of the
verb. As a general rule simple roots of one syllable take **ai-**:

    e.g. **ailip**—to pray   **aiduk**—to build

Verbs of more than one syllable in the root take **a-** as infinitive
prefix in the **ko** class and **ai-** in the **ki** class:

e.g.   **amoun**—to look for   **adukokin**—to build for someone
    aimurokin—to forget   **aidareun**—to wait for

There are, however, a number of simple one syllable roots
which take the prefix **a-**:

    e.g. **amin**—to love   **amej**—to hunt

Some verbs add the prefix to the perfect (**-it**) tense instead of
to the root:

    e.g. **alosit**—to go   **akerit**—to run, to fear

The infinitive form of all verbs is given in the vocabularies.

33. Uses of the infinitive:

(i) As in English the infinitive is used after certain verbs,
particularly verbs expressing ability or desire, to explain or to
amplify the meaning of the verb:

        e.g. **Akoto ainyam**—I want to eat
            Elosi ainyam—He is going to eat

(ii) It may be used after another verb to indicate purpose:

        e.g. **Alosi eoŋ oduka aɡwel amunyu**
          I am going to the shop to buy salt

(iii) The infinitive form of a verb may be used after the same
verb for emphasis:

        e.g. **Kolot alosit**—Just go

(iv) The infinitive may be used as a noun:

        e.g. **Ejok ainyam**—Eating is good

(v) The infinitive may be used to express an action just completed now or in the past:

> e.g. **Aanyun napena**—(He) has just seen it
>
> **Aanyun ŋipeŋin**—(He) had just seen it

This use is not confined to one person. The above example could mean "you have just seen it" or "we have just seen it", according to the context.

34. Formation of the subjunctive/imperative: The subjunctive/imperative personal prefixes are: **ka**, in the first person singular and plural and **ko** in all other persons in **ko** class verbs. In **ki** class verbs they are **ke** in the first person singular and plural and **ki** in all other persons.

The tense is formed by prefixing the above prefixes to the root of the verb in the singular persons and to the root with the suffix -**oto** or -**ata** in the plural persons. -**Oto** follows roots with "close" vowels, and -**ata** follows roots with "open" vowels and -**a**-; -**oto** and -**ata** are frequently abbreviated to **o** and **a**. Note that the first person plural, unlike most indicative tenses in Ateso, has the plural suffixes.

The subjunctive/imperative is therefore as follows:

> AIDUK (ko)—to build
> **kaduk**—that I may build
> **koduk**—that you may build
> **koduk**—that he may build
> **kadukoto**—that we may build
> **kodukoto**—that you may build
> **kodukoto**—that they may build

> AILIP (ki)—to pray
> **kelip**—that I may pray
> **kilip**—that you may pray
> **kilip**—that he may pray
> **kelipata**—that we may pray
> **kilipata**—that you may pray
> **kilipata**—that they may pray

35. Uses of the subjunctive/imperative:

(i) As already noted in paragraph 18 above, the tense provides the form used in the past (**abu**) tense.

E.g. **Abu nesi koduk etogo**—He built a house

(ii) It provides the imperative forms:

Kolot nesi!—Let him go! (He must go!)

Kilipata!—Pray!

Kupup!—Listen!

(iii) It expresses purpose:

Alosi eoŋ oduka kaġwel amunyu

I am going to the shop to buy salt

It will be seen from the example in paragraph 33 above that the same idea of purpose can be expressed by the infinitive.

(iv) It expresses a wish when used with the verb **akot**:

Akoto nes kobu—I want him to come.

The same sense can be supplied by using the infinitive:

Akoto nes abunere.

36. Negative imperative: Prohibition (i.e. a negative imperative) can be expressed in two ways:

(i) By adding the prefix **siriki-** in front of the root of the verb; in the plural the subjunctive/imperative suffix is also added:

e.g.   **Kolot!**—Go!   **Sirikilot!**—Do not go!

Kodukoto—Build!   **Sirikidukoto!**—Do not build!

(ii) By using the verb **ainyekin (ki)**—to stop:

e.g.   **Kinyek alosit!**—Do not go!

Kinyekis aiduk!—Do not build!

Vocabulary:

aidareun (ki)—to wait for

aibok (ko)—to dig

aipany (aipanya)—hole

eebo—yes

napena—just now

Exercise:

    (i) Do not wait for him. He is not coming.

   (ii) Is he here? Yes, he has just come.

  (iii) I want him to dig a hole quickly.

  (iv) He must come.

   (v) I must go now.

  (vi) You (plural) can help me. Carry these beds for the soldiers.

 (vii) The woman wants you to look after the things.

(viii) They must not eat meat this month.

  (ix) I cannot ask him because he has just gone.

   (x) Do not drink milk.

QUALITY VERBS

37. Definition of quality verbs: Some verbs express a quality
and not an action: e.g. "to be wide", "to be strong". In English
this idea of quality is expressed by means of an adjective and the
verb "to be", but in Ateso there are separate verbs to express it.
These verbs are termed quality verbs. Like the continuous verbs
(paragraph 15) the quality verbs are conjugated differently from
ordinary verbs; personal prefixes are the same but the endings
vary.*

38. Three classes of quality verbs—present tense: There
are three classes of quality verbs which differ from each other in
the formation of their plural suffixes.

  Class I: no suffixes in the plural persons. This class mainly
  contains verbs formed by reduplication of the root: e.g.
  egogoŋ (egoŋgoŋ), ededeŋ (edeŋdeŋ).

  Class II: the suffix **-ak** (or **-ok**) or **-iak** (**-iok**) is added in
  all three plural persons. (In the example quoted below the
  t of the stem is also changed to **s**.)

  Class III: all verbs ending in **-na** (or **-no**) are in this class.
  The **-na** (or **-no**) is changed to **-ka** (or **-ko**) in all three
  plural persons. Many of the verbs in this class are derived
  from other verbs or occasionally from nouns.

    e.g.   **einer**—to say   **inerana**—he is talkative
            akoko—to steal   **ekokolana**—he is thievish
         asuliany—luck   **isulianyana**—he is lucky

  It should be noted that in class II and III the first person
plural, unlike other verbs in the present indicative tense, has the
same suffixes as the second and third persons plural.

  * This group of verbs is termed "verbs of state" in the *Maasai*
Grammar.

There is no convenient rule to enable any one quality verb to
be placed in its appropriate class. The plural form will therefore
be shown in brackets in the vocabularies.

Examples of the three classes are:

I.   **adedeŋ**—I am fierce
   idedeŋ—you are fierce
   ededeŋ—he is fierce
  kidedeŋ—we are fierce
   idedeŋ—you are fierce
   ededeŋ—they are fierce

II.   **adit**—I am small
   idit—you are small
   edit— etc.
  kidisiak—
   idisiak—
   edisiak—

III.   **eriono**—I am black
   iriono—you are black
   iriono— etc.
  kirioko—
   irioko—
   irioko—

It will be seen from the above examples that quality verbs may
belong to the **ko** or to the **ki** class.

39. Other moods and tenses:

(i) Since quality verbs express a continuing quality the past
tense used is the **a-** or **e-** tense.

(ii) The subjunctive/imperative is formed by prefixing the
usual personal prefixes of the subjunctive/imperative to the root:

    e.g. **kojok nesi**—it must be good

(It is, however, usual in some cases to use the derived forms
of quality verbs in the subjunctive/imperative. These forms will
be explained in Chapter XIV.)

    e.g. **kojokunar**—be good

(iii) The infinitive of quality verbs very often does not exist and for that reason the third person singular will be the form given in the vocabularies. The third person plural will be shown in brackets. The personal prefixes, e- and i-, will indicate whether the verb belongs to the ko or to the ki class.

Vocabulary:

ejok (ejokak)—be good
edit (edisiak)—be small
ededeŋ (ededeŋ)—be severe
egogoŋ (egogoŋ)—be strong
itet (itetiak)—be new
ebaŋaana (ebaŋaaka)—be stupid
erono (eroko)—be bad
epatana (epataka)—be easy
etiono (etioko)—be difficult
adumun (ko)—to get
aisisia (ki)—to learn
epakasit (ipakasin)—porter, labourer
emojoŋ*—be old

Exercise:
   (i) Ateso is easy to learn.
  (ii) The porters are old and foolish and cannot carry the things.
 (iii) You are a good man; please help me.
 (iv) It is wicked to drink beer now.
  (v) His is a permanent (strong) house.
 (vi) You are stupid; I shall beat you (plural).
(vii) The books he wanted to get were new ones.
(viii) They have not understood what I am saying; they are very naughty.
 (ix) It is not difficult to get rats for our dogs.
  (x) The girls were good yesterday.

        * No plural: use perfect (-it) tense: emojoŋitos.

ADJECTIVES

40. Invariable adjectives: There are few true adjectives, that is, words existing solely as adjectives, in Ateso. Those which do exist usually agree with the noun they qualify in gender and number by appropriate changes in prefix or suffix. The adjective **kere** (whole, all) is, however, invariable and can be used with masculine, feminine or neuter nouns, both singular and plural:

<div style="text-align:center">

ituŋa kere—all men

etogo kere—the whole house
</div>

Some other true adjectives are occasionally used in an invariable form; see paragraph 41 (v).

41. Variable adjectives: Some adjectives vary according to number and gender. The commonest are:

(i) **idis—adis—idis** (few); e.g. **akiro adis**

(ii) **ŋol —ŋin —ŋin** (every); e.g. **ŋolituan (-i-** inserted
<div style="text-align:right">for euphony)</div>

(The latter are the same forms as those of the demonstrative adjectives but always precede the noun when used in this sense. The noun prefix of the noun is always dropped and adjective and noun are written as one word.)

<div style="text-align:center">

e.g. **aberu ŋin**—that woman; **ŋiniberu**—every woman
</div>
<div style="text-align:right">(-i- inserted for euphony)</div>

(iii) **ece—ace—ice** (other, some); e.g. **icetuŋa**—some men.

(This adjective is written as part of the noun and usually, but not always, precedes it. The noun prefix is dropped when the adjective precedes.)

(iv) **edio—adio—idio** (some, other, any); e.g. **emamei ediotuan ?**—is there not anyone?

(This adjective also is written as part of the noun and always

precedes it. The noun prefix is dropped. It is used in the singular only.)

(v) **bon—bonik** (alone); e.g. **isio bonik**—only we.

(Note that this adjective changes according to the noun's number but not according to its gender, although there is a modern tendency for this adjective to become invariable.)

e.g. **aŋor bonik**—women only; **ikiliok bonik**—men only.

(vi) **elope, alope, ilope** (singular)

ikulepek, akulepek, ikulepek (plural) (self, entire);

e.g. **ituŋa ikulepek**—the men themselves;

ibore ilope—the entire thing.

(Like the equivalent Swahili *mwenye* the word can denote ownership, e.g. **elope etoɠo**—the house owner.)

42. Adjectives formed from verbs: The lack of true adjectives is overcome by using quality verbs:

e.g.   **epol emoŋ**—the ox is big

akoto emoŋ loepol—I want a big ox (an ox which is big)

koyau akipi nuikidioko—bring a little water

43. Adjectives formed from nouns: Where a quality verb does not exist, the gap is filled by using a relative pronoun and a noun:

e.g. **ekitoi loberu**—female tree (tree which is a woman)

idwe lukiliok—male children (children who are males)

or by using a possessive particle and a noun:

e.g. **etuŋanan loka acoa**—a wise man (a man of wisdom)

44. Ka and kanuka: When a noun which is qualified by an adjective is preceded by the particle **ka** (and, with) or by the preposition **kanuka** (on behalf of), the **ka** must be repeated with the adjective:

e.g. **Kanuka etuŋanan kaloejok**—on behalf of a good man.

Vocabulary:

>   **elal (elalak)**—be wide
>   **ekalanyana (ekalanyaka)**—be idle
>   **aswam (ki)**—to work
>   **aiswama (ki)**—to work
>   **aswam (aswamisinei)**—work
>   **esamai (isama)**—swamp
>   **emaido** (singular only)—groundnuts
>   **ajon** (plural only)—beer
>   **imiot (imioi)**—chicken
>   **nepepe ka**—with

Exercise:

- (i) Bring (singular) plenty of water for my large dog. There is only a little.
- (ii) It is only a few people who can drink a lot of beer.
- (iii) The women themselves wanted to cultivate only groundnuts.
- (iv) He has some very beautiful female chickens.
- (v) The swamp is very wide. All the soldiers cannot go to Soroti.
- (vi) The old man told the lazy boys to work in the plots.
- (vii) Who knows all the names? That wicked man.
- (viii) I have seen that wise woman with that fierce man.
- (ix) Let us build a new house; this one is too small.
- (x) I did all this work by myself.

CHAPTER XI

NUMERALS

45. Cardinal numbers:

(i) The numbers from one to five are the basis of the whole numerical system in Ateso. Six is "five and one", seven is "five and two", etc.

(ii) Numerals agree in gender with the noun they define:

> e.g. **imoŋin iuni**—three bulls
>
> **akituk auni**—three cows

(iii) Numerals always follow the noun. **Ediope** (one) may, however, precede, in which case the noun prefix is dropped.

> e.g. **adiopeberu**—one woman
>
> **aŋor aarei**—two women

(iv)		
adiope—1		**atomon kanadiope**—11
aarei—2		**atomon kanuarei**—12
auni—3		**atomon kanuuni**—13
aoŋon—4		**atomon kanuoŋon**—14
akany—5		**atomon kanukany**—15
akany kape—6		**atomon kanukany kape**—16
akany kaarei—7		**atomon kanukany kaarei**—17
akany kauni—8		**atomon kanukany kauni**—18
akany kaoŋon—9		**atomon kanukany kaoŋon**—19
atomon—10		

The feminine form is given above. In the case of masculine nouns **nu** will become **lu** and **atomon, itomon**, etc.

> e.g. **imoŋin itomon kalukany kape**—sixteen bulls
>
> **itelepai itomon kalodiope**—eleven boys

(v) Numerals above 19 are formed by use of the words **akais** (literally—houses); **akwatat** (hundred) and **arita** (thousand):

> **akais aarei**—20
>
> **akais aarei kanadiope**—21

<div align="right">

akais aarei kanuarei—22

akais aarei kanuuni—23

akais aarei kanukany kape—26

akais auni—30

akais akany kape—60

akais akany kaoŋon—90

akais akany kaoŋon kanukany kaoŋon—99

akwatat—100

akwat aarei—200

arita akany—5,000

</div>

The Luganda word **elukumit** is often used for 1,000:

<div align="center">

c.g. **elukumit ediope**—1,000

ilukumin ikany—5,000

</div>

(vi) **Akais, akwatat** and **arita** are feminine nouns and **elukumit** is masculine. The numerals defining them must agree with them regardless of the gender of the noun which the numeral qualifies:

<div align="center">

c.g. **ituŋa akwat auni**—300 men

akituk ilukumin iarei—2,000 cows

</div>

But in compound numbers any unit of five or under is made to agree with the noun:

e.g. **ituŋa akwat auni ka akais aarei kalukany**—325 men

46. Ordinal numbers:

(i) Ordinal numbers are formed from cardinal numbers by prefixing the relative forms **lok-, nak-** or **yenik-**, as appropriate, to the masculine form of the numeral and by adding **-et** after the numeral:

e.g. **akany**—five   **nakikanyet**—fifth (feminine) singular

     auni—three   **lokiuniet**—third (masculine) singular

The majority of Iteso do not pronounce the **k** in speech

e.g. **lokiuniet** is pronounced **loiuniet**

(ii) In the case of numbers over five, only the first numeral takes the relative and suffix -et:

e.g.   **lokikanyet kauni**—the eighth (masculine)
        nakitomonet kaarei—the twelfth (feminine)

Masculine singular forms are given:

<div align="center">

losodit—first

lokiareit—second

lokiuniet—third

lokiononet or **lokiwononet**—fourth

lokikanyet—fifth

lokikanyet kape—sixth

lokikanyet kaarei—seventh

lokikanyet kauni—eighth

lokitomonet—tenth

lokitomonet kalodiope—eleventh

lokitomonet kalukany—fifteenth

lokitomonet kalukany kaonon—nineteenth

</div>

(iii) To form ordinal numbers above twenty the relative is prefixed but no -et is added:

e.g.   **lokakais aarei**—twentieth
            lokakais auni kaluuni—thirty-third
    lokakwat aonon kakais akany —four hundred and
                                    fiftieth

47. Multiplication: Multiplication is expressed by use of the word **irwan** (times) with numerals in the feminine form:

e.g.   **irwan akany**—five times
        aarei irwan akany imwaas atomon—two times five
                            .   are ten
                        irwan atipet—once

48. Dates and time: Days of the week are reckoned from Monday which is the first day. Thus Wednesday is the third day—**aparan nakiuniet** and Friday is **nakikanyet.** Sunday is translated by the word **Sabiti—aparan naka Sabiti.** Dates are

usually rendered by the phrase **eraas aparasia** ... followed by the numeral in its cardinal form. **Eraas aparasia atomon kanukany**—on the fifteenth.

Time is reckoned, as in Swahili, from sunrise to sunset (6 a.m. to 6 p.m.). Thus ten o'clock is the fourth hour—**isawan ioŋon.**

e.g. Isawan ioŋon ka adakikan akais auni kanukany—
Twenty-five minutes to eleven. (Literally: Four hours and thirty-five minutes.)

Vocabulary:

<div align="center">

esawa (isawan)—hour, clock

adakika (adakikan)—minute

aparit or **aparan (aparasia)**—day

papa (singular only)—father

konye—but

</div>

Exercise:

   (i) What is the total number of soldiers? 126.

  (ii) What time is it now? Ten minutes past nine.

 (iii) He went home on the eighth of September (ninth month).

 (iv) You may go now, but we want to see you again at twenty to seven.

  (v) The first dog is quiet (easy), but the second is very savage.

 (vi) There are 400,393 people in Teso.

(vii) Five sevens are thirty-five.

(viii) The 24th boy's name is Peter.

 (ix) My father has 832 bulls.

  (x) Come on the first day of next (coming) month at a quarter past nine.

CONDITIONAL SENTENCES

49. Types of conditional sentences: In the sentence "If you go, I shall accompany you" there are two parts; the first part is the conditional or "if" clause, posing the condition, and the second is the consequent clause, resulting from the condition. The condition in this example is simple and capable of fulfilment. There is a second type of conditional sentence in which the condition is incapable of fulfilment or unlikely to be fulfilled. "If you were to go, I would accompany you" implies that you are unlikely to go and that it is therefore unlikely or impossible that I shall accompany you.

50. Simple conditional sentences: Ateso, like English, uses indicative tenses for simple conditional sentences:

  e.g. **Arai ilosi ijo, abuni aupar ka ijo**
      If you go, I shall accompany you
     Arai ibwaiki amunyu toma akipi, esubi bala
       emam̀eun
      If we put salt in water, it looks as though it vanishes

51. Unfulfilled conditions: A special form of the verb is used in this type of sentence. The personal prefixes in both the conditional and the consequent clauses are those of the indicative with the addition of **k**: **ka-, ki-, ke-, ki-, ki-,** and **ke-** in **ko** class verbs and **ke-, ki-, ki-, ki-, ki-** and **ki-** in **ki** class verbs.

  The verb in the conditional clause, though it has these conditional personal prefixes, may have the endings of the present, past or perfect tenses. The verb in the consequent clause is,

CONDITIONAL SENTENCES   however, invariable in form. It is formed by prefixing the conditional personal prefixes to the root of the verb in the singular persons and first person plural, and to the root plus the suffix **-oto** or **-ata** in the remaining two persons. The particle **ti** is used with the verb in the consequent clause.

The full form of the conditional verb in the consequent clause is therefore as follows:

AIDUK (ko)—to build	AILIP (ki)—to pray
ti . . . **kaduk**—I would have built	ti . . . **kelip**—I would have prayed
kiduk—you would have built, etc.	**kilip**—you would have prayed, etc.
keduk—	**kilip**—
kiduk—	**kilip**—
kiduko(to)—	**kilipa(ta)**—
keduko(to)—	**kilipa(ta)**—

e.g. **Arai kalot eoŋ moi, ti kadum apesan**
    If I were to go tomorrow, I would get the money
    Arai kebunit, ti kiduk
    If he had come, we would have built
    Arai kiɡirit ijo, ti eoŋ kereŋia ijo
    If you had refused, I would have dismissed you
    Arai kelosit nesi otaun, ti ijo kireŋia nes
    If he had gone to town, you would have dismissed him

Note the position of the subject of the verb in the consequent clause. It follows the particle **ti** and precedes the verb.

52. "Should", "ought", etc.: The particle **ti** can be used with indicative tenses and without an antecedent clause to express the idea of "should" or "ought":

e.g.   **Ti ijo ikonit kwaŋin**—You should have acted thus
    Ti mam ekonit kwaŋin—I ought not to have acted thus
        Ti mam abunit—I should not have come

Vocabulary:

> **adaun (ko)**—to finish, to suffice
> **atamakin (ko)**—to try
> **ailot (ki)**—to wash
> **toto** (singular only)—mother
> **ecupa (icupai)**—bottle
> **egoye (igoyen)**—article of clothing
> **asabuni** (singular only)—soap
> **lolo**—today
> **tupuruc**—in the morning, early

Exercise:

(i) If I had gone yesterday, I would have been able to help my mother.

(ii) I would have brought the oil today, if I had had a bottle.

(iii) If you drink a lot of beer, you will not be able to go home today.

(iv) I would have washed my clothes, if I had had some soap.

(v) If you were to help me today, we could finish my house.

(vi) On Saturday you should all have gone to drink beer.

(vii) You would have been able to work, if you had tried to learn.

(viii) If they were here early, they did not wait.

(ix) We should have come yesterday to greet you.

(x) The soldiers would have carried the things if I had told them to.

CHAPTER XIII

VERBS: HABITUAL AND "NOT YET" TENSES

53. Use of habitual tense: In English the words "The Iteso wear clothes" may mean "They are wearing clothes" or "They habitually wear clothes". This difference in meaning can in Ateso be expressed by a different tense, the habitual tense. This tense is used to denote the habit or custom of a person or people.

54. Formation of the habitual tense: The habitual tense is formed by adding the ending **-oi** to the perfect (**-it**) tense in the singular and 1st person plural and the ending **-s** in the 2nd and 3rd persons plural:

      e.g.   **AILIP (ki)**—to pray, to beg
           elipitoi—I am in the habit of begging
           ilipitoi—you are in the habit of begging
           ilipitoi—he is in the habit of begging
         kilipitoi—we are in the habit of begging
           ilipitos—you are in the habit of begging
           ilipitos—they are in the habit of begging

  This tense is commonly used only with repetitive verbs (see Appendix I) in both **ko** and **ki** classes; its use with simple verbs is extremely limited. Verbs in the habitual tense rarely take an object.

55. "Not yet": The Ateso words **eriŋa** and **eroko** mean "not yet" or "still". When used to mean "still" they are followed by the indicative tenses:

             eroko edou etepi—it is still raining
               eriŋa ejai ne—he is still here

When used to mean "not yet" they are followed by a special tense.

56. Formation of "not yet" tense: The "not yet" tense is formed by adding the prefix **ke-** in **ko** class verbs and **ki-** in **ki** class verbs to the root, and by adding the suffix **-o** after roots in close vowels and **-a** after roots in open vowels or **a**.

    AIDUK (ko)—to build   **AILIP (ki)**—to pray
    keduko—not yet built   **kilipa**—not yet prayed

(The initial **k** is often dropped.)

        eroko kebuno—he has not yet come
      eriŋa isio keloto—we have not yet gone

Mam is occasionally used with the "not yet" tense:
        e.g. **mam ebuno**—he has not yet come

But if the particle **ber** is used with **mam** the indicative tenses must be used:
        e.g. **mam ber ebunit**—he has not yet come

57. Use of the "not yet" tense: The "not yet" tense is used to translate "before" in such phrases as "he died before he had finished his book":

        e.g. **Eriŋa nesi keduko etogo** . . .
          Before he built the house . . .
        Eroko nesi kebuno . . .
        Before coming he . . .

The time expressed by the "not yet" tense depends on the main clause:

    e.g. **Abu eoŋ kadau ainyam eroko Petero kebuno**
        I had finished eating before Peter *came*
    Adauni eoŋ ainyam eriŋa Petero kebuno
        I will have finished eating before Peter *comes*

Note: In Appendix I, Part 2, the uses of the "dependent perfect" or "when" tense are described. The "when" tense is used to translate "after" in the same way as the "not yet" tense is used

to translate "before". As with the "not yet" tense the time expressed by the "when" tense depends on the main clause:

e.g. **Alosi Solot kaboŋu komanikor**

I shall go to Soroti after I *come* back from the garden

Abu kalot Solot kaboŋu komanikor

I went to Soroti after I *came* back from the garden

Vocabulary:

<div align="center">

aiŋit (ki)—to ask

anyaraun (ko)—to call

alimokin (ko)—to tell

aiirar (ki)—to hear

ainap (ko)—to wear, to cover

awaragan (awaragasia)—story

emukule (imukulen)—hide, skin

naarai—because

</div>

Exercise:

(i) I had finished washing my clothes before you called me.

(ii) Had you told him before he asked you?

(iii) That woman who brings our milk has not yet appeared.

(iv) The boy who went to Soroti has not yet brought the food.

(v) I have not yet heard the story your father told you.

(vi) The boy you called is still digging a hole.

(vii) The Karamojong (**Ilok**) still wear skins.

(viii) I do not like this man because he is begging every day.

(ix) Bring the millet here. We have not eaten yet.

(x) The soldier has not yet told us to go.

VERBS: DERIVED VERBS

58. Use of derived verbs: In English the idea of action to, for, away from, etc. is expressed by means of prepositions:

> "We go *to* school." "Put it *on* the table."
> "Do it *for* me." "Take it *away*."

Ateso expresses these ideas by altering the form of the verb itself. This book deals only with four types of derived verbs: other types will be listed in Appendix I.

59. Formation of derived verbs: This alteration consists of adding one of three suffixes, **-un, -ar (-or)** and **-akin (-okin)**, to the root, thereby forming a new verb which can be conjugated throughout. These three forms will be termed "motion towards", "motion away" and "action for":

e.g. **aicak** (ko)—to throw

acakun (ko)—to throw (towards the speaker)

acakar (ko)—to throw (out or away from the speaker)

acakakin (ko)—to throw (for the speaker)

Note that although the infinitive in the root verb has the prefix **ai-**, the infinitive prefix in the derived verbs is **a-** in accordance with the rule given in paragraph 32.

(i) **"Motion towards" verbs:** (a) The suffix **-un** shows that the action of the verb is directed towards the speaker:

e.g. **alomun** (to come in) when the speaker himself is in the room.

(b) **-un** occasionally indicates the acquisition of a quality or benefit to the speaker:

> e.g. **aŋale**—to be healthy
> **aŋaleun**—to become healthy
> **ejok**—he is good
> **ejokun**—he becomes good (to our benefit)

(ii) **"Motion away" verbs:** (a) The suffix **-ar** (or **-or** after "close" vowel roots) shows that the action is directed away from the speaker:

e.g. **alomar**—to go out, when the speaker is in the room.

abukor—to pour away

(b) **-ar** also indicates the acquisition of a quality of no direct benefit to the speaker:

e.g. **ejok**—he is good.

ejokiar—he becomes good (but no benefit to us).

(iii) **"Action for" verbs:** (a) The suffix **-akin** (or **-okin** after "close" vowel roots) shows that the action is done for someone:

e.g. **aiwadikakin**—to write for someone, or to someone

adukokin—to build for someone (hence: to marry)

When a vowel precedes, the prepositional ending **-akin** or **-okin** usually becomes **-ikin**:

e.g. **ajaikin**—to be at

(b) This form also expresses place on something, or movement on to something:

e.g. **acakakin**—throw down (on the ground)

(iv) **Causative verbs:** There is a fourth type of derived verb known as "causative". This derived verb expresses the idea of causing the action of the verb. E.g. "to heal" gives a causative form "to cause to heal" and hence "to cure". Causative verbs are formed by adding a syllable immediately in front of the root.

The syllable so added is **ta, te, ti, to** or **tu**, the vowel corresponding to the vowel of the root of the verb.

E.g. **alduk (ko)**—to build   **aituduk (ki)**—to cause to build

ailel (ko)—to be glad   **aitelel (ki)**—to gladden

ainyam (ko)—to eat   **aitanyam (ki)**—to feed

It should be noted that causative verbs formed in this way always belong to the **ki** class, whatever the class of the root verb.

Roots beginning with **k** and some other verbs have **si** instead of **ta, te, ti,** etc.

aikam (ki)—to catch   **aisikam (ki)**—to observe

                        (to cause to catch)

aimik (ki)—to refuse   **aisimik (ki)**—to prohibit

In roots containing **w**, the **w** is moved to a position inside the causative syllable:

e.g. **aswam (ki)**—to work   **aitwasam (ki)**—to cause to
                                                                work, use
      agwel (ko)—to buy   **aitwegel (ki)**—to cause to
                                                                buy, sell

Derived verbs as well as simple verbs can have causative forms:

e.g. **aikam (ki)**—to catch   **aisikam (ki)**—to cause to catch
aikamun (ki)—to catch   **aisikamun (ki)**—to cause to catch
                    (for oneself)   (for oneself)

60. Conjugation of derived verbs: With the exception of the subjunctive/imperative form, which supplies the past (**abu**) tense, the conjugation of derived verbs is regular. Many derived verbs have already been introduced in the vocabularies and used in the exercises.

The subjunctive/imperative is formed as follows:

(a) "Action towards" verbs in **-un** drop the final **-n** in the singular; in the plural **-n** is also dropped but **-tu** added.

(b) "Action away" verbs in **-or** or **-ar** drop the final **-r** in the singular; in the plural the **-r** is also dropped but **-s** added.

(c) "Action for" verbs in **-akin** or **-okin** drop the final **-in** in the singular; in the plural the **-in** is also dropped but **-is** is added.

The full subjunctive/imperative is therefore as follows:

ABOŊUN	ABOŊOR	ABOŊOKIN
kaboŋu	kaboŋo	kaboŋok
koboŋu	koboŋo	koboŋok
koboŋu	koboŋo	koboŋok
kaboŋutu	kaboŋos	kaboŋokis
koboŋutu	koboŋos	koboŋokis
koboŋutu	koboŋos	koboŋokis

Vocabulary:

        aibuk (ko)—to pour
        aiwadik (ki)—to write

          aijen (ko)—to know
          aŋale (ko)—to be healthy
          aǵwel (ko)—to buy
          aitep (ko)—to rain
        adisiar (ko)—to grow less
          -lim (ko)*—tell
          -lom (ko)*—go
          -tod (ki)*—show
          -boŋ (ko)*—return
  akiriŋ (singular only)—meat
      edou (idouon)—rain cloud, rain
                ebe—that (as in the sentence: "We
                          know that it will rain")

Exercise:

   (i) To pour away; to return here; to go out; to become healthy; to return there; to tell someone; to come in; to become big.
  (ii) To heal; to use (to cause to do); to dress; to sell; to lessen; to increase.
 (iii) Bring (plural) some milk quickly.
 (iv) He wants this girl to get him some meat.
  (v) You liked all the stories which my father told you.
 (vi) Do not (plural) go out. It is still raining.
(vii) Come here and let me tell you a story.
(viii) He knew his father was getting better.
 (ix) We showed them our house and they showed us theirs.
  (x) If you work for me for three days, you can use my things.

                    * Rarely used in simple root form.

VERBS: REFLEXIVE AND RECIPROCAL FORMS*

61. Use of the reflexive form: (i) The term reflexive means that the action of the verb is reflected back to its subject. E.g. "He killed himself." "We love ourselves." English uses reflexive pronouns to convey this meaning. Ateso also uses reflexive pronouns, though not always; but in Ateso the form of the verb must also be changed.

(ii) The reflexive form is often preferred to the passive form where possible:

 e.g. **aŋaaros akonyekec**—their eyes were opened
   (literally: their eyes opened themselves)
  alemaros apapulai—the papers were loosened
   (literally: the papers have taken themselves away)
   edaunos inyamat—the food is (almost) finished
    (literally: the food is finishing itself)

62. Formation of the reflexive—present tense: (i) Verbs consisting of simple roots add the suffix **-o** or **-a** in the singular and first person plural and **-os** or **-as** in the second and third person plural according to the usual rule. Personal prefixes are regular:

AISUB (ko)—to make	**AINOM (ki)**—to beat
asuba—I make myself	**enoma**—I beat myself
isuba—you make yourself	**inoma**—you beat yourself
esuba—he makes himself	**inoma**—we beat ourselves
kisuba—we make ourselves	**kinoma**—we beat ourselves
isubas—you make yourselves	**inomas**—you beat yourselves
esubas—they make themselves	**inomas**—they beat themselves

Note: Although these forms exist, they are very rarely found except in the third persons.

(ii) Derived verbs ending with the suffixes **-un, -ar (-or)**, **-akin (-okin)** have no additional suffix in the singular and first person plural but add **-os** or **-as** in the second and third person plural:

> **ALEMAR (ko)**—to take out
> **alemar**—I take myself out
> **ilemar**—you take yourself out
> **elemar**—he takes himself out
> **kilemar**—we take ourselves out
> **ilemaros**—you take yourselves out
> **elemaros**—they take themselves out

> **AITEMOKIN (ki)**—to prepare
> **etemokin**—I prepare myself
> **itemokin**—you prepare yourself
> **itemokin**—he prepares himself
> **kitemokin**—we prepare ourselves
> **itemokinos**—you prepare yourselves
> **itemokinos**—they prepare themselves

In all reflexive forms the pitch of the final syllable is raised.

63. Reflexive pronouns: There are two reflexive pronouns: **bon** (plural **bonik**) and **elope** (plural **ikulepek**). Either one or both can be used; but they are often omitted because the special form of the reflexive indicates the reflexive meaning:

e.g. **Petero earakin elope bon**—Peter will kill himself
    earakinos ituŋa lu bonik—these people will kill
                                    themselves

(In these examples the form of the verbs would indicate the reflexive nature without the use of the reflexive pronouns.)

64. Formation of reflexive—other moods and tenses:

(i) **Subjunctive/imperative:** Prefixes are the same as in the act-
ive. Endings are the same as in the present reflexive except that,
as in the active, the first person plural takes the plural ending:

<div align="center">

AISUB (ko)—to make

kasuba—that I may make myself
kosuba—that you may make yourself
kosuba—that he may make himself
kasubas—that we may make ourselves
kosubas—that you may make yourselves
kosubas—that they may make themselves

</div>

<div align="center">

AIBOIKIN (ki)—to sit down

keboikin—that I may sit down
kiboikin—that you may sit down
kiboikin—that he may sit down
keboikinos—that we may sit down
kiboikinos—that you may sit down
kiboikinos—that they may sit down

</div>

Note that in the case of derived verbs the full suffix is retained
and not curtailed as in the active (paragraph 60).

(ii) **Past tense:** The past (**abu**) tense is formed regularly by
use of the subjunctive/imperative, e.g. **abu nesi kiboikin**—
he sat down.

The past (**a-** or **e-**) tense is also used:

<div align="center">

e.g. **eboikin nesi**—he was sitting down

</div>

(iii) **Quality verbs** (Chapter IX) make their reflexive forms
by adding **-iar** or **-ior** to the active:

<div align="center">

ekwaŋ—it is white
ekwaŋiar—it is getting white
(literally: it is making itself white)

</div>

(iv) **Infinitive:** The infinitive is formed by adding the suffix

-a or **-o** to the root. The prefix is **a-** for **ko** class verbs and **ai-** for **ki** class verbs.

aiduk—to build	**aduko**—to build oneself
ainom—to beat	**ainoma**—to beat oneself

65. Reciprocal form: The term "reciprocal" means that the subject of the verb and other persons receive the action of the verb:

> **kominaros**—love (plural) one another
> **iriamakinos ogudo**—they meet each other on the road
> **inerakinos**—they are talking to each other

In form the reflexive and reciprocal verbs are the same; the sense will be made clear by the context.

It is, however, common to indicate the reciprocal sense by inserting the syllable **-na-, -no-, -nu-** or **-ne-** between the root with its "shadow" vowel and the ending. Thus the above example would commonly read:

> **kominanaros**
> **iriamanakinos**
> **ineranakinos**

This infix **-na-, -no-, -nu-** or **-ne-** gives a continuous or repetitive meaning and is used to make a derived form of the verb known as the "repetitive" (see Appendix I).

Vocabulary:

> **airiamakin (ki)**—to meet
> **atukokin (ko)**—to gather together
> **akirot (akiro)**—word, matter
> **edini (idinin)**—religion

Exercise:

    (i) A father usually helps those who help themselves.
    (ii) May what you will be done immediately.
    (iii) The demands (**akiro**) of religion become hard.
    (iv) If you help each other, you will be able to build your house quickly.

(v) If children love their fathers, they will love each other.
(vi) Peter and I are meeting each other today.
(vii) The meat is getting bad.
(viii) Some men became bad.
(ix) They are all related to each other.
(x) All the people met together yesterday.

VERBS: PASSIVE FORMS*

66. Use of the passive form: The passive form is used, as in
English, to indicate that the action of the verb is done to, not
done by, the subject. But it is impossible to express agency (i.e.
"by whom") with this form; thus such sentences as "the house
has been built by us" cannot be translated literally into Ateso.
Ateso prefers to turn the sentence round and use the active
voice, "we have built the house." In other instances the reflexive
form is preferred (see Chapter XV).

The nearest translation of the passive voice in Ateso is ren-
dered by the French *on* or the German *man:*

e.g. *on fait*—it is done; *man spracht*—it is said.

67. Formation of passive form: (i) The same personal pre-
fixes are used as in the active form. It is, however, but rarely that
persons other than the 3rd person are used.

(ii) All present tenses are formed by adding **-io** to the root in
all persons, singular or plural.

(infinitive) **aiduk**—to build	**adukio**—to be built
(present) **inomi**—he beats	**inomio**—he is being beaten
inomete—they beat	**inomio**—they are being beaten

(iii) Subjunctive/imperative: It should be noted that the per-
sonal prefix of the first person plural is **ko-** in **ko** class verbs
and **ki-** in **ki** class verbs. Other personal prefixes are the same
as for the active. The subjunctive/imperative is formed by adding
the suffix **-i** to the root in the first and second persons and the
suffix **-ai** or **-oi**, according to the usual rule, in the third person:

kinom nesi—let him beat   **kinomai nesi**—let him be beaten

In derived verbs the suffix -i is not added in the first and second persons.

(iv) Past (aponi) tense: **Aponi** is used instead of the auxiliary **abu** in all persons with the subjunctive/imperative forms.

<div align="center">

abu kenom—I beat

aponi kenomi—I was beaten

apotu kinomata—they beat

aponi kinomai—they were beaten

aponi eoŋ kacakakin—I was thrown down

aponi nesi kocakakinai—it was thrown down

</div>

(v) Past (a- or e-) tense: is formed regularly.

<div align="center">

enomio—he was being beaten

</div>

(vi) The perfect (-it) tense is formed by adding -itai to the root for all persons, singular and plural.

inomit—he has beaten   **inomitai**—he has been beaten

inomitos—they have beaten   **inomitai**—they have been beaten

(vii) Continuous verbs: add -oi or -ai to the root for all persons, singular and plural, in the present tense:

<div align="center">

akoto—I want   **kakotoi***—I am wanted

inera—he says   **inerai**—it is said

</div>

Vocabulary:

<div align="center">

aijukar (ki)—to send to

ebela (ibelai)—stick

epeģe (ipeģei)—pig

abalua (abaluan)—letter

</div>

Exercise:

(i) This is the letter which is being written.

(ii) I have not been sent to Soroti; I was told to wash the clothes here.

(iii) The stick which was seen at your house is mine.

(iv) All these clothes will be washed tomorrow, if there is sufficient soap for us.

* "Contained object" prefix **k-** is necessary. See Preface to the Second Edition.

- (v) Among all the children Peter was the favourite (was loved).
- (vi) My father's bulls were seen yesterday.
- (vii) All these pigs were killed in our plots.
- (viii) This matter is not wanted.
- (ix) The girl was sent at half past four.
- (x) It has been commanded that the house be built.

VERBS: PREPOSITIONAL SUFFIX

68. Use of the prepositional suffix: Prepositions are not so freely used in Ateso as in English. Ateso prefers to convey the prepositional idea by changing the form of the verb.

Thus in the example "Peter eats with a spoon", **enyami Petero ka ekijiko** would be a correct translation, but Iteso would always prefer to say **enyamia Petero ekijiko.**

In this example the use of the prepositional suffix would be optional, but when the prepositional idea occurs in a relative sentence the prepositional suffix must be used.

It is therefore impossible to translate "That is the spoon with which Peter eats" by **nes ekijiko kalo enyami Petero.** The prepositional idea conveyed by **ka** (with) must in this sentence be rendered by altering the verb itself by adding the prepositional suffix:

Nes ekijiko loenyamia Petero

The prepositional suffix may be added to any verb in order to convey a prepositional idea, and must be added to any verb which appears in a relative sentence which is governed by a preposition.

Note: This construction whereby a suffix, differing according to voice, mood, tense and person, is added to the verb to express a prepositional idea, is a grammatical concept not found in Bantu and Nilotic languages. In the new *Maasai Grammar* it is termed the "applied or instrumental" form and is treated as a derived verb; both "causative" and "applied and instrumental" forms may be attached to other derived verbs, thereby forming "compound derived verbs". We do not treat the prepositional suffix as a derived verb.

We have kept the term "derived verb" for a verb which, by means of one particular suffix or infix, takes on a different shade

of meaning from that of the root verb from which it is derived. Once the root verb has been altered by the addition of the appropriate suffix or infix, the new derived verb so formed can be conjugated throughout in exactly the same manner as the original root verb.

The "prepositional suffix", however, does not consist of one particular suffix but of a number of suffixes varying according to voice, mood, tense and person in any one verb. The addition of the prepositional suffix does not alter the meaning of the verb to which it is attached. Thus in the sentence:

Akoto ainakin ijo akito kodukio etogo

(I want to give you poles with which to build a house)
the basic meaning of the verb **aiduk** is unchanged by the addition of the prepositional suffix, whereas the derived forms (**adukor, adukun, adukuduk, aituduk,** etc.) convey distinct and different shades of meaning. The arrangement of Appendix I will help to clarify this point. Derived verbs are contained in Part 1. Each one has a separate shade of meaning and can be conjugated throughout. The prepositional suffixes are contained in Part 2. They do not introduce a new shade of meaning nor does their addition to a verb form a new verb which can be conjugated throughout.

69. Formation of prepositional suffix: (i) Present tense: Add the suffix **-io** or **-ia,** according to the usual rule, to the root of the verb in the singular persons and first person plural, and **-ioto** or **-iata** in the remaining persons:

AIDUK (ko)—to build		AILIP (ki)—to pray	
adukio	kidukio	elipia	kilipia
idukio	idukioto	ilipia	ilipiata
edukio	edukioto	ilipia	ilipiata

(ii) Past (**abu**) tense: The suffix is the same as in the present tense except that the first person plural as usual takes the plural ending:

abu kadukio	apotu kadukioto
ibu kodukio	ipotu kodukioto
abu kodukio	apotu kodukioto

abu kelipia	apotu kelipiata
ibu kilipia	ipotu kilipiata
abu kilipia	apotu kilipiata

(iii) Past (a- or e-) tense is formed regularly:

e.g. **adukio**—he was building

(iv) Perfect (-it) tense: Add the suffix -itor to the root in the singular persons and first person plural, and -itotor in the remaining persons:

adukitor	kidukitor	elipitor	kilipitor
idukitor	idukitotor	ilipitor	ilipitotor
edukitor	edukitotor	ilipitor	ilipitotor

(v) Continuous verbs: Add the suffix -or or -ar to the root in the singular persons and first person plural, and -otor or -atar in the remaining persons:

akotor	kikotor	aminar	kiminar
ikotor	ikototor	iminar	iminatar
ekotor	ekototor	eminar	eminatar

(vi) **Passive:** The suffix is -ere for all persons, all tenses and all moods. Personal prefixes are those used in the active form. The present tense is:

adukere*	kidukere	elipere	kilipere
idukere	idukere	ilipere	ilipere
edukere	edukere	ilipere	ilipere

(vii) **Verb "to be":** The prepositional suffix resembles that of the continuous verbs. The present tense is:

ajaar	kijaar
ijaar	ijaatar
ejaar	ejaatar

* But note that the "contained object" prefix **k-** is required in the first and second persons singular and second person plural. See Preface to the Second Edition.

70. Further uses of the prepositional suffix: The Ateso words for "when", "where", "how", etc. used in their relative sense to describe the time at which, the route over which, the manner in which, the purpose for which or the instrument with which the action of the verb is done, must be followed by a verb with a prepositional suffix. Certain interrogatives also, which ask the time, manner, purpose or instrument with which the action of a verb is done, must be followed by a verb with the prepositional suffix.

As a very general rule the words below must, therefore, be followed by a verb with the prepositional suffix:

kwape—how, as	(manner in which)
(apak) na—when	(time at which)
ne-—where	(route over which)
nes—therefore	(purpose for which)
kanu(ka)—because	(purpose for which)
inyobo ?—why? how?	(manner in which)
biaibo ?—how?	(manner in which)
woribo ?—when?	(time at which)
kanuka inyo—why	(purpose for which)
aibo ?—where?	(route over which)

But the word **ne-**, when it means the place to or at which the action of the verb is done, is not followed by a verb with the prepositional suffix:

e.g. **Mam ajeni neelosi nesi**

    I do not know where he is going

(I know he is going somewhere but I have no idea what his destination is.)

Mam ajeni neelosio nesi

    I do not know where he is going

(I know he *is* going and I know *where* he is going, but I do not know the route over which he is going.)

The same distinction applies to the word **aibo ?**

The two words **nes** and **kanu(ka)**, meaning "therefore" and "because", are used in the following manner:

Mam akoto kes, nes alosio ore
I do not like them and am therefore going home
Mam apedori aikany eteŋe ka akure, nes aboŋoria
I cannot stand hunger and thirst so I returned
Ejaas inyamat luipudai kanuka aiyasia aokot
Certain foods are needed to strengthen the blood supply

Vocabulary:

<div align="center">

aisisianakin (ki)—to teach
aisiom (ko)—to read
adeka (ko)—to be ill
akitoi (akitoi)—pole
esirigi (isirigin)—shilling
asanit (asanin)—plate

</div>

Exercise:

(i) I do not know when they are coming.
(ii) How is he going?
(iii) Where shall we buy some plates to eat off?
(iv) I am going to give you some poles for you to build a house with.
(v) I am ill and therefore cannot come.
(vi) Get me a stick to beat this boy with.
(vii) Where are you (plural) being taught to read and write?
(viii) There are poles that the house may be built with.
(ix) What do you want to eat meat with?
(x) You ought (it is good) to give me two shillings to go to buy food with.

CHAPTER XVIII

PREPOSITIONS AND ADVERBS

71. Prepositions: Prepositions in Ateso are not numerous.
Where in English a preposition is used, Ateso usually employs
either a derived verb (see Chapter XIV) or the prepositional
suffix (see Chapter XVII). Prepositions must, however, always be
used whenever a noun is used to indicate place.

(i) Movement to a place can be expressed by altering the
noun prefix to o- in masculine and neuter nouns, both singular
and plural. The noun prefix in feminine nouns is not changed,
but when movement to a place is implied the prefix a- is given
a different tone value in speech:

e.g.   **Elosi ore**—He goes to the homestead
        Sirikilot akoloŋ—Do not go out into the sun

This same form is also used to express position in, at or on
a place.

E.g.   **Ejai osamai**—He is at the swamp
        Ejaasi imirio omesan—There are rats on the tables

(ii) **Ko-** for masculine and neuter nouns, and **ka-** for feminine
nouns, both singular and plural, may be used instead of the form
described above to express movement to or position at a place.
The **ko-** or **ka-** is written as part of the noun and replaces the
noun prefix. These forms imply that on going to a place you
have found or will find an object or person already there.

E.g. **Adumunit eoŋ Petero kore**—I found Peter at home
But: **Ajai Petero ore**—Peter was at home
     Ituŋa lukore kiyoɡaete ijo—The people (whom I found)
                               at home greet you

These forms are also used to express movement from a place:
     Abuni eoŋ koitela je—I have come from that place
  Ayaunio akipi nu katan—This water ca.ne from a well

(iii) The prepositional noun prefixes, **o**, **a** and **ko, ka,** may
be used in accordance with the above rules with proper names.

E.g.   **Ebuni Petero ka Atira**—Peter comes from Tira

Elosi Petero o Kapel—Peter goes to Kapiri

Adumunit Petero ko Solot—I found Peter at Soroti

(iv) Position in or on or among is also expressed by the
preposition **toma** or **kotoma:**

Kotoma ka yes—Among you

Toma toŋo—In the house

The noun it governs takes the prepositional noun prefix:

Ejai ekitabo toma omesa—The book is on the table

Aanyunit nes kotoma ore—I have seen him at home

(v) Movement from a person, thing or place may also be
expressed by the preposition **kaneka:**

Abunit eoŋ kaneka Petero—I come from Peter

Movement to or from a person may also be expressed by the
phrase **mama ejai** or **mama ejaas:**

Kolot mama ejai Petero—Go to Peter

Kijuka abalua mama ejaas isirikalei—Send the letter to the
soldiers

Kama sometimes replaces **mama** though it would appear to
have the idea of movement "from" rather than "to".

(vi) Other prepositions are for the most part identical in form
with the adverbs of place listed in paragraph 72 below; many of
them are derived from nouns by dropping the noun prefix.

E.g. **Amuk ejaas kwap kemesa**—The shoes are under the table

Usuku ejai juwai kecor—Usuku is on the far side of
the lake

The noun governed by the preposition has **k-** prefixed.

72. Adverbs: (i) Interrogative adverbs usually follow the verb
they qualify:

e.g.   **Elosit ai ?**—Where has he gone?

But when the interrogative adverb is strengthened by the particle **bo** it must precede:

Aibo ejaas itelepai ?—Where are the boys?

All other adverbs follow the verb they qualify.

(ii) The following list contains the common adverbs of place:

   ne—here (often reduplicated to **nepene**)
   nen—here (often reduplicated to **nepenen**)
  kane—here, hence (**ne** with prepositional noun prefix)
   laije—that side
   lailo—this side
  juwai—on the other side, beyond
  lowai—this side
 okekwa—on the other side
    ŋina—there
   kuju—above
  kwap—below
 iŋaren—in front
   kau—behind
   kiŋa—outside
 (ko)toma—inside
   aŋule—at the back of

It will be noted that some of these adverbs are derived from nouns by dropping the noun prefix or by adding a demonstrative adjective.

(iii) The following list contains the common adverbs of time:

  kwana—now (often strengthened to **kwapekwana**)
   nat—soon, now
  napena—now (used adverbially but really an adjective
     qualifying **apak** understood)
   lolo—today
   moi—tomorrow

moi kace—the day after tomorrow
   bian—yesterday
tupuruc—in the morning, early
      sek—long ago (also in the form **kolosek**)
   paran—by day
   kware—by night

(iv) The following list contains the common adverbs of manner:

   kwaŋin—thus
      noi—very
      cut—completely
   atipet—quickly
   bobo—again

Other adverbial meanings may be translated by nouns with the particle **ka** (with):

      e.g. **kiswama ka agogoŋ**—work vigorously

or by quality verbs: e.g. **kiswama ejok**—work well

Vocabulary:

      akoloŋ (singular only)—sun
         ekileŋ (ikileŋa)—knife
      acoa (singular only)—wisdom
            anyait (anya)—blade of grass (pl. grass)
            atan (atanin)—well, spring
            ayaŋaar (ko)—take away
               aitub (ko)—cut

Exercise:

   (i) Bring the meat here out of the sun.
   (ii) He has taken away the knife from the little table.
   (iii) We found the soldiers at Tira.
   (iv) My father has come from there.
   (v) They always work wisely.

(vi) The women are cutting the grass with a knife.

(vii) I do not know where the girls are now.

(viii) I want one from among the chickens which are here.

(ix) The cattle are at the well.

(x) Bring (plural) the beer to me.

CHAPTER XIX

VERBS: PARTICIPLES AND VERBAL NOUNS

73. Present participle: In the sentence "I saw him coming" the word "coming" is a present participle; it depends on another verb. In English the present participle differs in form from the ordinary indicative tenses, but in Ateso there is no separate form. The sense is supplied by use of the present indicative tense:

> **Aanyunit nes ebuni**—I saw him coming

74. Formation of past participle: In the sentence "They ate cooked food" the word "cooked" is a past participle. It describes something done to the food in the past. It is always passive. The past participle in Ateso is formed according to the following rules:

(i) Verbs ending in a consonant duplicate the last consonant and preceding vowel. Past participles begin with **e-** in **ko** class verbs and **i-** in **ki** class verbs:

> **aiduk (ko)**—to build **edukuk**—built
> **aswam (ki)**—to do **iswamam**—done

(ii) Verbs with roots ending in a vowel duplicate the vowel only and add the usual prefix:

> **aida (ko)**—to beat **edaa**—beaten

(iii) Derived verbs ending in **-un**, **-or (-ar)**, **-okin (-akin)** add **-o** or **-a** to the last syllable and the usual prefix:

> **adukun (ko)**—build **edukuno**—built
> **aiswapakin (ki)**—thatch **iswapakina**—thatched

75. Use of the past participle: There are two ways of using the past participle:

(a) As a verb indicating the time an action took place.
(b) As an ordinary adjective.

In the sentence "I saw the men chosen" the past participle "chosen" is used as a verb fixing the time at which the men were chosen. But in the sentence "I saw the chosen men" the participle "chosen" is merely an adjective describing the men. English conveys this difference in meaning by altering the order of words. Ateso marks the difference by adding the usual relative pronoun as a prefix when the past participle is used as an adjective:

Abu eoŋ kaanyu ituŋa eseuna—I saw the men chosen
Abu eoŋ kaanyu ituŋa lueseuna—I saw the chosen men

> **Aanyunit aberu earar**—I have seen a woman murdered
>
> **Aanyunit aberu naearar**—I have seen a murdered woman

76. Verbal nouns and adjectives ending in -n: (i) Nouns can be formed from most active and quality verbs to describe the doer of an action or the possessor of a quality. Such nouns may be formed in three ways:

(*a*) By prefixing **eka-** to the root of **ko** class verbs and **eke-** to **ki** class verbs and by adding the suffix **-an** or **-on**:

> e.g. **amej (ko)**—to hunt   **ekamejan**—hunter
>   **aibwok (ki)**—to carry   **ekebwokan**—carrier
>   **ekwaŋ (ko)**—he is white   **ekakwaŋan**—white man

The plural is formed by changing the final **-n** to **-k** and by changing the singular to the appropriate plural prefix:

> e.g. **ikamejak**—hunters
>   **akakoriok**—women cultivators (see Chapter I, para-
>   graph 7 (iv))

(*b*) By prefixing **loka-** to **ko** class roots and **loke-** to **ki** class roots and by adding the suffix **-an** or **-on**:

> e.g. **amej (ko)**—to hunt   **lokamejan**—hunter
>   **aibwok (ki)**—to carry   **lokebwokan**—carrier
>   **ekwaŋ (ko)**—he is white   **lokakwaŋan**—white man

Feminine and neuter prefixes may also be used.

(c) By prefixing **aa-** to **ko** class roots and **ee-** to **ki** class roots and by adding the suffix **-an** or **-on:**

e.g. **amej (ko)**—to hunt   **aamejan**—hunter

The plural is properly formed by changing the final **-n** to **-k,** leaving the prefixes unaltered. The modern tendency is to use the plural of form (a).

(ii) The form in (a) is purely a noun; the verbal nature is lost. It is impossible to say **ekamejan iŋatunyo** to translate "hunter of lions". These words must be translated by **ekamejan loka iŋatunyo.** The noun prefix must agree in gender with any noun to which the form refers.

E.g. **Ikoku yen nes ikajokan**—This child is a good one

The form in (b) is adjectival; it retains its verbal nature and so can take an object. It is used where, in English, two nouns stand together:

e.g. **Petero lokamejan**—Peter the hunter,

or to translate a relative clause:

          Petero lokamejan—Peter, who is a hunter,

or simply as an adjective:

          Petero lokaronon—wicked Peter

The form in (c) also retains its verbal nature and may therefore have an object:

          e.g. **aaḍukon isomeroi**—a builder of schools

77. Verbal nouns and adjectives ending in -t: (i) Verbal nouns and adjectives ending in -t may also be formed in the three ways described in paragraph 76 above, except that the suffix is **-at** or **-et** instead of **-an** or **-on.** In the plural the final -t is changed to **-k.**

E.g. **aisab (ko)** (to lie) gives the three forms:

          ekasabat, lokasabat, aasabat—liar, lying person

The form ending in -t indicates that the person or thing in question has a habit of doing the action of the verb.

(ii) There is also a passive verbal adjective which ends in -t. This form indicates that the person or thing described is destined

to undergo the action of the verb. The verbal adjective is formed by prefixing the appropriate relative pronouns to the root of the verb and by adding the suffix **-at** in the singular and **-an** in the plural:

e.g.   **aiar (ko)**—to kill

akituk nuaran—beef cows (cows which are to be killed).

ainyam (ko)—to eat
iboro lunyaman—victuals (things which are to be eaten).

78. Irregular verbs: (i) There are two classes of irregular verbs in Ateso:

(*a*) Those which add **-ie** to the root before the final **-i** or **-ete** of the present tense.

Common verbs in this class are:

akor—to cultivate
acok—to herd
aur—to bring forth

e.g.   **akoriei eoŋ**—I cultivate
ekoriete kesi—they cultivate

(In the last example the double **-ee** is contracted to **-e**.)

(*b*) Those which add **-a** or **-o** to the root before the final **-i** or **-ete** of the present tense.

Common verbs in this class are:

aswam—to work
aiwadik—to write
aiŋad—to keep
aomoom—to think over

e.g.   **eswamai eoŋ**—I work
iswamaete yesi—you work

(ii) Repetitive verbs with the suffix **-enen** (see Appendix I, Part I) and derived repetitive verbs with the suffix **-un** (see

I.A.L.—7*

Appendix I, Part 1) add **-e** to these suffixes before the final **-i**
in the singular and first person plural of the present tense:

<div align="center">

e.g.   **adukenen**—to build repeatedly

adukenenei eoŋ—I build repeatedly

adumunun—to get repeatedly

kidumununei—we get repeatedly

</div>

(iii) The verb **aiboi** (to stay at) adds **-e** to the root in the
singular and first person plural of the present tense instead of
the usual **-i:**

<div align="center">

e.g.   **eboie eoŋ**—I stay at

iboiete yesi—you stay at

</div>

(iv) As has been seen in paragraph 18 the verb **abunere** (to
come) is irregular inasmuch as the plural forms are provided by
a different verb, **aponere**; in conjugation the infinitive suffix
-ere is dropped. This rule applies to all verbs the infinitive of
which ends in **-ere, -are** or **-ore.**

Present tense	*Subjunctive/Imperative*
abuni	**kabu**
ibuni	**kobu**
ebuni	**kobu**
kiponi (kibuni is nowadays commoner)	**kapotu**
ipote	**kopotu**
epóte	**kopotu**

Vocabulary:

<div align="center">

aǥwelar (ko)—to sell

aiar (ko)—to kill

aiswap (ki)—to thatch

ekuriana (ekuriaka)—be afraid

ekia (ikee)—medicine, charm

etome (itomei)—elephant

</div>

Exercise:

(i) We saw him kill the child.

(ii) We know that there was a thatched house here.

   (iii) Peter, the drudge, has come today.
   (iv) I am ill today. Bring me the medicine to drink.
    (v) I have seen the boy beaten.
   (vi) My brother, a hunter of elephants, is not afraid.
  (vii) These are strong ones.
 (viii) There were many people gathered in the swamp.
   (ix) I want to see the house built of poles.
    (x) We want to sell the meat which was cut yesterday.

VERB DERIVATION

Root -duk- (build)

1. Simple:
   > **aiduk (ko)**—to build

2. Motion towards:
   > **adukun (ko)**—to build (for me here)

3. Motion away:
   > **adukor (ko)**—to build (there)

4. Action for:
   > **adukokin (ko)**—to build (for or in)

5. Causative:
   > **aituduk (ki)**—to cause to build

6. Repetitive:
   (i) **adukenen (ko)**—to build continually
   (ii) **adukuduk (ko)**—to build continually

7. Derived causative:
   (i) Motion towards:
   > **aitudukun (ki)**—to cause to build (for me here)
   (ii) Motion away:
   > **aitudukor (ki)**—to cause to build (there)
   (iii) Action for:
   > **aitudukokin (ki)**—to cause to build (for someone)

8. Derived repetitive:
   (i) Motion towards:
   > **adukunun (ko)**—to build continually (for me here)
   (ii) Motion away:
   > **adukonor (ko)**—to build continually (there)
   (iii) Action for:
   > **adukonokin (ko)**—to build continually (for someone)

9. Repetitive causative:
    (i) **aitudukenen (ki)**—to cause to build continually
    (ii) **aitŋdukuduk (ki)**—to cause to build continually
10. Quantity: (derived from numerals)
        aiareikin (ki)—to do twice
        aiunikin (ki)—to do three times
11. Causative quantity: (derived from numerals)
        aislareikin (ki)—to cause to do twice
        aisiunikin (ki)—to cause to do three times
12. Quality:
        edukono (edukoko)—he is a building type
13. Stative:
        eduk (edukos)—it is buildable

ALL THE ABOVE FORMS CAN BE CONJUGATED THROUGHOUT IN THE MANNER SHOWN IN PART 2 OF THIS APPENDIX.

(The stative form, however, appears only in the third person and in the present and past (a- or e-) tense.)

14. Verbal nouns:
    (i) **ekaduikon (ikadukok)**—builder
    (ii) **aadukon (aadukok)**—builder
    (iii) **ekadukot (ikadukok)**—continual builder
    (iv) **aadukot (aadukok)**—continual builder
    (v) **eduke** (no plural)—style of building
15. Verbal adjectives: (masculine singular form given)
    (i) **lokadukon**—building (man)
    (ii) **lokadukot**—continually building (man)
    (iii) **edukuk**—built
    (iv) **lodukot**—to be built

THE NOUNS AND ADJECTIVES IN 14 AND 15 ARE FORMED FROM THE SIMPLE FORM **aiduk**. IN MANY CASES IT IS ALSO POSSIBLE TO FORM SIMILAR NOUNS AND ADJECTIVES FROM THE DERIVED VERBS IN 2 TO 9.

E.g. **edukuno**—built (here) from **adukun** in 2.
    edukokina—built (in a place) from **adukokin** in 4.

PART 2

VERB CONJUGATION

1. The following table presents the full conjugation of the root verb **-sub** (create).
2. The verb **-sub** belongs to the **ko** class. **Ki** class verbs are conjugated identically except that the personal prefix:

<div align="center">

a- is replaced by **e-**
ka- is replaced by **ke-**
e- is replaced by **i-**
ke- is replaced by **ki-**
ko- is replaced by **ki-**

</div>

3. The root vowel of the verb **-sub** is "open". Verbs having "close" root vowels are conjugated identically except that the suffix:

<div align="center">

-a is replaced by **-o**
-as is replaced by **-os**
-ata is replaced by **-oto**
-ai is replaced by **-oi**

</div>

<div align="right">

(but not in the suffix **-itai**)

</div>

4. Conjugation of the simple root verb only is presented. Derived verbs are conjugated identically with the exceptions mentioned in paragraphs 60, 62 (ii), 64 (i) and (ii), 67 (iii) and (iv).

Note: The two tenses termed "contemporary present and past" and "dependent perfect" require some explanation.

The "contemporary present and past" tense is so termed because the action of the verb in this tense takes place at the same time as the action of another verb, which must be expressed ; this other verb may be present or past. The "contemporary" tense may thus be used to translate the English "while" and, on

the analogy of the "not yet" tense, might alternatively be called the "while" tense:

e.g. **Aboki eoŋ aipany kaduki etogo.**

I am digging a hole while building the house. (present)

Aboki nesi aipany kadukete isio etogo.

He was digging a hole while we were building the house.
(past)

The "dependent perfect" tense is so termed because the verb in this tense expresses a perfect action, which has or will have taken place. The use of this tense is dependent on another verb, which may be expressed or merely understood; this other verb may be in the present, perfect or past tense. The "dependent perfect" tense may be used to translate the relative "when" and, on the analogy of the "not yet" tense, might alternatively be called the "when" tense:

e.g. **Apedori alosit ore ?**   **Kelot Petero.**

Can I go home?   When Peter has gone.

(The "dependent perfect" **kelot** is dependent on the present tense verb **ipedori alosit** (you can go) understood.)

Abu nesi kolot kenyam.

He went when he had eaten.

(The "dependent perfect" **kenyam** is dependent on the past tense **abu kolot**.)

The perfect (root) tense expresses finality; the action is definitely and completely finished. Used without an object the tense implies that the action was completed a short while ago. Used with an object no specific time is implied:

e.g.   **Alot nesi**—He has just gone (and is not coming back).

Alot nesi Ŋora—He went to Ngora. (The time he went is unspecified; he is not coming back.)

Adum nesi—He has just found it. (No further search for the thing lost is necessary.)

Adum bian nesi ekalacet—He found my key yesterday.

ACTIVE

INFINITIVE	SUBJUNCTIVE/IMPERATIVE	CONDITIONAL
aisub	kasub kosub kosub kasubata kosubata kosubata	ti....kasub ti....kisub ti....kesub ti....kisub ti....kisubata ti....kesubata

INDICATIVE

PRESENT TENSE	PAST (A- OR E-) TENSE
asubi isubi esubi kisubi isubete esubete	asubi isubi asubi kisubi isubete asubete

PERFECT (-IT) TENSE	PAST PERFECT (-IT) TENSE
asubit isubit esubit kisubit isubito esubito	asubit isubit asubit kisubit isubito asubito

PAST (ABU) TENSE	FAR PAST (ABU) TENSE
abu kasub ibu kosub abu kosub apotu kasubata ipotu kosubata apotu kosubata	abu kasubite ibu kosubite abu kosubite apotu kosubito ipotu kosubito apotu kosubito

HABITUAL TENSE*	"NOT YET" TENSE
(asubitoi) (isubitoi) (esubitoi) (kisubitoi) (isubitos) (esubitos)	(k)esuba (k)esuba (k)esuba (k)esuba (k)esuba (k)esuba

PERFECT (ROOT) TENSE	DEPENDENT PERFECT (K-) TENSE
asub isub asub kisub isubata asubata	kasub kisub kesub kisub kisubata kesubata

CONTEMPORARY PRESENT AND PAST (KO-) TENSE

kasubi	kasubete
kosubi	kosubete
kosubi	kosubete

* See paragraph 54. This tense is rarely used except with repetitive verbs. The forms **asubitoi**, etc., are probably never used: only the repetitive forms **asubusubutoi, isubusubutoi**, etc.

ACTIVE—PREPOSITIONAL SUFFIX

INFINITIVE	SUBJUNCTIVE/IMPERATIVE	CONDITIONAL
asubia	kasubia kosubia kosubia kasubiata kosubiata kosubiata	ti....kasubia ti....kisubia ti....kesubia ti....kisubia ti....kisubiata ti....kesubiata

INDICATIVE

PRESENT TENSE	PAST (A- OR E-) TENSE
asubia isubia esubia kisubia isubiata esubiata	asubia isubia asubia kisubia isubiata asubiata

PERFECT (-ITOR) TENSE	PAST PERFECT (-ITOR) TENSE
asubitor isubitor esubitor kisubitor isubitotor esubitotor	asubitor isubitor asubitor kisubitor isubitotor asubitotor

PAST (ABU) TENSE	FAR PAST (ABU) TENSE
abu kasubia ibu kosubia abu kosubia apotu kasubiata ipotu kosubiata apotu kosubiata	abu kasubitor ibu kosubitor abu kosubitor apotu kasubitotor ipotu kosubitotor apotu kosubitotor

HABITUAL TENSE	"NOT YET" TENSE
Not found	The eriŋa or eroko is made prepositional: eriŋar (k)esuba or erokor (k)esuba

PERFECT (ROOT) TENSE	DEPENDENT PERFECT (K-) TENSE
Not found	kasubia kisubia kesubia kisubia kisubiata kesubiata

CONTEMPORARY PRESENT AND PAST (KO-) TENSE	
kasubia kosubia kosubia	kasubiata kosubiata kosubiata

PASSIVE

IVE	SUBJUNCTIVE/IMPERATIVE	CONDITIONAL
	kasubi	ti....kasuba
	kosubi	ti....kisuba
o	kosubai	ti....kesuba
	kosubi	ti....kisuba
	kosubi	ti....kisuba
	kosubai	ti....kesuba

PASSIVE—PREPOSITIONAL SUFFIX

INFINITIVE	SUBJUNCTIVE/IMPERATIVE	CONDITIONAL	INFINITI
	kasubere	ti....kasubere	
	kosubere	ti....kisubere	
asubere	kosubere	ti....kesubere	asuba
	kosubere	ti....kisubere	
	kosubere	ti....kisubere	
	kosubere	ti....kesubere	

INDICATIVE (PASSIVE)

PRESENT TENSE‡	PAST (A- OR E-) TENSE‡
asubio	asubio
isubio	isubio
esubio	asubio
kisubio	kisubio
isubio	isubio
esubio	asubio

RFECT (-ITAI) TENSR‡	PAST PERFECT (-ITAI) TENSE‡
asubitai	asubitai
isubitai	isubitai
esubitai	asubitai
kisubitai	kisubitai
isubitai	isubitai
esubitai	asubitai

AST (APONI) TENSE	FAR PAST (APONI) TENSE
aponi kasubi	aponi kasubitete
aponi kosubi	aponi kosubitete
aponi kosubi	aponi kosubitete
aponi kosubi	aponi kosubitete
aponi kosubi	aponi kosubitete
aponi kosubai	aponi kosubitete

HABITUAL TENSE	"NOT YET" TENSE
Not found	Not found

RFECT (ROOT) TENSE	DEPENDENT PERFECT (K-) TENSE
Not found	Not found

CONTEMPORARY PRESENT AND PAST (KO-) TENSE†

(kasubio)	(kasubio)
(kosubio)	(kosubio)
(kosubio)	(kosubio)

INDICATIVE (PASSIVE—PREPOSITIONAL SUFFIX)

PRESENT TENSE‡	PAST (A- OR E-) TENSE‡
asubere	asubere
isubere	isubere
esubere	asubere
kisubere	kisubere
isubere	isubere
esubere	asubere

PERFECT (-ITERE) TENSE‡	PAST PERFECT (-ITERE) TENSE‡
asubitere	asubitere
isubitere	isubitere
esubitere	asubitere
kisubitere	kisubitere
isubitere	isubitere
esubitere	asubitere

PAST (APONI) TENSE	FAR PAST (APONI) TENSE
aponi kasubere	aponi kasubitere
aponi kosubere	aponi kosubitere
aponi kosubere	aponi kosubitere
aponi kosubere	aponi kosubitere
aponi kosubere	aponi kosubitere
aponi kosubere	aponi kosubitere

HABITUAL TENSE	"NOT YET" TENSE
Not found	Not found

PERFECT (ROOT) TENSE	DEPENDENT PERFECT (K-) TENSE
Not found	Not found

CONTEMPORARY PRESENT AND PAST (KO-) TENSE†

(kasubere)	(kasubere)
(kosubere)	(kosubere)
(kosubere)	(kosubere)

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forms are rarely, if ever, found, for it is normal in passive sentences the active in the "contemporary" clause:

e.g. **Ebokio aipany kodukete etogo**
The hole is being dug while the house is being built

‡ Note that the "contained object" required in the first and second person second person plural. See Preface to the S