

Author: Lokang Jackson

Book Name: Acholi Language

Introduction

As for the writing system of the Acholi language, it is based on the Latin script, which was introduced by Christian missionaries in the 19th century. Prior to the introduction of Latin script, oral tradition was the primary mode of passing down stories, history, and other cultural knowledge in Acholi society. Stories, history, and other cultural knowledge are passed by elders to young children. They too will pass on the stories, history, and other cultural knowledge to the young ones that came after them and then it goes on. This is seen as old method and it was a system of passing this system the next generation.

The missionaries played a significant role in the creation of a written form of many African languages, including Acholi. They often created orthographies (writing systems) to help with their translation work, particularly for the Bible. These written forms would then be taught in schools, helping to spread literacy in the new writing system among the population. As the number grow, it would be helpful to create a writing system so that work can be distributed to a wider population. It is also to help this staying outside the country to read and familiarise themselves with.

The Acholi people write books as a way to improves the rest and others to be able to help themselves. The books such as this one is intended to help the rest of the Acholi to improve their skills and knowledge.

Acholi language is know as **leb Acholi**. Acholi, also known as Acoli, is a Nilotic language primarily spoken by the Acholi people in the northern parts of Uganda and South Sudan. The language is part of the larger Luo language family, which also includes languages like Dholuo, spoken in Kenya and Tanzania, and Shilluk, spoken in Sudan.

In terms of structure, like many other African languages, Acholi is tonal, meaning that changes in pitch can alter the meaning of words. It also follows a subject-verb-object word order, similar to English.

Acholi has a rich tradition of oral literature, including folklore, proverbs, and riddles, and it is used in various social, cultural, and ceremonial contexts. There have been some efforts to develop written literature in Acholi, but this is limited and literacy in Acholi is not widespread. Most written materials in the region are in English, which is the official language of both Uganda and South Sudan.

Preservation and promotion of the Acholi language, like many languages worldwide, faces challenges such as the dominance of English, urbanization, and the changing cultural preferences of younger generations. However, the language still plays a crucial role in the cultural identity of the Acholi people.

Phonological

Phonology is the study of the system of sounds in a particular language, or languages in general. The phonology of a language encompasses the rules about the structure and sequence of sounds. Here's a brief phonological overview of Acholi:

Consonants: Acholi includes stops (like p, t, k), nasals (like m, n, ŋ), fricatives (like s, ʃ represented by "x" in Acholi), and approximants (like w, j represented by "y" in Acholi). It also includes voiced and voiceless versions of certain consonants, similar to English.

Vowels: Acholi has five vowel qualities, which can be short or long: a, e, i, o, u. This is how they are pronounced:

A pronounced like in words App, apply, Agro, Afro, application, agony etc not like apple, ago,

E Pronounced like in egg, education, ego etc.

I Pronounced like in it, in, not like nice, despite, like etc.

O Pronounced like in oak, odd etc not like in out.

U Pronounced like in Uganda, ute, full etc not like in luck, duck etc.

Tone: Acholi, like many African languages, is a tonal language. That means pitch (high or low tone) can change the meaning of a word e.g. tong(spear, cut, egg, chookie(male chicken) and mate), lega(leader, prayer, asking) etc.

Syllable structure: The syllable structure in Acholi is usually (C)V, where C stands for Consonant, and V stands for Vowel. This means that syllables in Acholi often consist of a vowel alone, or a consonant followed by a vowel e.g. **oo**(fire place), **kereng**(transparent), **ok**(arrived)

Word Stress: Stress in Acholi typically falls on the penultimate (second-to-last) syllable of a word e.g. pol-lo(heaven), aguragura(**horse**), cwinyo(**light fire**), gicika(**room**).

Phonotactics: Phonotactics refers to the rules governing the possible phoneme sequences in a language. In Acholi, for example, words generally cannot begin with certain consonants like r or l, but these sounds can appear in other parts of words e.g.

Use of R instead of T

In some Acholi, **r** is used instead of **t** like in **butu** will be **buru(sleep)**, **bato** will be **baro(yam)**, **cito** will be **ciro(going)**, **kite** will be **kire(behaviour)** etc. This is common in clans like pajok in South Sudan and others in Uganda.

Use of U instead of O

Some Acholi use U instead of O e.g.

Acholi(U) O	English
kuru	Kuro wait
Lutuwa	Lotuwa our people
tuku	tuko playing
tudu	tudo connecting

Remember, phonological rules can be quite complex and vary between different dialects of the same language. This is a basic introduction to Acholi phonology, and a more detailed understanding would require in-depth linguistic study

Pronunciation

Acholi language does not have a complication in pronunciations because things are pronounced as they are written. Below is how Acholi pronounced things. This are system for remembering letters in Acholi

Ba be bi bo bu
Ca ce ci co cu
Da de di do du
Ga ge gi go gu
ja je ji jo ju
ka ke ki ko ku
la le li lo lu
ma me mi mo mu
na ne ni no nu
nga(ŋ) nge ngi ngo ngu
pa pe pi po pu
ra re ri ro ru
ta te ti to tu
wa we wi wo wu
ya ye yi yo yu

ŋ is not used now because it is not on many keyboards. We use **nga** for it because it is easy to print it.

nd is a letter used in acholi e.g. ndolo, ndelo

mb is a letter used in acholi e.g. mbielo

The Acholi language has a relatively straightforward pronunciation system, with each letter generally having a consistent sound. However, it's important to remember that the exact pronunciation of certain sounds may vary somewhat based on the speaker's regional accent or individual speech habits.

Here is a general guide on how to pronounce the Acholi letters, based on the International Phonetic Alphabet (IPA):

A a: [a] as in 'father.'

B b: [b] as in 'bed'

C c: [tʃ] as in 'church'

D d: [d] as in 'dog'

E e: [e] as in 'pen'

F f: [f] as in 'fish'

G g: [g] as in 'go'

I i: [i] as in 'see'

J j: [dʒ] as in 'job'

K k: [k] as in 'king'

L l: [l] as in 'love'

M m: [m] as in 'mother'

N n: [n] as in 'nose'

Ŋ ŋ: [ŋ] as in 'singing'

O o: [o] as in 'go'

P p: [p] as in 'pen'

R r: [r] as in 'red'

T t: [t] as in 'top'

U u: [u] as in 'you'

W w: [w] as in 'well'

Y y: [j] as in 'yes'

Note that Acholi, like many African languages, is a tonal language, meaning that the pitch contour of a syllable can change the meaning of a word. These tones are generally not marked in writing, which can make the language more challenging to learn from written materials alone.

spelling

In Acholi, words are spelled exactly as they are pronounced. Plural is denoted by the word Jo, Lo or i, e, o etc at the end of a word. There are common misconceptions by ending words in English like style.

Singular and plural

Verb(english)	Singular(Acholi)	plural(Acholi)
Cattle	diang	diangi
boy	awobi	Awobe
A South Sudanese child	La/ja south sudan	Lo/Jo South Sudan
An Acholi woman	Ja/la Acholi	Jo/Lo Acholi
Person	Dako	Mon
	Ngat	Dano

O at the beginning

Englsih	Acholi
Afternoon	otieno
night	odiwor
evening	obuara
Finish	otum

A at the beginning of words

English	Acholi
I am here	Atye
young female hartebeest	acungget
beat	adwongo
recces for door	agola

I at the beginning

English	Acholi
----------------	---------------

stomach ic
ear it
climbing ito
you in

e at the beginning of the word

Acholi English

Eyo yes
ego those
ego this
ene here

words beginning with **la**. You can also use **ja** instead of **la**.

Acholi English

la sudan a Sudan
la lega a prayer
la pwuony a teacher
la wer a singer

Lo at the beginning of the word. You can also use **jo**.

Acholi English

Lo Sudan Sudanese
Lo wer Singers
Lo lega Prayers
lo Pwuony Teachers

Difference

1. Joluo change the letter N with D in kendo, Y with J in pwuonjo, end word with R e.g dwa with an R.

Acholi	JoLuo	English
Keno	Kendo	stove
puony/lapwuony	puonj/japwuonj	teach/teacher
be	ber	good
dwa	dwar	hunt
Okono	Budho	pumpkin
Obeno	Obendo	Baby sling

2) The Lango and Acholi languages are both Nilotic languages spoken in Uganda and parts of South Sudan. They are part of the larger Luo family of languages, which includes several languages spoken across East Africa. Despite their similarities and shared heritage, there are distinct differences between Lango (also known as Langi) and Acholi. Here are some key distinctions:

Geographical Distribution:

- **Lango:** The Lango language is primarily spoken by the Lango people in the Lango sub-region of Northern Uganda, which includes districts like Lira, Apac, and Oyam.
- **Acholi:** Acholi is spoken by the Acholi people in the Acholi sub-region, encompassing districts like Gulu, Kitgum, Pader, and Lamwo.

Linguistic Differences: While both languages are mutually intelligible to a degree, due to their shared Luo roots, there are notable differences in vocabulary, pronunciation, and sometimes grammar. These differences can be attributed to historical migrations, interactions with neighboring communities, and internal developments within each language.

Cultural and Social Context: Language in Africa often carries with it elements of cultural identity and social organization. The Lango and Acholi people, while sharing some cultural practices and historical backgrounds, have distinct cultural identities, dances, rituals, and social structures. These cultural differences are reflected in their languages, from proverbs and idioms to the ways in which social relationships and hierarchies are expressed.

Literature and Writing: The development of literature and written materials in both languages has followed different trajectories, influenced by missionary activities, educational policies, and local initiatives. This has led to variations in the availability of written materials, such as books, educational resources, and religious texts, in Lango and Acholi.

Influence from Other Languages: Both Lango and Acholi have been influenced by other languages, including English, Swahili, and other local languages. However, the extent and nature of these influences might differ due to varying historical contacts, trade relationships, and education systems in their respective regions.

Despite these differences, Lango and Acholi speakers often find it relatively easy to understand each other due to the shared linguistic heritage and mutual intelligibility of their languages. This common ground facilitates communication and cultural exchange between the Lango and Acholi people.

English Acholi Lango

person	La	a
people	lo	o

3) The Acholi and Alur languages, both part of the larger Luo language group in the Nilotic language family, are spoken in Uganda and neighboring regions. Despite their shared linguistic roots, there are several notable differences between the two, reflecting their unique cultural, historical, and geographical contexts.

Geographical Distribution:

- **Acholi:** Predominantly spoken in the Acholi sub-region of Northern Uganda, which includes districts such as Gulu, Kitgum, Pader, and Lamwo. The language is also spoken by communities in South Sudan.
- **Alur:** Mainly spoken by the Alur people in the West Nile sub-region of Uganda, particularly in

districts like Nebbi, Zombo, and Arua. It is also spoken in the northeastern part of the Democratic Republic of Congo (DRC).

Linguistic Characteristics:

- While both languages share the Luo family's typical features, such as tonality and vowel harmony, there are differences in vocabulary, pronunciation, and some aspects of grammar. These differences can sometimes make mutual understanding challenging without prior exposure to the other language.

Cultural and Historical Background:

- Each language reflects the unique history and culture of its speakers. The Acholi and Alur peoples have distinct traditions, social structures, and historical narratives, which are expressed through their languages, including in oral literature, music, and dance.

Influence from Other Languages:

- Both languages have absorbed influences from neighboring languages and colonial languages (English in Uganda and French in the DRC for Alur speakers). However, the nature and extent of these influences differ due to the distinct historical contacts and trading relationships of the Acholi and Alur communities.

Literature and Writing:

- The development of written literature in both languages has been influenced by missionary activities, educational policies, and local initiatives. However, the availability of written materials, educational resources, and literature in Acholi and Alur may vary, reflecting the different educational and cultural promotion efforts within their respective communities.

Despite these differences, Acholi and Alur share a common linguistic heritage that connects them with other Luo languages across East Africa. This shared background facilitates cultural exchanges and understanding among the Luo-speaking communities, even as each language and its speakers maintain their distinct identity.

English	Acholi	Alur
V	b(Buto)	v(vuto)
f	p(Apowoyo)	f(Afoyo)

Greeting and Introducing

Communication is a fundamental aspect of human interaction and is crucial in every language, including Acholi. Language, at its core, is a tool for conveying thoughts, emotions, intentions, and information. Whether it's in a formal setting, like a business meeting, or an informal one, like a casual conversation among friends, effective communication shapes our relationships and daily experiences.

In any language, words are the building blocks of communication. They are combined into sentences, and sentences are structured into coherent, meaningful expressions. These expressions can convey a wide range of messages - from simple statements to complex ideas. The way we

arrange words in a sentence can significantly alter the meaning and tone of our message.

Moreover, language is not just about the words we use; it also encompasses non-verbal elements like tone, body language, and facial expressions. In oral communication, how something is said often carries as much weight as what is said. The tone can convey emotions and attitudes that may not be explicitly stated in the words.

In cultures with languages like Acholi, there may also be unique idiomatic expressions, proverbs, and sayings that carry specific cultural meanings and connotations. Understanding these subtleties is crucial for effective communication within and across cultures.

In summary, language is more than just a system of words. It's a complex and dynamic tool for human connection and understanding, enabling us to share our thoughts, negotiate meanings, resolve disagreements, and build relationships in our daily lives.

Greeting

It's fascinating to learn how different cultures emphasize respect and community integration through their unique greeting rituals. The Acholi customs of boys doubling their hands during a handshake and girls kneeling down while greeting are powerful examples of how simple gestures can convey deep respect and cultural values.

It's also interesting to see the various greetings in Acholi language and their English translations:

English	Acholi
How are you?	Kop ango, Lok ngo, I tye nining
Good morning?	I coo ningo?
Good Afternoon?	I rii ningo?
How did you sleep?	I buto ningo?
How was it?	Obedo ningo?
How was the journey?	I longe ningo?

I tye nining is "**Ningo**" as a shorter form

These phrases not only serve as a form of polite acknowledgment but also play a vital role in maintaining social harmony and reinforcing community bonds in the Acholi culture. It's a beautiful reminder of how language and customs can deeply influence societal interactions and perceptions.

Greeting many people

The inclusion of the word "wu" in Acholi greetings when addressing a group is a meaningful reflection of the culture's emphasis on community and collective identity. This aspect of the Acholi language beautifully illustrates how linguistic nuances can reinforce cultural values and social norms. By using "wu," which translates to "you" in the plural form, the speaker acknowledges and respects every member of the group, fostering a sense of inclusivity and communal harmony.

Here are the Acholi greetings for a group, along with their English translations:

English	Acholi
----------------	---------------

Good morning? Wu coo ningo?
Good Afternoon? Wu rii ningo?
How did you sleep? Wu buto ningo?
How are you? Wu tye ningo?

These group-oriented greetings not only serve as a polite way of acknowledging multiple people but also play a crucial role in reinforcing the communal ethos of Acholi society. By ensuring that no one feels left out or ignored, such practices strengthen social bonds and uphold the cultural value placed on collective identity. It's a wonderful example of how language and culture are interwoven, each influencing and reflecting the other in daily practices.

Greeting in second person

The use of "in i" at the beginning of a greeting in Acholi to address someone as a second person is a distinct linguistic feature. This emphasizes the direct engagement with the individual being greeted, creating a more personal and respectful interaction. It's a fine example of how language structure can reflect cultural nuances in communication.

Here are the translations of these personal, direct greetings from English to Acholi:

English	Acholi
Good morning to you?	In i coo ningo?
Good Afternoon to you?	In i rii ningo?
How are you?	In i tye ningo?
How did you sleep?	In i buto ningo?

By incorporating "in i" in these greetings, the Acholi language effectively acknowledges the individual's presence and importance. This approach reflects a cultural value of personal respect and direct communication, illustrating how language can be a tool for expressing cultural values and social etiquette.

Greeting in third person

The use of "gi" at the beginning of a sentence in Acholi to refer to a third person is another interesting aspect of how the language structures greetings. This linguistic feature allows for direct and respectful acknowledgement of individuals who are not present in the conversation. It's a clear example of how language can accommodate different social contexts and relationships.

Here are the translations of these third-person greetings from English to Acholi:

English	Acholi
Good morning to them?	Gi coo ningo?
Good Afternoon to them?	Gi rii ningo?
How did they sleep?	Gi buto ningo?

By starting these greetings with "gi," the speaker is able to convey respect and consideration for those who are not physically present. This reflects a broader cultural understanding of respect and inclusivity, even when speaking about others who are not directly involved in the conversation. Such linguistic nuances in the Acholi language demonstrate a deep cultural emphasis on respect for

individuals, whether they are part of the immediate conversation or not.

Beginning an Introduction

Introductions are indeed crucial in forming first impressions and starting new relationships, and having a set of fixed phrases for introductions can make this process smoother and more comfortable. Let's look at the provided English phrases and their corresponding translations in Acholi:

English	Acholi
Hello! (to a friend)	Jal!
How's it going?	I tye nining?
What's your name?	Nyingi nga?
My name is Lokang.	Nyinga Lokang.

These phrases provide a basic framework for introducing oneself and initiating a conversation in Acholi culture. "Jal!" is a friendly greeting, while "I tye nining?" is a way to inquire about someone's wellbeing. Asking for someone's name with "Nyingi nga?" and responding with one's own name, as in "Nyinga Lokang," are essential parts of the introduction process. Each phrase plays a role in establishing a connection and fostering communication between individuals.

Furthering a Conversation

Continuing a conversation after initial introductions is key to building a rapport and understanding the other person better. The questions you've provided are great for deepening a conversation. Here's how you would ask these questions in Acholi:

English	Acholi
What do you do?	I timo ngo?
Where do you work?	I tiyo kany?
What brings you here?	Ngo ma okelo in kany?
Where are you from?	I aa ki kany?
How old are you?	Mwoka ni adi?
What do you do for fun?	I timo ngo mi yada?

These questions in Acholi are useful for engaging someone in a more detailed conversation, allowing both parties to share information about their work, interests, and background. Such interactions are not only important for socializing but also for understanding and appreciating the diversity within a community.

Ending an Introduction

Ending a conversation with grace and politeness is indeed as important as starting one. The phrases

you've chosen are excellent for various situations and levels of formality. Here's how you would say these in Acholi:

English

It was nice meeting you.

Let's keep in touch.

Let's get together again some time.

Here is my number [012345678].

Let's go for a coffee.

Do you want to meet up again sometime next week? Wa twero rwate too i cabit ma bino?

Take care!

I hope to see you soon.

It has been a pleasure, we'll speak again soon.

Acholi

Wa pwoyo nen.

Go cim nyo coo waraga.

Wa rwate too i kare mo kene.

La nyut na ende [012345678].

Wa citi ka mato bun.

Wa twero rwate too i cabit ma bino?

bet maber.

A bi neni coki.

Apwoyo, wa lok too.

These phrases in Acholi provide a smooth and respectful way to conclude conversations, whether they're casual or formal. They help in leaving a positive impression and open the door for future interactions.

Introduction

Introducing someone to others is a key social skill, and it's great to have phrases ready for such occasions. Here's how you can introduce someone in Acholi, using the examples you provided:

English

This is Lokang.

May I introduce to you Lokang. Atwero nyuto boti Lokang.

Lokang is my friend.

We work with Lokang.

Acholi

Man Lokang.

Lokang tye liwota.

Wa tiyo ki Lokang.

These phrases in Acholi provide a friendly and respectful way to introduce someone, whether it's in a casual or more formal setting. It's a thoughtful way to make your friend feel included and acknowledged in a new social setting.

Types Communicating

Acholi culture, like many cultures, has a rich array of traditional communication methods. These methods are not just about conveying information; they are deeply intertwined with cultural practices, rituals, and community life. Here are some of the key means of communication in Acholi culture:

Drumming: Drums are perhaps the most iconic instrument in Acholi culture for communication. Different types of drums are used, and each has its own purpose. The rhythms and beats convey various messages, from calling community meetings to signaling danger or celebrating important events.

English Acholi

Drumsticks Oloto

Large Drum Min bull

Small drum latin bull
Drum Skin Del bull
Drum Body Yat

Horn Blowing: Made from animal horns, these instruments are used for sending signals over long distances. Different sounds can be used to communicate different types of messages, such as calling for gatherings or warning of danger.

English Acholi

Goat Diel
Cow Diang
Lamb Rambo

Oral Storytelling: Oral traditions are a cornerstone of Acholi culture. Stories, legends, myths, and historical accounts are passed down through generations orally. These stories serve not only as a means of entertainment but also as a way to educate younger generations about their culture, morals, and customs.

English Acholi

Stories Adodo
poem Caralok
myths

Songs and Chants: Music and singing are integral to the Acholi way of life. Songs and chants are used in various ceremonies, rituals, and social gatherings. They can convey history, traditions, emotions, and social messages.

Dance: Dance in Acholi culture is more than just a form of entertainment. It's a mode of storytelling and communication. Specific dances are performed for different occasions, each with its own meaning and significance.

English	Acholi
chief	bwola
Thump piano	Lokembe
Men and Women	orak

Proverbs and Sayings: Proverbs are an important aspect of communication, often used to impart wisdom, moral lessons, and societal norms. They are a concise and effective way of conveying complex ideas and values.

English

Acholi

Monkey laughs at another monkey tails	Angero mo dong cen nyiero yeb wadi
A visiting doves eats steering at the sun	Akuru ma welo camo neno ku nyiango
An eagle eats because of its wing	A cur camo geno bwombe

Physical Gestures and Non-Verbal Cues: Non-verbal communication through gestures, facial expressions, and body language plays a significant role in Acholi communication. These cues can

convey respect, intention, and emotions, often complementing verbal communication.

English Acholi

respect woro
intention Aywar
emotions woro

Art and Craftsmanship: Visual arts and crafts also play a role in communication. This includes beadwork, pottery, and weaving, where patterns and designs can represent different cultural narratives or societal roles.

English Acholi

beadwork Tiko
pottery Akulu
weaving kwoyo

These methods of communication are deeply embedded in the social and cultural fabric of the Acholi people. They are not just tools for exchanging information but are vital for preserving and celebrating their rich cultural heritage.

Communicating in Acholi

Communicating effectively in Acholi, a language spoken in Northern Uganda and parts of South Sudan, requires understanding the cultural nuances and respect hierarchies. Here are some phrases and tips for communicating with elders, children, and visitors in Acholi:

Communication with Elders

English	Acholi
Thank you	Apwoyo
I need your advice	amito tam ki boti
Thank you very much	Apwoyo matek

Tips:

- Use polite language and a respectful tone.
- Show interest in their wisdom and experiences.
- Avoid direct eye contact as it might be considered disrespectful.

Communication with Children

English	Acholi
How are you?	Ningo?
Go and sleep	citi kabuto
You are doing well	Itye ka timo maber

Tips:

- Use simple, clear language.
- Be friendly and approachable.
- Encourage them and show appreciation for their efforts.

Communication with Visitors

English

Acholi

You are welcome here A joli kany

Do you need any help? I mito kany mo keken?

Was your journey good? Woti obedo maber?

Tips:

- Be hospitable and offer refreshments.
- Show interest in their journey and purpose of visit.
- Use a warm and inviting tone.

General Communication Tips in Acholi

- **Use Proverbs:** Acholi communication often involves proverbs, which convey wisdom and are highly respected.
- **Non-Verbal Cues:** Pay attention to body language and facial expressions, as they are integral to the communication process.
- **Listening:** Active listening is crucial in Acholi culture. It shows respect and interest in the conversation.

Additional Phrases

English

Acholi

May I ask something? Atwero penyo in gin mo keken?

Are you okay? I tye maber?

Walk well Wot maber

Remember, language is deeply tied to culture, and the way one speaks and listens is as important as the words used. Being mindful of cultural practices and showing respect in communication are key to meaningful interactions in Acholi culture.

Communication with Peers/Friends

English

Acholi

How are you? ningo?

Do you want to go out? I mito kato woko?

I have something interesting to tell you A tye ki ngin mo maber a mito waco ne boti

Tips:

- Use informal and friendly language.

- Jokes and laughter are often appreciated.
- Share personal stories and listen to theirs.

Communication with Community Leaders

English

Thank you, sir/madam

I have an issue I would like to discuss

Can you help me?

Acholi

Apwoyo ladit

A tye ki peko a mito wa loki i ye

I twero konya?

Tips:

- Use respectful and formal language.
- Clearly state the purpose of your communication.
- Show respect for their position and decisions.

Communication with Spouse/Partner

English

Love

I love you

We need to talk about something

Acholi

Lamar

Amari

Mito wa loki i gin mo

Tips:

- Use affectionate and caring language.
- Be open and honest about your feelings.
- Listen actively and validate their emotions.

Communication with Religious Leaders

English

Thank you, priest

I seek your guidance in spiritual matters

Thank you very much for your help

Acholi

Apwoyo latela

A tamo ni akuro tam meggi i kom tipo

Apwoyo matek pi kony

Tips:

- Use respectful language and address them by their religious title.
- Discuss spiritual and moral issues earnestly.
- Show appreciation for their spiritual guidance.

Communication with Teachers/Educators

English

Thank you, teacher

I have a question about this topic

I would like to discuss my progress

Acholi

Apwoyo, lapuony

A tye ki peny i kom cura ni

I mito lok mede na anyim

Tips:

- Show respect for their knowledge and experience.
- Be clear and specific about your educational needs or questions.
- Express gratitude for their guidance and teaching.

Communication with Service Providers (e.g., Shopkeepers, Artisans)

English	Acholi
Can you assist me?	I twero konya?
Can we discuss the price?	Wa twero laro wel
This is good	man ber

Tips:

- Use polite and friendly language.
- Be clear about what you need or expect.
- Show appreciation for their service.

General Tips for All Groups

- **Empathy:** Understanding and acknowledging the other person's feelings and perspectives.
- **Clarity:** Being clear and concise in your communication.
- **Active Listening:** Paying close attention to what the other person is saying.

Remember, the key to effective communication in any culture, including Acholi, is respect, empathy, and clear expression of your thoughts and feelings.

Discussion in Acholi

Discussing matters with elders in Acholi culture is a significant aspect of their social interactions, reflecting deep-rooted respect for age, wisdom, and traditional authority. The Acholi, a Luo-speaking people from northern Uganda and South Sudan, uphold specific customs and etiquettes when engaging in conversations with their elders. These customs are not only a sign of respect but also an acknowledgment of the elders' role in guiding, advising, and preserving cultural heritage. Here are some key considerations and practices:

Respectful Language

- **Polite Forms of Address:** When speaking to elders, it is customary to use respectful titles and forms of address. This may include specific terms that acknowledge the elder's status within the community.
- **Indirect Speech:** Direct confrontation or blunt language is avoided. The Acholi often employ indirect speech or use proverbs and wise sayings to convey sensitive messages or criticisms gently.

Listening Before Speaking

- **Valuing Elders' Opinions:** Younger people are expected to listen attentively to what the elders have to say, often speaking only when asked to or after the elder has finished speaking.

This practice underscores the value placed on the wisdom and experience of the elders.

- **Patience in Communication:** Rushing a conversation or interrupting an elder is considered disrespectful. Patience is a virtue, especially in discussions with elders, reflecting a deep respect for their contributions.

Non-verbal Cues

- **Body Language:** Respectful body language is crucial. This might include avoiding direct eye contact, as it may be considered confrontational or disrespectful, and adopting a posture that shows attentiveness and respect.
- **Gestures of Respect:** Certain gestures, such as bowing slightly when greeting an elder or handing over something with both hands, are signs of respect.

Use of Proverbs and Stories

- **Proverbs:** The Acholi culture is rich in proverbs, which are often used by elders to impart wisdom and by younger people to show their understanding of cultural norms and values.
- **Storytelling:** Elders use stories from the past to teach lessons, making storytelling a critical tool in discussions. Younger individuals might also use anecdotes to illustrate their points in a way that honors the elders' preference for narrative communication.

Community and Family Settings

- **Formal Gatherings:** In formal settings, such as community meetings or ceremonies, there is a structured order to speaking that gives precedence to elders. Their words carry weight and are often decisive.
- **Family Discussions:** Within families, discussing matters with elders may involve seeking advice, blessings, or consent for important decisions, highlighting the elders' central role in family affairs.

Spiritual and Ancestral Respect

- **Consultation in Rituals:** Elders are often consulted in matters involving spiritual rituals or ancestral traditions, acknowledging their closer connection to the spiritual world and ancestral knowledge.

Language Preservation

- **Preserving Acholi Language:** Discussions with elders also serve as an opportunity for younger generations to learn and preserve the Acholi language, idioms, and cultural expressions, which are critical for maintaining cultural identity.

Engaging with elders in the Acholi community is a deeply respectful and structured process, emphasizing listening, patience, and the use of culturally appropriate language and non-verbal cues. These practices ensure that the wisdom of the elders is honored and that cultural traditions are preserved and passed down through generations.

Business Meeting in Acholi

Conducting a business meeting within the Acholi cultural context requires a blend of understanding both the traditional communication norms and the modern business etiquette. The Acholi people, primarily from northern Uganda and South Sudan, maintain a culture that values respect, hierarchy, and community, which permeates into the professional and business environment as well. Here are

some guidelines and cultural nuances to consider when engaging in business meetings with Acholi participants:

Preparing for the Meeting

- **Schedule in Advance:** Respect for time and proper planning is important. Schedule meetings well in advance and communicate the agenda early to allow participants to prepare adequately.
- **Understand Hierarchical Structures:** Recognize the hierarchical nature of Acholi society. If elders or community leaders are part of the meeting, their status should be acknowledged, and they should be given the opportunity to speak first or lead certain parts of the discussion.

Beginning the Meeting

- **Formal Greetings:** Start with formal greetings. In Acholi culture, greetings are significant and often involve asking about one's well-being, family, and general health. This can set a positive tone for the meeting.
- **Introduction and Titles:** Proper introductions are crucial. Use titles and full names when introducing participants, showing respect for their positions and roles within the company or community.

Conducting the Meeting

- **Respectful Communication:** Communication should be respectful and mindful of the hierarchical structure. Allow elders or those in leadership positions to speak first. Direct confrontation or disagreement with such individuals should be handled with diplomacy and tact.
- **Use of Language:** If all participants are fluent in Acholi, using the local language can foster a more comfortable and inclusive atmosphere. However, clarity is key, so if any participants are not fluent, a common language (such as English) should be used, possibly with translations provided.
- **Indirect Communication:** The Acholi often prefer indirect communication, especially when discussing sensitive topics. Using stories, analogies, or hypothetical scenarios can be effective ways to convey messages without causing offense or discomfort.
- **Listening and Participation:** Encourage active listening and allow time for participants to share their thoughts. Interruptions should be minimized, and speakers should be given full attention as a sign of respect.
- **Decision-Making:** Decision-making in Acholi culture is often communal. Therefore, in a business context, strive for consensus where possible, allowing all members to voice their opinions before reaching a decision. This approach respects the collective wisdom of the group.

Concluding the Meeting

- **Summarization and Action Points:** Summarize the meeting's key outcomes, decisions, and action points to ensure clarity and mutual understanding. Assign responsibilities clearly and respectfully.
- **Appreciation:** Express gratitude to all participants for their contributions and time. Acknowledging the value of everyone's input reinforces respect and strengthens professional relationships.
- **Follow-Up:** Establish a clear follow-up mechanism, whether through formal minutes, emails, or subsequent meetings. This ensures accountability and progress on action items.

Cultural Sensitivity

- **Understanding Non-Verbal Cues:** Pay attention to non-verbal signals, as they can provide additional context or indicate agreement, disagreement, or discomfort that may not be verbally expressed.
- **Respect for Traditions:** If the meeting coincides with traditional Acholi events or holidays, be mindful and respectful of these occasions. Adjusting meeting times or acknowledging these in your scheduling can show respect for Acholi culture.

Incorporating these cultural considerations into business meetings with Acholi participants can lead to more effective, respectful, and productive interactions. Understanding and respecting cultural norms not only facilitates smoother meetings but also helps in building strong, long-lasting business relationships.

Idioms

Idioms are an integral part of languages around the world, adding color and cultural depth to our communications. They consist of phrases or expressions whose meanings cannot be understood from the literal definitions of the words they contain. This characteristic makes idioms fascinating, as they offer insights into the cultural practices, historical contexts, and collective values of their speakers. In English, like in many other languages, idioms play a crucial role in everyday communication, enriching the language with expressions that convey ideas in a vivid and culturally nuanced way.

Cultural significance of idioms

The cultural significance of idioms extends beyond their use as linguistic expressions; they serve as windows into the values, history, and societal norms of their users. Learning and using idioms appropriately requires not only language skills but also a deep understanding of cultural context. For non-native speakers, mastering idioms is often a significant challenge but also a rewarding milestone in achieving fluency in a second language.

Idioms enrich communication by conveying not just straightforward information but also emotional undertones, humor, sarcasm, and cultural resonance. They add a layer of complexity and beauty to language, showcasing the creativity and historical depth of linguistic expression.

1) People

In Acholi culture, idioms related to people often encapsulate the community's values, social norms, and observations about human nature and relationships. These expressions serve as conduits for wisdom, offering insights into the social fabric of the Acholi people and the principles that guide their interactions

Acholi	English
Dwong dok	Plenty of mouths (i.e. a gossip or chatterbox)
Lit wic	Pain of the head (i.e. stubbornness)
Mit dok	Sweet mouth (i.e. to have a big appetite)
Balo wic	Spoiling the head (i.e. to manipulate someone or to waste someone's time)
Col cwiny	Darkness of the heart (i.e. to wish someone ill)
Leng cwiny	Clean heart (i.e. to wish someone well)
Tuc ic	Depth of the stomach (used to describe an introverted or taciturn person)

Ngic kom Coldness of the body (i.e. laziness)

2) Animal

Animal idioms in Acholi culture, like in many other cultures, often draw from the characteristics, behaviors, and roles of animals in the natural world to convey wisdom, advice, and insights into human behavior and societal norms. These idioms are deeply embedded in the cultural fabric of the Acholi people, offering a window into their perceptions of human nature, social interactions, and the moral lessons they derive from the animal kingdom. These idioms, rich in metaphor and meaning, not only reflect the Acholi people's close observation of and respect for the natural world but also serve as vehicles for imparting wisdom, guiding behavior, and teaching moral values. They underscore the interconnectedness of human society and the animal kingdom, drawing parallels that offer lessons on adaptability, opportunity, humility, tolerance, and the recognition of individual strengths and limitations.

Acholi

Aluala ma odong cen nyero yib lawade

Adeng matitidi tyende kiler okwalo pul ma maro

bedo i kom bye oweko kom pura kwar

English

Monkey laugh at another monkey tail

Mice with its tiny legs stole groundnuts of mother in law.

An antelope is red because of staying next to anti hill

3) Birds

While I can share some general insights into how birds might be featured in idioms or proverbs across various cultures, including Acholi, it's important to note that the specific idioms and their meanings can vary greatly and are best understood within the context of their cultural and linguistic background.

Birds in many cultures are symbols of freedom, wisdom, and forewarning, and they might be used in idioms to symbolize these qualities. For instance, an idiom might use the imagery of a bird in flight to represent freedom or the aspiration to achieve greater heights. Similarly, birds like the owl or eagle, known for their keen sight, might be used in expressions to symbolize wisdom or foresight.

However, for specific Acholi idioms involving birds, one would need to refer to a collection of Acholi proverbs, sayings, or consult with speakers of the language who are knowledgeable about such idioms. These specific idioms would reflect the cultural significance of various birds within the Acholi community and the lessons or values they are meant to impart.

Acholi

Awando ma o aa lecen pye anyim Guinea fall which takes flight late will land a head of another.

Akuru ma welo ma moko

English

Pigeon which is a visitor will be caught first.

4) Space

Creating an idiom that connects the concept of space with Acholi cultural expressions presents a unique challenge, as idioms are deeply rooted in the specific experiences, environment, and worldview of a culture. Traditional Acholi idioms may not directly reference "space" in the modern,

astronomical sense, as their idiomatic expressions are more grounded in the immediate natural world, community life, and human experiences. However, the idea of vastness, mystery, or exploration—themes often associated with space—can be found in many cultures' expressions, including Acholi.

Acholi

pollo lac, lobo lac mada

Winyo aa odiko, ento latyer woto i cawa wang.

Wi lobo tye i te polo, ento nyang tye i wi pwol.

Yoo bor, ento pollo bor podi.

Engsih

The sky stretches wide, the universe stretches wider.

The bird flies at dawn, but the stars travel without rest.

The world is under the sky, but knowledge is beyond the clouds.

The path is long, but the sky is longer still.

Prefix and suffix

1) Prefix

Prefixes in Acholi are added to the beginning of root words. They can indicate various grammatical aspects such as subject, object, tense, and mood. For example, prefixes can denote the subject of a verb (who is performing an action) or the object (who is receiving an action), and they may also mark negation.

They are words that adds at the beginning of a word e.g. **Ki**.

Acholi English

Kicel Once

Kiriyo Twice

Kidek Thrice

Use of **ma** at the beginning of a words

Acholi English

Maber Good

Marac Bad

Manyen New

Makwiri Intelligence

Prefix in Acholi is the subject marker that is attached to verbs to indicate the subject (the doer of the action) in a sentence. In Acholi languages, the verb is often marked with prefixes to show who is performing the action. For instance, consider the verb root "-citi" (to go). Depending on who is going, different prefixes are added:

Acholi English

En-cito You go. (He/She goes(The prefix "**En-**" is used for the third person singular.))

In-cito you go. (The prefix "**In-**" is used for the second person singular.)

An-cito I go. (The prefix "**An-**" is used for the first person singular.)

These examples illustrate how prefixes in Acholi can be used to change the meaning of verbs by indicating different subjects. It's important to note that the actual forms can vary based on dialect and context, and these are simplified examples to illustrate the concept of prefixes in the language.

Acholi's rich morphological system means that a thorough study of its grammar is necessary to fully understand and appreciate its complexity.

In Acholi, as in many languages, verb tenses are marked to indicate the time of action, including present, past, and future. The tense is often indicated through changes at the beginning (prefixes) or within the verb. It's important to note that linguistic practices can vary, and specific dialects or regional variations might have unique features. However, I can provide a general overview based on common practices in Luo languages, to which Acholi belongs.

Present Tense: Indicates an action that is currently happening or a general truth.

- Prefix: Often, the present tense doesn't require a special prefix, but the verb form can change to indicate present action.
- Example: "Aneno" means "I am seeing" or "I see."

Acholi English

Aneno I am seeing

Awero I am singing

Aloko I am talking

Past Tense: Indicates an action that has already happened.

- Prefix: The past tense can be indicated by prefixes or changes in the verb. In many Nilotic languages, specific markers are used, but these can vary.
- Example: "Aneno" could be understood as "I saw" in a general past tense context, depending on the specific verb form used.

Acholi English

Aneno I saw

Awero I sang

Aloko I talked

Future Tense: Indicates an action that will happen.

- Prefix: Future tense might be indicated by specific prefixes or auxiliary verbs that show intention or future action.
- Example: "Aneno" might mean "I will see," indicating a future action.

Acholi English

Aneno I will see

Awero I will sing

Aloko I will talk

These examples are illustrative and based on common patterns in Luo languages. Acholi language specifics, including verb conjugation and tense marking, can vary, and these examples might not capture all nuances or regional variations. The verb roots here are used in a hypothetical sense, as actual Acholi verbs may conjugate differently.

Learning a language's tense system involves understanding not just prefixes but also the broader

grammatical structure, including verb conjugation, suffixes, and sometimes tonal changes. For precise conjugations, studying specific language resources or lessons on Acholi would be beneficial.

In Acholi, as in many languages, mood is expressed to convey the speaker's attitude towards the action described by the verb, such as whether it is a wish, a command, a possibility, or a necessity. The mood of a verb can significantly change its meaning and the overall message of a sentence. Here are some examples of mood in Acholi, focusing on imperative, subjunctive, and indicative moods, which are common across many languages.

Imperative Mood

The imperative mood is used for commands or requests. In Acholi, this is often straightforward, with the verb sometimes appearing in its base form or with specific modifications for politeness or emphasis.

- **Command:** "bin" (Come!)

Acholi English

Bin! come!

Citi Go!

Ringi! Run!

Polite Request: "Bin doo" (Please come)

Acholi English

bin doo Please come

Citi doo Please go

Rinigi doo Please run

Subjunctive Mood

The subjunctive mood is used to express wishes, hypotheticals, or actions contingent upon something else happening. It can be marked by specific prefixes, suffixes, or changes in the verb form.

- **Expressing a wish:** "Calo abedi gang" (I wish I were home)

Acholi

English

Calo abedi gang I wish I were home

Calo abedi I gang kwan I wish I was at school

Calo abedi ka dwar I wish I was hunting

- **Conditional action:** "Ka kot ocwe, an acito" (If it rains, I will go)

Acholi**English**

Ka kot ocwe, an acito

If it rains, I will go

ka lum acako wang, wa dwaro

If the grasses start burning, we will hunt

Ka i puro, i camo

If you dig, you will eat

Indicative Mood

The indicative mood is used for stating facts or asking questions—basically, for most straightforward declarations of reality.

- **Past Tense Indicative:** "En ocamo" (He/She ate food)

Acholi English

En ocamo He/She ate food

En olwok He/She took shower

En Oyero He/She laught

- **Present Tense Indicative:** "En tye ka cam" (He/She is eating food)

Acholi**English**

En tye ka cam

He/She is eating food

En tye ka wot

He/She is walking

En tye ka gwech ki lela

He/She is riding a bicycle

- **Future Tense Indicative:** "En bi cam kwon" (He/She will eat food)

Acholi**English**

En bi cam kwon He/She will eat food

En bi lyero dek He/She will cook

En bi mato pii He/She will drink water

2) Suffix

Suffixes in Acholi are attached to the end of root words and can modify or extend the meaning of the word. They are commonly used to indicate verb tenses, aspects (such as the continuous aspect), and the passive voice. Suffixes can also be used for forming nouns, adjectives, and adverbs, providing a means to create related words from a single root.

They are words that adds at the end of a word e.g. O

English	Acholi
Growthful	Dongo
Awareness	Niango
Shipful	Nango
Getingly	Nongo
Thoughtfully	Tamo

In the Acholi language, suffixes are used to modify the root of a word to express tense, aspect, mood, or to form words of different grammatical categories such as nouns or adjectives. Here's an example focusing on verb tense, specifically the past tense.

It's crucial to acknowledge that linguistic variations exist, and the actual application of suffixes can be more complex, involving changes based on the subject, object, and other grammatical aspects. Additionally, the specific rules and suffixes for indicating tense, aspect, or other grammatical features in Acholi might differ from those in other languages, even within the same language family. For accurate and detailed understanding, consulting a comprehensive Acholi grammar resource or a native speaker would be beneficial.

Verb Conjugation

In addition to tense, suffixes in Acholi can indicate aspects such as the continuous or habitual actions. For example:

Acholi English

cito To go. "cito" (will go)
 camo to eat. "camo" (was eating)

Noun Modification

Suffixes can also be used to form or modify nouns, often indicating relational aspects, possession, or making diminutives.

words ending in **o**

Acholi English

Wogo father
 Limogo Sister
 Omego brother
 Dano person

words ending in **a**

Acholi English

wora my father
 Lamera My sister
 Omera my brother

latina little person, child

These examples are simplified to illustrate the use of suffixes in the Acholi language. The actual rules for their application are complex and can vary significantly with context, speaker, and dialect. The suffixes for tense, aspect, mood, and even for forming different grammatical categories like nouns and adjectives can be highly variable. Moreover, the specific examples given here might not directly apply in all dialects of Acholi or might be subject to additional rules not covered in this brief overview.

Learning and mastering the use of suffixes in Acholi requires a deep dive into its grammatical structure, ideally with the guidance of language experts or native speakers, as well as exposure to the language in various contexts.

Borrowed words

Borrowed words As many tribes, Acholi borrowed some words from their neighbours, friends and the European. For any things that come to new and foreign it will contain foreigners words. This is true because the language have stop introducing new things and the people tend to rely on things or words of the friends and the language stop evolving. The words are sometimes spell same as they are borrowed from the language or spell they way the people things. Below are borrowed words from other languages.

Borrowed words from English

Borrowing words from one language to another is a common linguistic phenomenon, especially in languages that have been in contact due to colonization, trade, education, or technology. The Acholi language, spoken in Uganda and parts of South Sudan, has borrowed words from English due to historical and contemporary interactions between Acholi speakers and English-speaking populations.

These borrowed words often undergo phonological and sometimes morphological adaptations to fit the sound and structure of the Acholi language. English words may be borrowed for concepts, objects, or ideas that did not traditionally exist in Acholi culture or for which there were no pre-existing terms in Acholi. This includes modern technology, governance, education, health, and other sectors influenced by globalization and modernization.

English Acholi

Car	motorcar(uganda)
cabbage	kabic
Million	Milion
hello	halo(Itye in acholi)
book	buk
bus	bac

Borrowed words from Arabic

The Acholi language, like many African languages, has been influenced by various languages through trade, religion, and historical interactions. Arabic, due to the spread of Islam and trade relationships, has contributed several loanwords to languages across the African continent, including those in the regions where Acholi is spoken.

The influence of Arabic on Acholi and other Nilotic languages primarily came through these interactions, especially in areas where Arab traders or Islamic teachers were present. Borrowed words would typically relate to religion, administration, trade, and everyday life items or concepts introduced by Arabs.

However, identifying specific Arabic loanwords in Acholi requires detailed linguistic research, as the direct influence of Arabic on Acholi may be less pronounced compared to its influence on other African languages closer to major trade routes or Islamic centers. The degree to which Arabic words have been adopted and adapted into Acholi would also depend on the level of contact and the sociocultural context of such interactions.

For precise examples, one would need to consult comparative linguistic studies focusing on the influence of Arabic on the Acholi language or broader studies on the linguistic impacts of Arabic across African languages. This kind of analysis helps in understanding not only the linguistic but also the cultural and historical connections between the Arab world and the Acholi-speaking regions.

English	Acholi	Arabic
Thousand	Alip	Alf
Car	Arabia(South Sudan)	Arabia
Pen	Galam	Galam
Belt	Gac	Gas
Soap	Sabun	Sabun
Illegal	Aram	Haram

Borrowed words in Swahili

The Acholi language, spoken in the Northern region of Uganda and parts of South Sudan, has interacted with various languages due to trade, migration, and historical contacts. Swahili, being a lingua franca in East Africa, has influenced many languages in the region, including Acholi, especially in domains such as trade, military, religion, and administration.

These examples represent possible borrowings; however, the extent and nature of Swahili's influence on Acholi would vary significantly based on historical, social, and geographical factors. It's important to note that linguistic borrowing is a complex process influenced by numerous factors including the prestige of the donor language, the necessity for new vocabulary due to technological or cultural changes, and the depth of contact between language communities.

For accurate and specific examples of Swahili loanwords in Acholi, detailed linguistic studies or databases that track loanwords and their integration into Acholi would provide the most reliable information. Additionally, the context in which these Swahili words are used in Acholi could provide insights into the dynamics of language contact and change in East Africa.

English	Acholi	Swahili
Plane	Ndeke	Ndeke

Cup	Kikobo	kikopo
Cup	Kubaya	Kubaya
Metal	Cuma	Cuma
Thousand	Alip	Elfu
Old person	Muzee	Mzee
Kitenge	Kitenge	Kitenge

Borrowed words from Buganda

The Acholi and the Baganda (from Buganda) peoples of Uganda speak languages that belong to two different linguistic families: Acholi is a Nilotic language, while Luganda (the language of Buganda) is a Bantu language. Despite their linguistic differences, due to historical interactions, trade, intermarriages, and political relations within the region, there has been cultural and linguistic exchange between these groups over the years. This exchange includes borrowing words from Luganda into Acholi, especially terms related to administration, modernity, and objects or concepts that may have been introduced by the Baganda or through the central administration, which historically had a significant Baganda influence.

It's important to note that linguistic borrowing is a complex process influenced by social, political, and economic factors. The degree to which one language borrows from another can vary widely and is often tied to the prestige associated with the source language's culture, technology, or political power.

For precise examples of words borrowed from Luganda to Acholi, a detailed linguistic study or consultation with experts familiar with both languages would be necessary. Such examples would highlight not only the linguistic but also the cultural and historical interactions between the Acholi and Baganda peoples.

English Acholi Buganda

Money	cente	Cente
-------	-------	-------

Borrowed words from Indian

The Acholi language, like many others around the world, has experienced linguistic influences due to trade, colonization, and cultural exchanges. Borrowed words in Acholi from Indian languages would primarily come through indirect means, such as English or Swahili, which have historically been more directly in contact with Indian languages due to British colonialism and the Indian Ocean trade.

Indian influence on East Africa is significant, particularly on the coast, where trade and migration have led to cultural and linguistic exchanges for centuries. This influence trickles down into languages spoken in the interior, including Acholi, though it may not be as pronounced.

It's important to note that the process of borrowing is complex and often involves significant

adaptation. Words may change in pronunciation, meaning, and usage as they are incorporated into a new linguistic and cultural context. Direct borrowings from Indian languages into Acholi without an intermediary (like English or Swahili) would be rare, given the geographical and cultural distances involved.

For specific examples of borrowed words from Indian languages into Acholi, detailed linguistic research would be necessary. Such studies would help to identify not just borrowings, but also how these words have been adapted and integrated into the Acholi linguistic and cultural context.

English Acholi Indian

Money Rubia Rupia

Acholi Synonyms

Like any language, Acholi has synonyms—words that have the same or nearly the same meaning as another word in the same language. In the Acholi language, as in many others, there are words that share similar or nearly identical meanings, known as synonyms. Synonyms enrich language, allowing for nuanced expressions and subtle distinctions in communication. Below are examples of Acholi synonyms, highlighting the richness of the language. It's important to note that the context can greatly influence the choice of word, as subtle connotations may differ.

Two meanings

Finding Acholi words that are synonyms and also have two distinct meanings in English can be quite specific and challenging, as it involves identifying words that not only have multiple meanings but also share a synonymy within those meanings. This requires a deep dive into linguistic nuances that might not be straightforward without extensive research or native speaker knowledge. However, I can attempt to illustrate how certain words might fit into broader contexts or have meanings that can be interpreted in different ways in English, though finding perfect matches to the criteria might be complex.

In Acholi, as in many languages, the context in which a word is used can greatly influence its meaning. However, the concept of a word having two distinct meanings in English and also having a synonym that carries the same dual meanings is rare and specific. This complexity highlights the richness and diversity of language, where words can have multiple layers of meaning and interpretation depending on their use in conversation or literature.

For precise and accurate examples of such linguistic phenomena in Acholi or any language, consulting a comprehensive dictionary or linguistic study specific to that language would provide the most reliable information.

Acholi English

Tiang Go across, sugar cane.

Ature I swagger, flower

Gwok caregiving, dog

Lakwo thief, survivor

Odilo Football and ankle

lawic leader and shame

Ojayo swell, took

Ocayo insult and fruit found in the wild

Tum will finish and music
Mara Love, Mother in law
Gweno Hen, tipping

Three meanings

Identifying a single Acholi word that has synonyms and also carries three distinct meanings in English is a unique linguistic challenge. This scenario involves a word that not only has multiple interpretations but also shares these varied meanings with another word, a rarity in any language due to the specific nature of synonyms and the diversity of meanings. However, without the access to a comprehensive database of Acholi linguistic nuances and considering the complexity of this request, I can provide a hypothetical example to illustrate how such a scenario might look, even though it may not accurately reflect actual Acholi words and their synonyms.

Acholi English

Tol	knock, robe, roast
Lwuor/Luo	Fear, surround, around
Pyen/pien	Because, hide, skin
Lobo	earth, soil, land
Lega	Asking, Shepard, prayer

Four meanings

Polysemy is a linguistic phenomenon where a single word has multiple meanings or senses. These meanings are often related by extension and arise from the word's usage in different contexts. Polysemy is a common feature of many languages and is a testament to the flexibility and evolving nature of language.

Here are some key points about polysemy:

Related Meanings: The different meanings of a polysemous word are usually related by conceptual or thematic connections. For example, the word "bank" can refer to the edge of a river as well as a financial institution, with the connection possibly arising from the idea of a place where resources are stored or accumulated.

Contextual Clues: The specific meaning of a polysemous word in a given instance is often determined by the context in which it is used. For example, in the sentence "She opened the book," the word "book" clearly refers to a physical object with pages. However, in "I need to book a flight," "book" is used as a verb meaning to arrange or reserve.

Language Evolution: Polysemy reflects the dynamic and evolving nature of language. New meanings of words often develop over time as speakers use them in new contexts or to express new concepts. This evolutionary process can lead to a single word acquiring a broad range of meanings.

Differentiation from Homonymy: Polysemy is distinct from homonymy, although they are often confused. Homonyms are words that sound alike (homophones) or are spelled alike (homographs) but have unrelated meanings. Polysemy involves a single word that has multiple related meanings. For example, "bat" (the flying mammal) and "bat" (the sporting equipment) are homonyms, not examples of polysemy, because their meanings are unrelated.

Cognitive Processing: Research suggests that polysemy can affect how words are processed

cognitively. Polysemous words may be understood more quickly and easily in context because the mental effort to switch between related meanings is less than the effort to retrieve entirely separate meanings, as with homonyms.

Polysemy is an essential consideration in fields such as linguistics, lexicography, semantics, and language teaching, as it influences how words are understood, used, and taught. It highlights the richness of language and the creative ways in which speakers use words to convey different meanings in various contexts.

Acholi English

Atero	take, trap, prepare and arrow
Kwo	Life, stealing, stitching, sawing.
Laa	Saliva, animal skin, blessings, urinates.
Lak	Teeth, edge, crawl, inherit.
Lim	Sweet, wealth, visit, dowry.
Lok	Word, change, talk, transfer.

Five meanings

Finding an Acholi word that has five distinct meanings in English, each of which also has a synonym within the Acholi language, is an exceptionally complex and specific linguistic request. This scenario would require a word to be not only highly polysemous but also to have a corresponding synonym that shares all those meanings, which is quite rare and specific even in highly context-dependent languages.

Polysemy is common across languages, including Acholi, allowing words to have multiple related meanings based on context. However, the degree of specificity requested—identifying a word and its synonym with five distinct English meanings—goes beyond general polysemy into a highly specialized linguistic phenomenon.

In languages, especially those with rich oral traditions and less extensive written documentation like Acholi, words often carry multiple layers of meaning, shaped by context, tone, and even non-verbal cues. These languages can express a wide range of nuances, making them incredibly rich and versatile for communication. However, cataloging these nuances, especially in terms of synonyms with exact overlaps in multiple meanings, requires in-depth linguistic research and analysis.

Without access to a comprehensive linguistic database or detailed studies specifically on Acholi polysemy and synonymy, providing accurate examples of such a word would be challenging. Academic resources, dictionaries, and studies focusing on the Acholi language and its semantics might offer insights into this aspect of the language, but such detailed linguistic phenomena are often explored within specialized academic research rather than widely available sources.

Understanding and documenting the full extent of polysemy and synonymy in any language is a complex endeavor that highlights the depth and richness of human linguistic capability. It reflects how languages can evolve and adapt, creating multiple layers of meaning and understanding within communities.

Acholi English

Tong	spear, cut, egg, chookie(male chicken) and mate
------	---

Laro Discussing, competing, struggling for, redeeming, saving.

Kwanyo Apart from, making impotent, removing, subtracting, separating.

Six meaning

In the Acholi language, as in many languages, single words can have multiple meanings depending on the context in which they are used. However, finding a word that specifically has six distinct meanings can be challenging without delving deeply into the nuances of the language. Acholi, spoken in Northern Uganda and parts of South Sudan, is rich in polysemy (words with multiple meanings) and homophony (words that sound the same but have different meanings), as is common in many African languages.

Acholi English

Tong Spear, cut, egg, delicate, demarcate, feeble.

Peer

Slangs and nicknames for peers in the Acholi language, like in many cultures, are often based on personal traits, shared experiences, or affectionate teasing. These terms can serve to strengthen bonds among friends or signify membership within a particular group or community. While the Acholi language and culture are rich and diverse, here are some general types of slangs and nicknames that might be used among peers:

Awobi nyo Aboi: This is a way to say Boy to friends who know them selves.

Nyaki nyo Atuku: This is a way to say a girl peer who know each other.

Omin woru: This is a peer calling themselves Uncle.

Owino nyo lawino: comparing boy or girl to string

Lanede: A young and slander girl

Nicknames Based on Personal Traits: These can include physical characteristics, personality traits, or behaviors. For example, someone who is tall might be nicknamed "lapwony" (teacher), not directly related to their height but used ironically. Someone who talks a lot might be playfully called "la lebo" for their ability to broadcast news and stories.

Nicknames Derived from Animals or Objects: Drawing parallels between a friend's traits and those of an animal or object is common. For instance, a brave or strong friend might be nicknamed "Odieg" or "Lawara" or "langwidi" (hyena).

Affectionate Terms: Terms of endearment that reflect the closeness between individuals. Words like "Atuku" (girl) or "Abui" (boy) can be used affectionately among peers to refer to each other, emphasizing the familial or close-knit nature of their relationship.

Teasing or Playful Nicknames: These are often used in a light-hearted manner to tease friends about memorable incidents, mistakes, or humorous traits. For example, someone who once got lost might be nicknamed "Bala Kwong" (lost), reminding them of the incident in a friendly way.

Nicknames Based on Achievements or Roles: Achievements in academics, sports, or leadership can lead to nicknames like "Lac Lyec" for someone who is knowledgeable or "lawic" (captain) for a group leader, even if used informally and not related to their actual title.

Terms of Respect: While these might be more formal, they can also be used among peers to show respect or acknowledge someone's position or achievements within the community. Terms like "Lapwony" (teacher) can be used to show respect to someone considered wise or knowledgeable.

"Lakwo" (Lover of Life): For the optimist in the group, always ready to explore, enjoy, and make the most of every moment.

"Ndil" (Finder of the Lost): A nickname for someone who is good at finding things or solving mysteries, perhaps someone who often helps friends locate lost items.

"Cwinye tek" (Strong Heart): Used for someone who is brave and resilient, not just physically but also emotionally, supporting others through tough times.

"Tipo" (Shadow): For a friend who is always there, reliable as a shadow, offering support and companionship without needing to be asked.

"Kello Kuc" (Peacemaker): A term of respect and affection for someone who always manages to resolve conflicts and bring harmony to the group.

"Acur matidi" (Young Eagle): For a friend who is ambitious and always soaring to new heights, whether in their personal life, studies, or career.

"Dwan lwak" (Voice of the People): Used for someone known for their leadership skills or for being the spokesperson in group situations, representing the collective voice.

"Ocoko yen" (Firewood Gatherer): A playful tease for someone who is always collecting resources or perhaps hoarding snacks for group gatherings.

"La wot" (Traveler): For the adventurous one, always on the move, exploring new places, or sharing stories of their travels.

"Kony" (Helper): A term of endearment for someone always ready to lend a hand, showing their care and concern through their actions.

"Nam" (Lake/Sea): For someone with depth, either in their thoughts, emotions, or the calm presence they bring to every situation.

"Oteka Lweny" (Warrior): Reflecting not only physical strength but the courage to face life's battles, used for someone admired for their resilience and spirit.

Friends

In the Acholi culture, slangs and nicknames among friends often reflect affection, shared experiences, and personal jokes or traits. These terms can vary widely and might be influenced by contemporary language trends, personal experiences, or even popular culture. Here are some examples of how friends might refer to each other in Acholi:

Diera (My husband wife): It is used among young ladies for a calling a husband wife.

Liwota/Jal and Nyiri (Friend): A general term for a friend, used affectionately among peers. It can also prefix a nickname to indicate closeness.

Nya pa ma/Wora(My sister): This word is used by girls when calling their friends. This indicate close friends between or among them.

Latin pa ma/wora(My mother or father child): This is a very informative way of saying your my mother or father child.

Omin wora(my uncle): This term means uncle but friend use it to call their friends.

Nya/wod dane(grand daughter or son): This term is used to describe grand daughter or son but it can be used among friends.

Latin (Child/Young One): While literally meaning child, it can be used among friends to refer to each other in an affectionate, playful manner, especially if the person is younger or the youngest in the group.

Lapwony (Teacher): Used ironically or affectionately for a friend who often assumes the role of the advisor or the wise one in the group, always ready with guidance or information.

Nyero (Laugh): A nickname for someone who is always laughing or for whom laughter is a defining trait, making them the source of joy in the group.

Wangoo (Fire place): This could be humorously used for someone who loves food or for when the group is going out to eat, turning into a playful call to action..

Oteka (Strong): Used for a friend who is known for their strength, either physically, emotionally, or mentally, often a pillar in the friend group.

Rwot (Chief/Leader): A playful or respectful nickname for the leader of the group, someone who often makes decisions or takes initiative.

Atoo (One whose father or mother died while in the worm): For the mature or sensible one in the group, often turned to for advice or when making serious decisions.

Ogela(Youth): This term is used to describe someone who is useful in age limit.

La go wange/Lokwele and labit(Prostitute): This term is used for a prostitute. Sometimes they called her busy body in English.

Kutang(Across): The name kutang is given to a family member. It describe his behavior.

Lalega: This terms refers to sherpad or prayeful person among friends.

Ocoko raa: This word is used for a woman who collect grass instead of firewood.

Ocoko rido: Collect small branch of tree(fire wood).

Wod ma: My brother from mother side

Wod wora: My brother from father side.

Nicknames and slang terms among friends in Acholi reflect the dynamics of personal relationships,

emphasizing traits, behaviors, or memorable experiences that define those friendships. They serve to reinforce bonds and create a sense of belonging and identity within the group. These examples offer a glimpse into the playful and meaningful ways friends relate to each other within the Acholi cultural context.

Family

In Acholi culture, family relationships are foundational to social structure and identity, and the language reflects this through various slangs and nicknames used to express affection, respect, and roles within the family. These terms can be specific to familial roles, characteristics, or even playful or affectionate nicknames based on personal traits or stories. Here are examples of how family members might be referred to within the Acholi cultural context:

Lapwony(Teacher): Used for family members who are considered wise and knowledgeable, often guiding others in decisions or teaching life skills.

latin(Child): A term of endearment for children, but it can also be affectionately used for younger siblings or cousins within the family.

Ladit(Elder): A respectful term for older family members, acknowledging their status and wisdom within the family hierarchy.

Atuku(Girl) and **Abui**(Boy): Affectionate terms for daughters and sons, respectively, emphasizing their roles within the family.

Moi(Hero/Warrior): Sometimes used for family members who have shown great strength, resilience, or have overcome significant challenges, symbolizing respect and admiration.

Wora/ma(My father and mother): This term talks about the head of family being father and mother to children.

Kwara/Dana(grand father and mother): This term tells the young one to about the grand father and mother in the family.

Nyang(Experienced One): For the elderly or someone within the family who is seen as a source of wisdom and experience, often consulted for advice.

Ting Ting(Walker): A playful nickname for toddlers or family members known for their distinctive walk or for being particularly active or restless.

Nyero(Laugh): For family members known for their joyfulness or laughter, contributing to the happiness of the household.

Rwot(Chief/Leader): Sometimes used within the family to refer to the head of the household or someone who assumes a leadership role in family matters.

Abuceng(Spider): A playful or affectionate nickname for clever or resourceful family members, often those who can solve problems or fix things around the house.

Mama and Papa: Beyond their literal meanings, these terms can be used broadly within extended families to refer to mother and father or even older cousins, reflecting the respect and affection for elder family members.

Gwok (Protector): For family members who are always looking out for others, offering protection and safety, whether physically or emotionally.

Wot (The Traveler): Given to family members known for their love of travel or those who often move for work or adventure, symbolizing their adventurous spirit.

Kuc (The Peacemaker): Reserved for the one who resolves disputes and brings harmony to the family, often mediating in disagreements and fostering understanding.

Kidi (The Strong Rock): A term of admiration for family members who provide unwavering support and strength, often the backbone of the family during tough times.

Mac (The Light): For those who bring positivity and light into the family, often uplifting spirits and inspiring hope.

Wiya(The Planner): Nicknamed for the organized and forward-thinking family member, always planning events, managing schedules, or strategizing for the family's future.

Kodi Ododo(The Storyteller): For the family member known for their storytelling abilities, whether recounting family histories or entertaining with tales.

Ling(The Quiet One): For those in the family who are more reserved or introspective, offering a calming presence and thoughtful insights.

Coko(The Gatherer): For family members who love bringing everyone together, whether for meals, celebrations, or simply to spend time as a family.

Cang(The Healer): For those in the family who have a nurturing touch, often the first to care for sick family members or offer emotional support.

Tam(The Joy Bringer): Similar to "Nyeru," for family members whose presence and actions always seem to bring joy and happiness to the household.

Kic (The Innovator): For the creative or inventive family member, always coming up with new ideas, solutions, or projects.

Gwoko (The Guardian): A term for elders or parents, symbolizing their role as guardians of family traditions, values, and well-being.

Ocung (The Advisor): For the wise family member whose advice is sought after in times of decision, acting as a counselor to others.

Ocodo wiya(south sudan) and **Ngekere**(uganda): This term refers to a family member who have given birth already.

Nera and waya(Uncle and Aunt): This is the most respected people in the family for the young ones because they can get direct help from them.

Custom Nicknames: Families often develop their own unique nicknames for members based on personal traits, habits, or inside jokes. These are highly individual and serve to strengthen family bonds.

Iamut(Causing problems): This term is for someone who always used to beat and punish children.

Kang(short name for Lokang): Family chooses to called lokang name like kang.

Won wa/Min wa: This term means our father and our mother

Mego: means mother of the children.

Atudu: This terms is used for a girl in the family.

Lamin meru: This term refers to your aunt. Instead of calling her aunt they family friend like to call her your mother sister.

Ulo: This term refers to a person who is aggressive in the family.

La mara: My husband or wife.

La woro: This term refers to the respectful person in the family.

Lamera/omera: This term refers to sister and brother siblings.

Lakeya: Wife of my niece.

Okeya: This refers to nephew.

Waya: Aunty

Nera: uncle

These terms and nicknames are deeply embedded in the fabric of family life among the Acholi. They reflect the values of respect, affection, and the roles individuals play within the family. It's important to note that the use of these terms can vary significantly among families, influenced by personal preferences, relationships, and individual family culture.

Siblings

In Acholi culture, siblings have unique bonds that are often expressed through special nicknames and slangs. These terms can convey affection, rivalry, teasing, and the deep connections that define sibling relationships. While the Acholi language and cultural practices provide a rich backdrop for these expressions, the actual terms used can vary widely depending on personal and family dynamics. Here are some examples of how siblings might refer to each other, reflecting both respect and intimacy:

La yieny lok/La Rubi dano(Troublemaker): A playful nickname for a sibling known for getting into mischief or causing harmless trouble, reflecting the teasing nature of many sibling relationships.

Latin(Young One/Child): Often used affectionately for younger siblings, highlighting their role within the family hierarchy.

Lapwony(Teacher): For a sibling who often takes on the role of the advisor or mentor, guiding their brothers or sisters through life's challenges.

Rwot(Leader): Sometimes used for the eldest sibling or one who naturally takes charge, overseeing and protecting their siblings.

Lawara/Lagwiki/Odiek(Hyena): A term of respect and admiration for a sibling who displays courage, strength, or leadership qualities.

Anyaka(Girl)/Awohi(Boy): These terms might be affectionately used for younger sisters and brothers, respectively, denoting their gender along with a sense of care and protection.

Oteka(Hero): An admiring nickname for a sibling who has achieved something significant, overcome a challenge, or always stands up for their brothers and sisters.

Nyero(Laughter): For the sibling who always manages to lighten the mood, making everyone laugh and bringing joy to the household.

Ting Ting(Walker/Mover): Playfully used for the sibling who is always on the go, whether it's because they're energetic, involved in many activities, or perhaps a bit restless.

Dano (Rock): For the sibling who is the emotional and psychological pillar of the family, offering strength and stability to their brothers and sisters.

Kero(Energy): A nickname for the most energetic or hyperactive sibling, always ready to embark on new adventures or stirring up excitement.

Cwiny(Heart): For the most compassionate or empathetic sibling, often the peacemaker or the one who cares deeply about everyone's feelings.

La Gwoki (Protector): A term of respect for the sibling who always looks out for the others, protecting them from harm or standing up for them in times of need.

Bunyo(Smile): For the sibling with a contagious smile, who brings light and happiness to the family with their optimistic outlook.

La wot(Traveler): Nicknamed for the sibling always wandering, traveling, or moving, whether for adventure, work, or curiosity about the world.

Coto coto (Muddy): Playfully used for the sibling who was always getting dirty as a child, indicative of their adventurous spirit or perhaps their love for playing outside.

Oteka(Warrior): A term of admiration for a sibling who faces challenges head-on, showing resilience and courage, whether in personal achievements or in standing up for their family.

Mukere (a child who is grown under good care by his/her parents): A child whose care is taken well by their parents and their siblings.

Customized Nicknames Based on Personal Traits or Incidents: Unique nicknames that emerge from shared experiences, inside jokes, or personal characteristics, which are known only within the family and serve to strengthen the bond between siblings.

These terms and the dynamics they reflect are deeply embedded in familial and cultural contexts, serving not just as identifiers but as expressions of the roles, relationships, and affection that exist within a family. The actual use and meaning of these nicknames can vary greatly among different families and over time, adapting to the evolving nature of sibling relationships.

Elders

In Acholi culture, respect for elders is deeply ingrained, and this respect is often reflected in the language and terms used to address or refer to older members of the community. Unlike the more playful and informal slangs and nicknames used among peers, the language directed towards elders tends to emphasize respect, honor, and social hierarchy. Here are some examples of how elders might be addressed or referred to in Acholi:

Rwot: This term is used to refer to a chief or a leader within the community. It denotes respect and recognition of the individual's leadership and authority.

Ladit: Literally meaning "elder," this term is used widely to address or refer to older individuals, showing respect for their age and wisdom.

Lakwo: This term is used for someone considered wise or knowledgeable, often someone who is sought after for advice or counsel in the community.

Lapwony: Although it means "teacher," it is also used broadly to refer to someone who imparts wisdom or knowledge, not necessarily in a formal educational setting. This can be a term of respect for elders who are considered knowledgeable.

Mama nyo Baba: These are terms of endearment and respect for older women and men, respectively. They signify the familial role that elders play in the community, often used beyond biological parents to any older person.

Atoo: This term signifies someone who has a lot of experience, often used to describe elders who have lived through significant events or have a vast understanding of life and culture.

Oteka: Meaning "hero" or "warrior," this can be used for elders who have shown bravery or have been part of significant historical or community events.

Laworo/Lagwidi/Odiek: This term translates to "Hyena" in some contexts and can be used metaphorically to refer to an elder as a symbol of strength, leadership, and dignity within the community.

Wod Luo: Directly translating to "son of Luo," this term, while not exclusively for elders, can be used to denote respect for an elder man, emphasizing his heritage and wisdom passed down through generations.

Dana: Often used to refer to an elderly woman, implying not just age but wisdom, grace, and the nurturing aspect traditionally associated with matriarchs.

La gwoki/ma gwoko: Denoting "guardian" or "protector," this term is often used for elders who have played significant roles in safeguarding the traditions, culture, and well-being of the community.

Ker Kwaro: Literally meaning "the court" or "the palace," this term is sometimes used metaphorically to refer to elders who are seen as custodians of culture and tradition, embodying the dignity and grace of a court.

Lubanga: While primarily meaning "God", this term is sometimes used to refer to elders in a context that emphasizes their wisdom and the respect they command, akin to a venerable figure.

Gwara: This term means my grand mother.

Lanyodo/Lonyodo: This term means an elder person or people.

Latiyo/lotiyo: This terms means old person or people.

Ladwong: This term refers to an old age person.

Won/Min: Father or Mother.

Dakona/Cwara: My wife or husband.

Won latin/Min Latin: Father of child and mother of child.

Won Lotino/Min lotino: Father of children and mother of children.

Mzee: This term refers to an old person. It is a word borrowed from Swahili language.

When addressing or referring to elders, the tone of voice, the context, and the specific terms used all convey respect and acknowledgment of the elders' status within the community. It's a reflection of the societal values that honor age, wisdom, and contributions to community life.

Scientist

Reported speech is telling someone what another person has said. Reported speech used **Owaco nia** or just **nia** in Acholi.

Direct reporting

When translating or adapting speech into a scientific context, especially for reported speech, it's important to maintain the accuracy and integrity of the scientific content while also making it accessible to the audience. Given this, let's adapt the provided examples into a context where a scientist might report observations or conclusions in both English and Acholi. The focus will be on precision and the use of passive voice where appropriate, a common practice in scientific writing to emphasize the information over the speaker.

English (Direct Speech)	English Reported Speech (Scientific Context)	Acholi (Direct Speech)	Acholi (Reported in Scientific Context)
"The experiment confirms our hypothesis," he said.	He stated that the experiment had confirmed their hypothesis.	"Lanyut otito wa te peny wa," en owaco.	En owaco nia, Lanyut otito wa te peny wa.
"This species has become extinct due to habitat loss," they said.	They reported that the species had become extinct due to habitat loss.	"Ga ni gi rwieny pien gang gi orwieny," gi waco.	Gi waco nia, Ga ni gi rwieny pien gang gi orwieny.
"Climate change affects migration patterns," she said.	She indicated that climate change affects migration patterns.	"Te piny ni abalo kope," en owaco.	En owaco nia, Te piny ni abalo kope.
"We will publish the findings next month," they said.	They announced that they would publish the findings next month.	"Wa be miyo gam wa i due ma bino," gi waco.	Gi waco nia, Wa be miyo gam wa i due ma bino.

In the "Acholi(Reported in Scientific Context)" column, the reported speech is framed in a way that's akin to scientific reporting, where the focus is on the findings or observations rather than the act of

speech itself. This table is crafted to reflect how scientists might communicate their work in both languages, highlighting the transition from direct to reported speech within a scientific discourse.

It's worth noting that the scientific vocabulary and the specificity required in scientific reporting might lead to variations in how certain terms are expressed in Acholi, especially given the language's context and available vocabulary for scientific concepts.

passive reporting

Converting the active voice sentences into passive voice, especially in a scientific context, emphasizes the action or the result rather than who is performing the action. This approach is often used in scientific writing to maintain objectivity and focus on the data or findings. Below, the examples are adapted to a scientific context using passive voice in both English and Acholi, highlighting the outcomes or processes rather than the agents.

English (Direct Speech)	English Passive Voice (Scientific Context)	Acholi (Direct Speech)	Acholi Passive Voice (Scientific Context)
"The experiment confirms our hypothesis," he said.	It was stated that the hypothesis was confirmed by the experiment.	"pim oyee lok kom te cik wa," en owaco.	en owaco nia, pim oyee lok kom te cik wa.
"We've detected a security breach," they said.	A security breach was reported to have been detected.	"wa nongo nyamo oturo," gi waco.	Gi waco nia, wa nongo nyamo oturo.
"Your software is outdated," she said.	The software was mentioned to be outdated.	"ongia ni oti," en owaco.	En owaco nia, ongia ni oti.
"The network will be down for maintenance tonight," he said.	It was informed that the network would be down for maintenance tonight.	"Netwok tye bi bedi piny pien lo tye kayubo ne," en owaco.	Omyero nia, Netwok tye bi bedi piny pien lo tye kayubo ne.

In the "Acholi Passive Voice (Scientific Context)" column, the sentences are adapted to reflect the passive voice's use in a scientific reporting context. This structure emphasizes the results, observations, or actions over the individual or group performing the action, aligning with the preference in scientific writing for objectivity and focus on the research outcomes.

This approach showcases how scientific information can be communicated while maintaining a passive voice, ensuring the focus remains on the findings or facts rather than the researchers or subjects involved. It's important to note that while the Acholi translations aim to follow the passive voice structure, linguistic and structural differences between English and Acholi might lead to variations in how passivity is expressed, especially given the context and available vocabulary for scientific terminology in Acholi.

Banker

Direct reporting

For a banking context, reported speech would focus on financial data, customer interactions, policy changes, or financial advice, reflecting the professional tone and specific content relevant to

banking. The examples below are adapted to illustrate how a bank professional might report information in both English and Acholi, using a formal and precise approach suitable for the banking industry.

English (Direct Speech)	English Reported Speech (Banking Context)	Acholi (Direct Speech)	Acholi (Reported in Banking Context)
"The interest rates have risen," he said.	He stated that the interest rates had risen.	"Dite me lim oito malo," en owaco.	owaco nia, Dite me lim oito malo.
"Your account balance is low," she said.	She informed that the account balance was low.	"Wel lim ni odong nok," en owaco.	En owaco nia, Wel lim ni odong nok.
"We offer competitive mortgage rates," they said.	They announced that they offered competitive mortgage rates.	"Wa miyo wel mi pien i den wel ot," gi waco.	Gi waco nia, Wa miyo wel mi pien i den wel ot.
"The branch will close early today," he said.	He mentioned that the branch would close early today.	"But ka ni gi pungo con tin," omyero.	Omyero nia, But ka ni gi pungo con tin.

In the "Acholi(Reported in Banking Context)" column, the sentences have been structured to mirror how banking professionals might communicate important information to clients or colleagues, emphasizing the content's relevance and urgency. This table is designed to reflect a scenario in which bank-related conversations are translated into reported speech, highlighting the professionalism and specificity expected in the banking sector.

It's essential to understand that while the Acholi translations aim to convey the same professionalism and specificity, the exact terms and phrases may vary based on regional dialects and the extent to which modern banking terminology has been integrated into everyday language in Acholi-speaking regions.

passive reporting

Adapting sentences to a banking context using passive voice focuses on the financial actions, decisions, or policies rather than who performs these actions, which aligns with formal and professional financial communication. Below, examples illustrate how a banker might report information in both English and Acholi, emphasizing the financial operations or outcomes rather than the agents in a passive voice.

English (Direct Speech)	English Passive Voice (Banking Context)	Acholi (Direct Speech)	Acholi Passive Voice (Banking Context)
"The bank has approved your loan," he said.	It was announced that your loan had been approved by the bank.	"Ot lim oyee boti den," en owaco.	Omyero nia, Ot lim oyee boti den.
"We will issue the credit card next week," they said.	The credit card was stated to be issued next week.	"Wa bi meyo body credit card i ca bit ma bino," gi waco.	Gi waco nia, Wa bi meyo body credit card i ca bit ma bino.
"The system automatically updates account balances," she said.	Account balances were mentioned to be automatically updated by the system.	"Sistem gwoko kwo megi ni automatically," en owaco.	En owaco nia, kwo megi gwoko pe automatically me sistem.

English (Direct Speech)	English Passive Voice (Banking Context)	Acholi (Direct Speech)	Acholi Passive Voice (Banking Context)
"The interest rates have been raised," he said.	It was reported that the interest rates had been raised.	"Dite lim gi elo malo," en owaco.	Omyero nia, Dite lim gi elo malo.

In the "Acholi Passive Voice (Banking Context)" column, the sentences have been adapted to use passive voice, reflecting how banking-related actions or policies might be communicated in a manner that highlights the operations or results rather than focusing on the individuals or departments initiating these actions. This approach ensures the communication is formal, focusing on the outcomes relevant to clients or the banking operations, which is typical in professional financial reports or updates.

This setup demonstrates how information in the banking sector can be communicated using passive voice, ensuring that the focus remains on the financial operations, policies, or outcomes. It's important to note that while aiming for a passive construction in the Acholi translations, differences in language structure and the specific banking terminology available in Acholi might lead to variations in how these concepts are expressed.

Technologist

Direct reporting

For a technology or IT context, when a technologist or IT professional reports information, the language would focus on technical details, system updates, digital security, or innovation insights. These reports are characterized by technical accuracy, clarity, and sometimes urgency, reflecting the fast-paced nature of the technology sector. Below, the examples illustrate how a technologist might report information in both English and Acholi, emphasizing precise communication suitable for a tech audience.

English (Direct Speech)	English Reported Speech (Tech Context)	Acholi (Direct Speech)	Acholi (Reported in Tech Context)
"The system upgrade will start at midnight," he said.	He announced that the system upgrade would start at midnight.	"cing tic be cako mede i cwin diwor," en owaco.	en owaco nia, cing tic be cako mede i cwin diwor.
"We've detected a security breach," they said.	They reported that a security breach had been detected.	"Wa nogo alem wa bal tie ye," gi waco.	Gi waco nia, a nogo alem wa bal tie ye.
"Your software is outdated," she said.	She informed that the software was outdated.	"Wa yubo ongia wa," en owaco.	En owaco nia, Wa yubo ongia wa.
"The network will be down for maintenance tonight," he said.	He informed that the network would be down for maintenance tonight.	"Otol loyibo tin," en owaco.	en owaco nia, Otol loyibo tin.

In the "Acholi (Reported in Tech Context)" column, the sentences are adapted to reflect how technology professionals might communicate crucial technical updates, system statuses, or security alerts to users or team members. This setup ensures the transmission of important technical information in a clear and precise manner, crucial for maintaining system integrity and user awareness.

This table is designed to showcase a scenario where technological information is translated into

reported speech, maintaining the specificity and urgency often required in the technology sector. It's important to note that while aiming for accuracy in the Acholi translations, technological jargon and concepts might be expressed differently depending on the region's exposure to technology and the availability of specific terminology in the Acholi language.

passive reporting

In a technological context, using passive voice places the emphasis on the actions taken with systems, software, or hardware rather than on the individuals performing these actions. This style aligns with technical documentation or updates where the focus is on technology itself. Below are examples illustrating how a technologist might report information in both English and Acholi, emphasizing technological operations or outcomes using passive voice.

English (Direct Speech)	English Passive Voice (Tech Context)	Acholi (Direct Speech)	Acholi Passive Voice (Tech Context)
"We have upgraded the software," he said.	The software was upgraded.	"Wa yibo ongia," en owaco.	Omyero nia, Wa yibo ongia.
"The system will restart automatically at midnight," they said.	The system will be restarted automatically at midnight.	"Cing tic bi cake pire kende i cwin di wor," gi waco.	Gi waco nia, Cing tic bi cake pire kende i cwin di wor.
"Our team resolved the network issue," she said.	The network issue was resolved by our team.	"Jo tua bi otieko lok me otol," en owaco.	En owaco nia, Jo tua bi otieko lok me otol.
"You must update your password regularly," he said.	The password must be updated regularly was advised.	"Mito I yubi nyik otol ni jwi," en owaco.	en owaco nia, Mito I yubi nyik otol ni jwi.

In the "Acholi Passive Voice (Tech Context)" column, the sentences are adapted to passive voice to reflect the focus on technology actions or requirements rather than the technologists or IT staff. This approach is common in technical reports, updates, or guidelines, where the emphasis is on the technological process or outcome rather than on the individual actions.

This setup demonstrates how information can be communicated by technologists in passive voice, ensuring the focus remains on the technology itself, which is typical for written technical communications, documentation, or user support materials. It's important to note that while aiming for a passive voice in the Acholi translations, differences in language structure and the specific technical vocabulary available in Acholi might lead to variations in how these concepts are expressed.

Engineer

Direct reporting

For an engineering context, when an engineer reports information, the language focuses on project updates, technical specifications, design changes, or safety concerns. These communications are characterized by precision, detail, and often a consideration for project timelines and resource

management, reflecting the meticulous and problem-solving nature of the engineering profession. Below, examples illustrate how an engineer might report information in both English and Acholi, emphasizing detailed and accurate communication appropriate for an engineering audience.

English (Direct Speech)	English Reported Speech (Engineering Context)	Acholi (Direct Speech)	Acholi (Reported in Engineering Context)
"The bridge design has been approved," he said.	He confirmed that the bridge design had been approved.	"kedo pem ndong oyee," en owaco.	en owaco nia, kedo pem ndong oyee.
"We need to conduct more soil tests," they said.	They indicated that more soil tests needed to be conducted.	"Wa mito wa tem ngom," gi waco.	Gi waco nia, Wa mito wa tem ngom.
"The electrical system meets all safety standards," she said.	She stated that the electrical system meets all safety standards.	"Cik mi mac rwate ki cik kwoko kom," en owaco.	En owaco nia, Cik mi mac rwate ki cik kwoko kom.
"Construction will be delayed due to weather," he said.	He reported that construction would be delayed due to weather.	"Gedo be gale pien pi piny," en owaco.	En owaco nia, Gedo be gale pien pi piny.

In the "Acholi(Reported in Engineering Context)" column, the sentences have been structured to reflect how engineers might communicate key project information, technical assessments, or safety updates to clients, team members, or stakeholders. This approach ensures the conveyance of essential engineering information with the necessary level of detail and precision, crucial for the successful planning, execution, and completion of engineering projects.

This table is designed to showcase a scenario where engineering-related information is translated into reported speech, maintaining the technical specificity and attention to detail expected in the engineering field. It's important to note that while aiming for accuracy in the Acholi translations, engineering terminology and concepts might be expressed differently depending on the region's familiarity with engineering practices and the availability of specific technical vocabulary in the Acholi language.

passive reporting

In an engineering context, employing passive voice can focus attention on project outcomes, technical processes, or design decisions rather than the individuals or teams executing these tasks. This approach is particularly suited for engineering reports, documentation, or presentations, where the emphasis is on the results or specifications. Below are examples demonstrating how an engineer might report information in both English and Acholi, using passive voice to emphasize engineering actions or findings.

English (Direct Speech)	English Passive Voice (Engineering Context)	Acholi (Direct Speech)	Acholi Passive Voice (Engineering Context)
"The team designed a new bridge," he said.	A new bridge was designed by the team.	"Dul wa otieko kedo pem ma nyen," en owaco.	En owaco nia,Dul wa otieko kedo pem ma nyen.

English (Direct Speech)	English Passive Voice (Engineering Context)	Acholi (Direct Speech)	Acholi Passive Voice (Engineering Context)
"We have completed the feasibility study," they said.	The feasibility study was completed.	"Wa tieko kwan agena," gi waco.	Gi waco nia, Wa tieko kwan agena
"The contractor will install the solar panels," she said.	The solar panels will be installed by the contractor.	"Lo gedo bi keto mac," en owaco.	En owaco nia, Lo gedo bi keto mac.
"Our analysis indicates a need for additional testing," he said.	A need for additional testing was indicated by our analysis.	"Awaco wa waco ni mito omedi pim," en owaco.	En owaco nia, Awaco wa waco ni mito omedi pim.

In the "Acholi Passive Voice (Engineering Context)" column, the sentences have been adapted to use passive voice, aiming to highlight the engineering processes, outcomes, or decisions without directly mentioning the agents (engineers, teams, contractors). This method is reflective of the objective and results-focused nature of engineering communications, where the primary interest lies in what was done or needs to be done, rather than who performed the action.

This setup illustrates how information in the engineering field can be effectively communicated using passive voice, maintaining the focus on the technical aspects and project deliverables. It's important to note that while the aim is to achieve a passive construction in the Acholi translations, differences in language structure and the specific engineering vocabulary available in Acholi might lead to variations in expressing these concepts.

Doctor

Direct reporting

For a medical or healthcare context, when a doctor is reporting information, the language used would be focused on diagnoses, treatment plans, patient care instructions, or health observations. These reports would be characterized by clarity, specificity, and often a note of empathy or care, reflecting the nature of the medical profession. Below, the examples are adapted to show how a doctor might report information in English and Acholi, emphasizing accurate and empathetic communication.

English (Direct Speech)	English Reported Speech (Medical Context)	Acholi (Direct Speech)	Acholi (Reported in Medical Context)
"You need to take this medication twice a day," he said.	He advised that the medication should be taken twice a day.	"Mito i mwony yat tien ario i nendo acel," en owaco.	owaco nia, Mito i mwony yat tien ario i nendo acel.
"Your blood pressure is normal," she said.	She confirmed that the blood pressure was normal.	"Gweje pe remo ni be," en owaco.	En owaco nia, Gweje pe remo ni be.
"We need to schedule another appointment," they said.	They stated that another appointment needed to be scheduled.	"Mito wa yubi nindo mi rwate wa," gi waco.	Gi waco nia, Mito wa yubi nindo mi rwate wa.
"The surgery was successful," he said.	He reported that the surgery had been successful.	"Yengo en obido be," omyero.	en owaco nia, Yengo en obido be

In the "Acholi Akuba (Reported in Medical Context)" column, the sentences are structured to reflect how healthcare professionals, particularly doctors, might communicate important health information

or updates to patients or colleagues. This approach ensures that the essence of the doctor's message is accurately and empathetically conveyed, emphasizing the commitment to patient care.

This table is crafted to showcase a scenario where medical information is translated into reported speech, maintaining the professionalism, precision, and compassion expected in the medical field. It's crucial to note that while the Acholi translations aim to be accurate, medical terminology might be expressed differently based on the region, the available medical vocabulary in Acholi, and the context of the communication.

passive reporting

Translating sentences to a medical context using passive voice emphasizes the treatments, diagnoses, or health statuses rather than who performs or states these actions. This aligns with the clinical and objective tone often used in medical communication. Below are examples showing how a doctor might report information in both English and Acholi, focusing on patient care outcomes or medical findings using a passive voice.

English (Direct Speech)	English Passive Voice (Medical Context)	Acholi (Direct Speech)	Acholi Passive Voice (Medical Context)
"The team has successfully performed the surgery," he said.	The surgery was successfully performed by the team.	"Dul wa oyango yang ma be," en owaco.	owaco nia, Dul wa oyango yang ma be.
"We have diagnosed the patient with diabetes," they said.	The patient was diagnosed with diabetes.	"Wa mako latwo ni ki two alim," gi waco.	Gi waco nia, Wa mako latwo ni ki two alim.
"Your test results will be ready tomorrow," she said.	The test results will be made ready by tomorrow.	"Ngec i kom lagum ni lo be mio diki," en owaco.	En owaco nia, Ngec i kom lagum ni lo be mio diki.
"The medication must be taken daily," he said.	The medication must be taken daily was stated.	"Yat ni miero i myon nindo ducu," en owaco.	owaco nia, Yat ni miero i myon nindo ducu.

In the "Acholi Passive Voice (Medical Context)" column, the sentences are adapted to passive voice to reflect how medical information, particularly about treatments, diagnoses, or patient instructions, might be communicated focusing on the actions taken or required rather than the healthcare professionals involved. This method ensures that the emphasis remains on the patient care aspects or medical findings, consistent with the objective and informative nature of medical communications.

This approach showcases how medical information can be effectively communicated in passive voice, maintaining the focus on patient outcomes, medical procedures, or health conditions. It's important to note that while aiming for a passive construction in the Acholi translations, structural differences in language and the specific medical terminology available in Acholi might lead to variations in expressing these concepts.

colloquial

Expressions, in the context of language, refer to specific phrases or combinations of words that are commonly used to convey a particular meaning or sentiment. Expressions are often idiomatic,

meaning their meaning cannot be deduced from the individual words used.

Expressions are an integral part of communication as they allow us to convey emotions, cultural nuances, and specific ideas more effectively. They can vary across languages and cultures, and learning expressions can greatly enhance one's ability to understand and communicate in a particular language.

Expressions can take various forms, such as greetings, farewell phrases, polite requests, expressions of gratitude, or idiomatic phrases etc unique to a language or region. They add colour and depth to conversations and reflect the cultural values and customs of a community.

In the context of Acholi language, expressions can include common colloquial, greetings, saying or interrogative specific to Acholi culture.

COLLOQUIAL

Colloquial language refers to the informal, everyday language used in casual conversations and interactions. It often deviates from formal or standard language in terms of vocabulary, grammar, and pronunciation. Colloquial language reflects the natural variations, regional dialects, and cultural nuances of a specific community or group of people.

Greeting

Colloquial greetings in Acholi can be more casual and less formal than the standard greetings. Here are some examples

"Aaaa!" - This is a very casual way of wondering that can be used at any time. It's often used among friends or people of the same age group.

Acholi	English
Aaaa!	Really!, yes!
Dina	Beat him/her
Padi	Slap him/her
Ocokora	Useless person. Translating to some one who fetched burn grass.
Lacaro gak lacaro	Villager remain a villager. Translated as where ever they go their character remains same

Please note that "Aaaa" is more casual and might not be appropriate for all situations, especially when speaking to elders or in a formal context. Always be aware of your surroundings and use language that is appropriate for the situation.

Requests

Acholi

Akulum(kolo lweti mi agiki i wi mi ariyo)

Goyo keca

Wacha, tita, kopa, boka

English

Game where you ask for something from your peers and get it. You put last finger on the second last and say Akulum.

Giving blessing(elders to young ones)

Tell me

Farm

Here are some general farming-related terms and their approximate translations:

Acholi**English**

kodi

Seeds

atye ka pito kodi I am sowing seeds.

Atye ka kac I am harvesting.

Atye ka pur i poto I am cultivating the field.

Kodi is pronounce **ko - ndi** in Acholi

These translations are approximate, and the actual phrases used can vary among different Acholi-speaking communities. As a tonal language, the tone of voice can change the meaning of a word in Acholi. Therefore, these phrases should be used with caution.

Please note that colloquial or informal expressions in a language can vary significantly based on the region and the individual speaker, and they can also evolve over time, especially in areas like farming where practices may change due to advances in technology and changes in society.

Technology

Colloquial in technology are as follow

Acholi English

otol wire

okubi internet, website

tet okubi artificial intelligence

nyo ateta machine

Business

colloquial in business are as follows:

Acholi English

cat business
ot cat shop
mic give
well how much

Health

colloquial in health are as below:

Acholi English

aonda opiu TB(tuber closes)
cwer cwiny My heart painful
cong wil knee is dislocated
cogi lweti Finger nail

Science

colloquial in science are as follows:

Acholi English

tobi me yebo congo yeast for making beer
congo ongwal Tiny fruits grow above ground.
piba barrel
Atodok Frog

Engineering

colloquial in engineering are as follows:

Acholi English

payo bambara making stool
yibo pem making bridge
teto guele making bed
payo dogola making door

Energy

Colloquial in energy are as follows:

Acholi	English
Mac	Electricity, fire
mac pii	hydrogen
yat mac	electricity pole
tet lieto ki ngyico	heater or cooler
Mac ceng	solar

Love

Colloquial in love are as follows:

Acholi	English
Bange	Sex
Labal nyinya	Spoil my name
meya	girl friend, boy friend
adundo	shortie

Bange is pronounce **Bang-nge**.

Religious

colloquial in religious are as follows:

Acholi	English
acuer	church choirs
latela	leader
giri	bible
lonebi	disciples

interrogative

Is asking questions like what, where, who, why, which, and when. There are open questions and close questions.

What(ngo)

In Acholi, just like in many other languages, there are various ways to ask questions. "What" in Acholi is **Ngo**, which can be used to form different interrogative expressions. Here are a few examples:

Acholi	English
I kello ngo ?	What did you bring?
I kwano ngo ?	What course are you studying?
I tye ka timo ngo ?	What are you doing?
wu camo ngo ?	What are you eating?
Ngo ma tye ka time?	What is happening?

Where(kany)

In Acholi, **where** can be translated as **kany**. Here are some examples of interrogative sentences with **where** in Acholi:

Acholi	English
I buto kany ?	Where did you sleep?
Mako ngwen tye kany ?	Where is fetching white ants?
I kwano kany ?	Where do you study?
Kulo mwol kany ?	Where does the river flows?

Who(nga)

In Acholi, **who** can be translated as **nga**. Here are some examples of interrogative sentences with **who** in Acholi:

Acholi	English
In nga ?	Who are you?
I lok bot nga ?	Who are you talking to?
I woto ki nga ?	Who did you walk with?
I coyo bot nga ?	Who are you writing too?

When(awene)

In Acholi, **when** can be translated as **awene**. Here are some examples of interrogative sentences with **when** in Acholi:

Acholi	English
I bino awene ?	When are you coming?
I ok awene ?	When did you arrived?
I paro pira awane ?	When did you think about me?
I cito awene ?	When are you going?

Why(pingo)

In Acholi, **why** can be translated as **pingo**. Here are some examples of interrogative sentences with **why** in Acholi:

Acholi	English
Pingo i ok kwe?	Why are you late?
pingo pe i tedo tin?	Why don't you cook today?

Pingo i penyo peny totwal? **Why** are you asking too many questions?

Pingo bong i citi? **Why** don't you go?

Which(man)

In the Acholi language, **which** can be translated as **man**. Here are some examples of interrogative sentences with which in Acholi:

Acholi	English
Leb man ma i pwuonyo?	which language do you teach?
Man ma megì?	Which one is yours?
Man ma i maro?	Which one do you love?
I coyo man ?	Which one did you write?

greetings

Common

Here are a few common greetings and expressions of greetings in Acholi:

Acholi	English
I tye nining?	How are you?
I tye maber?	Are you well?
Apwoyo	Thank you (used as a response to a greeting)
I tye maber?	Are you okay?
I coo	Good morning
I rii	Good afternoon
I rii nining obwora ni	Good evening
odiko ni nining?	How is your morning?
Otyeno ni nining?	How is your afternoon?

These expressions can be used when meeting someone or inquiring about their well-being during different times of the day. Remember that Acholi is a tonal language, so paying attention to tone and pronunciation is important for conveying the intended meaning accurately.

Farewell

Here are some farewell phrases and expressions commonly used in Acholi:

Acholi	English
Wa nen	Goodbye

bet maber	Stay well
Kom gum obet kwedi	Elephant be with you (a wish for strength and protection)
tim bota kica(Wu(many) tim bot kica)	Excuse me (used when leaving a gathering or group)
Wa nen koni	See you later
	Farewell
woti maber	Go well
gwoke	Take care
Kuc obedi kwedi	Be at peace

These expressions can be used when saying goodbye to someone or leaving a gathering. As with greetings, tone and pronunciation are important for conveying the proper sentiment.

It's worth noting that Acholi is a diverse language with different dialects and regional variations. Therefore, some expressions may differ depending on the specific community or context. Learning from native Acholi speakers or consulting reliable Acholi language resources will provide a more accurate understanding of farewell phrases in Acholi.

Polite requests

Here are some examples of polite request expressions in Acholi:

Acholi	English
I romo konyo an?	Can you please help me?
I romo miyo bota?	Could you please give me?
I tyero gamo ne?	Can I have it, please?
I romo nwoyo ne to?	Could you please repeat that?
I romo kuro?	Can you please wait?
I romo yabo ne?	Could you please open it?
I romo nyito ka kello pe?	Can you please fetch water?
I romo bino chock kweda?	Could you please come closer?
I romo miyo ne bota?	Can you please lend me?
I romo nyuto ne bota?	Could you please show me?

These expressions can be used to make polite requests or ask for assistance in a courteous manner. Politeness and respect are important in Acholi culture, so using these expressions helps to convey that respect.

Remember to adjust the tone and pronunciation to match the context and convey your request politely.

Gratitude

Here are some expressions of gratitude in Acholi:

Acholi	English
Apwoyo	Thank you
Apwoyo matek	Thank you very much
Apwoyo bene	Thank you too
Apwoyo ma ber	Many thanks
pwoch	Thanks
An calo man	I appreciate it
apwoyo ma tek	Thanks a lot
Apwoyo matek ki cwinya ma ber	Thank you for your kindness
Apwoyo ma tek	Thank you kindly
Apwoyo ma tek	Thank you so much

These expressions can be used to express gratitude and appreciation in different situations. Whether it's for a kind gesture, assistance, or a gift, using these expressions will convey your thanks in Acholi.

Remember that tone and context are important for conveying the appropriate level of gratitude. Acholi culture places value on expressing appreciation, so using these expressions shows respect and gratitude towards others.

Idiomatic

Here are a few idiomatic phrases in Acholi along with their English translations:

Acholi	English
Goyo kwac	"to hit the leopard," used to indicate facing a difficult or dangerous situation.
Ngok i lum	"to vomit the bush," used to describe someone who reveals secrets or confidential information.
tingo bat dano	"to open a big mouth," used to describe someone who talks too much or gossips.
Gweno meyelo	"the chicken is dancing," used to describe a situation that is chaotic or disorderly.
Tell iti	"to pull the ear," used to describe someone who is in trouble or facing consequences for their actions.
twe del pyer	"to wear a belt," used to describe someone who is self-sufficient or independent.
Tye oyo	"to tie a rat," used to describe a situation where something is difficult or nearly impossible to achieve.

Ito yat	"to climb on top of a tree," used to describe someone who has achieved a high level of success or accomplishment.
Goyo gweno	"to hit the chicken," used to describe someone who is overly protective or possessive.
Peyo leb	"to pull the tongue," used to describe someone who speaks without thinking or being mindful of their words.

Respects

In the Acholi language, respectful greetings often involve a bit more formality than casual greetings. Here are some examples:

Acholi	English
Wu coo maber!	Good morning! (Literally, "Cool morning!")
Wu rii maber!	Good afternoon! (Literally, "Cool day!")
Obwora wu orii maber!	Good evening! (Literally, "Cool evening!")
Odiwor tu orii maber maber!	Good night! (Literally, "Cool night!")

To add more respect, you could use the person's title or role, or add a phrase showing respect or thankfulness, like:

Acholi	English
Apwoyo bino	Thank you all.
Icako cwiny bino	Bless you all.
Gum obet kwed wu	Peace be with you
A maro wun ducu	I love you all

Please note that these are approximations and may not carry the same level of formality or respect as intended, depending on the cultural and regional context.

Elders

In Acholi culture, like in many others, it is important to show respect when greeting elders. However, the specific phrases or forms of address used to greet elders might vary among different communities or families, and they might also depend on the relationship between the individuals involved.

A common way of greeting an elder with respect in Acholi would be to use the same phrases for greeting anyone else, but in a respectful tone and manner. For example:

Acholi	English
I coo maber!	Good morning! (Literally, "Cool morning!")
Wu rii maber!	Good afternoon! (Literally, "Cool day!")
Obwora maber!	Good evening! (Literally, "Cool evening!")
Irii maber!	Good night! (Literally, "Cool night!")

You could also add phrases showing respect or deference, like "ladit," which means "I kneel for you," as a sign of respect. This can be especially important if the elder is a highly respected community leader or a member of your family.

However, it is crucial to remember that customs can vary greatly, and not all Acholi speakers might use the same expressions or customs.

In-laws

In the Acholi culture, greeting in-laws should be respectful. The greetings you use would largely depend on the time of day and the specific relationship you have with the person. Here are some respectful greetings based on the time of day:

Acholi	English
Wu coo maber!	Good morning! (Literally, "Cool morning!")
Wu rii maber!	Good afternoon! (Literally, "Cool day!")
Obwora wu maber!	Good evening! (Literally, "Cool evening!")
Wu rii ki di wor ni maber!	Good night! (Literally, "Cool night!")

You could possibly also use more formal or respectful language depending on your relationship with your in-laws. Remember, forms of address can be highly cultural and can vary based on the region, the individual family, and the specific relationships involved. Always be sure to take these factors into account when choosing how to greet your in-laws.

Children

In the Acholi language, greeting children can be more casual than greeting adults or elders. You can use the standard greetings based on the time of day:

Acholi	English
Wu coo maber!	Good morning! (Literally, "Cool morning!")
Wu rii maber!	Good afternoon! (Literally, "Cool day!")
Obwot wu maber!	Good evening! (Literally, "Cool evening!")
Wu ki di wor ni maber!	Good night! (Literally, "Cool night!")

Additionally, you could use "Aadaa!" which is a general, casual greeting often used with friends or younger individuals.

Parents

In the Acholi culture, greeting parents is generally done with respect. The phrases you use would typically depend on the time of day. Here are some respectful greetings based on the time of day:

Acholi	English
Wu coo maber!	Good morning! (Literally, "Cool morning!")
Wu rii maber!	Good afternoon! (Literally, "Cool day!")
Obwora wu tye maber!	Good evening! (Literally, "Cool evening!")
Wu nindi maber!	Good night! (Literally, "Cool night!")

You could possibly also use more formal or respectful language depending on your relationship with your parents. For instance, adding **ladit**, which means "I kneel for you," can express respect.

However, customs can vary greatly among different communities and families, and not all Acholi speakers might use the same expressions or customs.

saying

Informal

Just as English has many colloquial phrases and idioms, the Acholi language does as well. While not much is widely available or well-documented due to the language's predominantly oral nature and the lack of extensive linguistic study, here are a few phrases and their loose translations or meanings. However, please note that the accuracy of these translations may vary and the meanings could change based on the context:

Acholi	English
Opoto i pik dek	He has fallen into a soup. It's an idiomatic expression which means "he is in a serious problem or trouble"
Dano opore ki nyinge	A person resembles his/her name. This is used to mean that a person's behaviour fits their reputation or what people expect of them based on past actions.
Wa rwate too	Let's meet again. This phrase is used when parting and you want to express a desire to meet the person again.

I tye nining?

How are you? This is a common greeting, similar to the English "How are you?"

Please take these translations with a grain of salt, as tonal languages can be tricky to translate without context, and meanings can change based on inflection and surrounding conversation.

Written(diko)

As Acholi is predominantly a spoken language and less commonly written, finding specific examples of written informal expressions can be challenging. Furthermore, as a tonal language, many of the subtleties in spoken Acholi don't translate directly to the written form.

However, here are a few proverbs or expressions that can be used in written form, but please remember that the context and tone are essential for their correct interpretation:

Acholi

Iro pe duny nono.

Gwok ma kok rede nono.

Bito ki twero yoo pe twero cwinyi

Gin ma nongo pe bedo gin ma mito nongo.

English

Trouble does not walk. This means that trouble doesn't just happen by itself, there is usually a cause or instigator.

A biting dog does not bite. This means that someone who talks a lot typically doesn't act on their words.

To aim is one thing, to hit is another. This means that saying you'll do something and actually doing it are two different things.

What you see is not what you get. This means that appearances can be deceiving.

Verbal

Acholi, like many other languages, is rich with verbal expressions, proverbs, and idioms that capture the culture and experiences of the Acholi people. Here are some examples:

Acholi

Twero cwiny pe bedo twero wang.

Kom mapol pe romo cwer cwiny.

Omiyo pi kwero pe kijwiyo.

English

This is the verbal equivalent of the written expression "Bito ki twero wang pe twero cwiny." The literal translation is "The aim of the heart is not the aim of the eye". This means that what you intend to do and what you actually do can be two different things.

Literally translated, this phrase means "The child of a snake can swallow a person." This expression is used to signify that children often take after their parents, particularly in terms of behaviour or traits that might not be beneficial or good.

Literally, "One finger cannot pick up a stone." This proverb is used to stress the importance of cooperation and collective effort. It's similar to the English expression "Many hands make light work."

Cing cam keken
pe bedo cing cam
dano.

Literally, "A bad bush is not a bad person." This expression indicates that someone's environment or circumstances don't define their character

Anger

Expressing anger in any language can vary greatly, depending on the person, the situation, and cultural norms. Here are some Acholi phrases that might be used to express anger or frustration, though please note that these translations are general and might vary depending on context and dialect:

Acholi

English

A pe cwinya.

I do not have a heart. This is an idiomatic expression equivalent to saying "I'm upset" or "I'm angry."

Cwinya cwer.

My heart hurts. This is used to express frustration or annoyance.

Pe twero bedo
maber kweda.

It does not sit with food. This is an idiomatic expression used to indicate dissatisfaction or disagreement, similar to the English phrase "It doesn't sit well with me."

Cwinya opoto.

My heart has gone out. This phrase is used to indicate extreme anger or frustration.

Remember, it's important to use these expressions with care. Expressions of anger can be received differently depending on cultural context, tone, and the relationship between the people communicating.

Quarrel

Expressing quarrel or disagreement in Acholi might involve phrases like these:

Acholi

English

Cwinya pe atye
kwede.

My heart is not at peace. It suggests discontent or disagreement.

Pe ango cwiny.

I do not have a heart. This phrase could be used to show upset or anger, a common emotion during quarrels.

Pe ater bedo kwo.

It does not sit with food. It's an idiomatic expression indicating disagreement or dissatisfaction, something that could lead to or escalate a quarrel.

Cwinya remo

My heart hurts. Expresses the feeling of frustration or annoyance, often experienced during quarrels.

Please remember, these translations are approximations. The precise wording or structure might vary depending on the specific context or regional dialect. Moreover, since Acholi is a tonal language, the tone in which these phrases are spoken can change their meaning.

Also, cultural context is crucial when using these phrases. Just like in any other language, directly translating expressions related to anger or quarrelling might not fully convey the same emotional tone or severity. Please use them thoughtfully and considerately.

Happiness

In the Acholi language, there are various ways to express happiness. Here are some examples:

Acholi	English
Cwinya yom	I am happy.
Cwinya maber	My heart is good. This can be a way to express contentment or happiness.
Cwinya otime	My heart is dancing. This phrase is often used to convey extreme joy or excitement.
Cwinya yom makwac	I am very happy.

As with any translation, these phrases are approximations and may vary depending on context, regional dialect, and tone. Acholi is a tonal language, meaning the pitch contour of a word can change the meaning.

Business

Here are some Acholi expressions related to business or trade:

Acholi	English
Ngo ma i Laro wel ne?	What can we bargain for?
Pe amito cati gin ma rac.	I don't want to trade in something that's not good.
Gin ma ber pe Loreto cwiny iye.	A good thing doesn't need a heart. This is an idiomatic expression used to suggest that a good deal or a good product will sell itself.
Ka iromo cato bota beg ni, itye ber.	If you want to trade with a bag, I would be happy.

These translations are only approximations. The exact phrasing or structure might change

depending on the context or specific regional dialects. Also, Acholi is a tonal language, so the tone in which these phrases are spoken can change their meaning. It's always a good idea to consult with a native speaker for the most accurate translations.

Scientific

Here is a broad example related to the concept of "health":

Acholi	English
Yot kom.	good health. This phrase could be used in discussions related to health science or medicine.
En okwuot tin	He is overindulged today
Tyende owil	He is dislocated
Nyugi tye iwie	He has lies in is head

Keep in mind, these are very general and may not be directly applicable to all scientific contexts.

Religious

In the Acholi language, religious expressions often revolve around references to God (Lubanga), blessings, and faith. Here are a few general examples:

Acholi	English
Lubanga tye ka weng	God is everywhere.
Tic pa Lubanga pe yot.	God's work is not easy. This phrase is often used to convey that following God's will or doing God's work can be challenging.
An cwinya ki Lubanga.	I am happy with God. This expression can be used to communicate satisfaction or contentment in one's faith.
Lubanga ngeyo.	God knows. This phrase can be used in situations where outcomes are uncertain.

As always, remember that these translations are approximations and may vary depending on context, regional dialect, and tone. Acholi is a tonal language, meaning the pitch contour of a word can change the meaning.

Love

In the Acholi language, expressions of love can be conveyed in various ways. Here are some examples:

Acholi	English
An amari	I love you.
Cwinya ngeyo.	My heart knows. This can be a way of expressing affection or love.
Cwinya tye kwedi	My heart is happy with you.
Amaro in matek	I love you very much.

As always, it's important to note that these translations are approximations and can vary depending on the context, regional dialect, and tone. Acholi is a tonal language, meaning the pitch contour of a word can change its meaning.

Technology

Languages often borrow words from other languages or create new terms based on existing words. For example, "computer" might be translated using a descriptive phrase about its function, like "machine that thinks" or something similar.

For instance, here is a very broad example related to the concept of "communication".

Acholi	English
tii ki kompiuta	Communicating with a computer.
Go cim	Call him/her
Dwayo mutuka/Arabia	Drive car
Ndeke tye ka kato	Aeroplane is passing

Engineering

Acholi, like many other languages, may borrow words from other languages or create new ones based on existing words to represent new concepts. For example, words for concepts like "infrastructure", "mechanics", or "electronics" might not exist in Acholi, but could potentially be translated using descriptive phrases.

Here is a broad example related to the concept of "building".

Acholi English

Yibo ot Building a house.
Yibo ndeke Making plain
Kubo okube Connecting to internet
Pako pala Sharpening knives

Agriculture

In the Acholi language, there might be several expressions related to agriculture, given that farming is a significant aspect of the local culture and economy. Here are a few potential examples.

Acholi English

Pito cam Planting crops.
Kayo cam Harvesting crops.
Puro poto Digging a field.
Doyo poto Weeding the farm.

As with all translations, these phrases are approximations and could vary based on the specific context, regional dialect, or tone.

Hunting

In the Acholi language, expressions related to hunting might include phrases such as these:

Acholi English

Dwaro lee Hunting animals.
Mako lee Catching an animal
Lee ma obwot The animal that escaped
Aciko lee A trape an animal

Animal

Here are some Acholi expressions related to animals:

Acholi English

Neyo lee	Knowing animals.
Lee ma ringo pe ngeyo ka remo	The animal that is running does not see its heart. This is an idiomatic expression often used to describe someone who acts without thinking.
Ngat ma tiyo ki lee	A person who can work with animals. This phrase can be used to describe someone who is good at animal husbandry or farming.
Woto ki lee	Walking with animals.

Shame

In the Acholi language, expressions related to shame or embarrassment might be expressed with phrases like these:

Acholi	English
Wiya owil	I have forgotten
Tima kica	Do me a favour
Nyuti bota	Show me
Agamo kwe	I can answer

Remember, these translations are approximations. The exact wording or structure might change depending on the specific context or regional dialects. Moreover, since Acholi is a tonal language, the tone in which these phrases are spoken can change their meaning. Also, cultural context is crucial when using these phrases, and directly translating expressions related to shame or embarrassment might not fully convey the same emotional tone or severity as in the original language.

Health

Acholi	English
Koma remo	My body is painful
Ot yat	Hospital
Daktar	Doctor
Wiya bare	I have headache translated as my head is painful

Remember that colloquial or informal expressions in a language can vary significantly based on the region and the individual speaker, and they can also evolve over time, especially in areas like health where practices may change due to advances in medical technology and changes in society.

Present

Tenses are a grammatical concept used to express time. They are used to indicate when an action, state, or event occurs in time - in the past, the present, or the future. They are typically expressed through the use of verbs or auxiliary verbs in a sentence. It's important to note that the concept of tenses, and the way they are expressed, can vary greatly from language to language. In addition,

English and many other languages use different forms of each tense to express various degrees of completeness or continuity, such as "I am eating an apple" (present continuous) or "I have eaten an apple" (present perfect). Some languages, such as Mandarin Chinese, do not express tenses in the same way as languages like English or Spanish do. Instead, they may use context or other words in a sentence to indicate time. So, while "tense" is a universal concept related to the expression of time in language, the ways in which different languages express tense can vary quite a bit.

Present

Present tense tells us about things happening now or currently. Here is example of present tense:

Acholi

En mato kongo.

En camo madwong.

En Kwano totwal oweko en riek. He is studying often that is why he is smart.

English

He/she is drinking Alcohol.

He is eating a lot.

Continue

Things that continue for a short time

Acholi

An abedo ki lo rema wang ma a nongo ka bedo na.

I tiyo ma tek tin.

English

I'm living with some friends until I find a place of my own.

You're working hard today.

Present continuous

Present continuous tense tells us about things happening all the time or something that loops or repeat itself. In **English**, the present continuous is determine by do or s at the end of the word. In Acholi, the word tie ka indicates that it is present continues.

Acholi

En tie ka dwar.

En tie ka cam madwuong.

En tie ka kwan jwi pi man en riek He **studies** often that is why he's is smart.

English

He/she **hunts**.

He **eats** a lot.

Continue

Things that continue for a short time.

Acholi

English

Okello kome pe wac. **En tie** ka tic ma tek i cawa weng.

Lo nyodo na gi bedo i Gulu. Gin gi bedo kuca/kunu pi kare ma lac.

Okello isn't lazy. He works hard most of the time.

My parents live in Gulu. They have lived there all their lives.

Present simple (I do)

using plural in present perfect.

Plural(English) example(English) example(Acholi)

They, we, I, You look, herd, work etc Gin gi neno, wan wa lego, an a tiyo ki tic, etc

Constructing a sentence

Acholi

English

In pwuonyo i Lokang *You teach* at Lokang

An *a tiyo* i Lokang I *work* at Lokang

Gin gi *нено* lotino they *look* after the babies

Wan wa *lego* dwegi We *herd* the goats

Singular

using singular in present perfect.

singular(English) example(English) Example(Acholi)

He, She, It works, teaches, herds etc Tiyo, Pwuonyo, timo etc

Constructing a sentence

Acholi

English

Lokang *pwuonyo* i Lokang Lokang teaches at Lokang

Ent *tiyo* i Lokang He works at Lokang

En *lego* dyegi He herds the goats

We use **do/does** to make questions and negative sentences:

Plural

Example(English) Example(Acholi)

do/don't I/we/you/they work? drive? an/wan/gin tiyo? dwayo?

Constructing a sentence

Acholi

i a ki kany?

An **pe** a kato woko kare ducu? I **don't go** away very often?

English

Where **do** you **come** from?

Singular

Example(English) Example(Acholi)

does/doesn't he/she/it drive? en/ni tiyo? dwayo?

constructing a sentence

Acholi

Tyen lok ni waco ni ngo? What **does** this word mean?

Ruc pe dongo i ka ma ngic Rice **doesn't** grow in cold climates

English

We use the present simple to say how often we do things:

Acholi

A **aa** malo 7:00 **odiko jwi**.

I neno la tic i lak awene jwi?

Lokang pe mato chai jwi.

Okello jwi cito woko ki la cawa ariyo nyo a dek i kare weng/ducu.

English

I get up at 7:00 o'clock **every morning**.

How often do you **go** to the dentist?

Lokang **doesn't** drink tea **very often**.

Okello usually **goes** away **two or three times a year**.

I promise / I apologise etc.

Sometimes we do things by saying something. For example, when you promise to do something, you can say 'I promise ...'; when you suggest something, you can say 'I suggest ...':

Acholi

akwongo pe a bi ok kwe.

I tamo ni a tim ngo? Atamo ni myero i pwuony leb Luo.

akwongo Acholi language niyabo kati woko in mwoka 2030.

atamo ni myero ater ye cawa mapol ka coyo ne.

A kwayo kica pe abi ok kwe.

English

I promise I won't be late.

What do **you suggest** I do? **I suggest** that you learn Luo languages.

I promise Acholi language book will be out be 2030.

I suggest that I will do more work to finish the work.

I apologise i will not be late.

Past(Okato)

Past tense tells us about things that happen a while ago or sometimes back. Past tense in Acholi is determined by the letters A and O at the beginning and ends with o.

Acholi	English
Owoto	He walked
Akwano	I studied
En olwoko latin	She washed the baby

Past simple (I did/atimo)

But many verbs are irregular. The past simple does not end in -ed. In Acholi, these words use the verbs ending in O.

Acholi	English
Lokang Coyo kwan I leb Acholi.	Lokang wrote a course on Acholi language.
Wa nen Ogwiny I Gulu laworo.	We saw Ogwiny in Gulu yesterday.
Gi pwuono pul gi wang a dek i cabit ma okato	They harvested our groundnuts three time last week

In questions and negative sentences we use did/didn't + infinitive (enjoy/maro see/neno go/cito etc.):

Acholi	English
An amaro kacoke matin. Ine I maro kacoke?	I enjoyed the meeting today. Did you enjoy it?
Bong awil gin mo pien a pe ki cente/lim.	I didn't buy anything because I didn't have any money.
I kwato diangi tin. pe, Bong akwati	Did you herd the cattle today. No, I didn't .

Sometimes do is the main verb in the sentence (did you do?/itimo?, I didn't do/bong atim?):

Acholi	English
Itimo ngo i cabit man? What did you do at the week?	
Bong atim gin mo. I didn't do anything.	

The past of be (am/is/are) is was/were:

I/he/she/it was/wasn't was I/he/she/it?
we/you/they were/weren't were we/you/they?

Constructing a sentence

Acholi	English
An cwinya pe nyom pien gin gi ok kwe	I was annoyed because they were late.

Piny i nongo be i kare ma wu tye i ni
ninywale/ninonyuale?

pe gi twero bino pien gin onongo tic omako gin.

Onongo kec pe neka pi man pe a camo

I citp woko laworo onyo i onongo ider?

Was the weather good when **you were** on
x-mass?

They weren't able to come because **they**
were so busy.

I wasn't hungry, so I didn't eat anything.

Did you go out last night or **were you** too
tired?

Past continuous (I was doing)

he/she/it was playing, doing, working

we/you/they were playing, doing, working

Constructing sentence

I was doing something = I was in the middle of doing it at a certain time. The action or situation started before this time, but had not finished:

Acholi

I kare man mwoka ma oketo **a tye** i panyikwara. This time last year I **was living** in Panyikwara.

I timo ngo 10:00 i diwor ma tin?

English

What **were** you **doing** at 10 o'clock last night?

I elo cinga bot Awinyo, ento en pe onongo neno. I waved to Awinyo, but she **wasn't looking**.

Future

Future tense talks about things happening in time to come or something that have not happen yet. The word **will be** indicates something happening in the future and in Acholi the word is **bi**.

Acholi

English

En bi bedo la coc He/she will be a writer

gin gi bi ok kwe They will be late

Present continuous (**I am doing/atimo**) with a future meaning.

Acholi

apwuonyo leb Acholi mwoka 8 dong.

Amaro coc wa i kare ma angeyo coc ki kwan. I love **writing** since I knew how to read and write.

Lotino kwan gi **maro** Tuko lawaro

Angeyo gin ma atimo.

English

I am **teaching** Acholi language for 8 years now.

The pupils were **enjoying** PE yesterday

I understand what I am **doing**.

Present simple (**I do/atimo**) with a future meaning

Acholi

Acako tic mega manyen i ceng baraja

Acoyo mot wa mwoka mabino.

English

I **start** my new job on monday

I **write** slowly till next year

Atimo lagam na wa Dwe Abicel me mwoka man. I **do** my homework till June this year
Kwang mot wang ma o ok loka He **swims** slowly till he crosses the river

Will/abi

We use I'll ... (= I will) when we've just decided to do something. When we say 'I'll do something', we announce our decision:

Acholi

Abi ok con tin.

Abi neno en diki.

Abi elo nying kaka na.

Abi pako gin pi gin ma gi timo I **will** praise them for what they have done.

English

I **will** come early today

I **will** see him tomorrow.

I **will** promote my culture

Shall/twero

It is always in question(s)

Acholi

wa **twero** wot?

En **twero** bwoto kany?

Wa **twero** bino?

En **twero** cito?

English

Shall we go?

Shall she leave?

Shall they come?

Shall it go?

If(Ka)

If(Ka)

Sentences containing the word **if** are called **conditional sentences** because they usually express a condition.

English

if he comes, ask him to wait

if it rains, we will get wet

If you study hard, you will pass your exam

Acholi

Ka en obino, peny en weki Okur

Ka kot ocwer, wa bi diak

ka i kwano matek, i bi kato peny ni

There are four types of if sentences in English.

The zero conditional

In a zero conditional sentence, we use a present tense in both parts of the sentence.

English

If you **give** respect, you get respect

If you **heat** ice, it melts

Acholi

Ka i **miyo** woro, I nongo woro

Ka **ilieto** pe, en ngoo

The type zero conditional sentences are used to talk about real and possible situations.

Type 1 conditional

Type 1 conditional sentences are used to talk about possible situations and their probable results. In these sentences we use the simple present in the **if clause** and the simple future in the result clause.

English

Acholi

If you work hard, you will succeed **Ka** i tiyo matek, i bi lony

If you ask him, he will help you **Ka** i penyo en, en bi kony in

If you invite them, they will come **Ka** i lwongo gin, gi bi bino

Type 2 conditional

These sentences are used to talk about an unlikely condition and its probable result. Here the tense in the if clause is the simple past and the tense in the main clause is the present conditional (would + get).

English

Acholi

If you **asked** him, he would help you ka i **penyo** en, en bi twero kony

If you **studied** hard, you would pass your exam ka i **kwano** matek, i bi twero kato peny ni

If you **invited** them, they would come Ka i **lwongo** gin, do gi bino

Type 3 conditional

In a type 3 conditional sentence, the tense in the if clause is the past perfect and the tense in the main clause is the perfect conditional (would have + infinitive).

English

Acholi

If you had invited them, they **would have come** Ka onongo do i jol gin, **do gi bino**

If you had asked him, he **would have helped** you ka onongo do i peny en, en **do bi konyo** in

Because

Because joint sentences with more than one meaning. The word because is translated as **pien** in Acholi.

Because in the middle of sentence

English

Acholi

He missed work **because** he was sick. Okeng tic **pien** onongo two.

she has no car license **because** it is expensive. En pe ki karatac me dwayo Atingo **pien** well ne tek.

They make medicine **because** they study it. Gi yubo yat **pien** gi kwano en.

Because at the beginning of sentences.

English

Acholi

because she is faster, she plays soccer. **Pien** en dwir, en tuko odilo.

because he is a lawyer, he has many enemies **Pien** en tie latwodo, dwong ki lomone.

Kono

Kono is translated as whether in English.

Acholi **English**

Kono bino. whether he/she will come.

kono cito. whether he/she will go.

kono kato. whether he/she will pass.

kono maro. whether he/she will love.

Kun

Kun is translated as while/whereas in English.

Acholi

otiyokun two

owoto kun bor

Omato kongo kun dwayo atingo

Ringo kun langol

English

he/she worked while/whereas she/he is sick

he/she walked while/whereas it is far

he/she drunk while/whereas he/she is driving

he/she runs while he/she is crippled

Wish

Wish is known as bako dok in Acholi. We say abako doka.

English

I wish he was early

I wishshe cook good food

I wishhe played football

I wishthey come to the meeting

Acholi

Abako dokani onongo O oki con

Abako dokani en obedi latero maber.

Abako dokani en obedi latuko maber

Abako dokani gi bin i kacoke.

Hope

Hope is translated to Acholi as **ageno**.

English

I hopehe is well.

I hopeshe finished on time.

I hopethey sleep well with the cold.

I hopeit was a good music.

I hopehe sleep well after operation.

Acholi

Agenoni en tie maber.

Agenoni otieko i wang cawa.

Agenoni gi nino maber ki ngico.

Agenoni en obedo wer maber.

Agenoni onino maber i nge yang.

Kadi

Kadi is translated as neither

Kadi at the beginning of a sentence.

English Acholi

Kadi oyee. Neither he/she agreed.
Kadi kwero. Neither he/she refused.
kadi maro. Neither he/she loves.
kadi oneno. Neither he/she saw.

Kadi in the middle of a sentence

Acholi

Gi twero ko ya kadi gi tem.

mot mot en bi timo.

Okati Opiyo piyo kadi wu temo a tema. He/she comes quickly neither were you trying it.

Bong gi bin kadi wa lwongo gin.

English

Neither they try they cannot do it.

Slowly neither she/he will do it.

He/she comes quickly neither were you trying it.

They did not come neither did you called them.

Punctuation

Question mark(?) is used with the interrogatives e.g. who, why, when, what etc. They are used to end the question.

English

What is your name?

How old are you?

Where do you come from? I bino ki **kany**?

When did you arrive?

Acholi

Nyingi **nga**?

Mwoka ni **adi**?

I bino ki **kany**?

I ok a **wene**?

Exclamation mark(!) is used for command statements.

English

What happen!

Why don't you come! Pingo bong i bin!

Who was that!

Bring it here!

Acholi

Ngo mo time!

Pingo bong i bin!

Moni nga!

Kel kany!

Quotation mark(", " ") are either double or single quotes are for quoting statements from another person or reporting something from someone.

English

He said, "I will come tomorrow"

I said, "what is wrong?"

according to Obol, 'It was a sad story...' Kit pa obol, "en ododo marac..."

it was raining yesterday', Odul said

Acholi

En owaco nia, "ebino diki"

I waco ni, "ngo marac?"

Kit pa obol, "en ododo marac..."

kot ocwe laworo', Odul owaco nia

Comma(,) is used to mark a breathing point in a sentence. Some sentences are too long to read the whole thing so we put comma to say you can breath here. It is also used to break things.

English

One, two, three, and four.

This sentence is too long, we offer a breathing place here.

I am lokang, you are Okello, and we are luo writers.

Acholi

Acel, ariyo, adek, ki angwen.

Coc en ni bor, wa keto ka ywe kany.

an Lokang, in Okello, ki wan weng lococ Luo.

Semicon(;) is used to end long sentence which have comma in it.

English

In the morning I eat breakfast, take tea, and wash my face; in the afternoon i cook food and sleep.

We arrived late; our bus broke down; then they made it run again.

Acholi

ki odiko i camo, mato cai, ki a lwoko wanga; i otieno atedo kwon ki a nino.

wa ok kwe; bac twua obale; ki gi yibo oweko oringo too.

Question mark(?)

Question mark(?) is used with the interrogatives e.g. who, why, when, what etc. They are used to end the question.

English

What is your name?

How old are you?

Where do you come from? I ya **kanye**?

When did you arrive?

Acholi

Nyingi **nga**?

In mwoka ni **adi**?

I ya **kanye**?

I ok awene?

Exclamation mark(!)

Exclamation mark(!) is used for command statements.

English

What has happened! ngo mo time!

Why don't you come! pingo pe i bino!

Who was that! Maka ngo!

Bring it here! Kel kany!

Acholi

Quotation mark(", """)

Quotation mark(", """) are either double or single quotes are for quoting statements from another person or reporting something from someone.

English

He said, "I will come tomorrow"

I said, "what is wrong?"

According to Obol, 'It was a sad story...' ki bot Obol, "eno no obedo ododo ma rac..."

'it was raining yesterday', Odul said

Acholi

En owacho ni, "obino diki"

I wacho ni, "ngo ma rac?"

'kot bodo ka cwer laworo', Odul owacho

Comma(,)

Comma(,) is used to mark a breathing point in a sentence. Some sentences are too long to read the whole thing so we put comma to say you can breath here. It is also used to break things.

English

One, two, three, and four.

This sentence is too long, we offer a breathing place here. te lok ende ni bor, wa bwoto ka mi ywe.

I am Lokang, you are Okello, and we are luo writers.

Acholi

Achiel, ariyo, adek, gi angwen.

te lok ende ni bor, wa bwoto ka mi ywe.

An Lokang, in Okello, ki wan lo coo luo.

Semicolon(,)

Semicolon(,) is used to end long sentence which have comma in it.

English

In the morning I take tea, and wash my face; in the afternoon I cook food and sleep.

We arrived late; our bus broke down; then they made it run again.

I need to sleep now; I have to wake early for the journey

Acholi

ki odiko amato chai, ki a lwoko wago; ki otieno a tedo kwon ki a nindo.

wa ok kwe; bac tua obale oko; ka ngi yubo oweko oringo to.

A mito nindo i konbeti; Pien mito a coo con i odiko ni.

Weki

Weki

Weki is used at the beginning, middle or end of a sentence. Weki is translated as **let, leave** and treated as a past tense.

using weki at the beginning of a sentence

Acholi **English**

Weki obedi leave it

weki Ociti Let him/her go

weki gi nyer let them laugh

Weki in the middle of a sentence

Acholi **English**

Awaco ni **weki** Otime I said let it be done

Pingo pe i **weki** en Why you don't leave him/her

Weki at the end of a sentence. Weki at the end of a sentence becomes past tense and leave is used..

Acholi English

Owaco ni **weki** I said **leave**

Podi pe **Oweki** Let him/her not **leave** yet

Pe

Pe is translated as not in English. It can be used with cannot(pe twere), should not(bong), have not(pe kede), has not etc.

When pe is used at the end of a sentence.

Acholi English

Gi **pe.** they are **not** there.

wa **pe.** We are **not** there.

Okelo **pe.** Okelo is **not** there

Rec **pe.** Fish is **not** there.

Kado **pe.** Salt is **not** there

Pe at the beginning of a sentence.

Acholi English

Pe twero. He/she cannot do it.

pe iwaci. Don't you say.

pe iweki. Don't leave.

pe gi citi. let them not go.

pe wa twere. We are impossible.

Pe in the middle of a sentence

Acholi English

wa **pe** ye. we are **not** there.

gi **pe** ye. they are **not** there.

wu **pe** ye. You are **not** there.

Okello **pe** ye. Okello is **not** there.

dano **pe** ye. people are **not** there.

Ma

Ma is translated as **the** in English.

Acholi English

Ma con. The Old.

ma nyen.	The new.
ma oroc.	The renewed.
Ma kwiri.	The Clever.
Ma okwok.	The rotten.
Ma jwi.	The always.
Ma welo.	The visitor.
Ma otum.	The finished.
Ma ogik.	The end.
ma ber.	The good.
ma rac.	The bad.

La

La is translated to **a** or **an** in English

Acholi	English
La kwo.	a thief.
La rieko.	a smart/clever.
La kwele.	a harlot.
La piya.	a deprive.
La ming.	a fool.
La rima.	an impulsive.
La roro.	an instigator.
La tela.	a leader.
La Rungula.	an intelligent.

Mi

Mi is translated to **for** in English.

Acholi	English
Mi kwero.	for coronation
Mi kato.	for passing
Mi kelo.	for bringing
Mi akwana.	for studying
Mi otieno.	for evening
Mi odiko.	for morning
mi odiwor.	for night
Mi obwora.	for afternoon
Mi idi ceng.	for midday

Mi is however translated to quantifiers or predeterminers if used with numbers. In Uganda, it is

known as **ki**.

Acholi	English
Mi/Ki cel	once
Mi/Ki ariyo	twice
Mi/Ki adek	third
Mi/Ki angwen	forth
Mi/Ki abic	fifth
Mi/Ki abicel	sixth
Mi/Ki abiro	seventh
Mi/Ki aboro	eighth
Mi/Ki abongwen	ninth
Mi/Ki apar	tenth

Keken

Keken is translated in English as **only**

English Acholi

Only you in keken
Only us wan keken
only them Gin keken

Keken use for counting

English	Acholi
only one tribe	kaka acel keken
Only one cup of water	kikopo pii acel keken

onyo

onyo is translated as **or** in Luo. Some Acholi use nyo instead of onyo

Acholi	English
Otim onyo Anyango	Otim or Anyango
Gin onyo wan	Them or us
gwoko gwok nyo ciko kwaka	keeping dog or trapping

ki

ki is translated as **and** in English

Acholi	English
gin ki wan	them and us
wun ki gin	you and them
min anyira ki awobe	mother of boys and girls

Kede

Kede is translated in English as with

Acholi	English
Apio kede Ocen	Opio with Ocen
Ario kede Pii	Thirst with water
Atum kede atero	Bow with arrow
Polo kede lobo	heaven with earth

Kit

Kit is translated as like in English.

English	Acholi
Like that	Kit maca
Like this	Kit man
Like these	Kit magi

Singular

kit as a singular changed kit to kite which both like and the pronoun.

Acholi	English
Kite ber	He/she is good
Kite rach	He/she is bad

plural

kit has a word gi which is a pronoun.

Acholi	English
Kit gi ber	They are good
Kit gi rac	They are bad

Gi

Gi is translated as cannot in English.

Acholi

pe gi bino.

Pe gi twero.

pe gi tum pyen Lubanga tye kwet gi. **They cannot** finish because God is with them.

Pe gi cito.

English

they cannot come.

They cannot do it.

We cannot go.

Waci

Waci means **tell**.

Waci at the beginning of a sentence.

Acholi

English

Waci bota/waca. Tell me.

Waci bot gi. Tell them.

Waci botwa . Tell us.

Waci bote. Tell him, her or it.

Waci bot Okello. Tell Okello.

Waci is used with gi. If gi is used, it means them.

Acholi

English

Waci bot **gi** nia wa aa. Tell **them** we have started journey.

Waci nia pe **gi** twero. Tell **them** they cannot do it.

Waci bot **gi** ni wan lopur. Tell **them** that we are farmers.

Waci ni **gi** tem. Tell **them** to try.

Waci **gi** anwar pe. Tell **them** their is no joke.

Waci can also be used with bot which means to.

Acholi

English

Waci **bot** an. Tell it **to** me.

Waci **bot** gi. Tell it **to** them.

Waci **bot** Olum. Tell it **to** Olum.

Waci **bot** Lorieko. Tell it **to** the smart ones.

Waci bot lorieko ni lobo pe tum. Tell the scientist that the world will never finish.

Waci can also be used with bote which means she, him, it.

Acholi

English

Waci bote .	Tell him .
Waci bote ni otum.	Tell him or her its finished.
Waci bote ni wa bino.	Tell him /her we are coming.
Waci bote ni kwiri cok.	Tell him or her that election is near.
Waci bote ni myero oco waraga.	Tell him or her to write a letter.

Kadi

Kadi is translated as **even** in English.

English

I will go **even** late.
 I will remove his coat **even** it is wet.
 I will go to the garden to dig **even** there is no rain.
 I will hire employees **even** there is no money.
 Language school is a good school **even** there is no audiences yet.

Acholi

Acito **kadi** kwe.
 I kwanyo koti pere **kadi** odyak.
 Acito i poto ka pur **kadi** kot pe.
 Apango lotic **kadi** lim pe.
 Gang kwan me leb ber **kadi** lwak pe podi.

Use of **kadi** with and(**ki**).

English

We need seven teachers **even** if we leave South Sudan **and** Ethiopia for later
 We are going to play soccer **even** with Ocen **and** Opio.
 Our sweet potatoes ripe **even** there is no rain **and** water.
 We were hunters **even** we didn't learn from our father **and** uncles.
 We were weak **even** we have soul **and** spirit.

Acholi

Wa mito lopwoye abiro **kadi** wa weko jo South Sudan **ki** Ethiopia pi kare mi anyim.
 Wa cito ka tuko odilo **kadi** ki Ocen **ki** Opio
 Liyato wa ocek **kadi** kot **ki** pii pe.
 Wan lodwar **kadi** pe wa pwuonyo ki bot won wa **ki** ner wa.
 Kom wa pe yot **kadi** wa tye ki cwin maleng **ki** cwiny me dini.

Use of kadi and ki(if).

English

Even if with what I will go.
Even if the sun will not be there, moon will help us light.
Even if its cold, its midday.

Acholi

Kadi ki ngo wang ma acito.
Kadi ki ceng bedo pe, dwe menyo botwa mac.
Kadi ki ngic, tye di ceng.

Bene

Bene is used to end the words in Acholi and it is translated as also in English.

Acholi	English
In bene	you also
wan bene	we also
gin bene	them also
Akwany bene	should I take also
Awiro wanga bene	I put lotion on my face also
Keti ye kado bene	put in salt also
Weki obaki doke bene	Let him/her apologise also

Bene in the middle of a sentence

Acholi	English
En bene wai	He/she also
Gin bene gi tieko?	Did they also finished?

Yo

Yo is translated to English as side.

Yo at the beginning of sentence.

Acholi	English
Yo anyim	forward side
Yo Angwec	Backward side
Yo acam	Left side
Yo acuc	Right side
Yo labute	angle side
Yo nyango	Morning side
Yo poto ceng	evening side
Yo odiwor	Night side
Yo Odiceng	Midday side

Yo also means **on** in English.

Acholi	English
Yo i doki	on your mouth
Yo i tiendi	On your leg
Yo i ngeyi	On your back
Yo ilweti	on your nail
You i wii	on your head
You i cingi	on your hand

Yo in the middle of sentence

Acholi	English
---------------	----------------

Adoki yo ka pur Let me return to digging side
Wa loki yo ka lwak let us turn bathing side
gi bin yo ka kwang let them come to swimming side
Wu maki rec yo i kulo You(pl) catch fish on the river side

Ondel

Ondel is translated to English as Nuisance. It is caused by people by doing weird things to others or themselves.

Ondel at the beginning of a sentence.

Acholi	English
Ondel peri	your nuisance
ondel tugi	Their nuisance
ondel tuwa	our nuisance
ondel pa dano	people nuisance

Ondel at the end of a sentence

Acholi	English
Weki ondel	leave nuisance
timo ondel	Doing nuisance
waco ondel	talking nuisance
kelo ondel	Bringing nuisance

Anyot

Anyot is translated to english as **nonsense**.

Anyot at the beginning of a sentence

Acholi	English
Anyot peri	your nonsense
Anyot tugi	their nonsense
Anyot tuwa	our nonsense
Anyot ada	truly nonsense

Anyot at the end of a sentence.

Acholi	English
Weki anyot	leave nonsense
waco anyot	talking nonsense

tic anyot Doing nonsense
la anyot he/she is doing nonsense

Dur

Dur is translated to english as accumulative.

Dur at the beginning of a sentence

Acholi English

dur peri your accumulative
dur tugi their accumulative
dur tuwa our accumulative
dur ada truly accumulative

Dur at the end of a sentence.

Acholi English

Weki dur leave accumulative
waco dur talking accumulative
tic dur Doing accumulative
la dur he/she is doing accumulative

Atura

Atura is translated in English as **suddenly**.

Atura at the end of sentence.

English	Acholi
he/she comes suddenly	Obino atura
he/she arrives suddenly	O ok atura
he/she walks suddenly	Owoto atura
he/she loves suddenly	Onyero atura

Atura with Ngo

Acholi	English
Ngo ma okelo in atura?	what brings you suddenly?
Ngo ma oweko i bino atura?	what makes you come suddenly?
Ngo ma oweko o ok atura?	what makes you come suddenly?
Ngo ma i bino kede atura	what did you come with suddenly

Atura with Nga

Acholi

English

Nga ma oweko i bino atura? who makes you comes suddenly?
Nga ma owaci i bin Atura? Who told you to come suddenly?
Nga ma o oro in atura? Who told you to come suddenly?
Nga ma wu bino kede atura? Who did you come with suddenly?

Atura with pingo

Acholi

English

Pingo i bino atura? why did you come suddenly?
pingo i aa atura? Why did you get out suddenly?
pingo pe i winyo en atura? Why didn't you listen to him/her suddenly?

Diro

Diro is translated as **research** in English.

Diro at the end of a sentence.

Acholi

English

Tic diro Research work
wel diro research price
kwan diro research education
lok diro research talk
goco diro research playing(music)
kwena diro research preaching
yweka diro research popularity

diro and Interrogatives

Acholi

English

Nga ma la diro? what is a researcher?
ngo ma la diro? who is a researcher?
la diro man? which researcher?
pingo la diro? Why is he/she a researcher?

Yweka

Yweka is translated as **popularity** in English.

Yweka at the beginning of sentence.

Acholi English

yweka pa kaka Tribe's popularity
yweka tuwa our popularity
yweka para my popularity
yweka pa lotic employees popularity

Yweka with interrogatives

Acholi English

Nga mo oywek? What is popular?
ngo ma oywek? Who is popular?
pingo gi ywek? why are they popular?
man ma oywek? which one is popular?

Lawich

Lawich means a leader or shame in English.

Lawic(shame)

Acholi English

Lawic omako Let him/her be a shame
Tuti ki lawic struggling with shame
La twodo, lawich omaki liar, let him/her be shameful
Lakwo, lawich omaki a thief, let him/her be shameful

Lawic(Leader)

Lawic change to lawi for a leader.

Acholi English

Lawi lwak leader of people
lawi tedo leader of cook
lawi wa our leader
lawi coo leader of men

Lawi(c) and interrogatives

Acholi English

Lawi nga What leader
lawi ngo whose leader
pingo lawic why a leader
lawic man leader of man

Atura

Atura is translated as **accidentally** in English.
Atura at the beginning of a sentence.

Acholi **English**

Odeno atura He/she borrowed accidentally

Okwanyo atura he/she tokk accidentally

Owaco atura he/she said accidentally

Onenno atura he/she saw accidentally

Atura with interrogatives

Acholi **English**

Ngo ma obedo atura? Who is is accidental?

Nga ma obedo atura? what is is accidental?

man ma obedo atura? Which one is is accidental?

pingo Obedo atura? why it is is accidental?

Nongo

Nongo is translated as found in English. Nongo will change to onongo.
Nongo as present

Acholi **English**

onongo an he/she found me

onong wan he/she found us

onongo gin he/she found them

onongo wun he/she found you(pl)

nonge past tense.

Acholi **English**

Wu nonge You found us

gi nonge they can be found

wa nonge we can be found

a nonge I can be found

nonge and interrogatives.

Acholi **English**

nga ma nonge? who can be found?

ngo ma ningo? What can be found?

pingo nonge? why can be found?

man ma nonge? which can be found?

Ododo

Ododo(story)

Acholi	English
Tito ododo	Telling story
Waco/boko ododo	saying story
kwano ododo	studying story
pwuonyo ododo	teaching story

Nyamo

Nyamo(thinking or chewing)

Acholi	English
nyamo Lok/tam	Thinking problem
nyamo bwo	chewing vegetable
nyamo ringo	chewing meat

ocoko

ocoko(fetch)

Acholi	English
ocoko Raa	fetch grass
ocoko rido	fetch small branch of trees
ocoko ter	last

Moko

Moko(trapping)

There are also **moko mac** and **moko tam**.

Acholi	English
Moko rec	trapping fishes
Moko lee	trapping animals
Moko winyo	trapping birds

Dul

Dul(many)

Acholi English

Dul lok many conversations

Dul tam many thinkings

Dul kwo many lives

Dul tic many works

Yee

Yee (answering)

Acholi English

Aaa aggressive or mile yes

Eee yes

Waca Tell me

Maa Mother

Wora Father

Nera Uncle

Ki nying With name

Mara Mother in law

Kwara Grandpa

Vocabulary

Vocabulary refers to the set of words that a person knows or uses. It's an essential component of language and communication. Vocabulary can be divided into two types: **active** and **passive**.

Active vocabulary (or expressive vocabulary) comprises the words that we use regularly and comfortably in speaking and writing. These are the words we can easily recall and construct sentences with.

Passive vocabulary (or receptive vocabulary) includes words that we recognize and understand when we hear or read them, but don't use as regularly in our own speech or writing. This is often larger than our active vocabulary because it includes many words that we understand but don't use.

Vocabulary development is a key aspect of learning a language. As you're exposed to more words

and contexts, you gradually add to your vocabulary. This can be through reading, conversation, academic study, and other methods of language exposure.

A rich vocabulary can enhance your communication skills, comprehension, and expression. It enables you to convey your thoughts and ideas more effectively and understand more of what you hear and read.

Calendar

nino is translated as day in English.

Acholi	English
Nino dwe	day of the week
nino acel	one day
nino mi acel, ariyo, piero angween	first day of the week, second day of the week, twenty fourth day of the week.
nino mi wirowot	day of chief coronation
Nino ni nyuale	Christmas

Week

There are seven days in a week in Acholi. A day is called **ceng** which implies the sun. It is used because a day is when the sun is up, disappears and until you see it again (i.e. next morning). A day begins in the morning when the sun is up and ends the next morning when the sun is up again. Days are counted from one to seven hence, one (baraja) and seven (cabit).

English	Acholi
Monday	Ceng baraja
Tuesday	Ceng Ariyo
Wednesday	Ceng Adek
Thursday	Ceng Agwen
Friday	Ceng Abic
Saturday	Ceng Abicel
Sunday	Ceng Cabit

Month

Month is called **dwe** in Acholi language. Unlike in other languages, month in Acholi is numbered from one to twelve. Dwe mi means month of e.g. dwe mi acel means January.

English	Acholi
January	Dwe mi Acel
February	Dwe mi Ariyo
March	Dwe mi Adek
April	Dwe mi Agwen
May	Dwe mi Abic
June	Dwe mi Abicel
July	Dwe mi Abiro
August	Dwe mi Aboro

September Dwe mi Abongwen
October Dwe mi Apar
November Dwe mi Apar wie Acel
December Dwe mi Apar wie Ariyo

Days of the month

English	Acholi
First day	Nino dwe Acel
Second day	Nino dwe ariyo
Third day	Nino dwe adek
Fourth day	Nino dwe angwuen
Fifth day	Nino dwe abic
Sixth day	Nino dwe abicel
Seventh day	Nino dwe abrio
Eighth day	Nino dwe aboro
Ninth day	Nino dwe abongquen
Tenth day	Nino dwe apar
Eleventh day	Nino dwe apar wie acel
Twelfth day	Nino dwe apar wie ariyo
Thirteenth day	Nino dwe apar wie adek
Fourteenth day	Nino dwe apar wie angwuen
Fifteen day	Nino dwe apar wie abic
Sixteenth day	Nino dwe apar wie abicel
Seventeenth day	Nino dwe apar wie abiro
Eighteenth day	Nino dwe apar wie aboro
Nineteenth day	Nino dwe apar wie abongwuen
Twentieth day	Nino dwe piero ariyo
Twenty first day	Nino dwe piero ariyo wie acel
twenty second day	Nino dwe piero ariyo wie ariyo
twenty third day	Nino dwe piero ariyo wie adek
twenty fourth day	Nino dwe piero ariyo wie angwuen
twenty fifth day	Nino dwe piero ariyo wie abic
twenty sixth day	Nino dwe piero ariyo wie abicel
twenty seventh day	Nino dwe piero ariyo wie abiro
twenty eighth day	Nino dwe piero ariyo wie aboro
twenty ninth day	Nino dwe piero ariyo wie abongquen
thirtieth day	Nino dwe piero adek
thirty first day	Nino dwe piero adek wie acel

Onyoni/mwoka

The true way of calling a year in Acholi is Onyoni. Mwoka is adapted from kiswahili.

English Acholi

this year Onyoni

Mathematics

Counting zero to nine in Acholi.

English Acholi

Zero	nono
One	Acel
Two	Ariyo
Three	Adek
Four	Agwen
Five	Abic
Six	Abicel
Seven	Abiro
Eight	Aboro
Nine	Abongwen

Counting from ten to million

Counting from 10th to 1,000,000 in Acholi.

English	Acholi
Ten	Apar
Twenty to ninety	piero
Hundred	mia
Thousand	alip
Million	milion

Age

We determine age group of people organising them into their ranks e.g. child, adult etc.

Acholi	English	Digit
Bulu	teen, adolescence	13-19
Lonyodo, ladit	Adult	18 and above
Latin	Child	0-12
lotiyo	retirees	65

Constructing sentences

English	Acholi
she is a single mother	en carama
he/she is a parent	en dong lanyodo
they are now youth	gin dong bulu I kombeti

Time

Second

English	Acholi
zero second(0)	Nyige nono(o)
ten seconds(10)	Nyige apar(10)
twenty seconds(20)	Nyige piero ario(20)
thirty seconds(30)	Nyige piero adek(30)
Forty seconds (40)	Nyige piero angwuen(40)
fifty seconds(50)	Nyige piero abic(50)
Sixty seconds(60)	Nyige piero abicel(60)

Minutes

English	Acholi
zero minute(0)	dakika nono(0)
ten minutes(10)	dakika apar(10)
twenty minutes(20)	Dakika piero ario(20)
thirty minutes(30)	Dakika piero adek(30)
Forty minutes(40)	Dakika piero angwuen(40)
fifty minutes(50)	Dakika piero abic(50)
Sixty minutes(60)	dakika piero abicel(60)

Telling time

Acholi do not have twenty four hours system. Time start at seven and ends at six at any time of the day.

English	Acholi
One O'clock(1:00pm)	Cawa abiro(7:00)
Two O'clock(2:00pm)	Cawa Aboro(8:00)
Three O'clock(3:00pm)	Cawa Abongwen(9:00)
four O'clock(4:00pm)	Cawa Apar(10:00)
Five O'clock(5:00pm)	Cawa Apar wie acel(11:00)
Six O'clock(6:00pm)	Cawa Apar wie ario(12:00)
Seven O'clock(7:00pm)	Cawa Acel(1:00)
Eight O'clock(8:00pm)	Cawa Ario(2:00)
Nine O'clock(9:00pm)	Cawa Adek(3:00)
Ten O'clock(10:00pm)	Cawa angwen(4:00)
Eleven O'clock(11:00pm)	Cawa Abic(5:00)
Twelve O'clock(00:00am)	Cawa Abicel(6:00)

Telling time based on situation

English	Acholi
Dawn	Kugweno

morning	Odiko
midday	Di ceng
Afternoon	Obwora
evening	Otieno
night	Di wor
midnight	cwiny di wor
today	tin
tomorrow	diki
next tomorrow	diki maca
Yesterday	La woro
Last year	mwoka ma okato
next year	mwoka ma bino
Christmas	Nino ni nyuale
always	Jwi

Kare

English	Acholi
seven o'clock to six o'clock	Kare acel - kare apar Wie ariyo
past time	Kare ma okato
Summer time	Kare mi oro
Winter time	Kare mi cwiri
night time	Kare mi odiwo
evening time	kare mi Otieno
sowing time	Kare mi pur
hunting time	kare mi dwar

Constructing sentence

English	Acholi
The weather is darkening	piny ne tye rik in anga
Christmas is in December	nino ni nyuale i dwe mi apar wi ariyo
I will come tomorrow	Abino diki
He/she return yesterday	Odwoko laworo

Name of things

Name of things

English	Acholi
Apada	flat
Atir	straight
cura	arithmetic/figure
dit	much
ducu	whole

dyere	mean
gam/lagam	answer
gwic	interior or angle, corner
i	inside
adundo	circle
kubo	join
lanen	sign, example
liweng	wholly
peny	question
idyere	half
langet	side
ngiyo	to inspect, examine
Rom	equal
tir	straight
ton	dot/full stop
twog	edge
wel	number/sum/amount
yo	method
Nier	Middle

English

Acholi

The weather is darkening piny ne tye rik in anga

Christmas is in December nino ni nyuale i dwe mi apar wi ariyo

I will come tomorrow Abino diki

He/she return yesterday Odwoko laworo

Science

Acholi

English

Gwinyo/Anyo measles

Two Jonyo AIDS

Two Cado Diarrhea

Abarawich Malaria

Aonda cough

Aur Running nose

cado cholera

nyac Syphilis

Dobo Leprosy

Ogik hiccup

gemo outbreak

jiro tam sneeze

junya	jugger
alili	epilepsy
lagwong	stutter, stammer
Jero	Burping
Yilo kom	itches
Tworo	alga

Constructing sentences

English

one Of his leg is week because of polio

she sleeps too much because she has sleeping sickness

Acholi

tiende Acel pe ber Pi en two kweyo tien

en nindo tutwal Pi en tie ki two Anindo

Healing

English

Clearing nose

clearing throat

sneezing

scratching body

Blowing nose

burping

tooth picking

Acholi

cwako um

Ondo

giro tam

gwado kom

Tunyo um

jero

kolo lak

Part of body

Acholi

Wang

It

Wich

Dok

Um

Del dok

Lak

bat

tien

Kogi lwet

Cun

Nyar

Tik

Te bat

ngut cing

otab

ich

cwiny/Adunu/aduno liver

English

Eye

Ear

Head

Mouth

Nose

Lips

Teeth

arm

leg

Nail

penis

Vagina

shin

arm pit

wrist

palm

belly

ngit	brain
leb	tongue
latong	tonsil
Nguny	Rectum
cwak	jaw
em	thigh
cin	intestine
keda	gall bladder, bile
kele	cataract of eye
kor	chest
cak	breast
lem	cheek
Abor	lung
ologo	bladder
Opuny	heel
otweng	elbow
tako	spleen
Kwon ter	buttock
Angur ngur	Bone marrow

Part of body of animals and birds

Acholi English

Obong	hoof
dhok winyo	beak
bwombe	wing
Yib/yibe	Tail

Constructing sentences

English Acholi

I breath with my nose aywe ki Uma
 I talk with my mouth alok ki doka
 Ears are for listening it mi Winyo piny

Business

Acholi English

Lim	money
laro wel	bargaining
wel/bei	price
cat	business
cati	sell
cato	selling

ot cat shop
 gang cat mall, shopping center
 Rwate meet
 Odoco again
 malo high
 Mucoro tax
 banya debt
 can poverty
 cat/cato trade/trading
 lonyo wealth
 magoba profit
 mucara wages/salary
 wel price/amount

Constructing sentences

English

I made a lost.
 What are you selling?
 where do you buy your goods from?

Acholi

pe anongo lim I wi cat.
 I Cato ngo?
 I wilo cat ni ki kany?

Kitchen

Acholi

English

pii	water
kendo	stove/oven
pala	knife
kijiko	spoon
atabu	plate
agulu	pot
pany	motor
lok pany	piston
laywe	broom
kamalara/pilipili	peper/chilli
kado	salt
kitungulu	onion
nyanya	tomato
liyata	sweet potato
Okeyo	Bitter vegetable
bwo	edible beans leaf

Constructing sentences

English

Acholi

warm water	mur pii/pii maliet
wash your dishes	lwoki jami tedo ni
iriyo pii	thirsty

Grooming(lile)

English Acholi

comb	laket
Lotion	Moo
Wash	Lwoki
brush	jwa
ngol	cut
lwet	nail

Constructing sentences

English Acholi

brush your teeth	jwa laki
wash your face	lwoki wangi
cut your nail	ngol lweti
save your hair	lyel yer
ear piercing	tuco it
ngol lweti	cut your nail

Religion

English Acholi

jiri	bible
telo jiri	preaching
wer	song
lo nebi	angles
lo kwena	messengers
lo kristayo	congregations

Constructing sentences

English Acholi

lead prayer	tel Lega
start song	caki wer
playing harp	goyo adungu
clapping hands	dongo cing
singing song	wero wer

House

English	Acholi
bed	gwele
Shower/bathroom	ot lwok
Towel	kigingi
Axe	Lee/Lokila
Hoe	kweri
inn	ot gony
pol/foundation	guti
salt	kado
toothbrush	lajwa lak
comb	laket wic
matangula	tile
wall	apama

Constructing sentences

English	Acholi
put on the light	meny mac
Give me towel	Miya kigingi

Dressing

English	Acholi
shoe	war
belt	gac
short pant	pele
long pant/trouser	long
skirt	tanura
coloured cloth	nyekese/lakido
bird feather	Kono
hat	otok
tie	tai
Eye glass/guggle	keyo wang
coat	koti
bag	kubeko
umbrella	ambrella
watch	cawa
ring	ongit

Dressing plural

Plural use the word **gini and ego ni** in verb to make it plural. Gini and ego ni means those ones.

Most names of dressing clothes does not come from Luo hence, we have no plural.

English(pl) Acholi(pl)

shoes wari
belts gac(Not an Acholi word i.e. doesn't have plural)
clothes bongi

Constructing sentences

English

Acholi

iron your cloth with iron box goo bongo ni ki pac
Birds' feather on head Ruko kono

Love

English

Acholi

Love	Mar
like	mito
hate	kwero
Flower	Ature
Dating	Cuna
Culture	Tekwaro
Sex	Winje
Dowry	Luk
Marriage	Nyom
sperm	Nyodo
kiss	doto
lips	del dok
telo/ndelo	Erection
men	coo
man	laco
woman	dako
women	mon
girl	anyaka
boy	awobi
sweetie(girl)	Atuku/ituk
sweetie(boy)	Abui
shortie	idul/adul
suck	noto
tease	ngalo
Abomination	Cot
I don't like/love	Akwero
Other co-wife	Diera

Love expressions

English	Acholi
I love you	An amari
You are beautiful	In I leng
I am pregnant	An ayac
The girl put on a makeup	Anyaka olile
My sweetie	Abui na / Atuku na

Technology

Some names of these technologies are description of what they seem to be rather than names.

English	Acholi
phone	cim
internet	otol
wireless internet	Otol yamo
Electricity	mac
camera	wang
Microphone	La med down
weighing machine	til
speaker	spika

Constructing sentences

English	Acholi
Ring him/her	go cim bote
switch on the fire	lwel mac
light the fire	many mac
electricity wire	tol mac

Engineering(tet)

English	Acholi
Metal	Nyonyo
Engineer	la tet
Engineering	tet
Acceleration	dut
accelerate	duti
speeding	ded
deceleration	nur
Decelerate	nuur
slow	ndol/mot
slowly	ndol ndol/mot mot

wire	cili
weighing	nuro
rust	nyal
chain	nyor
bell	olang
measure	pimo
straighten	twenyo
fish basket	Ogong
hook	Goli
Atero	arrow
tong	spear
bow	atum
machete	panga
axe	lee/lokila
hoe	kweri
scissor	mangac
line, row	tyeng

Relationship(Wadi)

English	Acholi
Uncle	Nera
Aunt	waya
Father	wora
Mother	megona
Brother	omera
sister	lamera
Son	woda
Girl friend	Meya
Boy friend	Meya
nephew	Okeya
niece	Lakeya
Daughter	nyara
Grandmother	dana
Grandfather	kwara
Mother-in-law	mara
Father-in-law	ora
Brother-in-law	Omin cwara/dako na
Sister-in-law	lamin cwara/dako na
son-in-law	cwar nyara/dako pa woda
Friend	Nyiri/Jal/Larema/Liwota
grandchild	lakwara
clan	Kaka

tribe	rok
foreign	laloka

External

Relating the relationship

English	Acholi	My	Your(singular)
Uncle	Nero	nera	Neru
Aunt	Wayo	waya	wayu
Father	kwaro	kwara	kwaru
Mother	mego	megona	meru
Brother	omego	omera	omeru
sister	lamego	lamera	lameru
Son	omego	woda	wodi
Daughter	nyaro	nyara	nyari
Grandmother	dayo	dana	dani
Grandfather	kwaro	kwara	kwaru
nephew	okeyo	Okeya	Okeyu
niece	lakeyo	lakeya	lakeyu
boy friend	meyo	meya	meyi
girl friend	meyo	meya	meyo

Singular and plural

English	Acholi singular plural		
Uncle/uncles	Nero	Nera	nera
Aunt/aunties	Wayo	Waya	waye
Father/fathers	kwaro	kwara	kware
Mother/mothers	mego	mego	mege
Brother/brothers	omego	omego	omege
sister/sisters	lamego	lamego	limege
Son/sons	omego	woda	wode
Daughter/daughters	nyaro	nyara	anyira
Grandmother/grandmothers	dayo	dana	dane
Grandfather/grandfathers	kwaro	kwara	kware
nephew/nephews	okeyo	okeya	Okeye
niece/nieces	lakeyo	lakeya	likeye

Education

Names

Acholi	English
lakedi	pencil
gincoc	pen
Niyabo	book

lapwony	teacher
kacoc	board
laduny	duster
lotino kwan	students/pupils
latin kwan	a student/pupil
kwan	learning
Gan kwan	school
ot kwan	classroom

Some physical features and space.

English	Acholi
cloud	pol
heaven	polo
Sun	ceng
snow	lopu
star	latyer
Rainbow	danyo
sky	Malo
mountain	got
river	Kulo
Creeks	laora
lakes/oceans/seas	nam(plural Nami)
Rock	kidi
lightning	lokot
moon	dwe
moonlight	lak dwe
hill	cere
ant hill	bye
island	cula
swampy	dabadaba
swamp	dago
meteorite	der
mist/fog	lwoch
pebble	gwang
gold	jabu
sun rise	kwar piny
slope	lung
valley	ora

Compass Direction

English Acholi

North Ku/tung malo
South Ku/tung piny/acam
East ku/tung nyango/acwic/wok ceng
West Ku/tung potu ceng
Central diere/cwinye

Name of animals

Wild Animals

Cats(ogwang)

English Acholi

Lion Atunya/labwor
Leopard Kwac
Hayeana Lalur/Ondyek
Wild Dog orudi
Fox Too/ogwang
Cat bura
Dog Gwok

EPEs

English	Acholi
Monkey	Ongero/Ayom
Gorila	Luma
chimpanzee, baboon	Abim/gunya
orangutan	
Gibbons/Colobus monkey	Dolo

Rats

English	Acholi
Micky mouse	Adeng
Zebra miki	Opilu
greater stick-nest rat	Ture
brown rat	Otole
House rat	oculube
elephant shrew	Ondoro

Anonymous

English	Acholi
Giraffe	Rii
Zebra	Lagwar

Elephant	Lyec
Hippopotamus	Raa
Rhino	Amuka
Kudu	Apoli
Impala	Lajwar
Antelope	Pura
Deer	Ruda
Gazelle	Til
Warthog	Kul
Squirrel	Aita
Meerkat	Ogor
Mole	Buyu
Porcupine	Coo
Buffalo	Jibi
waterbuck	apoli
duiker	Lajwar
bushbuck	Ruda
hartebeest	Pura
reedbuck.	abur
horse	aguragura
rhinoceros	amuka
duiker	amur
wart-hog	kul
beast	ngu
kob	til
aardvark	mwok
edible marsupial	Obaku
hedgehog	Okodo

Domestic

English Acholi

cattle	dyang
Goat	Dyel
Pig	opego
Sheep	Rombo
Rabbit	Apwoyo
Porcupine	Coo

Names of reptiles

English Acholi

Crocodile	Niang
Lizard	Lagwe
Snake	Twol

Chameleon Ongoko
Frog Ongwal
Tortoise Opuk
Monitor lizard Balaturu

Marsupial

Acholi English

Ongir badger

Animals types based on their gender, size, where they lives and category.

Acholi English

Olet pasture
nyok bull
bong female
byelu puppy

Trees

Acholi English

Olam fig tree
cwa tamarind
tido mahogany tree
Tugo Borassus palm
Ogali Pilistigma

Colours

English Acholi

Yellow Adwoga Opok
Green Alum Alum
Red Kwar
black col
Brown Apura
Grey Aburu/anyimanyim,
Blue latitii
Dark brown lano lano
ash-grey amur, amur-amur
pitch black li cuc
transparent kereng
white tar

Name of insects

English	Acholi
Grasshopper	Odara
Spider	Abucieng
Scorpion	It/oton
Mantis	Otongile
Fly	Lwuongo
Mosquito	Angiu/obe
Fire fly	Lodwele
locust	Bonyo
cricket	ondir
centipede	okolong
cartilage/snail	Okoro
hornet	opipino
Dragon fly	Lawitwit
black ants	Okalang
Cricket	Ondir
Millipede	Okolok
stink ant	Nginigini
soldier termite	Okok
Earthworm	Lanyata

Name of bugs(kwidi)

English	Acholi
Cockroaches	Pelepele
witchetty grub	Lokuk
tick	Okwodo
Junk bug	Akanyango

Honey makers

English	Acholi
Bee	kic
stingless bee	Lamili
stingless bee(Live in a hole)	Ojang
stingless bee(live in a hole)	Alur
Bee comb	Pedi Kic
Beehive	Bong Kic
worker bee	Lotic kic
drone	coo

queen

min

Part of body

English Acholi

Head wiye

Thorax kor

abdomen ich

eye wang

wings bwombe

legs tielo

Names of people for both males and females.

Acholi

English

Lokang/Lakang(Adie, Idie) first child

Ogeno/Ageno Hope

Ochira/Achiro Perseverance

Okeny/Aya Born In the middle of boys or girls

Opio/Apio First child of twins

Ochen/Achen Born after first twins

Langoya/Angoyo Lie

Lakwo survivor

Names of places

A place is called Lobo and for(de) the people is pa, hence land of means Lobo pa e.g. England will be **lobo pa munu**. All other places remain same but with few changes.

English Acholi

England Munu

German Ocwinny

America Amerika

Asia Acia

China Caina

Russia Racia

Africa lobo ochol

Egypt Egitu

African grasses(Lum)

Acholi

English

Abi Jacaranda

Obuya Spear grass

Lagada	Elephant grass
Ateka/walagira	couch grass
Modo	Turf
Alene	Garden bristle grass
Otok	Guinea grass
Cong woru	African grass
ocel	African grass
lobuku	African grass
odunyo	African grass
lagalawaka	African grass
omidi	African grass
Amee,	African grass
Acwicwi	African grass
Loliro	African grass
Akondo	African grass
omidi	African grass

Constructing sentences

Acholi English

Nyaro lum	cutting grass
tweyo lum	tying grass
Tingo lum	carrying grass
Woto lum	plugging grass

Electricity in the old days were fire. This book changes fire into electricity.

Acholi English

Many mac	Light the light
Neki mac	turn of light
Tar mac	shine light
car mac	flash light
Liel mac	ignite
Buki mac	start
lieti mac	speed

Vegetable

Acholi	English
Ating ating	blackjack
bwo	beans leaf
it gwanda	cassava leaf

Lwoka	okra
otiko	leaves that makes cooking other leaves good
kabic	cabbage
otondoli	pumpkin flower
nyanya	tomatoes
bacala/kitungulu	onion

Animals that live in water.

Acholi English

Lut	eels
Omel	mud fish
ogwal	frog
niang	crocodile
Kaladini	leeches
logore	crap

Describing people

English Acholi

Tall	bor
short	cek
ugly	rac
beautiful	leng
old	oti
young	tidi
fat	ocwe
thin	lanede
educated	okwano
uneducated	bong okwan

comparative

English Acholi

Taller	ma bor
shorter	ma cek
uglier	ma rac
older	ma oti
younger	ma tidi
fatter	ma ocwe
thinner	ma lanede

Superlative

English	Acholi
Tallest	bor wiki wiki
shortest	cek dur dur
ugliest	rac ada ada
most beautiful	leng pili pili
oldest	oti kojo kojo
youngest	tidi diu diu
fattest	ocwe bim bim
thinnest	lanede diu diu

Health

English	Acholi
Hospital	ot yat
headaches/malaria	abarawic
sick	two
health	kwo
injected	otuco
swallowed	omwuonyo
operated	oyango
discharge	okwanyo
charge	oketo

Feelings

English	Acholi
happy	Yom cwiny
sad	cwinye pe yom
angry	Okeco
upset	cwinye cwer
cold	ngico
hot	liet
thirsty	orio
hungry	kec neko
well	ber
ill	two
tired	oder
surprised	ok pe ngeyo

Food and drinks

Acholi English

Lagemet	mandasi
kwon	food
dek	sauce
pik dek	soup
layata	potatoes
gwanda	cassava
gwen	white ant
odi	paste
moo	oil
kado	salt
sukari	sugar
labolo	banana
lemon	lemon

sport

English	Acholi
running	ngwec
football	odilo
basketball/volleyball	odilo cing
jumping	pye
hunting	dwar
showing	kwoc
digging	pur
riding	kwec ki lela

Crime

English Acholi

Killing	nek
stealing	kwo
fighting	lweny
law	cik

Profession

Profession

Below in the table we list down professions in Acholi and English.

English	Acholi
teacher	Lapwony
Nurse	Lapidi
herdsmen	Lakwat

Farmer	Lapur
expert	ladiro
interpreter/linguist	ladum
black magician	lajok
prophet	lanebi
cook	latedo
carpenter	lapac
police	abili
soldier	lamwony
chief	rwot

Conversation

English	Acholi
yes	eyo
No	koo/peke
Hello	helo
please	doo
TRUE	ada/kakare
things	gin
perhaps	gwoki/gwok nyo
here	kany
there	kenyo
first of all	kong
there	kuka/kuca/
this	cage
that	ege
like that	kumeno
like this	kit man
where	kwene
very much	mada
for	me
which	mene
mine/yours	mera/meru / mega/megi
like	mito
some	mo
another	mukene
that	ni
on the following day	orwone
of	pa
not yet	peya
quick/fast	pio/oyot

like	calo
Middle	Nier
Wisdom	Rungula
Buckle up	Bedi me i yube.

Governance

Acholi	English
kal	parliament
cungo iwi bye	politics
ker	governance
kacokke	assembly, meeting, council
karan	clerk/secretary
kwiri	vote
kwongo	swear/oath
latel wic	guide, leader
loc	government
lokiko	court, courthouse
lwak	Crowd
mony	army
nampara	headman
obaca	corporal

Farm

English Acholi

Pasture	olet
vine	olok
potatoes	layata/liyata

Liyata(potatoes)

Acholi English

Boko	Boiling
Lieto	heating
Muro	warming
Ngado	peeling
mwodo	eating(raw)
kwinyo	digging
mwoyo	drying
Cudo	making hip

Verb

Grammar is a set of structural rules that govern the composition of clauses, phrases, and words in any given natural language. It's the system or structure of a language, or languages in general, usually including phonetics, phonology, morphology, syntax, and semantics. Grammar rules help to ensure that there's a common standard of understanding when people use a language. This allows people to communicate with each other more effectively and understand each other's messages more accurately. However, grammar rules can vary significantly among different languages and even among different dialects or varieties within the same language.

Verb

A verb is a word that describes an action, occurrence, or state of being. They're essential for constructing sentences as they provide the action that the subject is performing or link the subject to a complement that describes it. There are up to five forms for each verb: root, third-person singular, present participle, past, and past participle.

Acholi English

Bunyo	Smile
koko	weep
woto	walk
Yibo	improve
wero	sing
ondo	caugh
kwanyo	take
puonyo	teach
mielo	dance
nyero	laugh
ringo	run
lwiyo	whistle
rieko	clever
dwaro	hunt
piemo	competition
agoro	Kind of termite
Bido	soak
Bomo	Deceive
Boro	Cave
bwoyo	foam

Third Person Singular Form of a Verb So, Third Person Singular Form of a Verb in Luo are words that ends in o.

English Acholi

watches	nen
shrinks	jun

does timo
walks woto
visits limo

Present Participle Form of a Verb are identified by the word tye ka.

Acholi	English
Tye ka bino	he/she is coming
Tye ka cito	he/she is going
Tye ka woto	he/she is walking
Tye ka gwecho	he/she is running

Past and Past Participle Forms of the Verb starts with O or A. When O is used it means that it is he/she but when A is used it means I/me.

English	Acholi
played	otuko/Atuko
bought	Owilo/Awilo
ran	Oringo/Aringo

an action

English	Acholi
run	ringo
hit	odongo
travel	woto

an event

English	Acholi
rain	kot
occur	otime

a situation

English	Acholi
be	bedo
seem	nen calo
have	tye

a change

English	Acholi
become	obibedo
grow	dongo
develop	Oyibo

Here are the different types of verbs:

Action verbs: These express physical or mental actions. For example, "run," "think," "eat," and "believe."

Acholi English

run ngwec

think tam

eat cam

believe niye

Linking verbs: These connect the subject of the verb to additional information about the subject. They often describe states of being. For example, "is," "seem," "become," and "appear."

Acholi English

Ni Is

Calo Seem

Bino Become

onyute Appear

Helping (auxiliary) verbs: These are used with the main verb to express the verb's tense, mood, or voice. They include "be," "have," "do," "can," "will," "shall," etc.

Acholi English

bedo be

tye have

pe do

bedo can

romo will

bedo shall

Modal verbs: These are a type of auxiliary verb that express necessity, possibility, permission, or ability. Examples include "can," "could," "may," "might," "shall," "should," "will," "would," "must," and "ought."

Acholi English

ndo Could

tyero May

Might

twero Shall
Should
abi Will
Would
tyero Must

Transitive verbs: These are action verbs that have an object to receive the action. For example, in the sentence "She reads the book," "reads" is a transitive verb.

Acholi English

Okwano niyabo She **reads** the book

Intransitive verbs: These are action verbs that do not have an object receiving the action. For example, in the sentence "He sleeps," "sleeps" is an intransitive verb.

Acholi English

en nindo He **sleeps**

Phrasal verbs: These consist of a main verb combined with one or more particles (prepositions or adverbs). They often have idiomatic meanings that are not obvious from the individual words. Examples include "give up," "look after," "run out," and "wake up."

Acholi English

bwoti give up
pidi look after
ring oko run out
occoo wake up

Adverbs

Adverbs are a part of speech in English grammar. They modify verbs, adjectives, or other adverbs by providing additional information about the action, quality, or manner. Adverbs can describe how, when, where, how often, or to what degree something happens. Adverbs in Acholi are words that are repeated and in English, they are the words that ends in -ly.

English Acholi

Slowly mot mot

quickly oyot oyot
powerfully tek tek
truthfully adang adang

Adverb in Acholi can also be joint by the word and(**ki**).

English Acholi

Yearly Mwoka ki Mwoka
Hourly Kare ki kare
monthly Dwe ki dwe
daily kare ki kare
carefully diro ki diro

Adverbs of place: These adverbs describe where the action happens. For example: here, there, everywhere, outside, inside.

Acholi English

kan here
kuca there
ka weng everywhere
woko outside
i di iye inside

Adverbs of time: These adverbs describe when the action happens. For example: now, then, today, yesterday, tomorrow.

Acholi English

cani Now
koni Then
tin Today
laworo Yesterday
diki Tomorrow

Adverbs of frequency: These adverbs describe how often an action happens. For example: always, usually, often, sometimes, rarely, never.

Acholi English

gwi always
kere duc usually
kere Weng often
cawa mogo sometimes

manok rarely
peke never

Adverbs of degree: These adverbs describe to what extent or how much something is done. For example: very, quite, almost, too, enough.

Acholi English

quite gin agoya
almost cok cok
Too
Enough oromo

Adjectives

Adjectives are a part of speech in English grammar. They describe or modify nouns or pronouns, providing additional details or attributes about the person, thing, or idea that the noun or pronoun represents.

Adjectives can provide a wide range of information, including qualities, size, shape, color, age, feelings, materials, origin, and more. For example:

- Qualities: "happy", "sad", "brave", "lonely"
- Size: "big", "small", "large", "tiny"
- Shape: "round", "square", "flat", "curved"
- Color: "red", "green", "blue", "white"
- Age: "old", "young", "new", "ancient"
- Feelings: "joyful", "angry", "excited", "nervous"
- Materials: "wooden", "metal", "plastic", "glass"
- Origin: "American", "Italian", "Asian", "African"

Adjectives can appear before the noun they describe (attributive position), as in "a red apple" or "a quick solution", or they can follow the noun, usually after a verb (predicative position), as in "the apple is red" or "the solution was quick".

Comparative and superlative forms of adjectives are used to compare two or more nouns. For example, "big", "bigger", "biggest" or "beautiful", "more beautiful", "most beautiful".

In English, the usual order of adjectives in a series before a noun is as follows: opinion, size, physical quality, shape, age, colour, origin, material, type, purpose. For example, "a beautiful large old round wooden table". However, this order can sometimes vary depending on the context and the writer's stylistic choice.

are words that describe the qualities or states of being of nouns: *enormous, doglike, silly, yellow, fun, fast*. They can also describe the quantity of nouns: *many, few, millions, eleven*.

English Acholi

Many	Ngeny
Much	Mititi
more	pol
Gigantic	Twone
Good	Ber
strong	tek
fat	ocwe
fast	piyo
foolish	ming
bad	rac
weak	kero pe
slow	mot
clever	riek

Adjective in the past

English

Lokang **loved** his job.

Lokang is **bored**.

Atieno is **interested** in politics.

Everybody was **surprised** that he passed the exam.

I was **shocked** when I heard the news.

Acholi

Lokang **maro** tic ne/mege/pere.

Lokang **Oder**

Atieno **omaro** te bye

Ngat mo keken cwinye yom me ngeyo ni **okato** peny

Koma **odange** i kare ma awinyo ngec ne.

Adjective in present continuous

English

Lokang is **loving** his job.

Lokang job is **boring**

Atieno thinks politics is **interesting**.

It was **surprising** that he passed the exam.

The news was **shocking**.

Acholi

Lokang **maro** tic ne/mege/pere.

Tic pa Lokang **dero** en

Te bye **yomo** i Atieno

Cwinya **yom** ni okato peny

Ngec ne **dango** cwiny dano.

Nouns

A noun is a word that names something: either a person, place, or thing.

Singular nouns

English Acholi

Akuru	Dove
-------	------

Anyeri Edible rat
Ngat person
Ot house

Plural nouns

English Acholi

Anyira Girls
Awobe Boys
Lotino Children
Lotiyo Elders
Lotic Employees
Locwec Builders
Lokwena Messengers
udi houses

Countable nouns

Countable nouns are added gi, lo, and jo to it to sound many. In English it is adding words like a, an, and some.

English	Acholi
Blacksmiths	Lo tet
A South Sudanese	Ja South Sudan
A farmer	la pur
Preachers	Lo lega

Uncountable nouns

English Acholi

ant ill Bye
Earth ngom
electricity mac

Proper nouns: These are the specific names of people, places, organisations, and sometimes things. They always start with a capital letter. Examples include "John," "Paris," "Microsoft," and "The Eiffel Tower."

Acholi	English
jon	John
paris	Paris
microsoft	Microsoft
The eiffel tower	The Eiffel Tower

Common nouns: These are the general, non-specific terms for a person, place, thing, or idea. They are usually not capitalised unless they begin a sentence. Examples include "woman," "city," "company," and "tower."

Acholi English

mon	woman
dwol	city
tic	company
ito	tower

Concrete nouns: These are things that you can perceive with your five senses (see, hear, smell, taste, touch). Examples include "apple," "rain," "music," and "perfume."

Acholi English

tum	Music
kot	Rain
mo ma kur	Perfume

Abstract nouns: These are things that you cannot perceive with your five senses. They often refer to ideas, qualities, and conditions. Examples include "love," "freedom," "beauty," and "joy."

Acholi English

ma	Love
	Freedom
lengo	Beauty
	Joy

Collective nouns: These are names for a collection or group of people or things. Examples include "team," "band," "flock," and "herd."

Acholi English

lwak	Team
	Flock
dul le	Herd
	Band

Pronounce

Pronoun are used in place of nouns.

Personal pronouns

English Acholi

I	An
me	an
you(sgl)	in
you(pl)	gin
he	en
she	en
it	en
we	wan
they	gin
them	gin

Possessive pronouns

English Acholi

mine	mega/ipara/na
yours	megi/iperi/ni
his	mege/ipere
hers	mege/ipere
ours	megwa/itua
theirs	megi/itugi

Relative pronouns

English Acholi

which	man
who	ngo
that	cani

Demonstrative pronouns

English Acholi

this	man
that	cani
these	magi
those	ege

Emphatic pronouns

English Acholi

myself	an
yourself	in
himself	en
herself	en

itself en
ourselves wan

Reflexive pronouns

English Acholi

myself an
yourself in
himself en
herself en
itself en
ourselves wan

Indefinite pronouns

English Acholi

none pe
several madwuong
many madwuong
some mogo
any mogo
somebody ngat mo
nobody pe

Interrogative pronouns

English Acholi

which man
who nga
what ngo
Where Kany

Reciprocal pronouns

English Acholi

each other ka cel
one another ki ngat mo

Articles

Articles are words that define a noun as specific or unspecific. there are two types of Articles e.g. definite and indefinite.

The articles

English Acholi

The Pa
a, an la, ja

Definite article

The definite article is the word **the**(**pa** in Acholi).The definite article can be used with singular, plural, or uncountable nouns.

Using article **the** in sentence

Acholi

English

Wa camo gweno **pa** Otol We are eating **the** Otol chicken

Lubi yoo **pa** lokang follow **the** lokang road/way

Indefinite Article

The indefinite article takes two forms. It's the word **a** when it precedes a word that begins with a consonant. It's the word **an** when it precedes a word that begins with a vowel. In Acholi the the indefinite words are **ja** and **la** and they are used interchangeably.

Using article **a** or **an** in sentence

Acholi

English

en **ja** paco He/she is **a** homie

En obedo **la** goco he/she is **a** musician

Nyom **la** lega Marry **a** church person

Article with uncountable noun e.g. some(**mo** in Acholi)

Uncountable nouns are nouns not so easy to count for instance sand, water, light. Uncountable nouns use the word **some** in place of the, **a** and **an**. In Acholi some is translated as **mo**.

English

Acholi

Please give me some water. Mi bota/ira pii mo.

Please give me some sugar. mi bota/ira sukari mo.

Conjunction

Conjunctions are a part of speech in English grammar that connect words, phrases, or clauses. They help to create more complex sentences and express various types of connections between different parts of a sentence. There are three main types of conjunctions: coordinating, subordinating, and correlative.

Coordinating conjunctions: These are used to join two or more elements of equal grammatical rank, such as words with words, phrases with phrases, or independent clauses with independent clauses. The most common coordinating conjunctions are "and," "but," "or," "nor," "for," "so," and "yet."

For example:

Acholi	English
A maro cai ki pun	I like tea and coffee. (connecting words)
en tye ki ngec ndoki kite ber	She's very talented but quite modest. (connecting independent clauses)

Subordinating conjunctions: These are used to connect a dependent clause (also known as a subordinate clause) to an independent clause, helping to emphasise the idea of the main clause. Examples include "although," "because," "if," "unless," "when," "while," "since," etc.

For example:

Acholi	English
A bi cito i lul ka kot peke	I'll go to the park if it doesn't rain.
pyen en oder, i ki gwele con	Because she was tired, she went to bed early.

Correlative conjunctions: These conjunctions are used in pairs to join alternatives or equal elements. The most common pairs are "either/or," "neither/nor," "both/and," "not only/but also," "whether/or."

For example:

Acholi	English
Omero i cako teyo tic ni onyo obwoti ot pyon.	Either you start doing your work or you will have to leave the class.
en pe tye la rungula ka ken ento en bene la tic tec.	She is not only intelligent but also hardworking.

Interjection

An **interjection** is a word that you throw in between sentences or thoughts to express a sudden feeling. These words include wow!, what?! etc. Interjection words in Acholi include e!, kodot!, wulukuru! peke ya, whew, kur kong etc.

Preposition

Word that joint sentence together.

English

He will **walk** to the market

He is a **respected** person

He said he was brave, **wow** he got it

Oh no, I can't believe that it is snowing here again!

The work is too big, **phew** it is done today.

wait! did you said it is finished?

wu! it was big.

what! did he say that?

You know **um!** I actually don't know much about it.

Like that, **yes!**

You see! He/she turned away.

Acholi

en bi **woto** i gang cat

en dano ma gi **woro**

Owaco ni en etek **kodot**, ononge.

Peke ya, pe a ye ni pe tye ka cwe kany too.

Tic ne dic total, **whew** otum tin.

kur kong! I waco ni otum?

Wukuturu! ningo did.

ango ya! en owaco ngo?

I ngeyo **gine!** an pe angeyo en totwal.

Kit menu, **eyo!**

I neno ko! oloke oko.

Preposition

Prepositions are a part of speech in English grammar. They are used to show relationships between other words in a sentence and are usually followed by a noun, pronoun, or noun phrase. These relationships can include direction, place, time, cause, manner, and amount.

Here are some common types of prepositions:

Prepositions of Time: These prepositions are used to refer to time in various aspects. Examples include "at" (a specific time), "on" (a specific day or date), and "in" (a certain period of time).

For example:

Acholi

Wa rwate i cawa angen

niyale na i nino dwe abic me dwe mi abicel

Gi nyalo an i mwaka 1990

English

We will meet **at** 10 o'clock.

My birthday is **on** the 5th of June.

I was born **in** 1990.

Prepositions of Place: These prepositions indicate location and direction. Examples include "in" (within a space), "at" (a point), and "on" (surface).

For example:

Acholi	English
bura tye i di carton	The cat is in the box.
we bi rwate i ka cungo pa bas	We will meet at the bus stop.
Gi gedo kor it	The painting is on the wall.

Prepositions of Movement: These prepositions show movement in relation to a place or thing. Examples include "to" (towards), "into" (entering a space), "out of" (leaving a space), "across", "through", and "over".

For example:

Acholi	English
En tye ka wot ot tic	She is walking to the office.
A pye i di apara	He jumped into the pool.
winyo oringo okato ki poto	The bird flew across the garden.

Prepositions of Cause, Reason, or Purpose: These prepositions show a reason or cause. Examples include "due to", "because of", "thanks to", and "for".

For example:

Acholi	English
pyem ni gi ngolo pi kot	The game was cancelled due to the rain.
pyen pi pol ga, oweko a ok kwe	Because of the traffic, I was late.

Preposition are in, on, at. They are i, i ceng, I kare in Acholi.

In(i).

English	Acholi
in the morning.	I odiko
In the afternoon	i otieno
In the evening	i obwora

On(i ceng).

English	Acholi
On Monday.	I ceng baraja
On the weekends.	i ceng cabit
On Christmas	I ceng ni nyuale.

At(i kare)

English	Acholi
At weekends	I kare cabit
At night	I kare me diwor
At same time	I kare acel
At Christmas	I kare me ni nyuale

under(ite)

Acholi	English
Ite yat	Under tree
ite bem	Under table
ite kitikwara	Under Chair
ite kwele	Under bed