

ROM 02 İİNG.

To Want, To Like, To Love

In some Rromanes dialects, there is little distinction between the notion of wanting, liking or loving; a single verb may be used to express all three.

Although Lovari Rromanes has three separate terms that translate to “to want”, “to like” and “to love”, respectively, it is not uncommon for these to be expressed using the single verb “te kamel”.

te kamel - v. to want or desire; to like or love (generally used as “to like” or “to love”)

Me kamav - I like

Tu kames - you like

Vo / Voj kamel - he / she likes

Ame kamas - we like

Tume kamen - you like

Von kamen - they like

te volil - v. to love; to want or desire (generally used as “to love”)

Me voliv - I love

Tu volis - you love

Vo/ Voj volil - he / she loves

Ame volis - we love

Tume volin - you love

Von volin - they love

te mangel - v. to love; to want or request; to beg (generally used as “to want”)

Me mangav - I want

Tu manges - you want

Vo / Voj mangel - he / she wants

Ame mangas - we want

Tume mangel - you want

Von mangel - they want

Contextual Examples:

So kames to xal? - What do you want (like) to eat?

Mangav ekh manro, mangavtut. - I want some bread, please.

Voliv la. - I love her.

Chi mangav les. - I don't love (want) him.

Chi kamav kolako. - I don't like cake.

Na mangel khanchi amendar. - They don't want anything from us.

Kamav t'aven baxtale. - I want (wish) you (pl.) to be lucky

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Colors

color - žino
red - lolo
orange - narančalo
yellow - čuto
green - zeleno
blue - mavro
purple - čednila
pink - rozeno

white - parno
black - kalo
gray - sivo
brown - melaxno

gold - galbeno / sumnakaj
silver - rupuno

Ordinal Numbers

In most Vlach dialects, ordinal numbers are formed by adding the suffix “-to” to the cardinal number.

1st - first - jekhto
2nd - second - dujto
3rd - third - trinto
10th - tenth - dešto
15th - fifteenth - dešupandžto
50th - fiftieth - pandžvardešto
100th - hundredth - šelto

Culinary Fruits

(There may be more than one term present for a given word due to the presence of words loaned from contact languages)

fruit - kaštesko bijandimos
fruit - jemičo

berry - mura
blackberry - kalina
blackberry - cedřo
blueberry - afinja
cranberry - brovnica
gooseberry - egrešo
huckleberry - mura amerikanjal

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mulberry - duda
raspberry - malna / malina
strawberry - jagoda

apple - phabaj
apricot - aprikot
banana - banana
cherry - čirešnja / trešnja
coconut - koko-akhor / kokonut
currant - řibizlivo
fig - figa
grape - drakh
grapefruit - grejipfruto
kiwi - kivi
lemon - citrom / limon
lime - lajimo
melon - pepeno
orange - naranči
pear - ambrol / kruška
pineapple - nanari
plumb - pruno / řljiva
pumpkin - dudum
raisin - drakh řukjol
watermelon - dudum lolo / lubunica

To Have

In Rromanes, there is no verb that directly translates to “to have”.

The expression of “having something” in Rromanes is the construction of the verb “to be”, pronouns and the possession.

In Rromanes, the way to express “having something” is formulated by stating that an object “is to” the possessor.

I have - Si man
You have - Si tut
He/She has - Si les/la

We have - Si amen
You have - Si tumen
They have - Si len

Ekh lanco si man.

A necklace is (to) me.

I have a necklace. **Kova kalopa si tut.**

That hat is (to) you.

You have that hat.

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Tjiri lulava si len.

Your pipe is (to) them.

They have your pipe.

...

Alphabets Used in Rromanes

There are several alphabets that have can be used to write in Rromanes. The ones used on this site are the Pan-Vlax alphabet and an unmodified Latin alphabet.

Writing With the Latin Alphabet:

A a - /æ/ - **nakh** (nose)
B b - /b/ - **bal** (hair)
C c - /ts/ - **muca** (cat)
Ch ch - /tʃ/ - **chej** (girl / daughter)
D d - /d/ - **dikhlo** (head scarf)
E e - /e/ - **djes** (day)
F f - /f/ - **falka** (chin)
G g - /g/ - **gadje** (non-Rromani)
H h - /h/ - **hulavel** (comb)
I i - /i/ - **kushtik** (belt)
J j - /j/ - **jakh** (eye)
K k - /k/ - **kefa** (brush)
Kh kh - /kʰ/ - **kher** (house)
L l - /l/ - **lon** (salt)
M m - /m/ - **manush** (man)
N n - /n/ - **manush** (man)
O o - /o/ - **djov** (rye)
P p - /p/ - **papin** (goose)
Ph ph - /pʰ/ - **phej** (sister)
R r - /r/ - **cher** (sky)
S s - /s/ - **sap** (snake)
Sh sh - /ʃ/ - **shukar** (beautiful)
T t - /t/ - **rat** (blood)
Th th - /tʰ/ - **thud** (milk)
U u - /u/ - **purum** (onion)
V v - /v/ - **vast** (hand)
X x - /x/ - **baxt** (luck)
Z z - /z/ - **zejtino** (oil)
Zh zh - /ʒ/ - **zhuto** (yolk)
Dzh dzh - /dʒ/ **dzhukel** (dog)

Writing in the Pan-Vlax Alphabet:

The Pan-Vlax Alphabet is a modified Latin alphabet that better fits some of the sounds made

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in Rromanes.

A a - /æ/ - **nakh** (nose)
B b - /b/ - **bal** (hair)
C c - /ts/ - **muca** (cat)
Č č - /tʃ/ - **čej** (girl / daughter)
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Ĝ ĝ - /ʒ/ - te **ĝindisarel** (to think)
H h - /h/ - **hulavel** (comb)
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M m - /m/ - **manuš** (man)
N n - /n/ - **manuš** (man)
Nj nj / Ny ny - /ɲ/ - **njamnĵi** (female relative)
O o - /ɔ/ - **djov** (rye)
P p - /p/ - **papin** (goose)
Ph ph - /pʰ/ - **phej** (sister)
Rr - /r/ - **cher** (sky)
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Birthday - bijandimasko djes, bijando djes, rodendano

Happy Birthday!

Lasho bijandimasko djes!

Lasho rodendano!

Congratulations!

Baxtalipe!

Chestitime!

Christmas - Krechuno, Bozhiko, Kulunda

Merry Christmas!

Baxtalo/Lasho Krechuno!

Baxtalo/Lasho Bozhiko!

Baxtali/Lashi Kulunda!

Christmas Eve - Krechunjeski Ratji, Kulundali Ratji, Tshinisara

New Year - Bersh Nevo

Happy New Year!

Baxtalo Bersh Nevo!

New Year's Eve - Silvesteri

New Year's Day - Vasili

Easter - Patradi

Happy Easter!

Lasho Patradi!

Palm Sunday - Tsini Patradi

Passover - Patradjako

Happy Passover!

Lasho Patradjako!

Hanukkah - Hanukkah

Happy Hanukkah!

Baxtali Hanukkah!

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Ramadan - Ramadano

Happy Ramadan!

Baxtalo Ramadano!

Herdelezi - Herdelezi, Ederlezi, Kakava

Happy Herdelezi!

Baxtalo O Herdelezi!

Saint George's Day - Djurdjevdan

Happy Saint George's Day!

Baxtalo Djurdjevdan!

World Roma Day - Lumjako Romano Djes

Women's Day - Manushnijako Djes

Mother's Day - Dajako Djes

Father's Day - Dadesko Djes, Babesko Djes

Holiday - Djes baro

Happy Holidays!

Baxtale Djesa Bare!

Have a good holiday!

T'aves shukar djes baro! (*sing.*)

T'aven shukar djes baro! (*plu.*)

Cheers!

Pe sastimaste!

Zhiveli!

Good Luck!

But baxt!

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Roman Dili Eğitimi

Romanlarda Yazma

HAKKINDA Sorular Telaffuz Temel Dilbilgisi Karmaşık Dilbilgisi Cümle

Yapısı Selamlaşma ve Konuşma Sayma ve Sayılar Sıfatlar Kelime Listeleri: İsimler Kelime

Listeleri: Fiiller Edebiyat & Çeviri Alıştırma Romanlar Tarih Diğer Lehçeler Sorular

Cevapladığım Sorular Cevaplanmış Sorular

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Anonim soru: Üzerinde farklı çizgiler varken z ve c gibi harfleri nasıl telaffuz ediyorsunuz?

Č - ch - 'sandalye' kelimesindeki gibi

Ž - zh - en yakın İngilizce karşılığı 'azure' kelimesindeki 'z' sesidir

∞

Conjunction List

and - thaj / haj

or - vaj

but - de, ba, aba, ham

yet - inke, mig

for - pe, pre, pala

nor - chi

so - dehat, hat, te

after - pala

although - makar

as - sar, sar vi

as long as - pune

because - andar, kaj, ke, hat

before - angla

even if - makar

even though-

if - te, hat te, kana

if only - chak te

in order to - te

once - jekhvar, varekana

since - hat, kana, dekana

so that - hoj, hat, te

than - sar

that - hat, ke, hoj, te

though - kam

unless - hachak

until - dzhikaj, dzhi

when - kana

whenever - kanagodi

where - kaj

whereas - ba

wherever - kajgodi

while - sar, sarso, dzhikaj

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both...and - vi...thaj vi
not only...but also - na chak...de vi
not...but - chi...de
either...or - vaj...vaj
neither...nor - chi...chi / ni...ni
whether...or - kana...vaj
as...as - sar...kaj

Question Words

what - so
which - sosko
which one - savo
what for / why - soske / minek
why - sostar
when - kana
where - kaj
from where - kathar
how - sar
how much / how many - kazom / keci / sode
who - kon
whose – koske

Introducing Yourself In Lovari

What's your name? - Sar bushos?
So si tjiro anav?

My name is.. - Bushav..
Muro anav si..

Where are you from? - Katharutno (masc.) san?
Katharutni (fem.) san?
Katharutne (pl.) san?
Kathar san?

I am from.. - Kathar sim..
Me sim kathar..

I am American - Sim Amerikanska / Amerikanjal.
I am Canadian - Sim Kanadanska / Kanadajal.
I am British - Sim Anglijanksa / Anglijal.
I am Hungarian - Sim Ungrikal.
I am Serbian - Sim Serbijal.

Where do you live? - Kaj zhives?
Kaj trajis?

I live in.. - Me zhivav anda..

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Me trajiv anda..

How old are you? - Kozom bershja si tut?

Keci bershja si tut?

So si tjiro phurimos?

I am [...] years old.. - [...] bershja si man

Muro phurimos si [...]

Do you speak Rromanes? - Phenes Rromanes?

Phenes Rromani chib?

Vorbisares Rromanes?

Vorbisares Rromani chib?

Do you speak English? - Phenes Inglizitska?

Vorbisares Inglizitska?

I speak.. - Phenav...

Vorbisarav..

I speak some / a little.. - Phenav ekh cerra..

Vorbisarav ekh cerra..

I don't speak.. - Chi phenav..

Chi vorbisarav..

How do you say [...]?? - Sar phenes [...]?

Sar vorbisares [...]?

Basic Lovari Greetings

Hello! T'aves baxtalo! (m) T'aves baxtali (f)

T'aven baxtale (pl)

Good morning! Laši detehara!

Good afternoon! Lašo pala-mismeri!

Good night/evening! Laši ratji!

Nice to meet you! Me lošav hat/hoj maladilem tusa!

Me lošav te pindžarav tut!

Šukares te maladilol'as tut!

(“hat” and “hoj” both mean “that” in Lovari Rromanes and their uses vary regionally)

How are you? Sar san?

So si tusa?

I am well. Mišto sim.

Lašo sim. (m) Laši sim. (f)

I am not well. Čhi sim mišto.

Bilašo sim. (m) Bilaši sim. (f)

Thank you. Najis.

Najis tuke.

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And you?	Thaj tut? (sing) Thaj tumen? (pl)
Goodbye!	Žha Devlesa! (sing) Žhan Devlesa! (pl)
See you soon!	Maj sigo te dikhel tut! (sing) Maj sigo te dikhel tumen! (pl)
Good journey!	Baxtalo drom!
Good luck!	But baxt!

Farm Animals

sheep - (m) bakro
lamb - (m) bakroro

cow - (f) gurumnji / guruvnji
bull - (m) gurum / guruv

chicken - (m) kajn
hen - (f) kajnji
rooster - (m) bašno

horse - (m) graszt
mare - (f) gražtnji

mule - (m) esvero

donkey - (f) madžari

turkey hen - (f) kurča
turkey cock - (m) kurčano

goat - (f) buzni
kid - (f) - kečka

duck - (f) raca
goose (f) papin

dog - (m) džukel

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Present Tense Verb Conjugations

There are several different verb endings & they each have their own conjugations.

-EL Verbs

te kerel - to make

me kerav
tu keres
vo / voj kerel

ame keras
tume keren
von keren

-OL Verbs

te shol - to put

me shov
tu shos
vo / voj shol
ame shos
tume shon
von shon

-IL Verbs

te volil - to love

me voliv
tu volis
vo / voj volil

ame volis
tume volin
von volin

-SAREL Verbs

te vorbisarel - to speak

me vorbisarav
tu vorbisares
vo / voj vorbisarel
ame vorbisaras
tume vorbisaren
von vorbisaren

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Seasons

(Basic pronunciations provided. Please message if you need pronunciation clarification.)

Summer - Milaj - meel'ai

Fall / Autumn - Tamna - tahm-nah

Spring - Primavara - pree-mah-wahr'rah

Spring - Tavasi - tah'wahsee

Winter - Ivend - ee-wehnd

Weather Basics: Nouns

(Basic pronunciations provided. Please message if you need pronunciation clarification.)

Because there are loan words in & several sub-dialects of Lovari Rromanes, along with the languages existing Indic terms, there may be several ways in which the current weather or a weather event may be described. It is important to be familiar with all of these terms.

weather - vrjama - wr'yah-mah

temperature - temperatura - t'ehmp-eyr-ah-tuhrr'ah

degree - stepen - st'ay-pehn

degrees - stepenja - st'ay-pehn-yah

snow - iv -eew / eef

ice / hail / frost - paho - pah-hoh

snowstorm / blizzard - ivalo brishind - ee'wah-loh breesh-ihnd

rain - brishind - breesh-ihnd

flood - poplava - pohp-lah'wah

thunder - gromo - groh-moh

thunder - tudunimos - too-doo-nee-mohs

lightening - strafjalimos - str'ah-f-yahl-ee-mohs

lightening - vilamlimos - weel-ahm-lee-mohs

thunder storm - chori vrjama - choh-ree w'ryah-mah

storm - bari vrjama - bah-ree wr'yah-mah

wind - balval - bahl-wahl

sun - kham - kh'ahm

sky - cher - ch-ayrr

sky - cheri -ch-ayr-ree

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cloud - felhevo - f'ehl-hay'woh

cloud - oblako - oh-blah-koh

fog - mugla - moog-lah

dew - bruma - broo-mah

humidity - chindipe - ch-ihn-dee-pay

Alphabets Used in Rromanes

There are several alphabets that have can be used to write in Rromanes. The ones used on this site are the Pan-Vlax alphabet and an unmodified Latin alphabet.

Writing With the Latin Alphabet:

For those who write and read in English, the unmodified Latin alphabet may be preferred. Listed below will be the respective letter, the phoneme according to The International Phonetic Alphabet, and an example of the sound made in a Lovari word. (To supplement learning, feel free to use IPA sound examples.)

A a - /ɐ/ - **nakh** (nose)
B b - /b/ - **bal** (hair)
C c - /ts/ - **muca** (cat)
Ch ch - /tʃ/ - **chej** (girl / daughter)
D d - /d/ - **dikhlo** (head scarf)
E e - /ɛ/ - **djes** (day)
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V v - /v/ - **vast** (hand)
X x - /x/ - **baxt** (luck)
Z z - /z/ - **zejtino** (oil)

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Zh zh - /z/ - **zh**uto (yolk)
Dzh dzh - /dʒ/ **dzh**ukel (dog)

Writing in the Pan-Vlax Alphabet:

The Pan-Vlax Alphabet is a modified Latin alphabet that better fits some of the sounds made in Rromanes.

A a - /æ/ - **nakh** (nose)
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Ĝ ĝ - /ʝ/ - te **ĝ**indisarel (to think)
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Introduction to Writing in Rromanes

Most dialects of Rromanes are not standardized. There are no universally accepted spellings & even written grammar “standards” vary. This creates a situation in which it can be difficult to understand written Rromanes if among fluent speakers.

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Lovari is a Vlax dialect. It can be written in a modified Latin alphabet, or in the Cyrillic alphabet. However, neither alphabet truly represents the sounds of the language. It is not uncommon for words to be spelled slightly differently even within the same dialect. Spellings can even be influenced by the dominant local language.

What is presented on this site has been “standardized” according to academic databases and common spellings of the North Balkan region: Southern Hungary, Serbia, Croatia, etc..

Here, you will see Lovari Rromanes written in both the Pan-Vlax alphabet, as well as in an unmodified Latin alphabet. It is important to have exposure to both. The Pan-Vlax alphabet is a version of the Latin alphabet that has been modified to better fit Vlax dialects of Rromanes.

There is no true right or wrong when writing in Rromanes, but rather acceptable spellings are those that most closely fit pronunciations. Certain letters can be substituted for others and there are various letter combinations that are used to represent similar sounds. Learning these will take time and patience, especially for those who do not already speak Rromanes.

Telling Time: Conversation Basics

The basics of discussing time in the context of a conversation.

Review of Important Terms:

vrjama - time	detehara - morning
chaso - hour / time	sabaho - morning
chasurja - hours	mismeri - noon / midday
sato - hour	pala-mismeri - afternoon
sat'ja - hours	telal ratji - evening
minuto - minute	ratji - night
minutja - minutes	pash'eratji - midnight
perco - minute	dopash-ratji - midnight
perce - minutes	

Asking for the Time:

Sode chasurja si? / Sode sat'ja si? - How many hours are there?

Katji chasurja si? / Katji sat'ja si? - How many hours are there?

So si o chaso? / So si o sato? - What is the hour?

So vrjama si oda? / So chaso si oda? - What time is it?

Dzhanes o chaso? / Dzhanes e vrjama? - Do you know the time / hour?

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Giving the Time:

Mismeri si. - It is noon.
Pash'eratji si - It is midnight.

Pandzh chasurja si. - It is five o'clock. (there are five hours)
Trin sat'ja thaj desh minutja si. - It is 3:10. (there are three hours and ten minutes)

Shov thaj dopash chasurja si. - It is 6:30 / It is half past six. (there are six and one half hours)

Shtar deteharal si. / Shtar sabahal si - It is four A.M. / It is four in the morning.
Oxto thaj shtarvardesh pe ratji. / Oxto thaj shtarvardesh e ratjal. - It is 8:40 P.M. / It is 8:40 at night / in the evening.

Other Helpful Phrases:

Naj xoljajve! - Excuse me!
Bochanat / Bochat! - Excuse me! / Pardon me!
Bochanat mo / Bochat mo! - Excuse me sir!
Bochanat raj'i / Bochat raj'i - Excuse me miss!

Mangavtut - Please!
Najis / Najis tuke! - Thank you!
Palikerav tut! - Thank you!

Naj xoljajve! - I'm sorry!
Sonujav! I'm sorry!

Chi dzhanav / Chi pinzharav - I don't know.
E vrjama chi dzhanav - I don't know the time.
Ekh chaso naj si man / Naj chaso si man - I don't have a watch.

Telling Time: Basics

(Basic pronunciations provided. Please message if you need pronunciation clarification.)
(This can be adjusted to military time.)

In Rromanes, time is told by stating the hour, then minutes. Whether it is morning or evening can also be stated after the time if necessary.

Words to Know:

(Due to the loan words from various languages in addition to Rromani words, there are multiple terms for certain words that are used within Lovari Rromanes.)

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vrjama - time - wr'yah-mah
chaso - hour / time - chaah-soh
chasurja - hours - chaah-soor'yah
sato - hour - sa'a-toh
sat'ja - hours - sa'a-t'yah
minuto - minute - meen-oo-toh
minutja - minutes - meen-oo-t'yah
perco - minute - p'eyhř-tsoh
perce - minutes - p'eyhř-ts'ay

Telling Time:

7:00 - ehta chasurja (seven hours)
7:30 - ehta chasurja thaj trijanda minutja (seven hours and thirty minutes)

1:00 - jekh sat'ja (one hours)
1:15 - jekh sat'ja thaj deshupandzh perce (one hours and fifteen minutes)

3:00 - trin chasurja (three hours)
3:45 - trin chasurja thaj shtarvardeshupandzh perce (three hours and forty-five minutes)

11:00 - deshujekh sat'ja (eleven hours)
11:20 - deshujekh sat'ja thaj bish minutja (eleven hours and twenty minutes)

The words “hours” and “minutes” do not need to be stated in order to tell time. Leaving out these terms when telling time is acceptable, though less “formal”.

9:00 - ina (nine)
9:25 - ina thaj bishupandzh (nine and twenty-five)

12:00 - deshuduj (twelve)
12: 50 - deshuduj thaj pandzhvardesh (twelve and fifty)

Words for Specific Times of the Day:

detehara - morning - deht-ay-haah-ř'ah
sabaho - morning - sah-bah-hoh
mismeri - noon / midday - mees-may-ree
pala-mismeri - afternoon - pah-lah mees-may-ree
telal ratji - evening - tay-lahl řaht'yee
ratji - night - řaht'yee
pash'erajti - midnight - pah'sh ey-řaht'yee
dopash-ratji - midnight - doh-pah'sh řaht'yee

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Counting in Lovari: 100+

(Basic pronunciations provided. Please message if you need pronunciation clarification.)

Counting in the Hundreds:

Numbers in the hundreds are formed by stating the multiplier before “hundreds”. For example, the Lovari word for “three hundred” is “trin shela”, or literally “three hundreds”.

100 - shel - sh'ehl

200 - duj shela - doy sh'ehlah / doy sh'ehl'yah

300 - trin shela - treen sh'ehlah / treen sh'ehl'yah

900 - ina shela - een'ah sh'ehlah / een'ah sh'ehl'yah / een'yah sh'ehlah / een'yah sh'ehl'yah

When forming other numbers in the hundreds, the rules for forming numbers from 0-99 still apply, but the word “and”, or “thaj” (t'hai) is stated after the hundred(s). For example, to say “two hundred thirteen” in Lovari, we literally say “two hundreds and ten plus three”, or “duj shela thaj deshutrın”.

105 - shel thaj pandzh (hundred and five)

418 - shtar shela thaj deshuoxto (four hundreds and ten plus eight)

527 - pandzh shela thaj bishujefta (five hundreds and twenty plus seven)

765 - efta shela thaj shovardeshupandzh (seven hundreds and six times ten plus five)

893 - oxto shela thaj inavardeshutrın (eight hundreds and nine times ten plus three)

Counting in the Thousands:

Counting in the thousands is very similar to counting in the hundreds. The multiplier is also placed before the “thousand”, but instead of using “and”, the “U” is used similarly to counting in lower numbers. For example, the word for “two thousand six hundred thirty one” in Lovari is “duj ezerja'u shov shela thaj trijandajekh”, or literally, “two thousands plus six hundreds and thirty-one”.

1000 - ezero - ey-zayř'oh

1002 - ezero'u duj - ey-zayř'oh-oo-doy

3000 - trin ezerja - treen ey-zayř'yah

10,000 - desh ezerja - daysh ey'zayř'yah

50,000 - pandzhvardesh ezerja - p'andzh'wahř-daysh ey'zayř'yah

4,572 - shtar ezerja'u-pandzh shela thaj eftavardeshuduj (four thousands plus five hundreds and seven times ten plus two)

15,311 - deshupandzh ezerja'u trin shela thaj deshujekh (fifteen thousands plus three hundreds and ten plus one)

62,480 - shovardeshuduj ezerja'u shtar shela thaj oxtovardesh (sixty two thousands plus four hundreds and eighty)

243,956 - duj shela thaj shtarvardeshutrın ezerja'u ina shela thaj pandzhvardeshushov (two hundreds and four time ten plus three thousands plus nine hundreds and five times ten plus six)

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(Note: Methods of counting in Rromanes vary from dialect to dialect. Number formations in other Lovari sub-dialects may be different than what is posted here.)

Counting in Lovari: 40-100

(Basic pronunciations provided. Please message if you need pronunciation clarification.)

Numbers 40-99:

Numbers from forty onward are formed by stating a given number multiplied by ten plus the respective lower number. For example, the number “fifty” in Lovari is “pandzhvardesh” (panzh+var+desh), or literally, “five-times-ten”. The number “fifty-one” in Lovari is “pandzhvardeshujekh” (pandzh+var+desh+u+jekh), or literally “five-times-ten-plus-one”. All numbers from forty to ninety-nine follow this pattern.

40 - shtarvardesh - sh'tahř-w'ahř-daysh

41 - shtarvardeshujekh - sh'tahř-w'ahř-daysh-oo-yay'kh

42 - shtarvardeshuduj - sh'tahř-w'ahř-daysh-oo-doy

43 - shtarvardeshutrin - sh'tahř-w'ahř-daysh-oo-trin

44 - shtarvardeshushtar - sh'tahř-w'ahř-daysh-oo-sh'tahř

45 - shtarvardeshupandzh - sh'tahř-w'ahř-daysh-oo-p'ahndzh

46 - shtarvardeshushov - sh'tahř-w'ahř-daysh-oo-show /
sh'tahř-w'ahř-daysh-oo-shohf

47 - shtarvardeshujefta - sh'tahř-w'ahř-daysh-oo-y'ayf'tah / sh'tahř-w'ahř-daysh-oy'yayf'tah

48 - shtarvardeshujoxto - sh'tahř-w'ahř-daysh-oo-y'oh'kh-toh / sh'tahř-w'ahř-daysh-
oy'oh'kh-toh

49 - shtarvardeshujina - sh'tahř-w'ahř-daysh-oo-yeen'ah / sh'tahř-w'ahř-daysh-oy'een-ah
/ sh'tahř-w'ahř-daysh-oo-yeen'yah / sh'tahř-w'ahř-daysh-oy'een-yah

50 - pandzhvardesh - p'ahndzh-w'ahř-daysh

51 - pandzhvardeshujekh - p'ahndzh-w'ahř-daysh-oo-yay'kh

52 - pandzhvardeshuduj - p'ahndzh-w'ahř-daysh-oo-doy

60 - shovardesh - shoh-w'ahř-daysh

63 - shovardeshutrin - shoh-w'ahř-daysh-oo-treen

64 - shovardeshushtar - shoh-w'ahř-daysh-oo-sh'tahř

70 - eftavardesh - ayf'tah-w'ahř-daysh

75 - eftavardeshupandzh - ayf'tah-w'ahř-daysh-oo-p'ahndzh

76 - eftavardeshushov - ayf'tah-w'ahř-daysh-oo-show /
ayf'tah-w'ahř-daysh-oo-shohf

80 - oxtovardesh - oh'kh-toh-w'ahř-daysh

87 - oxtovardeshujefta - oh'kh-toh-w'ahř-daysh-oo-y'ayf'tah /
oh'kh-toh-w'ahř-daysh-oy'yayf'tah

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88 - oxtovardeshujoxto - oh'kh-toh-w'ahř-daysh-oo-y'oh'kh-toh /
oh'kh-toh-w'ahř-daysh-oy'oh'kh-toh

90 - inavardesh - een-ah-w'ahř-daysh / een'yah-w'ahř-daysh

98 - inavardeshujoxto - een-ah-w'ahř-daysh-oo-y'oh'kh-toh / een-ah-w'ahř-daysh-oy'oh'kh-toh / een'yah-w'ahř-daysh-oo-y'oh'kh-toh / een'yah-w'ahř-daysh-oy'oh'kh-toh

99 - inavardeshujina - een-ah-w'ahř-daysh-oo-yeen'ah /
een-ah-w'ahř-daysh-oy'een-ah / een'yah-w'ahř-daysh-oo-y'een'yah /
een'yah-w'ahř-daysh-oy'een-yah

100 - shel - sh'eh

Counting in Lovari: 20-39

(Basic pronunciations included. Please message if you need pronunciation clarification.)

Numbers 20 - 29:

These numbers follow the same pattern as those from 10-20; “U” or “UJ” is used so that each number is “twenty plus another number”. For example, the number “twenty-three” in Lovari is “bishutrin” (bish+u+trin), or literally, “twenty plus three”.

20 - bish - beesh

21 - bishujekh - beesh-oo-yay'kh / beesh-oy-yay'kh

22 - bishuduj - beesh-oo-doy

23 - bishutrin - beesh-oo-treen

24 - bishushtar - beesh-oo-sh'tahř

25 - bishupandzh - beesh-oo-p'ahndzh

26 - bishushov - beesh-oo-show / beesh-oo-shohf

27 - bishujefta - beesh-oo-y'ayf-tah / beesh-oy'yef'tah

28 - bishujoxto - beesh-oo-y'oh'kh-toh / beesh-oy'oh'kh-toh

29 - bishujefta - beesh-oo-yeen'ah / beesh-oy'een-ah /

beesh-oo-yeen'yah / beesh-oy'een-yah

Numbers 30-39:

Lovari numbers from thirty to thirty-nine are “irregular” numbers in that they do not follow the standard formation as other numbers. The Lovari word for thirty is “trijanda” and every successive number is formed by simply adding on the lower number. For example, the number “thirty-four” in Lovari is “trijandashtar” (trijanda+shtar), translated simply as “thirty-four”. The letter “J” is still inserted before numbers that begin with a vowel.

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- 30 - **trijanda** - tree-yahn'dah
- 31- **trijandajekh** - tree-yahn'dah-yay'kh
- 32 - **trijandaduj** - tree-yahn'dah-doy
- 33 - **trijandatrin** - tree-yahn'dah-treen
- 34 - **trijandashtar** - tree-yahn'dah-sh'tahř
- 35 - **trijandapandzh** - tree-yahn'dah-p'ahndzh
- 36 - **trijandashov** - tree-yahn'dah-show / tree-yahn'dah-showf
- 37 - **trijandajefta** - tree-yahn'dah-y'ayf-tah
- 38 - **trijandajoxto** - tree-yahn'dah-y'oh'kh-toh
- 39 - **trijandajina** - tree-yahn'dah-yeen'ah / tree-yahn'dah-y'een-yah

Counting in Lovari: 10 - 20

(Basic pronunciations included. Please message if you need pronunciation clarification.)

First, let's review Lovari numbers 0-10

- | | |
|------------|----------|
| 0 - nich | 6 - shov |
| 1 - jekh | 7 - ehta |
| 2 - duj | 8 - oxto |
| 3 - trin | 9 - ina |
| 4 - shtar | 10- desh |
| 5 - pandzh | |

In Vlach Rromanes, numbers from 10 to 20 are said as either “ten and (number)” or “ten plus (number)”. Lovari uses “ten plus” when forming higher numbers.

For example, the Lovari number for “eleven” is “deshujekh” (desh+u+jekh), or literally, “ten plus one”. Number “eighteen” is “deshujoxto” (desh+u+j'oxto), or literally “ten plus eight”. For lower numbers that begin in a vowel, a “J” is added before “U” and creates a “oy’-” or “-yuh” sound in order to make the word more easily pronounced. Some pronunciations vary across Lovari sub-dialects.

Lovari numbers 10 - 20:

- 10 - **desh** - daysh
- 11 - **deshujekh** - daysh-oo-yay'kh / daysh-oy-yay'kh
- 12 - **deshuduj** - daysh-oo-doy / daysh-oy-doy
- 13 - **deshutrin** - daysh-oo-treen
- 14 - **deshushtar** - daysh-oo-sh'tahř
- 15 - **deshupandzh** - daysh-oo-p'ahndzh
- 16 - **deshushov** - daysh-oo-showf / daysh-oo-shohf
- 17 - **deshujefta** - daysh-oo-y'ayf-tah / daysh-oy'yeft-ah
- 18 - **deshujoxto** - daysh-oo-y'oh'kh-toh / daysh-oy'oh'kh-toh
- 19 - **deshujina** - daysh-oo-yeen'ah / daysh-oy'een-ah / daysh-oo-yeen'yah / daysh-oy'een-yah
- 20 - **bish** - beesh

As stated previously, other Vlach dialects may use “and” instead of “plus” when forming

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higher numbers. Instead of using “U” or “UJ”, “THAJ” (t'hai) or “HAJ” (hai) are used, respectively. Sometimes the words are kept separate and not combined into a single term.

Counting in Lovari: 0-10

(Basic pronunciations included. Please message if you need pronunciation clarification.)

- 0 - nichì - nee-chee
 - 1 - jekh - yay'kh
 - 2 - duj - doy
 - 3 - trin - treen
 - 4 - shtar - sh'tahř
 - 5 - pandzh - p'ahndzh
 - 6 - shov - shohw / shohf
 - 7 - ehta - ayf-tah
 - 8 - oxto - oh'kh-toh
 - 9 - ina - een'ah / een'yah
 - 10 - desh - daysh
-

Possession: Compound Possession 1

The following is a list of nouns that will be used in this post:

- dzhukel - dog (masculine)
- phral - brother (masculine)
- aunt - bibi (feminine)
- jakhe - eyes (plural)
- pajtasho - friend (masculine)
- pajtashi - friend (feminine)
- pajtashja - friends (plural)
- kher - house (masculine)
- papuchi - shoe (feminine)
- papuch'ja - shoes (plural)

Compound possession with suffixes:

As in simple possession, the possessor must agree in number and gender with the object it possesses.

My brother's dog. - *Muro phralesko dzhukel.*

My brother - Muro phral

Brother's dog - Phralesko dzhukel.

Her brother's dog - *Lako phralesko dzhukel.*

Her brother - Lako phral.

Brother's dog - Phralesko dzhukel

Our brother's dog - *Amaro phralesko dzhukel.*

Our brother - Amaro phral.

Brother's dog - Phralesko dzhukel

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My aunt's dog - ***Muri bibijako dzhukel.***

My aunt - Muri bibi

Aunt's dog - Bibijako dzhukel

His aunt's dog - ***Leski bibijako dzhukel.***

His aunt - Leski bibi

Aunt's dog - Bibijako dzhukel

Their aunt's dog - ***Lengi bibijako dzhukel.***

Their aunt - Lengi bibi.

Aunt's dog - Bibijako dzhukel.

Our dog's eyes - ***Amaro dzhukeleske jakhe.***

Our dog - Amaro dzhukel

Dog's eyes - Dzhukeleske jakhe

Your (sing.) dog's eyes - ***Tjiro dzhukeleske jakhe.***

Your (sing.) dog - Tjiro dzhukel

Dog's eyes - Dzhukeleske jakhe

My dogs' eyes - ***Mure dzhukljenge jakhe.***

My dogs - Mure dzhuklja

Dogs' eyes - Dzhukljenge jakhe

His aunt's friend's (masc.) dog - ***Leski bibijako pajtashjesko dzhukel.***

His aunt - Leski bibi

Aunt's friend (masc.) - Bibijako pajtasho

His aunt's friend - Leski bibijako pajtasho

Friend's (masc.) dog - pajtashjesko dzhukel.

Aunt's friend's dog - bibijako pajtashjesko dzhukel

My aunt's friend's (fem.) dog - ***Muri bibijaki pajtashijako dzhukel.***

My aunt - Muri bibi

Aunt's friend (fem.) - Bibijaki pajtashi

My aunt's friend - Muri bibijaki pajtashi

Friend's (fem.) dog - pajtashijako dzhukel

Aunt's friend's dog - Bibijaki pajtashijako dzhukel

Our aunt's friends' dog - ***Amari bibijake pajtashjengo dzhukel.***

Our aunt - Amari bibi

Aunt's friends - Bibijake pajtashja

Our aunt's friends - Amari bibijake pajtashja

Friends' dog - Pajtashjengo dzhukel

Aunt's friends' dog - Bibijake pajtashjengo dzhukel

Lemijah and Janos' house - ***Lemijah thaj Janosjesko kher.***

Lemijah and Janos - Lemijah thaj Janos

Janos' house - Janosjesko kher

Sabina's and Georghi's houses - ***Sabinajake thaj Georghijeske kherja.***

Sabina's houses - Sabinajake kherja.

Georghi's houses - Georghijeske kherja

His and my shoe - ***Leski thaj muri papuchi.***

His shoe - Leski papuchi

My shoe - Muri papuchi

His and my shoes - ***Leske thaj mure papuch'ja***

His shoes - Leske papuch'ja

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My shoes - Mure papuch'ja

(Note: These grammar rules apply *only* to Lovari Rromanes sub-dialects spoken in the North Balkans, Hungary, America and Canada.)

Possession: Possessive Pronouns and Suffixes

The following is a list of nouns that will be used in this post:

chavoro - boy / son (masculine)

chej - girl / daughter (feminine)

chavorja - children (plural)

kher - house (masculine)

phej - sister (feminine)

bukija - things (plural)

Possessive Pronouns:

Possessive pronouns must agree in both gender and number with the object in possession.

My - Mure

My house (masculine object). - *Muro kher.*

My sister (feminine object). - *Muri phej.*

My things (plural object). - *Mure bukija.*

Your (singular) - Tjire

Your house. - *Tjiro kher.*

Your sister. - *Tjiri phej.*

Your things. - *Tjire bukija.*

His - Leske

His house - *Lesko kher.*

His sister - *Leski phej.*

His things - *Leske bukija.*

Her - Lake

Her house - *Lako kher.*

Her sister - *Laki phej.*

Her things - *Lake bukija.*

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Our - Amare

Our house - *Amaro kher.*

Our sister - *Amari phej.*

Our things - *Amare bukija.*

Your (plural) - Tumare

Your (plural) house - *Tumaro kher.*

Your (plural) sister - *Tumari phej*

Your (plural) things - *Tumare bukija*

Their - Lenge

Their house - *Lengo kher.*

Their sister - *Lengi phej.*

Their things - *Lenge bukija.*

Possession Suffixes:

Suffixes are used in Lovari Rromanes to express possession of an object. These suffixes must agree in gender and number for both the object in possession and the noun possessing the object.

Masculine nouns use “-eske” endings when possessing an object.

The boy’s house (masculine object).

O chavoresko kher.

The boy’s sister (feminine object).

O chavoreski phej.

The boy’s things (plural object).

O chavoreske bukija.

Feminine nouns use “-ake” endings when possessing an object.

The girl’s house.

E chejjako kher.

The girl’s sister.

E chejjaki phej.

The girl’s things..

E chejjake bukija.

Plural nouns use “-enge” endings when possessing an object.

The children’s house.

Le chavorjengo kher.

The children’s sister.

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Le chavorjengi phej.

The children's things.

Le chavorjenge bukija.

Sometimes, these endings are prefixed with the letter "J" in order to make the word flow. Some words will also have the ending dropped before the suffix is added.

For example:

The boy - O chavoro

The boy's house - *O chavor-esko kher* - O chavoresko kher

The girl - E chej

The girl's sister - *E chej-jaki phej* - E chejjaki phej

The children - Le chavorja

The children's things - *Le chavor-jenge bukija* - Le chavorjenge bukija

(Note: these grammar rules apply *only* to Lovari Rromanes sub-dialects spoken in the North Balkans, Hungary, America & Canada)

Household Furniture - Nameštaj

bad - *pato*

wardrobe - *sekrini*

dresser - *lada*

mirror - *glinda*

closet - *pakho*

desk - *sinija*

shelf - *poca*

chair - *skamin*

table - *mesalji*

couch - *sofa*

end table - *sinija tsini*

rug - *ponjava*

curtain - *firhango*

lamp - *lampa*

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Adjectives in Lovari Rromanes

In Rromanes, adjectives must agree with the noun they modify in both gender & number.

Most adjectives use the following pattern:

“-o” ending - singular, masculine

“-i” or “-a” ending - singular, feminine

“-e” ending - plural or neutral

In some Lovari sub-dialects, the adjective is placed after the noun it modifies.

Examples:

tsine - small *sap* - snake

O sap tsino - the small snake (singular, masculine)

E sapnji tsini - the small snake (singular, feminine)

Le sapes tsine / Le sap tsine - the small snake (singular, neutral)

Le sapja tsine - the small snakes (plural, neutral) *or* (plural, masculine)

E farba loli - the red paint

Le kejža šukare - the beautiful silks

O džukel-žadno baro - the big fox

When two adjectives are used to describe a noun, the first is placed before the noun & the second is placed after the noun:

E tsini kajnji loli - the little red hen

O baro džukel-žadno melaxno - the big brown fox

When three or more adjectives are used to describe a noun, the first two are placed before the noun & the final descriptor after:

O baro, melaxno džukel-žadno daralo - the big, brown, scary fox

All adjectives must always agree in both gender & number with the nouns they describe.

(Note: these grammar rules apply *only* to Lovari Rromanes sub-dialects spoken in the North Balkans, Hungary, America & Canada)

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A Reminder

I have just over 20 followers on this blog & that is a good number for me.
Nearly all, if not all, are Rromani, have Rromani ancestry or are non-Rromani allies.

I have no issue whatsoever with anyone who has ancestry or who is a non-Rromani ally learning from this blog & these posts, though the blog exists primarily for me to sort through my own dialect.

Most everything posted is about my own dialect.
I will *not* make any posts regarding any other dialect, unless the same information is *already* on another *public* website.

So far, there have not been any problems, but I also just want to throw out the reminder that if I find that anyone is using any of this information to impersonate being Rromani, to engage in Rromani role-playing, or to use in any manner that is malicious, I will put a password on this blog.

I truly hope that anyone trying to learn Rromanes for valid reasons finds this blog helpful. While any “teaching” posts are geared towards other Rromani & those with Rromani ancestry, I am not opposed to non-Rromani using them to learn another language, so long as their intent is honest.

I would hate to ever have to make this blog unavailable publicly because a few people cannot utilize this information in a respectful manner.

Gender & Number in Lovari Rromanes: Nouns & Articles

Nouns in Rromanes are gendered, as are most adjectives & articles.

In Lovari, there are three forms of the word “the”.

O - singular & masculine

E - singular & feminine

LE - plural *or* neutral

O čavo - the boy

E čej - the girl

Le čavorja - the children

There is only one word that means “a” - **ekh**.

Ekh čavo - a boy

Ekh čej - a girl

Ekh čavores - a child

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In Lovari, most nouns have a gender:
Masculine nouns will always end in “-o”.
Most feminine nouns will end in “-i” or “-a”.

The article must match the gender, number, or neutrality of the noun.

O zobuno - the coat (masculine)
E čuri - the knife (feminine)
O sato - the hour (masculine)
E muca - the cat (feminine)

Not all nouns will follow this exact pattern. As in English, there are exceptions to the grammar rules of Rromanes.

E khurko - the week (feminine)
O Baba - the father (masculine)

The gender of any noun that ends in a consonant must be memorized.

E ambrol - the pear (feminine)
O thud - the milk (masculine)

In Rromanes, a noun’s gender can change if the object’s gender can also change.

Such nouns can also be made gender neutral.
Most neutral nouns will end in “-e”, or “-es”.

Le manušes - the person (neutral)
O manuš - the man (masculine)
E manušnji - the woman (feminine)

Le džukhel - the dog (neutral)
O džukhel - the dog (masculine)
E džukhla - the dog (feminine)

Le bal - the pig (neutral)
O balo - the pig (masculine)
E bali - the pig (feminine)

In Lovari Rromanes, most plural nouns will end in either “-a” or “-ja”:

Le manušja - the people (plural, neutral) *or* (plural, masculine)
Le manušnija - the women (plural, feminine)
Le balja - the pigs (plural, neutral) *or* (plural, masculine)
Le balija - the pigs (plural, feminine)
Le džukhela - the dogs (plural, neutral) *or* (plural, masculine)
Le džukhlaja / le džukhlja - the dogs (plural, feminine)

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Some, however, will end in “-e”:

Le jakhe - the eyes (plural, neutral)

(Note: these grammar rules apply *only* to sub-dialects of Lovari Rromanes spoken in the North Balkans, Hungary, America & Canada)

O Podo Balada

Daha fazla bilgi için bkz .

En önemli

bilgiler . Sako phral ekh bori len sas Sako phral leski bori arakhljas Numaj e bori maj alatzsi jekhto avel'as Kana le phralja lende arakhen, o kaštarijeski bori jekhto avel. “Bori laši, manrro manca ulaves'as, Musaj te ažutil man, akana, Anda e paji, muri angrušti peres'as” E bori alatzsi, djelas leste e paji. Ando o čik, lenge punrja bukinjas, Sako njonjenca, araslje'sas rečkacili. Leske e bori alatzsi phendas, “Kana jekh dopaš inžadines, o dujto dopaš peres.

O Podo Balada

Dešuduj phralja sas

O maj phuro kaštari sas

Ekh podo lungo inžadinel'as

Kana jekh dopaš inžadines,
o dujto dopaš peres.

Sako phral ekh bori len sas

Sako phral leski bori arakhljas

Numaj e bori maj alatzsi jekhto avel'as

Kana le phralja lende arakhen,
o kaštarijeski bori jekhto avel.

“Bori laši, manrro manca ulaves'as,
Musaj te ažutil man, akana,
Anda e paji, muri angrušti peres'as”

E bori alatzsi,
djelas leste e paji.

Ando o čik, lenge punrja bukinjas,
Sako njonjenca dži rečkacili araslje'sas.
Leske e bori alatzsi phendas,

“Kana jekh dopaš inžadines,

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o dujto dopaş peres.”

“Rromjoro, sar sim me t'anel tjiri angrušti,
kana kava podo phaği si?”
Atunči, lako Rrom ekh ğindo andar perjas khamji.
Te arakhel ekh šelo rečkacili vo meklas.
Leste ažukarel leski bori phendjas.
De, najštik t'ačel ažukarelipe e bori alaztsi.
Anda e rečka agatzinljas bidaralaki,
Dži aresljas laki kolin e paji.

O phral maj terno la dikhljas,
Thaj mirzalanca xaljilas.

Džanljas peske sar loštav si leski bori.
Pala late agatzinljas anda e paji,
Maj tele thaj maj tele anda e paji.

Ekh rečkabar vo arakhljas,
Thaj odajanca lako čorro pekjas.

Ašunel le rovenja andar leski Rromnijori,
Palpale e rečka našljas kaštari,
Numaj te arakhel borijako stato bitrajo p'leski.

“Phraljoro, te muri bori so kerdjan?
Akhate, so djelas?”

O phral maj terno motholinjas,
“Voj usinljas thaj lako čorro maladjas.
Te kurtalil la, zumljem, de but palal simas.”

E kaštari roveljas asvinja bare.
Leski bori des kham'ke.

Limjol lesko došarjimjanca sas,
Kaj najštik te bukinel pal kova.
Dur'dural ke telal pe matjilas.

Jekh djes, te rečka džaljas
Okhote das čang thaj rodljas.

“Devla! So kerdjem?”
Leske dumukjjenca, e phuv maladjan.
O podo lungo lesko jakh astarjas.

Kana jekh dopaş inžadines,
O dujto dopaş peres.

O phral maj terno ke podojesko punro uštiljas,
Loko, o podojesko silo džaljas,

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Thaj anda e paji pe'sudjas.

(Also publishing this on my personal blog with an English summary)

E Lavuta

Sas-pe ekh chej, laki daj, lako dad, thaj lake shtar phralja. Ando ekh gunjo, dombojune, ando ehk vesh baro, traji'ile. Ando o vesh, sas ekh lovach barvalo thaj o chajako yilo vo chordjas'as, de late kan nas-das.

Sako djes thaj sako ratji po les voj roveljas.

Leste te vorbil voj zumeljas. Pushimata voj pushljas les.
Djilija leste voj djiljabasjilas;

“Muro yilo tu chordjan.
Kapil muro vast, lovachjoro.
Muro yilo tu chordjan.
Chumid man, lovachjoro.”

Late kan nas-das.

Lako pakjimos ande Del xasareljas. Bi dujto tsana'imata, pushljas o beng, “Shaj azhutes man?”

Pe pash'eratji, o beng resljas thaj late ekh glinda vo andjas.

Leste, e chej motholineljas-pe; pal lako kamelipe po lovach phendjas. O beng das palal;
“Si soro? M'avav te azhutil tut. Len kadava glinda thaj anda glinda, musaj musajil tjiro piramno peske te dikh.”

K'aver djes, e chej dzhaljas te arakhel o lovach ando o vesh. Leste e glinda voj sikavjas. Nas dikhljas peske, de dikhljas o beng. Daralipe sas te les thaj nashteljas khatar, te o vesh nas t'avel palpale.

Sako djes thaj sako ratji po les voj roveljas.

Korkori, palem o beng tromojas te arakhel les.
Leste, e chej motholineljas-pe; kova lako kamelipe nashteljas'as khatar.
Palem, pushljas o beng, “Shaj azhutes man?”

O beng asaljas, atunchi late, “Nek les te nashtel. Akana, vo si mange, sar vi tut, andar kodova kaj anda glinda dikhljan.”

O beng durareljas; “Najshtiv te azhutil tut, de musaj del mange tjire shtar phralja.”

“Mishto,” phendjas e chej, “m'avav te del tute mure phralja.”

Kana le phralja sute, o beng resljas thaj lenge irineljas ande dorikja, sako dorik maj sano sar so si o kuko.

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Antunchi, o beng dikhljas late thaj phendjas, “Del mange vi tjiro dad.”

Palem, voj reveljas thaj voj phendjas, “Sostar muro dadjoro?”

O beng pusheljas; “Volis o lovach?”

“Mishto,” phendjas e chej, “m'avav te del tute muro dad.”

Kana o dad sutas, o beng resljas thaj leske irineljas anda ekh kutija kashtuni.

“Musaj te azhutil man,” phendjas e chej te o beng.

“M'avav,” o beng das palal, “najshtiv te azhutil tut, de musaj del vi mange tjiri daj.”
Thaj e chej das te o beng laki daj.

O beng asaljas thaj kana e daj sutas, vo lake irineljas ando ekh kasht dorikjol graszt balanca.
O beng las e lavuta thaj oda bashalenjas.

Vo phendjas te e chej, “Kava les, thaj kana o lovach pasha tute si, oda bashal thaj t'avel volil tut.”

Lashimos baro sas te e chej.

Te o beng, e chej ashundjas thaj bashalenjas thaj bashalenjas, de o lovach nas resljas.

Palem, voj roveljas thaj mekljas e lavuta po o char ando vesh.

Jekh djes, ekh Rrom choro perdal o vesh sas pungrjasa thaj vo dikhljas e lavuta. Vo emelineljas thaj te lesko foro oda andjas.

Khote, bashalenjas bashalipe shukar le'ke Rromnjija thaj chavorja.

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Bal: All About Hair

bal harni - short hair

bal lungi - long hair

bal kali - black hair

bal melaxni - brown hair

bal loli - red hair

bal chuti - blonde hair

bal pravi - straight hair

bal bangi - wavy hair

bal kivrjiki - curly hair

chungara - braid

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kij'ik - ponytail
bal hulavel - combed hair / straightened hair
bal huladjol - parted hair
huladno - hair part / parting in hair

balengi sapuji - shampoo
kangli - comb
kefa - brush
balengo shplikho - hair pin
udumi - hair tie / ponytail holder
chelenka - headband (used more for head jewelry)
hajzalga - headband

Another Domari Post: Numbers

1 - yek
2 - di
3 - tirin
4 - ishtar
5 - pench
6 - shesh
7 - hoft
8 - haysht
9 - nu
10 - dez
(Source: domresearchcenter.com)

Pijmataja (Drinks)

paji / pani - water
juice - soko
bjarja / bira - beer
rakija - fruit liquor / brandy (there are many different kinds of this drink)
kvas - like a rye bread beer
votka - vodka
tekila - tequila
iskin - liquor
mol - wine

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thud - milk

kuborej - kefir

kavija - coffee (traditionally black coffee)

kavija thudanca - coffee with milk

kavija smetenjasa - coffee with cream

čaj - tea

čajo Rromano - tea with fruit

čajo gadjikano / čajo pahojanca - iced tea

drab / čajo drab - herbal tea for medicinal purposes

čokolota tati - hot chocolate

sota - soda / pop (we really don't even drink soda)

E Tsini Kajnji Loli

A linguistic break down of the translated story, "The Little Red Hen". The story was translated into a Balkan Lovari sub-dialect.

Note: This story was intentionally kept close to a literal English translation & does not necessarily reflect the speech patterns & sentence structure of spoken Lovari Rromanes, as it was written for educational materials to be used in the United States.

Ande udvarjenge kajnja peske kajnjorijenca e tsini kajnji loli sas, kana voj rakhlas ekh djiv.

In a hen house with their little chicks was a little red hen, when she found a seed.

In house-of hens their-own chicks-with the little hen red was, when she found a seed.

“Kon aves te siminil kadava djiv?” voj phendas.

“Who will plant this seed?” she said.

“Who be to plant this seed?” she said.

“Naj me” phendas e papin.

“Not I” said the goose.

“Not I” said the goose.

“Naj me” phendas e raca.

“Not I” said the duck.

“Not I” said the duck.

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“Me avav, atunči” phendas e tsini kajnji loli, thaj voj siminilas o djiv.

“I will, then” said the little red hen, and she planted the seed.

“I be, then” said the little hen red, and she planted the seed.

Kana o djov sas pako, voj phendas, “Kon aves te lel kadava djov te o asav?”

When the grain was ripe, she said, “who will take this wheat to the mill?”

When the grain was ripe, she said, “who be to take this wheat to the mill?”

“Naj me” phendas e papin.

“Not I” said the goose.

“Not I” said the goose.

“Naj me” phendas e raca.

“Not I” said the duck.

“Not I” said the duck.

“Me avav, atunči” phendas e tsini kajnji loli, thaj voj las te o asav o djov.

“I will, then” said the little red hen, and she took the grain to the mill.

“I be, then”, said the little hen red, and she took to the mill the grain.

Kana voj las te kher o aro, voj phendas, “Kon aves te čjiravel ekh manro kadava arojenca?”

When she took the flour to the house, she said, “who will cook some bread with this flour”.

When she took to house the flour, she said, “who be to cook a bread this flour-with?”

“Naj me” phendas e papin.

“Not I” said the goose.

“Not I” said the goose.

“Naj me” phendas e raca.

“Not I” said the duck.

“Not I” said the duck.

“Me avav, atunči” phendas e tsini kajnji loli.

“I will, then” said the little red hen.

“I be, then” said the little hen red.

Kana o manro sas čjiravele, voj phendas, “Kon aves te xas kadava manro?”

When the bread was cooked, she said, “who will eat this bread?”

When the bread was cooked, she said, “who be to eat this bread?”

“Me avav” phendas e papin.

“I will” said the goose.

“I be” said the goose.

“Me avav” phendas e raca.

“I will” said the duck.

“I be” said the duck.

“Na! Na tu či kas!” phendas e tsini kajnji loli.

“No! No, you won’t!” said the little red hen.

“No! No, you are not to!” said the little hen red.

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“Me avav te xas-mange. Xlk! Xlk!”

“I will eat for myself. Cluck! Cluck!”

“I be to eat-for-myslef. Cluck! Cluck!”

Thaj voj akharel las lake kajnja te žutiv-la.

And she called her hens to help her.

And she took-find her hens to help-her.

(Source: samromani)

Domari & Rromanes Comparisons

English	Rromanes	Domari
sister	phej / phen	beyn
brother	phral	baar
father	baba / dad	babu
mother	daj / daje	dadi / dai
wife	rromni / bori	djar / bai
husband	rrom	mans
girl	chej / chaje	kamruz
boy	chavo / chavoro	zaro
cousin	simenso / vero	mam

Domari

From the Kuri Journal of the Dom Research Center:

I - ama

You - atu

He/She - panji

We - ame

You - atmen/urin

They - panjan

I am - stom

You are - stor

He is - sta

She is - sti

We are - sten

You are - stes

They are – ste

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Special Request: Catholic Prayers In Hungarian Lovari

These are the written out versions with approximate pronunciations.

Our Father:

Amaro Dad rudyisartu and'ame bezexale,
(rroo-dy'ee-sahr-too ahnd'ahmay bay-zekh-ahlay)
Akanak haj p'amare merimasko chaso,
(ahk-ahn-akh h'ai p'ahm-ahrr-ay may-ree-mahs-koh chah-soh)
Amin.
(Ameen)

God Bless You:

Te ažutil tuke o del
(tay azhoo-teel too-kay oh dayl) .
(ah-mah-rroh dahd)
kon san ando rajo,
(kohn sahn ahndoh rrai-yoh)
te svuncisajvelpe tyo anav,
(tay snoon-tsee-sai-veyl-pay tyeo ahnahv)
te aveltar tyo them,
(tay ahv-el-tahr tyeo t'hem)
te kerdyolpe tyi voja
(tay keyr-dyoh-l-pay ty'ee voyah)
sar ando rajo, kade vi pej phuv.
(sahr ahndoh raai-yoh, kah-day vee pay p-hoov)
Sakko dyeseko manro de amen adyes,
(sahk-koh dyays-ess-koh mahn-rroh day ah-meyn ah-dyays)
haj jertosar amare bezexa,
(h'ay yayr-toh-sar ahm-ahray bayz-eykh-ah)
sar ke vi ame jertosaras kodolenge,
(sahr kay vee yayr-toh-sahr-ahs koh-doh-layngay)
kon amenge keren bezexa.
(kohn ahm-eyn-gay keyr-en bayz-ekh-ah)
Haj na inger amen andel' nasulyipe,
(h'ay nah een-gayrr ah-mayn ahndel'nahs-ool-yee-pay)
ba slobodisar amen kathar o dushmano.
(bah sloh-boh-dee-sahr ah-mayn kah-t'haroh doosh-mah-noh)
Amin.
(ah-meen)

Hail Mary:

Dobrome Marija,
(doh-broh-may mah-ree-yah)

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svuncimasa pherdyi,
(svoon-tsee-mah-sah p'hayr-dyee)
O Raj silo tusa,
(oh rrai see-loh too-sah)
domnyime san tu mashkar le romnya,
(dohm-ny'ee-may sahn too mahsh-kahr lay rroh-m-nyah)
haj domnyimej tye perreski fruta,
(h'ai dohm-ny'ee-may t'yay pay-rray-skee froo-tah)
Jesus.
(yaysoohs)

Mri Romnyi Marija,
(m'ree rohm-ny'ee mah-ree-yah)
Devleski svunto Dej,
(deyv-leskee svoon-toh day)

golden-zephyr:
Romani Justin Beiber?
Jan Bending “me tut uzarav”
“I wait for you”
(via golden-zephyr-deactivated201401)

Pronunciation Is Everything

Correct pronunciation keeps you from saying “I want a fart” when you’re trying to say “I want some chicken”.

In Balkan Lovari, the word for chicken is “kajn” & a similar word, “khan” actually means fart.

Ekh kahy'n mangav.
Some chicken I want.

Ekh kha'an mangav.
A fart I want

It can also be difficult to distinguish words that carry different meanings in different dialects.

For example, in many Lovari-based dialects, “haj” means yes & “thaj” means and. There are several dialects that use “haj” as both yes & and because “ha”/“haj” is a loan word.

T'hai e muca.
And the cat.

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Hai e muca.
And the cat.

Ha'ai, e muca.
Yes, the cat.

Ha'a, e muca.
Yes, the cat.

Similarly, the words “naj”, “na” & “ma” mean not, but “naj” can also mean finger. In this case, the words which mean “not” are more abrupt, whereas “naj” for finger is longer & more fluid in sound.

Correct pronunciation can also keep you from being offensive, or unintentionally using a slur.

Our word for thumb is “palco” & our word for “f***t” is “paleno”. The subtle “-n” pronunciation, or even extra emphasis on the ending, changes the meaning entirely.

thumb - *pahl-tsoh*
slur - *pahl-tsnoh*

You may accidentally say “I frighten you”, instead of “I support you”.

Me darav tut. (dah-raf)
I support you.

Me daravav tut. (dah-ra-waf)
I frighten you.

Improper pronunciation can make you say “flat bread” (marikli) when you want to be talking about a new “necklace” (merikli).

Ekh mey'rikli nevi si man.
I have a new necklace.

Ekh mah'rikli nevi si man.
I have some new bread

Ande E Chib: All About Talking

te vorbisarel - to talk or to speak

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te phenel - to say

te pindzharen ande - to amdit

te akharen - to call

te vakaren - to tell

te nakhel e chib - to translate

te pushel - to ask

te del palal - to answer / to reply

te shujojinel - to whisper

te gjelinen - to announce

te akushen / te phenel tele - to reprimand

te asharen - to praise

te barovel pe / te asharen pe - to brag / to gloat

te mothol / te motholinen - to explain

te del muj - to yell

te povetarel - to preach

Negations: “Bi”, “Ni” & “Naj”

In Balkan Lovari, “bi”, “ni” & “naj” are used to express some level of negation.

“Bi” is typically used when one wants to say the equivalent to “un-”, or “dis-” in English. It is used to express the opposite of the word to which it is the prefix.

“Ni” *can* be used in a similar fashion, but expresses negation more than it does opposite definition. Using “ni” is akin to saying, “non”, “not very”, or “less”.

“Naj” simply means “not”. Any word prefixed with “naj” simply translates as “not” [...].

Let’s take, for example, the word “*pakiv*”. It translates in English to “respect” or “honor”. We can use both the “bi-” & “ni-” prefixes to change its meaning to “disrespect”.

Bi-pakivo san.

You are *un-respectful*; *dis-respectful*.

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O ni-pakiven jazo.

The obvious *non*-respect.

Here, the “bi” prefix is used with the adjective & the “ni” prefix is used with the noun.

We can also use “naj” to express a lack of “respectfulness”.

Pakiv naj si les.

Respect is *not* to him; he has *no* respect.

Here, “naj” negates the act of “having”, and not the “respect”.

Let’s look at the word “*lašo*”, which means “good”, or “well”

The prefix, “bi”, when used with “lašo” changes its meaning from “good” to “bad”.

Kava djili bi-laši sas.

That song was *not* good; *bad*.

When, “naj” is used with “lašo”, it typically means “not well”.

Nasvalimos si muro čavo; naj lašo.

My son is ill; he is *not* well.

The use of “naj” in conjunction with “lašo” could also be translated to mean “bad”. However, “bi-lašo” will always translate to mean “bad”. It’s use in context is similar to when we would say “not well” or “bad” in any English conversation.

“Ni” can also be used as stand-alone terms that mean “without”. Such use does not require hyphenation, or combination.

Ekh lumna ni lašimos.

A world *without* goodness.

Or, take for example, our word(s), which mean “never”; *ni jekhvar*.

This literally translates to “without one time”.

In some dialects, “bi” can be used in the same manner, or perhaps “bisti” or “nisti” may be used.

Though “bi”, “ni” & “naj” all suggest negation, they are not exactly interchangeable.

For example, with the use of “*pajtašno*”, which means “friendly”, we can use “bi” or “ni” to suggest that one is being “un-friendly”. The choice of prefix changes the degree to which the object is “not friendly”, as well as tone of the speaker.

Bi-pajtašne san.

You are *un*-friendly.

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T'aven ni-pajtašimos san.

You are being *not very* friendly; *rather un*-friendly.

(This could even be translated to “you are not having much "friendliness".)

The latter phrase is considered a more polite way to tell “you” that you are being “un-friendly”, but it also suggests a higher degree of “un-friendliness”.
