

Lopit Grammar Book

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This book is used to teach how certain words correctly fit together in phrases, clauses, and sentences.

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Introduction

In the Lopit language there are several different types of words: nouns, verbs, pronouns, prepositions, demonstratives, adjectives, adverbs, and others. We will learn about these in this book. We will also learn about how the words go together into groups of words called phrases, clauses, and sentences. The words and how they go together are called grammar.

Learning about the words and groups of words in Lopit can help you become a better reader and writer. It is especially important for those writing books and translating Scripture to understand the lessons of this book.

The lessons of the *Lopit Consonant and Vowel Book* should be learned before learning from this book. Most examples sentences in this book come from the stories at the end of this book.

There are many new words in this book which are used to explain the grammar of Lopit. Each new word is underlined and explained when it is first used. If you later see the word and forget what it means, you can also find it explained in the glossary at the back of this book. Some words such as ‘consonant’ and ‘vowel’ are used in this book without being explained. These words are explained in the *Lopit Consonant and Vowel Book*. If you forget their meaning, you can look them up in the glossary at the back of this book.

This book can be taught to participants in a workshop. A person can also use this book to teach himself/herself without a workshop or instructor. You should read each lesson and then immediately do the exercise following the lesson. The exercise will help you test your understanding of the lesson. The answers to the exercises are in the back of the book. After completing an exercise, immediately check your answers to see how well you have understood. For each of your incorrect answers, try to understand the correct answer. Ask other Lopit if you need help.

In many lessons of this book, there is a comparison of the words in the various Lopit dialects. The comparison will help Lopit speakers come to agreement on a combined way to spell the Lopit language.

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Spelling Rules

In the *Lopit Consonant and Vowel Book* (LCVB), there are four spelling rules that help reading and writing. These are listed below along with the page number in LCVB where they are further explained.

Consonants of the combined Lopit language (LCVB page 8):

B b	batak	<i>pig</i>	K k	kebu	<i>hoe</i>	P p	por	<i>mancala game</i>
C c	cengi	<i>bird</i>	L l	leime	<i>lion</i>	R r	rabolo	<i>bananas</i>
D d	demi	<i>knife</i>	M m	moti	<i>pot</i>	S s	sohoti	<i>palm tree</i>
F f	fotir	<i>warthog</i>	N n	nongorwo	<i>wife</i>	T t	tome	<i>elephant</i>
G g	goro	<i>gourd jug</i>	Ng ng	ngidony	<i>monkey</i>	W w	wolo	<i>dove</i>
H h	hidong	<i>drum</i>	Ny ny	nyangi	<i>crocodiles</i>	Y y	yani	<i>tree</i>
J j	jani	<i>local broom</i>						

Vowels of the combined Lopit language (LCVB page 12):

A a	awong	<i>monkey</i>
E e	efir	<i>fat, big</i>
I i	itak	<i>ostrich</i>
O o	oromo	<i>digging</i>
U u	buhu	<i>shield</i>

Spelling Rule 1 (LCVB page 15): At the end of words or next to a consonant, write the sound [y] as **i**. Do not write **y** at the end of words or next to a consonant.

	<u>Correct</u>	<u>Wrong</u>
<u>End of word</u>	hai <i>rain</i>	hay <i>rain</i>
	ikoi <i>road, path</i>	ikoy <i>road, path</i>
<u>Before consonant</u>	hoito <i>bone</i>	hoyto <i>bone</i>
	leime <i>lion</i>	leyme <i>lion</i>
<u>After consonant</u>	ciang <i>animal</i>	cyang <i>animal</i>
	hifiong <i>water</i>	hifyong <i>water</i>
	harie <i>night</i>	harye <i>night</i>

Spelling Rule 2 (LCVB page 15): We write **w** after a consonant and before a vowel. However, we write **u** next to **w**.

	<u>Correct</u>	<u>Wrong</u>
<u>After consonant</u>	hotwai <i>inside</i>	hotuai <i>inside</i>
	lolwari <i>dry ground</i>	loluari <i>dry ground</i>
	fwara <i>dancing place</i>	fuara <i>dancing place</i>
	hinwara <i>ash</i>	hinuara <i>ash</i>
	ibwoni <i>fortuneteller</i>	ibuoni <i>fortuneteller</i>
<u>Next to w</u>	wuor <i>hole for trapping</i>	wwor <i>hole for trapping</i>

hauwe arrow

hawwe arrow

Writing Principle (LCVB page 17): Write each word the way that the most speakers say it.

	%		Dorik D	Ngotira N	Lomiaha M	Lohutok H	Lolongo L	
(1)	41.4	D= <u>N</u> =M=H=L	batak	<u>batak</u>	batak	batak	batak	hog
(2)	20.0	D; <u>N</u> =M=H=L	domi	<u>demi</u>	demi	demi	demi	knife
(3)	7.8	D= <u>N</u> =M=H; L	awong	<u>awong</u>	awong	awong	hawong	monkey
(4)	1.3	N; <u>D</u> =M=H=L	<u>ker</u>	kier	<u>ker</u>	<u>ker</u>	<u>ker</u>	sheep
(5)	8.7	D= <u>N</u> ; M=H=L	efir	<u>efir</u>	ofir	ofir	ofir	fat, big
(6)	4.9	D; <u>N</u> ; M=H=L	rufan	<u>rofan</u>	ofioti	ofioti	ofioti	roof
(7)	6.3	D; <u>N</u> ; M=H; L	nangorwo	<u>nongorwo</u>	ongorwo	ongorwo	angorwo	wife
(8)	.9	D; <u>N</u> =M; H=L	ciwar	<u>ciwali</u>	ciwali	ciwal	ciwal	flute
(9)	.4	D= <u>N</u> ; M=H; L	leime	<u>leime</u>	lemie	lemie	leme	lion

Spelling rule 3 (page 39): We write prepositions such as **do, de, da** ‘in, on, at, to, for’ as separate words. We do not connect them to following words.

Correct	Wrong	
Ottu tohoni do lohoho .	Ottu tohoni dolohoho.	<i>The man comes to a thief.</i>
Ottu tohoni de iti .	Ottu tohoni deiti.	<i>The man comes to me.</i>
Ottu tohoni do hoi .	Ottu tohoni dohoi.	<i>The man comes to you (sg).</i>
Ottu tohoni do honyie .	Ottu tohoni dohonyie.	<i>The man comes to him/her..</i>
Ottu tohoni do hoi .	Ottu tohoni dohoi.	<i>The man comes to us.</i>
Ottu tohoni do hatai .	Ottu tohoni dohatai.	<i>The man comes to you (pl).</i>
Ottu tohoni do hosie .	Ottu tohoni dohosie.	<i>The man comes to a them.</i>

However, the preposition **ho, he, ha** ‘with, of’ is connected to the following pronouns.

Correct	Wrong	Prepositional pronouns
Ottu motte <u>ho lohoho</u> .	Ottu motte <u>ho lohoho</u> .	<i>Friend comes <u>with thief</u>.</i>
Ottu motte hoiti .	Ottu motte hoiti .	<i>Friend comes with me.</i>
Ottu motte hoi .	Ottu motte hoi .	<i>Friend comes with you (sg).</i>
Ottu motte honyie .	Ottu motte honyie .	<i>Friend comes with him/her.</i>
Ottu motte hohoi .	Ottu motte hohoi .	<i>Friend comes with us.</i>
Ottu motte hatai .	Ottu motte hatai .	<i>Friend comes with you (pl).</i>
Ottu motte hosie .	Ottu motte hosie .	<i>Friend comes with them..</i>

Spelling rule 4 (page 44, 58): We write the relative connectors **ne, le, ine, ile** ‘that, which, who, of’ as separate words. We do not connect them to following words.

Correct	Wrong	
hingohu ne ibwoni	hingohu le ibwoni	hingohu ne ibwoni
ngohe ine ibowni	noghe ile ibwoni	hingohu le ibwoni
hingohu ne hittok	hingohu le hittok	ngohe ine ibowni
		noghe ile ibwoni
		hingohu ne hittok
		hingohu le hittok
		dog of witchdoctor
		dogs of witchdortor
		dog that big

ngohe ine ittoho	ngohe ile ittoho	ngohe ine ittoho	ngohe ile ittoho	<i>dogs that big</i>
hingohu ne iting	hingohu le iting	hingohu ne iting	hingohu le iting	<i>dog that small</i>
ngohe ine iting	ngohe ile iting	ngohe ine iting	ngohe ile iting	<i>dogs that small</i>

However, we do connect them to the following possessor pronouns.

Correct		Wrong		
hingohu neiti	hingohu leiti	hingohu ne iti	hingohu le iti	<i>my dog</i>
hingohu nohoi	hingohu lohoi	hingohu no hoi	hingohu lo hoi	<i>your(sg) dog</i>
hingohu nohonyie	hingohu lohonyie	hingohu no honyie	hingohu lo honyie	<i>his/her dog</i>
hingohu nohoi	hingohu lohoi	hingohu no hoi	hingohu lo hoi	<i>our dog</i>
hingohu nahatai	hingohu lahatai	hingohu na hatai	hingohu la hatai	<i>your(pl) dog</i>
hingohu nohosie	hingohu lohosie	hingohu no hosie	hingohu lo hosie	<i>their dog</i>

Correct		Wrong		
ngohe ineiti	ngohe ileiti	ngohe ine iti	ngohe ile iti	<i>my dogs</i>
ngohe inohoi	ngohe ilohoi	ngohe ino hoi	ngohe ilo hoi	<i>your(sg) dogs</i>
ngohe inohonyie	ngohe ilohonyie	ngohe ino honyie	ngohe ilo honyie	<i>his/her dogs</i>
ngohe inohoi	ngohe ilohoi	ngohe ino hoi	ngohe ilo hoi	<i>our dogs</i>
ngohe inahatai	ngohe ilahatai	ngohe ina hatai	ngohe ila hatai	<i>your(pl) dogs</i>
ngohe inohosie	ngohe ilohosie	ngohe ino hosie	ngohe ilo hosie	<i>their dogs</i>

Spelling rule 5 (page 14): When a vowel suffix (such as **-a**) attaches to a noun that ends in **k** (as in **fetek** ‘fish spear’), **k** becomes **h** (as in **fetek/fetaha** ‘fish spear’).

Singular	Plural	
fetek	fetaha	<i>fish spear</i>
lefidik	lefidih	<i>trap</i>
busuk	busuha	<i>bull</i>

Spelling rule 6 (page 13): When a vowel suffix (such as **-o**) attaches to a noun with final **u** (as in **moru** ‘stones’), the **u** becomes **w** (as in **morwo/moru** ‘stone’).

Singular	Plural	
morwo	moru	<i>stone</i>
kebwa	kebu	<i>hoe</i>
buhwo	buhu	<i>shield</i>

Spelling rule 7 (page 13): When **-ti** attaches to a noun with final **r** (such as **hofir** ‘hairs’), the **r** becomes **t** (as **hofit~~r~~ti/hofir~~r~~** ‘hair’).

Singular	Plural	
hofir	hofitti	<i>hair, feather</i>

Spelling rule 8 (page 13): When **-o** attaches to a noun that ends in **ti** (such as **jati** ‘vegetable’), the **ti** becomes **ci** (as in **jati/jacio** ‘vegetable’).

Singular	Plural	
jati	jacio	vegetable

Exercise 1

Carefully read and say each test word below. Each test word may or may not be written correctly. Write the word correctly in the space given. The first one is done as an example.

Test Word		Write correctly	Test Word		Write correctly
garay	<i>dry</i>	<u>garai</u>	hafyalai	<i>claw</i>	_____
	<i>grassland</i>	_____	wwor	<i>hole for</i>	_____
maruani	<i>old one</i>	_____		<i>trapping</i>	_____
may	<i>place</i>	_____	lotwala	<i>ash</i>	_____
leyfori	<i>kitchen</i>	_____	belie	<i>skin</i>	_____
domi	<i>knife</i>	_____	hawong	<i>monkey type</i>	_____
kier	<i>sheep</i>	_____	ofioti	<i>roof frame</i>	_____
leime	<i>lion</i>	_____	efir	<i>fat, big</i>	_____

Nouns

A noun can be a person, animal, place, thing, or idea. For example in (story 01: line 13), **hiluk** ‘hyena’, **maring** ‘fence’, and **bok** ‘stable’ are all nouns.

(01:13)

Eibu **hiluk maring**, *Hyena opened the fence*
 angabotik do **bok** hotwe. *and quickly went inside the stable.*

The following are other examples of nouns:

Meaning	Lopit Nouns			Gender	
	Singular	Plural			
<u>Person</u>	habu	habusi	inang, ileng	chief, king	
	hanasi	hanasara	inang	sister	
	hidotiti	hodoti	ileng	man	
<u>Animal</u>	cengi	ceng	inang, ileng	bird (general)	
	batak	bataha	inang, ileng	pig, hog	
	munu	muniok	inang, ileng	snake	
<u>Place</u>	dorong	dorongi	inang	barren high land	

	fuher	fuhero	inang	<i>farm away from house</i>
	donge	dongiok	inang, ileng	<i>hill, mountain</i>
<u>Thing</u>	raboloji	rabolo	inang	<i>banana</i>
	buhu	bukwo	inang	<i>shield</i>
	halati	hala	inang	<i>tooth</i>
<u>Idea</u>	hiram		inang	<i>issue, problem</i>

How do we know if a word is a noun? There are three ways to tell: by its meaning, by its singular and plural forms, and by its gender.

Noun by meaning

If the meaning of a word is a person, animal, place, thing, or idea, it is probably a noun.

Noun by singular and plural forms

Usually a noun has two forms. For example, **habu** ‘chief’ is the singular form used for one person, and **habusi** ‘chiefs’ is the plural form used for more than one person.

Noun by gender

Nouns can be masculine or feminine. The gender of a noun is whether it is masculine or feminine. For example in (1), the feminine word **inang** ‘this (fem.)’ follows the feminine noun **hanasi** ‘sister’. In (2), the masculine word **ileng** ‘this (mas.)’ follows the masculine noun **hidotiti** ‘man’.

- (1) **hanasi inang** *this sister*
(2) **hidotiti ileng** *this man*

In the next lesson, we learn about the singular and plural forms of nouns. Following that lesson, we learn about the gender of nouns.

Exercise 2

Carefully read and say each word below. In the blank to the left of each word, write if the noun is a **person**, **animal**, **place**, **thing**, or **idea**. The first one is done as an example.

<u>thing</u>	fofongi	<i>cactus, tree type</i>	_____	goro	<i>jug made from gourd</i>
_____	busuk	<i>bull</i>	_____	hafialai	<i>claw</i>
_____	bongo	<i>item of clothing</i>	_____	harasi	<i>brother</i>
_____	bolorong	<i>hippo</i>	_____	hitonongorwo	<i>woman</i>
_____	awong	<i>monkey type, oribi</i>	_____	holorong	<i>bank, beach</i>
_____	balu	<i>beer</i>	_____	hunom	<i>cave</i>
_____	fetek	<i>fish spear</i>	_____	ibwoni	<i>fortune teller</i>
_____	fwara	<i>dancing place</i>	_____	ido	<i>sky, heaven</i>
_____	fure	<i>name, song</i>	_____	itak	<i>ostrich</i>

Singular and plural nouns

In this lesson, we learn about various suffixes and prefixes on singular and plural forms of nouns. Suffixes are ending letters of a word, such as **-jin** in **wolojin** ‘doves’. Prefixes are beginning letters of a word, such as **hi-** in **hiyali** ‘oil’.

There are three ways that nouns have singular and plural forms. They can to the singular form as in **haddeti** ‘root’ or **hiyeni** ‘rope’. They can add to the plural form as in **ciangi** ‘animals’. They can also add to both the singular and plural form as in **hidong** ‘drum’ and **dongi** ‘drums’.

Three ways of forming singular and plural nouns

	Singular prefix or suffix	Root	Plural suffix	
-ti/	haddeti	hadde	hadde	<i>root</i>
hi-/	hiyeni	yeni	yeni	<i>rope, trap</i>
/-i	ciang	ciang	ciangi	<i>animal (general)</i>
hi-/i	hidong	-dong-	dongi	<i>drum</i>

A noun without a suffix is called a noun root. The plural noun **yeni** ‘ropes, traps’ and the singular noun **ciang** ‘animal’ are noun roots.

The following are the most common singular suffixes.

	Singular	Plural	
-i/	fofongi	fofong	<i>cactus, tree type</i>
-ti/	haddeti	hadde	<i>root</i>
-o/	morwo	moru	<i>stone</i>
-e/	hame	ham	<i>fish</i>

There is also one prefix **hi-** that can be added to singular nouns.

	Singular	Plural	
hi-/	hiyeni	yeni	<i>rope, trap</i>

The following are the most common plural suffixes.

	Singular	Plural	
/-i	bel	beli	<i>stripe, spot, patch</i>
/-a	fetek	feteha	<i>fish spear</i>
/-o	molong	molongo	<i>baboon</i>
/-jin	hofwo	hofwojin	<i>flour</i>
/-n	tutunyo	tutunyon	<i>heel</i>
/-na	suhe	suhena	<i>chest</i>
/-ha	leyiri	leyiriha	<i>spirit</i>
/-ho	igolo	igoloho	<i>bell</i>

/-sen	bula	bulasen	<i>cow stable, pen</i>
/-si	hoo	hosi	<i>head</i>
/-e	monyé	monyie	<i>father</i>
/-in	mangat	mangatin	<i>camp, platform</i>

The following are the most common singular and plural combinations.

	Singular	Plural	
hi/-i	hidong	dongi	<i>drum</i>
hi/-si	hinga	ngasi	<i>year</i>
-i/-ara	hanasi	hanasara	<i>sister</i>
-e/-a	hamuhe	hamuha	<i>shoe</i>

There are also some nouns that only differ by tone in singular and plural form. In these nouns, a double (long) vowel can be used to show the difference between singular and plural forms.

	Singular	Plural	
Tone/Tone	yani (Low)	yanii (High)	<i>tree</i>

Nouns with singular suffixes

Nouns can be put into groups according to their suffixes. For example, all the nouns below have the suffix **-i** in the singular form.

Singular	Plural	Gender	
-i/-			
fofongi	fofong	inang	<i>cactus, tree type</i>
cengi	ceng	inang, ileng	<i>bird (general)</i>
hatteli	hattel	ileng	<i>egg</i>
sohoti	sohot	inang	<i>palm tree</i>
hangeri	hanger	inang	<i>fruit, seed</i>
hafialai	hafiala	ileng	<i>claw</i>
farai	fara	inang	<i>leaf</i>
hiwai	hiwa	inang, ileng	<i>thorn</i>
hanyahanyai	hanyahanya	inang	<i>farm animal (general)</i>
somai	sumu	inang	<i>fat, oil</i>
raboloi	rabolo	inang	<i>banana</i>

The suffix **-i** attaches to singular nouns that end with a consonant (such as **fofongi/fofong** ‘cactus’) or with a vowel (such as **hafialai/hafiala** ‘claw’).

The nouns below have the suffix **-ti** in the singular form. Nearly all of the plural forms end in a vowel.

Singular	Plural	Gender	
-ti/-			

haddeti	hadde	inang	<i>root</i>
nyongoti	nyongo	inang	<i>beeswax</i>
morroti	morro	inang, ileng	<i>bean</i>
hajangati	hajanga	inang	<i>fly, insect type</i>
monyomijiti	monyomiji	inang, ileng	<i>villager</i>
hinyomoti	hinyomo	inang	<i>planting seed</i>
halati	hala	inang	<i>tooth</i>
monyiti	monyi	inang	<i>intestine</i>
hofitti (?)	hofir	inang, ileng	<i>hair, feather</i>

When **-ti** attaches to a noun with final **r** (such as **hofir** ‘hairs’), the **r** becomes **t** (as **hofitti/hofir** ‘hair’).

The nouns below have the suffix **-o** or **-e** in singular form.

Singular	Plural	Gender	
-o/-			
morwo	moru	inang	<i>stone</i>
hoito	hoit	inang	<i>bone</i>
-e/-			
hame	ham	inang, ileng	<i>fish</i>

When **-o** attaches to a noun with final **u** (such as **moru** ‘stones’), the **u** becomes **w** (as in **morwo/moru** ‘stone’).

The nouns below have the prefix **hi-** in singular form. The plural forms begin with **y**.

Singular	Plural	Gender	
hi-/-			
hiyeni	yeni	inang	<i>rope for tying animals</i>
hiyali	yali	inang	<i>oil</i>
hiyaya	yaya	inang, ileng	<i>procupine</i>

Nouns with plural suffixes

The nouns below have the suffix **-i** in the plural form. Nearly all of the singular forms end in a consonant.

Singular	Plural	Gender	
	-/i		
bel	beli	inang, ileng	<i>stripe, spot, patch</i>
tamot	tamoti	ileng	<i>castrated bull</i>
ipotit	ipotiti	inang	<i>brush</i>
kurufat	kurufati	inang	<i>whip</i>
icet	iceiti	inang	<i>dancing ornament</i>
ingotit	ingotiti	inang, ileng	<i>adze, cutting tool</i>

tutur	tuturi	inang	<i>forest, woods</i>
ciang	ciangi	inang, ileng	<i>animal (general)</i>
bolorong	bolorongi	inang, ileng	<i>hippo</i>
holong	holongi	inang	<i>sun, day</i>
holorong	holorongi	inang	<i>bank, beach, other side of river</i>
gus	gusi	inang	<i>skin</i>
ledis	ledisi	inang	<i>shadow</i>
facan	facani	inang	<i>type of marking, colour</i>
igem	igemi	inang	<i>work</i>
lefidik	lefidih	inang	<i>trap</i>
ikarrak	ikarrahi	inang, ileng	<i>water turtle</i>
lewa	lewai	inang, ileng	<i>gazelle type</i>
risa	risai	inang	<i>tail</i>

When the suffix **-i** attaches to a noun that ends in **k** (as in **lefidik** ‘trap’), **k** becomes **h** (as in **lefidih/lefidih** ‘traps’).

The nouns below have the suffix **-a** in the plural form. The singular forms end in a consonant or vowel.

Singular	Plural	Gender	
	-/-a		
fetek	feteha	inang, ileng	<i>fish spear</i>
batak	bataha	inang, ileng	<i>pig, hog</i>
busuk	busuha	ileng	<i>bull</i>
tafar	tafara	inang	<i>lake, pond</i>
ngadief	ngadief	inang, ileng	<i>tongue</i>
kebu	kebwa	inang, ileng	<i>hoe, digging tool</i>
hari	haria	inang	<i>river</i>
fere	feria	inang, ileng	<i>spear</i>

When the suffix **-a** attaches to a noun that ends in **k** (as in **fetek** ‘fish spear’), **k** becomes **h** (as in **fetek/feteha** ‘fish spears’). When **-a** attaches to a noun that ends in **u** (such as **kebu** ‘hoe’), the **u** becomes **w** (as in **kebwa/kebu** ‘hoe’).

The nouns below have the suffix **-o** in the plural form. The singular forms end in a consonant or vowel.

Singular	Plural	Gender	
	-/-o		
molong	molongo	inang, ileng	<i>baboon</i>
tafeng	tafengo	inang, ileng	<i>guinea pig</i>
moring	moringo	inang, ileng	<i>dikdik, gazelle type</i>
ngidony	ngidonyo	inang, ileng	<i>monkey</i>
hari	hario	inang	<i>club, beating stick</i>
yoni	yonio	inang	<i>hide, dried skin</i>

kori	korio	inang, ileng	<i>giraffe</i>
demi	domio	inang, ileng	<i>knife</i>
jati	jacio	inang	<i>green, uncooked vegetable</i>
moti	mocio	inang, ileng	<i>pot</i>
buhu	bukwo	inang	<i>shield</i>
balu	balwo	inang	<i>beer</i>

When **-o** attaches to a noun that ends in **u** (such as buhu ‘shield’), the **u** becomes **w** (as in buhwo/buhw ‘shield’). When **-o** attaches to a noun that ends in **ti** (such as jati ‘vegetable’), the **ti** becomes **ci** (as in jati/jacio ‘vegetable’).

The nouns below have the suffix **-jin** in plural form. The singular forms end in vowels.

Singular	Plural	Gender	
	-/-jin		
hofwo	hofwo jin	inang	<i>flour</i>
fwara	fwar ajin	inang	<i>playing, dancing place</i>
hoto	hoto jin	inang	<i>blood</i>
harie	harie jin	inang	<i>night</i>
isio	isio jin	inang	<i>honey, oil</i>
bongo	bongo jin	inang, ileng	<i>item of clothing</i>
yafa	yafa jin	inang	<i>moon, month</i>

The nouns below have other suffixes in the plural form. The singular forms end in vowels.

Singular	Plural	Gender	
	-/-n		
tutunyo	tutunyo n	inang	<i>heel</i>
lobongi	lobongi n	inang	<i>tree type</i>
hosehe	hosehe n	inang	<i>belly, stomach</i>
	-/-na		
suhe	suhena na	inang	<i>chest</i>
goro	gorona na	inang	<i>gourd jug</i>
	-/-ha		
leyiri	leyiriha	inang	<i>spirit</i>
lemini	leminiha	inang, ileng	<i>leopard</i>
ihuma	ihumaha	inang, ileng	<i>tortoise</i>
ngabura	ngaburaha	inang	<i>wound, infection</i>
	-/-ho		
igolo	igoloho	inang, ileng	<i>bell</i>
huro	huroho	inang, ileng	<i>young goat</i>
leime	lemioho	inang	<i>lion</i>
	-/-sen		
bula	bulasen	inang	<i>cow stable, pen</i>
letiri	letirisen	ileng	<i>small hoe, digging tool</i>
togoli	togolisen	inang	<i>canoe</i>

ciwali	ciwalisen	inang, ileng	<i>flute, instrument</i>
	-/-sen		
hoo	hosi	inang	<i>head</i>
habu	habusi	inang, ileng	<i>chief, king</i>
muro	murosi	inang	<i>thigh, upper leg</i>
	-/-e		
monye	monyie	ileng	<i>father</i>
honye	honyie	inang	<i>mother</i>

When **-e** attaches to a noun that ends in **e** (such as monye ‘father’), the **e** becomes **i** (as in **monyie/monye** ‘father’).

The nouns below have the suffix **-in** in the plural form. The singular forms end in consonants.

Singular	Plural	Gender	
	-/-in		
mangat	mangatin	inang	<i>camp, platform</i>
ikat	ikatin	inang	<i>door</i>

Nouns with singular and plural suffixes

The nouns below have the prefix **-hi** in the singular form and the suffix **-i** or **-si** in the plural form.

Singular	Plural	Gender	
hi-/	/-i		
hidong	dongi	inang, ileng	<i>drum</i>
hinyang	nyangi	inang, ileng	<i>crocodile</i>
hiringo	ringoi	inang	<i>meat</i>
hi-/	/-si		
hinga	ngasi	inang	<i>year</i>
hito	tosi	inang, ileng	<i>scorpion</i>
himo	mesi	inang	<i>nose</i>

The nouns below have other suffixes in both the singular and plural forms.

Singular	Plural	Gender	
-i/	/-ara		
hanasi	hanasara	inang	<i>sister</i>
harasi	harasara	ileng	<i>brother</i>
-e/	/-a		
hamuhe	hamuha	inang, ileng	<i>shoe</i>
hauwe	hauwa	ileng	<i>arrow</i>

Singular nouns

The nouns below are singular. They have no plural form. The gender demonstratives following these nouns are only singular and never plural.

Singular	Plural	Gender		Singular	Plural	Gender	
ido	—	inang	<i>sky, heaven</i>	itiran	—	inang	<i>fog, mist, humid air</i>
leyame	—	inang	<i>wind</i>	ling	—	inang	<i>salt</i>
singeta	—	inang	<i>sand</i>	miyang	—	inang	<i>grass (general)</i>
dwani	—	inang	<i>weed</i>	kaal	—	inang	<i>side, end</i>
wotti	—	inang	<i>cow dung</i>	fok	—	inang	<i>earth, ground</i>
moite	—	inang	<i>morning</i>	hinwara	—	inang	<i>ash</i>
iho	—	inang	<i>dew</i>	fur	—	inang	<i>dust</i>

Plural nouns

The nouns below are plural. They have no singular form. The gender demonstratives following these nouns are only plural and never singular.

Singular	Plural	Gender	
—	ree	hunang	<i>milk</i>
—	worot	hunang	<i>animal dung</i>
—	tere	hunang	<i>hail</i>
—	hifiong	hunang	<i>water</i>
—	hamilak	hunang	<i>saliva</i>

Other nouns with changes between singular and plural

Some nouns have other suffixes or are completely different in singular and plural form.

Singular	Plural	Gender	
honyek	honyehite	inang, ileng	<i>eye</i>
hang	hangitek	inang	<i>home, village</i>
haji	hajik	inang, ileng	<i>house</i>
itule	itulioho	ileng	<i>small hole</i>
donge	dongiok	inang, ileng	<i>hill, mountain</i>
far	farrijin	inang	<i>midday, daytime</i>
tuluhu	tuluhusien	inang, ileng	<i>squirrel</i>
hidongi	hidongita	inang, ileng	<i>hammer</i>
bongit	bongitto	inang	<i>stable</i>
hanyimiti	hanyim	inang	<i>sesame</i>
hinai	hii	inang	<i>breast</i>
ikoi	koi	inang, ileng	<i>path, road, way</i>
hitonongorwo	ngorwo	inang	<i>woman</i>
nongorwo	ngorwo	inang	<i>wife</i>
lahalai	lahalajin	inang, ileng	<i>pole in house</i>
faiti	faito	inang	<i>ebony tree</i>
ngaini	ngainok	inang	<i>girl</i>

hitto	hittes	inang	<i>anus, source</i>
hobohobe	hobohobo	inang	<i>back of something</i>
ngamari	ngama	inang	<i>grain in field</i>
hutti	huru	inang	<i>worm</i>
nyahuto	nyahuwo		<i>iron, mettal</i>
heju	hejek	inang, ileng	<i>leg, foot</i>
munu	muniok	inang, ileng	<i>snake</i>
murut	mutto	inang	<i>neck</i>
hujuti	huji	inang	<i>grass for thatch</i>
hiyok	yohe	inang	<i>ear</i>
hiwaru	warak	inang	<i>cat</i>
hingohu	ngohe	inang, ileng	<i>dog</i>
hikwoi	huuk	inang	<i>charcoal</i>
hito	durre	inang, ileng	<i>child</i>
mana	matta	inang	<i>farm far away</i>
tohoni	huwo	inang, ileng	<i>person</i>
sehi	sang	inang	<i>thing, property</i>
hiteng	husung	inang, ileng	<i>cow</i>
hana	has	inang	<i>hand</i>
hita	hoyek	inang	<i>firewood</i>

Exercise 3

In the following sentences, underline all nouns. Do not underline any words that are not nouns. Underline a word once if it is a singular noun. Underline a word twice if it is a plural noun. The first line is done as an example.

(01:3)

Eirefo monyie sang moite-moite.

The owners of properties complained daily.

(01:18)

Ottu lohoho eyani he hiyeni.

Then the thief came with a rope.

(01:21-23)

Ojo kaal lo boite eterok
da hana na boite ine hine.

*And the other end was tied
to leg of the goat.*

Angaino oboto a hiji he hinee dadari.

He waded through middle of goats, touching.

(02:1)

Ifa berren owon lobo haikuboni hiyaya.

There was a hunter of porcupines.

(02:6)

Orruma haji na yaya.

He found the house of the porcupines.

(02:11)

Haiffa do hunom nyie,
amanya munu ne hittok dee.

*Previously in that cave,
there was a very big snake living inside.*

(03:10-11)

Eitihita, eiyaba, eingoro ceng,
dero ojo ham do wor moite-moite.

*We were moving, charting, shooting birds,
rats and fish together in the river every day.*

(09:27)

Opur hutuhen to hofwo ojo hejek
(09:88)
Itilau, alakwa nang hikwai.

He put flour on their mouths and legs.
Wait, I am still removing a thorn.

Gender of Nouns

The gender of a noun is whether it is masculine or feminine. Many person and animal nouns can be either masculine or feminine, but some person and animal nouns are only masculine or only feminine. Most places, things and idea nouns are feminine unless they are short or detached, and then they are masculine. Some words following a noun show that it is feminine (**inang** ‘this’ or **hunang** ‘these’) or masculine (**ileng** ‘this’ or **huleng** ‘these’).

In (1), the feminine word **inang** ‘this (fem.)’ follows the feminine noun **hanasi** ‘sister’. In (2), the masculine word **ileng** ‘this (mas.)’ follows the masculine noun **hidotiti** ‘man’.

- (1) **hanasi inang** *this sister*
(2) **hidotiti ileng** *this man*

Person and animal nouns

Many person nouns can be either masculine or feminine, depending on the gender of the person or animal talked about. To talk about a female **hito** ‘child’, the feminine word **inang** ‘this (fem)’ can follow the noun. To talk about a male **hito**, the masculine word **ileng** ‘this (mas)’ can follow.

Person noun (Either masculine or feminine)

	Singular	Plural
<u>Feminine</u>	hito inang <i>this female child</i>	durre hunang <i>these female children</i>
<u>Masculine</u>	hito ileng <i>this male child</i>	durre hulong <i>these male children, these male and female children</i>

The feminine **hunang** ‘these (fem)’ or masculine **hulong** ‘these (mas)’ can follow the plural noun **durre** ‘children’. The masculine **hulong** ‘these (mas)’ can mean all male children, or it can mean both male and female children.

Other Lopit dialects have the same words for ‘this, these’ with a few differences.

	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
<u>Feminine</u>	hito innang	hito inang	hito innang	hito inna	hito inna	‘this child’
<u>Masculine</u>	hito illeng	hito ileng	hito illeng	hito ille	hito ille	
<u>Feminine</u>	durre hunnang	durre hunang	durre hunnang	durre hunna	durre hunna	‘these children’
<u>Masculine</u>	durre hullong	durre hulong	durre hullong	durre hullo	durre hullo	

Person nouns that are either masculine or feminine are shown below.

Person nouns (Either masculine or feminine)

Singular	Gender	Plural	Gender	
hito	inang, ileng	durre	hunang, hulong	<i>child</i>
tohoni	inang, ileng	huwo	hunang, hulong	<i>person</i>
lorwoti	inang, ileng	lorwot	hunang, hulong	<i>cannibal</i>
habu	inang, ileng	habusi	hunang, hulong	<i>chief, king</i>
ibwoni	inang, ileng	ibwana	hunang, hulong	<i>fortune teller</i>
haidihitani	inang, ileng	haidihitak	hunang, hulong	<i>leader</i>
halohoni	inang, ileng	halohok	hunang, hulong	<i>trapper</i>
hayiohoni	inang, ileng	hayiohok	hunang, hulong	<i>shepherd</i>

Most animal¹ nouns can be either feminine or masculine. If **inang** ‘this (fem)’ follows **hingohu** ‘dog’, it is a female dog. If **ileng** ‘this (mas)’ follows, it is a male dog. Similarly, if **hunang** ‘these (fem)’ follows **ngohe** ‘dogs’, they are female dogs. If **hulong** ‘these (mas)’ follows, they are male dogs, or male and female dogs.

Animal noun (Either masculine or feminine)

	Singular	Plural
<u>Feminine</u>	hingohu inang <i>this female dog</i>	ngohe hunang <i>these female dogs</i>
<u>Masculine</u>	hingohu ileng <i>this male dog</i>	ngohe hulong <i>these male dogs, these male and female dogs</i>

However, some person and animal nouns are only feminine or only masculine. Feminine words such as **inang, hunang** are allowed to follow feminine nouns such as **honye** ‘mother’, **honyie** ‘mothers’, but masculine words cannot follow. Masculine words such as **ileng, hulong** are allowed to follow masculine nouns such as **monye** ‘father’, **monyie** ‘fathers’, but feminine words cannot follow.

Person and animal nouns (only feminine or only masculine)

	Singular	Gender	Plural	Gender	
Feminine	honye	inang	honyie	hunang	<i>mother</i>
	hanasi	inang	hanasara	hunang	<i>sister</i>
	hionongorwo	inang	ngorwo	hunang	<i>woman</i>
	nongorwo	inang	ngorwo	hunang	<i>wife</i>
	ngaini	inang	ngainok	hunang	<i>girl</i>
	motte	inang	motiarak	hunang	<i>female friend</i>
	ihoho	inang	hoholak	hunang	<i>female thief</i>
Masculine	monye	ileng	monyie	hulong	<i>father</i>
	harasi	ileng	harasara	hulong	<i>brother</i>
	hidotiti	ileng	hodoti	hulong	<i>man</i>
	lerewa	ileng	rewa	hulong	<i>husband</i>
	monyomijiti	ileng	monyomiji	hulong	<i>villager</i>
	lohoho	ileng	hoholak	hulong	<i>male thief</i>
	hosok	ileng	hosok	hulong	<i>giant</i>
	habolofak	ileng	habolok	hulong	<i>landlord</i>

¹ Including mamals, birds, fish, reptiles, but not most insects.

| busuk **ileng** | busuha **hulong** | *bull*

Place, idea and thing nouns

Most places, things and idea nouns are feminine. Feminine words such as **inang** can follow these nouns (as in **dorong inang** ‘that barren land’).

Place, idea and thing nouns (Feminine)

		Singular	Gender	Plural	Gender	
<u>Place</u>	Feminine	dorong	inang	dorongi	hunang	<i>barren high land</i>
		fuhér	inang	fuhéro	hunang	<i>farm away from house</i>
<u>Idea</u>	Feminine	hiram	inang			<i>issue, problem</i>
		far	inang	farrijin	hunang	<i>midday, daytime</i>
<u>Thing</u>	Feminine	balu	inang	balwo	hunang	<i>beer</i>
		harie	inang	hariejín	hunang	<i>night</i>
		hana	inang	has	hunang	<i>hand</i>
		hanyimiti	inang	hanyim	hunang	<i>sesame</i>
		hima	inang	mati	hunang	<i>fire</i>
		leyiri	inang	leyiriha	hunang	<i>spirit</i>
		lobongi	inang	lobongin	hunang	<i>tree type</i>
		ikat	inang	ikatin	hunang	<i>door</i>

Some thing and place nouns are usually feminine, but can be masculine to talk about a short or small one of that noun. To talk about a normal sized **feré** ‘spear’, a feminine words such as **inang, hunang** ‘this, these (fem)’ follows the noun. But to talk about a short **feré**, a masculine demonstrative such as **ileng, hulong** ‘this, these (mas)’ follows the noun.

Thing noun (Either feminine or masculine)

	Singular	Plural
<u>Feminine</u>	feré inang <i>this spear</i>	feria hunang <i>these spears</i>
<u>Masculine</u>	feré ileng <i>this short spear</i>	feria hulong <i>these short spears</i>

The following thing and place nouns are usually feminine. However, they can be masculine to talk about a short or small one of the noun.

Thing and place nouns (Either feminine or masculine)

Singular	Gender	Plural	Gender	
feré	inang, ileng	feria	hunang, hulong	<i>spear</i>
ciwali	inang, ileng	ciwalisen	hunang, hulong	<i>flute</i>
demi	inang, ileng	domio	hunang, hulong	<i>knife</i>
sofe	inang, ileng	sofia	hunang, hulong	<i>planting drill</i>
kebu	inang, ileng	kebwa	hunang, hulong	<i>digging tool</i>
ingotit	inang, ileng	ingotiti	hunang, hulong	<i>cutting tool</i>
lahalai	inang, ileng	lahalajin	hunang, hulong	<i>pole</i>
hikwai	inang, ileng	hikwa	hunang, hulong	<i>thorn</i>
hunom	inang, ileng	hunomo	hunang, hulong	<i>cave</i>

ikoi	inang, ileng	koi	hunang, hulong	<i>path, road, way</i>
muhunyo	inang, ileng	muhunyon	hunang, hulong	<i>leather</i>
bel	inang, ileng	beli	hunang, hulong	<i>stripe, spot, patch</i>
bongo	inang, ileng	bongojin	hunang, hulong	<i>item of clothing</i>
haji	inang, ileng	hajik	hunang, hulong	<i>house</i>
donge	inang, ileng	dongiok	hunang, hulong	<i>hill, moutain</i>
hamuhe	inang, ileng	hamuha	hunang, hulong	<i>shoe</i>
hidong	inang, ileng	dongi	hunang, hulong	<i>drum</i>
irefit	inang, ileng	irefiti	hunang, hulong	<i>container</i>
mai	inang, ileng	maisiok	hunang, hulong	<i>place</i>
morroti	inang, ileng	morro	hunang, hulong	<i>bean</i>
moti	inang, ileng	mocio	hunang, hulong	<i>pot</i>
turenya	inang, ileng	turenya	hunang, hulong	<i>flower</i>
igolo	inang, ileng	igoloho	hunang, hulong	<i>bell</i>
hofitti	inang, ileng	hofir	hunang, hulong	<i>hair, feather</i>
honyek	inang, ileng	honyehite	hunang, hulong	<i>eye</i>

Body part nouns are feminine. However, they can be masculine when they are cut off and separated from the body. To talk about a **hofitti** ‘hair, feather’ still attached to a body, a feminine word such as **inang, hunang** ‘this, these (fem)’ follows the noun. But to talk about a **hofitti** on the ground, a masculine word such as **ileng, hulong** ‘this, these (mas)’ follows the noun.

Thing noun (Either feminine or masculine)

	Singular	Plural
<u>Feminine</u>	hofitti inang <i>this feather (in body)</i>	hofir hunang <i>these feathers (in body)</i>
<u>Masculine</u>	hofitti ileng <i>this feather (on ground)</i>	hofir hulong <i>these feathers (on ground)</i>

A few thing nouns are only masculine. Masculine demonstratives such as **ileng** can follow these nouns (as in **hatteli ileng** ‘this egg’), but feminine demonstratives cannot follow.

Thing nouns (Only masculine)

	Singular	Gender	Plural	Gender
Masculine	hatteli	ileng	hattel	hulong <i>egg</i>
	akieri	ileng	akier	hulong <i>star</i>
	hauwe	ileng	hauwa	hulong <i>arrow</i>
	lekier	ileng	lekieren	hulong <i>pebble</i>
	letiri	ileng	letirisen	hulong <i>small hoe</i>
	itule	ileng	itulioho	hulong <i>small hole</i>
	hafialai	ileng	hafiala	hulong <i>claw</i>

Exercise 4

For each noun below, write **inang, ileng, hunang, or hulong** following the noun. If the noun can have more than one of these following words, write more than one. The first one has been done as an example.

itak	<u>inang, ileng</u>	<i>this ostrich</i>
leyame	_____	<i>this wind</i>
lohoho	_____	<i>this thief</i>
muniok	_____	<i>these snakes</i>
rabolo	_____	<i>these bananas</i>
irefit	_____	<i>this container</i>
huwo	_____	<i>these people</i>
ingotit	_____	<i>this cutting tool</i>
singeta	_____	<i>this sand</i>
letiri	_____	<i>this small hoe</i>
lorwoti	_____	<i>this cannibal</i>
monye	_____	<i>this father</i>
ngaini	_____	<i>this girl</i>
tamoti	_____	<i>these bulls</i>
worot	_____	<i>this dung</i>
lemioho	_____	<i>these lions</i>

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words. In (01:39), **angafanu** ‘came’, **hitifa** ‘questioned’, **lara** ‘was’ and **eyef** ‘lashed’ are all verbs.

(01:39)

Angafanu hati, **hitifa** nafa **lara** ihoho, *They came, questioned the one who was a thief, and lashed him with a wip*

The following are other examples of verbs:

Lopit Verbs		
<u>Actions</u>	tabak	<i>beat, hit</i>
	tojjo	<i>speak</i>
	towolo	<i>see</i>
<u>Motions</u>	inyeru	<i>run out</i>
	wong	<i>come</i>
	ibara	<i>arrive</i>
<u>Changes</u>	teyo	<i>die</i>
	imetak	<i>increase</i>
	idongo	<i>appear</i>
<u>States</u>	tomunoi	<i>be happy, love</i>
	terioho	<i>be dark</i>
	todora	<i>be ripe</i>
<u>Equal sign</u>	tara	<i>be, is</i>
	towana	<i>there is, there exists</i>

Most verbs can be a command to someone; that is, they can be used to order someone, just as the words in the list above.

Exercise 5

Underline all verbs in the sentences below. Do not underline any words that are not verbs. The first line is done as an example.

(01:7)

Eibak hai fok angaimetak idumele. *Rain beat heavily and the ground became so dark.*

(01:9)

Omune hati hiluk erenita henijia. *The hyena was very happy
and laughed hysterically.*

(01:18)

Ottu lohoho eyani he hiyeni. *Then the thief came with a rope.*

(02:6)

Orruma haji na yaya. *He found the house of the porcupines.*

(02:9)

Eigigilo halohoni ho ciangi hijo
owon yaya do hotwai dee. *The trapper of animals started thinking that
there were porcupines inside there.*

(03:10-11)

Eitihita, eiyaba, eingoro ceng,
dero ojo ham do wor moite-moite. *We were moving, charting, shooting birds,
rats and fish together in the river every day.*

(09:88)

Itilau, alakwa nang hikwai. *Wait, I am still removing a thorn.*

How Nouns are Used

In a previous lesson, we learned a noun is a person, animal, place, thing, idea, or like an equal sign. In this lesson we learn how nouns are used. Nouns can be subject, objects, introduced by prepositions, or possessors.

Subjects do the action of the verb. In (1), the noun **hiteng** ‘cow’ is a subject that does the action **owolo** ‘saw’.

[--⁻ -⁻ --⁻]

(1) Owolo **hiteng** moring. *The **cow** saw a **dikdik**.*

Objects receive the action. The action is done to an object. In (2), the action **owolo** is done to the object **hiteng** ‘cow’.

[--⁻ -⁻ --⁻]

(2) Owolo moring **hiteng**. *The **dikdik** saw a **cow**.*

Nouns can also be introduced by prepositions. In (3), the preposition **de** ‘to’ introduces the noun **hiteng** ‘cow’.

[- \ - -]

(3) Ottu motte de **hiteng**. *The friend comes to a cow.*

Prepositions and the nouns they introduce describe (tell about) the action. In (3), **de hiteng** tells where the action **ottu** ‘came’ is done, or its direction.

Nouns can also be possessors or owners of other nouns. In (4), **hiteng** ‘cow’ owns or possesses **motte** ‘friend’.

[- \ - -]

(4) Ottu motte **hiteng**. *The friend of the **cow** comes.*

(5) Ottu motte he **hiteng**. (?) *The friend of the **cow** comes.*

(6) Ottu motte ne **hiteng**. (?) *The (female) friend of the **cow** comes.*

Possessors can also be introduced with the preposition **ho, he, ha** ‘of’ or with the relative connector **no, ne, na** ‘of (feminine)’ or **lo, le** ‘of (masculine)’. We learn more about possessor nouns in the lesson on prepositions and the lesson on relative connectors.

Exercise 6

In the following sentences, underline each subject noun, circle each object noun, draw a box around each possessor noun, and underline twice each noun introduced by a preposition. The first one is done as an example

(01:12)

Ojo lohoho hido dang eirrumok (bok)nyie. *The thief also attacked that stable.*

(01:18)

Ottu lohoho eyani he hiyeni. *Then the thief came with a rope.*

(01:24)

Angadadau kwan ne hiluk. *He touched the body of the hyena.*

(02:5-6)

Ifa far nabo, angaino Logwana a tim, *One day, Logwana went to the bush,*
orruma haji na yaya. *and found the house of the porcupines.*

(02:14)

Ifa lowolo motte Logwana *When a friend of Logwana*
munu againo a hunom nyie, . . . *saw the snake going into that cave, . . .*

(09:82)

Eijo Tuluhi de Lemini, *When it was ready, Squirrel said to Leopard,*
“Wong ingyonyak morwo leiting.” *“Come roll the small stone.”*

Prepositions

Prepositions introduce nouns or pronouns and describe (tell about) an action. The preposition and the words following the preposition are called a prepositional phrase.

Preposition do, de, da

The preposition **do, de, da** ‘in, on, at, to’ introduces (begins) a phrase that tells the place or goal of an action. In (09:9), **do** introduces the prepositional phrase **do mugu** ‘in granary’.

(09:9) (Place)

Tuluhu own ngaingofak honye honyie **do mugu**. *Squirrel hid his mother in the granary.*

The phrase **do mugu** ‘in granary’ tells the place (location) of the action **ngaingofak** ‘hid’.

In (09:11), **do** introduces the prepositional phrase **do huroho** ‘to young goats’.

(09:11) (Goal)

Angawong Lemini ngadumu ngama eiso **do huroho**. *Leopard gave grain to young goats.*

The phrase **do huroho** tells the goal (receiver, ending location) of the action **eiso** ‘give’.

The preposition **do** ‘in, at, on, to’ comes before a word with first vowel **o** or **u**.

do before o			do before u or w		
01:6	do holongi	<i>in days</i>	01:26	do murut	<i>around neck</i>
01:13	do bok	<i>in stable</i>	02:11	do hunom	<i>in cave</i>
02:9	do hotowai	<i>at inside</i>	03:13	do hutuk	<i>at mouth</i>
03:29	do bore	<i>in stable</i>	03:49	do bula	<i>in cow stable</i>
03:11	do wor	<i>in stream</i>	03:62	do sukul	<i>in school</i>
03:47	do hoi	<i>to us</i>	08:27	do tuluhu	<i>to squirrel</i>
03:50	do longohe	<i>in dung</i>	09:9	do mugu	<i>in granary</i>
04:3	do fok	<i>on ground</i>	09:11	do huroho	<i>to young goats</i>
08:7	do motte	<i>to friend</i>	09:20	do nuhe	<i>to those</i>
08:36	do homwong	<i>on face</i>	09:100	do fwara	<i>in playground</i>

The preposition **de** ‘in, at, on, to’ comes before a word with first vowel **e** or **i**.

de before e			de before i		
03:15	de ledis	<i>in shade</i>	01:17	de hiji	<i>in middle</i>
03:23	de tel	<i>in calf pen</i>	02:4	de tim	<i>in bush</i>
03:35	de leretari	<i>in climbing</i>	03:52	de hirobi	<i>in coldness</i>
09:27	de lemini	<i>to leopard</i>	04:15	de ibwana	<i>against witchcraft</i>
09:65	de leifori	<i>in kitchen</i>	04:24	de Jiok	<i>to God</i>
			08:3	de ikoi	<i>on path</i>
			08:8	de hiyeni	<i>in trap</i>
			09:120	de hima	<i>in fire</i>

The preposition **da** ‘in, at, on, to, for’ comes before a word with first vowel **a**.

da before a			da before a		
01:20	da hana	<i>to hand</i>	03:28	da nabo garai	<i>in certain bush</i>
02:3	da mai nyie	<i>in that place</i>	03:60	da hayiohok	<i>for shepherds</i>
02:7	da haji	<i>in house</i>	04:3	da tajia	<i>in hearts</i>
02:15	da bali	<i>to outside</i>	08:1	da mana	<i>in garden</i>
02:24	da halu	<i>at later</i>	09:33	da sali	<i>on stove</i>

Preposition to, te, ta

The preposition **to, te, ta** ‘by, with, from, above’ introduces a phrase that tells the tool or source of an action.

In (9:31), **ta** introduces the prepositional phrase **ta ranga** ‘with bows’.

(03:14) (Tool)

Iyohoi eingoro ham **ta ranga**. *We shoot fish **with** bows (and arrows).*

This phrase tells the tool (instrument, weapon) that does the action **eingoro** ‘shoot’.

In (9:31), **ta** introduces the prepositional phrase **ta hang ba Tuluhu** ‘from the home of Squirrel’.

(09:31) (Source)

Illa, yema lobo hima **ta hang ba Tuluhu**. *Brother, bring some fire **from** the home of Squirrel.*

This phrase tells the source (beginning location) of the action **yema** ‘bring’.

In (01:15), **ta** introduces the prepositional phrase **ta maring** ‘over the fence’.

(01:15) (Above position)

Lerringak lohoho leliu **ta maring**. *He saw a thief jump **over** the fence.*

This phrase tells the position of the action **leliu** ‘jump’ is above (over, on) the **maring** ‘fence’.

The preposition **to** ‘by, with, from, above’ comes before a word with first vowel **o** or **u**, **te** comes before a word with first vowel **e** or **i**, and **ta** comes before a word with first vowel **a**.

Preposition to, te, ta

to before o, u, w	01:31	to bok	<i>from stable</i>	08:8	to hutuk	<i>from mouth</i>
	03:22	to dwani	<i>with weeds</i>			
te before e, i	08:37	te heju	<i>with legs</i>	02:13	te tim	<i>from bush</i>
ta before a	01:15	ta maring	<i>over fence</i>			

Preposition ho, he, ha

The preposition **ho, he, ha** ‘with, of’ introduces a phrase for accompaniment, possession or the whole of a part.

In (9:115), **ho** introduces the prepositional phrase **ho Tome** ‘with Elephant’.

(09:115) (accompaniment)

Tuluhu odoto angaifie **ho Tome** layahari faito. *Squirrel went with Elephant to fetch ebony.*

This phrase tells the accompaniment (person, animal, thing) that does the action **angaifie** ‘went’ along with Tuluhu ‘squirrel’.

In (08:2), **ho** introduces the prepositional phrase **ho hosok** ‘of giant’.

(08:2) (possessor)

Odon morro da mana **ho hosok**. *The beans ripened in the field of the giant.*

This phrase tells the possessor (owner) of the noun **mana** ‘field’.

In (03:13), **ho** introduces the prepositional phrase **ho wor** ‘of river’.

(03:13) (whole)

Eidumu hasak eisie atadahal angati do hutuk **ho wor**. *We graze calves near mouth of river.*

This phrase tells the whole (complete thing). The noun **hutuk** ‘mouth’ is only one part of this whole.

The sentence in (1) can have at least two different meanings, depending on how the preposition **ho** is used.

(1) Ottu motte ho lohoho. *Friend comes with thief. Friend of thief comes.*

The preposition **ho** ‘with, of’ comes before a word with first vowel **o** or **u**, **he** comes before a word with first vowel **e** or **i**, and **ha** comes before a word with first vowel **a**.

Preposition **ho, he, ha**

ho before o, u, w	08:1	ho tome	<i>with elephant</i>	02:21	ho hunom	<i>of cave</i>
he before e, i	03:16	he dero	<i>with rats</i>	01:18	he hiyeni	<i>with rope</i>
ha before a	03:21	ha hai	<i>with rain</i>			

Preposition a

The preposition **a** ‘into, inside, through, as’ introduces a phrase for penetration or state.

In (03:23), **a** introduces the prepositional phrase **a bore** ‘into the stable’.

(03:23) (Penetration)

Angawong Gogoi ngairibini hasak man **a bore**, *Gogoi brought the calves into the stable,
ottu haisienok de tel. and closed them in the pen.*

This phrase tells the penetration (going inside or through) of the action **ngairibini** ‘brought’.

In (04:19), **a** introduces the prepositional phrase **a hagerioni** ‘as a witchdoctor’.

(04:19) (State)

Eiriamik huwo ngaitinyiek iye **a hagerioni**. *People can name you as a witchdoctor.*

This phrase tells the state (certain way or characteristic that remains) of the action **ngaitinyiek** ‘brought’.

The preposition **a** ‘into, inside, through, as’ comes before a word with any vowel.

Preposition **a**

ho before o, u, w, e, i, a	03:23	a bore	<i>into stable</i>	04:15	a huwo	<i>as people</i>
	09:40	a kwan	<i>into body</i>	09:32	a dee	<i>into there</i>
	02:5	a tim	<i>into bush</i>	08:28	a hang	<i>into home</i>

In summary, the prepositions and their use are listed below.

Preposition	Before noun with vowel			Meaning	Use
	o, u, w	i, e	a		
do, de, da	do bok	de tim	da maring	<i>in, on, at, to, for</i>	Place, goal
	do bula	de leifori			
to, te, ta	to bok	te tim	ta maring	<i>by, with, from, above</i>	Tool, source, above position
	to bula	te leifori			
ho, he, ha	ho bok	he tim	ha maring	<i>with, of</i>	Accompaniment, possessor, whole
	ho bula	he leifori			
a	a bok	a tim	a maring	<i>into, inside through, as</i>	Penetration, state

Other Lopit dialects have the same prepositions, with a few differences.

*The thief comes **to** the stable.*

[--- --- - -]

Dorik Olotu lohoho **do** bongit. (?)

[- --- -]

Ngotira Otu lohoho **do** bok. (?)

[- --- -]

Lomiaha Otu lohoho **do** bok. (?)

[- --- -]

Lohutok Otu lohoho **to** bore. (?)

[--- --- -]

Lolongo Olotu lohoho **do** bongit. (?)

The following can replace the underlined words above in the corresponding dialect.

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>in, on, at, to, for</u>
o	[<u> </u> --] do bongit	[<u> </u> <u> </u>] do bok	[<u> </u> <u> </u>] do bok	[<u> </u> <u> </u> -] to bore	[<u> </u> <u> </u>] do bongit	<i>to stable</i>
u (?)	do bula	[<u> </u> --] do bula	do bula	to bula	do bur	<i>to cow stable</i>
e (?)	de leifori	[<u> </u> <u> </u>] de leifori	do leifori	to leifori	do efori	<i>to kitchen</i>
i	[<u> </u> -] de tim	[<u> </u> -] de tim	[<u> </u> -] do tim	[<u> </u> -] to ttim	[<u> </u> -] do ttim	<i>to bush</i>
a	[<u> </u> --] de maring	[<u> </u> --] da maring	[<u> </u> --] da maring	[<u> </u> --] ta maring	[<u> </u> --] da maring	<i>to pen</i>

Before vowel	Dorik	Ngotira	Lomiaha ²	Lohutok ³	Lolongo	<u>by, with, from, above</u>
o	[<u> </u> --] to bongit	[<u> </u> -] to bok	[<u> </u> <u> </u>] to bok	[<u> </u> <u> </u> -] to bore	[<u> </u> <u> </u>] to bongit	<i>from stable</i>
u (?)	to bula	[<u> </u> --] to bula	to bula	to bula	to bur	<i>from cow stable</i>
e (?)	te leifori	[<u> </u> <u> </u>] te leifori	to leifori	to leifori	to efori	<i>from kitchen</i>
i	[<u> </u> \] te tim	[<u> </u> \] te tim	[<u> </u> -] to tim	[<u> </u> -] to ttim	[<u> </u> \] to ttim	<i>from bush</i>
a	[<u> </u> <u> </u> -] te maring	[<u> </u> - \] ta maring	[<u> </u> --] ta maring	[<u> </u> --] ta maring	[<u> </u> <u> </u> -] ta maring	<i>from pen</i>

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>with, of</u>
o	[<u> </u> <u> </u>] ho bongit	[<u> </u> <u> </u>] ho bok	[<u> </u> <u> </u>] ho bok	[<u> </u> <u> </u> -] iko bore	[<u> </u> <u> </u>] iko bongit	<i>with stable</i>
u (?)	ho bula	[<u> </u> --] ho bula	ho bula	iko bula	iko bur	<i>with cow stable</i>
e (?)	ho leifori	[<u> </u> <u> </u>] he leifori	ho leifori	ho leifori	iko efori	<i>with kitchen</i>
i	[<u> </u> -] ho tim	[<u> </u> -] he tim	[<u> </u> -] ho tim	[<u> </u> -] ho ttim	[<u> </u> -] iko ttim	<i>with bush</i>
a	[<u> </u> --] ho maring	[<u> </u> --] ha maring	[<u> </u> --] ha maring	[<u> </u> --] ha maring	[<u> </u> --] iko maring	<i>with pen</i>

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>into, inside, through, as</u>
	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u> -]	[<u> </u> <u> </u>]	

² Lomiaha has the pronouns **do** ~ **to**, **da** ~ **ta** which all have the same meaning 'from, in, at, on, by, with'.

³ Lohutok has the pronouns **to**, **ta** which have the meaning 'from, in, at, on, by, with'.

o	a bongit	a bok	a bok	a bore	a bongit	<i>into stable</i>
u (?)	a bula	[- --]	a bula	a bula	a bur	<i>into cow stable</i>
e (?)	a leifori	[-	a leifori	a leifori	a efori	<i>into kitchen</i>
i	[- -]	[- -]	a tim	a ttim	a ttim	<i>into bush</i>
a	[- --]	[- -\]	a maring	a maring	a maring	<i>into pen</i>

In summary, the prepositions in various dialects are listed below.

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
o, u	do	do	do	to	do	<u>in, on, at, to, for</u>
i, e	de	de	do	to	do	
a	de	da	da	ta	da	
o, u	to	to	to	to	to	<u>by, with, from, above</u>
i, e	te	te	to	to	to	
a	te	ta	ta	ta	ta	
o, u	ho	ho	ho	iko	iko	<u>with, of</u>
i, e	ho	he	ho	ho	iko	
a	ho	ha	ha	ha	iko	
o, u, i, e, a	a	a	a	a	a	<u>into, inside, through, as</u>

Exercise 7

Underline all prepositions in the sentences below. Do not underline any words that are not prepositions.

(01:6)

Ifa far nabo do holongi hinak,
eibak hai fok angaimetak idumele.

*Later in one of the days,
it rained hard and the ground became dark.*

(01:16)

Da ngaringu no honyie lohoho,
angai ngofak kwan de hiji he hinee.

*In his seeing the thief,
he hid himself in middle of goats.*

(01:27)

Ojo huluk alii ara nii a lowote.

Hyena jumped and there was as diarrhea.

(01:39)

Angafanu hati hitifa nafa lara ihoho,
eyef to kurufat.

*They questioned the one who was a thief,
and lashed him with a whip.*

(02:7)

Da haji nyie, amanya haifa munu dee.

In that house, the snake was living there.

(02:14)

Ifa lowolo motte Logwana
munu againo a hunom nyie, . . .

*When a friend of Logwana
saw the snake going into the cave, . . .*

(03:28-31)

Mingari iyohoi ngata ho lobo ciang da garai.
 Angafanu ngarumek hasak eisieno do bore.
 Ele jingai bii hijo eifo hiher hijo ho tubai mau,
 ojo hido eiwak hiyien
 ha ngai leyani te tim a bok.

(03:38-39)

“Heituwutek iye mai no gorona leinyang nang.”
 “Lefenuhe te hibieli.”

(08:6)

Hajo iso ma nang jai do motte hoiti Tome?

(08:42)

Motte hoiti Ikwang,
 iye haifa litaturo mana neiti to holongi.

(09:19)

Bii dang to bok he hinee ojjo,
 adaha ngama inohonye, eibo hiria.

(09:80)

Tuluho owu ngajingak
 ette hihut lobo mai leiting do honyie.

(09:82)

Ifa lojo leibo, eijo Tuluho de Lemini,
 “Wong ingyonyak morwo leiting.”

*We were chasing with an animal in the bush.
 We found the calves were closed in stable.
 We entered to check if they were with present,
 and to know
 of who brought them from bush into stable.*

*“Tell me place of gourd milk and do not lie.”
 “It is up in the Hibieli tree.”*

What should I say to my friend Elephant?

*My friend Ikwang,
 it was you destroying my garden by everyday.*

*All in the stable of the goats said
 they would grind his grain, but they refused.*

*Squirrel entered
 then dug another small place for himself.*

*When it was ready, Squirrel said to Leopard,
 “Come roll the small stone.”*

Describing nouns

Words that follow nouns often describe or tell more information about the noun.

In (1), **honyie** ‘his/her’ tell who owns the noun **hingohu** ‘dog’.

(1) Ottu hingohu **honyie**. *His/her dog comes.*

A phrase is a group of words that go together. Nouns and the words that describe them are called noun phrases. Some noun phrases are listed below with certain names of words. Each of the words describe the noun **hingohu**. We will learn about each of these words in the lessons to follow.

Noun Phrases

with <u>possessor pronoun</u>	Ottu <u>hingohu</u> honyie .	<i>His/her dog comes.</i>
with <u>gender possessor pronoun</u>	Ottu <u>hingohu</u> nohonyie .	<i>His/her dog comes.</i>
with <u>demonstrative</u>	Ottu <u>hingohu</u> inang .	<i>This dog comes.</i>
with <u>indefinite</u>	Ottu <u>hingohu</u> nabo .	<i>A certain dog comes.</i>
with <u>quantity</u>	Afanu <u>ngohe</u> dang .	<i>All dogs come.</i>

Sometimes the words that describe a noun are in a phrase beginning with a relative connector.

In (2), **no** ‘of, that, which’ is a relative connector. It connects the word **tohoni** ‘person’ with the noun **hingohu** ‘dog’. It tells us **tohoni** is the owner or possessor of **hingohu**.

(2) Ottu hingohu **no tohoni**. *Dog of person comes.*

Other phrases beginning with a relative connector are listed below. Each of these phrases describe the noun **hingohu**. We will learn about each of these in the lessons to follow.

Phrases beginning with relative connectors

with <u>possessor noun</u>	Ottu <u>hingohu</u> no tohoni .	<i>Dog of person comes.</i>
with <u>adjective</u>	Ottu <u>hingohu</u> ne hittok .	<i>Dog that is big comes.</i>
with <u>number</u>	Ottu <u>hingohu</u> na boite .	<i>Dog that is one comes.</i>
with <u>verb</u>	Ottu <u>hingohu</u> ne lelibo .	<i>Dog that is good comes.</i>
	Ottu <u>hingohu</u> nafa lelibo .	<i>Dog that is good comes.</i>

Gender possessor nouns

In the lesson on how nouns are used, we learned three different ways to show the possessor of a noun. (1) The possessor **hiteng** ‘cow’ can directly follow **mai** ‘place’ (check this). (2) **Hiteng** can follow the preposition **he** ‘with, of’ which does not show the gender or size of **mai**. (3) **Hiteng** can follow the relative connector **ne** ‘of, that, which’ which shows **mai** is large or normal size.

- (1) Owolo hayiohoni mai hiteng. (?) *The shepherd saw the place of the cow.*
- (2) Owolo hayiohoni mai **he** hiteng.⁴ *The shepherd saw the place of the cow.*
- (3) Owolo hayiohoni mai **ne** hiteng. *The shepherd saw the (large) place of the cow.*
- (4) Owolo hayiohoni mai **le** hiteng. *The shepherd saw the (small) place of the cow.*

It is also possible to have (4) where **hiteng** can follow the relative connector **le** ‘of, that, which’ which shows **mai** is small.

The **ne** and **le** are relative connectors that show the gender or size of the possessed noun before it. In (3-4), **ne** and **le** show the possessed noun **mai** ‘place’ is singular. In (7-8), the relative connectors **ine** and **ile** show the possessed noun **maisiok** ‘places’ is plural.

- (5) Owolo hayiohoni maisiok hiteng. (?) *The shepherd saw the places of the cow.*
- (6) Owolo hayiohoni maisiok **he** hiteng.⁵ *The shepherd saw the places of the cow.*
- (7) Owolo hayiohoni maisiok **ine** hiteng. *The shepherd saw the (large) places of the cow.*
- (8) Owolo hayiohoni maisiok **ile** hiteng. *The shepherd saw the (small) places of the cow.*

The relative connector **no** ‘of, that, which’ usually comes before a word with first vowel **o** or **u**; **ne** usually comes before a word with first vowel **e** or **i**; and **na** usually comes before a word with

⁴ It is rare for the preposition **ho, he, ha** ‘of’ to indicate a possessed animate noun.

⁵ Although it is common for the preposition **ho, he, ha** ‘of’ to indicate a following plural possessor noun, it is rare and maybe not possible for this preposition to indicate a preceding plural possessed noun.

first vowel **a**.

Relative connector **no, ne, na** after feminine singular noun

no before o, u, w	03:38	mai no gorona	<i>place of jugs</i>	03:59	mana no huwo	<i>field of people</i>
ne before e, i	09:113	muhunyo no kwan	<i>leather of body</i>	09:101	gus ne hiwaru	<i>skin of cat</i>
na before a	04:1	igem ne ibwoni	<i>work of witchdoctor</i>	02:6	haji na yaya	<i>house of porcupines</i>

The relative connector **ino** ‘of, that, which’ usually comes before a word with first vowel **o** or **u**, **ine** usually with **e** or **i**, and **ina** usually with **a**.

Relative connector **ino, ine, ina** after feminine plural noun

ino before o, u, w	01:2	hanyahanya ino huwo	<i>animals of people</i>
ine before e, i	04:4	hirro ine ibwana	<i>things of witchdoctors</i>
ina before a		hiyabi ina hayiohok	<i>stories of sheperds</i>

The relative connector **lo** ‘of, that, which’ usually comes before a word with first vowel **o** or **u**; **le** usually comes before a word with first vowel **e, i** or **a**.

Relative connector **lo, le** after masculine singular noun

lo before o, u, w	01:32	lobo lo monyomiji	<i>certain of young men</i>
le before e, i, a	01:25	tamot le hinee	<i>male of goats</i>

The relative connector **ilo** ‘of, that, which’ usually comes before a word with first vowel **o** or **u**; **ile** usually comes before a word with first vowel **e, i** or **a**.

Relative connector **ilo, ile**

ilo before o, u, w	07:1	leitaha ilo Lopit	<i>elders of Lopit</i>
ile before e, i, a	(?)	ittule ile ikatin	<i>holes of doors</i>

Other Lopit dialects have the same prepositions, with a few differences.

(?) *The shepherd saw the place of the cow.*

[--⁻
Dorik Owolo hayiohoni mai na hiteng.

[--⁻
Ngotira Owolo hayiohoni mai ne hiteng.

[--⁻
Lomiaha Ewolo heyiohoni mai ne hiteng.

[--⁻
Lohutok Ewolo heyiohoni mai ne hiteng.

[--⁻
Lolongo Ewolo heyiohoni mai ne hiteng.

Maybe the following can replace the underlined words above in the corresponding dialect (check all).

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>of, that, which (fem)</u>
o (?)	[<u>na</u> bongit]	[no bok]	[no bok]	[no bore]	[no bongit]	<i>of stable</i>
u (?)	na bula	[<u>no</u> bula]	no bula	no bula	no bur	<i>of cow stable</i>
e (?)	na leifori	[<u>ne</u> leifori]	ne leifori	ne leifori	ne efori	<i>of kitchen</i>
i (?)	[<u>na</u> tim]	[ne tim]	ne tim	ne ttim	ne ttim	<i>of bush</i>
a (?)	[<u>na</u> maring]	[na maring]	na maring	na maring	na maring	<i>of pen</i>

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>of, that, which (mas)</u>
o (?)	[<u>lo</u> bongit]	[lo bok]	lo bok	lo bore	lo bongit	<i>of stable</i>
u (?)	lo bula	[<u>lo</u> bula]	lo bula	lo bula	lo bur	<i>of cow stable</i>
e (?)	le leifori	[<u>le</u> leifori]	le leifori	le leifori	le efori	<i>of kitchen</i>
i (?)	[<u>le</u> tim]	[le tim]	le tim	le ttim	le ttim	<i>of bush</i>
a (?)	[<u>le</u> maring]	[le maring]	lo maring	lo maring	lo maring	<i>of pen</i>

(?) *The shepherd saw the (large) places **of** the cow.*

Dorik [---] Owolo hayiohoni macohi inna hiteng.

Ngotira [---] Owolo hayiohoni maisiok ine hiteng.

Lomiaha [---] Ewolo heyiohoni massik inne hiteng.

Lohutok [---] Ewolo heyiohoni massik inne hiteng.

Lolongo [---] Ewolo heyiohoni massik inne hiteng.

Maybe the following can replace the underlined words above in the corresponding dialect (check all).

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>of, that, which (fem)</u>
o (?)	inna bottin	ino bongitto	inno bongitto	inno bongitto	inno bongitto	<i>of stables</i>
u (?)	inna bulacin	ino bulasen	inno bulahien	inno bulasin	inno buri	<i>of cow stables</i>
e (?)	inna leifori	ine leifori	inne leifori	inne leifori	inne efori	<i>of kitchen</i>
i (?)	inna timo	ine tim	inne timotin	inne ttimotin	inne ttimotin	<i>of bushes</i>
a (?)	inna maringo	ina maringa	inna maringa	inna maringa	inna maringa	<i>of pens</i>

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	<u>of, that, which (mas)</u>
o (?)	illo bottin	lo bongitto	illo bongitto	illo bongitto	illo bongitto	<i>of stables</i>
u (?)	illo bulacin	ilo bulasen	illo bulahien	illo bulasin	illo buri	<i>of cow stables</i>
e (?)	ille leifori	ile leifori	ille leifori	ille leifori	ille efori	<i>of kitchen</i>
i (?)	ille timo	ile tim	ille timotin	ille ttimotin	ille ttimotin	<i>of bushes</i>
a (?)	ille maringo	ile maringa	illo maringa	illo maringa	illo maringa	<i>of pen</i>

In summary, the relative connectors in various dialects are listed below.

Root vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
o, u, w	na	no	no	no	no	<i>of, that, which (fem singular)</i>
i, e	na	ne	ne	ne	ne	
a	na	na	na	na	na	
o, u, w	lo	lo	lo	lo	lo	<i>of, that, which (mas singular)</i>
i, e	le	le	le	le	le	
a	le	le	lo	lo	lo	
o, u, w		ino				<i>of, that, which (fem plural)</i>
i, e		ine				
a		ina				
o, u, w		ilo				<i>of, that, which (mas plural)</i>
i, e, a		ile				

Exercise 8

Underline all relative connectors in the sentences below. Do not underline any words that are not relative connectors.

(01:2)

Owon ifa lohoho obo lo
logoro hanyahanya ino huwo.

*There was a certain thief who
kills animals of people.*

(01 :11)

Angawong hati obotina bok ne hinee.

He went directly to the stable of goats.

(01:24)

Angadadau kwan ne hiluk.

He touched the body of the hyena.

(02:6)

Orruma haji na yaya.

He found the house of the porcupines.

(03:21)

Adahari hasak ha hai man
ofuo daha mana no Gogoi

*Calves grazed in rain until
they ate the field of Gogoi.*

(03:57)

Eijjo baba de iti hijo
hitiruhula na hayiohok nee.

*Father told me that these things are for
the making wise of shepherds.*

(04:14)

Orru igem ne ibwoni.

The work of witchdoctors is bad.

(04:24)

Hiruk moja de Jiok kuya hitira rori ine ibwana?

Will you pray or hear words of witchdoctors?

(08:30)

Hajo iso mau nang hiram no hoholak ile jai?

What should I do about the issue of thieves?

(09:18)

Oboto Lemini owu ngatohoi hafirok ino huroho.

Leopard killed the fat ones of the goats.

(09:68)

Angayani iyang hoo na tafeng.

Mummy brought the head of a guinea pig.

(09:101)

Ongotai Tuluhu to gus te ne hiwaru Lemini.

Squirrel dressed with the skin of Leopard.

(09:122)

Esiahari Tuluhu buni na hari hijo
anyar lowu Tome ngaibirok kwan dee eyei fa.

*Squirrel looked for a pool of water
good for Elephant to throw himself and die.*

(09:129)

Oboto Tuluhu he demi
owu ngangotu hiringo no Tome.

*Squirrel went directly with knife
and cut the meat of the elephant.*

(09:135)

Ojo durre ine Ihurak odou.

Then the children of Ihurak came down.

Pronouns

A pronoun is used instead of a noun. In (08:4-5), **inyeja** ‘him’ is a pronoun. It takes the place of the noun **Tuluhu Ikwang** ‘Squirrel Ikwang’ in the line before.

(08:4-5)

Angawong hati Tuluhu Ikwang lohoholari morro, Squirrel Ikwang came to steal beans, ojo hiyeni ette hiriet **inyeja**. and then the trap caught **him**.

Rather than saying **Tuluhu Ikwang** every time we talk about this animal, we can instead say **inyeja** in place of **Tuluhu Ikwang**.

Pronouns can be used as subjects or objects, be introduced by prepositions, or be used as possessors.

The subject pronouns below can take the place of the subject noun **lohoho** in **Ottu lohoho** ‘a thief comes’. The object pronouns below can take the place of the object noun **lohoho** in **Owolo lohoho** ‘He saw a thief’.

Subject pronouns		Object pronouns	
[<u>-</u> <u>---</u>]		[<u>--</u> <u>---</u>]	
Ottu lohoho .	<i>A thief comes.</i>	Owolo lohoho .	<i>He saw a thief.</i>
[<u>--</u> <u>-</u>]		[<u>---</u> <u>-</u>]	
Attu nang .	<i>I come.</i>	Ewolo nang .	<i>He saw me.</i>
[<u>---</u> <u>--</u>]		[<u>---</u> <u>--</u>]	
Ittu ieye .	<i>You(sg) come.</i>	Ewolo ieye .	<i>He saw you(sg).</i>
[<u>-</u> <u>-</u> <u>-</u> <u>\</u>]		[<u>--</u> <u>--</u> <u>\</u>]	
Ottu inyeja .	<i>(S)he comes.</i>	Owolo inyeja .	<i>He saw him/her.</i>
[<u>-</u> <u>---</u> <u>---</u>]		[<u>---</u> <u>--</u> <u>---</u>]	
Eifanu iyohoi .	<i>We come.</i>	Ewolo iyohoi .	<i>He saw us.</i>
[<u>---</u> <u>--</u>]		[<u>---</u> <u>--</u>]	
Ifanu itai .	<i>You(pl) come.</i>	Ewolo itai .	<i>He saw you(pl).</i>
[<u>-</u> <u>---</u> <u>-</u> <u>\</u>]		[<u>--</u> <u>--</u> <u>\</u>]	
Afanu isieja .	<i>They come.</i>	Owolo isieja .	<i>He saw them.</i>

Note: The pronouns **inyeja**, **iyohoi** and **isieja** have different tone as subjects and objects. The verb may help show the difference. But if not, we may need to find a way to write these differently.

The prepositional pronouns can take the place of **lohoho** in **do lohoho** ‘to a thief’. The possessor pronouns can take the place of **lohoho** in **motte lohoho** ‘friend of thief’.

Prepositional pronouns		Possessor pronouns	
[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]		[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]	
Ottu motte do lohoho .	<i>Friend comes to thief.</i>	Ottu motte lohoho .	<i>Friend of thief comes.</i>
[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]		[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]	
Ottu motte de iti .	<i>Friend comes to me.</i>	Ottu motte hoiti .	<i>My friend comes.</i>
[<u>-</u> <u>\</u> <u>-</u> <u>-</u>]		[<u>-</u> <u>\</u> <u>-</u> <u>-</u>]	
Ottu motte do hoi .	<i>Friend comes to you(sg).</i>	Ottu motte hoi .	<i>Your(sg) friend comes.</i>
[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]		[<u>-</u> <u>\</u> <u>-</u> <u>---</u>]	
Ottu motte do honyie .	<i>Friend comes to him/her.</i>	Ottu motte honyie .	<i>His/her friend comes.</i>
[<u>-</u> <u>\</u> <u>-</u> <u>-</u>]		[<u>-</u> <u>\</u> <u>-</u> <u>-</u>]	

Ottu motte do hoi . [⁻ \ ⁻ ⁻ --]	<i>Friend comes to us.</i>	Ottu motte hohoi . [⁻ \ ⁻ --]	<i>Our friend comes.</i>
Ottu motte da hatai . [⁻ \ ⁻ ⁻ --]	<i>Friend comes to you(pl).</i>	Ottu motte hatai . [⁻ \ ⁻ --]	<i>Your(pl) friend comes.</i>
Ottu motte do hosie .	<i>Friend comes to them.</i>	Ottu motte hosie .	<i>Their friend comes.</i>

Note: The prepositional pronouns **hoi** (Low tone) ‘you (sg)’ and **hoi** (High tone) ‘us’ are the same except for tone. We need to find a way to write these differently so that we know the correct meaning in writing.

Prepositions such as **do, de, da** ‘in, on, at, to, for’ are always written as separate words. They are not connected to any following word.

Correct	Wrong	
Ottu tohoni do lohoho .	Ottu tohoni dolohoho.	<i>The man comes to a thief.</i>
Ottu tohoni de iti .	Ottu tohoni deiti.	<i>The man comes to me.</i>
Ottu tohoni do hoi .	Ottu tohoni dohoi.	<i>The man comes to you (sg).</i>
Ottu tohoni do honyie .	Ottu tohoni dohonyie.	<i>The man comes to him/her..</i>
Ottu tohoni do hoi .	Ottu tohoni dohoi.	<i>The man comes to us.</i>
Ottu tohoni do hatai .	Ottu tohoni dohatai.	<i>The man comes to you (pl).</i>
Ottu tohoni do hosie .	Ottu tohoni dohosie.	<i>The man comes to a them.</i>

However, the preposition **ho** ‘with, of’ is always connected to the pronoun. **Ho** can have two different meanings depending on how it is used.

Correct	Prepositional pronouns	Possessive pronouns
Ottu motte <u>ho</u> lohoho.	<i>Friend comes <u>with</u> thief.</i>	<i>Friend <u>of</u> thief comes.</i>
Ottu motte hoiti .	<i>Friend comes with me.</i>	<i>My friend (friend of me) comes.</i>
Ottu motte hoi .	<i>Friend comes with you(sg).</i>	<i>Your(sg) friend (friend of you) comes.</i>
Ottu motte honyie .	<i>Friend comes with him/her.</i>	<i>His/her friend (friend of him/her) comes.</i>
Ottu motte hohoi .	<i>Friend comes with us.</i>	<i>Our friend (friend of us) comes.</i>
Ottu motte hatai .	<i>Friend comes with you(pl).</i>	<i>Your(pl) friend (friend of you) comes.</i>
Ottu motte hosie .	<i>Friend comes with them..</i>	<i>Their friend (friend of them) comes.</i>

In summary, the pronouns are listed below.

Subject pronouns	Object pronouns	Prepositional pronouns	Possessor pronouns
nang <i>I</i>	nang <i>me</i>	iti <i>me</i>	hoiti <i>my</i>
ie <i>You(sg)</i>	ie <i>you(sg)</i>	hoi <i>you(sg)</i>	hoi <i>your(sg)</i>
ineja <i>(S)he</i>	ineja <i>him/her</i>	honyie <i>him/her</i>	honyie <i>his/her</i>
iyohoi <i>We</i>	iyohoi <i>us</i>	hoi <i>us</i>	hohoi <i>our</i>
itai <i>You(pl)</i>	itai <i>you(pl)</i>	hatai <i>you(pl)</i>	hatai <i>your(pl)</i>
isieja <i>They</i>	isieja <i>them</i>	hosie <i>them</i>	hosie <i>their</i>

Other Lopit dialects have subject, object, possessor, and prepositional pronouns with a few

differences.

Subject pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[<u> </u> <u> </u>] Olotu lohoho.	[<u> </u> <u> </u>] Ottu lohoho.	[<u> </u> <u> </u>] Ottu lohoho.	[<u> </u> <u> </u>] Ottu lohoho.	[<u> </u> <u> </u>] Olotu lohoho.	<i>A thief comes.</i>
[<u> </u> <u> </u>] Alotu nang.	[<u> </u> <u> </u>] Attu nang.	[<u> </u> <u> </u>] Attu nayya.	[<u> </u> <u> </u>] Attu naya.	[<u> </u> <u> </u>] Alotu nang.	<i>I come.</i>
[<u> </u> <u> </u>] Ilotu iye.	[<u> </u> <u> </u>] Ittu iye.	[<u> </u> <u> </u>] Ittu iye.	[<u> </u> <u> </u>] Ettu iye. (?)	[<u> </u> <u> </u>] Elotu iye.	<i>You(sg) come.</i>
[<u> </u> <u> </u>] Olotu inyeja.	[<u> </u> <u> </u> <u> </u>] Ottu inyeja.	[<u> </u> <u> </u> <u> </u>] Ottu inija.	[<u> </u> <u> </u> <u> </u>] Ottu inya.	[<u> </u> <u> </u> <u> </u>] Olotu inya.	<i>(S)he comes.</i>
[<u> </u> <u> </u>] Eifano iyohoi.	[<u> </u> <u> </u> <u> </u>] Eifanu iyohoi.	[<u> </u> <u> </u> <u> </u>] Efanu iyohoi.	[<u> </u> <u> </u> <u> </u>] Efanu iyohoi.	[<u> </u> <u> </u> <u> </u>] Efanu iyohe.	<i>We come.</i>
[<u> </u> <u> </u>] Ifano itei.	[<u> </u> <u> </u>] Ifanu itai.	[<u> </u> <u> </u>] Ifanu itai.	[<u> </u> <u> </u>] Efanu itai.	[<u> </u> <u> </u>] Efanu itai.	<i>You(pl) come.</i>
[<u> </u> <u> </u>] Efanu iceja.	[<u> </u> <u> </u> <u> </u>] Afanu isieja.	[<u> </u> <u> </u> <u> </u>] Afanu isija.	[<u> </u> <u> </u> <u> </u>] Afanu isia.	[<u> </u> <u> </u> <u> </u>] Afanu isia.	<i>They come.</i>

Object pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[<u> </u> <u> </u> <u> </u>] Owolo lohoho.	[<u> </u> <u> </u> <u> </u>] Owolo lohoho.	[<u> </u> <u> </u> <u> </u>] Ewolo lohoho.	[<u> </u> <u> </u> <u> </u>] Ewolo lohoho.	[<u> </u> <u> </u> <u> </u>] Ewolo lohoho.	<i>He saw thief.</i>
[<u> </u> <u> </u> <u> </u>] Ewolo nang.	[<u> </u> <u> </u> <u> </u>] Ewolo nang.	[<u> </u> <u> </u> <u> </u>] Ewolo nayya.	[<u> </u> <u> </u> <u> </u>] Ewolo naya.	[<u> </u> <u> </u> <u> </u>] Ewolo nang.	<i>He saw me.</i>
[<u> </u> <u> </u> <u> </u>] Ewolo iye.	[<u> </u> <u> </u> <u> </u>] Ewolo iye.	[<u> </u> <u> </u> <u> </u>] Ewolo iye.	[<u> </u> <u> </u> <u> </u>] Ewolo iye.	[<u> </u> <u> </u> <u> </u>] Ewolo iye.	<i>He saw you(sg).</i>
[<u> </u> <u> </u> <u> </u>] Owolo inyeja.	[<u> </u> <u> </u> <u> </u>] Owolo inyeja.	[<u> </u> <u> </u> <u> </u>] Ewolo inija.	[<u> </u> <u> </u> <u> </u>] Ewolo inya.	[<u> </u> <u> </u> <u> </u>] Ewolo inya.	<i>He saw him/her.</i>
[<u> </u> <u> </u> <u> </u>] Ewolo iyohoi.	[<u> </u> <u> </u> <u> </u>] Ewolo iyohoi.	[<u> </u> <u> </u> <u> </u>] Ewolo iyohoi.	[<u> </u> <u> </u> <u> </u>] Ewolo iyohoi.	[<u> </u> <u> </u> <u> </u>] Ewolo iyohe.	<i>He saw us.</i>
[<u> </u> <u> </u> <u> </u>] Ewolo itei.	[<u> </u> <u> </u> <u> </u>] Ewolo itai.	[<u> </u> <u> </u> <u> </u>] Ewolo etai.	[<u> </u> <u> </u> <u> </u>] Ewolo itai.	[<u> </u> <u> </u> <u> </u>] Ewolo itai.	<i>He saw you(pl).</i>
[<u> </u> <u> </u> <u> </u>] Owolo iceja.	[<u> </u> <u> </u> <u> </u>] Owolo isieja.	[<u> </u> <u> </u> <u> </u>] Ewolo isija.	[<u> </u> <u> </u> <u> </u>] Ewolo isia.	[<u> </u> <u> </u> <u> </u>] Ewolo isia.	<i>He saw them.</i>

Prepositional pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	in, on, at, to, for
[<u> </u> <u> </u>] de nang	[<u> </u> <u> </u>] de iti	[<u> </u> <u> </u>] do hoti	[<u> </u> <u> </u>] ta hanang	[<u> </u> <u> </u>] da hanang	<i>to me</i>
[<u> </u> <u> </u>] de iye	[<u> </u> <u> </u>] do hoi	[<u> </u> <u> </u>] do hoi	[<u> </u> <u> </u>] to hoi	[<u> </u> <u> </u>] do hoi	<i>to you(sg)</i>
[<u> </u> <u> </u>] de inyie	[<u> </u> <u> </u>] do honyie	[<u> </u> <u> </u>] do honyi	[<u> </u> <u> </u>] to honye	[<u> </u> <u> </u>] do honye	<i>to him/her</i>
[<u> </u> <u> </u>] de iceja	[<u> </u> <u> </u>] do isieja	[<u> </u> <u> </u>] do isija	[<u> </u> <u> </u>] to isia	[<u> </u> <u> </u>] do isia	

de iyohoi	do hoi	do hoi	to hoi	do hoi	to us
[̄ ̄ --]	[̄ --]	[̄ --]	[̄ --]	[̄ --]	
de itei	da hatai	da hatai	ta hatai	da hatai	to you(pl)
[̄ -̄ -]	[̄ --]	[̄ --]	[̄ --]	[̄ --]	
de iceja	do hosie	do hosie	to hose	do hose	to them

In Ngotira and Lomiaha, the preposition **dang** ‘with’ is optional.

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	with, of
[̄ -]	[̄ -̄]	[̄ -̄]	[̄ --̄]	[̄ --̄]	
ho nang	(dang) hoiti	(dang) hoti	ikanang	ikanang	with me
[̄ --]	[̄ -]	[̄ -̄]	[̄ ---]	[̄ ---]	
ho iye	(dang) hoi	(dang) hoi	ikohoi	ikohoi	with you(sg)
[̄ --]	[̄ --]	[̄ --]	[̄ ---]	[̄ ---]	
ho inyie	(dang) honyie	(dang) honyi	ikonye	ikonye	with him/her
[̄ ---̄]	[̄ -̄]	[̄ -̄]	[̄ --̄]	[̄ --̄]	
ho iyohoi	(dang) hohoi	(dang) hohoi	ikohoi	ikohoi	with us
[̄ --]	[̄ --]	[̄ --]	[̄ ---]	[̄ ---]	
ho itei	(dang) hatai	(dang) hatai	ikatai	ikatai	with you(pl)
[̄ -̄ -]	[̄ --]	[̄ --]	[̄ ---]	[̄ ---]	
ho iceja	(dang) hosie	(dang) hosie	ikose	ikose	with them

Possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄ --̄ -̄ --̄]	[̄ --̄ -̄ --̄]	[̄ --̄ -̄ --̄]	[̄ --̄ -̄ --̄]	[̄ --̄ -̄ --̄]	friend of thief
motte lo lohoho	motte lohoho	motte lohoho	motte lohoho	motte ohoho	
[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	
motte leiti	motte hoiti	motte ti	motte hanang	motte hanang	friend my
[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	
motte liti	motte hoi	motte hoi	motte hoi	motte hoi	friend your(sg)
[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	
motte lenyi	motte honyie	motte honyi	motte hoinye	motte honye	friend his/her
[̄ --̄ --̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	[̄ --̄ -̄]	
motte iyohoi	motte hohoi	motte hohoi	motte hohoi	motte ohoi	friend our
[̄ --̄ -̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	
motte lingi	motte hatai	motte hatai	motte hatai	motte hatai	friend your(pl)
[̄ --̄ -̄ -̄ -̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	[̄ --̄ --̄]	
motte le iceja	motte hosie	motte hosie	motte hosi	motte hose	friend their

In summary, the pronouns are listed below.

Subject pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
nang	nang	nayya	naya	nang	I
iyie	iyie	iyie	iyie (?)	iyie	You(sg)

inyeja	inyeja	inija	inya	inya	(S)he
iyohoi	iyohoi	iyohoi	iyohoi	iyohoi	We
itei	itai	itai	itai	itai	You(pl)
iceja	isieja	isija	isia	isia	They

Object pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
nang	nang	nayya	naya	nang	me
ie	ie	ie	ie	ie	you(sg)
inyeja	inyeja	inija	inya	inya	him/her
iyohoi	iyohoi	iyohoi	iyohoi	iyohoi	us
itei	itai	etai	itai	itai	you(pl)
iceja	isieja	isija	isia	isia	them

Prepositional pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
nang	iti	hoti	hanang	hanang	me
ie	hoi	hoi	hoi	hoi	you(sg)
inyeja	honyie	honyi	honye	honye	him/her
iyohoi	hoi	hoi	hoi	hoi	us
itei	hatai	hatai	hatai	hatai	you(pl)
iceja	hosie	hosie	hose	hose	them

Possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
leiti	hoiti	ti	hanang	hanang	my
liti	hoi	hoi	hoi	hoi	your(sg)
lenyi	honyie	honyi	hoinye	honye	his/her
iyohoi	hohoi	hohoi	hohoi	ohoi	our
lingi	hatai	hatai	hatai	hatai	your(pl)
le iceja	hosie	hosie	hosi	hose	their

Exercise 9

In the following sentences, underline each subject pronoun, circle each object pronoun, draw a box around each possessor pronoun, and underline twice each pronoun introduced by a preposition. The first one is done as an example.

(03:1-4)

Ifa ala muta nang,
alara mau ngasi ineiti miet kuya ile,
lojo baba ino a bore eribitari hasak,
angainyamari hati inyeja nang man.

*When I was still young,
of about five or six years, when my father said
to go to stable to care for calves,
he escorted me there.*

(03:6-9)

Angarrumu nang hilak morot hoiti
ilo lomuta iyya nang.

*I found some of my friends
who were still young like me.*

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.
Man te hicahi hohoi hiribita,
amuno ifa nang bino no.

(03:14)

Ojo iyohoi eingoro ham ta ranga.

(03:38-39)

Heituwutek iye mai no gorona leinyang nang.

(03:45)

Leidas hayiohoni hifi iyohoi, “Lifo itai ajei?”

(03:54-56)

Ifa far nabo, angawong monyie nang,
angawong angailimak rori inafa lehuma hayiohok
do hoi ilafa iting lemanya hosie do bore.

(04:17)

Nabo golon no lowon do hosie, inya nabo bii ling.

(05:14)

Eiro hati leitaha da hatai,

“Harasara he inasara hohoi, . . .

(09:8)

Oboto Lemini owu hihony honye honyie.

(09:104-105)

“Motte hoiti Ikwang,” ojo Tangturu,

“Illa, hirruma iye gus le lelibo ani aji?”

*I grazed the calves with them
everyday in the bush for grazing.
From our beginning of grazing,
I was very happy.*

And we shot fish with bows and arrows.

You tell place of milk and do not lie to me.

Shepherd asked us, “Where did you go?”

*One day, father came to me,
to tell what the shepherds had done
to us who are staying with them in the stable.*

There is no strength in them, nothing at all.

*Officials said to you,
“Our brothers and sisters*

Leopard went and ate his mother.

*“My friend Ikwang,” said Tangturu,
“Brother, where did you get this beautiful skin?”*

Gender Possessor Pronouns

Possessor pronouns are used instead of possessor nouns (a noun that owns or possesses something). Gender possessor pronouns are used instead of gender possessor nouns. They show whether the noun possessed is singular or plural, and masculine or feminine.

In the lesson on pronouns, we learned that a pronoun takes the place of a noun. The possessor pronoun **honyie** ‘his/her’ in **Ottu hingohu honyie** can take the place of the possessor noun **tohoni** ‘person’ in **Ottu hingohu tohoni**. **Honyie** can also take the place of **ho tohoni** in **Ottu hingohu ho tohoni**. However, **honyie** does not show if **hingohu** ‘dog’ is male or female or singular or plural.

<i>Dog of person comes.</i>	<i>His/her dog (dog of him/her) comes.</i>	
(1) Ottu hingohu <u>tohoni</u> .	Ottu hingohu <u>honyie</u> .	<u>no gender or number</u>
(2) Ottu hingohu ho <u>tohoni</u> .	Ottu hingohu <u>honyie</u> .	<u>no gender or number</u>
(3) Ottu hingohu no <u>tohoni</u> .	Ottu hingohu <u>nohonyie</u> .	<u>feminine singular dog</u>
(4) Ottu hingohu lo <u>tohoni</u> .	Ottu hingohu <u>lohonyie</u> .	<u>masculine singular dog</u>

In (3), **nohonyie** takes the place of **no tohoni** in **Ottu hingohu no tohoni**. It shows **hingohu** is one female dog. In (4), **lohonyie** takes the place **lo tohoni** and shows **hingohu** is one male dog.

There are similar possessor pronouns for plural possessed nouns. The possessor pronoun **honyie** ‘his/her’ in **Afanu ngohe honyie** can take the place of the possessor noun **tohoni** ‘person’ in **Afanu ngohe tohoni**. **Honyie** can also take the place of **ho tohoni** in **Afanu ngohe ho tohoni**. Again, **honyie** does not show if **ngohe** ‘dogs’ is male or female or singular or plural.

<i>Dogs of person come.</i>	<i>His/her dogs (dogs of him/her) come.</i>	
(5) Afanu ngohe <u>tohoni</u> .	Afanu ngohe <u>honyie</u> .	<u>no gender or number</u>
(6) Afanu ngohe ho <u>tohoni</u> .	Afanu ngohe <u>honyie</u> .	<u>no gender or number</u>
(7) Afanu ngohe ino <u>tohoni</u> .	Afanu ngohe <u>inohonyie</u> .	<u>female plural ‘dogs’</u>
(8) Afanu ngohe ilo <u>tohoni</u> .	Afanu ngohe <u>ilohonyie</u> .	<u>male plural ‘dogs’</u>

In (7), **inohonyie** takes the place of **ino tohoni** in **Afanu ngohe ino tohoni**. It shows **ngohe** are plural female dogs. In (8), **ilohonyie** takes the place **ilo tohoni** and shows **ngohe** are plural male dogs.

Below, there are six possessor pronouns that do not show the gender or number of **hingohu**, **ngohe** ‘dog, dogs’. There are also six possessor pronouns that show **hingohu**, **ngohe** is masculine singular, masculine plural, feminine singular, or feminine plural. The possessor pronouns can take the place of the underlined words.

no gender or number	female singular ‘dog’	male singular ‘dog’	
[<u> - - -\</u>] Ottu hingohu <u>ho</u> tohoni.	[<u> - - -\</u>] Ottu hingohu no tohoni.	[<u> - - -\</u>] Ottu hingohu lo tohoni.	<i>Dog of person comes.</i>
[<u> - -</u>] hingohu hoiti	[<u> - -</u>] hingohu neiti	[<u> - -</u>] hingohu leiti	<i>my dog</i>
[<u> - -</u>] hingohu hoi	[<u> - -</u>] hingohu nohoi	[<u> - -</u>] hingohu lohoi	<i>your(sg) dog</i>
[<u> - - -</u>] hingohu honyie	[<u> - - -</u>] hingohu nohonyie	[<u> - - -</u>] hingohu lohonyie	<i>his/her dog</i>
[<u> - - -</u>] hingohu hohoi	[<u> - - -</u>] hingohu nohoi	[<u> - - -</u>] hingohu lohoi	<i>our dog</i>
[<u> - - -</u>] hingohu hatai	[<u> - - -</u>] hingohu nahatai	[<u> - - -</u>] hingohu lahatai	<i>your(pl) dog</i>
[<u> - - -</u>] hingohu hosie	[<u> - - -</u>] hingohu nohosie	[<u> - - -</u>] hingohu lohosie	<i>their dog</i>

no gender or number	female plural ‘dogs’	male plural ‘dogs’	
[<u> - - - -\</u>] Afanu ngohe <u>ho</u> tohoni.	[<u> - - - -\</u>] Afanu ngohe <u>ino</u> tohoni.	[<u> - - - -\</u>] Afanu ngohe <u>ilo</u> tohoni.	<i>Dogs of person come.</i>
[<u> - - -</u>] ngohe hoiti	[<u> - - -</u>] ngohe ineiti	[<u> - - -</u>] ngohe ileiti	<i>my dogs</i>
[<u> - - -</u>] ngohe hoi	[<u> - - -</u>] ngohe inohoi	[<u> - - -</u>] ngohe ilohoi	<i>your(sg) dogs</i>
[<u> - - - -</u>] ngohe honyie	[<u> - - - -</u>] ngohe inohonyie	[<u> - - - -</u>] ngohe ilohonyie	<i>his/her dogs</i>

Feminine singular possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[<u>h</u> ingohu <u>n</u> aiti]	[<u>h</u> ingohu <u>n</u> eiti]	[<u>h</u> ingohu <u>n</u> eti]	[<u>h</u> ingohu <u>n</u> anang]	[<u>h</u> ingohu <u>h</u> anang]	<i>my</i> <i>dog</i>
[<u>h</u> ingohu <u>n</u> aino]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>h</u> oi]	<i>your(sg)</i> <i>dog</i>
[<u>h</u> ingohu <u>n</u> anyi]	[<u>h</u> ingohu <u>n</u> ohonyie]	[<u>h</u> ingohu <u>n</u> ohonyi]	[<u>h</u> ingohu <u>n</u> ohoinye]	[<u>h</u> ingohu <u>h</u> onye]	<i>his/her</i> <i>dog</i>
[<u>h</u> ingohu <u>n</u> angi]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>n</u> ohoi]	[<u>h</u> ingohu <u>h</u> oi]	<i>our</i> <i>dog</i>
[<u>h</u> ingohu <u>n</u> anyin]	[<u>h</u> ingohu <u>n</u> ahatai]	[<u>h</u> ingohu <u>n</u> ahatai]	[<u>h</u> ingohu <u>n</u> ahatai]	[<u>h</u> ingohu <u>h</u> atai]	<i>your(pl)</i> <i>dog</i>
[<u>h</u> ingohu <u>n</u> a iceja]	[<u>h</u> ingohu <u>n</u> ohosie]	[<u>h</u> ingohu <u>n</u> ohosie]	[<u>h</u> ingohu <u>n</u> ohose]	[<u>h</u> ingohu <u>h</u> ose]	<i>their</i> <i>dog</i>

Masculine singular possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[<u>h</u> ingohu <u>l</u> eiti]	[<u>h</u> ingohu <u>l</u> eiti]	[<u>h</u> ingohu <u>l</u> eti]	[<u>h</u> ingohu <u>l</u> anang]	[<u>h</u> ingohu <u>l</u> anang]	<i>my</i> <i>dog</i>
[<u>h</u> ingohu <u>l</u> ino]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	<i>your(sg)</i> <i>dog</i>
[<u>h</u> ingohu <u>l</u> enyi]	[<u>h</u> ingohu <u>l</u> ohonyie]	[<u>h</u> ingohu <u>l</u> ohonyi]	[<u>h</u> ingohu <u>l</u> ohoinye]	[<u>h</u> ingohu <u>l</u> ohonye]	<i>his/her</i> <i>dog</i>
[<u>h</u> ingohu <u>l</u> ingi]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	[<u>h</u> ingohu <u>l</u> ohoi]	<i>our</i> <i>dog</i>
[<u>h</u> ingohu <u>l</u> enyin]	[<u>h</u> ingohu <u>l</u> ahatai]	[<u>h</u> ingohu <u>l</u> ahatai]	[<u>h</u> ingohu <u>l</u> ahatai]	[<u>h</u> ingohu <u>l</u> ahatai]	<i>your(pl)</i> <i>dog</i>
[<u>h</u> ingohu <u>l</u> e iceja]	[<u>h</u> ingohu <u>l</u> ohosie]	[<u>h</u> ingohu <u>l</u> ohosie]	[<u>h</u> ingohu <u>l</u> ohose]	[<u>h</u> ingohu <u>l</u> ohose]	<i>their</i> <i>dog</i>

	<i>Dogs of the thief come.</i>
Dorik	[<u>h</u> ingohu <u>l</u> o <u>l</u> ohoho. (?) Efanu ngohe <u>lo</u> lohoho. (?)
Ngotira	[<u>h</u> ingohu <u>l</u> o <u>l</u> ohoho. (?) Afanu ngohe (<u>lo</u>) lohoho. (?)
Lomiaha	[<u>h</u> ingohu <u>l</u> o <u>l</u> ohoho. (?) Afanu ngohe (<u>lo</u>) lohoho. (?)
Lohutok	[<u>h</u> ingohu <u>l</u> o <u>l</u> ohoho. (?) Afanu ngohe (<u>lo</u>) lohoho. (?)
Lolongo	[<u>h</u> ingohu <u>l</u> o <u>o</u> hoho. (?) Afanu ngohe (<u>lo</u>) ohoho. (?)

The following can replace the underlined words above in the corresponding dialect.

Feminine plural possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄- ̄ \ ̄] ngohe hunaiti	[̄- ̄-̄] ngohe ineiti	[̄- ̄-̄] ngohe inneti	[̄- ̄-̄] ngohe innanang	[̄- ̄-̄] ngohe hanang	<i>my</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hunaino	[̄- ̄-̄] ngohe inohoi	[̄- ̄-̄] ngohe innohoi	[̄- ̄-̄] ngohe innohoi	[̄- ̄-] ngohe hoi	<i>your(sg)</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hunanyi	[̄- ̄-̄-̄] ngohe inohonyie	[̄- ̄-̄-̄] ngohe innohonyi	[̄- ̄-̄-̄] ngohe innohoinye	[̄- ̄-̄] ngohe honye	<i>his/her</i> <i>dogs</i>
[̄- ̄ \ ̄-] ngohe hunangi	[̄- ̄-̄] ngohe inohoi	[̄- ̄-̄] ngohe innohoi	[̄- ̄-̄] ngohe innohoi	[̄- ̄-̄] ngohe ohoi	<i>our</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hunanyin	[̄- ̄-̄-̄] ngohe inahatai	[̄- ̄-̄-̄] ngohe innahatai	[̄- ̄-̄-̄] ngohe innahatai	[̄- ̄-̄] ngohe hatai	<i>your(pl)</i> <i>dogs</i>
[̄- ̄-̄ -̄-̄] ngohe huna iceja	[̄- ̄-̄-̄] ngohe inohosie	[̄- ̄-̄-̄] ngohe innohosie	[̄- ̄-̄-̄] ngohe innohosi	[̄- ̄-̄] ngohe hose	<i>their</i> <i>dogs</i>

Masculine plural possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄- ̄ \ ̄] ngohe huliti	[̄- ̄-̄] ngohe ileiti	[̄- ̄-̄] ngohe illeti	[̄- ̄-̄] ngohe illanang	[̄- ̄-̄] ngohe illanang	<i>my</i> <i>dogs</i>
[̄- ̄ \ ̄-] ngohe hulino	[̄- ̄-̄] ngohe ilohoi	[̄- ̄-̄] ngohe illohoi	[̄- ̄-̄] ngohe illohoi	[̄- ̄-̄] ngohe illohoi	<i>your(sg)</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hulenyi	[̄- ̄-̄-̄] ngohe ilohonyie	[̄- ̄-̄-̄] ngohe illohonyi	[̄- ̄-̄-̄] ngohe illohoinye	[̄- ̄-̄-̄] ngohe illohonye	<i>his/her</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hulengi	[̄- ̄-̄] ngohe ilohoi	[̄- ̄-̄] ngohe illohoi	[̄- ̄-̄] ngohe illohoi	[̄- ̄-̄] ngohe illohoi	<i>our</i> <i>dogs</i>
[̄- ̄ \ ̄] ngohe hulinyin	[̄- ̄-̄-̄] ngohe illahatai	[̄- ̄-̄-̄] ngohe illahatai	[̄- ̄-̄-̄] ngohe illahatai	[̄- ̄-̄-̄] ngohe illahatai	<i>your(pl)</i> <i>dogs</i>
[̄- ̄-̄ -̄-̄] ngohe hule iceja	[̄- ̄-̄-̄] ngohe ilohosie	[̄- ̄-̄-̄] ngohe illohosie	[̄- ̄-̄-̄] ngohe illohosi	[̄- ̄-̄-̄] ngohe illohose	<i>their</i> <i>dogs</i>

In summary, the pronouns are listed below.

Feminine singular possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
naiti	neiti	neti	nanang	hanang	<i>my</i>
naino	nohoi	nohoi	nohoi	hoi	<i>your (sg)</i>
nanyi	nohonyie	nohonyi	nohoinye	honye	<i>his/her</i>
nangi	nohoi	nohoi	nohoi	ohoi	<i>our</i>
nanyin	nahatai	nahatai	nahatai	hatai	<i>your (pl)</i>
na iceja	nohosie	nohosie	nohose	hose	<i>their</i>

Masculine singular possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
leiti	leiti	leti	lanang	lanang	<i>my</i>
lino	lohoi	lohoi	lohoi	lohoi	<i>your (sg)</i>

lenyi	lohonyie	lohonyi	lohoinye	lohonye	his/her
lingi	lohoi	lohoi	lohoi	lohoi	our
lenyin	lahatai	lahatai	lahatai	lahatai	your (pl)
le iceja	lohosie	lohosie	lohose	lohose	their

Feminine plural possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
hunaiti	ineiti	inneti	innanang	hanang	my
hunaino	inohoi	innohoi	innohoi	hoi	your (sg)
hunanyi	inhonyie	innohonyi	innohoinye	honye	his/her
hunangi	inohoi	innohoi	innohoi	ohoi	our
hunanyin	inahatai	innahatai	innahatai	hatai	your (pl)
huna iceja	inohosie	innohosie	innohosi	hose	their

Masculine plural possessor pronouns

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
huliti	ileiti	illeti	illanang	illanang	my
hulino	ilohoi	illohoi	illohoi	illohoi	your (sg)
hulenyi	ilohonyie	illohonyi	illohoinye	illohonye	his/her
hulengi	ilohoi	illohoi	illohoi	illohoi	our
hulinyin	illahatai	illahatai	illahatai	illahatai	your (pl)
hule iceja	illohosie	illohosie	illohosi	illohose	their

Exercise 10

Underline all possessor pronouns in the sentences below. Underline twice the noun or verb they possess. In the blank to the left, write M if the possessor noun shows the possessed noun is masculine, F if a feminine noun, S if a singular noun, P if a plural noun, and V if a verb. If the possessor noun does not show the gender or number of the possessed noun, write N. The first one is done as an example.

N	(01:19-20) Eriatak kaal lo boite riid da <u>hana</u> enyia <u>honyie</u> hine lebwari.	He tied one end of (the rope) well to <u>his hand</u> so the goat would not slip away.
_____	(02:2) Fure nohonyie Logwana.	His name was Logwana.
_____	(02:8) Do wolo nohonyie hunom nyie leido,	In his seeing that cave as neat,
_____	(03:1-2) Ifa ala muta nang, alara mau ngasi ineiti miet kuya ile,	When I was young, and my years were about five or six,
_____	(03:6-7) De hiba neiti dee, anarrumu nang hilak morot hoiti.	In my arriving there, I found some of my friends.
_____	(03:9) Man te hicahi hohoi hiribita,	From our beginning of shepherding,

_____	<u>(03:33)</u> Angaidamik hajii hoiti ilafa langaiyarik maring.	<i>Those my older friends climbed the fence.</i>
_____	<u>(03:46)</u> Adaha ira hasak mana nohonyie.	<i>The calves have eaten his garden.</i>
_____	<u>(03:47)</u> Ifa lojo lotohu hifia nohoi, eyem hari efanu hati baha iyohoi duhuk.	<i>When he finished his asking, he brought a stick and beat all of us.</i>
_____	<u>(08:12)</u> Motte hoiti, aidongkwa nang.	<i>My friend, I am swinging.</i>
_____	<u>(09:8)</u> Lemini owu hihony honye honyie.	<i>Leopard went and ate his mother.</i>
_____	<u>(09:14)</u> Hihumak iye nyo do huroho ilohoi eirai? Eituk ileiti ngama.	<i>What did you so your goats grind? Mine ate the grain.</i>
_____	<u>(09:19)</u> Adaha ngama inohonyie eibo hiria.	<i>They refused to grind his grain.</i>
_____	<u>(09:46)</u> Ififiro kwan nohoi.	<i>Shake your body.</i>
_____	<u>(09:51)</u> Hatidahai, itohoro iye honye hoi.	<i>Let us eat. You have killed your mother.</i>

Demonstratives

Sometimes we want to show a noun is one particular noun and not any other of that noun. This means it is definite. If the noun may or may not be a particular noun, it is indefinite. A demonstrative points to a noun and shows a noun is definite. It also shows whether the noun is singular or plural, and masculine or feminine, and the distance to the noun.

In (1), **inang** ‘this (feminine)’ is a demonstrative.

Definite (1) Ottu hingohu **inang**. *This dog comes.*

The demonstrative **inang** shows which **hingohu** ‘dog’ comes. Maybe the speaker is even pointing a finger at the dog while saying the sentence. **Inang** shows we are talking about one particular dog and not any other dog. The **hingohu** in (1) is definite.

In (2), there is no demonstrative following **hingohu** ‘dog’.

Indefinite (2) Ottu hingohu. *Dog comes.*

In (2), the **hingohu** that comes may be a particular dog in the mind of the speaker or may be any one of many dogs in the mind of the speaker. We are not told which dog comes. We are only told that one dog comes. The **hingohu** in (2) is indefinite.

Nouns are singular or plural, and masculine or feminine. As shown below, the demonstratives **inang** ‘this (fem)’, **hunang** ‘these (fem)’, **ileng** ‘this (mas)’, **hulong** ‘these (mas)’ can show the number and gender of the noun.

	Singular	Plural
<u>Feminine</u>	hingohu inang <i>this female dog</i>	ngohe hunang <i>these female dogs</i>
<u>Masculine</u>	hingohu ileng <i>this male dog</i>	ngohe hulong <i>these male dogs,</i> <i>these male and female dogs</i>

The demonstrative **inang** ‘this (fem)’ shows we are talking about one female dog. **Hunang** ‘these (fem)’ shows more than one female dog. **ileng** ‘this (mas)’ shows one male dog, and **hulong** ‘those (fem)’ shows more than one male dog (or both male and female dogs).

Demonstratives can also show the distance of the noun we are talking about—whether it is near or far from the speaker or hearer.

In (3), **inang** ‘this’ shows the **hingohu** is near the speaker. In (4), **nee** ‘that’ shows **hingohu** is near the hearer. In (5), **nyie** ‘that’ shows **hingohu** is away from both speaker and hearer.

- (3) Ottu hingohu **inang**. *This dog comes. (Dog is near speaker.)*
 (4) Ottu hingohu **nee**. *That dog comes. (Dog is near hearer.)*
 (5) Ottu hingohu **nyie**. *That dog comes. (Dog is away from both.)*

Below, there are three sets of demonstratives that show different distances of the nouns, and show if the noun is feminine singular, feminine plural, masculine singular, or masculine plural.

Demonstratives

Feminine Singular		Feminine Plural		
Ottu <u>hingohu</u> inang .	<i>This dog comes.</i>	Afanu <u>ngohe</u> hunang .	<i>These dogs come.</i>	<i>Near speaker</i>
Ottu <u>hingohu</u> nee .	<i>That dog comes.</i>	Afanu <u>ngohe</u> ine .	<i>Those dogs come.</i>	<i>Near hearer</i>
Ottu <u>hingohu</u> nyie .	<i>That dog comes.</i>	Afanu <u>ngohe</u> nuhe .	<i>Those dogs come.</i>	<i>Away from both</i>
Masculine Singular		Masculine Plural		
Ottu <u>hingohu</u> ileng .	<i>This dog comes.</i>	Afanu <u>ngohe</u> hulong .	<i>These dogs come.</i>	<i>Near speaker</i>
Ottu <u>hingohu</u> lee .	<i>That dog comes.</i>	Afanu <u>ngohe</u> ile .	<i>Those dogs come.</i>	<i>Near hearer</i>
Ottu <u>hingohu</u> lie .	<i>That dog comes.</i>	Afanu <u>ngohe</u> luhe .	<i>Those dogs come.</i>	<i>Away from both</i>

In stories, the demonstratives **nee**, **lee** ‘that’ and **ine**, **ile** ‘those’ are used for a particular noun in the mind of the speaker. In (08:6), the demonstrative **nee** ‘that’ points to the feminine singular noun **mai** ‘place’. **Mai** is the particular location where Squirrel is and not any other location.

(08:6) (Points to a feminine singular noun; Definite, particular one in mind of speaker)

Da mai **nee**, eigigilo Tuluhu hijo, . . . *In that place, Squirrel began thinking . . .*

In stories, the demonstratives **nyie, lie** ‘that’ and **nuhe, luhe** ‘those’ are used for nouns that are already mentioned or in the mind of the hearers. In (02:6-7), **nyie** ‘that’ points to the feminine singular noun **haji** ‘house’ that was just mentioned in the previous line. It shows **haji** is the same house that is already in the mind of the hearers.

(02:6-7) (Points to a feminine singular noun; Known to hearers, already mentioned)

Orruma haji na yaya. *He found a house of porcupines.*
 Da haji nyie, amanya haifa munu dee. *In **that house**, a snake was living there.*

Sometimes demonstratives point to a noun, and sometimes demonstratives take the place of a noun. In (09:16-17), **luhe** ‘those’ first points to the masculine plural noun **huroho** ‘goats’ that have already been mentioned. In the second line, **luhe** takes the place of the noun **huroho**.

(09:16-17) (Takes place of a masculine plural noun; known to hearers)

Huroho luhe lefir no, *It is **those goats** that are very fat,*
luhe ladaha ngama. ***those** are eating the grain.*

In stories, the demonstratives **inang, ileng** ‘this’ and **hunang, hulong** ‘these’ are most common in speeches. They are used for nouns that hearers can see. In (09:131), **hunang** ‘these’ is used in place of the masculine plural noun **ngainok he Ihurak** ‘children of Ihurak’. These are the hearers and the ones spoken to.

(09:131) (Takes the place of a noun; in view of hearers)

Angaino ruma ngainok he Ihurak ledia lobongi. *He found **children of Ihurak** collecting vegetables.*
 Eijo Tuluhu, “Bangai **hunang**?” *Squirrel asked, “Who are **these**?”*

In summary, the twelve demonstratives are listed below.

<u>Feminine</u>		<u>Masculine</u>		<u>Meaning</u>	<u>Used</u>
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>		
inang	hunang	ileng	hulong	<i>this, these</i>	near speaker
nee	ine	lee	ile	<i>that, those</i>	near hearer, definite
nyie	nuhe	lie	luhe	<i>that, those</i>	away from both, known

Other Lopit dialects have demonstratives with a few differences.

	<i>This dog comes.</i>
	[<u> </u> <u> </u> <u> </u> <u> </u>]
Dorik	Olutu hingohu innang .
	[<u> </u> <u> </u> <u> </u> <u> </u>]
Ngotira	Ottu hingohu inang .
	[<u> </u> <u> </u> <u> </u> <u> </u>]
Lomiaha	Ottu ingohu innang .
	[<u> </u> <u> </u> <u> </u> <u> </u>]
Lohutok	Ottu ingohu inna .

Lolongo [---̄ -̄ -̄ -̄ \] Olotu hingohu **inang**.

The following can replace the underlined words above in the corresponding dialect.

Feminine singular demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄-̄ \ - \]	[̄-̄ \ - \]	[̄-̄ \ - \]	[̄-̄ \ - -]	[̄-̄ - -]	
hingohu innang	hingohu inang	ingohu innang	ingohu inna	hingohu inna	<i>this dog</i>
[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ -̄ -]	[̄-̄ \ \]	
hingohu na	hingohu nee	ingohu nee	ingohu nana	hingohu nia	<i>that dog</i>
[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	
hingohu nia	hingohu nyie	ingohu nyie	ingohu nyia	hingohu nyia	<i>that(far) dog</i>

Masculine singular demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄-̄ \ - \]	[̄-̄ \ - \]	[̄-̄ \ - \]	[̄-̄ \ - -]	[̄-̄ - -]	
hingohu illeng	hingohu ileng	ingohu illeng	ingohu ille	hingohu ille	<i>this dog</i>
[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ -̄ -]	[̄-̄ \ \]	
hingohu la	hingohu lee	ingohu lee	ingohu lolo	hingohu lia	<i>that dog</i>
[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	[̄-̄ \ \]	
hingohu lia	hingohu lie	ingohu lie	ingohu lia	hingohu lia	<i>that(far) dog</i>

These dogs come.

	[̄-̄-̄ -̄ - \]
Dorik	Efano ngohe hunnang .
	[̄-̄-̄ -̄ - \]
Ngotira	Afanu ngohe hunang .
	[̄-̄-̄ -̄ - \]
Lomiaha	Afanu ngohe hunnang .
	[̄-̄-̄ -̄ - -]
Lohutok	Afanu ngohe hunna .
	[̄-̄-̄ -̄ - -]
Lolongo	Afanu ngohe hunna .

The following can replace the underlined words above in the corresponding dialect.

Feminine plural demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄-̄ - \]	[̄-̄ - \]	[̄-̄ - \]	[̄-̄ - -]	[̄-̄ - -]	
ngohe hunnang	ngohe hunang	ngohe hunnang	ngohe hunna	ngohe hunna	<i>these dogs</i>
[̄-̄ -̄ -]	[̄-̄ - -]	[̄-̄ -̄ -]	[̄-̄ -̄ - -]	[̄-̄ -̄ -]	
ngohe nana	ngohe ine	ngohe inne	ngohe innana	ngohe inia	<i>those dogs</i>
[̄-̄ -̄ -]	[̄-̄ -̄ -]	[̄-̄ -̄ -]	[̄-̄ -̄ -]	[̄-̄ -̄ -]	
ngohe nuha	ngohe nuhe	ngohe nuhe	ngohe niya	ngohe nuhia	<i>those(far) dogs</i>

Masculine plural demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄- - \]	[̄- - \]	[̄- - \]	[̄- - -]	[̄- - -]	
ngohe hullong	ngohe hulong	ngohe hullong	ngohe hullo	ngohe hullo	<i>these dogs</i>
[̄- - -]	[̄- - -]	[̄- - -]	[̄- - -]	[̄- - -]	
ngohe lala	ngohe ile	ngohe ille	ngohe illolo	ngohe ilia	<i>those dogs</i>
[̄- - -]	[̄- - -]	[̄- - -]	[̄- - -]	[̄- - -]	
ngohe luha	ngohe luhe	ngohe luhe	ngohe liya	ngohe luhia	<i>those(far) dogs</i>

In summary, the demonstratives are listed below.

Feminine singular demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
innang	inang	innang	inna	inna	<i>this dog</i>
na	nee	nee	nana	nia	<i>that dog</i>
nia	nyie	nyie	nyia	nyia	<i>that(far) dog</i>

Masculine singular demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
illeng	ileng	illeng	ille	ille	<i>this dog</i>
la	lee	lee	lolo	lia	<i>that dog</i>
lia	lie	lie	lia	lia	<i>that(far) dog</i>

Feminine plural demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
hunnang	hunang	hunnang	hunna	hunna	<i>these dogs</i>
nana	ine	inne	innana	inia	<i>those dogs</i>
nuha	nuhe	nuhe	niya	nuhia	<i>those(far) dogs</i>

Masculine plural demonstratives

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
hullong	hulong	hullong	hullo	hullo	<i>these dogs</i>
lala	ile	ille	illolo	ilia	<i>those dogs</i>
luha	luhe	luhe	liya	luhia	<i>those(far) dogs</i>

Exercise 11

Underline all demonstratives in the sentences below. Underline twice the noun they point to. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural. Write K if the noun is already known to the hearers. The first one is done as an example.

FSK	(01:12)	Ojo lohoho hido dang eirumok <u>bok nyie</u> .	<i>Thief went and attacked <u>that stable</u>.</i>
—	(01:40)	Ara fure ne hiyabi ina ebong ihoho he ihoho.	<i>Title of that story is 'Thief met a thief'.</i>
	(02:10)		

_____	Angaino Logwana ngajingak hunom nyie. <u>(02:14)</u>	<i>Logwana went and entered that cave.</i>
_____	Ifa lowolo motte Logwana munu angaino a hunom nyie, <u>(02:20)</u>	<i>When a friend of Logwana saw the snake going towards that cave,</i>
_____	Angaiburahini munu nyie Logwana, <u>(03:41)</u>	<i>That snake attacked Logwana..</i>
_____	Oboto angaino ngadumu ree amat ojo nuhe eyari. <u>(03:43)</u>	<i>He went and got the milk, drank and took those things.</i>
_____	“Tahu gorona lerita? Bii owon nuhe jia?” <u>(03:57)</u>	<i>“Where were gourds lost? Those are how?”</i>
_____	Eijjo baba de iti hijo hitiruhula na hayiohok nee, <u>(04:2)</u>	<i>My father said to me that that situation is for making shepherds wise,</i>
_____	Jiok nyie lomojo huwo de ikelesia kuya ibwoni? <u>(04:11)</u>	<i>That God people pray to in church or witchdoctors?</i>
_____	Hara hirro ine dede kuya ara taler? <u>(04:13)</u>	<i>Are those things true or are lie?</i>
_____	Ciangi, yanii, ha sang nuhe dang honya lara Jiok leyieu? <u>(04:16)</u>	<i>Animals, trees and those things, is it not God who created these?</i>
_____	Omojo agalik isieja huwo nuhe to mojo. <u>(04:23)</u>	<i>They, those people pray more in prayers..</i>
_____	Rori ine oru hati hara nyo lanyar? <u>(08:9)</u>	<i>Those words are bad, what good are they?</i>
_____	Hati da mai lee, <u>(08:43)</u>	<i>However in that place,</i>
_____	Hicungi ne hiyabita nuhe ine. <u>(09:6)</u>	<i>That is the end of the that story.</i>
_____	A huroho nuhe leifut do bok hoi? <u>(09:16-17)</u>	<i>What about those goats in your stable?</i>
_____	Huroho luhe lefir no, luhe ladaha ngama. Ino totohoi dang ibusak nuhe leniema eirai hahi.” <u>(09:20)</u>	<i>It is those very fat goats, those are eating the grain. Go and kill them and leave only those who are thin to grind.</i>
_____	Owu ngayani ngama do nuhe leniema. <u>(09:52)</u>	<i>Leopard brought grain to those that are thin.</i>
_____	Honya lara honye Tuluho leifo morro ine? <u>(09:71)</u>	<i>Isn't Squirrel's mother cooking those beans?</i>
_____	Haihumarihati nang imura ngabura nee nyo? <u>(09:76)</u>	<i>What should I do with that smelling wound?</i>
_____	Nabo leiramitari inang ne lelibo bino-no. <u>(09:137)</u>	<i>It is this certain playground that is good.</i>

____ | Lojo durre ine leiba hang,

When those children arrived home,

Indefinites

An indefinite word shows a noun is not known. It shows the noun is mentioned for the first time and sometimes shows the noun is important in the story. It sometimes shows the noun is different than a previously known one of that noun. Indefinites come before or after the noun they describe. Indefinites show the noun is masculine or feminine, and singular or plural.

In (1), **nabo** ‘certain (fem sing)’ is an indefinite.

(1) Ottu hingohu nabo. *A certain dog comes.*

Nabo shows the noun **hingohu** ‘dog’ is not known by the hearer. It is mentioned now for the first time.

There are four indefinite words as shown below. Each shows a noun is masculine or feminine, and singular or plural.

Indefinite after noun

<u>Feminine singular</u>	Ottu <u>hingohu nabo</u> . <i>A certain female dog comes.</i>
<u>Masculine singular</u>	Ottu <u>hingohu lobo</u> . <i>A certain male dog comes.</i>
<u>Feminine plural</u>	Afanu <u>ngohe hinak</u> . <i>Certain female dogs come.</i>
<u>Masculine plural</u>	Afanu <u>ngohe hilak</u> . <i>Certain male dogs come.</i>

Indefinite words can also come before nouns, as shown below.

Indefinite before noun

<u>Feminine singular</u>	Ottu nabo <u>hingohu</u> . <i>Another female dog comes.</i>
<u>Masculine singular</u>	Ottu lobo <u>hingohu</u> . <i>Another male dog comes.</i>
<u>Feminine plural</u>	Afanu hinak <u>ngohe</u> . <i>Other female dogs come.</i>
<u>Masculine plural</u>	Afanu hilak <u>ngohe</u> . <i>Other male dogs come.</i>

In (01:1), **lobo** ‘certain’ comes after the masculine singular noun **lohoho** ‘thief’. It shows we have not heard about the **lohoho** before. This is the first time **lohoho** is mentioned in the story.

(01:1) (Describes unknown masculine singular noun; mentioned for first time)

Owon ifa lohoho lobo lo logoro. *There was certain thief who kills.*

The **lohoho** is important in this story because he tries to steal goats and is caught while catching a hyena by mistake.

In (09:79), **lobo** ‘another’ describes the masculine singular noun **mai** ‘place’. This noun is a different **mai** than the feminine singular noun **mai** mentioned in (09:73).

(09:73) (Describes unknown feminine singular noun; mentioned for first time)

Ifa angawong Tuluhu *Then Squirrel came and*
 boho **nabo** mai no lowudo bino. *dug a **certain** place that is very deep.*

(09:79) (Describes a different noun than previously mentioned)

Ojo Tuluhu owu ngajingak *And squirrel went and entered*
 ette hihut **lobo** mai le iting. *then dug **another** place that is small.*

In (09:79), **lobo** comes before and describes **mai** ‘place’. The words **le iting** ‘that is small’ follow and describe **mai**. The infinitive **lobo** comes before **mai** so that it is separate from the descriptive words **le iting** that follow, and that there are not too many descriptive words together.

In (02:1), **lobo** ‘certain male’ takes the place of a masculine singular noun, such as a male person that is mentioned for the first time in the story.

(02:1) (Takes the place of a masculine singular noun; mentioned for the first time)

Ifa berren owon lobo haikuboni hiyaya. *There was certain man hunting porcupines.*

We have learned several ways to talk about nouns. Let’s review them now. A noun can be indefinite, definite, unknown, or known as shown below.

<u>Indefinite</u>	Ottu <u>hingohu</u> .	<i>Dog comes.</i>	<i>No particular noun in mind of speaker</i>
<u>Definite</u>	Ottu <u>hingohu</u> nee .	<i>That particular dog comes.</i>	<i>Particular noun in mind of speaker</i>
<u>Unknown</u>	Ottu <u>hingohu</u> nabo .	<i>A certain dog comes.</i>	<i>Not in mind of hearer</i>
<u>Known</u>	Ottu <u>hingohu</u> nyie .	<i>That known dog comes.</i>	<i>In mind of hearer</i>

In summary, the four indefinites are listed below.

Indefinites

	Singular	Plural	
<u>Feminine</u>	nabo	hinak	<i>certain, other, another, some</i>
<u>Masculine</u>	lobo	hilak	<i>certain, other, another, some</i>

Other Lopit dialects have indefinites with a few differences.

	<i>Certain dog (feminine) comes.</i>	<i>Certain dog (masculine) comes.</i>
Dorik	[--- -\ -] Olutu hingohu nabo .	[--- -\ -] Olutu hingohu lobo .
Ngotira	[- -\ -] Ottu hingohu nabo .	[- -\ -] Ottu hingohu lobo .
Lomiaha	[- -\ -] Ottu ingohu nobo .	[- -\ -] Ottu ingohu lobo .
Lohutok	[- -\ -] Ottu ingohu nobo .	[- -\ -] Ottu ingohu lobo .
Lolongo	[-- - -] Olotu hingohu abo .	[-- - -] Olotu hingohu obo .

	<i>Certain dogs (feminine) come.</i>	<i>Certain dogs (masculine) come.</i>
	[--- - - -]	[--- - - -]
Dorik	Efano ngohe hure .	Efano ngohe hulak .
	[- - - - -]	[- - - - -]
Ngotira	Afanu ngohe hinak .	Afanu ngohe hilak .
	[- - - - -]	[- - - - -]
Lomiaha	Afanu ngohe nomuk .	Afanu ngohe lomuk .
	[- - - - -]	[- - - - -]
Lohutok	Afanu ngohe innak .	Afanu ngohe illak .
	[- - - - -]	[- - - - -]
Lolongo	Afanu ngohe hule .	Afanu ngohe hilak .

In summary, the demonstratives are listed below.

	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
<u>Feminine singular</u>	nabo	nabo	nobo	nobo	abo	<i>certain, another</i>
<u>Masculine singular</u>	lobo	lobo	lobo	lobo	obo	<i>certain, another</i>
<u>Feminine plural</u>	hure	hinak	nomuk	innak	hule	<i>certain, others, some</i>
<u>Masculine plural</u>	hulak	hilak	lomuk	illak	hilak	<i>certain, others, some</i>

Exercise 12

Underline all indefinites in the sentences below. Underline twice the noun they describe. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural. The first one is done as an example.

	(01:6)	
FS	Ifa <u>far</u> nabo	<i>Later in <u>certain day</u></i>
FP	do <u>holongi</u> hinak,	<i>of <u>some days</u>,</i>
_____	(03:32)	
_____	Leilolong lobo lo monyomiji ta mangat,	<i>Certain one of youths called from camp,</i>
_____	(03:6-7)	
_____	Angarumu nang hilak morot hoiti.	<i>I met some of my friends.</i>
_____	(03:28)	
_____	Elei mingari iyohoi ngata ho lobo ciang	<i>We were busy chasing a certain animal</i>
_____	da nabo garai.	<i>in a certain bush.</i>
_____	(03:36-37)	
_____	Angabah man ediaha kwan,	<i>He beat me until the body had pain,</i>
_____	ojo hinak turong-turong lodu.	<i>and other spots became swollen.</i>
_____	(04:5)	
_____	Ojo hilak hijo eriamik	<i>Certain ones say the witchdoctor</i>
_____	ibwoni haitiwaru tohoni te yei,	<i>can resurrect a person from death,</i>
_____	(04:7-9)	
_____	ojo hido eittangai merok eifie te ikoi ta nabo.	<i>and make enemies go certain direction.</i>
_____	Eiriamik hilak hitihonya ibwana husung, hinee,	<i>Others give cows, goats to witchdoctors,</i>
_____	eiso he hitabita hinak dang.	<i>and certain payments given by everyone.</i>

<p>____ (04:17) Nabo golon no lowon do hosie, ____ inya nabo bii ling.</p>	<p><i>There is not any strength with them, not any thing at all.</i></p>
<p>____ (09:31) Illa, yema lobo hima ta hang ba Tuluhu.</p>	<p><i>“Brother, bring some fire from Squirrel.</i></p>
<p>____ (09:73) Ifa angawong Tuluhu boho nabo mai no lowudo bino,</p>	<p><i>Then Squirrel dug a certain place that is very deep.</i></p>
<p>____ (09:76) Nabo leiramitari inang ne lelibo bino-no.</p>	<p><i>It is this certain playground that is good.</i></p>
<p>____ (09:85) Ojo Lemini einyak ngaingonyak lobo morwo le leiyak boro.</p>	<p><i>Leopard again rolled another stone which was somehow bigger.</i></p>

Adjectives

We now learn about adjectives in phrases. These are used to describe the noun coming before the phrase. An adjective tells some quality or characteristic about the noun. Some adjectives have a singular form to describe singular nouns and a plural form to describe plural nouns.

In (1), **hittok** ‘big’ is an adjective in the phrase **ne hittok** ‘that is big’.

(1) Otu hingohu **ne hittok**. *Female dog that is big comes.*

The singular adjective **hittok** describes the singular noun **hingohu** ‘dog’ before the phrase. The relative connector **ne** ‘that’ shows **hingohu** ‘dog’ is a singular female dog.

In each of the sentences below, the relative connector shows the noun before the phrase is male or female, and singular or plural. The singular adjective **hittok** with prefix **h-** describes the singular noun **hingohu** ‘dog’. The plural adjective **ittoho** with suffix **-o** describes the plural noun **ngohe** ‘dogs’. The relative connectors **ne, le, ine, ile** ‘that, which, who, of’ show if **hingohu** is feminine or masculine and singular or plural.

(2) Otu hingohu **ne hittok**. *Female dog that is big comes.*

(3) Otu hingohu **le hittok**. *Male dog that is big comes.*

(4) Afanu ngohe **ine ittoho**. *Female dogs that are big come.*

(5) Afanu ngohe **ile ittoho**. *Male dogs that are big come.*

The adjective **iting** ‘small’ describes **hingohu** in the following sentences. The relative connectors **ne, le, ine, ile** show if **hingohu** is feminine or masculine and singular or plural.

(6) Otu hingohu **ne iting**. *Female dog that is small comes.*

(7) Otu hingohu **le iting**. *Male dog that is small comes.*

(8) Afanu ngohe **ine iting**. *Female dogs that are small come.*

(9) Afanu ngohe **ile iting**. *Male dogs that are small come.*

The relative connectors **ne, le, ine, ile** ‘that, which, who, of’ are written as separate words. They are not connected to following words (except gender possessor pronouns on page 44).

Correct		Wrong		
hingohu ne ibwoni ngohe ine ibowni	hingohu le ibwoni noghe ile ibwoni	hingohu neibwoni ngohe ineibowni	hingohu leibwoni noghe ileibwoni	<i>dog of witchdoctor</i> <i>dogs of witchdortor</i>
hingohu ne hittok ngohe ine ittoho	hingohu le hittok ngohe ile ittoho	hingohu nehittok ngohe ineittoho	hingohu lehittok ngohe ileittoho	<i>dog that big</i> <i>dogs that big</i>
hingohu ne iting ngohe ine iting	hingohu le iting ngohe ile iting	hingohu neiting ngohe ineiting	hingohu leiting ngohe ileiting	<i>dog that small</i> <i>dogs that small</i>

In (02:11), **ne hittok** ‘that big’ is an adjective phrase describing the feminine singular noun **munu** ‘snake’.

(02:11) (Describing feminine singular noun)

Amanya munu **ne hittok** dee. *Snake **that big** lived there.*

Other Lopit dialects have adjectives with a few differences.

Feminine singular adjectives

	<i>The dog(fem) that is big comes.</i>	<i>The dog(fem) that is big comes.</i>
	[--- -\ - -]	[--- -\ - -]
Dorik	Olotu hingohu na hittok.	Olotu hingohu na iting.
	[- -\ - -]	[- -\ - -]
Ngotira	Ottu hingohu ne hittok.	Ottu hingohu ne iting.
	[- -\ - -]	[- -\ - -]
Lomiaha	Ottu ingohu na hittok.	Ottu ingohu ne iting.
	[- -\ - -]	[- -\ - -]
Lohutok	Ottu ingohu ne ttok.	Ottu ingohu ne iting.
	[- -\ - -]	[- -\ - -]
Lolongo	Olotu hingohu inna hittok.	Olotu hingohu inna titing.

Masculine singular adjectives

	<i>The dog(mas) that is big comes.</i>	<i>The dog(mas) that is big comes.</i>
	[--- -\ - -]	[--- -\ - -]
Dorik	Olotu hingohu le hittok.	Olotu hingohu le iting.
	[- -\ - -]	[- -\ - -]
Ngotira	Ottu hingohu le hittok.	Ottu hingohu le iting.
	[- -\ - -]	[- -\ - -]
Lomiaha	Ottu ingohu la hittok.	Ottu ingohu le iting.
	[- -\ - -]	[- -\ - -]
Lohutok	Ottu ingohu le ttok.	Ottu ingohu le iting.
	[- -\ - -]	[- -\ - -]
Lolongo	Olotu hingohu ille hittok.	Olotu hingohu ille titing.

Feminine plural adjectives

	<i>The dogs(fem) that are big come.</i>	<i>The dogs(fem) that are big come.</i>
	[---- - - - -]	[---- - - - -]
Dorik	Efano ngohe huna hittoha.	Efano ngohe huna iting.
	[- - - - -]	[- - - - -]
Ngotira	Afanu ngohe ine ittoho.	Afanu ngohe ine iting.
	[- - - - -]	[- - - - -]
Lomiaha	Afanu ngohe inne hittaha.	Afanu ngohe inne hiting.
	[- - - - -]	[- - - - -]
Lohutok	Afanu ngohe inne hittaha.	Afanu ngohe inneting .
	[- - - - -]	[- - - - -]
Lolongo	Afanu ngohe huna hittoha.	Afanu ngohe huna titingi.

Masculine plural adjectives

	<i>The dogs(mas) that are big come.</i>	<i>The dogs(mas) that are big come.</i>
	[---- - - - -]	[---- - - - -]
Dorik	Efano ngohe hulo hittoha.	Efano ngohe hulo iting.
	[- - - - -]	[- - - - -]
Ngotira	Afanu ngohe ile ittoho.	Afanu ngohe ile iting.
	[- - - - -]	[- - - - -]
Lomiaha	Afanu ngohe ille hittaha.	Afanu ngohe ille hiting.
	[- - - - -]	[- - - - -]
Lohutok	Afanu ngohe ille hittaha.	Afanu ngohe illeting .
	[- - - - -]	[- - - - -]
Lolongo	Afanu ngohe hulo hittoha.	Afanu ngohe hulo titingi.

Exercise 13

Underline all adjective phrases in the sentences below. Underline twice the noun they describe. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural. The first one is done as an example.

<u>MS</u>	(01:14) Ele mingari hati siaha <u>hine le hittok</u> .	<i>He was looking for <u>goat that is big</u>.</i>
_____	(03:5) Eu ngaisie da has he tihoni le hittok le leringa hayiohok.	<i>He gave me into the hands of person who is old who cares for shepherds.</i>
_____	(03:60) Angaimetak hipata ne hittok da hayiohok.	<i>It caused abuse that big to shepherds.</i>
_____	(04:1) Ngai lowon hogolon, hodwan ojo hilobie ne hittok?	<i>Who has strength, power and kingdom that is great?</i>
_____	(09:79) Ojo Tuluwu owu ngajingak ette hihut lobo mai le iting.	<i>And squirrel went and entered then dug another place that is small.</i>
_____	(09:83)	

Wong ingonyak morwo le iting. (09:87)	Come roll the stone that is small.
Ingonyak na hittok.	Roll one that is big.

Numbers

A number tells how many of a noun there are, or in what order the noun comes. A number is in a phrase, and describes the noun coming before the phrase.

In (1), **na boite** ‘that is one’ is a number phrase that tells the exact number of the noun **hingohu** ‘dog’. The relative connector **na** ‘that’ shows **hingohu** ‘dog’ is a singular female dog.

(1) Ottu hingohu **na boite**. *(Female) dog that is one comes. (One dog comes.)*

In each of the sentences below, the relative connector shows the noun before the phrase is male or female, and singular or plural. The number **boite** ‘one’ describes the singular noun **hingohu** ‘dog’. The number **wunik** ‘three’ describes the plural noun **ngohe** ‘dogs’.

- (1) Ottu hingohu **na boite**. *(Female) dog that is one comes. (One dog comes.)*
- (2) Ottu hingohu **lo boite**. *(Male) dog that is one comes. (One dog comes.)*
- (3) Afanu ngohe **ine wunik**. *(Female) dogs that are three come. (Three dogs come.)*
- (4) Afanu ngohe **ile wunik**. *(Male) dogs that are three come. (Three dogs come.)*

The feminine relative connector before **boite** is **na** instead of **no**. The plural relative connectors before **wunik** are **ine**, **ile** instead of **ino**, **ilo**.

Only the number **boite** ‘one’ describes a singular noun. Other numbers describe plural nouns. Other numbers describing nouns are shown below in **bold**. The demonstrative connector is either masculine plural or feminine plural, as in the sentences above. (add more numbers)

Feminine	Masculine	
tohoni na boite	tohoni lo boite	<i>one person</i>
		<i>two people</i>
huwo ine wunik	huwo ile wunik	<i>three people</i>
		<i>four people</i>
		<i>five people</i>
		<i>six people</i>
		<i>seven people</i>
		<i>eight people</i>
		<i>nine people</i>
		<i>ten people</i>

In (01:19-20) **lo boite** ‘that one’ is a number phrase that describes the masculine singular noun **kaal** ‘end’.

(01:19-20) (Describes masculine singular noun)

Eriatak kaal lo boite riid da hana *He tied end **that is one** tightly*
 enyia honyie hine lebwari. *to his hand so that goat would not escape.*

In summary, cardinal and ordinal numbers are listed below.

Cardinal Numbers	Ordinal Numbers
boite 1	<i>first</i>
2	<i>second</i>
wunik 3	<i>third</i>
4	<i>fourth</i>
5	<i>fifth</i>
6	<i>sixth</i>
7	<i>seventh</i>
8	<i>eighth</i>
9	<i>ninth</i>
10	<i>tenth</i>

Other Lopit dialects have adjectives with a few differences.

Singular number

	<i>The dog(fem) that is one comes.</i>	<i>The dog(mas) that is one comes.</i>
	[<u> </u> <u> </u> \ <u> </u> \ \]	[<u> </u> <u> </u> \ <u> </u> \ \]
Dorik	Olotu hingohu na boitoi.	Olotu hingohu lo boitoi.
	[<u> </u> <u> </u> \ <u> </u> \ \]	[<u> </u> <u> </u> \ <u> </u> \ \]
Ngotira	Ottu hingohu na boite.	Ottu hingohu lo boite.
	[<u> </u> <u> </u> \ <u> </u> -]	[<u> </u> <u> </u> \ <u> </u> -]
Lomiaha	Ottu ingohu no botie.	Ottu ingohu lo botie.
	[<u> </u> <u> </u> \ <u> </u> -]	[<u> </u> <u> </u> \ <u> </u> -]
Lohutok	Ottu ingohu no botie.	Ottu ingohu lo botie.
	[<u> </u> <u> </u> \ <u> </u> -]	[<u> </u> <u> </u> \ <u> </u> -]
Lolongo	Olotu hingohu inna abote.	Olotu hingohu ille obote.
	[<u> </u> <u> </u> \ <u> </u> -]	[<u> </u> <u> </u> \ <u> </u> -]

Plural number

	<i>The dogs(fem) that are three come.</i>	<i>The dogs(mas) that are three come.</i>
	[<u> </u> <u> </u> - \ <u> </u> \ \]	[<u> </u> <u> </u> - \ <u> </u> \ \]
Dorik	Efanu ngohe hunnang wunik.	Efanu ngohe hullong wunik.
	[<u> </u> <u> </u> \ <u> </u> - \ \]	[<u> </u> <u> </u> \ <u> </u> - \ \]
Ngotira	Afanu ngohe ine wunik.	Afanu ngohe ile wunik.
	[<u> </u> <u> </u> \ <u> </u> - \ \]	[<u> </u> <u> </u> \ <u> </u> - \ \]
Lomiaha	Afanu ngohe (inne) hunik.	Afanu ngohe (ille) lo hunik.
	[<u> </u> <u> </u> \ <u> </u> - \ \]	[<u> </u> <u> </u> \ <u> </u> - \ \]
Lohutok	Afanu ngohe hunik.	Afanu ngohe lo hunik.
	[<u> </u> <u> </u> \ <u> </u> - \ \]	[<u> </u> <u> </u> \ <u> </u> - \ \]
Lolongo	Afanu ngohe huna wunik.	Afanu ngohe hulo ohunik.
	[<u> </u> <u> </u> \ <u> </u> - \ \]	[<u> </u> <u> </u> \ <u> </u> - \ \]

Exercise 14

Underline all number phrases in the sentences below. Underline twice the noun describe. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural.

_____	(01:19-22) Eriatak <u>kaal</u> lo boite riid da hana enyia honyie hine lebwari.	<i>He tied <u>end</u> that is <u>one</u> tightly to his hand so that goat would not escape.</i>
_____	Ojo <u>kaal</u> lo boite eterok da <u>hana na boite</u> a ne hine.	<i>And the <u>end</u> that is <u>one</u> was tied to <u>leg</u> that is <u>one</u> of the goat.</i>
_____	(03:1-2) Ifa ala muta nang, alara mau ngasi ineiti miet kuya ile,	<i>When I was still young, of about five or six years,</i>
_____	(03:33-34) Angaidamik hajii hoiti ilafa langaiyarik maring Elie tawak ta <u>kaal</u> to lo boite erwat a tim.	<i>My friends climbed the fence and ran to the <u>end</u> that is <u>one</u> of the bush.</i>
_____	(09:1) Ojjo amanya Tuluhu he Lemini da <u>mai na boite</u> .	<i>It is said Squirrel and Leopard lived in a <u>place</u> that is <u>one</u>.</i>

Quantities

A quantity tells the approximant number or amount of the noun. Quantities describe plural nouns. They do not describe singular nouns. A quantity directly follow a noun, and does not show if it is feminine or masculine.

In (1), **dang** ‘all’ is a quantity that directly follows the plural noun **ngohe** ‘dogs’. **Dang** tells us the approximant number or amount of **ngohe**.

(1) Afanu ngohe **dang**. *All dogs come.*

Other quantities that describe nouns are shown below in **bold**.

Quantities

huwo ilulung	<i>many people</i>
huwo dang	<i>all people</i>
huwo kai	<i>few people</i>

In summary, the quantities are listed below.

Quantities

ilulung	<i>many</i>
dang	<i>all</i>
kai	<i>few</i>

Exercise 15

Underline all quantities in the sentences below. Underline twice the noun they describe.

(01:30)

Ojo hinee dang amala ojo nii dom,
“Ho illa, itilwak hinee to bok!”

*And all goats bleated saying,
“Brothers, help the goats in the stable!”*

(03:52)

Do holongi ine dang leiferie iyohoi de hirobi.

In all these days, we slept in the cold.

(04:9-10)

Eiso he hitabita hinak dang.

All these (people) give payments.

Iko ngaigigiloi iyohoi huwo bii dang.

Let all of us people think (together).

(04:13)

Ciangi, yanii, hasang nuha dang
honyia lara Jiok leyieu?

*Animals, trees, and all other things
has not God created?*

(04:18)

Lira iye tohoni ibwoni,
irruma iye imoriti ilulung.

*If you are a person of witchcraft,
you will meet many insults.*

(07:5)

Ara mau ngama ilo lorumek huwo kai.

Few people were able to raise sorghum.

(09:100)

Ifa owana caa do fwara
he ciangi bii dang.

*There was dance in playground
of all animals.*

Relative clauses

A clause is a group of words with a verb that go together. A relative clause begins with a relative connector. The relative clause describes or identifies a noun before the connector. Only dependent verbs with the prefix **I-** and no other verbs are allowed in relative clauses.

In (1), **ne lelibo** ‘that is good’ is a relative clause that describes the noun **hingohu** ‘dog’.

(1) Otu hingohu **ne lelibo**. *The (female) dog **that is good** comes.*

The relative connector **ne** ‘that’ shows **hingohu** ‘dog’ is a singular female dog. The dependent verb **lelibo** ‘is good’ has the prefix **I-**.

In each of the sentences below, the relative connector shows the noun before the clause is male or female, and singular or plural.

(2) Otu hingohu **ne lelibo**. *The (female) dog **that is good** comes.*

(3) Otu hingohu **le lelibo**. *The (male) dog **that is good** comes.*

(4) Afanu ngohe **ine lelibo**. *(Female) dogs **that are good** come.*

(5) Afanu ngohe **ile lelibo**. *(Male) dogs **that are good** come.*

In (08:31), **no lowon iyya tohoni** ‘that looks like a person’ describes the feminine singular noun

madok ‘gum’. This clause gives more information about **madok**.

(08:31) (Describes feminine singular noun)

Angawong Tome hiye *Elephant came and made*
madok **no lowon iyya tohoni**. *gum that looks like a person.*

In (09:16-17), **ne lara hiluk** ‘which is the hyena’ identifies which animal should be speared. It is the **hiluk** ‘hyena’ that should be speared. **Ne** takes the place of a feminine singular noun which is **hiluk**.

(01:36) (Identifies and take the place of a feminine singular noun)

Terem ne lara hiluk. *Spear that which is the hyena.*

Only the relative connectors **ne, ine** are allowed before the dependent verb **lara** ‘is, be’.

There are different relative clause connectors for the following sentences that begin with demonstratives. These demonstratives take the place of a noun.

Inang hingohu **ina** lohonya huwo. *This is the (female) dog that bites people.*
Ileng hingohu **ile** lohonya huwo. *This is the (male) dog that bites people.*
Hunang ngohe **huna** lohonya huwo. *These are the (female) dogs that bite people.*
Hulong ngohe **hulo** lohonya huwo. *These are the (male) dogs that bite people.*

In summary, there are the following relative clause connectors:

	Relative connectors	Relative connectors following demonstratives
<u>Feminine singular</u>	no, ne, na	Inang . . . ina
<u>Masculine singular</u>	lo, le	Ileng . . . ile
<u>Feminine plural</u>	ino, ine, ina	Hunang . . . huna
<u>Masculine plural</u>	ilo, ile	Hulong . . . hulo

Other Lopit dialects have relative connectors following demonstratives with a few differences.

	<i>This is the dog(fem) that bites people.</i>	<i>This is the dog(mas) that bites people.</i>
Dorik	[_ \ _ _ \ _ _ _ _] Innang hingohu inna lohonya hiyo.	[_ \ _ _ \ _ _ _ _] Illeng hingohu ille lohonya hiyo.
Ngotira	[_ \ _ _ \ _ _ _ _] Inang hingohu ina lohonya huwo.	[_ \ _ _ \ _ _ _ _] Ileng hingohu ile lohonya huwo.
Lomiaha	[_ \ _ _ \ _ _ _ _] Innang ingohu inna lohonya huwo.	[_ \ _ _ \ _ _ _ _] Illeng ingohu ille lohonya huwo.
Lohutok	[_ \ _ _ \ _ _ _ _] Innang ingohu inna lohonya hiyo.	[_ \ _ _ \ _ _ _ _] Illeng ingohu ille lohonya hiyo.
Lolongo	[_ _ _ _ _ _ _ _] Ina hingohu inna lohonya hiyo.	[_ _ _ _ _ _ _ _] Ile hingohu ille lohonya hiyo.

	<i>These are the dogs(fem) that bite people.</i>	<i>These are the dogs(mas) that bite people.</i>
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]
Dorik	Hunnang ngohe hunna lohonya hiyo.	Hullong ngohe hullo lohonya hiyo.
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]
Ngotira	Hunang ngohe huna lohonya huwo.	Hulong ngohe hulo lohonya huwo.
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]
Lomiaha	Hunnang ngohe hunna lohonya huwo.	Hullong ngohe hullo lohonya huwo.
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]
Lohutok	Hunnang ngohe hunna lohonya hiyo.	Hullong ngohe hullo lohonya hiyo.
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]
Lolongo	Huna ngohe hunna lohonya hiyo.	Hulo ngohe hullo lohonya hiyo.
	[- \ _ _ _ _ _ _]	[- \ _ _ _ _ _ _]

Exercise 16

Underline all verb phrases in the sentences below. Underline twice the noun they describe or identify. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural. The first one is done as an example.

MS	(01:1) Owon ifa <u>lohoho</u> lobo <u>lo</u> logoro.	<i>There was certain <u>thief who kills.</u></i>
	(01:41-42) Hiluk hira ihoho, ojo hido honye ihoho ne lara tohono.	<i>The hyena is a thief, and also he is a thief who is a person.</i>
	(02:3) Amanya da mai ne lara holorong.	<i>He lived in place that is river bank.</i>
	(02:24) Eiyo huwo Logwana to fure to no lojjo,	<i>People cried for Logwana with song that says,</i>
	(03:52) Do holongi ine dang leiferie iyohoi dee hirobi.	<i>In all the days that we slept there it was cold.</i>
	(04:17) Nabo golon no lowon do hosie, inya nabo bii ling.	<i>Certain strength that have in them, nothing at all.</i>
	(08:20) Illa, irute ina lara Ikarak leitaturo mana nohoi	<i>Brother, this who is Turtle is bad and is spoiling your garden.</i>
	(08:24) Owon fure no lojjo,	<i>There is a song that says,</i>
	(09:45) Ino yani yoni ile lomoli wong tefetak.	<i>Bring the hide that black and prepare it.</i>
	(09:73) Ifa angawong Tuluhu boho nabo mai no lowudo bino.	<i>Then Squirrel came and dug a place that is very deep.</i>
	(09:76) Nabo leiramitari inang ne lelibo bino-no.	<i>This is a certain playground that is very good.</i>
	(09:85)	

<p>_____ Ojo Lemini einyak ngaingonyak lobo morwo le leiyak boro. <u>(09:105)</u></p>	<p><i>And Leopard rolled another stone that is somehow bigger.</i></p>
<p>_____ Illa, hirruma iye gus le lelibo ani aji? <u>(09:113)</u></p>	<p><i>Brother, where did you get skin that beautiful?</i></p>
<p>_____ Iu hati iye ruma gus ne leliba bino. <u>(09:124-125)</u></p>	<p><i>You will get a skin that is very good.</i></p>
<p>_____ Ifa lojo tutuhu loromu mai ne letetehen, ojo inyeja ojjo do Tome, _____ “Wudoi man orumari tafar no lowudo.”</p>	<p><i>Then Squirrel came to place that is shallow, and said to Elephant, “It is too deep finding pool that is deep.”</i></p>

Relative Clauses for identifying known nouns

Some relative clauses have the relative connectors **nafa**, **inafa**, **ilafa** ‘that, who, which, where’. Relative clauses with these connectors identify a noun before the connector that is already known and in the mind of the hearers. Only dependent verbs with the prefix **I-** and no other verbs are in these relative clauses.

In (1), **nafa lelibo** ‘that is good’ is a relative clause that identifies the noun **hingohu** ‘dog’. The clause shows it is the good dog and not any other dog that comes.

(1) Ottu hingohu **nafa lelibo**. *The (female) dog that is good comes.*

The relative connector **nafa** ‘that’ shows **hingohu** ‘dog’ is a singular female dog that is already known to the hearers. The dependent verb **lelibo** ‘is good’ has the prefix **I-**.

In each of the sentences below, the relative connector shows the noun before the clause is male or female, and singular or plural.

(2) Ottu hingohu **nafa lelibo**. *The (known female) dog that is good comes.*

(3) Ottu hingohu **lafa lelibo**. (?) *The (known male) dog that is good comes.*

(4) Afanu ngohe **inafa lelibo**. *(Known female) dogs that are good come.*

(5) Afanu ngohe **ilafa lelibo**. *(Known male) dogs that are good come.*

In (09:89), **nafa leingofari inyeja kwan hohonyie** ‘where he hid himself’ identifies the feminine singular noun **mai** ‘place’. This **mai** has already been talked about in the story before this sentence, so it is in the mind of the hearers.

(09:89) (Identifies feminine singular known noun)

Ojo inyeja eisihak *Then he covered the*
mai **nafa leingofari inyeja kwan hohonyie**. *place where he hid himself.*

In (01:39), **nafa lara ihoho** ‘who was a thief’ identifies a feminine singular noun they questioned. It is the **ihoho** ‘thief’ that they questioned. **Nafa** takes the place of a feminine singular noun which is **ihoho**. This **ihoho** has been talked about throughout the story and is already in the

mind of the hearers.

(01:39) (Identifies and takes the place of feminine singular known noun)

Angafanu hati hitifa nafa lara ihoho, *They questioned the one who was a thief,
eyef to kurufat. and lashed him with a whip.*

In summary, the four relative connectors for known nouns are listed below.

Relative Clause Connectors for known nouns

	Singular	Plural	
<u>Feminine</u>	nafa	inafa	<i>that, who, which, where</i>
<u>Masculine</u>	lafa (?)	ilafa	<i>that, who, which, where</i>

Exercise 17

Underline all verb phrases in the sentences below. Underline twice the noun they describe or identify. In the blank to the left, write M if the noun is masculine, F if feminine, S if singular, P if plural.

_____	<u>(03:33)</u> Angaidamik hajii hoiti ilafa langaiyarik maring.	<i>My friends that older climbed fence.</i>
_____	<u>(03:44)</u> Letirangik Loduk, lobo teng ho morot hoiti ilafa lerwat a tim,	<i>Loduk, a certain one of my friends who ran to the bush, answered,</i>
_____	<u>(03:54-56)</u> Ifa far nabo, angawong monyie nang, angawong angailimak rori inafa lehuma hayiohok do hoi	<i>One day, father came to me, came and tell actions that shepherds had done to us</i>
_____	ilafa iting lemanya hosie do bore.	<i>who are young staying with them in stable.</i>
_____	<u>(07:5-7)</u> Matta inafa ho fok ebwar holong ta mai dang.	<i>Fields that below the sun dried all of them.</i>
_____	Ara mau ngama ilo lorumek huwo kai, ngama ina matta inafa to donge.	<i>Few people were able to get sorghum, sorghum of fields that are in mountains.</i>
_____	<u>(09:24)</u> Hiwolo iye huroho ilafa lijjo iye?	<i>Have you seen goats that you mentioned?</i>

Adverbs

An adverb describes a verb.

In (01:19) **riid** ‘tightly’ is an adverb that describes the verb **eriatak** ‘tied’. **Riid** tells how the action **eriatak** was done.

(01:19)

Eriatak kaal lo boite **riid** da hana *He tied one end **tightly** to his hand
enyia honyie hine lebwari. so that the goat would not escape.*

All the following are also adverbs. Place adverbs tell the place of the action. Time adverbs tell the time of the action. Manner adverbs tell the the manner or kind of action.

Place	Time	Manner	Other adverbs
dee <i>there</i>	moite-moite <i>daily</i>	riid <i>tightly, hard</i>	bii <i>very</i> no <i>very</i>

Exercise 18

Underline all adverbs in the sentences below. Underline twice the verb they describe.

(02:4)

Eikubo de tim moite-moite.

He was hunting in the forest daily.

(02:7)

Da haji nyie, amanya haifa munu dee.

In that house, a snake was living there.

(04:15)

Owon ibwana bii a huwo ruhulak.

Witchdoctors are really cunning people.

(09:16)

Huroho luhe lefir no, luhe ladaha ngama.

Those very fat goats, those are eating the grain.

Verb Forms⁶

In the lesson on verbs, we learned a verb describes an action, motion, state, change, or can be used as an equal sign between words. There are several different ways to use each verb. These can be called verb forms. Some verb forms have prefix such as **to-** in **tohony** ‘Bite!’ Other verb forms have a suffix such as **-ita** in **ohonyita** ‘bites repeatedly’. Many of the verb prefixes and suffixes can be combined on the same verb.

Verb Forms

Command singular

Command plural

Incomplete

Complete

Infinitive

Question

Dependent

Habitual

Applicative

Purpose

Result

Perfect

to-, te-, ta-

iti-, itu-

o-, e-, a-

ei-

hi-

ho-, he-, ha-

lo-, le-, la-

-ita, -uta

-ak, -ok, -ik, -ek

-ri

-iye

anga-, nga-

tohony *Bite!*

itihonyai *Bite!*

ohonya *bites*

eihony *bit*

hihony *to bite*

hohonya *bites?*

lohony *biting*

ohonyita *bites*

⁶ For a complete explanation of verb forms in the Dorik dialect, see Jonathan Moodie’s MA thesis from the University of Melbourne in 2012 *A Sketch of the Verbal System in Lopit*.

<u>Person verbal noun singular</u>	ha- -ni
<u>Person verbal noun plural</u>	ha- -k
<u>Action verbal noun singular</u>	hi-
<u>Action verbal noun plural</u>	hi- -ita
<u>Location verbal noun</u>	lei-

In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time. At the end of this book, there is a verb list that compares various forms of each verb in various dialects.

Command (Imperative) Verbs

A command verb gives an order to one or more people to do the action. Commands can be used with the pronouns **ie** ‘you (sg)’, **itai** ‘you (pl)’ or without them. Singular command verbs have the prefix **to-**, **te-**, **ta-**. Plural command verbs have the prefix **iti-**, **itu-**. Verbs are listed in the dictionary according to the command form of the verb.

In (01:36), the singular command prefix **te-** is on **terem** ‘spear, strike’. There is no subject pronoun with this command.

(01:36) (Command without subject pronoun)

Terem ne lara hiluk.

Spear that which is hyena.

In (08:13), the singular command prefix **te-** is on **tejinagak** ‘enter’. The subject pronoun **ie** ‘you (sg)’ is the doer of this action.

(08:13) (Command with subject pronoun)

Bii wong, hati de **ie tejinagak**, vivilo.

Just come, and you enter there, it is very nice.

The singular command prefix **to-** attaches to a command with vowel **o** or **u**, **te-** attaches to a command with vowel **e** or **i**, and **ta-** attaches to a command with vowel **a**. There is no prefix on singular commands that begin with a vowel such as **irefo** ‘search’.

	Command Singular		Command Plural	
to- before o, u	tohony	iti- before o	itihonyai	<i>bite</i>
te- before e, i	torrumai	itu- before u	iturrumu	<i>get</i>
	terem	iti- before e, i, a	itirem	<i>spear</i>
	tejingai		itijingai	<i>enter</i>
ta- before a	tabak		itibak	<i>beat</i>
nothing before beginning vowel	irefo	nothing before beginning vowel	irefoi	<i>search</i>
	iruhu		iruhuo	<i>accept</i>
	itira		itirai	<i>hear</i>

The plural command prefix **iti-** attaches to a command with vowel **o, e, i, a**, and the prefix **itu-** attaches to a command with vowel **u**. There is no prefix on plural commands that begin with a vowel such as **irefoi** ‘search’.

Other Lopit dialects have command verbs with a few differences.

Command Singular

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄-]	[̄-]	[̄-]	[̄-]	[̄-]	
tohony	tohony	tohony	tohony	tohony	<i>Bite!</i>
[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	
torruma	torrumai	torrumu	torrumu	torumu	<i>Get!</i>
[̄-]	[̄-]	[̄-]	[̄-]	[̄-]	
torom	terem	toriem	toriem	torem	<i>Spear!</i>
[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	
tejingak	tejingai	tojingai	tojingai	tojinge	<i>Enter!</i>
[̄-]	[̄-]	[̄-]	[̄-]	[̄-]	
tebak	tabak	tabak	tabak	toduk	<i>Beat!</i>
[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	
irefo	irefo	iriofo	iriofo	iriofe	<i>Search!</i>
[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	[̄̄-]	
iruhu	iruhu	iruhok	iruhu	iruhok	<i>Accept!</i>
[̄̄̄]	[̄̄-]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itaningo	itira	itira	itira	itira	<i>Hear!</i>

Command Plural

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[̄̄-]	[̄̄̄]	[̄̄̄]	[̄̄-]	[̄̄̄]	
itihonya	itihonyai	itihonyai	itihony	itohony	<i>Bite!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itiruma	itirumu	itirumu	itirumu	itorumu	<i>Get!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itirom	itirem	itiriem	itiriem	itorem	<i>Spear!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itijingak	itijingai	itijingak	itijingai	itojinge	<i>Enter!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itibak	itibak	itibak	itibak	itoduk	<i>Beat!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
irefoo	irefoi	iriofoi	iriofoi	iriofe	<i>Search!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
iruhu	iruhuo	iruhu	iruhu	iruhok	<i>Accept!</i>
[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	[̄̄̄]	
itaningo	itirai	itirai	itirai	itirai	<i>Hear!</i>

In summary, the command verb prefixes are listed below.

Command singular

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o, u	to-	to-	to-	to-	to-
e, i	te-	te-	to-	to-	to-
a	te-	ta-	ta-	ta-	to-

beginning vowel	(no prefix)				
<u>Command plural</u>					
Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o	iti-	iti-	iti-	iti-	ito-
u	iti-	itu-	itu-	iti-	ito-
e, i, a	iti-	iti-	iti-	iti-	ito-
beginning vowel	(no prefix)				

Exercise 19

Underline all command verbs in the sentences below. Underline twice plural command verbs.

(01:31)

Hoila, itilwak hinee to bok.

Brethren, help the goats in the stable.

(02:17)

Logwana angawong yei! Tejingu! Tejingu!

Logwana, death has come! Come out! Come out!

(08:27)

Ino tohou Ikarak isiere einu.

Go and untie the turtle to let him go.

(09:17)

Ino tothoi dang ibusak nuhe
leniema eirai hahi.

*Go and kill all of them and
leave only those who are thin to grind alone.*

(09:45)

Ino yani yoni ile lomoli wong tefetak.

Go and bring the black hide and prepare it.

(9:56)

Teitui ino iyomo

Go back and rest.

(09:61)

Tinga ikat. Wong te ittule te ile to holongi.

Open the door. Come through usual small entry.

Incomplete (Imperfective) Verbs

Incomplete verbs have vowel prefixes that differ according to the subject pronoun. More study is needed to determine which vowel prefixes are used for which pronoun and before which vowel in the verb.

[o o o o]

Ottu lohoho. *A thief comes.*

[o o o]

Attu nang. *I come.*

[o o o]

Ittu iye. *You(sg) come.*

[o o o o]

Ottu inyeja. *(S)he comes.*

[o o o o]

Eifanu iyohoi. *We come.*

[o o o o]

Ifanu itai. *You(pl) come.*
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
 Afanu isieja. *They come.*

(Check all)	Incomplete 1 (inyeja 'he')	
o- before o, u	ohonya	<i>bite</i>
	orrumu	<i>get</i>
e- before e, i	eremo	<i>spear</i>
	ejingai	<i>enter</i>
a- before a	abaha	<i>beat</i>
e- before beginning vowel	eirefu	<i>search</i>
	eiruhok	<i>accept</i>
	eitiriu	<i>hear</i>

Other Lopit dialects have incomplete verbs with a few differences.

*He will **bite** tomorrow.*
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
Dorik **Ohonya** inyeja ico moite.
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
Ngotira **Ohonya** inyeja iso moite.
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
Lomiaha **Ohonya** inija iso motie.
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
Lohutok **Ohonya** inya iso motie.
 [-̄̄̄̄ -̄̄̄̄ -̄̄̄̄ -̄̄̄̄]
Lolongo **Ohonya** inye iso mote.

The following can replace the underlined words above in the corresponding dialect.

Incomplete 1

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
ohonya	ohonya	ohonya	ohonya	ohonya	<i>bite</i>
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
orruma	orrumu	orrumu	orrumu	orumehini	<i>get</i>
	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
	eremo	oriemo	oriomo	oremuni	<i>spear</i>
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]		[-̄̄̄̄]	
ejingak	ejingai	ojingak		ojingahini	<i>enter</i>
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
ebaha	abaha	abaha	abaha	oduha	<i>beat</i>
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
eirufu	eirefu	eriofo	eriofo	eriefu	<i>search</i>
[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]		[-̄̄̄̄]	
eiruhu	eiruhok	eruhok		eruhu	<i>accept</i>
	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	[-̄̄̄̄]	
	eitiriu	etiru	etira	etiru	<i>hear</i>

Incomplete 2

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[]			[]	[]	<i>bite</i>
ohony			ohony	ohony	
				[]	<i>get</i>
				orumu	
[]			[]	[]	<i>spear</i>
orom			oriem	orem	
	[]		[]	[]	<i>enter</i>
	angajingak		ojingak	ojingak	
[]			[]	[]	<i>beat</i>
ebak			abak	oduk	
				[]	<i>search</i>
				eriofo	
			[]	[]	<i>accept</i>
			eruk	eruk	
[]				[]	<i>hear</i>
ening				etira	

In summary, the incomplete verb prefixes and suffixes are listed below.

Incomplete 1

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o	o- -a	o- -a	o- -a	o- -a	o- -a
u	o- -a	o- -u	o- -u	o- -u	o- -a
e, i	e- -?	e- -o	o- -o	o- -o	o- -?
a	e- -a	a- -a	a- -a	a- -a	o- -?
beginning vowel	e- -u	e- -u	e-	e-	e- -u

Incomplete 2

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o	o-	o-	o-	o-	o-
u	o-	o-	o-	o-	o-
e, i	e-	e-	o-	o-	o-
a	e-	a-	a-	a-	o-
beginning vowel	e-	e-	e-	e-	e-

Exercise 20

Underline all verbs in the sentences below. (Fill in after more study)

|

Complete

Complete verbs have vowel prefixes that differ according to the subject pronoun. More study is needed to determine which vowel prefixes are used for which pronoun and before which vowel in the verb.

(check all)	Complete (inyeja 'he')	
ei- before o, u, e, i, a	eihony orruma erem ejingak eibak	<i>bite</i> <i>get</i> <i>spear</i> <i>enter</i> <i>beat</i>
e- before beginning vowel	eirefo eiruhu eitiri	<i>search</i> <i>accept</i> <i>hear</i>

Other Lopit dialects have complete verbs with a few differences.

	<i>He bit yesterday.</i>
Dorik	<u>Eihony</u> inyeja ngole. [---] [---] [---]
Ngotira	<u>Eihony</u> inyeja ingole. [---] [---] [---]
Lomiaha	<u>Ehony</u> inija ingole. [---] [---] [---]
Lohutok	<u>Ehony</u> inya ingole. [---] [---] [---]
Lolongo	<u>Ehony</u> inye ngole ngole. [---] [---] [---]

The following can replace the underlined words above in the corresponding dialect.

Complete	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[---]	eihony	eihony	ehony	ehony	ehony	<i>bite</i>
[---]	orruma	orruma	ngarumek	arrumu	arumu	<i>get</i>
[---]	eirom	erem	eriem	eriem	erem	<i>spear</i>
[---]	engajingak	ejingak	ngajingak	ajingak	ajingak	<i>enter</i>
[---]	eibak	eibak	ebak	ebak	eduk	<i>beat</i>
[---]	eirefo	eirefo	eriofo	eriofo	eriofo	<i>search</i>
[---]	eiruk	eiruhu	ngeruhok	eruk	eruk	<i>accept</i>
[---]	eitaning	eitiri	ngetiru	etiru	etiru	<i>hear</i>

In summary, the complete verb prefixes are listed below.

Complete	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
Before vowel	ei-	ei-	e-	e-	e-
o, u, e, i, a	ei-	ei-	e-	e-	e-
beginning vowel	e-	e-	e-	e-	e-

Exercise 21

Underline all verbs in the sentences below. (Fill in after more study)

Infinitive Verbs

An infinitive verb does not have a vowel prefix that changes according to the subject pronoun. Infinitive verbs are used along with a previous verb or as a noun. Infinitive verbs have the prefix **hi-**, **h-**.

In (08:31), **hiye** ‘to make’ has the infinitive prefix **h-** and is used together with the verb **angawong** ‘came’ that comes before it.

(08:31) (Together with previous verb)

Angawong Tome **hiye** madok.

*Elephant **came** to make a gum that like person.*

In (03:6), the infinitive verb **hiba** ‘arriving’ is used as a noun. It is possessed by the possessor pronoun **neiti** ‘my’ just as **hingohu** is possessed in **hingohu neiti** ‘my dog’.

(03:6) (Used as a noun)

De **hiba neiti** dee, angarumu nang hilak . .

*Upon **my arriving** there, I met some . . .*

The infinitive prefix **hi-** attaches to a verb with any vowel, and **h-** attaches to a verb that begin with a vowel such as **hirefo** ‘search’.

	Infinitive	
hi- before o, u, e, i, a	hihony	<i>bite</i>
	ngarrumu	<i>get</i>
	hirem	<i>spear</i>
	ngajingak	<i>enter</i>
	hibak	<i>beat</i>
h- before beginning vowel	hirefo	<i>search</i>
	hiruk	<i>accept</i>
	hitira	<i>hear</i>

Other Lopit dialects have infinitive verbs with a few differences.

*He tries to **bite**.*

	[-- -- --]
Dorik	Elem inyeja hihony .
	[-- -- --]
Ngotira	Ecem inyeja hihony .
	[-- -\ --]
Lomiaha	Ecem inija hihony .
	[-- - --]
Lohutok	Ecem inya hihony .
	[-- -- --]
Lolongo	Ecem inye hihony .

The following can replace the underlined words above in the corresponding dialect.

Infinitive					
Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[--]	[--]	[--]	[--]	[--]	
hihony	hihony	hihony	hihony	hihony	<i>bite</i>
[--]	[--]	[--]	[--]	[--]	
ruma	ngarrumu	ngarrumu	arrumu	harumu	<i>get</i>
[--]	[--]	[--]	[--]	[--]	
hirom	hirem	hiriem	hiriem	hirem	<i>spear</i>
[--]	[--]	[--]	[--]	[--]	
ngaijingai	ngajingak	ngajingak	ajingak	hajinge	<i>enter</i>
[--]	[--]	[--]	[--]	[--]	
hibak	hibak	hibak	hibak	hiduk	<i>beat</i>
[--\]	[--]	[--]	[--]	[--]	
hirefo	hirefo	hiriofo	hiriofo	hiriofo	<i>search</i>
[--]	[--]	[--]	[--]	[--]	
hiruk	hiruk	hiruk	hiruk	hiruk	<i>accept</i>
[--]	[--]	[--]	[--]	[--]	
hitaning	hitira	hitira	hitira	hitira	<i>hear</i>

In summary, the infinitive prefixes are listed below.

Infinitive					
Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o, u, e, i, a	hi-	hi-	hi-	hi-	hi-
beginning vowel	h-	h-	h-	h-	h-

Exercise 22

Underline all infinitive verbs in the sentences below.

(01:10)

Far neiti hofongi inene

My day to be satisfied is today.

(01:33-34)

Akabak monyomiji hiba oruma
hiluk leitaturu yietita lohoho ara nii a hiit.

(01:39-41)

Angafanu hati hitifa nafa lara ihoho.
Ara fure ne hiyabi ina ebong ihoho
he ihoho eicak hiluk hira ihoho,

(02:15)

Eicaha hirurwo da bali, “Wulu lu wo woi!

(02:23)

Wo woi nang! Heilwak! Ho illa heilwak!

(03:9)

Man te hicahi hohoi hiribita,
amuno ifa nang binono.

(03:38)

Heituwutek hati iye mai no gorona.

(03:42)

Angafanu hayiohok hitifa.

(03:45)

Leidas hayiohoni hifi iyohoi,

(03:53)

Adule nang higigilo harie tuub enya hejio.

(03:57)

Eijjo baba de iti hijo
hitiruhula na hayiohok nee.

(03:60-62)

Angaimetak hipata ne hittok da hayiohok
he higigilita atuni nang ngainoye a boregala
au ngajingahini do sukul
atuni angayenari higiero aina.

(04:3-6)

Arasa ilulung ino huwo hiruhuta hirro
ine ibwana bii no-no.

Ojo hilak hijo eriamik ibwoni haitiwaru
tohoni te yei, eilolongu hai howong,

(04:8-9)

Eiriamik hilak hitihonya ibwana husung,
hinee, eitimata balu,
eiso he hitabita hinak dang.

(08:10)

Angawong Ikarak ruma Ikwang de hiyeni
ette hifi hijo,

(08:15)

Ikwang Tuluhi ette hirwata eibusak Ikarak dee.

(09:8)

Oboto Lemini owu hihony honye honyie.

*Then the youth arrived to find
hyena pulling thief, and feces everywhere.*

*They came to question one who was a thief.
The title of this story is ‘The thief met a thief’
because hyena is a thief,*

He started to cry outside, “Wulu lu wo woi!

Wo woi me! Help! Help, brothers!”

*Right from the begining of our shepherding,
I was very exited.*

Show me the place of the gourds of milk.

Shepherds came to investigate.

Then a shepherd asked us,

I continued to think through night.

*My father said to me, that (situations like this)
are to make the shepherds wise.*

*(Situation) caused much suffering to shepherds
and affected my thinking so I went to town
and joined a school, and
today I know how to write.*

*Many people are still accepting the things
witchdoctors say.*

*Certain ones say the witchdoctor can resurrect
person from death, call the rains to come,*

*Others can let witchdoctors to eat goats
and calves, or beer to drink,
giving of some payments are by everyone.*

*Turtle came and found Ikwang in the trap
and asked saying,*

Ikwang Squirrel ran and left turtle in trap.

Leopard went to eat his mother.

(09:12)

Ojo huroho ofuo hituk hinya ngama.

The young goats went to finish eating grain.

(09:19)

Bii dang to bok he hinee ojjo,
adaha ngama inohonyie, eibo hiria.

*All of them in stable said they would eat,
and they refused to grind his grain.*

(09:47)

Ojo Lemini ette hififir kwan
ojo dur-dur a hofir hahi.

*Then Leopard shook his body,
and it was only the dust as hair that came out.*

(09:51)

Hatidahai, itohoro iye honye hoi.

Let us eat, but you have killed your mother.

(09:64)

Lemini eitabot hihony honye Tuluhu.

Leopard immediately bit mother of squirrel.

Question Verbs

A question verb is used in a question. It can be a question with the answer ‘yes’ or ‘no’, or a question with questions words. Question verbs have the prefix **ho-**, **he-**, **ha-**.

In (09:7), **heyen** ‘know?’ has the question prefix **he-** and is used to show the sentence is a question and not a statement. The answer to this question is ‘yes’ or ‘no’.

(09:7) (Yes/no question)

Heyen huroho hiria? *Do the young goats know how to grind?*

In (08:11), the question word **hihuma** ‘do?’ is used along with the question words **nyo** ‘what’.

(08:11) (With a question word)

Hihuma inye **nyo** niya? *What are you doing there?”*

The question prefix **ho-** attaches to a verb with vowel **o** or **u**, **he-** attaches to a verb with vowel **e** or **i**, and **ha-** attaches to a verb with vowel **a**. The prefix **he-** attaches to a verb that begin with a vowel such as **heirefo** ‘search’.

	Question Verb	
ho- before o, u	hohonya	<i>bite</i>
	horruma	<i>get</i>
he- before e, i	heirem	<i>spear</i>
	hangajingak	<i>enter</i>
ha- before a	habaha	<i>beat</i>
he- before beginning vowel	heirefo	<i>search</i>
	heiruk	<i>accept</i>
	heitiri	<i>hear</i>

Other Lopit dialects have question verbs with a few differences.

	<i>Does he bit?</i>
	[ʌ̄ ̄-ʌ̄]
Dorik	<u>Hoihony</u> inyeja?
	[̄̄̄̄ ̄-ʌ̄]
Ngotira	<u>Hohonya</u> inyeja?
	[̄-̄̄̄̄ ̄-ʌ̄]
Lomiaha	<u>Ehony</u> inija?
	[̄- ̄-]
Lohutok	<u>Ehony</u> inya?
	[ʌ̄ --]
Lolongo	<u>Ehony</u> inye?

The following can replace the underlined words above in the corresponding dialect.

Question Past

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[ʌ̄]	[̄̄̄̄]	[̄-]	[̄-]	[ʌ̄]	
hoihony	hohonya	ehony	ehony	ehony	<i>bite</i>
[̄--]	[̄--]	[̄-]	[ʌ̄-]	[ʌ̄-]	
horruma	horruma	ngarrumu	harrumu	arumu	<i>get</i>
[ʌ̄]	[ʌ̄]	[̄-]	[̄-]	[ʌ̄]	
hoirom	heirem	eriem	eriem	erem	<i>spear</i>
[̄-̄-]	[̄-̄-]	[̄-]	[̄-]	[ʌ̄-]	
hongajingak	hangajingak	ngajingak	ajingak	ajingak	<i>enter</i>
[̄-]	[̄̄̄̄]	[̄-]	[̄-]	[̄-]	
hohibak	habaha	ebak	ebak	eduk	<i>beat</i>
[ʌ̄--]	[̄-]	[̄--]	[̄--]	[ʌ̄--]	
hoirefo	heirefo	eriofo	eriofo	eriofo	<i>search</i>
[ʌ̄-]	[ʌ̄-]	[̄-]	[̄-]	[̄-]	
hoiruk	heiruk	eruk	eruk	eruk	<i>accept</i>
[ʌ̄]	[ʌ̄-ʌ̄]	[̄-]	[̄̄̄̄]	[̄-]	
hoining	heitiri	etira	etiru	etira	<i>hear</i>

In summary, the question verb prefixes are listed below.

Question (complete)

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o, u	hoi-, ho-	ho-	e-	e-	e-
e, i, a		he-	e-	e-	e-
beginning vowel	ho-	he-	e-	e-	e-

Exercise 23

Underline all question verbs in the sentences below.

(02:27)

Heihum ngai Logwana jai?

How can we help Logwana then?

(04:11-12)

Hara hirro ine dede kuya ara taleer?
Hara ibwoni lesiu Jiok
kuya Jiok leyau ibwoni?

*Are these things true or are they lies?
Is it the witchdoctor who gave birth to God
or that God made the witchdoctor?*

(04:23-24)

Rori ine oru hati, hara nyo lanyar?
Hiruk mojo de Jiok
kuya hitira rori ine ibwana?

*These are harsh words; what good is in them?
Will you choose to pray to God
or will you listen to what witchdoctors say?*

(09:3)

“Hiwolo iye?” Ojjo Lemini, “Nyo?”

“Have you seen?” And the leopard said, “What?”

(09:14)

Hihumak iye nyo do huroho
ilo hoi eirai?

*What did you do to your goats
so that they ground grain?*

(09:24)

Hiwolo iye huroho ilafa lijo iye?

Have you seen the thin goats you mentioned?

(09:50)

Hoduma Awong morro aji ta hai?

Where did monkey get this beans during rain?

(09:71-72)

Haihumari hati nang imura ngabura nee nyo?
Haihum iso nang Lemini jai?

*What should I do with person with wound?
What shall I do to the leopard?”*

(09:74)

Hihuma iye nyo niya?

What are you doing there?

Dependent (Irrealis, Subordinate) Verbs

A dependent verb is often used in dependent clauses that cannot stand alone. These include relative clauses, clauses that repeat an action, and clauses that tell the reason for a previous action. A dependent verb can also be used for an action that may not happen. Dependent verbs have the prefix **lo-**, **le-**, **la-**.

In (03:52), the relative clause **ine leiferie iyohoi dee** ‘that we slept there’ has the dependent verb **leiferie** ‘slept’ with prefix **le-**. This clause describes the noun **holongi** ‘days’ and cannot be a sentence by itself.

(03:52) (Relative clause)

Do **holongi** ine dang leiferie iyohoi dee hirobi. *In all **days** that we slept there it was cold.*

In (03:8-9), **letidahari** ‘grazing’ has the dependent prefix **le-** and describes the noun **tim** ‘bush’. It is like a relative clause without a relative connector.

(03:8-9) (Describing noun)

Angairibita hati nang hosie hasak moite-moite a tim **letidahari**. *We grazed calves every day in bush for grazing.*

In (01:32), **lotohoi** ‘killed’ with dependent prefix **lo-** shows the action is old information that is repeated before telling a new action.

(01:36-39) (Repeated action before new action; dependent clause before main clause)

“Terem ne lara hiluk.” Lohosak huwo. *“Spear the hyena.” People shouted in agreement.*
Ifa lojo lotohoi hiluk, *When they killed the hyena,*
 angafanu hati hitifa nafa lara ihoho. *they came and questioned the thief.*

We already might guess they killed the hyena from the line before that says “**Terem ne lara hiluk.**” **Lohosak huwo.** “‘Spear the hyena.’ People shouted in agreement.’ The dependent verb **lotohoi** repeats this information the new information **angafanu hati hitifa nafa lara ihoho** ‘they came and questioned the thief’. The clause **ifa lojo lotohoi hiluk** ‘when they killed hyena’ is a dependent clause that cannot stand alone as a complete sentence. It needs the following line to complete the sentence.

In (09:120-123), the dependent verb **larruma** ‘get’ tells the purpose, reason or result of the previous action **eibirok** ‘threw’.

(09:120-123) (Purpose, reason, result)

Ojo Tome kwan **eibirok** de hima hijo *And the elephant **threw** himself into fire*
 anyar **larruma inyeja gus icet iyya no Tuluhu.** *so he could get skin like that of Squirrel.*

The clause **larruma inyeja gus icet iyya no Tuluhu** ‘so he could get skin like that of Squirrel’ is a dependent clause that cannot stand alone as a complete sentence. It needs the previous line to be a complete sentence.

Most actions in stories are reported to happen. But a dependent verb can be used to show an action cannot be confirmed to happen. In (01:4-5), the dependent verbs **leruhu** ‘accepted’ and **leinefu** ‘be caught’ show the action may not happen.

(01:4-5) (Cannot confirm action happened)

Enyia ngai **leruhu** biling, *No one has ever accepted this action at all,*
 enyia hidofe ngai **leinefu** ngai. *And no body has been caught.*

The dependent prefix **lo-** attaches to a verb with vowel **o** or **u**, **le-** attaches to a verb with vowel **e** or **i**, and **la-** attaches to a verb with vowel **a**. The prefix **le-** attaches to a verb that begin with a vowel such as **leirefo** ‘search’.

	Dependent Verb	
lo- before o, u	lohony	<i>bite</i>
	lorryumu	<i>get</i>
le- before e, i	lerem	<i>spear</i>
	lejingak	<i>enter</i>
la- before a	labak	<i>beat</i>
le- before beginning vowel	leirefo	<i>search</i>
	leiruk	<i>accept</i>

Other Lopit dialects have dependent verbs with a few differences.

*This is a person who **bit** yesterday.*

	[⁻ ⁻ \ ⁻ ⁻ ⁻ ⁻]
Dorik	Illeng tohoni lo ngole <u>lohony</u> .
	[⁻ ⁻ \ ⁻ ⁻ ⁻ ⁻]
Ngotira	Illeng tohoni lo ngole <u>lohony</u> .
	[⁻ \ ⁻ \ ⁻ ⁻ ⁻ ⁻]
Lomiaha	Illeng tihoni lo ngole <u>lohony</u> .
	[⁻ \ ⁻ ⁻ ⁻ ⁻ ⁻ ⁻]
Lohutok	Illeng tungani lo ngole <u>lohony</u> .
	[⁻ \ ⁻ ⁻ ⁻ ⁻ ⁻ ⁻]
Lolongo	Ile tungani li ngole <u>ohony</u> .

The following can replace the underlined words above in the corresponding dialect.

Dependent (incomplete)

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	
lohony	lohony	lohony	lohony	ohony	<i>bite</i>
[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	
lorruma	lorrumu	lorrumu	lorrumu	orumu	<i>get</i>
[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	
lorom	lerem	loriem	loriem	orem	<i>spear</i>
[⁻ ⁻ \]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	
lejingak	lejingak	lojingak	lojingak	ojingak	<i>enter</i>
[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	
lebak	labak	labak	labak	oduk	<i>beat</i>
[⁻ ⁻ \]	[⁻ ⁻ ⁻]	[⁻ ⁻ \]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	
leirefo	leirefo	leriofo	leriofo	eriofo	<i>search</i>
[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	[⁻ ⁻]	
leiruk	leiruk	leruk	leruk	eruk	<i>accept</i>
[⁻ ⁻]	[⁻ ⁻ \]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	[⁻ ⁻ ⁻]	
leining	leitiri	letiru	letiru	etira	<i>hear</i>

In summary, the dependent verb prefixes are listed below.

Dependent (incomplete)

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o, u	lo-	lo-	lo-	lo-	o-
e, i	le-	le-	lo-	lo-	o-
a	le-	la-	la-	la-	o-
beginning vowel	le-	le-	le-	le-	e-

Exercise 24

Underline all dependent verbs in the sentences below.

(01:8)

Erioho nii tir enyiangai lowolo nyo.

It was so dark that nobody could see anything.

(01:14-15)

Ele mingari hati sieha hine le hittok,
leringak lohoho leliu ta maring.

*While he was still busy looking for a big goat,
he saw the thief jump into the pens.*

(01:19-20)

Erietak kaal lo boite riid
da hana enyia honye hine lebwari.

*He tied one side very hard
in his hand so that goat would not escape.*

(01:26)

Elerietak hiyeni bii do murut he hiluk,

When he tied the rope on neck of the hyena,

(01:32-34)

“Ho illa, itilwak hinee to bok!”
leilolong lobo lo monyomiji ta mangat.
Akabak monyomiji hiba orruma
hiluk leitaturo yietita lohoho ara nii a hiit.

*“Brothers, help goats in the stable!”
one of the youths called from camp.
Then the youth arrived to find
hyena pulling thief, and feces everywhere.*

(02:12-14)

Elenya Logwana lejingina abali,
angawong munu te tim,
obato a dee lowonyie Logwana.
Ifa lowolo motte Logwana munu
angaino a hunom nyie,

*Before Logwana came outside,
the snake came back from the forest
directly to the place where Logwana staying.
When friend of Logwana saw snake
going to cave,*

(02:18)

Eitiri Logwana hutuk leilolongo.

Logwana heard the voice calling.

(02:26)

Eidong yei ta halu. Aliwolo yei he hiringo.

Death appeared. Compare death with meat.

(03:15)

Lojoni lara far-tiil, angaitibalik hasak de ledis.

When it was day, we rested calves in shade.

(03:22)

orumu inyeja lemingari to dwani.

We found him busy with weeds.

(03:24)

Ifa lojo leitohu ngoro na ham efee eifanu muda,

When we finished shooting and roasting fish,

(03:31-32)

Ojo hido eiwak hiyien ha ngai leyani
te tim a bok, eleijingai bii, leiringak
Gogoi monye mana leidong tahalu ha hari.

*Also to know who brought them
from the bush to the stable; when entering,
we saw Gogoi of garden appearing with stick.*

(03:38-39)

Heituwutek hati iye mai no gorona,
leinyang nang.”

*Show me the place of the gourds of milk,
and do not lie to me*

(03:44)

Letirangik Loduk, lobo teng ho morot hoiti
ilafa lerwat a tim,

*Then Loduk, one of my friends
who ran into the bush, answered,*

(03:46)

Adaha ira hasak mana nohonyie. Lifo itai ajei?
(03:52)

Do holongi ine dang, leiferie iyohoi de hirobi,
(04:13)

Ciangi, yanii, ha sang nuhe dang
honya lara Jiok leyieu?
(08:4)

Angawong hati Tuluhu Ikwang lohoholari morro
(09:4)

Angaifie lohonyari honyie.”
(09:13)

Angaino Lemini leifiari
motte honyie Tuluhu hijo,
(09:15-16)

Ojo loruhul Tuluhu eitirang hijo
Huroho luhe lefir no, luhe ladaha ngama.
(09:22)

Honya lara honye Tuluhu leifo morro ine?
(09:114-115)

“Wong angaifie layahari faito.”
Ojo Tuluhu odoto angaifie ho Tome
layahari faito man eremu.
(09:122-123)

Esiahari Tuluhu buni na hari hijo anyar
lowu Tome ngaibirok kwan dee eyei fa.

Calves ate his garden. Where did you go?

In all these days, we slept in the cold,

*Animals, trees and other created things,
is it not God who created these?*

Then Squirrel Ikwang came to steal beans.

Let us go eat our mothers

*The leopard went to ask
his friend Squirrel,*

*And the wise squirrel said that
It is those fat goats that are eating the grain.*

Isn't it mother of squirrel who cooked beans?

*“Come and let us go and fetch ebony.”
Then Squirrel stood and went with elephant
to fetch enough ebony.*

*Squirrel looked for a pool of water for
Elephant to throw his body into and die.*

Habitual Verbs

A habitual verb is used for repeated or continuous action. Habitual verbs have the suffix **-ita, -uta**.

In (03:8), **angairibita** ‘grazed’ has the habitual suffix **-ita** and is used to show the action happens repeatedly.

(03:8) (Repeated action)

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.

*We grazed calves every day
in bush for grazing.*

In (01:33-34), the habitual verb **yietita** ‘pulling’ shows the action continues to happen over a period of time.

(01:33-34) (Continuous action)

Akabak monyomiji hiba oruma
hiluk leitaturo yietita lohoho ara nii a hiit.

*Then the youth arrived and found hyena kept
on pulling thief, and everywhere was feces.*

The habitual suffix **-ita** attaches to a verb with vowel **o**, **e**, **i**, **a**, and the suffix **-uta** attaches to a verb with vowel **u**.

	Habitual verb	
-ita after o	ohonyita	<i>bite</i>
-uta after u	orrumuta	<i>get</i>
-ita after e, i, a	eremita	<i>spear</i>
	ejingita	<i>enter</i>
	abahita	<i>beat</i>
-ita after e	eirefita	<i>search</i>
-uta after u	eiruhuta	<i>accept</i>
-ita after i	eitirita	<i>hear</i>

Other Lopit dialects have habitual verbs with a few differences.

Habitual (incomplete)

Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
ohonyita	ohonyita	ohonyita	ohonyita	ohonyita	<i>bite</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
orrumuta	orrumuta	orrumuta	orrumuta	orumita	<i>get</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
eremita	eremita	oriemita	oremita	oremita	<i>spear</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
ejingita	ejingita	ojingita	ojingita	ojingita	<i>enter</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
ebahita	abahita	abahita	abahita	oduhita	<i>beat</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
eirefita	eirefita	eriofita	eruhita	eriofita	<i>search</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
eiruhuta	eiruhuta	eruhuta	eruhuta	eruhita	<i>accept</i>
[---̄-]	[---̄\]	[---̄\]	[---̄-]	[---̄-]	
eitaningo	eitirita	etirita	etirita	etirita	<i>hear</i>

In summary, the habitual verb prefixes are listed below.

Habitual (incomplete)

Before vowel	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo
o	o- -ita	o- -ita	o- -ita	o- -ita	o- -ita
u	o- -uta	o- -uta	o- -uta	o- -uta	o- -ita
e, i	e- -ita	e- -ita	o- -ita	o- -ita	o- -ita
a	e- -ita	a- -ita	a- -ita	a- -ita	o- -ita
beginning vowel	e- -ita	e- -ita	e- -ita	e- -ita	e- -ita

Exercise 25

Underline all habitual verbs in the sentences below.

(01:9)

Omune hati hiluk erenita henijia.

Hyena was happy and laughing hysterically.

(01:33-34)

Akabak monyomiji hiba oruma
hiluk leitaturu yietita lohoho ara nii a hiit.

*Then the youth arrived and found hyena kept
on pulling thief, and everywhere was feces.*

(03:9)

Man te hicahi hohoi hiribita,
amuno ifa nang binono.

*Right from the begining of our shepherding,
I was very exited.*

(03:43)

Tahu gorona lerita?

Where are gourds lost?

(03:60-61)

Angaimetak hipata ne hittok da hayiohok
he higigilita atuni nang.

*(Situation) caused much suffering to shepherds
and affected my thinking.*

(04:3-5)

Arasa ilulung ino huwo hiruhuta hirro
ine ibwana bii no-no.

*Many people are still accepting the things
witchdoctors say.*

(04:8-9)

Eiriamik hilak hitihonya ibwana husung,
eiso he hitabita hinak dang.

*Others can let witchdoctors to eat goats
giving of some payments are by everyone.*

(04:14-15)

Orru igem ne ibwoni.
Eyeita imoriti de ibwana.

*The work of the witch doctor is bad.
It has brought insults to witchdoctors.*

(04:21)

Moite-moite, eiroita huwo te iye edita,

Everyday people talk about you, saying,

Applicative Verbs

An applicative verb emphasizes an object or person receiving the action, where the object or person is sometimes not mentioned. It can also show a tool helping to do the action. It has the suffix **-ok, -ak, -ik, -ek**.

In (03:35), the applicative verb **ngaburak** ‘caught’ shows there is an unmentioned person receiving the action. The person is the pronoun **nang** ‘I, me’ mentioned in the line before.

(03:35) (Unmentioned person receiving the action)

Ojo hati **nang** akem dang ekabak,
Gogoi **ngaburak** de leretari.

*When I also tried to climb,
Gogoi caught (me) climbing.*

In (09:35), the applicative verb **ngaitudunyak** ‘put out’ shows that the tool **iho** ‘dew’ helps to put out the fire.

(09:35) (Tool helping do action (?))

Ojo Awong owu **ngaitudunyak** hima de iho.

Monkey went and put out fire in dew.

Exercise 26

In the following sentences, underline all applicative verbs.

(01:13)

Eibu hiluk maring, angabotik do bok hotwe.

Hyena opened pen and went in stable.

(01:19-20)

Erietak kaal lo boite riid
da hana enyia honye hine lebwari.

*He tied one side very hard
to his hand so goat would not escape.*

(02:20-21)

Angaiburahini munu nyie Logwana eitabot
hiehony, otorak do hotwai ho hunom nyie.

*Then the snake attacked and bit Logwana,
and tied (him) inside that cave.*

(03:15-16)

Lojoni lara far-tiil, angaitibalik hasak de ledis.
“Enohok hima eimuda ham.

*At midday, we rested calves in shade.
“Light fire to roast fish.*

(03:23)

Angawong Gogoi ngairibini hasak man a bore,
ottu haisienok de tel.

*Then Gogoi brought them up to stable,
and went closed (them) in the calf pens.*

(03:29)

Angafanu ngarrumek hasak eisieno do bore.

We came and found calves closed in stable.

(03:38)

Heituwutek hati iye mai no gorona,

Show (me) place of gourds of milk,

(03:40)

Lautak hijo anyar leilak.”

Show (me) so that he can leave (me).

(09:5)

Iso ngai eirieki ngiria?

Who will grind (for us) food?”

(09:9)

Tuluho owu ngaingofak honye honyie do mugu.

Squirrel went hid his mother in granary.

(09:14)

Hihumak iye nyo do huroho ilohoi eirai

What did you do to goats so they grind?

(09:27)

Opur hutuhen to hofwo ojo hejek
ottu ngaituhutek de Lemini

*He put flour on their mouths and legs,
and went and saw Leopard,*

(09:45)

Ino yani yoni ile lomoli wong tefetak.”

Go and bring black hide and prepare (it).

(09:81)

Lemini leingonyak morwo,
ojo inyeja ejingak a dee.

*Leopard rolled stone,
then he entered (it) there.*

(09:112)

Ette iye ngaibirok kwan nohoi dee atadahai hima.

Then you can throw your body into fire.

(09:117-120)

Ifa lojo hima nye lowulo
man eyen Tuluho hijo angariamik hinya Tome,
“Longeye, ibirok kwan anyaru bino-no.”

*When the fire had flames
so Squirrel knew that ready burn Elephant,
“Longeye, throw yourself into fire.”*

Ojo Tome kwan eibirok de hima.

And the elephant threw (himself) into fire.

(09:136)

Ette hiso do durre ine Ihurak eifie eifek.

Gave to children of Ihurak to cook (it).

Purpose Verbs

A purpose verb shows the purpose of the previous or following action. It has the suffix **-ri**.

In (08:4), the purpose verb **lohoholari** ‘steal’ shows the purpose of the previous action **angawong** ‘came’.

(08:4)

Angawong hati Tuluhu Ikwang *Then Squirrel Ikwang came*
lohoholari morro, *to steal beans,*

In (09:122), the purpose verb **esiahari buni** ‘looked for pool’ shows the purpose of the following action of **Tome ngaibirok kwan** ‘Elephant throw himself into’.

(09:122)

Esiahari Tuluhu buni na hari hijo anyar lowu *Squirrel looked for a pool of water good*
Tome ngaibirok kwan dee eyei fa. *for Elephant to throw body in and die.*

Exercise 27

In the following sentences, underline all purpose verbs.

(01:23)

Angaino oboto a hiji he hinee dadari.

He went through goats, touching them.

(03:3-4)

Lojo baba ino a bore eribitari hasak,
angainyamari hati inyeja nang.

*When father went for sheperding calves,
he escorted me there.*

(03:8)

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.

*We started taking calves together
every day to the bush for grazing.*

(03:19)

Ifa far nabo angaimingari ngoro ham.

One day, we were busy shooting fish.

(03:21)

Adahari hasak ha hai man
ofuo daha mana no Gogoi.

*Calves grazed in the rain
and went and ate the garden of Gogoi.*

(03:62)

au ngajingahini do sukul
atuni angayenari higiero aina.

*and joined a school
and came today knowing how to write.*

(09:4)

“Angaifie lohonyari honyie.”

“Let us go to eat our mothers.”

(09:13)

Angaino Lemini leifiari

The Leopard went to ask

motte honyie Tuluhi hijo,
(09:71)

his friend Squirrel,

Haihumari hati nang imura ngabura nee nyo?"
(09:89)

What should I do with person with wound?

Ojo inyeja eisihak mai
nafa leingofari inyeja kwan nohonyie.
(09:112-114)

*Then he covered the hiding place
where he was hiding himself.*

Ette iye ngaibirok kwan nohoi de
atadahai hima man elibori muhonyo no kwan
iu hati iye ruma gus ne leliba bino.
Eiruk Tome eijo do Tuluhi,
"Wong angaifie layahari faito."

*Then you throw your body into
burning fire until it burns skin of body
and you will get a very good skin.
Elephant agreed and said to Squirrel,
"Come and let us go fetch ebony."*

Result Verbs

A result verb shows the result of a previous action. It has the suffix **-iye**. In (09:57-58), the result verb **eibariye** 'reached' shows the result of the actions **ottu** 'went', **leiba** 'arrived' and **inger** 'run'.

(09:57-58)

Ifa lojo Lemini leiba do dorong, ottu dee hati
lojo leiba do wok hotwai inger bino-no
man **eibariye** da hang ba Tuluhi.

*When Leopard arrived on highland, he moved slowly,
and when he arrived on lowland, he ran faster
until he reached home of mother of Squirrel.*

Perfect Verbs

A perfect verb is often used in stories to begin a new scene, for an action to move the story forward, or for an action important for the rest of the story. Perfect verbs have the prefix **anga-**, **nga-**.

In (02:5), the perfect verb **angaino** 'went' is used to begin a new scene in the story where there is a time and place change.

(02:5) (New scene)

Ifa far nabo, **angaino** Logwana a tim. *One day Logwana went into the forest.*

In (01:23-24), the perfect verbs **angaino** 'went' and **angadadau** 'touched' are actions that move the story forward. Without these actions, the story would not be complete.

(01:23-24) (Action that move story forward)

Angaino oboto a hiji he hinee dadari.
Angadadau kwan ne hiluk

*He went and waded through goats.
He touched the body of the hyena,*

In (02:10), the perfect verbs **angaino** ‘went’ and **ngajingak** ‘enter’ are actions important for the outcome of the story. Because of these actions, Logwana dies from the snake who lives in the cave.

(02:10) (Action important for rest of story)

Angaino Logwana **ngajingak** hunom nyie. *Logwana went and entered inside cave.*

Exercise 28

In the following sentences, underline all perfect verbs.

(01:11)

Angawong hati obotina bok ne hinee.

He had come directly to the goat’s stable.

(01:13)

Eibu hiluk maring, angabotik do bok hotwe.

Then hyena opened pen and went inside.

(01:16-17)

Da ngaringu nohonyie lohoho,
angaingofak kwan de hiji he hinee.

*When he saw the thief,
he hid himself in the middle of the goats.*

(01:38-39)

Ifa lojo lotohoi hiluk,
angafanu hati hitifa nafa lara ihoho,

*When they killed the hyena,
they came and questioned thief,*

(02:12-13)

Elenya Logwana lejingina abali,
angawong munu te tim,

*Before Logwana came outside,
the snake came back from forest*

Ifa lowolo motte Logwana munu
angaino a hunom nyie,

*When a friend of Logwana saw snake
going towards the cave,*

(02:17)

Logwana, angawong yei! Tejingu!

Logwana, death has come! Come out!

(02:19-20)

Anganyeru a ikat ho hunom.

He came out to the entrance of the cave.

Nee eibong ho munu.

There he met the snake.

Angaiburahini munu nyie Logwana,
eitabot hihony,

*Then the snake attacked Logwana,
and bit him.*

(03:3-6)

Lojo baba ino a bore eribitari hasak,
angainyamari hati inyeja nang man eiu
ngaisie da has he tohoni le hittok
le leringa hayiohok.

*When father sent me to care for calves,
he escorted me there and he
handed me to the elderly person
who cares for shepherds.*

De hiba neiti dee, angarumu nang hilak

Upon my arrival there, I met some

(03:8)

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.

*We grazed calves together
every day in the bush for grazing.*

(03:19)

Ifa far nabo angaimingari ngoro ham

One day, we were busy shooting fish

(03:23)

Angawong Gogoi ngairibini hasak man a bore,

Then Gogoi brought them up to stable,

(03:25-27)

Angafanu hati sieha hasak.
Ifa lojo sieha leimir, angafanu faa a bore
hijo, efanu iso ngailimak huwo hijo
angailunyarie iyohoi hasak

(03:29)

Angafanu ngarumek hasak eisieno do bore.

(03:33)

Angaidamik hajii hoiti ilafa langaiyarik maring

(03:35-36)

Ojo hati nang akem dang ekabak,
Gogoi ngaburak de leretari.

Angabaha man ediaha kwan,

(03:41-43)

Oboto angaino ngadumu ree
amat ojo nuhe eyari.

Ifa ingalio, angafanu hayiohok hitifa,
. . . . “Angayari ira Gogoi.”

(03:49)

Angaitilongo ngiria eitifero hido do bula,

(03:54-55)

Ifa far nabo, angawong monye nang,
angawong angailimak hirro inafa lehuma hayiohok

(03:60-62)

Angaimetak hipata ne hittok da hayiohok
he higigilita atuni nang ngainoye a boregala
au ngajingahini do sukul
atuni angayenari higiero aina.

(04:10)

Iko ngaigigiloi iyohoi huwo bii dang

(04:19)

Eiriamik huwo ngaitinyiek iye a

(04:25-26)

Ariamik nang hijo, ngairuho Yesu Christo.

Angafie a ikelesia he Jiok.

Ngaidek igem ne ibwoni.

Then we came to look for calves.

*When tired of looking, we came to stable,
we came to tell others that
we had lost the calves*

We came and found calves closed in stable.

Other older friends of mine climbed fence,

*When I also tried to climb,
immediately Gogoi caught me climbing.
He beat me until my body had pain,*

*He went and got milk,
drank and took some.
Shepherds came and investigated,
. . . . “Gogoi took them.”*

They made us eat food without milk,

*Then one day, my father came to me,
came and told what the shepherds did*

*(Situation) caused suffering to shepherds,
affected my thinking so I went to town
and joined school
and today know how to write.*

Let the people think all together.

People can name you as witchdoctor . . .

*I can say, Let us believe in Jesus Christ.
Let us go to the church of God.
Leave the work of the witchdoctor.*

Verbal Nouns

A verbal noun has a verb root and is used as a noun.

In (02:22), the verbal noun **halohoni** ‘trapper’ is the subject noun of the verb **eiruruo** ‘cried’.

(02:22)

Eiruruo **halohoni** ciangi, “Wo woi nang!

Trapper of animals cried, “Wo woi me!

There are three different kinds of verbal nouns. Actor verbal nouns are people doing the action. These have the prefix **ha-** and suffix **-ni** in singular form and **-k** in plural form. Action verb nouns are an action used as a noun. These have the prefix **hi-** and in plural form, the suffix **-ita**. Location verbal nouns are a place where the action often happens. These have the prefix **lei-** and are only singular nouns.

	Singular		Plural		
<u>Actor Verbal Noun</u>	ha- -ni	haidihitani halohoni hayiohoni	ha- -k	haidihitak halohok hayiohok	<i>leader</i> <i>trapper</i> <i>shepherd</i>
<u>Action Verbal Noun</u>	hi-	hipata hiyorro	hi- -ita	hipatita hiyorrita	<i>mistreatment</i> <i>loud sound, roar</i>
<u>Location Verbal Noun</u>	lei-	leifori leiramitari			<i>kitchen</i> <i>dancing place</i>

Exercise 29

Underline all verbal nouns in the sentences below.

(02:intro)

Haikuboni ho Munu

The hunter of the Snake

(02:9)

Eigigilo halohoni he ciangi hijo,
owon yaya do hotwai dee.

*The trapper started thinking that
there were porcupines inside there.*

(03:60)

Angaimetak hipata ne hittok da hayiohok.

(Situation) caused much suffering to shepherds.

(04:19-20)

Eiriamik huwo ngaitinyiek iye a
(1) hagerioni (2) hafarani (3) lataler (4) hapoconi

*People can name you as
a witch doctor, a warlock, a liar, or a traitor.*

(09:18)

Oboto Lemini owu ngatohoi hafirok ino huroho.

Then Leopard killed fat ones of goats.

(09:76)

Nabo leiramitari inang ne lelibo bino-no.”

This is a certain good playground.

Clauses with only the verb *ara* ‘be, was’

Main Clauses and Dependent Clauses

Connectors (conjunctions)

Dependent Clause Connectors Before Main Clauses

Main Clause Connectors

Dependent Clause Connectors After Main Clauses

Inside Clause Connectors

Question Words (Interrogatives)

Lopit Stories

The abbreviations used in the stories below are as follows:

QUES = Question verb (**ho-**, **he-**, **ha-**)

PERF= Perfect verb (**anga-**, **nga-**)

DEP = Dependent verb (**lo-**, **le-**, **la-**)

INF= Infinitive verb (**hi-**, **h-**)

HAB=Habitual (**-ita**, **-uta**)

APL=Applicative (**-ok**, **-ak**, **-ik**, **-ek**)

PUR=Purpose (**-ri**)

RSLT=Result (**-iye**)

CMD=Command Singular (**to-**, **te-**, **ta-**)

CMD.PL=Command Plural (**iti-**, **itu-**)

VN=Verbal noun (**ha--ni/-ak**)

VNL=Verbal noun location (**lei-**)

Each story is introduced with some information, including the author and his or her dialect in parentheses (). The title of each story has a number next to it. This number is used when a line from the story is referred to in examples of this book.

01 Ebong Ihoho he Ihoho

COM.met thief with thief.

The Thief Met a Thief

By Severino Loful (Ngotira); True to life famous narrative with moral

1. Owon ifa lohoho lobo lo logoro
there past.time thief another who DEP.kills
There was certain thief who kills
2. hanyahanya ino huwo.
animals of people
people's animals (meaning goats).
3. Eirefo monyie sang moite-moite,
COM.complain owners properties day by day
The owners of properties complained daily,
4. “Enyiangai leruhu biling,

- nobody DEP.accept at.all
No one has ever accepted this action at all,
5. enyia hidofe ngai leinefu ngai.”
no also body DEP.caught body
And no body has been caught.”
6. Ifa far nabo do holongi hinak,
later midday another in days others
Later in one of the days,
7. eibak hai fok angaimetak idumele.
COM.beat rain ground become.much darkness
It rained heavily and the ground became so dark.
8. Erioho nii tir enyiangai lowolo nyo.
Dark very dark nobody DEP.see what
It was so dark that nobody could see anything.
9. Omune hati hiluk erenita henijia.
happy indeed hyena laugh.HAB anyhow
The hyena was very happy and was laughing hysterically.
10. “Far neiti hofongi inene,” ojjo ta taji.
Midday mine INF.satisfy today said with heart
“This is a day for my satisfaction,” he said in his heart.
11. Angawong hati obotina bok ne hinee.
PERF.come indeed directly stable of goats
He had come directly to the goat’s stable.
12. Ojo lohoho hido dang eirumok bok nyie.
and thief also all attack stable that
And also the thief went and attacked the same stable.
13. Eibu hiluk maring, angabotik do bok hotwe.
penetrate hyena pen PERF.be.fast.APL in stable inside
Then hyena opened the pen and immediately went inside the stable.
14. Ele mingari hati sieha hine le hittok,
while busy indeed looking goat that big
While he was still busy looking for a big goat,
15. leringak lohoho leliu ta maring.
DEP.see thief jump from pen
he saw the thief jump into the pens.

16. Da ngaringu nohonyie lohoho,
in PERF.see his thief
When he saw the thief,
17. angaingofak kwan de hiji he hinee.
PERF.hide body in middle with goats
he hid himself in the middle of the goats.
18. Ottu lohoho eyani he hiyeni.
came thief COM.brought with rope
Then the thief came with a rope.
19. Erietak kaal lo boite riid
tied.APL side of one hard
He tied one side very hard
20. da hana enyia honye hine lebwari.
at hand not his goat DEP.slip
in his hand so that the goat would not escape.
21. Ojo kaal lo boite eterok da
and side of one prepare in
And the other end was tied to
22. hana na boite a ne hine.
hand of one for of goat
leg of the goat.
23. Angaino oboto a hiji he hinee dadari.
PERF.go proceed to middle with goats touch.PUR
He went and waded through the middle of the goats, touching them.
24. Angadadau kwan ne hiluk
PERF.touched body of hyena
He touched the body of the hyena,
25. hijo arama tamot le hinee.
said maybe male.goat for goats
thinking that may be a male goat.
26. Elerietak hiyeni bii do murut he hiluk,
DEP.tie rope just on neck of hyena
When he tied the rope on the neck of the hyena,
27. ojo huluk alii ara nii a lowote.

- and hyena jump be there as diarrhea
then the hyena jumped, and everywhere there flew diarrhea.
28. Eyiet lohoho ojo kwan boss-boss.
pull thief and body bruises
He pulled the thief until his body was hurt with bruises.
29. Erurwo lohoho ara tim a hiit.
COM.cried thief be grass as feces
He cried and everywhere was covered with feces.
30. Ojo hinee dang amala ojo nii dom.
and goats all bleat and until very?
And all the goats bleated.
31. “Hoila, itilwak hinee to bok!”
brethren CMD.PLhelp goats in stable
“Brethren, help the goats in the stable.”
32. Leilolong lobo lo monyomiji ta mangat,
DEP.called one of youths from camp
When one of the youths called from the camp,
33. akabak monyomiji hiba oruma
quickly youths INF.arrived find
then the youth arrived and found
34. hiluk leitaturu yietita lohoho ara nii a hiit.
hyena DEP.scatter pull.HAB thief be there as feces
the hyena kept on pulling the thief, and everywhere was covered with feces.
35. “Hilaure, ebong ihoho he ihoho do bok!”
guys COM.met thief with thief in stable
“Guys, the thief meet with a thief in the stable!”
36. Akabak lobo hijo, “Terem ne lara hiluk.”
quickly one said CMD.spear that DEP.be hyena
Quickly one of them said, “Spear that which is hyena.”
37. Lhosak huwo.
shout people
Many voices answered in agreement.
38. Ifa lojo lotohoi hiluk,
later when DEP.killed hyena
When they killed the hyena,

39. angafanu hati hitifa nafa lara ihoho, eyef to kurufat.
 PERF.came indeed INF.ask other DEP.be thief lash with whip
 they came and questioned the one who was a thief, and lashed him with a whip.
40. Ara fure ne hiyabi ina ebong ihoho
 be name of stories that COM.met thief
 The title of this story is ‘The thief met a thief’
41. he ihoho eicak hiluk hira ihoho,
 with thief because hyena INF.is thief
 because hyena is a thief,
42. ojo hido honye ihoho ne lara tohoni.
 and also he.is thief which DEP.be person
 and the there was a person who was a thief.

02 Haikuboni ho Munu
 VN.hunt with snake.
 The hunter of the Snake

By Eliseo Leiyani (Ngotira) ; True narrative with warning

1. Ifa berren owon lobo haikuboni hiyaya.
 past.time long there.was certain hunter porcupine
 Long ago, there was a man who was a hunter of porcupines.
2. Fure nohonyie Logwana.
 name his Logwana
 His name was Logwana.
3. Amanya da mai ne lara holorong.
 live in place which DEP.is beach
 He lived across the river bank.
4. Eikubo de tim moite-moite.
 COM.hunt in forest daily
 He was hunting in the forest daily.
5. Ifa far nabo, angaino Logwana a tim.
 later day certain PERF.went Logwana into forest
 One day Logwana went into the forest.
6. Orruma haji na yaya.
 find house of porcupines
 He came to the house where the porcupines lived.

7. Da haji nyie, amanya haifa munu dee.
in house that, live since snake there
In that house, the snake was living there.
8. Do wolo nohonyie hunom nyie leido,
in seeing his cave that neat
When he saw the cave was neat,
9. eigigilo halohoni he ciangi hijo, owon yaya do hotwai dee.
COM.think VN.trapper of animals that there.was porcupines at inside there
the trapper started thinking that there were porcupines inside there.
10. Angaino Logwana ngajingak hunom nyie.
PERF.go Logwana PERF.enter cave that
Logwana went and entered inside that cave.
11. Haiffa do hunom nyie, amanya munu ne hittok dee.
previously in cave that live snake which big there
Previously in that cave, there was a very big snake living inside.
12. Elenya Logwana lejingina abali,
before Logwana DEP.came outside
Before Logwana came outside,
13. angawong munu te tim, obato a dee lowonyie Logwana.
PERF.come snake from grass continue to there DEP.stay Logwana
the snake came back from the forest directly to the place where Logwana was.
14. Ifa lowolo motte Logwana munu angaino a hunom nyie,
later DEP.see friend logwana snake PERF.go towards cave that
When a friend of Logwana saw the snake going towards the cave,
15. eicaha hirurwo da bali, “Wulu lu wo woi!
begin INF.cry from outside wulu lu wo woi
he started crying outside, “Wulu lu wo woi!
16. Logwana, angawong yei!
Logwana PERF.come death
Logwana, death has come!
17. Logwana, angawong yei! Tejingu! Tejingu!”
Logwana PERF.come death CMD.come.out CMDcome.out
Logwana, death has come! Come out –come out!”
18. Eitiri Logwana hutuk leilolongo.

- hear logwana voice DEP.call
Logwana heard the voice calling.
19. Anganyeru a ikat ho hunom. Nee eibong ho munu.
PERF.run.out to door of cave. There COM.met with snake
He came out to the entrance of the cave. There he met the snake.
20. Angaiburahini munu nyie Logwana, eitabot hihony,
PERF.attack snake that Logwana COM.be.fast bite
Then the snake attacked and bit him.
21. otorak do hotwai ho hunom nyie.
tie.APL at inside of cave that
and tied him inside that cave.
22. Eiruruo halohoni ciangi, “Wo woi nang!
cried VN.trapper animals wo woi me
The trapper of animals cried, “Wo woi me!
23. Wo woi nang! Heilwak! Hoilla heilwak!”
wo woi me INF.help brethren INF.help
Wo woi me! Help! Help, brothers!”
24. Nee, da halu, eiyo huwo Logwana to fure to no lojjo,
there to later COM.cry people Logwana with song by which DEP.says
Thereafter, the people cried for Logwana with the song which says,
25. “Logwana eidong yei. Logwana eidong yei.
Logwana appear death Logwana appear death
“Logwana’s death appeared, Logwana’s death appeared.
26. Eidong yei ta halu. Aliwolo yei he hiringo.
appear death at after DEP.see death with meat
Death appeared afterwards. Compare death with meat.
27. Heihum ngai Logwana jai? Ngalahalu, eihum hati jai?”
QUES.do who Logwana how PERF.after do indeed how
How can we help Logwana then? What then can we do?”
28. Eyei Longwana da halu he hiringo, hiringo na yaya.
COM.died Logwana to after of meat meat of porcupines
Logwana died going after meat, the meat of porcupines.
- 03 Hipata na Hayiohok Durre do Bore**
mistreatment of shepherds children in stable
The Mistreatment of the Shepherds (Children in the stables)

By Severino Loful (Ngotira); True personal narrative

1. Ifa ala muta nang,
time.past still young me
When I was still young,
2. alara mau ngasi ineiti miet kuya ile,
about maybe years my five or six
of about five or six years,
3. lojo baba ino a bore eribitari hasak,
when father go to stable shepherd calves
when my father said to go to the stable to care for the calves,
4. angainyamari hati inyeja nang man eiu
PERF.escort.PUR indeed him me up.to went
he escorted me there and he
5. ngaisie da has he tohoni le hittok le leringa hayiohok.
PERF.give to hands of person that big that DEP.watch shepherds
handed me to the elderly person who cares for shepherds.
6. De hiba neiti dee, angarumu nang hilak
in INF.arrive my there PERF.find me some
Upon my arrival there, I met some
7. morot hoiti ilo lomuta iyya nang.
friends mine that small like me
of my friends who were still young like me.
8. Angairibita hati nang hosie hasak moite-moite a tim letidahari.
PERF.shepherd.HAB indeed me them calves everyday to forest DEP.graze.PUR
We started taking calves together every day to the bush for grazing.
9. Man te hicahi hohoi hiribita, amuno ifa nang binono.
until from INF.begin our INF.shepherd.HAB happy later me very.much
Right from the beginning of our shepherding, I was very excited.
10. Eitihita, eiyaba, eingoro ceng,
move COM.chart COM.shoot birds
We were moving, charting, shooting birds,
11. dero ojo ham do wor moite-moite.
rats and fish in river everyday
rats and fish together in the river every day.

12. Langa wahan ngaifie ngoro ham eidumu
when desiring going shooting fish COM.get
If we needed to shoot fish, we got the
13. hasak eisie atadahai angati do hutuk
calf let graze near at mouth
calves to graze near the
14. ho wor ojo iyohoi eingoro ham ta ranga.
of river and we COM.shoot fish with bows
river bank while we were shooting fish with bows (and arrows).
15. Lojoni lara far-tiil, angaitibalik hasak de ledis.
when DEP.be midday we rested calves in shade
When it was mid day, we put the calves to rest in the shade.
16. Ejjo iyohoi, “Enohok hima eimuda ham kuya ceng he dero ehonya.”
said we light.APL fire roast fish or birds with rats COM.bite
We said, “Lite the fire to roast fish, birds or rats to eat.”
17. Lojo ingalio lotu eidas hitimat hasak
when evening come again watered calves
When it was evening, we let the calves again drink
18. hifiong einyahak atadahari a tim.
water again graze at forest
water and sent them back for grazing in the bush.
19. Ifa far nabo angaimingari ngoro ham
later day another PERF.busy.PUR shoot fish
One day, we were busy shooting fish
20. do wor he Lengiro, eigwori ha hasak.
in river of Lengiro COM.forgot with calves
in the river of Lengiro, and we forgot the calves.
21. Adahari hasak ha hai man ofuo daha mana no Gogoi,
graze.PUR calves with rain up.to went graze garden of Gogoi
The calves grazed in the rain and went and ate the garden of Gogoi,
22. orumu inyeja lemingari to dwani.
find him DEP.busy with weeds
and found him busy weeding.
23. Angawong Gogoi ngairibini hasak man a bore, ottu haisienok de tel.

PERF.came Gogoi PERF.drive calves up.to to stable came closed.APL in calf.pen
Then Gogoi brought them up to stable, and closed them in the calf pens.

24. Ifa lojo leitohu ngoro na ham efee eifanu muda,
later when DEP.finish shoot of fish until came roast
When we finished shooting the fish, and finished roasting them,
25. eihonyo, angafanu hati sieha hasak.
bite PERF.come indeed looking calves
and eating them, then we came to started looking for the calves.
26. Ifa lojo sieha leimir angafanu faa a bore
later when looking tired PERF.came finally to stable
When we became tired of looking, we decided to come to the stable
27. hijo, efanu iso ngailimak huwo hijo angailunyarie iyohoi hasak
that came later PERF.tell people that PERF.escape us calves
to tell others that we had lost the calves (they escaped)
28. elei mingari iyohoi ngata ho lobo ciang da nabo garai.
while busy we chasing with other animal in another bush
while we were busy chasing another animal in the bush.
29. Angafanu ngarumek hasak eisieno do bore.
PERF.came PERF.found.APL calves closed in stable
We came and found the calves were closed in the stable.
30. Elei jingai bii hijo eifo hiher hijo ho tubai mau
while entering just that going check that with present maybe
Just as we entered to check if they were are all present,
31. ojo hido eiwak hiyien ha ngai leyani te tim a bok,
and also want know of who DEP.bring from forest to stable
and also to know who brought them from the bush to the stable,
32. elei jingai bii, leiringak Gogoi monye mana leidong tahalu ha hari.
while enter just DEP.saw Gogoi owner garden DEP.appear behind with stick
when entering, we saw Gogoi the owner of the garden appearing after us with a stick.
33. Angaidamik hajii hoiti ilafa langaiyarik maring
PERF.climb mate mine those somehow fence
Other older friends of mine climbed the fence,
34. elie tawak ta kaal to lo boite erwat a tim.
jump quickly from side by that one ran to bush
and jumped quickly and ran to the other side to the bush.

35. Ojo hati nang akem dang ekabak, Gogoi ngaburak de leretari.
and indeed I tried also shortly Gogoi PERF.got.APL at climb
When I also tried to climb, immediately Gogoi caught me climbing.
36. Angabaha man ediaha kwan,
PERF.beat until pain body
He started beating me until my body had great pain,
37. ojo hinak turong–turong lodu.
and some spot swells
and other spots became swollen.
38. “Heituwutek hati iye mai no gorona,
INF.show.APL indeed you place of gourds.milk
“Show me the place of the gourds of milk,
39. leinyang nang.” “Lefenuhe te Hibieli.”
DEP.deceive me there.is at Hibieli
and do not lie to me.” “They are over the tree Hibieli.”
40. “Lautak hijo anyar leilak.”
show.APL that so leave.APL
“Show me so that he can leave me.”
41. Oboto angaino ngadumu ree amat ojo nuhe eyari.
straight PERF.went PERF.collect milk drink and some take
He went and got the milk, drank and took some.
42. Ifa ingalio, angafanu hayiohok hitifa,
later evening PERF.came shepherds INF.investigate
In the evening, the shepherds came and started investigating,
43. “Tahu gorona lerita?” “Bii owon nuhe jia?” “Angayari ira Gogoi.”
where gourds lost.HAB just there.is others how PERF.took today Gogoi
“Where are some of the gourds?” “Some are lost and others are there.”
“Gogoi took them.”
44. Letirangik Loduk, lobo teng ho morot hoiti ilafa lerwat a tim,
DEP.answer Loduk one from with friends mine those DEP.ran to forest
Then Loduk, one of my friends who ran into the bush, answered,
45. hijo, “Ojo nyo jai?” Leidas hayiohoni hifi iyohoi,
that and what how again shepherd INF.ask us
“And for what reason?” Then a shepherd asked us,

46. “Adaha ira hasak mana nohonyie. Lifo itai ajei?”
 graze today calves garden his DEP.go you where
 “The calves have eaten his garden. Where did you go?”
47. Leifudak hifia do hoi. Elemingari iyohoi ngata ho moring da garai.
 continue asking to us DEP.busy we chase with duck in bush
 They continue asking us. We were chasing the duck inside the bush.
48. Ifa lojo lotohu hifia nohoi, eyem hari efanu hati baha iyohoi duhuk.
 later when DEP.finish asking our bring stick come indeed beat us all
 After finishing his asking, then he went to get the stick to beat all of us.
49. Ifa harie, angaitilongo ngiria eitifero hido do bula,
 later night PERF.CAUS.eat.without food CAUS.slept also in cow.stable
 At night they made us eat food without milk and made us slept inside the stable,
50. Do longohe ho husung he hirobi.
 in dung of cows with cold
 in the cows’ dung and the cold air.
51. Eifer dee moite-moite ara holongi wunik.
 sleep there everyday be days three
 We slept there every day for three days.
52. Do holongi ine dang leiferie iyohoi de hirobi,
 in days these all DEP.sleep we in coldness
 In all these days, we slept in the cold,
53. adule nang higigilo harie tuub enya hejio.
 continue I INF.think night through without sleep
 and I continue thinking all through the night without sleeping.
54. Ifa far nabo, angawong monye nang,
 later day other PERF.came father me
 Then one day, my father came to me
55. angawong angailimak hirro inafa lehuma hayiohok
 PERF.came tell words which DEP.do shepherds
 to tell what the shepherds had done
56. do hoi ilafa iting lemanya hosie do bore.
 in us that small DEP.stay with.them in stable
 to us who are young and staying with them in the stable.
57. Eijjo baba de iti hijo hitiruhula na hayiohok nee,
 said father to me that INF.CAUS.wise of shepherds this

My father said to me, that (situations like this) make the shepherds wise,

58. iruhul hoinyie iye de tim imijak hido
clever that.is you in bush know also
and clever in the bush so that they know
59. hiriria sang enya ladaha mana no huwo.
keeps things without eating garden of people
how to keep things without eating from peoples' fields.
60. Angaimetak hipata ne hittok da hayiohok
PERF.caused VN.mistreat that great to shepherds
(The situation) caused much suffering to the shepherds
61. he higigilita atuni nang ngainoye a boregala
with INF.think.HAB until me PERF.go.RESL to town
and affected my thinking so that I went to the town
62. au ngajingahini do sukul atuni angayenari higiero aina.
went PERF.join to school came PERF.know.PUR INF.write now
and joined a school and today know how to write.

04 Anyar Ikelesia Orru Ibwoni
good church bad witchdoctor
The church is good and the witchdoctor is bad

By Eliseo Leiyani (Ngotira); Persuasive like a sermon in church

1. Ngai lowon ho golon, ho dwan ojo ho lobie ne hittok?
Who have with strength with power and with kingdom that great
Who has the strength, with power and kingdom which is great?
2. Jiok nyie lomojo huwo de ikelesia kuya ibwoni?
God that pray people in church or witchdoctor
The God that people pray to in the church or the witch doctors?
3. Do fok hohoi ho Lopit, arasa ilulung
on earth ours of Lopit still many
In our land of Lopit, many people are still
4. ino huwo hiruhuta hirro ine ibwana bii no-no.
of people INF.believe.HAB things of witchdoctors so much
very much accepting what the witchdoctors said.
5. Ojo hilak hijo eriamik ibwoni haitiwaru tohoni te yei,
and some that able witchdoctor INF.CAUS.rise person from death

Certain ones say the witchdoctor can resurrect a person from death,

6. eilolongu hai howong,
call rains INF.come
call the rains to come,
7. ojo hido eittangai merok eifie te ikoi ta nabo.
and also turns enemies go with way with another
and also make enemies go another direction.
8. Eiriamik hilak hitihonya ibwana husung, hinee,
able some INF.CAUS.eat witchdoctors cows goats
Others sometimes give cows and goats to the witchdoctors to eat,
9. eitimata balu, eiso he hitabita hinak dang.
CAUS.drink beer give with INF.pay.HAB some all
or beer to drink, and some payments are given by everyone.
10. Iko ngaigigiloi iyohoi huwo bii dang
let PERF.think we people just all
Let the people think all together.
11. hara hirro ine dede kuya ara taleer?
QUES.be things these true or be lie
Are these things true or are they lies?
12. Hara ibwoni lesiu Jiok kuya Jiok leyau ibwoni?
QUES.are witchdoctor DEP.give.birth God or God made witchdoctor
Is it the witchdoctor who gave birth to God or that God made the witchdoctor?
13. Ciangi, yanii, ha sang nuhe dang honya lara Jiok leyieue?
Animals trees with things others all not DEP.be God created
Animals, trees and other created things, is it not God who created these?
14. Ara hati Jiok ne hittok. Orru igem ne ibwoni.
is indeed God that great bad work of witchdoctor
Surely God is great. The work of the witch doctor is bad.
15. Eyeita imoriti de ibwana. Owon ibwana bii a huwo ruhulak.
have.HAB criticisms to witchdoctors there.are witches just to people cunning
It has brought insults to witchdoctors. Witchdoctors are cunning people.
16. Omojo agalik isieja huwo nuhe to mojo.
pray more they people others in prayers
They pray more than others in their prayers.

17. Nabo golon no lowon do hosie, inya nabo bii ling.
another strength which have in them no certain just all
There is no strength in them, nothing at all.
18. Lira iye tohoni ibwoni, irruma iye imoriti ilulung.
if you person witch get you insults many
If you're a person of witchcraft, you will meet many insults.
19. Eiriamik huwo ngaitinyiek iye a
able people PERF.name you as
People can name you as
20. (1) hagerioni (2) hafarani (3) lataler (4) hapoconi
VN.witchdoctor VN.warlock liar VN.traitor
a witch doctor, a warlock, a liar, or a traitor.
21. Moite-moite, eiroita huwo te iye edita,
daily talk.HAB people about you say.HAB
Everyday people talk about you, saying,
22. "Itihara iye mana, igerio iye huwo, idaha iye sang ino huwo."
CAUS.spoil you fields bewitch you people eat you things of people
"You are spoiling gardens, poisoning people, and devouring the property of people."
23. Rori ine oru hati hara nyo lanyar?
words those bad indeed QUES.be what good
These are harsh words, but what good is in them?
24. Hiruk mojo de Jiok kuya hitira rori ine ibwana?
QUES.accept pray to God or QUES.listen words of witches
Will you choose to pray to God or listen what a witchdoctor says?
25. Ariamik nang hijo, ngairuho Yesu Christo.
able me said PERF.believe Jesus Christ
I can say, let us believe in Jesus Christ.
26. Angafie a ikelesia he Jiok. Ngaidek igem ne ibwoni.
PERF.go to church of God Leave work of witchdoctor
Let us go to the church of God. Leave the work of the witchdoctor.

05 Nyo Ecak (Needs correction)

what

1. Owuon jiok Ho golon Ne hitok
there.is God with power which great
God has great power .

2. Inya Ngai Leinyob Jiok.
no body deceive God
Nobody can deceive God.
3. Amany Jiok da taja hohoi.
live God in hearts ours
God lives in our hearts.
4. Jiok Leyieu Huwo dang.
God made people all
God created everybody.
5. Eigiero Hiiro ine jiok do Buk He ifanjelio.
writing things of God in book of gospel
God's words are written in the Gospel.

06 Hoholak Hohusung 3 Ababus (Needs correction)

The thieves of the cows in prison

By Eliseo Leiyani Haigeroni (Ngotira)

1. Eiba Sayie da Hamuto, waraga no Lopit Nasayiejn,
arrived message in Hamuto letter of Lopit of.message
A message came to Hamuto that was a Lopit letter stating that
2. ojjo einifu Gala Hoholak ho husuung 3 dayafa 10, 1999.
said caught government thieves of cows 3 month 10 1199
the government caught the cow thieves of 3 October 1999.
3. Eibong Ha-muhok Luhe ho huwo de ikoi Ha mana.
meet with raiders those with people on way of garden
Those thieves met people on their way to the gardens.
4. Eiribita Husung (16) Tomon Heile.
grazing cows (16) ten six
They took sixteen cows.
5. Eyieita Lohorik Ho ucolo ojo Loboite ferria ho buhu.
having two with guns and one spears with shield
Two of them had guns, and one carried spears with a shield.
6. Ifa lojo isie lofuo, eifak harihok sayie
then when they went sent traders message
When they left, traders sent a message

7. da Gala ojo Do monyomiji dang.
to government and to youth all
to the government and to all the youth.
8. Angaifie ngainefu einyahu ho husung.
let.us.go catch return with cows
They went and caught them, then brought back the cows.
9. Eifit Gala isieja abak to kurufati eyari Ababus.
tie government them beat with whip take prison
The government tied them, beat them with whips, and took them to prison.
10. Ara fureita ino hoholak nuhe:
are names of thieves those
The names of those thieves are
11. Latada-ho, Lodohala ojo Lofoti Hutuk.
Latada-ho Lodohala and Lofoti Hutuk
Flat head, Red teeth and Thick lips.
12. Eilimak gala do huwo bii dang hijo,
told government to people just all that
Then the government told everybody that,
13. “Hohola no husung inya Lanyar. Eibo gala Hoho bii Ling.
stealing of cows not good. Reject government stealing just completely
“Stealing of cows is not good. The government doesn’t put up with thieves at all.
14. Lobo tohoni Leinyak Muho Hanyahanya,
another person repeat raiding cattle
Anybody who continues to raid cattle,
15. inya iso Immiri Leidek.
no will government leave
the government will not leave him alone.
16. Atahu iso homonye ba honye Hikarianya.” Leilimak Leitok dohuwo.
find will father and mother suffering told in-charge to people
His father and mother will suffer.” These things were said by officer in-charge of people.
- 07 Saye da hamman (Needs correction)**
Information to community

By Severino Loful (Ngotira)

1. Ebong ingole leitaha ilo lopit hullong lowuon

meet yesterday elders of Lopit these available
The Lopit officials who were available met

2. inii kenya ho uganda, eiwaha hinga nyie loru da hang.
here Kenya and Uganda meeting hunger that bad at home
in Kenya and Uganda, regarding the hunger situation in the Lopit area.
3. Man te hicahi he hinga hatahaina odule holong nohon.
until from beginning of year up.to.date continue sun hot
From the beginning of the year, the sun continued shining without rain.
4. Mata inafa hofok ebwar holong tamai dang.
fields that ground broke sun whole all
All the farms in the plains are dried up.
5. Ara ma ngama ilo lorumek huwo kai,
are only sorgham which got people few/little
Very few people were able to raise grain,
6. ngama ina mata inafa todonge [nyarat].
grain of gardens from mountains
grain that was from the gardens on the mountains.
7. Hati inya ifa dongiok duhuk loromo mana no donge.
but no then villages all cultivate fields of mountains
And, not all the people cultivate on the mountains.
8. Eirwang hati leitaha da Nairobi
meet but elders in Nairobi
Officials met in Nairobi
9. eiwaha hiram nee hinga nee letarwo hang.
discussed issue of hunger that disturbed home
discussing the issue which disturbed the home (area).
10. Da halu he hiwaha eiruk ngaifie wolo leitaha
in after with meeting agreed go see officials
After the meeting, they agreed to go and see the officials
11. ile u.n erim lofwo ngaringini tokwaite te inohosie.
of UN so.that to.go witness themselves by their
of the UN in order that they go and witness (the situation) themselves.
12. Agigilo nang dahalu ha ngaringini nohosie,
thinking me behind with witness their
I thought after they witnessed (the situation),

13. afanu iso ngayari ngiria do huwo aa hang.
came later take food to people at home
they would come and take food to the people at home.
14. Eiro hati leitaha da hatai! “Harasara he inasara hohoi,
talk but elders to you brothers and sisters ours
The officials said to them, “Brothers and sisters,
15. hatilak ibwana ine homongo leinyoba huwo.
leave witchdoctors those dice deceiving people
ignore the witchdoctors who are deceiving people
16. Ihafi ai kelesia lomojori.
let.us.go to church pray
Let us go to the church to pray.
17. Jiok hayani hido ho fok ha sang dang ino lowuon.
God creator heavens and earth with things all which available
God is the creator of heaven and earth with everything in it.
18. Jiok aa monye leyani hai eyani ngiria
God as father brought rains brought food
God is the owner who can bring rain and food
19. he isamiti ino lowuon dang he ibariti.
with riches which found all with wealth
and make riches and wealth available.
20. Jiok aa monye leiso inya laa tohoni.
God as father gives not a person
God is the Father who gives, and not a person.
21. Isingak huwo bii dang anyar lomojo jiok.
advice people just all good pray God
Encourage all the people to pray to God.
22. Ara ibwoni tohuni leleyau jiok iya iye.”
is witchdoctor person created God like you
The witchcraft doctor is person whom God created, like you.”
- 08 Tuluhu Ikwang ho Tome Tangturu.**
squirrel Ikwang with elephant Tangturu
The Squirrel Ikwang and the Elephant Tangturu

By Achaha Samuel Nartisio (Ngotira); Folk tale narrative

1. Ojjo oromo Tuluhu ho Tome da mana,
said digging squirrel and elephant in garden
It is said the squirrel and the elephant were digging in the garden,
2. hati odon morro da mana ho hosok ojo Ikwang ottu hohola,
indeed ripe beans in garden and giant and squirrel came steal
However the beans became ripe in the garden of the giant, and the squirrel came to steal them.
3. Ojo Tome Tangturu ottu ngalohok hiyeni de ikoi nye loloce lohoho.
then elephant Tangturu came PERF.put trap on path there move thief
Then the elephant Tangturu came and put a trap on the path where the thief passes.
4. Angawong hati Tuluhu Ikwang lohoholari morro,
PERF.came indeed squirrel Ikwang DEP.steal.PUR beans
Then the squirrel Ikwang came to steal the beans,
5. ojo hiyeni ette hiriet inyeja.
and trap then caught him
and then the trap caught him.
6. Da mai nee, eigigilo Tuluhu hijo, “Hajo iso maa nang
in place that thinking squirrel said what next shall I
In that place, the squirrel started thinking and said, “Now what shall I
7. jai do motte hoiti Tome lojo lottu ruma nang
say to friend my elephant when come found me
say to my friend the elephant when he comes and finds me
8. de hiyeni ho morro to hutuk?”
in trap with beans in mouth
in the trap with beans in my mouth?”
9. Hati da mai lee,
indeed in place this
However in this place,
10. angawong Ikarak ruma Ikwang de hiyeni ette hifi hijo,
PERF.came turtle found Ikwang in trap then INF.ask that
then a turtle came and found Ikwang in the trap and asked saying,
11. “Ikwang,” ojjo Ikarak, “Hihuma inye nyo niya?
Ikwang said turtle QUES.do you what there
“Ikwang,” said the turtle, “What are you doing there?”

12. Ojo Tuluhi ette hijo de Ikarak, “Motte hoiti, aidongkwa nang,
said squirrel then that to turtle friend my swing I
Then said the squirrel to the turtle, “My friend, I’m swinging,
13. bii wong, hati de iye tejinagak, vivilo.”
only come indeed there you CMD.enter very sweet
just come, and you enter there, it is very nice.”
14. Ojo Ikarak owu ngahou Tuluhi ette inyeja ngajinagak kokwak
then turtle went removed squirrel then him PERF.enter quickly
Then the turtle went and removed the squirrel and entered quickly
15. de hiyeni, ojo Ikwang Tuluhi ette hirwata eibusak Ikarak dee.
in trap then Ikwang squirrel then INF.ran leaving turtle there
in the trap, and Ikwang squirrel ran and left the turtle in the trap.
16. Oboto owu ngailimak Tome hijo, “Angaifie ringini mana.”
directly went told elephant that PERF.go see garden
Directly he went and told the elephant, “Let us go and see the garden.”
17. Hati lojo leiba de ikoi, abaha Tuluhi mongo ette hijo do Tome,
Indeed when DEP.arrive on way beating squirrel first then said to elephant
But on the arrival on their way, the squirrel arrived first, and the squirrel Ikwang said to
18. Hosok Tangturu, ojo Ikwang, “Owon hiyeni iyya leiriet.”
giant Tangturu said Ikwang there.is trap like caught
the elephant giant Tangturu, “There’s is something caught in the trap.”
19. Hati lojo lowolo a mai nye lowonye hiyeni,
indeed when DEP.see to place there where.be trap
And when they showed the place where the trap was,
20. ogunyak Tuluhi hijo Tangturu, ojo Ikwang, “Illa, irute ina lara Ikarak
immediately squirrel said Tangturu say Ikwang brother bad this DEP.be turtle
immediately the squirrel Ikwang said to Tangturu, “Brother, it’s this bad turtle
21. leitaturu mana nohoi, owon iyya lara inyeja nye te hiyeni.
spoiling garden yours there.is like DEP.be him there in trap
who is spoiling your garden, and he is like the one in the trap.”
22. Ojo Tuluhi odumuna hari abaha Ikarak.
then squirrel got stick beating tortoise
Then the squirrel got the stick and started beating the tortoise.
23. Ojo Ikarak olwaha do Tome hijo, “Hara nang, Tome, iyya Ikwang.”
then tortoise cried.loud to elephant said not me elephant is Ikwang

Then the tortoise cried aloud to the elephant saying, “It’s not me, elephant. It’s Ikwang.”

24. Owuon fure no lojjo,
There.is song that DEP.said
There’s a song that says . . .
25. TANGTURU TOME ADAHA IKARAK MORRO HARA NANG TOME
Tanguru elephant eat turtle beans not me elephant
The tortoise cried out to the elephant that it is not him who ate the beans,
26. IYYA IKWANG.
its ikwang.
but the squirrel. (Many times the Lopit dance to this song.)
27. Da mai nee, eijo Tome do Tuluhu, “Ino tohou Ikarak isiere eino.”
in place that said elephant to squirrel go CMD.untie turtle let go
In that place, the elephant said to the squirrel, “Go and untie the turtle to let him go.”
28. Ojo hido isieja ogurari dang a hang.
then also they return all to home
Then they all returned home.
29. Lojo leiba da hang, eigigilo Tome hijo,
when DEP.arrived at home thinking elephant say
When they arrived at home, the elephant started thinking and said,
30. “Hajo iso mau nang hiram no hoholak ile jai?”
what shall can me issue that thieves this how
What shall I do about the issue of these thieves?”
31. Angawong Tome hiye madok no lowon iyya tohoni,
PERF.come elephant INF.made gum that looks like human.being
The elephant made a gum that looks like a human being,
32. ette ngalohok de ikoi nye loloce hoholak.
then PERF.set.trap on way there moves thieves
And he puts a trap on the way that the thieves used to move through.
33. Ifa lojo Tuluhu lottu wolo madok nye eijo Tuluhu, “Mong illa,”
later when squirrel DEP.came see gum there said squirrel hello brother
When the squirrel saw that gum, the squirrel said, “Hello brother,”
34. ojo madok nye odwa lokwai.
and gum there remain quiet
And the gum remained silent.

35. EIngak hijo, “Mong hoi illa!” Arasa duwari dang.
again said hello you brother remained silent all
And repeated again saying, “Hello brother!” But it remained completely silent.
36. Ikwang owu ngaihutok ette hinang do homwong ha madok,
Ikwang went PERF.moved.near then slapped on face of gum
Then Ikwang moved nearer and slapped the gum on the face,
37. ojo madok eInef hana nye. Eideng te heju ojo heju eInef dang.
and gum stuck hand that kick by leg and leg stuck all
and the hand became stuck in the gum. He kicked and the leg also became stuck.
38. Da mai lee, eInef madok Tuluhu.
in that place caught gum squirrel
In that place, the gum caught the squirrel.
39. Ifa lojo Tome lottu ruma Ikwang de hiyeni,
later when elephant came found Ikwang in trap
When the elephant found Ikwang in the trap,
40. angatohoi fa Ikwang riri.
got very Ikwang guiltiness
Ikwang became ashamed and guilty.
41. Eijo fa hosok Tome illa, “Motte hoiti Ikwang,
said very giant elephant brother friend my Ikwang
The giant elephant said to the brother, “My friend Ikwang,
42. iye haifa litaturo mana neiti to holongi.
you it.was destroying garden my by days
it was you who is destroying my garden everyday.”
43. Hicungi ne hiyabita nuhe ine.
Ending of stories these this
This is the end of this story.

09 Ojjo Tuluhu, Lemini (Hiwaru), Awong ojo Tome
Said squirrel leopard (cat) monkey and elephant
The Squirrel, Leopard, Monkey and Elephant

By Achaha Samuel Nartisio (Ngotira); Famous folk tale narrative

1. Ojjo amanya Tuluhu he Lemini da mai na boite.
said lived squirrel with leopard in place that one
It is said the squirrel and the leopard lived in the same place.

2. Hati ifa far nabo, eijo Tuluhu de Hiwaru Lemini,
indeed later day certain said squirrel to cat leopard
But in one of the days, the squirrel said to the leopard,
3. ojjo, “Hiwolo iye?” Ojjo Lemini, “Nyo?”
said QUES.see you said leopard what
saying, “Have you seen?” And the leopard said, “What?”
4. “Angaifie lohonyari honyie.” Ojjo Lemini,
PERF.go DEP.eat.PUR mothers said leopard
“Let us go eat our mothers.” And the leopard said,
5. “A no nyo? Iso ngai eirik ngiria?
for of what then who grind.APL asida
“What for? Then who will grind food for us?”
6. Ojjo motte hoiti Tuluhu, “A huroho nuhe leifut do bok hoi?”
said friend my squirrel for young.goats that full in stable you
The friend, the squirrel said, “What about the small goats you have in your stable?”
7. Ojjo Lemini, “Heyen huroho hiria?” Ojjo, “Ijwo eiria ileiti!”
said leopard QUES.know young.goats QUES.grind said wow grind my
The leopard said, “Do the young goats know how to grind?”
The squirrel said, “Wow, how mine can grind!”
8. Da mai nee oboto Lemini owu hihony honye honyie.
in place that went leopard went INF.eat mother his.
From that place, the leopard went and ate his mother.
9. Ojo Tuluhu owu ngaingofak honye honyie do mugu.
and squirrel went hide.APL mother his in granary
Then the squirrel went and hid his mother in the granary.
10. Ifa far nabo, angawong Lemini,
later day certain PERF.came leopard
In one of the days, the leopard came,
11. ngadumu ngama eiso do huroho eiriai.
PERF.got grain gave to young.goats grinned
and got the grain, and gave to the young goats to grind.
12. ojo huroho ofuo hituk hinya ngama.
and young.goats went INF.finish eat grain
The young goats went and finished eating the grain.

13. Angaino Lemini leifiari motte honyie Tuluhu hijo,
 PERF.went Leopard DEP.ask.PUR friend his squirrel that
 The leopard went to ask his friend the squirrel,
14. “Hihumak iye nyo do huroho ilohoi eirai? Eituk ileiti ngama.”
 QUES.do.APL you what to young.goats your grind finish my grain
 “What did you do to your goats so that they ground? Mine have finished the grain.”
15. Ojo loruhul Tuluhu eitirang hijo,
 and DEP.wise squirrel answered that
 And the wise squirrel said that,
16. “Huroho luhe lefir no, luhe ladaha ngama.
 young.goats those DEP.fat much those DEP.eat grain
 “It is those young fat goats that are eating the grain.
17. Ino totohoi dang ibusak nuhe leniema eirai hahi.”
 go CMD.kill all leave those DEP.thin grind alone
 Go and kill all of them and leave only those who are thin to grind alone.”
18. Oboto Lemini owu ngatohoi hafirok ino huroho.
 goes leopard went PERF.kill VN.fat of young.goats
 Then the leopard went and killed all the fattest of his young goats.
19. Bii dang to bok he hinee ojjo, adaha ngama inohonyie, eibo hiria.
 very all in stable of goats said eats grain his refused INF.grind
 All of them in that stable said they would eat, and they refused to grind his grain.
20. Owu ngayani ngama do nuhe leniema,
 went PERF.bring grain to those DEP.thin
 The leopard went and brought the grain to the thin ones,
21. ojo nuhe ofuo hituk ngama hinya dang.
 then those went finished grain ate all
 and those thin ones ate all the grain.
22. Einyak effe Lemini ngawong do Tuluhu,
 again then leopard PERF.came to squirrel
 Then the leopard returned again to the squirrel,
23. Motte hoiti Longeye ojjo, “Motte hoiti Lemini, howon jai?”
 friend my Longeye said friend my leopard happen what
 And Longeye (the squirrel) said, “My friend the leopard, what is wrong?”
24. Ojjo illa, “Hiwolo iye huroho ilafa lijo iye?” Ojjo, “Howon jai?
 said brother QUES.see you goats which DEP.said you said happen what

The brother (leopard) said, “Have you seen the thin goats you mentioned? What’s wrong?”

25. Orun huroho nuhe iyya ilafa lefir eituk ngama hinya.”
bad goats those like those DEP.fat finished grain ate.
Those young goats have become like the first fat ones, and they have eaten the grain.”
26. Ojo loruhul ejingai a bok, owu ngainefu huroho.
and wise entered in stable went check young goats
Then the wise one entered into the stable, and checked the younger goats.
27. Opur hutuhen to hofwo ojo hejek ottu ngaituhutek de Lemini
rub mouths with flour and legs came PERF.saw.APL to leopard
He put flour on their mouths and legs, and saw the leopard,
28. ojjo, “Hiwolo iye huroho ileiti eitira bino,
said QUES.see you goats my listen much
and said, “Have you seen that my goats listen well,
29. ottuho huroho ilohoi bii ojo hido eigos.”
deaf goats your very and also greedy
but your goats are deaf and greedy?”
30. Ifa far nabo, angawong hai, eijo Lemini da Awong,
later day certain PERF.came rain said leopard to brown.monkey
On another day, the rain came and the leopard said to the brown monkey,
31. “Illa, yema lobo hima ta hang ba Tuluhu.”
brother bring some fire from home of squirrel
“Brother, go and bring some fire from the home of squirrel.”
32. Angawong hati Awong man a dee ottu ruma
PERF.came indeed monkey up.to to there came found
Then the monkey came up to there and found the mother
33. honye Tuluhu leifo morro da sali. Eijo Awong, “Iyang, hadi lobo hima.”
mother squirrel cooking beans on stove said monkey my.mother give some fire
of squirrel cooking beans on the stove. The monkey said, “Mother, give me some fire.”
34. Ojo honye Tuluhu okwadak Awong hima,
and mother squirrel provide monkey fire
And the mother of the squirrel provided the monkey with fire,
35. ojo Awong owu ngaitudunyak hima de iho.
and monkey went PERF.put.out.APL fire in dew
and the monkey went and put out that fire in the dew.

36. Einyak Awong ngawong hijo, “Odunyara hima, hadi de iti nobo.”
again monkey PERF.came said go.out fire give to me some
The monkey return and said, “The fire has died. Give me some more.”
37. Ojo fa honye Tuluha da Awong,
and then mother squirrel to monkey
Then the mother of the squirrel said to the monkey,
38. “Wong itilau morro huna eidaha dang.”
come wait beans which eating all
“Come and wait for beans so that we can eat together.”
39. Da mai nee, eitila Awong dede angafanu daha dang.
in place that waited monkey sincerely PERF.came ate together
In that place, the monkey actually waited and ate together with the mother squirrel.
40. Ojo Awong onyotu morro eibirita a kwan.
and monkey got beans threw to body
And the monkey got beans and threw some into his body.
41. Ifa lojo lotohu, angaino Awong he hima man de Lemini
later when finish PERF.went monkey with fire up.to the leopard
Later on, when they finish eating, the monkey went back with fire to the leopard,
42. ojo Lemini eifi Awong hijo, “Howon jai lilinga iye?”
and leopard ask monkey said happen what delay you
and the leopard asked the monkey, “Why did you delay?”
43. Ojo Awong ojjo, “Odunyita hima de ikoi.”
and monkey said died fire on way
The monkey answered, “The fire kept dying on the way.”
44. Ifa hati lojo isieja leinohok hima, eijo Awong de Lemini,
later indeed when they DEP.light fire said monkey to leopard
Later on when they lit the fire, the monkey said to the leopard,
45. “Ino yani yoni ile lomoli wong tefetak.” Ojo Lemini owu ngayani.
go bring hide which DEP.be.black come CMD.prepare.APL and leopard went PERF.bring
“Go and bring the black hide and prepare it.” So the leopard went and brought it.
46. Eijo Awong de Lemini, “Ififiro kwan nohoi.”
said monkey to leopard shake body your
The monkey said to the leopard, “Shake your body.”
47. Ojo Lemini ette hififir kwan ojo dur-dur a hofir hahi.
then leopard then INF.shake body and dusty as hair alone

Then the leopard shook his body, and it was only the dust as hair that came out.

48. Ojjo Awong, “Iko nang.” Ette Awong hififir kwan ojo ruru ruru lodo a morro.
say monkey let me then monkey INF.shake body and (sound) fall as beans
The monkey said, “Let me shake my body.” Then monkey shook and beans fell down.
49. Ette hinyak hijo ruru ruru ruru dang. Da mai nye, eringa Lemini dang hijo,
then repeat and (sound) all in place there looked leopard all said
Then he repeated and beans fell down. In that place, leopard looked around and said,
50. “Hoduma Awong morro aji ta hai?”
QUES.get monkey beans where in rain
“Where did monkey get this beans during rain?”
51. Ette Awong hijo do honyie, “Hatidhai, itohoro iye honye hoi.
then monkey said to him INF.eat kill you mother your
Then monkey said to him, “Let us eat, but you have killed your mother.
52. Honya lara honye Tuluha leifo morro ine?”
be.not DEP.be mother squirrel cook beans this
Isn’t this the mother of squirrel who cooked these beans?”
53. Ifa moite, angairibori Tuluha ha Awong ojo Lemini hinee a tim.
later morning shepherd squirrel and monkey and leopard goats in bush
The following morning, the squirrel, leopard and monkey took the goats for grazing.
54. Lojo leiba de iloma, eijo Lemini do Tuluha, “Angwai,
when DEP.arrive to far said leopard to squirrel be.sick
When they reach far distance, the leopard said to the squirrel, “I am sick,
55. nang bino-no ajo nang aitoi a hang.”
me very much want me returned to home.
And I want to return back home.”
56. Eijo Tuluha de Lemini, “Teitoi ino iyomo.”
said squirrel to leopard CMD.return go rest
Then the squirrel said to the leopard, “Go back and rest.”
57. Ifa lojo Lemini leiba do dorong, ottu dee hati lojo
later when leopard DEP.arrive to highland went slow indeed when
When the leopard arrived on the highland he moved slowly, and when he
58. leiba do wok hotwai einger bino-no man eibariye da hang ba Tuluha.
DEP.arrive on lowland inside run very-fast until arrival.RSLT to home of squirrel
arrived on lowland, he ran faster until he reached the home of the mother Squirrel.

59. Ifa lojo Lemini leiba da hang ba Tuluhu,
later when leopard DEP.arrive to home of squirrel
When the leopard arrived in the home of squirrel,
60. ette hililong honye Tuluhi hijo, “Iyang.” Ojo honye Tuluhi
then called mother squirrel said mummy and mother squirrel
Then he called the mother of squirrel, “Mummy.” And the mother squirrel
61. ojjo, “Longeye,” ojjo “Tinga ikat,” ojjo, “Wong te ittule
said Longeye said CMD.open door said come to small.hole
said, “Longeye, open the door and come through the usual small entry.”
62. te ile to holongi.” Ojo, “Iyang, aidurra ngang ho hoyek.”
to that from days And mummy heavy me with wood
And he said, “Mummy, I am heavy with wood.”
63. Ojo honye Ikwang Tuluhi ette hinga ikat,
and mother Ikwang squirrel then open door
And the mother of Ikwang the squirrel then opened the door,
64. ojo Lemini eitabot hihony honye Tuluhi,
and leopard immediately INF.bite mother squirrel
and the leopard immediately bit the mother of squirrel,
65. ojo inyeja ongutu hoo owu ngahasak de leifori.
then he cut head went hung in kichen
then he cut off the head and hung it in the kichen.
66. Ifa lojo Tuluhi lottu, angawong ruma hoo no
later when squirrel DEP.come PERF.came found head of
When the squirrel arrived, he found the head of the
67. honye lowo de leifori delek delek.
mother leaking in kitchen(sound)
mother bleeding inside the kitchen . . . drip, drip, drip.
68. Ojjo, “Angayani iyang hoo na tafeng.”
said PERF.bring mummy head of guinea pig
And he said, “My mummy has brought the head of a guinea pig.”
69. Man ifa lojo leililong honye, “Iyang,” odwani,
since later when DEP.called mother mummy silent
Since then when he called his mother, “Mummy,” there was no response,
70. einyak hijo, “Iyang,” odwani.
repeat said mummy silent

he repeated again saying, “Mummy,” there still was no response.

71. Eijo fa, “Haihumari hati nang imura ngabura nee nyo?”
said finally QUES.do.PUR indeed me smell wound that what
And he finally said, “What should I do with a person who has that smelling wound?”
72. Da mai lee, eigigilo Tuluhu hijo, “Haihum iso nang Lemini jai?”
in place that think squirrel said QUES.do shall I leopard how
In that place, the squirrel thought and said, “What shall I do to the leopard?”
73. Ifa angawong Tuluhu boho nabo mai no lowudo bino,
then PERF.came squirrel digging certain place which DEP.deep very
Then the squirrel came and started digging a very deep place,
74. ojo Lemini ottu ruma inyeja dee ette hijjo, “Hihuma iye nyo niya?”
and leopard came found him there then said QUES.do you what there
and the leopard came and found him there and said, “What are you doing there?”
75. Ojo Tuluhu ojjo, “Illa motte hoiti,
and squirrel said brother, friend my
And the squirrel said, “Brother, my friend,
76. nabo leiramitari inang ne lelibo bino-no.”
another VNL.playing.place this that DEP.good very much.
This is a certain play ground which is very good.”
77. Ifa lowudo, eijo Tuluhu do motte honyie,
later DEP.deep said squirrel to friend his
When the place became deep, the squirrel said to his friend,
78. “Wong angaifie leiramitari a mai no ngole.”
come PERF.go VNL.playing.place to place of yesterday
“Come and let us go and play at the place of yesterday.”
79. Ojo Tuluhu owu ngajingak ette hihut lobo mai le iting
and squirrel went PERF.entered then dig another place that small
And squirrel went and entered then dug another small place
80. do honyie, hijo, lojo motte honyie
for himself said when friend his
for himself, and said when his friend
81. Lemini leingonyak morwo, ojo inyeja ejingak a dee.
leopard DEP.rolled.APL stone and he enter to there
the Leopard rolled the stone, then he would enter there.

82. Ifa lojo lelibo, eijo Tuluhu de Lemini, “Wong ingonyak
later when DEP.ready said squirrel to leopard come roll
When its was ready, then the squirrel said the leopard, “Come and roll
83. morwo le iting,” *kededek-kededek dum* ojo *Imatakhito-oyo!!*
stone that small (sound of rolling and (sound)
the small stone,” *kededek-oye!!*
85. Ojo Lemini einyak ngaingonyak lobo morwo le leiyak boro
and leopard again PERF.rolled another stone that somehow bigger
And the leopard again rolled another stone which somehow bigger
86. *kututuk-kututuk dum*, imetak *hito-oyo*,
(sound) increases oye
kututuk-kututuk dum, *oye!!*
87. Ojjo, “Ingonyak na hittok,” ojo *titil-titil duum* imetak *hito-oyo*.
said roll that big and (sound) increases oye
And he said, “Roll a big one,” and it sound *titil-titil duum*, and said *oye!!*.
88. Ottoho Tuluhu ette hijo de Lemini, “Itilau, alakwa nang hikwai.”
finished squirrel and said to leopard wait removing me thorns
Then the squirrel finish his turn and said to leopard, “Wait, I am still removing thorns.”
89. Ojo inyeja eisihak mai nafa leingofari inyeja kwan nohonyie,
and he cover place which DEP.hide.PUR he body his
Then he covered the hiding place where he was hiding himself.
90. hijo iso Lemini, “Owu ngajingak dee.”
said later leopard go enter there
and later he said to the leopard, “Go and enter there.”
91. Ifa lojo lotohu, angajingak Lemini ojo Tuluhu ette
later when DEP.finish PERF.enter leopard and squirrel then
When the squirrel finished, the leopard and squirrel entered and
92. ngaingonyak morwo le iting *kededek dum-* ojo *imatakhitoiyo*.
PERF.rolled stone that small (sound) and (sound)
he rolled the small stone *kededek dum-* and *oye!!*
93. Einyak ngaingonyak le leiyak *tutul-tutul dum* ojo *imatak*,
again PERF.rolled that bigger (sound) and (sound)
Then he rolled a somewhat bigger stone *tutul-tutul dum* and *oye!!*
94. einyak ngaingonyak na hittok *titil-titil ikum*, odwaini.
again PERF.rolled that big (sound) silence

Then he rolled a big one *titil-titil ikum*, but there was silence.

95. Da mai nee, otohoru Lemini.
in place that dead leopard
In that place, the leopard was dead.
96. Ojo Tuluhi odumu hita ette hirrus hitto ne Lemini.
and squirrel took stick then inject anus of leopard
Then the squirrel took a stick and injected it into the anus of the leopard.
97. “Motte hoiti loruhul eruhul hainye no, eruhul hainye no.”
friend my wise clever always very clever always very
(Then he said,) “My wise friend is always very clever, he is always clever.”
98. Nee ifa lojo Lemini leyei,
there later when leopard died
From there, the leopard is dead.
99. odumuna Tuluhi demi odungo gus ne Lemini a icet.
took squirrel knife remove skin of leopard for dance.suit
Then the squirrel took a knife, and removed the skin of leopard for a dancing costume.
100. Ifa owana caa do fwara he ciangi bii dang.
later there dance in play.ground with animals very all
Then there was a dance in the play ground for all the animals.
101. Ongotai Tuluhi to gus te ne hiwaru Lemini,
decorate squirrel with skin to that cat leopard
Then the squirrel decorated himself with the skin of the leopard,
102. ojo motte honyie Tome owolo Tuluhi leidetai kwan ho gus to horwong.
and friend his elephant saw squirrel jump body with skin on back
and his friend the elephant saw the squirrel jump with the skin on his back.
103. Ifa angawong Tome ngailolongu Tuluhi ette hifi hijo,
later PERF.came elephant PERF.call squirrel then ask said
Then the elephant came and called the squirrel and asked,
104. “Motte hoiti Ikwang,” ojjo Tangturu,
friend my Ikwang said Tangturu
“My friend Ikwang,” Tangturu said,
105. “Illa, hirruma iye gus le lelibo ani aji?”
brother get you skin that DEP.good like where
“Brother, where did you get this beautiful skin from?”

106. Ojo Tuluhi ojjo, “Illa Ikwang, aring mahati iye,
then squirrel said brother Ikwang, maybe indeed you,
Then the squirrel said, “Brother Ikwang, maybe you,
107. la nang angatohoi nang igem ne sehi nee bino.
if me suffered me work this thing that very
for me I have suffered very much concerning the work of this thing.
108. Ijjo iye, iboro iye iremu iye hidi igem nohonyie.”
but you big you able you persevere work his
But you are big and able to continue its work.”
109. Ojo Tome ojjo, “Hihum iye jai?”
and elephant said make you how
And the elephant said, how did you make it?
110. Ojo Tuluhi ojjo, “Ayahu nang faito huno lotoi ette
then squirrel said fetch me ebony which dry then
And the squirrel said, “I fetched dry ebony and
111. ngainohok effe ojo hima nye lowulo fiarfiar,
PERF.light until and fire that light flaming
lit a fire until the fire had flames,
112. ette iye ngaibirok kwan nohoi dee atadahai hima man
then you PERF.throw.APL body your there burn fire until
then you can throw your body into the fire until it burns
113. elibori muhonyo no kwan iu hati iye ruma gus ne leliba bino.”
be.ready.PUR leather that body go indeed you get skin that DEP.good very
the body and you will get a very good skin.”
114. Eiruk Tome eijo do Tuluhi, “Wong angaifie layahari faito.”
agreed elephant said to squirrel come PERF.go DEP.fetch.PUR ebony
The elephant agreed and said to the squirrel, “Come and let us go and fetch the ebony.”
115. Ojo Tuluhi odoto angaifie ho Tome layahari faito man eremu.
then squirrel stood PERF.went with elephant DEP.fetch.PUR ebony until enough
Then the squirrel stood and went with the elephant to fetch enough ebony.
116. Angayani Tuluhi hima ojo Tome ette ngaswahak.
PERF.bring squirrel fire and elephant then light
The squirrel brought the fire and the elephant lit it.
117. Ifa lojo hima nye lowulo
later when fire that flaming

When the fire had flames

118. man eyen Tuluhi hijo angariamik hinya Tome;
until know squirrel that PERF.be.enough.APL burn elephant
so that the squirrel knew that it was ready to burn the elephant,
119. eijo do Tome hosok ojjo, “Longeye, ibirok kwan anyaru bino-no.”
said to elephant giant said Longeye throw.APL body ready very much
he said to the elephant, “Longeye, throw yourself into the fire, it is ready.”
120. Ojo Tome kwan eibirok de hima
and elephant body throw.APL in fire
And the elephant threw himself into the fire
121. hijo anyar laruma inyeja gus icet iyya no Tuluhi.
that good DEP.get he skin dance.costume like of squirrel
so that he could get a good skin like that of the squirrel.
122. Niya, esiahari Tuluhi buni na hari hijo anyar lowu
there look.PUR squirrel pool of river that good DEP.go
Therefore, the squirrel looked for a pool of water good for
123. Tome ngaibirok kwan dee eyei fa.
elephant PERF.throw.APL body there die so
the elephant to throw his body into and die.
124. Ifa lojo Tuluhi loromu mai ne letetehen, ojo inyeja
later when squirrel DEP.got place that DEP.shallow and he
The when the squirrel got to the place which is shallow, and he
125. ojjo do Tome, “Wudoi man orumari tafar no lowudo.”
said to elephant deep until got pool of DEP.deep
said to the elephant that, the place is too deep when it is shallow,
126. Eijo Tuluhi do Tome, “Tangturu, wong ibirok kwan ini.”
said squirrel to elephant Tangturu come throw.APL body here
the squirrel said to the elephant, “Tangturu, come and throw your body here.”
127. Ojo Tome owu ngaibirok kwan, edilori da lok othori.
and elephnat went PERF.throw.APL body drawn to dead
And the elephant went and threw himself in, and drowned and died.
128. Ifa lojo Tuluhi leyen hijo eyei Tome,
later when squirrel DEP.know that died elephant
When the squirrel knew that the elephant was dead,

129. oboto Tuluhu he demi owu ngangotu hiringo no Tome,
directly squirrel with knief went PERF.cut meat of elephant
the squirrel went directly with the knife and cut the meat of the elephant,
130. angaino ruma ngainok he Ihurak ledia lobongi.
PERF.went found children of Ihurak DEP.collect vegetables
and he went and found the children of Ihurak collecting vegetables.
131. Eijo Tuluhu, “Bangai hunang?” Ojjo, “Iyohoi ngainok he Ihurak.”
said squirrel who.are these said we.are children of Ihurak
Then the squirrel asked, “Who are you?” They said, “We are the children of Ihurak.”
132. “Hihuma itai nyo niya?” Ojjo eidia iyohoi jati.
QUES.do you what there said collecting we vegetables
“What are you doing there?” They said, “We are collecting vegetables.”
133. Ojjo Tuluhu da ngainok he Ihurak itidou tee,
said squirrel to children of Ihurak CAUS.come.down there
And the squirrel said to the children of Ihurak, “Come down from there.”
134. itiduo tee, orwa iso Lobongi erwa.
come.down there itches will Lobongi iches
Come down from this tree, it itches vagina.
135. Ojo durre ine Ihurak odou, ojo Tuluhu odumu hiringo no Tome,
then children those Ihurak came.down then squirrel got meat of elephant
The the children of Ihurak came down, and the squirrel got the meat of the elephant
136. ette hiso do durre ine Ihurak eifie eifek.
then gave to children those Ihurak go cook.APL
and gave it to those children of Ihurak to go and cook.
137. Lojo durre ine leiba hang,
when children those DEP.arrived home,
When the children arrived home,
138. angaifek hiringo nye, ojo hiringo nye otuloi moti.
PERF.cook.APL meat that and meat that broke pot
they cooked that meat, and it broke the pot.
139. Ojo hati isieja eifek ojo inye otuloi moti.
when but they cook, then it broke pot
And when they cooked it again, it still broke the pot.
140. Ojo hati Ihurak ahony, otuloi hutuk.
when but Ihurak bite, broke mouth

And when Ihurak tried to eat it, it broke her mouth.

141. Otuho hiyabita ini.
ends story here
The story ends here.

10 Hiyaba na Hinyang ho Ngidony a Motteja
story of crocodile and monkey for friends
The story of the Crocodile and Monkey as friends

By Valente Otwari Ladu (Dorik) ; Folk tale narrative

1. Ojjo emanya Hinyang de hari na lerek ho yani na lemanyari Ngidony.
said live crocodile in river that near with tree of DEP.live.PUR monkey
It is said that the crocodile lived in the river near the tree where the monkey lived.
2. Te far nabo ejingu Hinyang abali te hari lolwari a holorong na hari.
to day certain came.out crocodile from to river dry.ground to bank of river
One day the crocodile came out from the river onto the bank.
3. Hati leibono ahide na yani, eringek Ngidony leituga de yani hide.
then look up of tree see monkey sitting in tree up
Then when the crocodile looked up the tree, he saw a monkey sitting there.
4. Eilolong Hinyang Ngidony, "Motte naiti, ateliu ahob ailimak nang rori hure hunang."
call crocodile monkey friend mine come down tell me something these
Crocodile said to the monkey, "My friend, come down so that I can tell you something."
5. Tara engaliu Ngidony holotu reho hitaningo Hinyang hojo jei?
from.there came.down monkey came near hearing crocodile say what
From there, the monkey came down to hear what the crocodile was saying.
6. Ojjo Hinyang do Ngidony hijo, "Motte naiti, alahak nang iyangiti lomwai."
say crocodile to monkey say friend my leave I my.mother sick
The crocodile told the monkey, "Friend, my mother is sick."
7. Hati ojjo iboni hijo, ocho taji na Ngidony,
but say fortune.teller that wants heart of monkey
But the the fortune teller (says) she need the head of a monkey (and crocodile wants the
monkey to go with him to his mother, so the crocodile says,)
8. "Teliou deye eira ngaifie wolo, terrek iye do horwong naiti."
come down so go see climb you to back my
"Come down to see her, climb up on my back."

9. Engarrek Ngidony do horwong na Hinyang, hati ifa lehiba de hiji na hari,
climb monkey on back of crocodile indeed when arrived in middle of river
The monkey climbed on the back of the crocodile, but when they reached middle of river,
10. eitiwoiti Ngidony Hinyang. Ojjo Ngidony de Hinyang,
stop monkey crocodile said monkey to crocodile
the monkey stopped the crocodile,
11. “Agworo nang cohinia locoho hutunyi, inya Ngidonyo lolot ho taja
forget I thing want your.mother not monkeys move with hearts
“I forgot something for your mother. We monkeys do not move with our hearts,
12. elahak de yani. Hoiyari au nang ngadumu te yani hide.”
leave in tree take for me take to tree up
we leave them in the trees. Take me back to the tree to bring it.”
13. “Dede” engainyahini Hinyang Ngidony ahitto na yani.
true brought.back crocodile monkey under of tree
“True,” (said the crocodile) and the crocodile brough the monkey back to the tree.
14. Engarrek Ngidony a yani honya leinyak ngaliuu ahob do Hinyang.
climbed monkey to tree do.not come descend down to crocodile
The monkey climbed the tree and did not come back down to the crocodile.
15. Ehiyen Ngidony hijo ocoho Hinyang taji nanyi.
know monkey that want crocodile heart his
The monkey knew that the crocodile wanted his heart.

11 Ohony Hiwaru Lowalang
bite lion Lowalang
The Lion bites Lowalang

By Valente Otwari Ladu (Dorik) ; True narrative

1. Ojjo owon lefa hinga do donge, engahoyari hiyo ngacehori lodahat a tim.
say there that hunger at home search people for food in bush
It is said that there was hunger, and the people wnet out searching for food.
2. Te far nabo, engaijie Hata Aihuju, tenia lowan hatajin da huna leingora.
in day certain went fruit Tamarind there are fruit in trees rich
They went to Ihuju where there is fruit in the Tamarind trees.
3. Ifa lotoho ngadiieu hata, eifit ingani imutuk nanyi, hoinik loton.
later finish picked fruit tie everyone bag his start moving
When they finished picking fruit, everyone tied his bag, and started to go home.

4. Taa, oruma hidong leefa iceja tiang na lohony leime,
there find also there they animal of beaten lion
From there they found a dead animal, killed by a lion,
5. engongot iceja hoihohorak kwanite.
cut they divided themselves
and divided the meat among themselves.
6. Ifa leira loton, olot Lowalang ga, dehalu na hiyo,
later when moving move Lowalang slowly behind of people
When they were about to move on, Lowalang moved slowly behind,
7. hojo lefa leime oruma tiang nafa lohony inye holahak dohob eritai,
say that lion found animal that killed he leave down disappear
and it is said that the lion found that the animal he killed and left there had disappeared,
8. engwangwata da hoijufuni ifa halu na hiyo ho hingwata na hiringo.
smell there followed later behind of people with smelling of meat
and was smelling around for the meat following behind the people.
9. Engayong leime ruma Lowalang de halu lolot,
came lion found Lowalang to behind moving
The lion came and found Lowalang behind
10. hojo hiringo howon de imutuk nanyi.
and meat there in bag his
with the meat in his bag.
11. Eitibot leime ngaineful Lowalang hijo inyeja lara lodumu hiringo nanyi.
started lion caught Lowalang that he be take meat her
The lion caught Lowalang and took her meat.
12. Eihony leime Lowalang hotohoi, hohonyak ho hiringo.
killed lion Lowalang killed ate with meat
The lion killed Lowalang and ate him.
13. Ifa leritai Lowalang, ehifia hiyo kwanite hojo,
later disappeared Lowalang ask people themselves saying
When Lowalang disappeared, the people asked themselves,
14. “Hacamani, hiu iye nyo a Ihuju hijo ngaimaru honya na leime?
person.name go you what to place.name so meet bite of lion
“Hacaman, why did you go to Ihuju so that you were bit by the lion?”
15. hojo ifa Hacaman, hiyomuni nyo to hob na Dial?”
then later name why.do what to ground that area.name

So Hacaman, why did you go to that forest Dial and be killed?"

16. Engawojok hiyo fure hijo, "hou tohoni na lecam nyo, composed people song that did person of wealthy what The people composed a song, "Why would a wealthy person
17. hitiyaha hiyo huna lenya nyo? imitate people these poor what pretend to be a poor person?
18. Hacamani, hiyomuni nyo to hob na Dial?" Ojjo fure diha. name why.do what to ground of place.name say song like.that Hacamani, why did you die in the forest of Dial?" The song goes like this.

12 Ikudo ho Hiwaru

squirrel with cat
The Squirrel and cat

By Valente Otwari Ladu (Dorik) ; Folk tale narrative

1. Ojjo emanya lefa Ikudo ho Hiwaru a huna lerek. say live that squirrel and cat for which near It is said, the squirrel and the cat were living near to each other.
2. Te far nabo, ojjo Ikudo de Hiwaru hijo, "Hatitohoi hotonye." Hati olohonya in day certain say squirrel to cat that kill mothers indeed before One, the squirrel said to the hyena, "Let us kill our mothers." But before
3. lengatohoi hotonye, ojjo Hiwaru de ikudu hijo, "Hohiria hoifek ico ngai ngiria?" kill mothers say cat to squirrel that grind cook then who food they killed their mothers, the cat said to squirrel, "Who will grind and cook food for us?"
4. Etarang Ikudo Hiwaru hijo, "Icere ngama do huroho hunaino enyar leirek ngiria." answer squirrel cat that let grain to goats your to grind food Squirrel replied to cat, "Give grain to your young goats to grind grain into flour for food."
5. Taa engaino Hiwaru ngatohoi hotonyi, hojio Ikudo hou ngaitirek hotonyi a hulubi, there went cat kill mother say squirrel went climb mother to roof Then, the cat went and killed his mother, but the squirrel let his mother climb up
6. hobaha hati muge *taar, taar* hoiruruo hati, "Wowoi, wowoi, ayei, ayei!" beat indeed skin (sound) cry indeed (crying sound) die die (to food storage) and beat the skin, crying, "Wowoi, wowoi, I am dying, I am dying!"
7. Taa, engadumu Hiwaru ngama hoicere huroho, hojio, "Huroho, hutuk ngama ling, there take cat grain give young goats say goats finish grain all

From there, the cat gave grain to the goats, saying, “Kids, finish all the grain,

8. honya hofwo nabo.” Engayong Hiwaru hijo, ehiria aina huroho ngama a hofwo, nothing flour any came cat that grind now goats grain for flour without producing any flour.” The cat came thinking the goats ground flour for food,
 9. oruma Hiwaru huroho ofongi honya hofwo nabo. find cat goats satisfied nothing flour any but the cat found the goats were satisfied and there was no flour left.
 10. Eitoro Hiwaru a da ho Ikudo hou hijo, “Ikwang loruhul, went.back cat to there with squirrel went said squirrel clever The cat went back to squirrel and said, “My clever friend,
 11. aruma nang huroho eituk ngama, honya hofwo nabo howon ma jei?” find I goats finish grain no flour any why like how I found the goats have finished the grain, why is it like this?”
 12. Eitirang Ikudo hojio, “Inyaha ngaicere hurie.” reply squirrel say again give some The squirrel replied, “Give some more (grain).”
 13. Te far eliu hotona Ikudo holotu hiria hoifo ngiria, in day come.down mother squirrel comes grind cook food During the day, the mother of the squirrel came down to grind grain and cook food,
 14. ico inye hoinyak ngarrek a hulubi hide longofori. then he again climb to roof up hide then climbed up to the roof again to hide.
 15. Engairuhulari Ikudo Hiwaru mak. deceived squirrel cat forever The squirrel tricked the cat like this forever.
- 13 Hiyaba na Tome ho Loffeere. Eiruhulari Loffeere Tome. (Needs correction)**
story of elephant and hare clever hare elephant
The story of the elephant and the clever hare

By Valente Otwari Ladu (Dorik) ; Folk tale narrative

1. Ojjo oruma Tome Loffeere lejeta hojo yohe huna Loffeere hocio te. say found elephant hare sleep and ears of hare fix up It is said the elephant found the hare sleeping and his ears rose up.
2. Tara engaihutok Tome hijo ainefu Loffeere. from goes.near elephant catch hare.

The elephant went near trying to catch the hare.

3. Hati engacengu Loffeere holiyai lolomai, hojo ifa do Tome hiyo,
then wake hare jump far say to elephant that
Then the hare awoke and jumped far away and said to the elephant,
4. “Honya iye liwolo yohe huna hunaiti? Airom ico nang iye parac,
don’t you see ears of mine spear now I you through
“Don’t you see my ears? I will now spear you through,
5. hatii aina ino hoigilak nang looit, enyar laidek nang.”
but now go bring me so leave me
but go now and bring looit so that I can leave you.”
6. Tarra engaino Tome ngagilini looit temana na Imoi hoyani do Loffeere etehija.
there went elephant bring looit farm of Imoi bring to hare eat
From there, the elephant went and brought the looit for the hare to eat.
7. Teffar nabo engayong Tome ga ga, oruma Loffeere ejetoi,
day certain came elephant slowly found hare sleeping
One day the elephant slowly came and found the hare sleeping
8. eitibot Tome ngainefu Loffeere toyohe, hoical ahide.
hurry elephant caught hare by ears raise up
and the elephant hurried and caught the hare by the ears and raised them up.
9. Ojjo Loffeere do Tome tijji, “Leiborak de mai nalogol,
say hare to elephant like this throw in place hard
The hare said to the elephant, “If you throw me in the hard place,
10. waran nafa na baba hoiyang nia awar nang mak.
life of father mother is live me for good
that is how I live, as did my father and mother.
11. Hait leiyari hoou ngaborak de tim hotua,
but throw throw to grass
I will live forever if I am thrown to the grassy place
12. yeii nafa ho baba hoiyang nia. Hati engayari Tome Loffeere hoou ngaborak
death of and father mother then take elephant hare and throw
that is the death of my father and mother. Then the elephant took the hare and threw him
13. de mai na loju, tara eirwata Loffeere ana lowar.
to place of grass there ran hare away
to the the brassy place, and there he ran away.

14. Einyang Loffeere Tome noo.
cheat hare elephant so.much
The hare really tricked the elephant.

15. Engairuhulari Loffeere Tome.
lie hare elephant
The hare lied to the elephant.

14 Hiyaba na Ikudo ho Tome (Needs correction)
story of squirrel and elephant
The Story of the Squirrel and Elephant

By Valente Otwari Ladu (Dorik) ; Folk tale narrative

1. Ojjo oruma Tome Ikudo eeca te hiwaru.
say found elephant squirrel dancing with leopard.skin
It is said the elephant found a squirrel dancing with a leopard skin.
2. Eringa Tome hicefo na Ikudo guuc na hiwaru
look elephant wear of squirrel skin of leopard
The elephant saw the squirrel wearing the skin of a leopard
3. do kwaan leilaman bi no, no, lojo leiwac. Ochoho Tome dang hijo
in body beautiful so much when raise want elephant also like
on his body that was so beautiful. The elephant also wanted
4. amawon inye dang honabo guuc na hiwaru accari iya Ikudo.
have him also certain skin of leopard dance as squirrel
to have a skin of a leopard to dance with just like the squirrel.
5. Hati tara engaihutok Tome ada ho Ikudo hoifi hijo,
then from approach elephant and squirrel ask say
Then, the elephant approached and asked the squirrel,
6. “Ikwang loruhul hiruma iye guuc na na hiwaru aji?
squirrel clever find you skin of the leopard
“Clever squirrel, where did you find that skin of the leopard?
7. Eilaman no no denang, acoho nang dang nabo.”
beautiful so much to me want I also certain.one
It is so beautiful to me, and I also want one.”
8. Ojjo ikudu do Tome hijo, “Hoocok amonia monia,
say squirrel to elephant that huge
The squirrel said to the elephant, “You are strong and huge.

9. ogal ruma na guuc na hiwaru bi no no.
hard find of skin of leopard so much
It is very difficult find the skin of the leopard.
10. Licoho iye ino tegilini heeyiek huna lara faito hifurok,
want you go bring firewood of the heap
You go and bring five pieces of wood and pile them together,
11. ico hati iye hiruma guuc na hiwaru.”
then you find skin of leopard
and then you will find the leopard skin.”
12. Ehiyen fur Tome oboro hogol hidong no.
know all elephant big strong also much
We all know the elephant is very big and strong.
13. Engaino Tome atatur hotwa, hoou ngagilini faito, hoifurok.
went elephant forest into and brought heap
The elephant went into the forest and brought the firewood.
14. Engayong Ikudo wolo heeyiek leifuro, hoidiek ifa hima de heeyiek otowulo,
came squirrel saw firewood heaped put fire fire to firewood light
The squirrel came and saw the firewood heaped, then set fire to the firewood,
15. hojo do Tome hijo, “Hoocok, towoita do icere heeyiek etenya hima,
and to elephant say huge wait to let firewood be free
and to the elephant said, “Huge, wait and let the firewood burn freely,
16. ico hati iye hibirok kwaan, enyar leyani guuc na leilamani iya inna naiti.”
then you throw body so bring skin of beautiful as this mine
then later throw yourself (onto fire) so that you get a beautiful leopard skin like mine.”
17. Enyang Ikudo Tome no no. Engairuhulari Ikudo Tome hotohoi.
lie squirrel elephant so much cheat squirrel elephant killed
The squirrel really lied to the elephant. The squirrel cheated and killed the elephant.

15 **Hulluk iko Hitobok (Needs correction)**

hyena and tortoise
The Hyena and the Tortoise

By Valente Otwari Ladu (Dorik) ; Folk tale narrative

1. Ifa beren amanya illak motiarak lohorik, Hulluk iko Hitobok.
long ago lived some friends two hyena and tortoise
Long ago, there lived two great friends, the hyena and the tortoise.

2. Ara ifa dang haromok hamata ilo lanyar
were they both cultivators farmers good
They were both cultivators and good farmers.
3. Owon ifa matta hunang do lofirihi hodonge.
were they gardens these to between valleys
Their gardens were between two valleys.
4. Ati obey ifa lenyak ngijan hanger ino lanyar
harvest not they again yield fruits good
But they did not yield good produce.
5. Nyo onok ifa holong, obey lobo hai asaa.
because there was sun no rain rainfall
Because there was a drought, there was not rainfall at all.
6. Atta motiarak hullo lohorik hetiaro romo matta mohosi
then friends these two began cultivate gardens their
Then these two friends began cultivating their gardens
7. iya eliaha hai hijo assa
as near rain appear rain
as the rain appeared to be drawing nearer and nearer.
8. “Edulak iso iye nyo mote hanang?” efi Hulluk mote hongsi ihuma.
plant shall you what friend my ask hyena friend his tortoise
“What will you plant, my friend?” the hyena asked his friend the tortoise.
9. “Edulak is naya morro,” elimak Hulluk honyie. “Obey obey.” Lojo ihuma,
I plant shall I beans said hyena his no no say tortoise
“I will plant beans,” said his friend the hyena. “No, no,” said the tortoise,
10. “Anyar ledulak iye mile. Egyama mile bi no lassan hai tatahas.”
you must plant salt does salt very rains rain rainyseason
“You must plant salt. Salt does very well during a rainy season.”
11. Ifa lawong hai, atta Hulluk edulak mile netok tamana.
when come rain the hyena plant salt much garden
When the rain came, hyena planted a lot of salt in his garden.
12. Teria atta inya heno ahay letilai man abuluni.
then and he went home wait till germinate
Then he went home to wait until it began to grow.
13. Atta ihuma melofere edulak morro tamana honyie, hidofe inya atta heno ahang.
then tortoise clever plant beans garden his and he then went home

The clever tortoise planted beans in his garden, and then he also went home.

14. Etulak hai san. Mile nafa edulak Hulluk ongoloyomo
continued rainfall salt that planted hyena melted
The rainfall continued. The salt that the hyena planted melted
15. nyo ojingak igura atta ngoloyomo.
as entered flood and melted
as it got soaked by the flood waters.
16. Morro inafa edulak hitobak obula atta bole liboo.
beans that planted tortoise germinated and grew healthy
The beans planted by the tortoise sprouted and grew healthier every day.
17. Iyania eliaha holong nodioyo. Ofwo cangi dang amana
now due time harvesting for went animals all garden
Now the time for harvesting was due. Both animals went to the garden.
18. Obey inak himo tamana hoHulluk, ati odyengu Hitobok morro llur tolohodo
no something garden of hyena but harvested tortoise beans full sack
Hyena's garden had nothing to be harvested, but tortoise harvested a full sack of beans.
19. Opuahan lomote no Hulluk iko Hitobok.
broken friendship of hyena and tortoise
The friendship of the hyena and tortoise was broken.

16 Ollicci Iwwarri ojo Hitobok Loyuhu
Ollicci Iwarri and Hitobok Loyuhu
Ollicci Iwarri and Hitobok Loyuhu

Author unknown (possibly Lohutok); True narrative for instruction about moral issues

1. To nobo hinga, acca monyomiji hatar to Hidere ta tari,
in one year dance villagemen flute at Hidere at night
One year, the villagemen danced to the flute at Hidere at night.
2. Obuor yafa bin bin. Ara Hidere ngati nobo no Lohutok.
white moon brightly be Hidere part one of Lohutok
The moonlight shown brightly. Hidere is a part of Lohutok village.
3. Eno Ollicci a hang ba Hitobok, anga ikat bali waar, ohu a haji atta hibibolo.
went Ollicci to home of Hitobok open gate outside enter to house and searched
Ollicci went to the home of Hitobok, opened the gate and entered the house and searched.
4. Orumu moti no hisio, obbut atta diama hisio *kabut kabut*.
found pot of honey open and scooped honey (sound)

He found a pot of honey, opened and scooped the honey out *kabut kabut*.

5. Awong Hitobok ta laccari ottu aburak Ollicci talodiamari.
came Hitobok from dance came found Ollicci scooping
Hitobok came from dancing and found Ollicci scooping the honey.
6. Atta Ollicci hitibang Hitobok nyo ohhud inya hutuk iyya munu huus.
and Ollicci frightened Hitobok because hissed he mouth like snake hiss
And Ollicci frightened Hitobok by hissing his mouth like a snake hiss.
7. Atta Hitobok hululuo, “Ulululu! Huwo hulong ta mangat efanu tawak!”
and Hitobok cried loudly (sound) people those at platform come quickly
And Hitobok cried loudly, “Ulululu! People there on the platform, come quickly!”
8. Angioro monyomiji man ta hang, eddie hima twaar.
ran villagemen until at home lit fire bright
The villagemen ran up to the home and lit a bright fire.
9. Egonyn hijo Ollicci, atta heniefu. Ebusak Ollicci heno nyo ahahala to holongi.
saw that Ollicci and caught left Ollicci go because stealing in everyday
They saw that it was Ollicci and caught him. They let Ollicci go because he always steals.
10. Ara Ollicci ahohi. Ifa loye hesiok honyi,
be Ollicci orphan when died parents his
Ollicci was an orphan. When his parents died,
11. atta inya henasi honyie Gurra hisiabita.
and he sister his Gurra scattered
he and his sister Gurra scattered hopelessly.
12. Amania ta hangitek ho hiyo nyo ebibaha ifa mamunyi honyie holongitek dang.
lived in houses of people because beats then uncle his everyday all
They lived in the homes of people because his uncle beat him everyday.
13. Ojjo gaa elongojita Ollicci atta hiriem mamanyi honyie Lohuro ayara.
say awhile angry Ollicci and speared uncle his Lohuro not dead
For awhile, Ollicci was angry and speared his uncle Lohuro, but didn't kill him.
14. Anyar lebeng ebibaha durre. Hisinga lanyar. Nyo orru hoho,
better not beat children advice better because bad stealing
We should not beat children everyday. It is better to advise them. For stealing is bad,
15. eyani hifita da babus, eyani hidofe ye.
brings imprisonment in jail brings also death
and brings imprisonment or even death.

16. Henna durre anyar lobobolori no lobis.
 care children good grow that straight.way
 We must take care of our children so that they are healthy and act appropriately.

17 Habuharri iko Oriomo Omirgula
 Habuharri and Oriomo Omirgula
 Habuharri and Oriomo Omirgula

By Mama Susana Murai Ahasa (Lohutok); True narrative

1. To hinga 1952 owon ifa marwani no hulluhi.
 in year 1952 was then old of hyena
 In the year 1952, there was an old hyena.
2. Obeng lenyak hiniefita cangi, obeng ohonya hirro ino logol.
 not again catch animals not biting things which hard
 It could not catch animals anymore, and could not eat things which are hard.
3. To no holong, ottu Hulluk nia many Lofuluho. Orrumu Oriomo lofer ta mangat.
 in one day came hyena that up.to Lofuluho found Oriomo sleep in platform
 One day, that hyena came up to Lofuluho. It found Oriomo sleeping on a platform.
4. Atta hihony Oriomo to muro. Atta hurwata a wor ho Lorok, atta hajingak to hinom
 and bite Oriomo on thigh then ran to stream of Lorok and entered in cave
 Then it bit Oriomo on the thigh and then ran to Lorok stream, and entered a cave.
5. Ottik monyomiji hidong *ting ting ting!* Onyor isia atta hikol musari
 beat villagemen drum (sound) ran they and surrounded forest
 The villagemen beat the drum *ting ting ting!* They ran and surrounded the forest
6. nya to wor ho Lorok. Atta Hulluk heburuni.
 that at river of Lorok and hyena pushed
 that was at the Lorok stream. And the hyena pushed through and escaped.
7. Atta Tito Onuha Ohuro hiriem paras to suhe atta inya ye.
 then Tito Onuha Ohuro speared through in chest and it died
 Then Tito Onuha Ohuro speared it in the chest so that it died.
8. Esita monyomiji *cok cok cok!* Ifa loye Hulluk nia,
 yelled villagemen (cheering sound) when died hyena that
 The villagemen yelled loudly *cok cok cok!* When that hyena died,
9. ehutok monyomiji atta hingingiala. Ojjo ilak ara olwoti,
 near villagemen and distinguished say some be cannibal
 the villagemen moved near and were proud. Some said it was a cannibal,

10. ojjo ara marwani no hulluhi. Esok masser yohe hugugwas ringi ringi.
said was oldest of hyenas complete ticks ears torn completely
some said it was the oldest of the hyenas. The ears were completely torn by ticks.
11. Ebuhara yohe inohonyi buhahar. Efurahini hiyo inya Habuharri.
clamped ears his clamped named people it Habuharri
Its ears were clamped like folded cabbage. People named it Habuharri.
12. Eyomu hinee, kioro, husung, iko hiyo dang, to ye no Habuharri.
rest goats sheep cattle and people all because death of Habuharri
All goats, sheep, cattle, and people can rest in peace because of the death of Habuharri.

18 Lohurak iko Hitojo

crow and hare
The Crow and the Hare

By Yosia Odwa Asaye (Lohutok); Folk tale narrative

1. Ifa beren, oriaha Lohurak iko Hitojo bino no.
long time friendship crow and hare great much
A long time ago, the crow was a great friend to the hare.
2. Owon Lohurak ho hofir ino elahaman obuor bin
had crow with feathers those beautiful white very
The crow had beautiful snow white feathers.
3. Obeng ifa Hitojo omuno facan no hofir ino Ohurak.
never then hare happy colour of feather those crow
The hare was never happy about the sparkling colour of the crow.
4. Dede, ahayin Hitojo holongitek dang do Lohurak,
indeed jealous hare always also to crow
Indeed, the hare was always jealous of the crow,
5. ati obeng owak ahurak hotoyen illak hirro
but not want crow know anything
but did not want the crow to know about it.
6. To nobo motie, ojjo Hitojo do Lohurak, "Motte hanang,
in certain morning say hare to crow friend my
One sunny morning, the hare said to the crow, "My friend,
7. eyen iye hijo esiru iye a hetidehoni? Eremik iye arutak damai ha habu
know you that born you as leader can you take position of king
do you know that you are a born leader? You can take the position of the king

8. lo mussari leloyito facan nohoi imoli.”
of jungle change colour your black
of the jungle if your colour changes to black.”
9. Ellilliha ifa Lohurak to hiram ina elimak Hitojo inya.
really.excited was crow with thing that told hare him
The crow was really excited with what the hare told him.
10. “Eremile, ibe woti efufusok naya to igerit imoli?” efi Lohurak Hitojo.
Eremile beg mind paint me with mud black asked crow hare
“Would you mind painting me black?” the crow asked the tortoise.
11. Eruk Hitojo. To motie tonia, ewatai Lohurak a hang ba Hitojo.
agree hare on morning from.that visited crow to home of hare
The hare agreed. On the following day, the crow visited the home of the hare.
12. Ojingu Hitojo to hotwai haji no hujiti eyani ho sohini no igerit ojo ippotit.
came.out hare from inside house of roof carry with can of mud and brush
The hare came out of the grass of the thatched roof carrying a can of paint and a brush.
13. Owotia ohurak etila hijo he igerit imoli. Etiara Hitojo giara to hoo,
stand crow ready be with mud black began hare mudding to head
The crow stood ready to be painted black. The hare began painted his head,
14. ati egigilo hebusak murut ebuha ho giara atta hitiara to hofir ino horwong.
but decided leave neck not with mudding and started with feathers those back
but decided to leave the neck unpainted and started from the back feathers.
15. Agiarari Hitojo a hide, a hide man obeng owotia. Arasa agiarari ahosiere,
Mudded hare on up on up until not continued as mudding continued
The hare continued to paint on and on. As the painting continued,
16. ojo Lomini ottu, atta hucul. Ara abotor abuur facan no wan atta hifia,
then leopard come and passed.by be was white colour of body and asked
then a leopard passed by. She was white in colour and asked,
17. “Hitto no hiram hijo nyo logiara hohurak imoli?”
source of issue indeed what mudding crow black.
What is the reason why the crow is being painted black?”
18. “Anyar ara a harutani do miyang,” etirang Hitojo. Esutak Lomini Hitojo
he is as VN.leader for jungle answered hare ordered leopard hare
“He will become the leader of the jungle,” the hare answered. Leopard ordered the hare
19. ho togier inya do. “Yee, ogiar isia naya. Imutak iye honyehite inohoi,”
with mud him first yes mud will I close you eyes yours

to paint him first. “Yes, I’ll paint you. Close your eyes,”

20. elimak Hitojo Lomini. Ebusak Hitojo giara Lohurak atta hitiara giara Lomini.
told hare leopard stopped hare painting crow and started painting leopard
the hare told the leopard. Hare stopped painting the crow and began painting the leopard.
21. Atta inya giara imoliha ariai to wan ho Lomini. Nafa atuhok inya
and he mudded black many with spots on leopard as finish him
He painted many black spots on the leopard. As he was finishing
22. hagiarak wan no Lomini, etiru isia hiwongita na habu no lokwat *wong wong wong*,
mudded spots of leopard heard they roar of king of sound (sound)
painting the leopard, they heard a loud roar of the king *wong wong wong*,
23. Ayen nyo lowon to hosi hose. Erwata cangi tel tel,
know what was with head their idea ran animals fast
(meaning) he knew what their idea was. So the animals ran very fast,
24. ojo Lohurak efirri a hide ido erwat jore na habu,
and crow flew to up sky escape anger of king
and the crow flew high in the sky to escape the anger of the king,
25. Man tonya, owona Lohurak ho bel imoli ojo bel bong elurok do murut,
then since has crow with colour black and patch white around from neck
Since that time, the crow has had a black colour and a white patch around the neck,
26. hidofe efirita holongitek dang a hide ido,
and fly always also in up sky
and always flys in the sky,
27. ojo hidonyi Lomini owon imoli ojo bong do belie
and leopard has black and white with spots
and the leopard has black and white spots.

19 **Yiyaba no Imuhu (Needs correction)**

story of eagle
The Eagle Story

By Mama Susana Murai (Lohutok)

1. Elahaman muhu bino lefeet huwa, engononyo lowoita ta fau.
beautiful eagle spread wings ugly standing on ground
The eagle is beautiful when it spreads its wings, but is ugly when it stands on the ground.
2. Nobo nasenuk ojio tielur. Ojio larumu Imuhu hitobok, ata hakafan ahide ido,

one ugliest and looks ugly when finds eagle tortoise and carry up sky
When the eagle finds a tortoise, it carries it up in the sky,

3. atta heno habwaru tedo abak pee sar sar, atta honya hiringo nehuma te ebak.
and goes breaks rock and eat meat of tortoise on rock
and goes up in the sky to drop it on the rocks and break it and eat it.
4. Akata hiyo Imuhu obwarak ihuma de ebak.
nicknamed people eagle breaks tortoise on rock
People nicknamed the eagle 'breaks tortoise on rocks'.

20 Sihirato (Needs correction)

cowrie shell

The Cowrie Shell

1. Ohuru hiyo sihira ta hari ina hitok
collect people cowrie from sea that big
People collect cowrie shells from the sea coast.
2. Omuno Lopit sihira bino no. Ara sihira do Lopit ahimorita
like Lopit cowrie very much be cowrie for Lopit reconciliation
The Lopit very much like the cowrie shells. The cowrie shell for the Lopit symbolize
3. ino donge ho donge langalaf donge ho done langalafa.
between village and village quarrel village and village quarrel
reconciliation between villages when quarreling.
4. Ojo hidofe oyyari nyalemu, ara sihira engotiti.
and then make ornament are cowrie for ornaments
Afterwards, they make ornaments of peace, and the cowrie shell is used as the ornament.
5. Hidofe ara sihira sang ino ibwana. Essihak sihira do muhunyon ho hiteng,
and be cowrie thing of fortune tellers put cowrie in skin of cow
Cowrie shells are also used by fortune tellers. They put the cowrie in the skin of a cow,
6. iko belie no cangi ojo belie no hinyang.
and skin of animals and skin of crocodile
and in the skins of animals and in the skin of crocodiles.
7. Lobeng sibirati to rohai ebeng iye eginu tofwari,
if not cowrie to you no you fit dancing place
If you don't have a cowrie shell, you are not fit to dance.

Glossary

The following important words are from the *Lopit Consonant and Vowel Book*.

Word	Example	Definition
syllable	lo gu le in logule 'elbow'	The parts of a word that can be divided according to beats.
consonant	r f n in rofan 'roof frame'	Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself.
vowel	o a in rofan 'roof frame'	Letter sounds in the middle and sometimes end of a syllable; a vowel can be a syllable by itself.
<u>heavy (doubled) consonant</u>	tt in hitto 'anus, source'	Two of the same consonants together; the word seems to slow down and bounce on the tt like a car bounces when hitting a bump in the road
<u>light (single) consonant</u>	t in hito 'child'	One consonant; the word is smooth without a bump on the t

The following important words are discussed in the *Lopit Grammar Book*.

Word	Example	Definition
suffix	– jin in wolojin 'doves'	Ending letters of a word that are not part of the root (original part of the word).
prefix	hi- in hiyali 'oil'	Beginning letters of a word that are not part of the root.
noun	hiluk 'hyena', maring 'fence', bok 'stable'	A person, animal, place, thing, or idea.
verb	angafanu 'came', hitifa 'questioned'	An action, motion, change, state, or equal sign between words.
noun singular form	habu 'chief'	A noun used for one person.
noun plural form	habusi 'chiefs'	A noun used for more than one person.
noun number		Whether a noun is singular or plural.
feminine noun	hansasi 'sister' in hanasi inang 'this sister'	Male nouns that can have the following demonstrative lo 'this (mas)'
masculine noun	hidotiti 'man' in hidotiti ileng 'this man'	Female nouns that can have the following demonstrative na 'this (fem)'
noun gender		Whether a noun is masculine or feminine.
root	yeni 'ropes, traps', ciang 'animal'	A word without any prefix or suffix. The original part of the word.
phrase		A group of words that go together.
noun phrase	hingohu honyie 'his/her dog' in Ottu hingohu honyie. 'His/her dog comes.'	Nouns and the words that describe them.
preposition	de 'to' in	A word that introduces nouns or

	Ottu motte <u>de hiteng</u>. 'Friend comes <u>to</u> cow.'	pronouns and describes (tell about) an action: do, to, ho, a . Vowels change according to the following word.
prepositional phrase	de hiteng 'to cow' in Ottu motte <u>de hiteng</u>. 'Friend comes <u>to</u> cow.'	A preposition and the words it introduces.
subject	hiteng 'cow' in Owolo <u>hiteng</u> moring. 'The <u>cow</u> saw dikdik.'	A noun or pronoun that does the action of the verb.
object	hiteng 'cow' in Owolo moring <u>hiteng</u>. 'Dikdik saw a <u>cow</u> .'	A noun or pronoun that receives the action of the verb.
possessor	tohoni 'person' in Ottu hingohu <u>tohoni</u>. 'Dog <u>of</u> person comes.'	A noun or pronoun that possessess or owns something or someone.
gender possessor	no tohoni 'of person' in Ottu hingohu <u>no tohoni</u>. 'Female dog <u>of</u> person comes.'	A noun phrase or pronoun that possessess or owns something or someone, and shows whether the noun possessed is singular or plural, and masculine or feminine.
place	Tuluhu own ngaingofak honye honye <u>do mugu</u>. 'Squirrel hid his mother in the <u>granary</u> '	The location of an action.
goal	Angawong Lemini ngadumu ngama eiso <u>do huroho</u>. 'Leopard gave grain <u>to</u> <u>young goats</u> '	A receiver or ending location of an action.
tool	Iyohoi eingoro ham <u>ta ranga</u>. 'We shoot fish <u>with</u> bows.'	An instrument or weapon that helps to do an action.
source	Illa, yema lobo hima <u>ta hang ba Tuluhu</u>. 'Brother, bring some fire from the <u>home of Squirrel</u> .'	The beginning location of the action.
above position	Lerringak lohoho leliu <u>ta maring</u>. 'He saw a thief jump <u>over</u> the <u>fence</u> '	The place above, on, or over the action.
accompaniment	Tuluhu odoto angaifie <u>ho Tome layahari faito</u>. 'Squirrel went <u>with</u> <u>Elephant</u> to fetch ebony.'	A noun that joins another noun in doing the action.

whole	Eidumu hasak eisie atadahal angati do hutuk <u>ho wor.</u> ‘We graze calves near mouth of river.’	A complete thing or object and not just a part of it.
penetration	Angawong Gogoi ngairibini hasak man <u>a bore,</u> ‘Gogoi brought the calves <u>into stable.</u> ’	The going inside or through of the action.
state	Eiriamik huwo ngaitinyiek iye <u>a hagerioni.</u> ‘People can name you <u>as witchdoctor.</u> ’	A certain way or characteristic that remains.
pronoun	inveja ‘him’ in Ojo hiyeni ette hiriet <u>inveja.</u> ‘And then the trap caught <u>him.</u> ’	A word used instead of a noun.
possessor pronoun	honyie ‘his/her’ in Ottu <u>hingohu</u> honyie. ‘His/her <u>dog</u> comes.’	A word used instead of a possessor noun.
gender possessor pronoun	nohonyie ‘his/her’ in Ottu <u>hingohu</u> nohonyie. ‘His/her <u>female dog</u> comes’	A word used instead of a gender possessor noun. It shows whether the noun possessed is singular or plural, and masculine or feminine.
definite noun	hingohu ‘dog’ in Ottu <u>hingohu</u> inang. ‘This <u>dog</u> comes.’	One particular noun and not any other of that noun in the mind of the speaker. A demonstrative follows the noun.
indefinite noun	hingohu ‘dog’ in Ottu <u>hingohu.</u> ‘ <u>Dog</u> comes.’	A noun that may or may not be a particular one in the mind of the speaker. There is no following demonstrative.
known noun	hingohu ‘dog’ in Ottu <u>hingohu</u> nyie. ‘That <u>dog</u> comes.’	A noun listeners have heard about sometimes before and have in mind. The demonstrative nyie, lie, nuhe or luhe follow the noun.
unknown noun	hingohu ‘dog’ in Ottu <u>hingohu</u> nabo. ‘Certain <u>dog</u> comes.’	A noun mentioned for the first time and not in the mind of the hearers. An indefinite word comes before the noun.
demonstrative	inang ‘this (feminine)’ in Ottu <u>hingohu</u> inang. ‘ <u>This</u> dog comes.’	A word that points to a noun; comes before or after the noun; it shows noun is definite, singular or plural, masculine or feminine, and the distance to the noun from speaker or hearer.
relative connector	no ‘of’ in Ottu <u>hingohu</u> no tohoni.	A word that introduces a phrase or clause that describe or identify a noun before it:

	‘Dog <u>of</u> person comes.’	no, lo, ine, ile. Vowels change according to the following word. The relative connectors nafa, lafa, inafa, ilafa ‘which, who, that, of’ only identify nouns
adjective	hittok ‘big’ in Ottu hingohu <u>ne hittok</u>. ‘Female dog <u>that is big</u> comes.’	A word that tells some quality or characteristic about a noun; some have singular and plural forms.
quantity	dang ‘all’ in Afanu ngohe <u>dang</u>. ‘All dogs come.’	A word that tells the approximant number or amount of plural nouns; can directly follow a noun or can be in a demonstrative phrase.
number	na boite ‘that is one’ in Ottu hingohu <u>na boite</u>. ‘ <u>One</u> dog comes.’	A word that tells how many of a noun there are, or in what order the noun comes; can directly follow a noun, or can be in a demonstrative phrase.
adverb	riid ‘tightly’ in Eriatak kaal lo boite <u>riid da hana</u>. ‘He tied one end <u>tightly</u> to hand’	A word that describes a verb.
clause		A group of words with a verb that go together.
relative clause	ne lelibo ‘that is good’ in Ottu hingohu <u>ne lelibo</u>. ‘The (female) dog <u>that is good</u> comes.’	A relative connector and words introduced by it. It describes or identifies a noun as singular or plural, masculine or feminine.
indefinite	nabo ‘certain’ in Ottu hingohu <u>nabo</u>. ‘ <u>Certain</u> dog comes.’	A word that shows a noun is not known and mentioned for the first time; comes before or after the noun; shows a noun is singular or plural, masculine or feminine. nabo, lobo, hinak, hilak.
verb form	tohony ‘Bite!’ ohonyita ‘bites repeatedly’	A way to use each verb that changes by attaching a prefix or suffix.
command singular	terem ‘spear, strike’ in Terem ne lara hiluk. ‘ <u>Spear</u> that which is hyena.’	A verb that orders someone to do the action; has the prefix to-, te-, ta- .
command plural	itilwak ‘help’ in Ho illa, <u>itilwak</u> hinee to bok. ‘Brethren, help the goats in the stable.’	A verb that orders more than one person to do the action; has the prefix iti-, itu-
infinitive verb	hiye ‘to make’ in Angawong Tome <u>hiye</u> madok. ‘Elephant <u>came</u>	A verb that does not have a vowel prefix that changes according to the subject pronoun; used along with a previous verb

	to <u>make</u> a gum like a person.’	or as a noun; have the prefix hi- , h- .
question verb	heyen ‘know?’ in Heyen huroho hiria? ‘Do the young goats <u>know</u> how to grind?’	A verb used in a question; can be a question with the answer ‘yes’ or ‘no’, or a question with questions words; have the prefix ho- , he- , ha- .
dependent verb	leiferie ‘slept’ in Do holongi ine dang leiferie iyohoi dee hirobi. ‘In all days that we <u>slept</u> there it was cold.’	A verb often used in dependent clauses that cannot stand alone. These include relative clauses, clauses that repeat an action, and clauses that tell the reason for a previous action; can also be used for an action that may not happen; have the prefix lo- , le- , la- .
habitual verb	angairibita ‘grazed’ in Angairibita hati nang hosie hasak. ‘We <u>grazed</u> calves every day’	A verb used for repeated or continuous action; have the suffix -ita , -uta .
applicative verb	ngaburak ‘caught’ in Gogoi ngaburak de leretari. ‘Gogoi <u>caught</u> (me) climbing.’	A verb that emphasizes an object or person receiving the action, where the object or person is sometimes not mentioned; can also show a tool helping to do the action; has the suffix -ok , -ak , -ik , -ek .
purpose verb	lohoholari ‘steal’ in Angawong hati Tuluhu Ikwang lohoholari morro. ‘Then Squirrel Ikwang came <u>to steal</u> beans.’	A verb that shows the purpose of the previous or following action; has the suffix -ri .
result verb	eibariye ‘reached’ in man eibariye da hang ba Tuluhu. ‘until he <u>reached</u> home of mother of Squirrel.’	A verb that shows the result of a previous action; has the suffix -iye .
perfect verb	angaino ‘went’ in Ifa far nabo, angaino Logwana a tim. ‘One day Logwana <u>went</u> into the forest.’	A verb that is often used in stories to begin a new scene, for an action to move the story forward, or for an action important for the rest of the story; have the prefix anga- , nga- .
verbal noun	halohoni ‘trapper’ in Eiruro halohoni ciangi, “Wo woi nang!” ‘ <u>Trapper</u> of animals cried, “Wo woi me!’	A verb used as a noun.
actor verbal noun	haidihitani ‘leader’	A verb used as a person doing the action;

	haidihitak ‘leaders’	has the prefix ha- and suffix -ni in singular form and -k in plural form.
action verbal noun	hipata ‘mistreatment’ hipatita ‘mistreatments’	A verb used as a noun telling the action; has the prefix hi- in singular and plural form; in plural form has the suffix -ita .
location verbal noun	leifori ‘kitchen’	A verb used as a place where the action often happens; have the prefix lei- and are only singular nouns.

List of Verb Forms

The follow verb list compares various forms of each verb in various dialects.

	Dorik	Ngotira	Lomiaha	Lohutok	Lolongo	
Command Sg	[⁻ -] tohony	[⁻ -] tohony	[⁻ -] tohony	[⁻ -] tohony	[⁻ -] tohony	<i>bite</i>
Command Pl	[⁻ -] itihonya	[⁻ -] itihonyai	[⁻ -] itihonyai	[⁻ -] itihony	[⁻ -] itohony	
Incomplete 1	[⁻ -] ohonya	[⁻ -] ohonya	[⁻ -] ohonya	[⁻ -] ohonya	[⁻ -] ohonya	
Incomplete 2	[⁻ -] ohony			[⁻ -] ohony	[⁻ -] ohony	
Complete	[⁻ -] eihony	[⁻ -] eihony	[⁻ -] ehony	[⁻ -] ehony	[⁻ -] ehony	
Infinitive	[⁻ -] hihony	[⁻ -] hihony	[⁻ -] hihony	[⁻ -] hihony	[⁻ -] hihony	
Question Pst	[⁻ -] hoihony	[⁻ -] hohonya	[⁻ -] ehony	[⁻ -] ehony	[⁻ -] ehony	
Dependent Pst	[⁻ -] lohony	[⁻ -] lohony	[⁻ -] lohony	[⁻ -] lohony	[⁻ -] ohony	
Habitual	[⁻ -] ohonyita	[⁻ -] ohonyita	[⁻ -] ohonyita	[⁻ -] ohonyita	[⁻ -] ohonyita	
Command Sg	[⁻ -] torruma	[⁻ -] torrumai	[⁻ -] torrumu	[⁻ -] torrumu	[⁻ -] torumu	
Command Pl	[⁻ -] itirruma	[⁻ -] iturrumu	[⁻ -] iturrumu	[⁻ -] itirrumu	[⁻ -] itorumu	
Incomplete 1	[⁻ -] orruma	[⁻ -] orrumu	[⁻ -] orrumu	[⁻ -] orrumu	[⁻ -] orumehini	
Incomplete 2					[⁻ -] orumu	
Complete	[⁻ -] orruma	[⁻ -] orruma	[⁻ -] ngarumek	[⁻ -] arrumu	[⁻ -] arumu	
Infinitive	[⁻ -] ruma	[⁻ -] ngarrumu	[⁻ -] ngarrumu	[⁻ -] arrumu	[⁻ -] harumu	
Question Pst	[⁻ -] horruma	[⁻ -] horruma	[⁻ -] ngarrumu	[⁻ -] harrumu	[⁻ -] arumu	
	[⁻ -] orruma	[⁻ -] orrumu	[⁻ -] orrumu	[⁻ -] orrumu	[⁻ -] orumu	

Dependent Pst	lorruma [---̄-]	lorrumu [----̄\]	lorrumu [----̄\]	lorrumu [---̄-]	orumu [---̄-]	
Habitual	orrumuta	orrumuta	orrumuta	orrumuta	orumita	
Command Sg	[̄-] torom	[̄-] terem	[̄-] toriem	[̄-] toriem	[̄-] torem	<i>spear</i>
Command Pl	[̄--] itirom	[̄--] itirem	[̄--] itiriem	[̄--] itiriem	[̄--] itorem	
Incomplete 1		[̄--] eremo	[̄--] oriemo	[̄--] oriomo	[̄--̄-] oremuni	
Incomplete 2	[̄-] orom			[̄-] oriem	[̄-] orem	
Complete	[̄-] eirom	[̄-] erem	[̄-] eriem	[̄-] eriem	[̄-] erem	
Infinitive	[̄-] hirom	[̄-] hirem	[̄-] hiriem	[̄-] hiriem	[̄-] hirem	
Question Pst	[̄\] hoirom	[̄\] heirem	[̄-] eriem	[̄-] eriem	[̄\] erem	
Dependent Pst	[̄--] lorom	[̄--] lerem	[̄--] loriem	[̄-] loriem	[̄--] orem	
Habitual	[̄--̄-] eremita	[̄---̄\] eremita	[̄---̄\] oriemita	[̄--̄-] oremita	[̄--̄-] oremita	
Command Sg	[̄--̄-] tejingak	[̄---̄] tejingai	[̄---̄] tojingai	[̄--̄-] tojingai	[̄--̄-] tojinge	
Command Pl	[̄----̄] itijingak	[̄----̄] itijingai	[̄----̄] itijingak	[̄----̄] itijingai	[̄----̄] itojinge	
Incomplete 1	[̄--̄-] ejingak	[̄--̄-] ejingai	[̄--̄-] ojingak		[̄--̄-̄-] ojingahini	
Incomplete 2		[̄--̄-̄-] angajingak		[̄--̄\] ojingak	[̄--̄\] ojingak	
Complete	[̄--̄-̄-] engajingak	[̄--̄-̄-] ejingak	[̄--̄-̄-] ngajingak	[̄--̄-̄-] ajingak	[̄--̄-̄-] ajingak	
Infinitive	[̄--̄-̄-] ngajingai	[̄--̄-̄-] ngajingak	[̄--̄-̄-] ngajingak	[̄--̄-̄-] ajingak	[̄--̄-̄-] hajinge	
Question Pst	[̄--̄-̄-] hongajingak	[̄--̄-̄-] hangajingak	[̄--̄-̄-] ngajingak	[̄--̄-̄-] ajingak	[̄\̄-̄-] ajingak	
Dependent Pst	[̄--̄\] lejingak	[̄--̄\] lejingak	[̄--̄\] lojingak	[̄--̄\] lojingak	[̄--̄\] ojingak	
Habitual	[̄--̄-̄-] ejingita	[̄--̄-̄-̄\] ejingita	[̄--̄-̄-̄\] ojingita	[̄--̄-̄-] ojingita	[̄--̄-̄-] ojingita	
Command Sg	[̄-] tebak	[̄-] tabak	[̄-] tabak	[̄-] tabak	[̄-] toduk	<i>beat</i>
Command Pl	[̄--] itibak	[̄--] itibak	[̄--] itibak	[̄--] itibak	[̄--] itoduk	
Incomplete 1	[̄--̄-] ebaha	[̄--̄-] abaha	[̄--̄-] abaha	[̄--̄-] abaha	[̄--̄-] oduha	
Incomplete 2	[̄-] ebak			[̄-] abak	[̄-] oduk	
Complete	[̄-] eibak	[̄-] eibak	[̄-] ebak	[̄-] ebak	[̄-] eduk	

Infinitive	[] hibak	[] hibak	[] hibak	[] hibak	[] hiduk	
Question Pst	[] hohibak	[] habaha	[] ebak	[] ebak	[] eduk	
Dependent Pst	[] lebak	[] labak	[] labak	[] labak	[] oduk	
Habitual	[] ebahita	[] abahita	[] abahita	[] abahita	[] oduhita	
Command Sg	[] irefo	[] irefo	[] iriofo	[] iriofo	[] iriofe	<i>search</i>
Command Pl	[] irefoo	[] irefoi	[] iriofoi	[] iriofoi	[] iriofe	
Incomplete 1	[] eirufu	[] eirefu	[] eriofo	[] eriofo	[] eriefu	
Incomplete 2					[] eriofo	
Complete	[] eirefo	[] eirefo	[] eriofo	[] eriofo	[] eriofo	
Infinitive	[] hirefo	[] hirefo	[] hiriofo	[] hiriofo	[] hiriofo	
Question Pst	[] hoirefo	[] heirefo	[] eriofo	[] eriofo	[] eriofo	
Dependent Pst	[] leirefo	[] leirefo	[] leriofo	[] leriofo	[] eriofo	
Habitual	[] eirefita	[] eirefita	[] eriofita	[] eruhita	[] eriofita	
Command Sg	[] iruho	[] iruhu	[] iruhok	[] iruho	[] iruhok	
Command Pl	[] iruhu	[] iruhuo	[] iruho	[] iruho	[] iruhok	
Incomplete 1	[] eiruhu	[] eiruhok	[] eruhok		[] eruhu	
Incomplete 2				[] eruk	[] eruk	
Complete	[] eiruk	[] eiruhu	[] ngeruhok	[] eruk	[] eruk	
Infinitive	[] hiruk	[] hiruk	[] hiruk	[] hiruk	[] hiruk	
Question Pst	[] hoiruk	[] heiruk	[] eruk	[] eruk	[] eruk	
Dependent Pst	[] leiruk	[] leiruk	[] leruk	[] leruk	[] eruk	
Habitual	[] eiruhuta	[] eiruhuta	[] eruhuta	[] eruhuta	[] eruhita	
Command Sg	[] itaningo	[] itira	[] itira	[] itira	[] itira	<i>hear</i>
Command Pl	[] itaningo	[] itirai	[] itirai	[] itirai	[] itirai	

Incomplete 1	[]	eitiriu	etiru	etira	etiru
Incomplete 2	ening	[]	[]	[]	etira
Complete	[]	[]	[]	[]	[]
Infinitive	eitaning	eitiri	ngetiru	etiru	etiru
Question Pst	[]	[]	[]	[]	[]
Dependent Pst	hitaning	hitira	hitira	hitira	hitira
Habitual	[]	[]	[]	[]	[]
	hoining	heitiri	etira	etiru	etira
	[]	[]	[]	[]	[]
	leining	leitiri	letiru	letiru	etira
	[]	[]	[]	[]	[]
	eitaningo	eitirita	etirita	etirita	etirita

Answers to Exercises

Answers to the exercises of this book are given below.

Exercise 1

Test Word	Write correctly	Test Word	Write correctly
garay <i>dry grassland</i>	<u>garai</u>	hafyalai <i>claw</i>	<u>hafialai</u>
maruani <i>old one</i>	<u>marwani</u>	wwor <i>hole for trapping</i>	<u>wuor</u>
may <i>place</i>	<u>mai</u>	lotwala <i>ash</i>	<u>lotwala</u>
leyfori <i>kitchen</i>	<u>leifori</u>	belie <i>skin</i>	<u>belie</u>
domi <i>knife</i>	<u>demi</u>	hawong <i>monkey type</i>	<u>awong</u>
kier <i>sheep</i>	<u>ker</u>	ofioti <i>roof frame</i>	<u>rofan</u>
leime <i>lion</i>	<u>leime</u>	efir <i>fat, big</i>	<u>efir</u>

Exercise 2

<u>thing</u>	fofongi	<i>cactus, tree type</i>	<u>thing</u>	goro	<i>jug made from gourd</i>
<u>animal</u>	busuk	<i>bull</i>	<u>thing</u>	hafialai	<i>claw</i>
<u>thing</u>	bongo	<i>item of clothing</i>	<u>person</u>	harasi	<i>brother</i>
<u>animal</u>	bolorong	<i>hippo</i>	<u>person</u>	hitonongorwo	<i>woman</i>
<u>animal</u>	awong	<i>monkey type, oribi</i>	<u>place</u>	holorong	<i>bank, beach</i>
<u>thing</u>	balu	<i>beer</i>	<u>place</u>	hunom	<i>cave</i>
<u>thing</u>	fetek	<i>fish spear</i>	<u>person</u>	ibwoni	<i>fortune teller</i>
<u>place</u>	fwara	<i>dancing place</i>	<u>place</u>	ido	<i>sky, heaven</i>
<u>idea</u>	fure	<i>name, song</i>	<u>animal</u>	itak	<i>ostrich</i>

Exercise 3

(01:3)

Eirefo monyie sang moite-moite.
(01:18)

Ottu lohoho eyani he hiyeni.
(01:21-23)

Ojo kaal lo boite eterok
da hana na boite ine hine.
Angaino oboto a hiji he hinee dadari.
(02:1)

Ifa berren owon lobo haikuboni hiyaya.
(02:6)

Orruma haji na yaya.
(02:11)

Haiffa do hunom nyie,
amanya munu ne hittok dee.
(03:10-11)

Eitihita, eiyaba, eingoro ceng,
dero ojo ham do wor moite-moite.
(09:27)

Opur hutuhen to hofwo ojo hejek
(09:88)

Itilau, alakwa nang hikwai.

The owners of properties complained daily.

Then the thief came with a rope.

And the other end was tied
to leg of the goat.
He waded through middle of goats, touching.

There was a hunter of porcupines.

He found to the house of the porcupines.

Previously in that cave,
there was a very big snake living inside.

We were moving, charting, shooting birds,
rats and fish together in the river every day.

He put flour on their mouths and legs.

Wait, I am still removing a thorn.

Exercise 4

itak	<u>inang, ileng</u>	<i>this ostrich</i>
leyame	<u>inang</u>	<i>this wind</i>
lohoho	<u>ileng</u>	<i>this thief</i>
muniok	<u>hunang, hulong</u>	<i>these snakes</i>
rabolo	<u>hunang</u>	<i>these bananas</i>
irefit	<u>inang, ileng</u>	<i>this container</i>
huwo	<u>hunang, hulong</u>	<i>these people</i>
ingotit	<u>inang, ileng</u>	<i>this cutting tool</i>
singeta	<u>inang</u>	<i>this sand</i>
letiri	<u>ileng</u>	<i>this small hoe</i>
lorwoti	<u>inang, ileng</u>	<i>this cannibal</i>
monye	<u>ileng</u>	<i>this father</i>
ngaini	<u>inang</u>	<i>this girl</i>
tamoti	<u>hulong</u>	<i>these bulls</i>
worot	<u>hunang</u>	<i>this dung</i>
lemioho	<u>huang, hulong</u>	<i>these lions</i>

Exercise 5

(01:7)

Eibak hai fok angaimetak idumele.

(01:9)

Rain beat heavily and the ground became so dark.

Omune hati hiluk erenita henijia.
(01:18)

Ottu lohoho eyani he hiyeni.
(02:6)

Orruma haji na yaya.
(02:9)

Eigigilo halohoni ho ciangi hijo
owon yaya do hotwai dee.
(03:10-11)

Eitihita, eiyaba, eingoro ceng,
dero ojo ham do wor moite-moite.
(09:88)

Itilau, alakwa nang hikwai.

*The hyena was very happy
and laughed hysterically.
Then the thief came with a rope.*

He found the house of the porcupines.

*The trapper of animals started thinking that
there were porcupines inside there.*

*We were moving, charting, shooting birds,
rats and fish together in the river every day.*

Wait, I am still removing a thorn.

Exercise 6

(01:12)

Ojo lohoho hido dang eirrumok (bok) nyie.

(01:18)

Ottu lohoho eyani he hiyeni.

(01:24)

Angadadau (kwan) ne hiluk.

(02:5-6)

Ifa far nabo, angaino Logwana a tim,
orruma (haji) na yaya.

(02:14)

Ifa lowolo motte Logwana
(munu) againo a hunom nyie, . . .

(09:82)

Eijo Tuluhu de Lemini,
“Wong ingyak (morwo) leiting.”

The thief also attacked that (stable).

Then the thief came with a rope.

He touched the (body) of the (hyena).

*One day, Logwana went to (the bush),
and found the (house) of the (porcupines).*

*When a friend of Logwana
saw the (snake) going into that (cave), . . .*

*When it was ready, Squirrel said to Leopard,
“Come roll the small (stone).”*

Exercise 7

(01:6)

Ifa far nabo do holongi hinak,
eibak hai fok angaimetak idumele.

(01:16)

Da ngaringu no honyie lohoho,
angai ngofak kwan de hiji he hinee.

(01:27)

Ojo huluk alii ara nii a lowote.

(01:39)

Angafanu hati hitifa nafa lara ihoho,
eyef to kurufat.

(02:7)

*Later in one of the days,
it rained hard and the ground became dark.*

*In his seeing the thief,
he hid himself in middle of goats.*

Hyena jumped and there was as diarrhea.

*They questioned the one who was a thief,
and lashed him with a whip.*

Da haji nyie, amanya haifa munu dee.
(02:14)

Ifa lowolo motte Logwana
munu againo a hunom nyie, . . .
(03:28-31)

Mingari iyohoi ngata ho lobo ciang da garai.
Angafanu ngarumek hasak eisieno do bore.
Ele jingai bii hijo eifo hiher hijo ho tubai mau,
ojo hido eiwak hiyien
ha ngai leyani te tim a bok.
(03:38-39)

“Heituwutek iye mai no gorona leinyang nang.”
“Lefenuhe te hibieli.”
(08:6)

Hajo iso ma nang jai do motte hoiti Tome?
(08:42)

Motte hoiti Ikwang,
iye haifa litaturo mana neiti to holongi.
(09:19)

Bii dang to bok he hinee ojjo,
adaha ngama inohonye, eibo hiria.
(09:80)

Tuluhi owu ngajingak
ette hihut lobo mai leiting do honyie.
(09:82)

Ifa lojo leibo, eijo Tuluhi de Lemini,
“Wong ingonyak morwo leiting.”

Exercise 8

(01:2)
Owon ifa lohoho obo lo
logoro hanyahanya ino huwo.
(01 :11)

Angawong hati obotina bok ne hinee.
(01:24)

Angadadau kwan ne hiluk.
(02:6)

Orruma haji na yaya.
(03:21)

Adahari hasak ha hai man
ofuo daha mana no Gogoi
(03:57)

Eijjo baba de iti hijo
hitiruhula na hayiohok nee.
(04:14)

In that house, the snake was living there.

*When a friend of Logwana
saw the snake going into the cave, . . .*

*We were chasing with an animal in the bush.
We found the calves were closed in stable.
We entered to check if they were with present,
and to know
of who brought them from bush into stable.*

*“Tell me place of gourd milk and do not lie.”
“It is up in the Hibieli tree.”*

What should I say to my friend Elephant?

*My friend Ikwang,
it was you destroying my garden by everyday.*

*All in the stable of the goats said
they would grind his grain, but they refused.*

*Squirrel entered
then dug another small place for himself.*

*When it was ready, Squirrel said to Leopard,
“Come roll the small stone.”*

*There was a certain thief who
kills animals of people.*

He went directly to the stable of goats.

He touched the body of the hyena.

He found the house of the porcupines.

*Calves grazed in rain until
they ate the field of Gogoi.*

*Father told me that these things are for
the making wise of shepherds.*

Orru igem ne ibwoni.

(04:24)

Hiruk mojo de Jiok kuya hitira rori ine ibwana?

(08:30)

Hajo iso mau nang hiram no hoholak ile jai?

(09:18)

Oboto Lemini owu ngatohoi hafirok ino huroho.

(09:68)

Angayani iyang hoo na tafeng.

(09:101)

Ongotai Tuluhu to gus te ne hiwaru Lemini.

(09:122)

Esiahari Tuluhu buni na hari hijo

anyar lowu Tome ngaibirok kwan dee eyei fa.

(09:129)

Oboto Tuluhu he demi

owu ngangotu hiringo no Tome.

(09:135)

Ojo durre ine Ihurak odou.

The work of witchdoctors is bad.

Will you pray or hear words of witchdoctors?

What should I do about the issue of thieves?

Leopard killed the fat ones of the goats.

Mummy brought the head of a guinea pig.

Squirrel dressed with the skin of Leopard.

*Squirrel looked for a pool of water
good for Elephant to throw himself and die.*

*Squirrel went directly with knife
and cut the meat of the elephant.*

Then the children of Ihurak came down.

Exercise 9

(03:1-4)

Ifa ala muta nang,

alara mau ngasi ineiti miet kuya ile,

lojo baba ino a bore eribitari hasak,

angainyamari hati inveja nang man.

(03:6-9)

Angarrumu nang hilak morot hoiti

ilo lomuta iyya nang.

Angairibita hati nang hosie hasak

moite-moite a tim letjdahari.

Man te hicahi hohoi hiribita,

amuno ifa nang bino no.

(03:14)

Ojo iyohoi eingoro ham ta ranga.

(03:38-39)

Heituwutek iye mai no gorona leinyang nang.

(03:45)

Leidas hayiohoni hifi iyohoi, "Difo itai ajei?"

(03:54-56)

Ifa far nabo, angawong monyie nang,

angawong angailimak rori inafa lehuma hayiohok

do hoi ilafa iting lemanya hosie do bore.

(04:17)

Nabo golon no lowon do hosie, inya nabo bii ling.

When I was still young,

of about five or six years, when my father said

to go to stable to care for calves,

he escorted me there.

*I found some of my friends
who were still young like me.*

*I grazed the calves with them
everyday in the bush for grazing.*

From our beginning of grazing,

I was very happy.

And we shot fish with bows and arrows.

You tell place of milk and do not deceive me.

Shepherd asked us, "Where did you go?"

One day, father came to me,

to tell what the shepherds had done

to us who are staying with them in the stable.

There is no strength in them, nothing at all.

(05:14)

Eiro hati leitaha da hatai,
“Harasara he inasara hohoi. . .

(09:8)

Oboto Lemini owu hihony honye honyie.

(09:104-105)

“Motte hoiti Ikwang,” ojo Tangturu,
“Illa, hiruma iye gus le lelibo ani aji?”

Officials said to you,
“Our brothers and sisters

Leopard went and ate his mother.

My friend Ikwang,” said Tangturu,
“Brother, where did you get this beautiful skin?”

Exercise 10

	(01:19-20)	
N	Eriatak kaal lo boite riid da <u>hana</u> enyia <u>honyie</u> hine lebwari.	He tied one end of (the rope) well to <u>his hand</u> so the goat would not slip away.
	(02:2)	
FS	<u>Fure</u> nohonyie Logwana.	<u>His name</u> was Logwana.
	(02:8)	
FV	Do <u>wolo</u> nohonyie hunom nyie leido,	In <u>his seeing</u> that cave as neat,
	(03:1-2)	
FP	Ifa ala muta nang,	When I was young,
	alara mau <u>ngasi</u> <u>ineiti</u> miet kuya ile,	and <u>my years</u> were about five or six,
	(03:6-7)	
FV	De <u>hiba</u> <u>neiti</u> dee,	In <u>my arriving</u> there,
N	anarrumu nang hilak <u>morot</u> <u>hoiti</u> .	I found some of <u>my friends</u> .
	(03:9)	
NV	Man te <u>hica</u> <u>hi</u> <u>hohoi</u> hiribita,	From <u>our beginning</u> of shepherding,
	(03:33)	
N	Angaidamik <u>haji</u> <u>hoiti</u>	Those <u>my older friends</u>
	ilafa langaiyarik maring.	climbed the fence.
	(03:46)	
FS	Adaha ira hasak <u>mana</u> nohonyie.	The calves have eaten <u>his garden</u> .
	(03:47)	
FV	Ifa lojo lotohu <u>hifia</u> <u>nohoi</u> ,	When he finished <u>his asking</u> ,
	eyem hari efanu hati baha iyohoi duhuk.	he brought a stick and beat all of us.
	(08:12)	
N	<u>Motte</u> <u>hoiti</u> , aidongkwa nang.	<u>My friend</u> , I am swinging.
	(09:8)	
N	Lemini owu hihony <u>honye</u> <u>honyie</u> .	Leopard went and ate <u>his mother</u> .
	(09:14)	
MP	Hihumak iye nyo do <u>huroho</u> <u>ilohoi</u> eirai?	What did you so <u>your goats</u> grind?
MP	Eituk <u>ileiti</u> ngama.	<u>Mine</u> ate the grain.
	(09:19)	
FP	Adaha <u>ngama</u> <u>inohonyie</u> eibo hiria.	They refused to grind <u>his grain</u> .
	(09:46)	
FS	Ififiro <u>kwan</u> <u>nohoi</u> .	Shake <u>your body</u> .
	(09:51)	

N | Hatidahai, itohoro iye honye hoi.

Let us eat. You have killed your mother.

Exercise 11

FSK	(01:12) Ojo lohoho hido dang eirumok <u>bok nyie</u> .	<i>Thief went and attacked <u>that stable</u>.</i>
FP	(01:40) Ara fure ne <u>hiyabi ina</u> ebong ihoho he ihoho.	<i>Title of <u>that story</u> is 'Thief met a thief'.</i>
FSK	(02:10) Angaino Logwana ngajingak <u>hunom nyie</u> .	<i>Logwana went and entered <u>that cave</u>.</i>
FSK	(02:14) Ifa lowolo motte Logwana munu angaino a <u>hunom nyie</u> ,	<i>When a friend of Logwana saw the snake going towards <u>that cave</u>,</i>
FSK	(02:20) Angaiburahini <u>munu nyie</u> Logwana,	<i><u>That snake</u> attacked Logwana..</i>
FPK	(03:41) Oboto angaino ngadumu ree amat ojo <u>nuhe eyari</u> .	<i>He went and got the milk, drank and took <u>those things</u>.</i>
FPK	(03:43) "Tahu gorona lerita? Bii owon <u>nuhe jia</u> ?"	<i>"Where were gourds lost? <u>Those</u> are how?"</i>
FS	(03:57) Eijjo baba de iti hijo hitiruhula na hayiohok <u>nee</u> ,	<i>My father said to me that <u>that situation</u> is for making shepherds wise,</i>
FSK	(04:2) <u>Jiok nyie</u> lomojo huwo de ikelesia kuya ibwoni?	<i><u>That God</u> people pray to in church or witchdoctors?</i>
FP	(04:11) Hara <u>hirro ine</u> dede kuya ara taler?	<i>Are <u>those things</u> true or are lie?</i>
FPK	(04:13) Ciangi, yanii, ha <u>sang nuhe</u> dang honya lara Jiok leyieue?	<i>Animals, trees and <u>those things</u>, is it not God who created these?</i>
FPK	(04:16) Omojo agalik isieja <u>huwo nuhe</u> to mojo.	<i>They, <u>those people</u> pray more in prayers..</i>
FP	(04:23) <u>Rori ine</u> oru hati hara nyo lanyar?	<i><u>Those words</u> are bad, what good are they?</i>
MS	(08:9) Hati da <u>mai lee</u> ,	<i>However in <u>that place</u>,</i>
FP	(08:43) Hicungi ne <u>hiyabita nuhe ine</u> .	<i><u>That</u> is the end of the <u>that story</u>.</i>
FPK	(09:6) A <u>huroho nuhe</u> leifut do bok hoi?	<i>What about <u>those goats</u> in your stable?</i>
MPK	(09:16-17) <u>Huroho luhe</u> lefir no,	<i>It is <u>those</u> very fat goats,</i>
MPK	<u>luhe</u> ladaha ngama. Ino tothoi dang	<i><u>those</u> are eating the grain. Go and kill them</i>
FPK	ibusak <u>nuhe</u> leniema eirai hahi."	<i>and leave only <u>those</u> who are thin to grind.</i>
	(09:20)	

FPK	Owu ngayani ngama do <u>nuhe</u> leniema. (09:52)	<i>Leopard brought grain to <u>those</u> that are thin.</i>
FP	Honya lara honye Tuluha leifo <u>morro</u> <u>ine</u> ? (09:71)	<i>Isn't Squirrel's mother cooking <u>those</u> <u>beans</u>?</i>
FS	Haihumarihati nang imura <u>ngabura</u> <u>nee</u> nyo? (09:76)	<i>What should I do with <u>that</u> <u>smelling</u> <u>wound</u>?</i>
FS	Nabo <u>leiramitari</u> <u>inang</u> ne lelibo bino-no. (09:137)	<i>It is <u>this</u> <u>certain</u> <u>playground</u> that is good.</i>
FP	Lojo <u>durre</u> <u>ine</u> leiba hang,	<i>When <u>those</u> <u>children</u> arrived home,</i>

Exercise 12

	(01:6)	
FS	Ifa <u>far</u> <u>nabo</u>	<i>Later in <u>certain</u> <u>day</u></i>
FP	do <u>holongi</u> <u>hinak</u> , (03:32)	<i>of <u>some</u> <u>days</u>,</i>
MS	Leilolong <u>lobo</u> lo monyomiji ta mangat, (03:6-7)	<i><u>Certain</u> <u>one</u> of youths called from camp,</i>
MP	Angarumu nang <u>hilak</u> <u>morot</u> hoiti. (03:28)	<i>I met <u>some</u> of my <u>friends</u>.</i>
MS	Elei mingari iyohoi ngata ho <u>lobo</u> <u>ciang</u>	<i>We were busy chasing a <u>certain</u> <u>animal</u></i>
FS	da <u>nabo</u> <u>garai</u> . (03:36-37)	<i>in a <u>certain</u> <u>bush</u>.</i>
	Angabah man ediaha kwan,	<i>He beat me until the body had pain,</i>
FP	ojo <u>hinak</u> <u>turong-turong</u> lodu. (04:5)	<i>and <u>other</u> <u>spots</u> became swollen.</i>
MP	Ojo <u>hilak</u> hijo eriamik ibwoni haitiwaru tohoni te yei, (04:7-9)	<i><u>Certain</u> <u>ones</u> say the witchdoctor can resurrect a person from death,</i>
FS	ojo hido eittangai merok eifie te <u>ikoi</u> ta <u>nabo</u> .	<i>and make enemies go <u>certain</u> <u>direction</u>.</i>
MP	Eiriamik <u>hilak</u> hitihonya ibwana husung, hinee,	<i><u>Others</u> give cows, goats to witchdoctors,</i>
FP	eiso he <u>hitabita</u> <u>hinak</u> dang. (04:17)	<i>and <u>certain</u> <u>payments</u> given by everyone.</i>
FS	Nabo <u>golon</u> no lowon do hosie,	<i>There is not <u>any</u> <u>strength</u> with them,</i>
FS	inya <u>nabo</u> bii ling. (09:31)	<i>not <u>any</u> <u>thing</u> at all.</i>
MS	Illa, yema <u>lobo</u> <u>hima</u> ta hang ba Tuluha. (09:73)	<i>"Brother, bring <u>some</u> <u>fire</u> from Squirrel.</i>
FS	Ifa angawong Tuluha boho <u>nabo</u> <u>mai</u> no lowudo bino, (09:76)	<i>Then Squirrel dug a <u>certain</u> <u>place</u> that is very deep.</i>
FS	Nabo <u>leiramitari</u> <u>inang</u> ne lelibo bino-no. (09:85)	<i>It is <u>this</u> <u>certain</u> <u>playground</u> that is good.</i>
MS	Ojo Lemini einyak ngaingonyak <u>lobo</u> <u>morwo</u> le leiyak boro.	<i>Leopard again rolled <u>another</u> <u>stone</u> which was somehow bigger.</i>

Exercise 13

MS	(01:14) Ele mingari hati siaha <u>hine le hittok</u> .	<i>He was looking for <u>goat that is big</u>.</i>
MS	(03:5) Eu ngaisie da has he <u>tihoni le hittok le leringa hayiohok</u> .	<i>He gave me into the hands of <u>person who is old who cares for shepherds</u>.</i>
FS	(03:60) Angaimetak <u>hipata ne hittok</u> da hayiohok.	<i>It caused <u>abuse that big</u> to shepherds.</i>
FS	(04:1) Ngai lowon hogolon, hodwan ojo <u>hilobie ne hittok?</u>	<i>Who has strength, power and <u>kingdom that is great?</u></i>
MS	(09:79) Ojo Tuluwu owu ngajingak ette hihut lobo <u>mai le iting</u> .	<i>And squirrel went and entered then dug another <u>place that is small</u>.</i>
MS	(09:83) Wong ingonyak <u>morwo le iting</u> .	<i>Come roll the <u>stone that is small</u>.</i>
FS	(09:87) Ingonyak <u>na hittok</u> .	<i>Roll one <u>that is big</u>.</i>

Exercise 14

MS	(01:19-22) Eriatak <u>kaal lo boite</u> riid da hana enyia honyie hine lebwari.	<i>He tied <u>end that is one</u> tightly to his hand so that goat would not escape.</i>
MS	Ojo <u>kaal lo boite</u> eterok	<i>And the <u>end that is one</u> was tied</i>
FS	da <u>hana na boite</u> a ne hine.	<i>to <u>leg that is one of the goat</u>.</i>
FP	(03:1-2) Ifa ala muta nang, alara mau <u>ngasi</u> ineiti <u>miet kuya ile</u> ,	<i>When I was still young, of about <u>five or six years</u>,</i>
MS	(03:33-34) Angaidamik hajii hoiti ilafa langaiyarik maring Elie tawak ta <u>kaal to lo boite</u> erwat a tim.	<i>My friends climbed the fence and ran to the <u>end that is one of the bush</u>.</i>
FS	(09:1) Ojjo amanya Tuluwu he Lemini da <u>mai na boite</u> .	<i>It is said Squirrel and Leopard lived in a <u>place that is one</u>.</i>

Exercise 15

	(01:30) Ojo <u>hinee dang</u> amala ojo nii dom, “Ho illa, itilwak hinee to bok!”	<i>And all <u>goats</u> bleated saying, “Brothers, help the goats in the stable!”</i>
	(03:52) Do <u>holongi</u> ine <u>dang</u> leiferie iyohoi de hirobi.	<i>In <u>all these days</u>, we slept in the cold.</i>
	(04:9-10) Eiso he hitabita <u>hinak dang</u> .	<i><u>All these (people)</u> give payments.</i>

Iko ngaigigiloi iyohoi huwo bii dang.
(04:13)

Ciangi, yanii, hasang nuha dang
honyia lara Jiok leyieu?

(04:18)

Lira iye tohoni ibwoni,
irruma iye imoriti ilulung.

(07:5)

Ara mau ngama ilo lorumek huwo kai.
(09:100)

Ifa owana caa do fwara
he ciangi bii dang.

Let all of us people think (together).

*Animals, trees, and all other things
has not God created?*

*If you are a person of witchcraft,
you will meet many insults.*

Few people were able to raise sorghum.

*There was dance in playground
of all animals.*

Exercise 16

MS (01:1)
Owon ifa lohoho lobo lo logoro.

(01:41-42)

FS Hiluk hira ihoho,
ojo hido honye ihoho ne lara tohono.

(02:3)

FS Amanya da mai ne lara holorong.
(02:24)

FS Eiyu huwo Logwana to fure to no lojjo,
(03:52)

FP Do holongi ine dang leiferie iyohoi dee
hirobi.

(04:17)

FS Nabo golon no lowon do hosie,
inya nabo bii ling.

(08:20)

FP Illa, irute ina lara Ikarak
leitaturu mana nohoi

(08:24)

FS Owon fure no lojjo,
(09:45)

MP Ino yani yonii ile lomoli wong tefetak.
(09:73)

FS Ifa angawong Tuluhu
boho nabo mai no lowudo bino.

(09:76)

FS Nabo leiramitari inang ne lelibo bino-no.
(09:85)

MS Ojo Lemini einyak ngaingonyak
lobo morwo le leiyak boro.

(09:105)

There was certain thief who kills.

*The hyena is a thief,
and also he is a thief who is a person.*

He lived in place that is river bank.

People cried for Logwana with song that says,

*In all the days that we slept there
it was cold.*

*Certain strength that have in them,
nothing at all.*

*Brother, this who is Turtle is bad
and is spoiling your garden.*

There is a song that says,

Bring the hide that black and prepare it.

*Then Squirrel came and
dug a place that is very deep.*

This is a certain playground that is very good.

*And Leopard rolled
another stone that is somehow bigger.*

MS	Illa, hurruma iye <u>gus le lelibo ani aji?</u> (09:113)	<i>Brother, where did you get <u>skin that beautiful?</u></i>
FS	Iu hati iye ruma <u>gus ne leliba bino.</u> (09:124-125)	<i>You will get a <u>skin that is very good.</u></i>
FS	Ifa lojo tuluhi loromu <u>mai ne letetehen,</u> ojo inyeja ojo do Tome,	<i>Then Squirrel came to <u>place that is shallow,</u> and said to Elephant,</i>
FS	“Wudoi man orumari <u>tafar no lowudo.</u> ”	<i>“It is too deep finding <u>pool that is deep.</u>”</i>

Exercise 17

MP	(03:33) Angaidamik <u>hajii hoiti ilafa langaiyarik</u> maring. (03:44)	<i>My <u>friends that older</u> climbed fence.</i>
MP	Letirangik Loduk, lobo teng ho <u>morot hoiti ilafa lerwat a tim,</u> (03:54-56)	<i>Loduk, a certain one of my <u>friends who ran to the bush,</u> answered,</i>
FP	Ifa far nabo, angawong monyie nang, angawong angailimak <u>rori inafa lehuma hayiohok do hoi</u>	<i>One day, father came to me, came and tell <u>actions that shepherds had done to us</u></i>
MP	<u>ilafa iting lemanya hosie do bore.</u> (07:5-7)	<i><u>who are young staying with them in stable.</u></i>
FP	<u>Matta inafa ho fok</u> ebwar holong ta mai dang. Ara mau ngama ilo lorumek huwo kai,	<i><u>Fields that below the sun</u> dried all of them. Few people were able to get sorghum,</i>
FP	ngama ina <u>matta inafa to donge.</u> (09:24)	<i>sorghum of <u>fields that are in mountains.</u></i>
FP	Hiwolo iye <u>huroho ilafa lijjo iye?</u>	<i>Have you seen <u>goats that you mentioned?</u></i>

Exercise 18

(02:4)	<u>Eikubo de tim moite-moite.</u>	<i>He <u>was hunting</u> in the forest <u>daily.</u></i>
(02:7)	Da haji nyie, <u>amanya</u> haifa munu <u>dee.</u>	<i>In that house, a snake <u>was living there.</u></i>
(04:15)	<u>Owon</u> ibwana <u>bii</u> a huwo ruhulak.	<i>Witchdoctors <u>are really</u> cunning people.</i>
(09:16)	Huroho luhe <u>lefir no,</u> luhe ladaha ngama.	<i>Those <u>very fat</u> goats, those are eating the grain.</i>

Exercise 19

(01:31)	Hoila, <u>itilwak</u> hinee to bok.	<i>Brethren, <u>help</u> the goats in the stable.</i>
(02:17)	Logwana angawong yei! <u>Tejingu! Tejingu!</u>	<i>Logwana, death has come! <u>Come out! Come out!</u></i>
(08:27)		

Ino tohou Ikarak isiere eino.
(09:17)

Ino tothoi dang ibusak nuhe
leniema eirai hahi.
(09:45)

Ino yani yoni ile lomoli wong tefetak.
(9:56)

Teitoi ino iyomo
(09:61)

Tinga ikat. Wong te ittule te ile to holongi.

Go and untie the turtle to let him go.

*Go and kill all of them and
leave only those who are thin to grind alone.*

Go and bring the black hide and prepare it.

Go back and rest.

Open the door. Come through usual small entry.

Exercise 20

Exercise 21

Exercise 22

(01:10)

Far neiti hofongi inene
(01:33-34)

Akabak monyomiji hiba oruma
hiluk leitaturu yietita lohoho ara nii a hiit.
(01:39-41)

Angafanu hati hitifa nafa lara ihoho.
Ara fure ne hiyabi ina ebong ihoho
he ihoho eicak hiluk hira ihoho,
(02:15)

Eicaha hirurwo da bali, “Wulu lu wo woi!”
(02:23)

Wo woi nang! Heilwak! Ho illa heilwak!
(03:9)

Man te hicahi hohoi hiribita,
amuno ifa nang binono.
(03:38)

Heituwutek hati iye mai no gorona.
(03:42)

Angafanu hayiohok hitifa.
(03:45)

Leidas hayiohoni hifi iyohoi,
(03:53)

Adule nang higigilo harie tuub enya hejio.
(03:57)

Eijjo baba de iti hijo
hitiruhula na hayiohok nee.
(03:60-62)

Angaimetak hipata ne hittok da hayiohok

My day to be satisfied is today.

*Then the youth arrived to find
hyena pulling thief, and feces everywhere.*

*They came to question one who was a thief.
The title of this story is ‘The thief met a thief’
because hyena is a thief,*

He started to cry outside, “Wulu lu wo woi!”

Wo woi me! Help! Help, brothers!”

*Right from the begining of our shepherding,
I was very excited.*

Show me the place of the gourds of milk.

Shepherds came to investigate.

Then a shepherd asked us,

I continued to think through night.

*My father said to me, that (situations like this)
are to make the shepherds wise.*

(Situation) caused much suffering to shepherds

he higigilita atuni nang ngainoye a boregala
au ngajingahini do sukul
atuni angayenari higiero aina.

(04:3-6)

Arasa ilulung ino huwo hiruhuta hirro
ine ibwana bii no-no.

Ojo hilak hijo eriamik ibwoni haitiwaru
tohoni te yei, eilolongu hai howong,

(04:8-9)

Eiriamik hilak hitihonya ibwana husung,
hinee, eitimata balu,
eiso he hitabita hinak dang.

(08:10)

Angawong Ikarak ruma Ikwang de hiyeni
ette hifi hijo,

(08:15)

Ikwang Tuluhu ette hirwata eibusak Ikarak dee.

(09:8)

Oboto Lemini owu hihony honye honyie.

(09:12)

Ojo huroho ofuo hituk hinya ngama.

(09:19)

Bii dang to bok he hinee ojjo,
adaha ngama inohonyie, eibo hiria.

(09:47)

Ojo Lemini ette hififir kwan
ojo dur-dur a hofir hahi.

(09:51)

Hatidahai, itohoro iye honye hoi.

(09:64)

Lemini eitabot hihony honye Tuluhu.

Exercise 23

(02:27)

Heihum ngai Logwana jai?

(04:11-12)

Hara hirro ine dede kuya ara taleer?

Hara ibwoni lesiu Jiok

kuya Jiok leyau ibwoni?

(04:23-24)

Rori ine oru hati, hara nyo lanyar?

Hiruk moja de Jiok

kuya hitira rori ine ibwana?

(09:3)

“Hiwolo iye?” Ojjo Lemini, “Nyo?

*and affected my thinking so I went to town
and joined a school, and
today I know how to write.*

*Many people are still accepting the things
witchdoctors say.*

*Certain ones say the witchdoctor can resurrect
person from death, call the rains to come,*

*Others can let witchdoctors to eat goats
and calves, or beer to drink,
giving of some payments are by everyone.*

*Turtle came and found Ikwang in the trap
and asked saying,*

Ikwang Squirrel ran and left turtle in trap.

Leopard went to eat his mother.

The young goats went to finish eating grain.

*All of them in stable said they would eat,
and they refused to grind his grain.*

*Then Leopard shook his body,
and it was only the dust as hair that came out.*

Let us eat, but you have killed your mother.

Leopard immediately bit mother of squirrel.

How can we help Logwana then?

Are these things true or are they lies?

*Is it the witchdoctor who gave birth to God
or that God made the witchdoctor?*

These are harsh words; what good is in them?

*Will you choose to pray to God
or will you listen to what witchdoctors say?*

“Have you seen?” And the leopard said, “What?

(09:14)

Hihumak iye nyo do huroho
ilo hoi eirai?

*What did you do to your goats
so that they ground grain?*

(09:24)

Hiwolo iye huroho ilafa lijo iye?

Have you seen the thin goats you mentioned?

(09:50)

Hoduma Awong morro aji ta hai?

Where did monkey get this beans during rain?

(09:71-72)

Haihumari hati nang imura ngabura nee nyo?

What should I do with person with wound?

Haihum iso nang Lemini jai?

What shall I do to the leopard?"

(09:74)

Hihuma iye nyo niya?

What are you doing there?

Exercise 24

(01:8)

Erioho nii tir enyiangai lowolo nyo.

It was so dark that nobody could see anything.

(01:14-15)

Ele mingari hati sieha hine le hittok,
leringak lohoho leliu ta maring.

*While he was still busy looking for a big goat,
he saw the thief jump into the pens.*

(01:19-20)

Erietak kaal lo boite riid
da hana enyia honye hine lebwari.

*He tied one side very hard
in his hand so that goat would not escape.*

(01:26)

Elerietak hiyeni bii do murut he hiluk,

When he tied the rope on neck of the hyena,

(01:32-34)

"Ho illa, itilwak hinee to bok!"

"Brothers, help goats in the stable!"

leilolong lobo lo monyomiji ta mangat.

one of the youths called from camp.

Akabak monyomiji hiba orruma

Then the youth arrived to find

hiluk leitaturu yietita lohoho ara nii a hiit.

hyena pulling thief, and feces everywhere.

(02:12-14)

Elenya Logwana lejingina abali,
angawong munu te tim,

*Before Logwana came outside,
the snake came back from the forest*

obato a dee lowonyie Logwana.

directly to the place where Logwana staying.

Ifa lowolo motte Logwana munu
angaino a hunom nyie,

*When friend of Logwana saw snake
going to cave,*

(02:18)

Eitiri Logwana hutuk leilolongo.

Logwana heard the voice calling.

(02:26)

Eidong yei ta halu. Aliwolo yei he hiringo.

Death appeared. Compare death with meat.

(03:15)

Lojoni lara far-tiil, angaitibalik hasak de ledis.

When it was day, we rested calves in shade.

(03:22)

orumu inyeja lemingari to dwani.

We found him busy with weeds.

(03:24)

Ifa lojo leitohu ngoro na ham efee eifanu muda,

When we finished shooting and roasting fish,

(03:31-32)

Ojo hido eiwak hiyien ha ngai leyani
te tim a bok, eleijingai bii, leiringak
Gogoi monye mana leidong tahalu ha hari.

(03:38-39)

Heituwutek hati iye mai no gorona,
leinyang nang.”

(03:44)

Letirangik Loduk, lobo teng ho morot hoiti
ilafa lerwat a tim,

(03:46)

Adaha ira hasak mana nohonyie. Lifo itai ajei?

(03:52)

Do holongi ine dang, leiferie iyohoi de hirobi,

(04:13)

Ciangi, yanii, ha sang nuhe dang
honya lara Jiok leyieu?

(08:4)

Angawong hati Tuluhu Ikwang lohoholari morro

(09:4)

Angaifie lohonyari honyie.”

(09:13)

Angaino Lemini leifiari
motte honyie Tuluhu hijo,

(09:15-16)

Ojo loruhul Tuluhu eitirang hijo
Huroho luhe lefir no, luhe ladaha ngama.

(09:22)

Honya lara honye Tuluhu leifo morro ine?

(09:114-115)

“Wong angaifie layahari faito.”

Ojo Tuluhu odoto angaifie ho Tome
layahari faito man eremu.

(09:122-123)

Esiahari Tuluhu buni na hari hijo anyar
lowu Tome ngaibirok kwan dee eyei fa.

*Also to know who brought them
from the bush to the stable; when entering,
we saw Gogoi of garden appearing with stick.*

*Show me the place of the gourds of milk,
and do not lie to me*

*Then Loduk, one of my friends
who ran into the bush, answered,*

Calves ate his garden. Where did you go?

In all these days, we slept in the cold,

*Animals, trees and other created things,
is it not God who created these?*

Then Squirrel Ikwang came to steal beans.

Let us go eat our mothers

*The leopard went to ask
his friend Squirrel,*

*And the wise squirrel said that
It is those fat goats that are eating the grain.*

Isn't it mother of squirrel who cooked beans?

*“Come and let us go and fetch ebony.”
Then Squirrel stood and went with elephant
to fetch enough ebony.*

*Squirrel looked for a pool of water for
Elephant to throw his body into and die.*

Exercise 25

(01:9)

Omune hati hiluk erenita henijia.

(01:33-34)

Akabak monyomiji hiba oruma
hiluk leitaturu yietita lohoho ara nii a hiit.

(03:9)

Man te hicahi hohoi hiribita,

Hyena was happy and laughing hysterically.

*Then the youth arrived and found hyena kept
on pulling thief, and everywhere was feces.*

Right from the begining of our shepherding,

amuno ifa nang binono.

(03:43)

Tahu gorona lerita?

(03:60-61)

Angaimetak hipata ne hittok da hayiohok he higigilita atuni nang.

(04:3-5)

Arasa ilulung ino huwo hiruhuta hirro ine ibwana bii no-no.

(04:8-9)

Eiriamik hilak hitihonya ibwana husung, eiso he hitabita hinak dang.

(04:14-15)

Orru igem ne ibwoni.

Eyeita imoriti de ibwana.

(04:21)

Moite-moite, eiroita huwo te iye edita,

I was very excited.

Where are gourds lost?

(Situation) caused much suffering to shepherds and affected my thinking.

Many people are still accepting the things witchdoctors say.

Others can let witchdoctors to eat goats giving of some payments are by everyone.

The work of the witch doctor is bad.

It has brought insults to witchdoctors.

Everyday people talk about you, saying,

Exercise 26

(01:13)

Eibu hiluk maring, angabotik do bok hotwe.

(01:19-20)

Erietak kaal lo boite riid

da hana enyia honye hine lebwari.

(02:20-21)

Angaiburahini munu nyie Logwana eitabot hihony, otorak do hotwai ho hunom nyie.

(03:15-16)

Lojoni lara far-tiil, angaitibalik hasak de ledis.

“Enohok hima eimuda ham.

(03:23)

Angawong Gogoi ngairibini hasak man a bore, ottu haisienok de tel.

(03:29)

Angafanu ngarrumek hasak eisieno do bore.

(03:38)

Heituwutek hati iye mai no gorona,

(03:40)

Lautak hijo anyar leilak.”

(09:5)

Iso ngai eirik ngiria?

(09:9)

Tuluho owu ngaingofak honye honyie do mugu.

(09:14)

Hihumak iye nyo do huroho ilohoi eirai

Hyena opened pen and went in stable.

He tied one side very hard to his hand so goat would not escape.

Then the snake attacked and bit Logwana, and tied (him) inside that cave.

At midday, we rested calves in shade.

“Light fire to roast fish.

Then Gogoi brought them up to stable, and went closed (them) in the calf pens.

We came and found calves closed in stable.

Show (me) place of gourds of milk,

Show (me) so that he can leave (me).

Who will grind (for us) food?”

Squirrel went hid his mother in granary.

What did you do to goats so they grind?

(09:27)

Opur hutuhen to hofwo ojo hejek
ottu ngaituhutek de Lemini

*He put flour on their mouths and legs,
and went and saw Leopard,*

(09:45)

Ino yani yoni ile lomoli wong tefetak.”

Go and bring black hide and prepare (it).

(09:81)

Lemini leingonyak morwo,
ojo inyeja ejingak a dee.

*Leopard rolled stone,
then he entered (it) there.*

(09:112)

Ette iye ngaibirok kwan nohoi dee atadahai hima.

Then you can throw your body into fire.

(09:117-120)

Ifa lojo hima nye lowulo
man eyen Tuluhi hijo angariamik hinya Tome,
“Longeye, ibirok kwan anyaru bino-no.”

*When the fire had flames
so Squirrel knew that ready burn Elephant,
“Longeye, throw yourself into fire.”*

Ojo Tome kwan eibirok de hima.

And the elephant threw (himself) into fire.

(09:136)

Ette hiso do durre ine Ihurak eifie eifek.

Gave to children of Ihurak to cook (it).

Exercise 27

(01:23)

Angaino oboto a hiji he hinee dadari.

He went through goats, touching them.

(03:3-4)

Lojo baba ino a bore eribitari hasak,
angainyamari hati inyeja nang.

*When father went for sheperding calves,
he escorted me there.*

(03:8)

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.

*We started taking calves together
every day to the bush for grazing.*

(03:19)

Ifa far nabo angaimingari ngoro ham.

One day, we were busy shooting fish.

(03:21)

Adahari hasak ha hai man
ofuo daha mana no Gogoi.

*Calves grazed in the rain
and went and ate the garden of Gogoi.*

(03:62)

au ngajingahini do sukul
atuni angayenari higiero aina.

*and joined a school
and came today knowing how to write.*

(09:4)

“Angaifie lohonyari honyie.”

“Let us go to eat our mothers.”

(09:13)

Angaino Lemini leifiari
motte honyie Tuluhi hijo,

*The Leopard went to ask
his friend Squirrel,*

(09:71)

Haihumari hati nang imura ngabura nee nyo?”

What should I do with person with wound?

(09:89)

Ojo inyeja eisihak mai
nafa leingofari inyeja kwan nohonyie.

*Then he covered the hiding place
where he was hiding himself.*

(09:112-114)

Ette iye ngaibirok kwan nohoi de
atadahai hima man elibori muhunya no kwan
iu hati iye ruma gus ne leliba bino.
Eiruk Tome eijo do Tuluhi,
“Wong angaifie layahari faito.”

*Then you throw your body into
burning fire until it burns skin of body
and you will get a very good skin.
Elephant agreed and said to Squirrel,
“Come and let us go fetch ebony.”*

Exercise 28

(01:11)

Angawong hati obotina bok ne hinee.

He had come directly to the goat’s stable.

(01:13)

Eibu hiluk maring, angabotik do bok hotwe.

Then hyena opened pen and went inside.

(01:16-17)

Da ngaringu nohonyie lohoho,
angaingofak kwan de hiji he hinee.

*When he saw the thief,
he hid himself in the middle of the goats.*

(01:38-39)

Ifa lojo lotohoi hiluk,
angafanu hati hitifa nafa lara ihoho,

*When they killed the hyena,
they came and questioned thief,*

(02:12-13)

Elenya Logwana lejingina abali,
angawong munu te tim,
Ifa lowolo motte Logwana munu
angaino a hunom nyie,

*Before Logwana came outside,
the snake came back from forest
When a friend of Logwana saw snake
going towards the cave,*

(02:17)

Logwana, angawong yei! Tejingu!

Logwana, death has come! Come out!

(02:19-20)

Anganyeru a ikat ho hunom.

He came out to the entrance of the cave.

Nee eibong ho munu.

There he met the snake.

Angaiburahini munu nyie Logwana,
eitabot hihony,

*Then the snake attacked Logwana,
and bit him.*

(03:3-6)

Lojo baba ino a bore eribitari hasak,
angainyamari hati inyeja nang man eiu
ngaisie da has he tohoni le hittok
le leringa hayiohok.

*When father sent me to care for calves,
he escorted me there and he
handed me to the elderly person
who cares for shepherds.*

De hiba neiti dee, angarumu nang hilak

Upon my arrival there, I met some

(03:8)

Angairibita hati nang hosie hasak
moite-moite a tim letidahari.

*We grazed calves together
every day in the bush for grazing.*

(03:19)

Ifa far nabo angaimingari ngoro ham

One day, we were busy shooting fish

(03:23)

Angawong Gogoi ngairibini hasak man a bore,
(03:25-27)

Then Gogoi brought them up to stable,

Angafanu hati sieha hasak.

Then we came to look for calves.

Ifa lojo sieha leimir, angafanu faa a bore
hijo, efanu iso ngailimak huwo hijo
angailunyarie iyohoi hasak
(03:29)

Angafanu ngarumek hasak eisieno do bore.
(03:33)

Angaidamik hajii hoiti ilafa langaiyarik maring
(03:35-36)

Ojo hati nang akem dang ekabak,
Gogoi ngaburak de leretari.

Angabaha man ediaha kwan,
(03:41-43)

Oboto angaino ngadumu ree
amat ojo nuhe eyari.

Ifa ingalio, angafanu hayiohok hitifa,
. . . . “Angayari ira Gogoi.”
(03:49)

Angaitilongo ngiria eitifero hido do bula,
(03:54-55)

Ifa far nabo, angawong monye nang,
angawong angailimak hirro inafa lehuma hayiohok
(03:60-62)

Angaimetak hipata ne hittok da hayiohok
he higigilita atuni nang ngainoye a boregala
au ngajingahini do sukul
atuni angayenari higiero aina.
(04:10)

Iko ngaigigiloi iyohoi huwo bii dang
(04:19)

Eiriamik huwo ngaitinyiek iye a
(04:25-26)

Ariamik nang hijo, ngairuho Yesu Christo.
Angafie a ikelesia he Jiok.
Ngaidek igem ne ibwoni.

Exercise 29

(02:intro)

Haikuboni ho Munu
(02:9)

Eigigilo halohoni he ciangi hijo,
owon yaya do hotwai dee.
(03:60)

Angaimetak hipata ne hittok da hayiohok.
(04:19-20)

Eiriamik huwo ngaitinyiek iye a

*When tired of looking, we came to stable,
we came to tell others that
we had lost the calves*

We came and found calves closed in stable.

Other older friends of mine climbed fence,

*When I also tried to climb,
immediately Gogoi caught me climbing.
He beat me until my body had pain,*

*He went and got milk,
drank and took some.
Shepherds came and investigated,
. . . . “Gogoi took them.”*

They made us eat food without milk,

*Then one day, my father came to me,
came and told what the shepherds did*

*(Situation) caused suffering to shepherds,
affected my thinking so I went to town
and joined school
and today know how to write.*

Let the people think all together.

People can name you as witchdoctor . . .

*I can say, Let us believe in Jesus Christ.
Let us go to the church of God.
Leave the work of the witchdoctor.*

The hunter of the Snake

*The trapper started thinking that
there were porcupines inside there.*

(Situation) caused much suffering to shepherds.

People can name you as

(1) hagerioni (2) hafarani (3) lataler (4) hapoconi *a witch doctor, a warlock, a liar, or a traitor.*
(09:18)

Oboto Lemini owu ngatohoi hafirok ino huroho. *Then Leopard killed fat ones of goats.*

(09:76)

Nabo leiramitari inang ne lelibo bino-no.” *This is a certain good playground.*