

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.

In the past, Lopit speakers of certain dialects made books that helped teach reading and writing. However, the time has come for books that combine *all* the dialects. This book does not teach one dialect of Lopit. Instead, it teaches all Lopit speakers how to read and write a combined Lopit language for all the dialects. The authors on the cover page of this book are listed along with the dialect they speak. In the Lopit Grammar Workshops of 2013 and 2015 in Torit, these authors agreed on how to write many words in a combined Lopit language. This book uses the spelling of these words.

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.

In many lessons of this book, there is a comparison of the grammar in the various Lopit dialects. Lopit speakers in the workshops used these comparisons when they chose the combined spelling. In each lesson, the combined spelling for the grammar is summarized in a box. The combined spelling is also listed at the back of this book in *Summary of Combined Spelling of Grammar*.

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.

The following thesis, as well as other write-ups by Moodie, were very helpful in learning Lopit grammar:

Jonathan Moodie’s MA thesis from the University of Melbourne in 2012 *A Sketch of the Verbal System in Lopit*.

Contents

Contents.....	4
Spelling Rules.....	5
Types of words.....	11
Nouns.....	12
Singular and plural nouns	13
Gender of Nouns	23
Verbs	27
How Nouns are Used	28
Prepositions	30
Describing nouns.....	36
Gender possessor connectors	37
Pronouns.....	42
Gender Possessor Pronouns	50
Demonstratives	57
Indefinites	63
Adjectives	66
Numbers	70
Quantities.....	74
Relative clause.....	75
Relative Clauses for identifying known nouns	79
Adverbs	81
Verb Forms.....	83
Command (Imperative) Verbs.....	84
Complete (Perfective) and Incomplete (Imperfective) Verbs	87
Verb prefixes for subject with object pronouns.....	99
Perfect Verbs	108
Question Verbs.....	112
Dependent (Irrealis, Subordinate) Verbs.....	116
Habitual (Continuous, Repetitive) Verbs	123
Applicative (Antipassive) Verbs	126
Purpose (Result, Instrument) Verbs	129
Causative Verbs.....	132
Reflexive.....	136
Infinitive Verbs	138
Verbal Nouns.....	142
Clauses with equal sign verb and presentational verb	147
Connectors (conjunctions).....	149
Question Words (Interrogatives).....	158
Underlined Objects.....	160
Lopit Stories	167
01 Eboŋ Ihoho he Ihoho.....	168
02 Haikuboni ho Munu.....	171
03 Hipata na Hayiohok Dure do Bore.....	174
04 Anyar Ikelesia Orru Iboni.....	180
06 Tuluhu Ikwaŋ ho Tome Taŋturu.....	182
06 Ojoo Tuluhu, Lomini (Hiwaru), Awoŋ ojo Tome.....	186
Glossary.....	198
Summary of Combined Spelling of Grammar	204
Answers to Exercises	215

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 (page 8 of LCVB):

B b	batak	<i>pig</i>	K k	kebu	<i>hoe</i>	P p	por	<i>mancala game</i>
C c	cieŋi	<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	noŋorwo	<i>wife</i>	T t	tome	<i>elephant</i>
G g	goro	<i>gourd jug</i>	ŋ ŋ	ŋidony	<i>monkey</i>	W w	wolo	<i>dove</i>
H h	hidonŋ	<i>drum</i>	Ny ny	nyanŋi	<i>crocodiles</i>	Y y	yani	<i>tree</i>
J j	jani	<i>local broom</i>						

Vowels of the combined Lopit language (page 11 of LCVB):

A a	awoŋ	<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 (page 15 of LCVB): Use doubled (long) vowels to show the difference in meaning of words. Do not write long vowels on other words.

[<u> </u>]	[<u>\</u>]	[<u>`</u> <u> </u>]	[<u> </u> <u> </u>]	
hine	de	nohoi	ojo	ikafuti
<i>goat</i>	<i>there</i>	<i>your (sg)</i>	<i>and he</i>	<i>bat</i>
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u>`</u> <u> </u> <u> </u>]	[<u> </u> <u> </u> <u> </u>]	
hinee	dee	nohooi	ojoo	ikafuuti
<i>goats</i>	<i>silently</i>	<i>our</i>	<i>he says</i>	<i>bats</i>

Spelling Rule 2 (page 16 of LCVB): 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>	hoitoy <i>bone</i>	hoitoy <i>bone</i>
	leime <i>lion</i>	leyme <i>lion</i>
<u>After consonant</u>	ciaŋ <i>animal</i>	cyaŋ <i>animal</i>
	hifioŋ <i>water</i>	hifyoŋ <i>water</i>
	harie <i>night</i>	harye <i>night</i>

Spelling Rule 3 (page 17 of LCVB): We write **w** after a consonant and before a vowel.

However, we write **u** next to **w** and at the end of words.

	<u>Correct</u>	<u>Wrong</u>
<u>After consonant</u>	hotw <u>ai</u> <i>inside</i>	hotu <u>ai</u> <i>inside</i>
	lolw <u>ari</u> <i>dry ground</i>	lolu <u>ari</u> <i>dry ground</i>
	fw <u>ara</u> <i>dancing place</i>	fu <u>ara</u> <i>dancing place</i>
	hunw <u>ara</u> <i>ash</i>	hunu <u>ara</u> <i>ash</i>
<u>Next to w</u>	wu <u>or</u> <i>hole for trapping</i>	ww <u>or</u> <i>hole for trapping</i>
	hauw <u>e</u> <i>arrow</i>	haww <u>e</u> <i>arrow</i>
<u>End of words</u>	ma <u>u</u> <i>maybe</i>	maw <i>maybe</i>
	fau <i>earth, ground</i>	faw <i>earth, ground</i>

Spelling rule 4 (page 18 of LCVB): Write each word the way that the most speakers say it unless it is a borrowed word.

	<u>Dorik</u>	<u>ŋotira</u>	<u>Lomiaha</u>	<u>Lohutok</u>	<u>Loloŋo</u>	
	<u>D</u>	<u>ŋ</u>	<u>M</u>	<u>H</u>	<u>L</u>	
(1)	batak	<u>batak</u>	batak	batak	batak	<i>pig, hog</i>
(2)	domi	<u>demi</u>	demi	demi	demi	<i>knife</i>
(3)	awoŋ	<u>awoŋ</u>	awoŋ	awoŋ	<u>hawoŋ</u>	<i>monkey type</i>
(4)	<u>ker</u>	<u>kier</u>	<u>ker</u>	<u>ker</u>	<u>ker</u>	<i>sheep</i>
(5)	homwoŋ	<u>homwoŋ</u>	<u>homom</u>	homom	homom	<i>face, forehead</i>
(6)	<u>naŋorwo</u>	<u>noŋorwo</u>	<u>oŋorwo</u>	oŋorwo	<u>aŋorwo</u>	<i>wife</i>
(7)	<u>ciwar</u>	<u>ciwali</u>	ciwali	<u>ciwal</u>	ciwal	<i>flute</i>
(8)	leime	<u>leime</u>	<u>lemie</u>	lemie	<u>leme</u>	<i>lion</i>
(9)	<u>hidoŋai</u>	<u>risa</u>	<u>lisa</u>	lisa	lisa	<i>tail</i>

In this book, we learn the following other spelling rules.

Spelling rule 5 (page 16): When a vowel suffix (such as **-i**, **-oi**, **-a**, **-ite**, **-en**, **-e**) attaches to a noun that ends in **k** (as in **hamumuk** ‘eyelashes’), **k** becomes **h** (as in **hamumuhi** ‘eyelash’).

Singular	Plural	
hamumu k	hamumu k	<i>eyelash</i>
huh oi	huh k	<i>charcoal</i>
lefid ik	lefid ih i	<i>trap</i>
ikarr ak	ikarr ah i	<i>water turtle</i>
fet ek	fet ah a	<i>fish spear</i>
bata k	bata h a	<i>pig, hog</i>
busu k	busu h a	<i>bull</i>
hony ek	hony eh ite	<i>eye</i>
hutu k	hutu h en	<i>mouth, voice</i>
hiy ok	yo h e	<i>ear</i>

Spelling rule 6 (page 17): When a vowel suffix (such as **-o, -a**) attaches to a noun with final **u** (as in **moru** ‘stones’), the **u** becomes **w** (as in **morwo** ‘stone’).

Singular	Plural	
morwo	moru	<i>stone</i>
kebu	kebwa	<i>hoe</i>
buhu	bukwo	<i>shield</i>
balu	balwo	<i>beer</i>
habu	habwok	<i>chief, king</i>

Spelling rule 7 (page 18): When a vowel suffix (such as **-a, -ok, -aha, -e**) attaches to a noun with final **e** (as in **ferē** ‘spear’), the **e** becomes **i** (as in **feria** ‘spears’).

Singular	Plural	
ferē	feria	<i>spear</i>
doŋe	doŋiok	<i>hill, mountain</i>
logule	loguliaha	<i>elbow</i>
hotonye	hotonyie	<i>mother</i>
monyē	monyie	<i>father</i>

Spelling rule 8 (page 33, 44): We always write the prepositions **do, de, da** ‘in, on, at, to’, **to, te, ta** ‘from, by’, **ho, he, ha** ‘with’, and **a** ‘into, inside’ as separate words. We do not connect them to following words.

Correct	Wrong	
Ottu tohoni do boŋit.	Ottu tohoni do boŋit.	<i>The person came to animal pen.</i>
Ottu tohoni to boŋit.	Ottu tohoni to boŋit.	<i>The person came from animal pen.</i>
Ottu tohoni ho hodotit.	Ottu tohoni ho hodotit.	<i>The person came with man.</i>
Ottu tohoni a boŋit.	Ottu tohoni a boŋit.	<i>The man came into animal pen.</i>

However, we write the possessor preposition **ho, he, ha** ‘of’ connected to following pronouns, even though the preposition **ho, he, ha** ‘with’ is not connected to following pronouns.

Correct	Wrong	Possessor preposition pronouns
Ottu do motte ho lohoho.	Ottu do motte ho lohoho.	<i>He came to friend of thief.</i>
Ottu do motte hanan .	Ottu do motte ho nan.	<i>He came to my friend (friend of me).</i>
Ottu do motte hoi .	Ottu do motte ho iye.	<i>He came to your(sg) friend.</i>
Ottu do motte honyie .	Ottu do motte ho inyie.	<i>He came to his/her friend (friend of him).</i>
Ottu do motte hohooi .	Ottu do motte ho hooi.	<i>He came to our friend (friend of us).</i>
Ottu do motte hatai .	Ottu do motte ho itai.	<i>He came to your(pl) friend.</i>
Ottu do motte hosie .	Ottu do motte ho isie.	<i>He came to their friend (friend of them).</i>

Correct	Wrong	Pronouns after preposition
Ottu ho lohoho.	Ottu ho lohoho.	<i>He came with thief.</i>
Ottu ho nan .	Ottu honan.	<i>He came with me.</i>
Ottu ho ie .	Ottu hoi.	<i>He came with you.</i>

Ottu ho inyie .	Ottu honyie.	<i>He came with him/her.</i>
Ottu ho iyohooi .	Ottu hohooi.	<i>He came with us.</i>
Ottu ho itai .	Ottu hatai.	<i>He came with you.</i>
Ottu ho isieja .	Ottu hosie.	<i>He came with them.</i>

Spelling rule 9 (page 39, 52): We write the gender possessor connectors **no, ne, na** ‘of (fem sg)’, **lo, le, la** ‘of (mas sg)’, **inno, inne, inna** ‘of (fem pl)’, and **illo, ille, illa** ‘of (mas pl)’ as separate words before nouns.

Correct	Wrong	Possessor connectors
Owolo mai no hodotiti.	Owolo mai no hodotiti.	<i>He saw the place of the man.</i>
Owolo mai lo hodotiti.	Owolo mai lo hodotiti.	<i>He saw the small place of the man.</i>
Owolo massik inno hodotiti.	Owolo massik inno hodotiti.	<i>He saw the places of the man.</i>
Owolo massik illo hodotiti.	Owolo massik illo hodotiti.	<i>He saw the small places of man.</i>

However, we write the possessor connectors **no, ne, na** ‘of (fem sg)’, **lo, le, la** ‘of (mas sg)’, **inno, inne, inna** ‘of (fem pl)’, and **illo, ille, illa** ‘of (mas pl)’ as connected to following pronouns.

Correct	Wrong	Gender possessor pronouns
Owolo mai <u>no</u> hodotiti.	Owolo mai no hodotiti.	<i>He saw the place of the man.</i>
Owolo mai nanan .	Owolo mai no nan .	<i>He saw my place.</i>
Owolo mai nohoi .	Owolo mai no hoi .	<i>He saw your (sg) place.</i>
Owolo mai nohonyie .	Owolo mai no honyie .	<i>He saw his/her place.</i>
Owolo mai nohooi .	Owolo mai no hooi .	<i>He saw our place.</i>
Owolo mai nahatai .	Owolo mai no hatai .	<i>He saw your (pl) place.</i>
Owolo mai nohosie .	Owolo mai no hosie .	<i>He saw their place.</i>

Spelling Rule 10 (page 68) : The relative connectors **na, le, inne, ille** ‘that, which’ are written as separate from following adjectives.

Correct	Wrong	
hiḡohu na hittok	hiḡohu le hittok	hiḡohu na hittok
ḡohe inne hittoha	ḡohe ille hittoha	hiḡohu le hittok
hiḡohu na itinḡ	hiḡohu le itinḡ	ḡohe inne hittoha
ḡohe inne itinḡ	ḡohe ille itinḡ	hiḡohu le ititḡ
		ḡohe inne ititḡ
		hiḡohu ille ititḡ
		ḡohe ille ititḡ
		<i>dog that big</i>
		<i>dogs that big</i>
		<i>dog that small</i>
		<i>dogs that small</i>

Spelling rule 11 (page 161): When a sentence is taken out of a story and read by someone who does not know the story, if the person is not sure the noun is an object, then we underline the first vowel.

Rule 11a: Underline the first vowel of a noun or pronoun if all of the following are true:

1. It is a person or animal (it is alive).
2. It receives the action (an object).
3. The doer of the action (a subject) is not mentioned in the sentence¹.

¹ Agreement-marker prefixes on verbs do not count as a mention of the subject in the sentence. All verbs have

There is another way to decide if the noun should have the underline on the first vowel: When the sentence is taken out of the story and read by someone who does not know the story, if the person is not sure the noun is an object, then you should underline the first vowel.

<p><u>Rule 11a</u> 1, 2, 3 true</p>	<p>(1:18) Eyiet lohoho ojo kwan bos-bos.</p>	<p><i>He (hyena) pulled thief until his body hurt.</i></p>
<p><u>Rule 11a</u> 1, 2, 3, true 1, 2, 3, true</p>	<p>(1:14-15) Ele miñari sieha hine le hittok, eiñariñak lohoho leliu ta mariñ.</p>	<p><i>While he (hyena) was still busy looking for big goat, he saw thief jump into pen.</i></p>
<p><u>Rule 11a</u> 2, 3 true 1, 3 true</p>	<p>(1:26-27) Elerietak hiyeni bi do murut he hulluk, esur hulluk ara ni a lowote.</p>	<p><i>When he (thief) tied rope on neck of hyena, hyena jumped and there was feces all over.</i></p>
<p><u>Rule 11a</u> 1, 2 true 1, 2 true</p>	<p>(1:32-34) Leiloloñ lobo lo monyomiji ta mañat, akabak monyomiji hiba orrumu hulluk leitaturo yietita lohoho ara ni a hit.</p>	<p><i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i></p>
<p>1, 2, 3 true 1, 2, 3 true</p>	<p>(1:38-39) Ifa lojo lotohoi hulluk, eiñafanu hati hitifa nafa lara ihoho, eyef to kurufat.</p>	<p><i>Later when they killed hyena, they came and questioned one who be thief, and lashed him with whip.</i></p>

Rule 11b (): After a dependent verb (beginning with **l-**), underline the first vowel of all person or animal nouns and pronouns that receive the action (are objects) (if the doer of the action is not again mentioned along with it after the verb).

<p><u>Rule 11b</u></p>	<p>(1:1-2) Owuon ifa lohoho lobo lo logoro hanyahanya inno hiyo.</p>	<p><i>Long ago, there was a certain thief who killed animals of people.</i></p>
<p><u>Rule 11b</u></p>	<p>(1:32-34) Leiloloñ lobo lo monyomiji ta mañat, akabak monyomiji hiba orrumu hulluk leitaturo yietita lohoho ara ni a hit.</p>	<p><i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i></p>

subject-agreement-marker prefixes which sometimes also agree with the verb object (In *Ewolo inyeja nañ* “He saw me.” there is a different verb prefix than in *Owolo inyeja inyeja* “He saw him.”) However, when both subject and object are third person (singular or plural), there is no segmental difference in these agreement markers. So, the agreement prefix does not show whether the nouns in the sentence are subjects or objects.

Spelling rule 11c (page): When there are three nouns following a verb, underline the first vowel of a person or animal noun that receives the action (is an object).

(02:14)

Rule 11c Ifa lowolo motte Logwana **mūnu** *When friend of Logwana saw **snake***
 eiṅaino a hunom nia, *going towards the cave, . . .*

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.

<u>Test Word</u>		<u>Write correctly</u>	<u>Test Word</u>		<u>Write correctly</u>
garay	<i>dry grassland</i>	<u>garai</u>	hafyalai	<i>claw</i>	_____
maruani	<i>old one</i>	_____	wwor	<i>hole for trapping</i>	_____
may	<i>place</i>	_____	lotwala	<i>ash</i>	_____
leyfori	<i>kitchen</i>	_____	belie	<i>skin</i>	_____
domi	<i>knife</i>	_____	hawoṅ	<i>monkey type</i>	_____
kier	<i>sheep</i>	_____	lisa	<i>tail</i>	_____
leime	<i>lion</i>	_____	homwoṅ	<i>face, forehead</i>	_____
mau	<i>maybe</i>	_____	teliw	<i>climb down</i>	_____

After completing all the lessons of this book, return and do exercise 2.

Exercise 2

Carefully read each sentence below and look for mistakes in the writing. For each blank ___ on the left, there is one writing mistake in the sentence. Underline the mistake in the sentence and write the words correctly in the blank on the left. The first sentence has been done as an example.

<u>hine</u>	(1:14-15)	Ele miṅari sieha hine le hittok,	<i>While he (hyena) was still busy looking</i>
<u>ta mariṅ</u>		eiṅariṅak loḥoho leliu tamariṅ.	<i>for big goat, he saw thief jump over pen.</i>
_____	(01:16)	Daṅariṅu no honyie loḥoho,	<i>In his seeing the thief,</i>
_____		eiṅaiṅofak kwan de hiji hehinee.	<i>he hid himself in middle of goats.</i>
	(02:2)		

Fure no honyie Logwana. <u>(02:14)</u>	<i>His name was Logwana.</i>
Ifa lowolo motte Logwana munu eiṅaino ahunom nia, . . . <u>(03:4-5)</u>	<i>When a friend of Logwana saw snake going into cave, . . .</i>
Eiṅainyamari hati inyeja naṅ many owu ṅaisiere dahas ho tohoni lehittok le leriṅa hayiohok. <u>(03:6)</u>	<i>He escorted me until he gave me to hands of elderly person who cares for shepherds.</i>
De hiba na naṅ de, Eiṅarrumu naṅ hilak morot ho naṅ. <u>(03:28-31)</u>	<i>In my arriving there, I found some of my friends.</i>
Miṅari iyohooi ṅata holobo cianṅ da nabo garai. Eiṅafanu ṅarrumek ḥasak eisieno do bore. Ele jiṅai bi hijo eifo hiher hotubai mau, ojo hido eiwak hiyien ḥaṅai leyani te tim aboṅit. <u>(03:60)</u>	<i>We were chasing with certain animal in 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.</i>
Eiṅaimetak hipata nahittok da hayiohok. <u>(06:14)</u>	<i>It caused abuse that big to shepherds.</i>
Hihumak iye nyo do huroho illo hoi eirai? Eituk ille naṅ ṅama. <u>(06:79)</u>	<i>What did you so your goats grind? Mine ate the grain.</i>
Ojo Tuluhu owu ṅajiṅak ette hihut lobo mai leitij.	<i>And squirrel went and entered then dug another place that is small.</i>

Types of words

In this book, we learn about many types of Lopit words. These words are in **bold** in the sentences below. The names of the words are underlined on the left.

Types of Lopit words

<u>Noun</u>	Owolo hiteṅ moriṅ.	<i>Cow saw dikdik.</i>
<u>Verb</u>	Owolo hiteṅ moriṅ.	<i>Cow saw dikdik.</i>
<u>Preposition</u>	Ottu moriṅ de hiteṅ.	<i>Dikdik comes to cow.</i>
<u>Possessor connector</u>	Ottu hiṅohu no tohoni.	<i>Dog of person comes.</i>
<u>Relative connector</u>	Ottu hiṅohu nafa lohonya hinee.	<i>Dog that bites goats comes.</i>
<u>Pronoun</u>	Owolo inyeja moriṅ.	<i>He saw dikdik.</i>
<u>Demonstrative</u>	Ottu hiṅohu inaṅ.	<i>This dog comes.</i>
<u>Number</u>	Ottu hiṅohu naboite.	<i>One dog comes.</i>
<u>Quantity</u>	Afanu ṅohe daṅ.	<i>All dogs come.</i>
<u>Indefinite</u>	Ottu hiṅohu nabo.	<i>A certain dog comes.</i>

<u>Adjective</u>	Ottu hiŋohu na hittok .	<i>Dog that is big comes.</i>
<u>Adverb</u>	Owolo hiteŋ dee .	<i>Cow watched silently.</i>
<u>Question word</u>	Hihuma iye nyo niya?	<i>What are you doing there?</i>
<u>Connector</u>	Lojo iŋalio lottu, owolo hiteŋ moriŋ.	<i>When evening came, cow saw dikdik.</i>

We will learn more about each of these words in the following lessons.

Nouns

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

(01:13)

Eibu **hulluk mariŋ**, *Hyena opened the fence*
eiŋabotik do **boŋit** hotwe. *and quickly went inside the stable.*

The following are other examples of nouns:

<u>Lopit Nouns</u>				
<u>Meaning</u>	<u>Singular</u>	<u>Plural</u>	<u>Gender</u>	
<u>Person</u>	habu	habwok	inna, ileng	<i>chief, king</i>
	hanasi	hanasira	inna	<i>sister</i>
	hodotiti	hodoti	ille	<i>man</i>
<u>Animal</u>	cieŋi	cieŋ	inna, ille	<i>bird (general)</i>
	batak	bataha	inna, ille	<i>pig, hog</i>
	munu	munok	inna, ille	<i>snake</i>
<u>Place</u>	doroŋ	doroŋi	inna	<i>barren high land</i>
	fuhēr	fuhiera	inna	<i>farm away from house</i>
	doŋe	doŋiok	inna, ille	<i>hill, mountain</i>
<u>Thing</u>	raboloti	rabolo	inna	<i>banana</i>
	buhu	bukwo	inna	<i>shield</i>
	halati	hala	inna	<i>tooth</i>
<u>Idea</u>	hiram		inna	<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 **habwok** ‘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 **inna** ‘this (fem.)’ follows the feminine noun **hanasi** ‘sister’. In (2), the masculine word **ille** ‘this (mas.)’ follows the masculine noun **hodotiti** ‘man’.

- (1) Owolo inyeja **hanasi inna**. *He saw this sister.*
 (2) Owolo inyeja **hodotiti ille**. *He saw 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 3

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>	fofoŋi	<i>cactus, tree type</i>	_____	goro	<i>jug made from gourd</i>
_____	busuk	<i>bull</i>	_____	hafialai	<i>claw</i>
_____	boŋo	<i>item of clothing</i>	_____	halasi	<i>brother</i>
_____	boloroŋ	<i>hippo</i>	_____	hitonoŋorwo	<i>woman</i>
_____	awoŋ	<i>monkey type, oribi</i>	_____	holoroŋ	<i>bank, beach</i>
_____	balu	<i>beer</i>	_____	hunom	<i>cave</i>
_____	fetek	<i>fish spear</i>	_____	iboni	<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 add to the singular form as in **haddeti** ‘root’ or **hiyeni** ‘rope’. They can add to the plural form as in **cianji** ‘animals’. They can also add to both the singular and plural form as in **hidon** ‘drum’ and **donji** ‘drums’.

Three ways of forming singular and plural nouns

Prefix or suffix	Singular	Root	Plural	
-ti/	haddeti	hadde	hadde	<i>root</i>

hi-/	hiyeni	yeni	yeni	<i>rope, trap</i>
/-i	ciaᅇ	ciaᅇ	ciaᅇi	<i>animal (general)</i>
hi-/i	hidoᅇ	-doᅇ-	doᅇi	<i>drum</i>

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

The following are the most common singular suffixes. The number of nouns in the dictionary with each suffix is given on the left.

Number	Suffix	Singular	Plural	
29	-i/	fofoᅇi	fofoᅇ	<i>cactus, tree type</i>
21	-ti/	haddeti	hadde	<i>root</i>
2	-o/	morwo	moru	<i>stone</i>
2	-oi/	hoitoi	hoit	<i>bone</i>

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

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

The following are the most common plural suffixes.

Number	Suffix	Singular	Plural	
49	/-i	bel	beli	<i>stripe</i>
22	/-a	fetek	fete ha	<i>fish spear</i>
21	/-o	moloᅇ	moloᅇo	<i>baboon</i>
10	/-jin	hofwo	hofwo jin	<i>flour</i>
8	/-n	tutunyo	tutunyo n	<i>heel</i>
9	/-ha	loyiri	loyiri ha	<i>spirit</i>
6	/-ho	igolo	igolo ho	<i>bell</i>
4	/-ta	huᅇu	huᅇu ta	<i>knee</i>
4	/-ok	doᅇe	doᅇi ok	<i>hill, mountain</i>
4	/-aha	logule	loguli aha	<i>elbow</i>
3	/-ra	halasi	halasi ra	<i>brother</i>
2	/-si	hoo	hosi	<i>head</i>
2	/-sen	iᅇwe	iᅇwe sen	<i>crying one, baby</i>
3	/-sin	bula	bulasi sin	<i>cow stable</i>
2	/-to	sali	sali to	<i>cooking place</i>
2	/-in	maᅇat	maᅇat in	<i>camp, platform</i>
2	/-ite	honyek	honyehi te	<i>eye</i>
2	/-e	hotonye	hotonye e	<i>mother</i>

The following are the most common singular and plural combinations.

Number	Prefix, suffix	Singular	Plural	
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3	hi-/si	hiŋa	ŋasi	<i>year</i>
2	hi-/i	hidon	doni	<i>drum</i>
3	-i/-o	tafeŋi	tafioŋo	<i>guinea pig</i>
2	-i/-ok	ŋaini	ŋainok	<i>girl, daughter</i>
2	-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.

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

First we learn about nouns with singular suffixes, then nouns with plural suffixes, and then nouns with both singular and plural suffixes.

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/			
fofoŋi	fofoŋ	inna	<i>cactus, tree type</i>
cieŋi	cieŋ	inna, ille	<i>bird (general)</i>
horoŋoni	horoŋon	inna	<i>wound, sore</i>
hami	ham	inna, ille	<i>fish</i>
hatteli	hattel	ileng	<i>egg</i>
masidi	masid	inna	<i>clitoris</i>
monyiti	monyit	inna	<i>intestine</i>
sohoti	sohot	inna	<i>palm tree</i>
hamumuhi	hamumuk	inna	<i>eyelash</i>
haŋeri	haŋer	inna	<i>fruit, seed</i>
hafialai	hafiala	ileng	<i>claw</i>
farai	fara	inna	<i>leaf</i>
hikwai	hikwa	inna, ille	<i>thorn</i>
hanyahanyai	hanyahanya	inna	<i>farm animal (general)</i>
hobohoboi	hobohobo	inna	<i>back of something</i>

The suffix **-i** attaches to singular nouns that end with a consonant (such as **fofoŋi/fofoŋ** ‘cactus’) or with a vowel (such as **hafialai/hafiala** ‘claw’). When the suffix **-i** attaches to a noun that ends in **k** (as in **hamumuk** ‘eyelashes’), **k** becomes **h** (as in **hamumuhi** ‘eyelash’). This is spelling rule 5.

Spelling rule 5: When a vowel suffix attaches to a noun that ends in **k**, **k** becomes **h**.

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/			
raboloti	rabolo	inna	<i>banana</i>
haddeti	hadde	inna	<i>root</i>
nyonati	nyonja	inna	<i>beeswax</i>
morroti	morro	inna, ille	<i>bean</i>
hajaṇati	hajaṇa	inna	<i>fly, insect type</i>
monyomijiti	monyomiji	inna, ille	<i>villager</i>
hinyomoti	hinyomo	inna	<i>planting seed</i>
halati	hala	inna	<i>tooth</i>
hujiti	huji	inna	<i>grass for thatch</i>
rafuti	rafu	inna	<i>sack covering bowl</i>
hofitti (?)	hofir	inna, ille	<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 **-oi** in singular form.

Singular	Plural	Gender	
-o/			
morwo	moru	inna	<i>stone</i>
muhunyo	muhuny	inna	<i>dried skin</i>
-oi/			
hoitoi	hoit	inna	<i>bone</i>
huhoi	huk	inna	<i>charcoal</i>

When the suffix **-oi** attaches to a noun that ends in **k** (as in **huk** ‘charcoals’), **k** becomes **h** (as in **huhoi** ‘charcoal’). This is spelling rule 5.

When **-o** attaches to a noun with final **u** (such as **moru** ‘stones’), the **u** becomes **w** (as in **morwo**/**moru** ‘stone’). This is spelling rule 6.

Spelling rule 6: When a vowel suffix attaches to a noun with final **u**, the **u** becomes **w**.

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

Singular	Plural	Gender	
hi-/			
hiyeni	yeni	inna	<i>rope for tying animals</i>
hiyali	yali	inna	<i>oil</i>
hiyaya	yaya	inna, ille	<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	inna, ille	<i>stripe, spot, patch</i>
tamot	tamoti	ileng	<i>castrated bull</i>
ipotit	ipotiti	inna	<i>brush</i>
kurufat	kurufati	inna	<i>whip</i>
icet	iceiti	inna	<i>dancing ornament</i>
ı̇notit	ı̇notiti	inna, ille	<i>adze, cutting tool</i>
tutur	tuturi	inna	<i>forest, woods</i>
ciaŋ	ciaŋi	inna, ille	<i>animal (general)</i>
boloroŋ	boloroŋi	inna, ille	<i>hippo</i>
holoŋ	holoŋi	inna	<i>sun, day</i>
holoroŋ	holoroŋi	inna	<i>bank, beach, other side of river</i>
gus	gusi	inna	<i>skin</i>
ledis	ledisi	inna	<i>shadow</i>
facan	facani	inna	<i>type of marking, colour</i>
igem	igemi	inna	<i>work</i>
lefidik	lefidihı̇	inna	<i>trap</i>
ikarrak	ikarrahi	inna, ille	<i>water turtle</i>
leewa	leewai	inna, ille	<i>gazelle type</i>

When the suffix **-i** attaches to a noun that ends in **k** (as in **lefidik** ‘trap’), **k** becomes **h** (as in **lefidihı̇** ‘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	fete ha	inna, ille	<i>fish spear</i>
batak	bata ha	inna, ille	<i>pig, hog</i>
busuk	busu ha	ileng	<i>bull</i>
tafar	tafa ra	inna	<i>lake, pond</i>
filan	filan a	inna	<i>badness</i>
raŋ	raŋ a	inna	<i>bow for arrows</i>
ŋijim	ŋijim a	inna	<i>chin</i>
ŋadiefa	ŋadiefa a	inna, ille	<i>tongue</i>
kebu	kebu a	inna, ille	<i>hoe, digging tool</i>
hari	hari a	inna	<i>river</i>
fere	feri a	inna, ille	<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 **fetaha** ‘fish spears’). When **-a** attaches to a noun that ends in **u** (such as **kebu** ‘hoe’), the **u** becomes **w** (as in **kebwa** ‘hoes’). When **-a** attaches to a noun with final **e** (such as **fere** ‘spear’), the **e** becomes **i** (as in **feria** ‘spears’). This is spelling rule 7:

Spelling rule 7: When a vowel suffix attaches to a noun with final **e**, the **e** becomes **i**.

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

Singular	Plural	Gender	
	/-o		
molon	molon o	inna, ille	<i>baboon</i>
moriŋ	moriŋ o	inna, ille	<i>dikdik, gazelle type</i>
ŋidony	ŋidony o	inna, ille	<i>monkey</i>
tim	tim o	inna	<i>bush, wilderness</i>
ker	kior o	inna, ille	<i>sheep</i>
ŋuduf	ŋuduf o	inna	<i>top of mouth</i>
hari	har io	inna	<i>club, beating stick</i>
yoni	yoni o	inna	<i>hide, dried skin</i>
kori	kor io	inna, ille	<i>giraffe</i>
demi	dom io	inna, ille	<i>knife</i>
jati	jaci o	inna	<i>green, uncooked vegetable</i>
moti	moci o	inna, ille	<i>pot</i>
buhu	bukw o	inna	<i>shield</i>
balu	balw o	inna	<i>beer</i>

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

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

Singular	Plural	Gender	
	/-jin		
hofwo	hofwo jin	inna	<i>flour</i>
fwara	fwara jin	inna	<i>playing, dancing place</i>
hoto	hoto jin	inna	<i>blood</i>
harie	harie jin	inna	<i>night</i>
isio	isio jin	inna	<i>honey, oil</i>
boŋo	boŋo jin	inna, ille	<i>item of clothing</i>
yafa	yafa jin	inna	<i>moon, month</i>

The nouns below have other suffixes in the plural form.

Singular	Plural	Gender	
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	/-n		
tutunyo	tutunyon	inna	<i>heel</i>
loboŋi	loboŋin	inna	<i>tree type</i>
hatifa	hatifan	inna	<i>palm (of hand)</i>
hosehe	hosehen	inna	<i>belly, stomach</i>
	/-ha		
loyiri	loyiriha	inna	<i>spirit</i>
lomini	lominiha	inna, ille	<i>leopard</i>
itulu	ituluha	inna	<i>brain</i>
ihuma	ihumaha	inna, ille	<i>tortoise</i>
ŋabura	ŋaburaha	inna	<i>wound, infection</i>
	/-ho		
igolo	igoloho	inna, ille	<i>bell</i>
hulo	huloho	inna, ille	<i>young goat</i>
haswani	haswaniho	inna, ille	<i>buffalo</i>
logure	logureho	inna	<i>spine, back bone</i>
	/-ta		
huŋu	huŋuta	inna	<i>knee</i>
hidoŋi	hidoŋita	inna, ille	<i>hammer</i>
fure	fureta	inna	<i>name, song</i>
run	rutta (?)	inna	<i>problem, trouble</i>
	/-ok		
doŋe	doŋiok	inna, ille	<i>hill, mountain</i>
ŋani	ŋaniok	inna	<i>girl, daughter</i>
habu	habwok	inna, ille	<i>chief, king</i>
	/-aha		
logule	loguliaha	inna	<i>elbow</i>
idole	idoliaha	inna	<i>baby girl</i>
	/-ra		
halasi	halasira	ille	<i>brother</i>
pir	pirra	inna	<i>point of spear</i>
	/-si		
hoo	hosi	inna	<i>head</i>
muro	murosi	inna	<i>thigh</i>
	/-sen		
iŋwe	iŋwesen	inna, ille	<i>crying one, baby</i>
ciwali	ciwalisen	inna, ille	<i>flute, instrument</i>
	/-sin		
ŋiria	ŋiriasin	inna	<i>asida, thick porridge</i>
bula	bulasin	inna	<i>cow stable</i>
belie	beliesin	inna	<i>skin</i>
	/-to		
sali	salito	inna	<i>cooking place</i>
boŋit	boŋitto	inna	<i>goat stable</i>
	/-in		

maɲat ikat	maɲat in ikat in	inna inna	<i>camp</i> <i>door</i>
	/-ite		
honyek homom	honyeh ite homom ite	inna, ille inna	<i>eye</i> <i>face</i>
	/-e		
hotonye monyie	hotony ie mony ie	inna ille	<i>mother</i> <i>father, owner</i>

When **-e**, **-ok**, **-aha** attach to a noun that ends in **e** (such as **doɲe** ‘hill’, **logule** ‘elbow’, **monyie** ‘father’), the **e** becomes **i** (as in **doɲiok** ‘hills’, **loguliaha** ‘elbows’, **monyie** ‘fathers’).

Nouns with singular and plural suffixes

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

Singular	Plural	Gender	
hi-/	/-si		
hi ɲa	ɲasi	inna	<i>year</i>
hi to	tosi	inna, ille	<i>scorpion</i>
hi mo	mesi	inna	<i>nose</i>
hi-/	/-i		
hi doɲ	doɲi	inna, ille	<i>drum</i>
hi nyaɲ	nyaɲi	inna, ille	<i>crocodile</i>

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

Singular	Plural	Gender	
-i/	/-o		
tafeɲi	tafioɲo	inna, ille	<i>guinea pig</i>
faiti	faito	inna	<i>ebony tree</i>
togoli	togolo	inna	<i>canoe</i>
-i/	/-ok		
ɲaini	ɲainok	inna	<i>girl, daughter</i>
botoɲi	botoɲok	inna	<i>kindness</i>
-e/	/-a		
hamuhe	hamuha	inna, ille	<i>shoe</i>
hauwe	hauwa	ille	<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	
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ido	—	inna	<i>sky, heaven</i>	itiran	—	inna	<i>fog, mist, humid air</i>
loyame	—	inna	<i>wind</i>	liṅ	—	inna	<i>salt</i>
siṅata	—	inna	<i>sand</i>	miyaṅ	—	inna	<i>grass (general)</i>
dwani	—	inna	<i>weed</i>	kal	—	inna	<i>side, end</i>
wotti	—	inna	<i>cow dung</i>	fau	—	inna	<i>earth, ground</i>
moite	—	inna	<i>morning</i>	hunwara	—	inna	<i>ash</i>
iho	—	inna	<i>dew</i>	fur	—	inna	<i>dust</i>

Plural nouns

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

Singular	Plural	Gender		Singular	Plural	Gender	
—	lee	hunna	<i>milk</i>	—	halima	hunna	<i>semen</i>
—	worot	hunna	<i>animal dung</i>	—	huriṅ	hunna	<i>small animal dung</i>
—	tele	hunna	<i>hail</i>	—	seit	hunna	<i>vomit</i>
—	hifioṅ	hunna	<i>water</i>	—	hiro	hunna	<i>things</i>
—	hamilak	hunna	<i>saliva</i>	—	balanṅ	hunna	<i>salt</i>
—	hula	hunna	<i>urine</i>	—	riṅ	shame	

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	
haṅ	haṅ itek	inna	<i>home, village</i>
haji	haji k	inna, ille	<i>house</i>
wor	won i	inna	<i>stream, river</i>
musa	musar i	inna	<i>bush, forest</i>
leime	lemio ho	inna, ille	<i>lion</i>
hai	hai jo	inna	<i>rain</i>
nyawa	nyawati n	inna	<i>cow utter</i>
hitto	hittos	inna	<i>anus, source</i>
hara	haran a	inna	<i>stool, chair</i>
hutuk	hutu hen	inna	<i>mouth, voice</i>
far	farr ijin	inna	<i>midday, daytime</i>
tuluḥu	tuluḥus ien	inna, ille	<i>squirrel</i>
hanyim iti	hanyim	inna	<i>sesame</i>
hin ai	hii	inna	<i>breast</i>
ikoi	koi	inna, ille	<i>path, road, way</i>
loliawa	liawa	ille	<i>husband</i>
lohoh o	hohol ak	ille	<i>male thief</i>
hiton o ṅorwo	ṅorwo	inna	<i>woman</i>
no ṅ orwo	ṅorwo	inna	<i>wife</i>
lahalai	lahalaj in	inna, ille	<i>pole in house</i>

ɲamari	ɲama	inna	<i>grain in field</i>
hutti	huru	inna	<i>worm</i>
nyahuto	nyahuwo	inna	<i>iron, mettal</i>
mana	matta	inna	<i>farm far away</i>
heju	hejek	inna, ille	<i>leg, foot</i>
munu	munok	inna, ille	<i>snake</i>
murut	mutto	inna	<i>neck</i>
hujuti	huji	inna	<i>grass for thatch</i>
hiyok	yohe	inna	<i>ear</i>
hiwaru	warak	inna	<i>cat</i>
hiɲohu	ɲohe	inna, ille	<i>dog</i>
hito	dure	inna, ille	<i>child</i>
tohoni	hiyo	inna, ille	<i>person</i>
sehi	saɲ	inna	<i>thing, property</i>
hiteɲ	husuɲ	inna, ille	<i>cow</i>
hana	has	inna	<i>hand</i>
hita	hoyyek	inna	<i>firewood</i>

Finally, there are also 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)	yani ⁱⁱ (High)	<i>tree</i>
	hine (High)	hine ^{ee} (Low)	<i>goat</i>
	ikafuti	ikafuuti	<i>bat</i>

Exercise 4

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 saɲ moite-moite.

The owners of properties complained daily.

(01:18)

Ottu lɔhoho eyani he hiyeni.

Then the thief came with a rope.

(01:21-23)

Ojo kal loboite eterok

And the other end was tied

da hana naboite a ne hine.

to leg of the goat.

Eiɲaino oboto a hiji he hinee dadari.

He waded through middle of goats, touching.

(02:1)

Ifa berren owuon lobo haikuboni ha yaya.

There was a hunter of porcupines.

(02:6)

Orruma haji na yaya.

He found the house of the porcupines.

(02:11)

Haifa do hunom nia,

Previously in that cave,

amanya munu na hittok de.
(03:10-11)
 Eitihita, eiyaba, eiḡoro cieḡ,
 dioro ojo ham do wor moite-moite.
(06:27)
 Opur hutuhen to hofwo ojo hejek
(06:88)
 Itilau, alakwa naḡ hikwai.

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.

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 (**inna** ‘this’ or **hunna** ‘these’) or masculine (**ille** ‘this’ or **hullo** ‘these’).

In (1), the feminine word **inna** ‘this (fem.)’ follows the feminine noun **hanasi** ‘sister’. In (2), the masculine word **ille** ‘this (mas.)’ follows the masculine noun **hodotiti** ‘man’.

- (1) Owolo inyeja **hanasi inna**. *He saw this sister.*
 (2) Owolo inyeja **hodotiti ille**. *He saw 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 **inna** ‘this (fem.)’ can follow the noun. To talk about a male **hito**, the masculine word **ille** ‘this (mas)’ can follow.

Person noun (Either masculine or feminine)

	Singular	Plural
<u>Feminine</u>	hito inna <i>this female child</i>	dure hunna <i>these female children</i>
<u>Masculine</u>	hito ille <i>this male child</i>	dure hullo <i>these male children, these male and female children</i>

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

All the Lopit dialects have the same words for ‘this, these’ with no differences.

	Dorik	ḡotira	Lomiaha	Lohutok	Loloḡo	
<u>Feminine</u>	hito inna	hito inna	hito inna	hito inna	hito inna	‘this child’
<u>Masculine</u>	hito ille	hito ille	hito ille	hito ille	hito ille	

<u>Feminine</u>	dure hunna	dure hunna	dure hunna	dure hunna	dure hunna	'these children'
<u>Masculine</u>	dure hullo	dure hullo	dure hullo	dure hullo	dure hullo	

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

Person nouns (Either masculine or feminine)

Singular	Gender	Plural	Gender	
hito	inna, ille	dure	hunna, hullo	<i>child</i>
tohoni	inna, ille	hiyo	hunna, hullo	<i>person</i>
lorwoti	inna, ille	lorwot	hunna, hullo	<i>cannibal</i>
habu	inna, ille	habwok	hunna, hullo	<i>chief, king</i>
iboni	inna, ille	ibwana	hunna, hullo	<i>fortune teller</i>
haidihitani	inna, ille	haidihitak	hunna, hullo	<i>leader</i>
halohani	inna, ille	halohok	hunna, hullo	<i>trapper</i>
hayiohoni	inna, ille	hayiohok	hunna, hullo	<i>shepherd</i>

Most animal² nouns can be either feminine or masculine. If **inna** 'this (fem)' follows **hingohu** 'dog', it is a female dog. If **ille** 'this (mas)' follows, it is a male dog. Similarly, if **hunna** 'these (fem)' follows **ngohe** 'dogs', they are female dogs. If **hullo** 'these (mas)' follows, they are male dogs, or male and female dogs.

Animal noun (Either masculine or feminine)

	Singular	Plural
<u>Feminine</u>	hingohu inna <i>this female dog</i>	ngohe hunna <i>these female dogs</i>
<u>Masculine</u>	hingohu ille <i>this male dog</i>	ngohe hullo <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 **inna, hunna** are allowed to follow feminine nouns such as **hotonye** 'mother', **hotonyie** 'mothers', but masculine words cannot follow. Masculine words such as **ille, hullo** 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	hotonye	inna	hotonyie	hunna	<i>mother</i>
	hanasi	inna	hanasira	hunna	<i>sister</i>
	hitonoꞗorwo	inna	ꞗorwo	hunna	<i>woman</i>
	noꞗorwo	inna	ꞗorwo	hunna	<i>wife</i>
	ꞗaini	inna	ꞗainok	hunna	<i>girl</i>
	motte	inna	motiarak	hunna	<i>female friend</i>
	ihoho	inna	hoholak	hunna	<i>female thief</i>
Masculine	monye	ille	monyie	hullo	<i>father</i>
	halasi	ille	halasira	hullo	<i>brother</i>

² Including mamals, birds, fish, reptiles, but not most insects.

hodotiti	ille	hodoti	hullo	<i>man</i>
loliawa	ille	liawa	hullo	<i>husband</i>
monyomijiti	ille	monyomiji	hullo	<i>villager</i>
lohoho	ille	hoholak	hullo	<i>male thief</i>
haboloni	ille	habolok	hullo	<i>landlord</i>
busuk	ille	busuha	hullo	<i>bull</i>

Place, idea and thing nouns

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

Place, idea and thing nouns (Feminine)

		Singular	Gender	Plural	Gender	
<u>Place</u>	Feminine	doroŋ	inna	doroŋi	hunna	<i>barren high land</i>
		fuhēr	inna	fuhīara	hunna	<i>farm away from house</i>
<u>Idea</u>	Feminine	hīram	inna			<i>issue, problem</i>
		far	inna	farrijin	hunna	<i>daytime</i>
<u>Thing</u>	Feminine	balu	inna	balwo	hunna	<i>beer</i>
		harie	inna	hariejīn	hunna	<i>night</i>
		hana	inna	has	hunna	<i>hand</i>
		hanyimīti	inna	hanyim	hunna	<i>sesame</i>
		hīma	inna	mati	hunna	<i>fire</i>
		loyiri	inna	loyiriha	hunna	<i>spirit</i>
		loboŋi	inna	loboŋin	hunna	<i>tree type</i>
		ikāt	inna	ikātin	hunna	<i>door</i>

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 **fere** ‘spear’, a feminine words such as **inna**, **hunna** ‘this, these (fem)’ follows the noun. But to talk about a short **fere**, a masculine demonstrative such as **ille**, **hullo** ‘this, these (mas)’ follows the noun.

Thing noun (Either feminine or masculine)

	Singular	Plural
<u>Feminine</u>	fere inna <i>this spear</i>	feria hunna <i>these spears</i>
<u>Masculine</u>	fere ille <i>this short spear</i>	feria hullo <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	
fere	inna, ille	feria	hunna, hullo	<i>spear</i>
ciwali	inna, ille	ciwalisen	hunna, hullo	<i>flute</i>
demi	inna, ille	domio	hunna, hullo	<i>knife</i>
sofe	inna, ille	sofia	hunna, hullo	<i>planting drill</i>

kebu	inna, ille	kebwa	hunna, hullo	<i>digging tool</i>
ijotit	inna, ille	ijotiti	hunna, hullo	<i>cutting tool</i>
lahalai	inna, ille	lahalajin	hunna, hullo	<i>pole</i>
hikwai	inna, ille	hikwa	hunna, hullo	<i>thorn</i>
hunom	inna, ille	hunomo	hunna, hullo	<i>cave</i>
ikoi	inna, ille	koi	hunna, hullo	<i>path, road, way</i>
muhunyo	inna, ille	muhuny	hunna, hullo	<i>leather</i>
bel	inna, ille	beli	hunna, hullo	<i>stripe, spot, patch</i>
boŋo	inna, ille	boŋojin	hunna, hullo	<i>item of clothing</i>
haji	inna, ille	hajik	hunna, hullo	<i>house</i>
doŋe	inna, ille	doŋiok	hunna, hullo	<i>hill, mountain</i>
hamuhe	inna, ille	hamuha	hunna, hullo	<i>shoe</i>
hidonj	inna, ille	doŋi	hunna, hullo	<i>drum</i>
iliefit	inna, ille	iliefiti	hunna, hullo	<i>container</i>
mai	inna, ille	massik	hunna, hullo	<i>place</i>
morroti	inna, ille	morro	hunna, hullo	<i>bean</i>
moti	inna, ille	mocio	hunna, hullo	<i>pot</i>
tureni	inna, ille	turena	hunna, hullo	<i>flower</i>
igolo	inna, ille	igoloho	hunna, hullo	<i>bell</i>
hofitti	inna, ille	hofir	hunna, hullo	<i>hair, feather</i>
honyek	inna, ille	honyehite	hunna, hullo	<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 **inna, hunna** ‘this, these (fem)’ follows the noun. But to talk about a **hofitti** on the ground, a masculine word such as **ille, hullo** ‘this, these (mas)’ follows the noun.

Thing noun (Either feminine or masculine)

	Singular	Plural
<u>Feminine</u>	hofitti inna <i>this feather (in body)</i>	hofir hunna <i>these feathers (in body)</i>
<u>Masculine</u>	hofitti ille <i>this feather (on ground)</i>	hofir hullo <i>these feathers (on ground)</i>

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

Thing nouns (Only masculine)

	Singular	Gender	Plural	Gender	
Masculine	hatteli	ille	hattel	hullo	<i>egg</i>
	haheri	ille	haher	hullo	<i>star</i>
	hauwe	ille	hauwa	hullo	<i>arrow</i>
	lekierere	ille	lekieren	hullo	<i>pebble</i>
	lotiri	ille	lotiriha	hullo	<i>small hoe</i>
	itulule	ille	ituloho	hullo	<i>small hole</i>
	hafialai	ille	hafiala	hullo	<i>claw</i>

Exercise 5

For each noun below, write **inna**, **ille**, **hunna**, or **hullo** 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>inna, ille</u>	<i>this ostrich</i>
loyame	_____	<i>this wind</i>
lohoho	_____	<i>this thief</i>
munok	_____	<i>these snakes</i>
rabolo	_____	<i>these bananas</i>
iliefit	_____	<i>this container</i>
hiyo	_____	<i>these people</i>
inotit	_____	<i>this cutting tool</i>
siyata	_____	<i>this sand</i>
lotiri	_____	<i>this small hoe</i>
lorwoti	_____	<i>this cannibal</i>
monyé	_____	<i>this father</i>
ɲaini	_____	<i>this girl</i>
tamoti	_____	<i>these bulls</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), **eiɲafanu** ‘came’, **hitifa** ‘questioned’, **lara** ‘was’ and **eyef** ‘lashed’ are all verbs.

(01:39)

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

The following are other examples of verbs:

Lopit Verbs

<u>Actions</u>	tabak	<i>beat, hit</i>
	tojoo	<i>speak</i>
	towolo	<i>see</i>
<u>Motions</u>	inyeru	<i>run out</i>
	won	<i>come</i>
	ibara	<i>arrive</i>
<u>Changes</u>	teyo	<i>die</i>
	imetak	<i>increase</i>
	idoɲo	<i>appear</i>
<u>States</u>	tomunoi	<i>be happy, love</i>

	terioho	<i>be dark</i>
	tadara	<i>be ripe</i>
<u>Equal sign</u>	tara	<i>be, is</i>
	towuana	<i>there is, there exists</i>

Verbs can be a command to someone; that is, they can be used to order someone, just as the words in the list above. In the dictionary, verbs are listed as commands to one person. Nearly all commands begin with **t** or with **i**.

Exercise 6

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 fau eiṅaimetak idumele. *Rain beat heavily and the ground became so dark.*

(01:9)

Omune hati hulluk eramita bi jia. *The hyena was very happy
and laughed hysterically.*

(01:18)

Ottu loḥoho 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 halohani he cianṅi hijo
owuon yaya do hotwai de. *The trapper of animals started thinking that
there were porcupines inside there.*

(03:10-11)

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

(06:88)

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

How Nouns are Used

In the lesson *Nouns*, 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 **hiteṅ** ‘cow’ is a subject that does the action **owolo** ‘saw’.

[--^ˉ ^ˉ-- --]

(1) Owolo **hiteṅ** moriṅ. *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 **hiteŋ** ‘cow’.

[--̄ ̄- --]

(2) Owolo moriŋ **hiteŋ**. *The dikdik saw a **cow**.*

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

[_̄ _ ̄- _̄]

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

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

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

[_̄ _ ̄- _̄]

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

(5) Ottu inyeja do motte **he hiteŋ**. *He came to friend of the **cow**.*

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

Possessors can directly follow person nouns as in (4). Possessors are introduced with the preposition **ho, he, ha** ‘of’ when they follow another preposition as in (5). Possessors are most commonly introduced with the relative connector **no, ne, na** ‘of (feminine)’ as in (6) or **lo, le, la** ‘of (masculine)’. We learn more about possessor nouns in the lesson *Prepositions* and the lesson *Gender possessor connectors*.

Exercise 7

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 two are done as an example.

(01:12)

Ojo lohoho hido daŋ eirumok boŋit nia. *The thief also attacked that stable.*

(01:18)

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

(01:24)

Eiŋadadau kwan ne hulluk. *He touched the body of the hyena.*

(02:5-6)

Ifa far nabo, eiŋaino Logwana a tim, *One day, Logwana went to the bush,
and found the house of the porcupines.*

(02:14)

Ifa lowolo motte Logwana *When a friend of Logwana*

munu einaino a hunom nia, . . .
(06:82)

Eijoo Tuluhu do Lomini,
“Woŋ injonyak morwo le itinj.”

saw the snake going into that cave, . . .

*When it was ready, Squirrel said to Leopard,
“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. There are four prepositions **do, de, da** ‘in, on, at, to’, **to, te, ta** ‘by, with, from, above’, **ho, he, ha** ‘with, of’ and **a** ‘into, inside, through, as’. The vowel of the first three prepositions changes with the vowel of the following word.

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 (06:9), **do** introduces the prepositional phrase **do mugu** ‘in granary’.

(06:9) (Place)

Tuluho owu ŋainjofak hotonye honyie **do mugu**. *Squirrel hid his mother in the granary.*

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

In (06:11), **do** introduces the prepositional phrase **do huroho** ‘to young goats’.

(06:10-11) (Goal)

Eijawoŋ Lomini, ŋadumu ŋama 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, u** or **w**.

<u>do before o</u>	<u>do before u or w</u>
01:6 do holoŋi <i>in days</i>	01:26 do murut <i>around neck</i>
01:13 do boŋit <i>in stable</i>	02:11 do hunom <i>in cave</i>
02:9 do hotwai <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 hooi <i>to us</i>	05:27 do Tuluhu <i>to Squirrel</i>
03:50 do loŋohe <i>in dung</i>	06:9 do mugu <i>in granary</i>
04:3 do fau <i>on ground</i>	06:11 do huroho <i>to young goats</i>
05:7 do motte <i>to friend</i>	06:20 do nuha <i>to those</i>
05:36 do homwoŋ <i>on face</i>	06:100 do fwara <i>in playground</i>
06:27 do Lomini <i>to Leopard</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>
03:35	de leretari	<i>in climbing</i>	02:4	de tim	<i>in bush</i>
06:65	de leifori	<i>in kitchen</i>	02:23	de ifagi	<i>in calf pen</i>
			03:52	de hirobi	<i>in coldness</i>
			04:15	de ibwana	<i>against witchcraft</i>
			04:24	de Jiok	<i>to God</i>
			05:3	de ikoi	<i>on path</i>
			05:8	de hiyeni	<i>in trap</i>
			06:120	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 nia	<i>in that place</i>	03:60	da hayiohok	<i>for shepherds</i>
02:7	da haji	<i>in house</i>	04:3	da fau	<i>on ground</i>
02:15	da bali	<i>to outside</i>	05:1	da mana	<i>in garden</i>
02:24	da halu	<i>at later</i>	06:33	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, or the above position of the action.

In (3:14), **ta** introduces the prepositional phrase **ta rana** ‘with bows’.

(03:14) (Tool)

Iyohooi eiñoro ham **ta rana**. *We shoot fish **with** bows (and arrows).*

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

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

(06:31) (Source)

Illa, yema lobo hima **ta hanj 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 marinj** ‘over the fence’.

(01:15) (Above position)

Einjariñak lohoho leliu **ta marinj**. *He saw a thief jump **over** the fence.*

This phrase tells the position of the action **leliu** ‘jump’ is above (over, on) the **marin** ‘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 bojit <i>from stable</i>	05:8 to hutuk <i>from mouth</i>
	03:22 to dwani <i>with weeds</i>	
te before e, i	05:37 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>	01:10 ta taji <i>from heart</i>

Preposition ho, he, ha

The preposition **ho, he, ha** ‘with, of’ introduces a phrase for accompaniment, possession or the whole of a part. The preposition **ho, he, ha** ‘with’ can follow a verb or other words, but the preposition **ho, he, ha** ‘of’ only joins words in a prepositional phrase. It is a possessor preposition that joins a possessor after a possessed noun without showing gender.

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

(06:115) (accompaniment)

Tuluho odoto eiñai fie ho Tome layahari faito. *Squirrel went with Elephant to fetch ebony.*

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

In (05:2), **ho** introduces the prepositional phrase **ho hosok** ‘of giant’.

(05:2) (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’. The preposition **ho** ‘of’ joins the possessed noun **mana** ‘field’ to the possessor noun **hosok** ‘giant’ in the prepositional phrase **da mana ho hosok** ‘in field of giant’.

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

(03:13) (whole)

Eidumu hasak eisie atadahai a ñati 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 preposition **ho** ‘of’ joins **hutuk** ‘mouth’ and **wor** ‘river’ in the prepositional phrase **do hutuk ho wor** ‘at mouth of river’.

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	05:1	ho tome	<i>with elephant</i>	02:21	ho hunom	<i>of cave</i>
he before e, i	03:16	he dioro	<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)

Eiḡawoḡ Gogoi ḡairibini hasak many **a bore**, *Gogoi brought the calves into the stable, and closed them in the pen.*

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

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

(04:19) (State)

Eiriamik hiyo ḡaitinyiek iye **a hagerioni**. *People can name you as a witchdoctor.*

This phrase tells the state (certain way or characteristic that remains) of the action **ḡaitinyiek** ‘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>	02:14	a hunom	<i>to cave</i>
	06:40	a kwan	<i>into body</i>	06:32	a de	<i>into there</i>
	02:5	a tim	<i>into bush</i>	05:28	a haḡ	<i>into home</i>

We have the follow rule that says we always write prepositions separately.

Spelling rule 8: We always write the prepositions **do, de, da** ‘in, on, at, to’, **to, te, ta** ‘from, by’, **ho, he, ha** ‘with’, and **a** ‘into, inside’ as separate words. We do not connect them to following words.

Correct	Wrong	
Ottu tohoni do boḡit.	Ottu tohoni dob oḡit.	<i>The person came to animal pen.</i>
Ottu tohoni to boḡit.	Ottu tohoni tob oḡit.	<i>The person came from animal pen.</i>
Ottu tohoni ho hodotit.	Ottu tohoni hoh odotit.	<i>The person came with man.</i>
Ottu tohoni a boḡit.	Ottu tohoni abo ḡit.	<i>The man came into animal pen.</i>

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

They can be said in place of **do boŋit** ‘to animal pen’ in (1) or (2)

- (1) Ottu hodotiti **do** boŋit. *Man came to animal pen.*
 (2) Ottu hodotiti do mai **ho** boŋit. *Man came to place of animal pen.*

Prepositions					
<i>meaning</i>	<i>in, on, at, to</i>	<i>by, from</i>	<i>with, of</i>	<i>into, inside</i>	
<i>use</i>	<i>place, goal</i>	<i>tool, source above position</i>	<i>accompaniment, possessor, whole</i>	<i>penetration, state</i>	
before o, u, w	do boŋit do bula do fware	to boŋit to bula to fware	ho boŋit ho bula ho fware	a boŋit a bula a fware	<i>animal pen cow stable dancing place</i>
before e, i	de leifori de tim	te leifori te tim	he leifori he tim	a leifori a tim	<i>kitchen bush</i>
before a	da mariŋ	ta mariŋ	ha mariŋ	a mariŋ	<i>pen</i>

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

The thief comes to the stable.

Dorik	[<u>---</u> <u>---</u> <u>-</u> <u>--</u>] Olotu lohoho do boŋit.
ŋotira	[<u>-</u> <u>---</u> <u>-</u> <u>-</u>] Ottu lohoho do bok.
Lomiaha	[<u>-</u> <u>---</u> <u>-</u> <u>-</u>] Ottu lohoho do bok.
Lohutok	[<u>-</u> <u>---</u> <u>-</u> <u>-</u>] Ottu lohoho a bore.
Loloŋo	[<u>---</u> <u>---</u> <u>-</u> <u>---</u>] Olotu lohoho do boŋit.

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

Before vowel	Dorik	ŋotira	Lomiaha	Lohutok ³	Loloŋo	in, on, at, to, for
o	do boŋit	do bok	do bok	a bore	do boŋit	<i>to stable</i>
u	do bula	do bula	do bula	a bula	do bur	<i>to cow stable</i>
e	de leifori	de leifori	do leifori	a leifori	do efori	<i>to kitchen</i>
i	de tim	de tim	do tim	a ttim	do ttim	<i>to bush</i>
a	de mariŋ	da mariŋ	da mariŋ	a mariŋ	da mariŋ	<i>to pen</i>

Before vowel	Dorik	ŋotira	Lomiaha ⁴	Lohutok	Loloŋo	by, with, from, above
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³ Lohutok uses the preposition **a** instead of **do**, **de**, **da** ‘in, on, at, to, for’. So, Lohutok speakers will need to be taught to use **do**, **de**, **da** instead of **a** for this meaning.

o	to boŋit	to bok	to bok	to bore	to boŋit	<i>from stable</i>
u	to bula	to bula	to bula	to bula	to bur	<i>from cow stable</i>
e	te leifori	te leifori	to leifori	to leifori	to efori	<i>from kitchen</i>
i	te tim	te tim	to tim	to ttim	to ttim	<i>from bush</i>
a	te mariŋ	ta mariŋ	ta mariŋ	ta mariŋ	ta mariŋ	<i>from pen</i>

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	with, of
o	ho boŋit	ho bok	ho bok	iko bore	iko boŋit	<i>with stable</i>
u	ho bula	ho bula	ho bula	iko bula	iko bur	<i>with cow stable</i>
e	ho leifori	he leifori	ho leifori	he leifori	iko efori	<i>with kitchen</i>
i	ho tim	he tim	ho tim	ho ttim	iko ttim	<i>with bush</i>
a	ho mariŋ	ha mariŋ	ha mariŋ	ha mariŋ	iko mariŋ	<i>with pen</i>

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	into, inside, through, as
o	a boŋit	a bok	a bok	a bore	a boŋit	<i>into stable</i>
u	a bula	a bula	a bula	a bula	a bur	<i>into cow stable</i>
e	a leifori	a leifori	a leifori	a leifori	a efori	<i>into kitchen</i>
i	a tim	a tim	a tim	a ttim	a ttim	<i>into bush</i>
a	a mariŋ	a mariŋ	a mariŋ	a mariŋ	a mariŋ	<i>into pen</i>

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

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

Exercise 8

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

(01:6)

Ifa far nabo do holoŋi hinak,

Later in one of the days,

⁴ Lomiaha has the prepositions **do ~ to, da ~ ta** which all have the same meaning ‘from, in, at, on, by, with’.

eibak hai fau eiṅaimetak idumele.

(01:16)

Da ṅariṅu nohonyie lohoho,
eiṅaiṅofak kwan de hiji he hinee.

(01:27)

Esur hulluk ara ni a lowote.

(01:39)

Eiṅafanu hati hitifa ṅafa lara ihoho,
eyef to kurufat.

(02:7)

Da haji nia, amanya haifa munu de.

(02:14)

Ifa lowolo motte Logwana
mṅunu eiṅaino a hunom nia, . . .

(03:28-31)

Miṅari iyohooi ṅata ho lobo cianṅ da nabo garai.
Eiṅafanu ṅarrumek ṅasak eisieno do bore.
Ele jiṅai bi hijo eifo hiher hotubai mau,
ojo hido eiwak hiyien
ha ṅai leyani te tim a boṅit.

(03:38-39)

“Heituwutek hati iye mai no gorojin
leinyanṅ ṅanṅ.” “Lefenuhe te Hibieli.”

(05:6)

Hajoo iso ma ṅanṅ jai do motte hananṅ Tome?

(05:41-42)

Motte hananṅ Ikwang,
iye haifa litaturo mana nananṅ to holoṅi.

(06:19)

Bi daṅ to boṅit he hinee ojoo,
adaha ṅama innohonyie, eibo hiria.

(06:79)

Tuluḅu owu ṅajiṅak
ette hihut lobo mai le itiṅ do honyie.

(06:82)

Ifa lojo lelibo, eijo Tuluḅu do Lomini,
“Woṅ iṅonyak morwo le itiṅ.”

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.*

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 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 **hiṅohu** ‘dog’.

(1) Ottu hiṅohu 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 hiṅohu. We will learn about each of these words in the lessons to follow.

Noun Phrases

with <u>possessor pronoun</u>	Ottu <u>hiṅohu honyie</u> .	<i>His/her dog comes.</i>
with <u>gender possessor pronoun</u>	Ottu <u>hiṅohu nohonyie</u> .	<i>His/her dog comes.</i>
with <u>demonstrative</u>	Ottu <u>hiṅohu inaṅ</u> .	<i>This dog comes.</i>
with <u>indefinite</u>	Ottu <u>hiṅohu nabo</u> .	<i>A certain dog comes.</i>
with <u>quantity</u>	Afanu <u>ṅohe daṅ</u> .	<i>All dogs come.</i>

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

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

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

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

Phrases beginning with possessor connectors or relative connectors

with <u>possessor noun</u>	Ottu <u>hiṅohu no tohoni</u> .	<i>Dog of person comes.</i>
with <u>adjective</u>	Ottu <u>hiṅohu na hittok</u> .	<i>Dog that is big comes.</i>
with <u>number</u>	Ottu <u>hiṅohu naboite</u> .	<i>Dog that is one comes.</i>
with <u>verb</u>	Ottu <u>hiṅohu no lohonya hinee</u> .	<i>Dog that bites goats comes.</i>
	Ottu <u>hiṅohu nafa lohonya hinee</u> .	<i>Dog (known) that bites goats comes.</i>

Gender possessor connectors

In the lesson *How nouns are used*, we learned three different ways to show the possessor of a noun. In (1), the possessor **hodotiti** ‘man’ directly follows the possessed person noun **monye** ‘father’. In (2), **hodotiti** follows the possessor preposition **ho** ‘of’ which shows **monye** is in the prepositional phrase **do monye ho hodotiti** ‘to father of man’. (3) **Hododiti** can also follow the gender possessor connector **lo** ‘of, that, which’ which shows **monye** is male.

<u>Direct possession</u>	(1) Owolo inyeja monye <u>hodotiti</u> .	<i>He saw father of the man.</i>
<u>In prepositional phrase</u>	(2) Ottu inyeja do monye ho <u>hodotiti</u> .	<i>He came to father of the man.</i>
<u>Gender possession</u>	(3) Owolo inyeja monye lo <u>hodotiti</u> .	<i>He saw father of the man.</i>

Only person nouns (such as **monye** ‘father’ in (1)) can be possessed without the following

possessor preposition **ho, he, ha** ‘of’ or gender possessor connector. Possessors of animals, things and place nouns must be introduced by the possessor preposition or gender connector. The possessor preposition **ho, he, ha** ‘of’ only introduces possessors of possessed nouns in a prepositional phrase (such as in **do monye ho hodotiti** ‘to father of man’ with the preposition **do** ‘to’). The possessor preposition **ho, he, ha** ‘of’ does not show if the possessed noun is male or female.

The most common way of introducing possessors is with the gender possessor connectors. Female possessor connectors **no, ne, na** ‘of’ follow female nouns. Male possessor connectors **lo, le, la** ‘of’ follow male nouns.

In (4), the possessor preposition **ho** ‘of’ does not show us if **hiḡohu** ‘dog’ is male or female. However, in (5) the possessor connector **no** ‘of’ shows us **hiḡohu** is female, and in (6) the possessor connector **lo** ‘of’ shows us **hiḡohu** is male.

- (4) Ottu inyeja do hiḡohu **ho** hodotiti. *He came to dog **of** the man.*
 (5) Owolo inyeja hiḡohu **no** hodotiti. *He saw female dog **of** the man.*
 (6) Owolo inyeja hiḡohu **lo** hodotiti. *He saw male dog **of** the man.*

The possessor preposition does not change following plural possessed nouns. However, gender possessor connectors do change. In (7), the **ho** ‘of’ follows the plural noun **ḡohe** ‘dogs’. In (8), the possessor connector **inno** ‘of’ shows **ḡohe** is female and plural, and in (9), the possessor connector **illo** ‘of’ shows **ḡohe** is male and plural.

- (7) Ottu inyeja do ḡohe **ho** hodotiti. *He came to dogs **of** the man.*
 (8) Owolo inyeja ḡohe **inno** hodotiti. *He saw female dogs **of** the man.*
 (9) Owolo inyeja ḡohe **illo** hodotiti. *He saw male dogs **of** the man.*

When the possessed noun is a thing or place, the female possessor connector is used to show a normal size noun, and the male possessor connector is used to show a smaller one of that noun. In (10-11), the female connectors **no, inno** ‘of’ show **mai, massik** ‘place, places’ are normal sized, whereas in (11-12), the male connectors **lo, illo** ‘of’ show **mai, massik** are small.

- (10) Owolo inyeja mai **no** hodotiti. *He saw place **of** the man.*
 (11) Owolo inyeja massik **inno** hodotiti. *He saw places **of** the man.*
 (12) Owolo inyeja mai **lo** hodotiti. *He saw (small) place **of** the man.*
 (13) Owolo inyeja massik **illo** hodotiti. *He saw (small) places **of** the man.*

The possessor connector **no** ‘of, that, which’ comes before a noun with first vowel **o, u** or **w**; **ne** comes before a noun with first vowel **e** or **i**; and **na** comes before a noun with first vowel **a**.

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

no before o, u, w	03:38	mai no gorojin	<i>place of jugs</i>	01:24	kwan no hulluk	<i>body of hyena</i>
	06:113	muhunyo no kwan	<i>leather of body</i>			

ne before e, i	06:101	gus ne hiwaru	<i>skin of cat</i>	04:14	igem ne iboni	<i>work of witchdoctor</i>
na before a	02:6	haji na yaya	<i>house of porcupines</i>			

The possessor connector **inno** ‘of, that, which’ comes before a noun with first vowel **o, u** or **w**, **inne** before a noun with **e** or **i**, and **inna** before a noun with **a**.

Possessor connector **inno, inne, inna** after feminine plural noun

inno before o, u, w	06:18	hafirok inno huroho	<i>fat ones of goats</i>
inne before e, i	01:2	hanyahanya inne hiyo	<i>animals of people</i>
	04:4	hiro inne ibwana	<i>things of witchdoctors</i>
inna before a		hiyabita inna hayiohok	<i>stories of sheperds</i>

The possessor connector **lo** ‘of, that, which’ comes before a noun with first vowel **o, u** or **w**; **le** comes before a noun with first vowel **e, i**; and **la** comes before a noun with first vowel **a**.

Possessor 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	01:25	tamot le hinee	<i>male of goats</i>
la before a		hatteli la hayiohoni	<i>egg of shepherd</i>

The possessor connector **illo** ‘of, that, which’ comes before a noun with first vowel **o, u** or **w**; **ille** before a noun with first vowel **e, i**; and **illa** before a noun with first vowel **a**.

Possessor connector **ilo, ile**

illo before o, u, w		habwok illo Lopit	<i>chiefs of Lopit</i>
ille before e, i		ituloho ille ikatin	<i>holes of doors</i>
illa before a		hattel illa hayiohok	<i>egg of shepherd</i>

We have the following spelling rule for possessor connectors:

Spelling rule 9: We write the possessor connectors **no, ne, na** ‘of (fem sg)’, **lo, le, la** ‘of (mas sg)’, **inno, inne, inna** ‘of (fem pl)’, and **illo, ille, illa** ‘of (mas pl)’ as separate words before nouns.

Correct	Wrong	Possessor connectors
Owolo mai no hodotiti.	Owolo mai no hodotiti.	<i>He saw the place of the man.</i>
Owolo mai lo hodotiti.	Owolo mai lo hodotiti.	<i>He saw the small place of the man.</i>
Owolo massik inno hodotiti.	Owolo massik inno hodotiti.	<i>He saw the places of the man.</i>
Owolo massik illo hodotiti.	Owolo massik illo hodotiti.	<i>He saw the small places of man.</i>

In summary, we have the following gender possessor connectors which can be said in place of **mai no bojit** ‘place of animal pen’ in (14).

(14) Owolo hodotiti mai no boñit. *Man saw place of animal pen.*

Gender possessor connectors			
	<i>Female Singular</i>	<i>Male (small) Singular</i>	
before o, u, w	mai no boñit mai no bula mai no fware	mai lo boñit mai lo bula mai lo fware	<i>place of animal pen</i> <i>place of cow stable</i> <i>place of dancing place</i>
before e, i	mai ne leifori mai ne tim	mai le leifori mai le tim	<i>place of kitchen</i> <i>place of bush</i>
before a	mai na mariñ	mai la mariñ	<i>place of pen</i>
	<i>Female Plural</i>	<i>Male (small) Plural</i>	
before o, u, w	massik inno boñitto massik inno bulasin massik inno fwarajin	massik illo boñitto massik illo bulasin massik illo fwarajin	<i>places of animal pens</i> <i>places of cow stables</i> <i>places of dancing places</i>
before e, i	massik inne leifori massik inne timo	massik ille leifori massik ille timo	<i>places of kitchens</i> <i>places of bush</i>
before a	massik inna mariña	massik illa mariña	<i>places of pens</i>

The Lopit dialects have the same possessor connectors, with a few differences.

	<i>The man saw the place of the cow.</i>
Dorik	Owolo hodotiti mai <u>na</u> hiteñ.
Ŋotira	Owolo hodotiti mai <u>ne</u> hiteñ.
Lomiaha	Ewolo hodoti mai <u>ne</u> hiteñ.
Lohutok	Ewolo hodoti mai <u>no</u> hiteñ.
Lolojo	Ewolo hitolewa mai <u>no</u> hiteñ.

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

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Lolojo	of, that, which (fem)
o	na boñit	no bok	no bok	no bore	no boñit	<i>of stable</i>
u	na bula	no bula	no bula	no bula	no bur	<i>of cow stable</i>
e	na leifori	ne leifori	ne leifori	ne efori	ne efori	<i>of kitchen</i>
i	na tim	ne tim	ne tim	no ttim	no ttim	<i>of bush</i>
a	na mariñ	na mariñ	na mariñ	na mariñ	na mariñ	<i>of pen</i>

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Lolojo	of, that, which (mas)
o	lo boñit	lo bok	lo bok	lo bore	lo boñit	<i>of stable</i>
u	lo bula	lo bula	lo bula	lo bula	lo bur	<i>of cow stable</i>
e	le leifori	le leifori	le leifori	le efori	le efori	<i>of kitchen</i>
i	le tim	le tim	le tim	lo ttim	lo ttim	<i>of bush</i>
a	le mariñ	la mariñ	la mariñ	la mariñ	la mariñ	<i>of pen</i>

	<i>The man saw the (large) places <u>of</u> the cows.</i>
Dorik	Owolo hodotiti macohi <u>inna</u> hicu.
Ŋotira	Owolo hodotiti maisiok <u>inne</u> hiteŋ.
Lomiaha	Ewolo hodoti massik <u>inne</u> hiteŋ.
Lohutok	Ewolo hodoti massik <u>inne</u> hiteŋ.
Loloŋo	Ewolo hitolew massik <u>inne</u> hisuŋ.

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

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	of, that, which (fem)
o	hunna bottin	inno boŋitto	inno boŋitto	inno boŋitto	inno boŋitto	<i>of stables</i>
u	hunna bulacin	inno bulasen	inno bulahien	inno bulasin	inno buri	<i>of cow stables</i>
e	hunna leifori	inne leifori	inne leifori	inne efori	inne efori	<i>of kitchen</i>
i	hunna timo	inne tim	inne timotin	inno ttimotin	inno ttimotin	<i>of bushes</i>
a	hunna mariŋo	inna mariŋa	inna mariŋa	inna mariŋa	inna mariŋa	<i>of pens</i>

Before vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	of, that, which (mas)
o	hullo bottin	illo boŋitto	illo boŋitto	illo boŋitto	illo boŋitto	<i>of stables</i>
u	hullo bulacin	illo bulasen	illo bulahien	illo bulasin	illo buri	<i>of cow stables</i>
e	hullo leifori	ille leifori	ille leifori	ille efori	ille efori	<i>of kitchen</i>
i	hullo timo	ille tim	ille timotin	illo ttimotin	illo ttimotin	<i>of bushes</i>
a	hullo mariŋo	illa mariŋa	illa mariŋa	illa mariŋa	illa mariŋa	<i>of pen</i>

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

Root vowel	Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined Spelling	
o, u, w	na	no	no	no	no	no	<i>of, that, which</i>
i, e	na	ne	ne	no, ne	no, ne	ne	<i>(fem singular)</i>
a	na	na	na	na	na	na	
o, u, w	lo	lo	lo	lo	lo	lo	<i>of, that, which</i>
i, e	le	le	le	lo, le	lo, le	le	<i>(mas singular)</i>
a	le	la	la	la	la	la	
o, u, w	hunna	inno	inno	inno	inno	inno	<i>of, that, which</i>
i, e	hunna	inne	inne	inno, inne	inno, inne	inne	<i>(fem plural)</i>
a	hunna	inna	inna	inna	inna	inna	
o, u, w	hullo	illo	illo	illo	illo	illo	<i>of, that, which</i>
i, e	hullo	ille	ille	illo, ille	illo, ille	ille	<i>(mas plural)</i>
a	hullo	illa	illa	illa	illa	illa	

Exercise 9

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

(01:1-2)

Owuon ifa lohoho lobo lo
logoro hanyahanya inne hiyo.

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

(01 :11)

Eiṅawoṅ hati obotina a boṅit ne hinee.

He went directly to the stable of goats.

(01:24)

Eiṅadadau kwan no hulluk.

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 many
ofwo daha mana no Gogoi.

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

(03:57)

Eijjoo baba de naṅ hijo
hitiruhula na hayiohok naa.

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

(04:14)

Orru igem ne iboni.

The work of witchdoctors is bad.

(04:24)

Hiruk mojo de Jiok kuya hitira rori inne
ibwana?

*Will you pray or hear words of
witchdoctors?*

(05:30)

Hajoo iso mau naṅ hiram no hoholak illolo jai?

What should I do about the issue of thieves?

(06:18)

Oboto Lomini owu ṅatohoi hafirok inno huroho.

Leopard killed the fat ones of the goats.

(06:68)

Eiṅayani iyaṅ hoo na tafefi.

Mummy brought the head of a guinea pig.

(06:101)

Oṅotai Tuluḥu to gus te ne hiwaru Lomini.

Squirrel dressed with the skin of Leopard.

(06:122)

Esiehari Tuluḥu buni na hari hijo
anyar lowu Tome ṅaibirok kwan de eyei fa.

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

(06:129)

Oboto Tuluḥu he demi
owu ṅaṅutu hiriṅo no Tome.

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

(06:135)

Ojo dure inne Ihurak odou.

Then the children of Ihurak came down.

Pronouns

A pronoun is used instead of a noun. In (05:4-5), **inyeja** ‘him’ is a pronoun. It takes the place of the noun **Tuluḥu Ikwaṅ** ‘Squirrel Ikwaṅ’ in the line before.

(05:4-5)

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

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

Pronouns can be subjects, objects, introduced by prepositions, or be 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	
[- - - -]		[- - - -]	
Ottu lohoho .	<i>A thief comes.</i>	Owolo lohoho .	<i>He saw a thief.</i>
[- - -]		[- - -]	
Attu naṅ .	<i>I come.</i>	Eiwolo naṅ .	<i>He saw me.</i>
[- -]		[- -]	
Ittu ieye .	<i>You(sg) come.</i>	Eiwolo ieye .	<i>He saw you(sg).</i>
[- - \]		[- - \]	
Ottu inyeja .	<i>(S)he comes.</i>	Owolo inyeja .	<i>He saw him/her.</i>
[- - -]		[- - -]	
Eifanu iyohooi .	<i>We come.</i>	Eiwolo iyohooi .	<i>He saw us.</i>
[- - -]		[- - -]	
Ifanu itai .	<i>You(pl) come.</i>	Eiwolo itai .	<i>He saw you(pl).</i>
[- - - \]		[- - - \]	
Afanu isieja .	<i>They come.</i>	Owolo isieja .	<i>He saw them.</i>

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

Prepositional pronouns		Possessor preposition pronouns	
[- \ -]		[- - \ -]	<i>He came to . . .</i>
Ottu motte do lohoho .	<i>Friend comes to thief.</i>	Ottu do motte lohoho .	<i>friend of thief.</i>
[- \ -]		[- - \ -]	
Ottu motte de naṅ .	<i>Friend comes to me.</i>	Ottu do motte hanaṅ .	<i>my friend.</i>
[- \ \ -]		[- - \ -]	
Ottu motte do hoi .	<i>Friend comes to you(sg).</i>	Ottu do motte hoi .	<i>your(sg) friend.</i>
[- \ - -]		[- - \ -]	
Ottu motte do honyie .	<i>Friend comes to him/her.</i>	Ottu do motte honyie .	<i>his/her friend.</i>
[- \ \ -]		[- - \ -]	
Ottu motte do hooi .	<i>Friend comes to us.</i>	Ottu do motte hooi .	<i>our friend.</i>
[- \ - -]		[- - \ -]	
Ottu motte da hatai .	<i>Friend comes to you(pl).</i>	Ottu do motte hatai .	<i>your(pl) friend.</i>

[^ˉˉ \ ^ˉˉ --] | [^ˉˉ ˉ \ ^ˉˉ --] |
 Ottu motte do **hosie**. *Friend comes to **them**.* | Ottu do motte **hosie**. ***their** friend.*

After **do** ‘in, on, at, to’, the pronouns **hoi** ‘you (sg)’ and **hooi** ‘us’ only differ by tone. We write **hooi** ‘us’ with long vowel **oo** to show the difference in meaning⁵.

We have the following spelling rule for prepositions before pronouns:

Spelling rule 8: We always write the prepositions **do, de, da** ‘in, on, at, to’, **to, te, ta** ‘from, by’, **ho, he, ha** ‘with’, and **a** ‘into, inside’ as separate words. We do not connect them to following words.

Correct	Wrong	
Ottu tohoni do boñit.	Ottu tohoni do boñit.	<i>The person came to animal pen.</i>
Ottu tohoni to boñit.	Ottu tohoni to boñit.	<i>The person came from animal pen.</i>
Ottu tohoni ho hodotit.	Ottu tohoni ho hodotit.	<i>The person came with man.</i>
Ottu tohoni a boñit.	Ottu tohoni a boñit.	<i>The man came into animal pen.</i>

However, we write the possessor preposition **ho, he, ha** ‘of’ connected to following pronouns, even though the preposition **ho, he, ha** ‘with’ is not connected to following pronouns.

Correct	Wrong	Possessor preposition pronouns
Ottu do motte ho lohoho .	Ottu do motte holohoho .	<i>He came to friend of thief.</i>
Ottu do motte hanañ .	Ottu do motte ho nañ .	<i>He came to my friend (friend of me).</i>
Ottu do motte hoi .	Ottu do motte ho iye .	<i>He came to your(sg) friend.</i>
Ottu do motte honyie .	Ottu do motte ho inyie .	<i>He came to his/her friend (friend of him).</i>
Ottu do motte hohooi .	Ottu do motte ho hooi .	<i>He came to our friend (friend of us).</i>
Ottu do motte hatai .	Ottu do motte ho itai .	<i>He came to your(pl) friend.</i>
Ottu do motte hosie .	Ottu do motte ho isie .	<i>He came to their friend (friend of them).</i>

Correct	Wrong	Pronouns after preposition
Ottu ho lohoho .	Ottu holohoho .	<i>He came with thief.</i>
Ottu ho nañ .	Ottu honañ.	<i>He came with me.</i>
Ottu ho ieye .	Ottu hoi.	<i>He came with you.</i>
Ottu ho inyie .	Ottu honyie.	<i>He came with him/her.</i>
Ottu ho iyohooi .	Ottu hohooi.	<i>He came with us.</i>
Ottu ho itai .	Ottu hatai.	<i>He came with you.</i>
Ottu ho isieja .	Ottu hosieja.	<i>He came with them.</i>

In summary, the pronouns are listed below.

Subject pronouns	Object pronouns
Ottu <u>lohoho</u> . <i>A <u>thief</u> comes.</i>	Owolo <u>lohoho</u> . <i>He saw <u>a thief</u>.</i>

⁵ There is no vowel length distinction found in any of the Lopit dialects, so doubled vowels can be used to show the difference in meaning of words that are distinguished by tone.

Attu naŋ .	<i>I came.</i>	Eiwolo naŋ .	<i>He saw me.</i>
Ittu ieye .	<i>You(sg) came.</i>	Eiwolo ieye .	<i>He saw you(sg).</i>
Ottu inyeja .	<i>(S)he comes.</i>	Owolo inyeja .	<i>He saw him/her.</i>
Eifanu iyohooi .	<i>We came.</i>	Eiwolo iyohooi .	<i>He saw us.</i>
Ifanu itai .	<i>You(pl) came.</i>	Eiwolo itai .	<i>He saw you(pl).</i>
Afanu isieja .	<i>They came.</i>	Owolo isieja .	<i>He saw them.</i>

The following pronouns after prepositions can be said in place of **do boŋit** ‘to animal pen’ in (1). The possessor preposition pronouns can be said in place of **ho lohoho** ‘of thief’ in (2).

- (1) Ottu hodotiti **do boŋit**. *Man came to animal pen.*
(2) Einjaisere hodotiti da has **ho lohoho**. *Man gave to hands of thief.*

Pronouns after prepositions				Possessor preposition pronouns	
<i>in, on, at, to</i>	<i>by, from</i>	<i>with</i>	<i>into, inside</i>	<i>(to hands) of</i>	
do boŋit	to boŋit	ho boŋit	a boŋit	da has ho lohoho	<i>animal pen/thief</i>
de naŋ	tere honaŋ	ho naŋ	de naŋ	da has hanaŋ	<i>me</i>
do hoi	tere hoi	ho ieye	do hoi	da has hoi	<i>you (sg)</i>
do honyie	tere honyie	ho inyie	do honyie	da has honyie	<i>him, her</i>
do hooi	tere hohooi	ho iyohooi	do hooi	da has hohooi	<i>us</i>
da hatai	tere hatai	ho itai	da hatai	da has hatai	<i>you (pl)</i>
do hosie	tere hosie	ho isieja	do hosie	da has hosie	<i>them</i>

After **do** ‘in, on, at, to’, we write **hooi** ‘us’ with long vowel **oo** to show the difference in meaning with **hoi** ‘you (sg)’. We also write the pronouns **hohooi**, **iyohooi** ‘us, we’ with long vowel **oo**.

The Lopit dialects have subject, object, possessor, and prepositional pronouns with a few differences.

Subject pronouns

Dorik	Iŋotira	Lomiaha	Lohutok	Loloŋo	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>A thief comes.</i>
Olotu lohoho.	Ottu lohoho.	Ottu lohoho.	Ottu lohoho.	Olotu ohoho.	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>I come.</i>
Alotu naŋ .	Attu naŋ .	Attu nayya .	Attu naya .	Alotu naŋ .	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>You(sg) come.</i>
Ilotu ieye .	Ittu ieye .	Ittu ieye .	Ettu ieye .	Elotu ieye .	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>(S)he comes.</i>
Olotu inyeja .	Ottu inyeja .	Ottu inija .	Ottu inya .	Olotu inye .	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>We come.</i>
Eifano iyohoi .	Eifanu iyohoi .	Efanu iyohoi .	Efanu iyohoi .	Efanu iyoho .	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	<i>You(pl) come.</i>
Ifano itei .	Ifanu itai .	Ifanu itai .	Efanu itai .	Efanu itai .	
[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	[<u> </u> <u> </u>]	

Efano **iceja.** | Afanu **isieja.** | Afanu **isija.** Afanu **isia.** Afanu **isi.** | *They come.*

Object pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
[--̄ -̄--]	[--̄ -̄--]	[--̄ -̄--]	[--̄ -̄--]	[--̄ -̄--]	<i>He saw thief.</i>
Owolo lohoho.	Owolo lohoho.	Ewolo lohoho.	Ewolo lohoho.	Ewolo lohoho.	
[--̄ -̄]	[--̄ -̄]	[--̄ -̄]	[--̄ -̄]	[--̄ -̄]	<i>He saw me.</i>
Eiwolo naŋ.	Eiwolo naŋ.	Ewolo nayya.	Ewolo naya.	Ewolo naŋ.	
[--̄ --̄]	[--̄ --̄]	[--̄ --̄]	[--̄ --̄]	[--̄ --̄]	<i>He saw you(sg).</i>
Eiwolo ieye.	Eiwolo ieye.	Ewolo ieye.	Ewolo ieye.	Ewolo ieye.	
[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	<i>He saw him/her.</i>
Owolo inyeja.	Owolo inyeja.	Ewolo inija.	Ewolo inya.	Ewolo inya.	
[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	<i>He saw us.</i>
Eiwolo iyohoi.	Eiwolo iyohoi.	Ewolo iyohoi.	Ewolo iyohoi.	Ewolo iyohoi.	
[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	<i>He saw you(pl).</i>
Eiwolo itei.	Eiwolo itai.	Ewolo etai.	Ewolo itai.	Ewolo itai.	
[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	[---̄ -̄-̄]	<i>He saw them.</i>
Owolo iceja.	Owolo isieja.	Ewolo isija.	Ewolo isia.	Ewolo isia.	

	<i>Man came to animal pen.</i>
Dorik	Olotu hodotiti <u>do</u> bonit.
Ŋotira	Ottu hodotiti <u>do</u> bonit.
Lomiaha	Ottu hodoti <u>do</u> bonit.
Lohutok	Ottu hodoti <u>a</u> bonit.
Loloŋo	Olotu hitolewa <u>do</u> bonit.

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

Pronouns after prepositions

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	in, on, at, to, for
[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	
de naŋ	de iti	do hoti	ta hanaŋ	da hanaŋ	<i>to me</i>
[̄ --̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	
de ieye	do hoi	do hoi	to hoi	do hoi	<i>to you(sg)</i>
[̄ --̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	
de inyie	do honyie	do honyi	to honye	do honye	<i>to him/her</i>
[̄ --̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	
de iyohoi	do hoi	do hoi	to hoi	do hoi	<i>to us</i>
[̄ --̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	
de itei	da hatai	da hatai	ta hatai	da hatai	<i>to you(pl)</i>
[̄ -̄-̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	[̄ --̄]	
de iceja	do hosie	do hosie	to hose	do hose	<i>to them</i>

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	with
[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	[̄ -̄]	

ho naŋ	hoiti	hoti	hanaŋ	hanaŋ	<i>with me</i>
[- --]	[-]	[-]	[--]	[--]	
ho iye	hoi	hoi	hoi	hoi	<i>with you(sg)</i>
[- --]	[--]	[--]	[--]	[--]	
ho inyie	honyie	honyi	hoinye	honye	<i>with him/her</i>
[- --]	[-]	[-]	[-]	[-]	
ho iyohoi	hohoi	hohoi	hohoi	ohoi	<i>with us</i>
[- --]	[--]	[--]	[--]	[--]	
ho itei	hatai	hatai	hatai	hatai	<i>with you(pl)</i>
[- - -]	[--]	[--]	[--]	[--]	
ho iceja	hosie	hosie	hosi	hose	<i>with them</i>

Dorik	Ŋotira	Lohutok	Loloŋo	<i>from</i>
ta honaŋ	ta honaŋ	tere hanaŋ	tiŋ hanaŋ	<i>from me</i>
ta hoi	ta hoi	tere hoi	tiŋ hoi	<i>from you(sg)</i>
ta honyie	ta honyie	tere hoinye	tiŋ honye	<i>from him/her</i>
ta ha iyohoi	ta ho iyohoi	tere hohoi	tiŋ ohoi	<i>from us</i>
ta ho itei	ta ho itai	tere hatai	tiŋ hatai	<i>from you(pl)</i>
ta ho iceja	ta ho isieja	tere hosi	tiŋ hose	<i>from them</i>

	<i>Man gave to friend of thief.</i>
Dorik	Eiŋaisere hodotiti do motte <u>do</u> lohoho.
Ŋotira	Aŋaisere hodotiti do motte <u>do</u> lohoho.
Lomiaha	Aserere hodoti do motte <u>do</u> lohoho.
Lohutok	Aserere hodoti a motte <u>a</u> lohoho.
Loloŋo	Aserere hitolewa do motte <u>do</u> ohoho.

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

Possessor preposition pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
[- - -]	[- - -]	[- - -]	[- - -]	[- - -]	
motte lo lohoho	motte lohoho	motte lohoho	motte lohoho	motte ohoho	<i>friend of thief</i>
[- -]	[- -]	[- -]	[- -]	[- -]	
motte naiti/leiti	motte hoiti	motte ti	motte hanaŋ	motte hanaŋ	<i>friend my</i>
[- -]	[- -]	[- -]	[- -]	[- -]	
motte naino/leino	motte hoi	motte hoi	motte hoi	motte hoi	<i>friend your(sg)</i>
[- -]	[- -]	[- -]	[- -]	[- -]	
motte nanyi/lenyi	motte honyie	motte honyi	motte hoinye	motte honye	<i>friend his/her</i>
[- -]	[- -]	[- -]	[- -]	[- -]	
motte naŋi/leŋi	motte hohoi	motte hohoi	motte hohoi	motte ohoi	<i>friend our</i>
[- -]	[- -]	[- -]	[- -]	[- -]	
motte nanyin/lenyin	motte hatai	motte hatai	motte hatai	motte hatai	<i>friend your(pl)</i>
[- - -]	[- -]	[- -]	[- -]	[- -]	
motte ne/le iceja	motte hosie	motte hosie	motte hosi	motte hose	<i>friend their</i>

In summary, the pronouns are listed below.

Subject pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
naŋ	naŋ	nayya	naya	naŋ	naŋ	<i>I</i>
ieye	ieye	ieye	ieye	ieye	ieye	<i>You(sg)</i>
inyeja	inyeja	inija	inya	inye	inyeja	<i>(S)he</i>
iyohoi	iyohoi	iyohoi	iyohoi	iyohoe	iyohoi	<i>We</i>
itei	itai	itai	itai	itai	itai	<i>You(pl)</i>
iceja	isieja	isija	isia	isi	isieja	<i>They</i>

Object pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
naŋ	naŋ	nayya	naya	naŋ	naŋ	<i>me</i>
ieye	ieye	ieye	ieye	ieye	ieye	<i>you(sg)</i>
inyeja	inyeja	inija	inya	inya	inyeja	<i>him/her</i>
iyohoi	iyohoi	iyohoi	iyohoi	iyohoe	iyohoi	<i>us</i>
itei	itai	etai	itai	itai	itai	<i>you(pl)</i>
iceja	isieja	isija	isia	isia	isieja	<i>them</i>

Prepositional pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	in, on, at, to, for
naŋ	iti	hoti	hanaŋ	hanaŋ	de naŋ	<i>me</i>
ieye	hoi	hoi	hoi	hoi	do hoi	<i>you(sg)</i>
inyie	honyie	honyi	honye	honye	do honyie	<i>him/her</i>
iyohoi	hoi	hoi	hoi	hoi	do hooi	<i>us</i>
itei	hatai	hatai	hatai	hatai	da hatai	<i>you(pl)</i>
iceja	hosie	hosie	hose	hose	do hosie	<i>them</i>

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	from
honaŋ	honaŋ		hanaŋ	hanaŋ	tere honaŋ	<i>me</i>
hoi	hoi		hoi	hoi	tere hoi	<i>you(sg)</i>
honyie	honyie		hoinye	honye	tere honyie	<i>him/her</i>
ha iyohoi	ho iyohoi		hohoi	ohoi	tere hohooi	<i>us</i>
ho itei	ho itai		hatai	hatai	tere hatai	<i>you(pl)</i>
ho iceja	ho isieja		hosi	hose	tere hosie	<i>them</i>

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	with
ho naŋ	hoiti	hoti	hanaŋ	hanaŋ	ho naŋ	<i>me</i>
ho ieye	hoi	hoi	hoi	hoi	ho ieye	<i>you(sg)</i>
ho inyeja	honyie	honyi	hoinye	honye	ho inyie	<i>him/her</i>
ho iyohoi	hohoi	hohoi	hohoi	ohoi	ho iyohooi	<i>us</i>
ho itei	hatai	hatai	hatai	hatai	ho itai	<i>you(pl)</i>
ho iceja	hosie	hosie	hosi	hose	ho isieja	<i>them</i>

Possessor preposition pronouns

Dorik	Ɔotira	Lomiaha	Lohutok	Loloŋo	Combined	
naiti/leiti	hoiti	ti	hanaŋ	hanaŋ	motte hanaŋ	<i>my</i>
naino/leino	hoi	hoi	hoi	hoi	motte hoi	<i>your(sg)</i>
nanyi/lenyi	honyie	honyi	hoinye	honye	motte honyie	<i>his/her</i>
naŋi/leŋi	hohoi	hohoi	hohoi	ohoi	motte hohoi	<i>our</i>
nanyin/lenyin	hatai	hatai	hatai	hatai	motte hatai	<i>your(pl)</i>
ne iceja/le iceja	hosie	hosie	hosi	hose	motte hosie	<i>their</i>

Exercise 10

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 naŋ,
alara mau ɲasi innanaŋ miet kuya ille,
lojo baba, “Ino a bore eribitari hasak.”
Eiŋainyamari hati inyeja naŋ.

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

(03:6-9)

Eiŋarrumu naŋ hilak morot hanaŋ
hullo lomuta iya naŋ.
Aɲairibita hati naŋ hosie hasak
moite-moite a tim letidahari.
Many te hitiahi hohooi hiribita,
amuno ifa naŋ bino-no.

*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.*

(03:14)

Ojo iyohooi eiŋoro ham ta raŋa.

And we shot fish with bows and arrows.

(03:38-39)

Heituwutek hati iye mai no gorojin, leinyaŋ naŋ?

Will you tell place of milk and not lie to me?

(03:45)

Leidas hayiohoni hifi iyohooi, “Lifo itai a jei?”

Shepherd asked us, “Where did you go?”

(03:54-56)

Ifa far nabo, eiŋawoŋ monye naŋ,
eiŋawoŋ eiŋailimak hiro innafa lehuma hayiohok
do hooi illafa itiŋ lemanya ho isieja do bore.

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

(04:17)

Nabo golon no lowuon do hosie, inya nabo bi tuŋ.

There is no strength in them, nothing at all.

(06:8)

Oboto Lomini owu hihony hotonye honyie.

Leopard went and ate his mother.

(06:104-105)

“Motte hanaŋ Ikwang,” ojoo Tanŋturu,
“Illa, hirruma iye gus le lelibo iya anni aji?”

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

Gender Possessor Pronouns

In the lesson *Prepositions*, we learned the possessor preposition **ho, he, ha** ‘of’ can introduce possessor nouns (a noun that owns or possesses something). In the lesson *Gender Possessor Connectors*, we learned that the connectors **no, ne, na, lo, le, la, inno, inne, inna, illo, ille, illa** introduce possessor nouns and tell the gender and number of the possessed noun.

Possessor preposition pronouns are used instead of the possessor preposition and a possessor noun. They do not show the gender or number of the possessed noun. Gender possessor pronouns are used instead of gender connectors and a possessor noun. They show whether the noun possessed is masculine or feminine, and singular or plural.

In (2), the possessor preposition pronoun **honyie** ‘his/her’ can take the place of **ho hodotiti** ‘of man’ in (1). The pronoun **honyie** does not show if **hiṅohu** ‘dog’ is male or female or singular or plural.

<u>In prepositional phrase</u>	(1) Ottu inyeja do hiṅohu ho <u>hodotiti</u> . <i>He came to dog of the <u>man</u>.</i>
	(2) Ottu inyeja do hiṅohu honyie . <i>He came to his dog (dog of <u>him</u>).</i>

In (4), the gender possessor pronoun **nohonyie** ‘his/her’ can take the place of **no hodotiti** in (3). **Nohonyie** shows **hiṅohu** is one female dog. In (6), **lohonyie** takes the place **lo hodotiti** in (5) and shows **hiṅohu** is one male dog.

<u>Gender possession</u>	(3) Owolo inyeja hiṅohu no <u>hodotiti</u> . <i>He saw female dog of <u>man</u>.</i>
	(4) Owolo inyeja hiṅohu nohonyie . <i>He saw his female dog.</i>
	(5) Owolo inyeja hiṅohu lo <u>hodotiti</u> . <i>He saw male dog of <u>man</u>.</i>
	(6) Owolo inyeja hiṅohu lohonyie . <i>He saw his male dog.</i>

There are similar possessor pronouns for plural possessed nouns. In (8), the possessor preposition pronoun **honyie** ‘his/her’ can take the place of the possessor noun **hodotiti** ‘man’ in (7), but does not show if **ṅohe** ‘dog’ is male or female, or singular or plural.

<u>In prepositional phrase</u>	(7) Ottu inyeja do ṅohe ho <u>hodotiti</u> . <i>He came to dogs of the <u>man</u>.</i>
	(8) Ottu inyeja do ṅohe honyie . <i>He came to his dogs.</i>

In (10), the gender possessor pronoun **innohonyie** ‘his/her’ can take the place of **inno hodotiti** in (9) and shows **ṅohe** is more than one female dog. In (12), **illohonyie** takes the place **illo hodotiti** in (11) and shows **ṅohe** is more than one male dog.

<u>Gender possession</u>	(9) Owolo inyeja ṅohe inno <u>hodotiti</u> . <i>He saw female dogs of <u>man</u>.</i>
	(10) Owolo inyeja ṅohe innohonyie . <i>He saw his female dogs.</i>
	(11) Owolo inyeja ṅohe illo <u>hodotiti</u> . <i>He saw male dogs of <u>man</u>.</i>
	(12) Owolo inyeja ṅohe illohonyie . <i>He saw his male dogs.</i>

The sentences below help introduce pronouns that follow.

<u>Possessor preposition pronouns</u>	[- - - \ - - - \] Ottu do hiŋohu <u>ho</u> tohoni.	<i>He came to dog of person.</i>
<u>Gender possessor pronouns</u>	[- - - \ - - - \] Ottu hiŋohu <u>no</u> tohoni.	<i>Female dog of person comes.</i>
	[- - - \ - - - \] Ottu hiŋohu <u>lo</u> tohoni.	<i>Male dog of person comes.</i>

Below, there are six possessor preposition pronouns that do not show the gender of **hiŋohu** ‘dog’. There are also twelve singular gender possessor pronouns that show **hiŋohu** is masculine singular or feminine singular. The possessor pronouns can take the place of the underlined words above.

<u>Possessor preposition pronouns</u> no gender or number	<u>Gender possessor pronouns</u>		
	female singular ‘dog’	male singular ‘dog’	
[- \ - -] hiŋohu <u>hanaj</u>	[- \ \ -] hiŋohu <u>nanaj</u>	[- \ \ -] hiŋohu <u>lenaj</u>	<i>my dog</i>
[- \ -] hiŋohu <u>hoi</u>	[- \ \ -] hiŋohu <u>nohoi</u>	[- \ \ -] hiŋohu <u>lohoi</u>	<i>your(sg) dog</i>
[- \ - -] hiŋohu <u>honyie</u>	[- \ - -] hiŋohu <u>nohonyie</u>	[- \ - -] hiŋohu <u>lohonyie</u>	<i>his/her dog</i>
[- \ -] hiŋohu <u>hohooi</u>	[- \ \] hiŋohu <u>nohooi</u>	[- \ \] hiŋohu <u>lohooi</u>	<i>our dog</i>
[- \ - -] hiŋohu <u>hatai</u>	[- \ - -] hiŋohu <u>nahatai</u>	[- \ - -] hiŋohu <u>lahatai</u>	<i>your(pl) dog</i>
[- \ - -] hiŋohu <u>hosie</u>	[- \ - -] hiŋohu <u>nohosie</u>	[- \ - -] hiŋohu <u>lohosie</u>	<i>their dog</i>

The pronouns **nohoi**, **lohoi** ‘your (sg)’ and **nohooi**, **lohooi** ‘our’ only differ by tone. We write **nohooi**, **lohooi** ‘our’ with long vowel **oo** to show the difference in meaning.

The sentences below help introduce plural pronouns that follow.

<u>Possessor preposition pronouns</u>	[- - - - \ - - - - \] Afanu do ŋohe <u>ho</u> tohoni.	<i>He came to dogs of person.</i>
<u>Gender possessor pronouns</u>	[- - - - \ - - - - \] Afanu ŋohe <u>inno</u> tohoni.	<i>Female dogs of person comes.</i>
	[- - - - \ - - - - \] Afanu ŋohe <u>illo</u> tohoni.	<i>Male dogs of person comes.</i>

Below, the six possessor preposition pronouns can follow the plural noun **ŋohe** ‘dogs’ and do not show its gender. There are twelve plural gender possessor pronouns that show **ŋohe** is masculine plural or feminine plural. The possessor pronouns can take the place of the underlined words above.

<u>Possessor preposition</u> no gender or number	<u>Gender possessor</u> female plural ‘dogs’	male plural ‘dogs’

[̄ - - -] ŋohe hanan	[̄ - - - -] ŋohe innanan	[̄ - - - -] ŋohe illenan	<i>my dogs</i>
[̄ - -] ŋohe hoi	[̄ - - - -] ŋohe innohoi	[̄ - - - -] ŋohe illohoi	<i>your(sg) dogs</i>
[̄ - - -] ŋohe honyie	[̄ - - - - -] ŋohe innohonyie	[̄ - - - - -] ŋohe illohonyie	<i>his/her dogs</i>
[̄ - - -] ŋohe hohooi	[̄ - - - -] ŋohe innohooi	[̄ - - - -] ŋohe illohooi	<i>our dogs</i>
[̄ - - -] ŋohe hatai	[̄ - - - - -] ŋohe innahatai	[̄ - - - - -] ŋohe illahatai	<i>your(pl) dogs</i>
[̄ - - -] ŋohe hosie	[̄ - - - - -] ŋohe innohosie	[̄ - - - - -] ŋohe illohosie	<i>their dogs</i>

The pronouns **innohoi**, **illohoi** ‘your (sg)’ and **innohooi**, **illohooi** ‘our’ only differ by tone. We write **innohooi**, **illohooi** ‘our’ with long vowel **oo** to show the difference in meaning.

We have the following spelling rule:

Spelling rule 9: We write the possessor connectors **no**, **ne**, **na** ‘of (fem sg)’, **lo**, **le**, **la** ‘of (mas sg)’, **inno**, **inne**, **inna** ‘of (fem pl)’, and **illo**, **ille**, **illa** ‘of (mas pl)’ as separate words before nouns.

Correct	Wrong	Possessor connectors
Owolo mai no hodotiti.	Owolo mai no hodotiti.	<i>He saw the place of the man.</i>
Owolo mai lo hodotiti.	Owolo mai lo hodotiti.	<i>He saw the small place of the man.</i>
Owolo massik inno hodotiti.	Owolo massik inno hodotiti.	<i>He saw the places of the man.</i>
Owolo massik illo hodotiti.	Owolo massik illo hodotiti.	<i>He saw the small places of man.</i>

However, we write the possessor connectors **no**, **ne**, **na** ‘of (fem sg)’, **lo**, **le**, **la** ‘of (mas sg)’, **inno**, **inne**, **inna** ‘of (fem pl)’, and **illo**, **ille**, **illa** ‘of (mas pl)’ as connected to following pronouns.

Correct	Wrong	Gender possessor pronouns
Owolo mai no hodotiti.	Owolo mai no hodotiti.	<i>He saw the place of the man.</i>
Owolo mai nanan .	Owolo mai no nan	<i>He saw my place.</i>
Owolo mai nohoi .	Owolo mai no hoi .	<i>He saw your (sg) place.</i>
Owolo mai nohonyie .	Owolo mai no honyie .	<i>He saw his/her place.</i>
Owolo mai nohooi .	Owolo mai no hooi .	<i>He saw our place.</i>
Owolo mai nahatai .	Owolo mai no hatai .	<i>He saw your (pl) place.</i>
Owolo mai nohosie .	Owolo mai no hosie .	<i>He saw their place.</i>

Sometimes a possessor pronoun follows the preposition **do**, **de**, **da** ‘in, on, at, to, for’ and an infinitive verb. In (01:16), the phrase **da nariŋu nohonyie lohoho** ‘when he saw the thief’ literally means ‘in his seeing the thief’. The pronoun **nohonyie** possesses the verb **nariŋu** ‘seeing’. We learn about infinitive verbs in the lesson *Infinitive Verbs*.

(01:16-17) (Possessed infinitive verb)

Da **ɲariŋu nohonyie** lohoho,
eiŋaiŋofak kwan de hiji he hinee.

When he saw the thief (In his seeing the thief),
he hid himself in the middle of the goats.

Sometimes possessor pronouns take the place of a possessor noun, and sometimes they take the place of both possessor and possessed noun. In (06:14), **illohoi** ‘your’ shows the possessor of the noun **huroho** ‘goats’. In the second line, **illenaj** ‘mine’ takes the place of this noun **huroho** and the speaker who owns it.

(06:14) (Takes place of possessor and possessed nouns)

Hihumak iye nyo do huroho illohoi eirai?
Eituk **illenaj** ɲama.

*What did you so **your** goats grind?
Mine ate the grain.*

In summary, the possessor pronouns are listed below and can be said in place of **mai no boŋit** ‘place of animal pen’ in (1) or (2).

Possessor preposition | (1) Ottu hodotiti da mai ho boŋit. *Man came to place of animal pen.*
Gender possessor | (2) Owolo hodotiti mai no boŋit. *Man saw place of animal pen.*

<u>Possessor pronouns</u>			
<u>Possessor preposition</u>	<u>Gender possessor</u>		
<i>General</i>	<i>Female Singular</i>	<i>Male (small) Singular</i>	
mai hanaj	mai nanaj	mai lenaj	<i>my place</i>
mai hoi	mai nohoi	mai lohoi	<i>your (sg) place</i>
mai honyie	mai nohonyie	mai lohonyie	<i>his, her place</i>
mai hohooi	mai nohooi	mai lohooi	<i>our place</i>
mai hatai	mai nahatai	mai lahatai	<i>your (pl) place</i>
mai hosie	mai nohosie	mai lohosie	<i>their place</i>
<i>General</i>	<i>Female Plural</i>	<i>Male (small) Plural</i>	
massik hanaj	massik innanaj	massik illenaj	<i>my places</i>
massik hoi	massik innohoi	massik illohoi	<i>your (sg) places</i>
massik honyie	massik innohonyie	massik illohonyie	<i>his, her places</i>
massik hohooi	massik innohooi	massik illohooi	<i>our places</i>
massik hatai	massik innahatai	massik illahatai	<i>your (pl) places</i>
massik hosie	massik innohosie	massik illohosie	<i>their places</i>

The Lopit dialects have gender possessor pronouns with a few differences.

	<i>Dog of the thief comes.</i>
	[--- -\ -]
Dorik	Olotu hiŋohu <u>lo lohoho</u> .
	[- -\ -]
ŋotira	Ottu hiŋohu <u>lo lohoho</u> .
	[- -\ -]
Lomiaha	Ottu iŋohu <u>lo lohoho</u> .

Lohutok	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]
	Ottu iṅohu <u>lo</u> lohoho.
Loloṅo	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]
	Ololu hiṅohu <u>lo</u> ohoho.

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

Feminine singular possessor pronouns

Dorik	Ṃotira	Lomiaha	Lohutok	Loloṅo	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>my</i> dog
hiṅohu <u>naiti</u>	hiṅohu <u>neiti</u>	iṅohu <u>neti</u>	iṅohu <u>nanan</u>	hiṅohu <u>hanan</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>your(sg)</i> dog
hiṅohu <u>naino</u>	hiṅohu <u>nohoi</u>	iṅohu <u>nohoi</u>	iṅohu <u>nohoi</u>	hiṅohu <u>hoi</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>his/her</i> dog
hiṅohu <u>nanyi</u>	hiṅohu <u>nohonyie</u>	iṅohu <u>nohonyi</u>	iṅohu <u>nohoinye</u>	hiṅohu <u>honye</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>our</i> dog
hiṅohu <u>nanji</u>	hiṅohu <u>nohoi</u>	iṅohu <u>nohoi</u>	iṅohu <u>nohoi</u>	hiṅohu <u>ohoi</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>your(pl)</i> dog
hiṅohu <u>nanyin</u>	hiṅohu <u>nahatai</u>	iṅohu <u>nahatai</u>	iṅohu <u>nahatai</u>	hiṅohu <u>hatai</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>their</i> dog
hiṅohu <u>na iceja</u>	hiṅohu <u>nohosie</u>	iṅohu <u>nohosie</u>	iṅohu <u>nohose</u>	hiṅohu <u>hose</u>	

Masculine singular possessor pronouns

Dorik	Ṃotira	Lomiaha	Lohutok	Loloṅo	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>my</i> dog
hiṅohu <u>leiti</u>	hiṅohu <u>leiti</u>	iṅohu <u>leti</u>	iṅohu <u>lanan</u>	hiṅohu <u>lanan</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>your(sg)</i> dog
hiṅohu <u>lino</u>	hiṅohu <u>lohoi</u>	iṅohu <u>lohoi</u>	iṅohu <u>lohoi</u>	hiṅohu <u>lohoi</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>his/her</i> dog
hiṅohu <u>lenyi</u>	hiṅohu <u>lohonyie</u>	iṅohu <u>lohonyi</u>	iṅohu <u>lohoinye</u>	hiṅohu <u>lohonye</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>our</i> dog
hiṅohu <u>linji</u>	hiṅohu <u>lohoi</u>	iṅohu <u>lohoi</u>	iṅohu <u>lohoi</u>	hiṅohu <u>lohoi</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>your(pl)</i> dog
hiṅohu <u>lenyin</u>	hiṅohu <u>lahatai</u>	iṅohu <u>lahatai</u>	iṅohu <u>lahatai</u>	hiṅohu <u>lahatai</u>	
[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]	<i>their</i> dog
hiṅohu <u>le iceja</u>	hiṅohu <u>lohosie</u>	iṅohu <u>lohosie</u>	iṅohu <u>lohose</u>	hiṅohu <u>lohose</u>	

	<i>Dogs of the thief come.</i>
Dorik	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]
	Efano ṅohe <u>lo</u> lohoho.
Ṃotira	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]
	Afanu ṅohe <u>lo</u> lohoho.
Lomiaha	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]
	Afanu ṅohe <u>lo</u> lohoho.
	[<u>l</u> o <u>l</u> o <u>l</u> o <u>h</u> o <u>h</u> o]

Lohutok	Afanu <u>nohe lo lohoho.</u> [<u>---</u> <u>-</u> <u>---</u>]
Loloŋo	Afanu <u>nohe lo ohoho.</u>

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

Feminine plural possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hunaiti</u>	[<u>---</u> <u>---</u>] nohe <u>inneiti</u>	[<u>---</u> <u>---</u>] nohe <u>inneti</u>	[<u>---</u> <u>---</u>] nohe <u>innanaj</u>	[<u>---</u> <u>-</u> <u>---</u>] nohe <u>hanaj</u>	<i>my</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hunaino</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>-</u>] nohe <u>hoi</u>	<i>your(sg)</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hunanyi</u>	[<u>---</u> <u>----</u>] nohe <u>innohonyie</u>	[<u>---</u> <u>----</u>] nohe <u>innohonyi</u>	[<u>---</u> <u>----</u>] nohe <u>innohoinye</u>	[<u>---</u> <u>---</u>] nohe <u>honye</u>	<i>his/her</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hunaji</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>---</u>] nohe <u>innohoi</u>	[<u>---</u> <u>-</u> <u>---</u>] nohe <u>ohoi</u>	<i>our</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hunanyin</u>	[<u>---</u> <u>----</u>] nohe <u>innahatai</u>	[<u>---</u> <u>----</u>] nohe <u>innahatai</u>	[<u>---</u> <u>----</u>] nohe <u>innahatai</u>	[<u>---</u> <u>---</u>] nohe <u>hatai</u>	<i>your(pl)</i> <i>dogs</i>
[<u>---</u> <u>---</u> <u>---</u>] nohe <u>huna iceja</u>	[<u>---</u> <u>----</u>] nohe <u>innohosie</u>	[<u>---</u> <u>----</u>] nohe <u>innohosie</u>	[<u>---</u> <u>----</u>] nohe <u>innohosi</u>	[<u>---</u> <u>---</u>] nohe <u>hose</u>	<i>their</i> <i>dogs</i>

Masculine plural possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>huliti</u>	[<u>---</u> <u>---</u>] nohe <u>illeiti</u>	[<u>---</u> <u>---</u>] nohe <u>illeti</u>	[<u>---</u> <u>---</u>] nohe <u>illanaj</u>	[<u>---</u> <u>---</u>] nohe <u>illanaj</u>	<i>my</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>-</u>] nohe <u>hulino</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	<i>your(sg)</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hulenyi</u>	[<u>---</u> <u>----</u>] nohe <u>illohonyie</u>	[<u>---</u> <u>----</u>] nohe <u>illohonyi</u>	[<u>---</u> <u>----</u>] nohe <u>illohoinye</u>	[<u>---</u> <u>----</u>] nohe <u>illohonye</u>	<i>his/her</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>huleji</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	[<u>---</u> <u>---</u>] nohe <u>illohoi</u>	<i>our</i> <i>dogs</i>
[<u>---</u> <u>\</u> <u>---</u>] nohe <u>hulinyin</u>	[<u>---</u> <u>----</u>] nohe <u>illahatai</u>	[<u>---</u> <u>----</u>] nohe <u>illahatai</u>	[<u>---</u> <u>----</u>] nohe <u>illahatai</u>	[<u>---</u> <u>----</u>] nohe <u>illahatai</u>	<i>your(pl)</i> <i>dogs</i>
[<u>---</u> <u>---</u> <u>---</u>] nohe <u>hule iceja</u>	[<u>---</u> <u>----</u>] nohe <u>illohosie</u>	[<u>---</u> <u>----</u>] nohe <u>illohosie</u>	[<u>---</u> <u>----</u>] nohe <u>illohosi</u>	[<u>---</u> <u>----</u>] nohe <u>illohose</u>	<i>their</i> <i>dogs</i>

In summary, the possessor pronouns are listed below.

Feminine singular possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
naiti	neiti	neti	nanaj	hanaj	nanaj	<i>my</i>
naino	nohoi	nohoi	nohoi	hoi	nohoi	<i>your (sg)</i>
nanyi	nohonyie	nohonyi	nohoinye	honye	nohonyie	<i>his/her</i>
nanji	nohoi	nohoi	nohoi	ohoi	nohooi	<i>our</i>
nanyin	nahatai	nahatai	nahatai	hatai	nahatai	<i>your (pl)</i>

na iceja nohosie nohosie nohose hose | **nohosie** | *their*

Masculine singular possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
leiti	leiti	leti	lanaj	lanaj	lenaj	<i>my</i>
lino	lohoi	lohoi	lohoi	lohoi	lohoi	<i>your (sg)</i>
lenyi	lohonyie	lohonyi	lohoinye	lohonye	lohonyie	<i>his/her</i>
liŋi	lohoi	lohoi	lohoi	lohoi	lohooi	<i>our</i>
lenyin	lahatai	lahatai	lahatai	lahatai	lahatai	<i>your (pl)</i>
le iceja	lohosie	lohosie	lohose	lohose	lohosie	<i>their</i>

Feminine plural possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
hunaiti	inneiti	inneti	innanaŋ	hanaŋ	innanaŋ	<i>my</i>
hunaino	innohoi	innohoi	innohoi	hoi	innohoi	<i>your (sg)</i>
hunanyi	innohonyie	innohonyi	innohoinye	honye	innohonyie	<i>his/her</i>
hunaŋi	innohoi	innohoi	innohoi	ohoi	innohooi	<i>our</i>
hunanyin	innahatai	innahatai	innahatai	hatai	innahatai	<i>your (pl)</i>
huna iceja	innohosie	innohosie	innohosi	hose	innohosie	<i>their</i>

Masculine plural possessor pronouns

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
huliti	illeiti	illeti	illanaŋ	illanaŋ	illenaj	<i>my</i>
hulino	illohoi	illohoi	illohoi	illohoi	illohoi	<i>your (sg)</i>
hulenyi	illohonyie	illohonyi	illohoinye	illohonye	illohonyie	<i>his/her</i>
huleŋi	illohoi	illohoi	illohoi	illohoi	illohooi	<i>our</i>
hulinyin	illahatai	illahatai	illahatai	illahatai	illahatai	<i>your (pl)</i>
hule iceja	illohosie	illohosie	illohosi	illohose	illohosie	<i>their</i>

Exercise 11

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) Erietak kal loboite rid da <u>hana</u> enyia <u>honyie</u> hine lebwari.	<i>He tied one end of (the rope) well to his <u>hand</u> so the goat would not slip away.</i>
—	(02:2) Fure nohonyie Logwana.	<i>His name was Logwana.</i>
—	(02:8) Do wolo nohonyie hunom nia leido,	<i>In his seeing that cave as neat,</i>
	(03:1-2) Ifa ala muta nan,	<i>When I was young,</i>

—	alara mau ɲasi innanaŋ miet kuya ille, (03:6-7)	<i>and my years were about five or six,</i>
—	De hiba nanaŋ de, eiŋarrumu naŋ hilak morot hanaŋ. (03:9)	<i>In my arriving there, I found some of my friends.</i>
—	Many te hitiahi hohooi hiribita, (03:33)	<i>From our beginning of shepherding,</i>
—	Eiŋaidamik haji hanaŋ illafa laŋaiyarik mariŋ. (03:46)	<i>Those my older friends climbed the fence.</i>
—	Adaha ira hasak mana nohonyie. (03:48)	<i>The calves have eaten his garden.</i>
—	Ifa lojo lotohu hifia nohooi, eyem hari efanu hati baha iyohooi daŋ. (05:12)	<i>When he finished his asking, he brought a stick and beat all of us.</i>
—	Motte hanaŋ, aidonkwa naŋ. (06:8)	<i>My friend, I am swinging.</i>
—	Lomini owu hihony hotonye honyie. (06:14)	<i>Leopard went and ate his mother.</i>
—	Hihumak iye nyo do huroho illohoi eirai? Eituk illenaŋ ɲama. (06:19)	<i>What did you do your goats grind? Mine ate the grain.</i>
—	Adaha ɲama innohonyie, eibo hiria. (06:46)	<i>They refused to grind his grain.</i>
—	Ififiro kwan nohoi. (06:51)	<i>Shake your body.</i>
—	Hatidahai, itohoro iye hotonye 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), **innaŋ** ‘this (feminine)’ is a demonstrative.

Definite (1) Ottu hiŋohu **innaŋ**. *This dog comes.*

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

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

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

In (2), the **hiḡohu** 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 **hiḡohu** in (2) is indefinite.

As shown below, the demonstratives **innanḡ** ‘this (fem)’, **hunnaḡ** ‘these (fem)’, **illenḡ** ‘this (mas)’, **hulloḡ** ‘these (mas)’ can show the number and gender of the noun. They show if they are masculine or feminine, and singular or plural.

Demonstratives of subject nouns

	Singular		Plural	
<u>Feminine</u>	Ottu hiḡohu innanḡ.	<i>This female dog came.</i>	Afanu ḡohu hunnaḡ.	<i>These female dogs came.</i>
<u>Masculine</u>	Ottu hiḡohu illenḡ.	<i>This male dog came.</i>	Afanu ḡohu hulloḡ.	<i>These male dogs came./ These male and female dogs came.</i>

The demonstrative **innanḡ** ‘this (fem)’ shows we are talking about one female dog. **Hunnaḡ** ‘these (fem)’ shows more than one female dog. **illenḡ** ‘this (mas)’ shows one male dog, and **hulloḡ** ‘those (fem)’ shows more than one male dog (or both male and female dogs).

Demonstratives that point to object nouns (receive action) can be different than those that point to subject nouns (do action). Below are demonstratives that point to object nouns.

Demonstratives of object nouns

	Singular		Plural	
<u>Feminine</u>	Owolo hiḡohu inna.	<i>He saw this female dog.</i>	Owolo ḡohu hunna.	<i>He saw these female dogs.</i>
<u>Masculine</u>	Owolo hiḡohu ille.	<i>He saw this male dog.</i>	Owolo ḡohu hullo.	<i>He saw these male dogs./He saw these male and female dogs.</i>

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 (3-4), **innanḡ** ‘this’ shows the **hiḡohu** is near the speaker. In (5), **naa** ‘that’ shows **hiḡohu** is near the hearer. In (6), **nia** ‘that’ shows **hiḡohu** is away from both speaker and hearer.

- (3) Ottu hiḡohu **innanḡ.** ***This** dog comes. (Dog is near speaker.)*
 (4) Owolo hiḡohu **inna.** *He saw **this** dog. (Dog is near speaker.)*
 (5) Ottu hiḡohu **naa**⁶. (?) ***That** dog comes. (Dog is near hearer.) (in mind of speaker)*

⁶ In the June 2015 workshop, the participants choose **na**, **la** ‘that (near hearer)’ (as in **hiḡohu na**, **hiḡohu la** ‘that dog’). However after the workshop, I noticed that with this spelling, these demonstratives might be confused with the possessor connectors **na**, **la** ‘of’ (as in **hiḡohu na hayiohoni**, **hiḡohu la hyiohoni** ‘dog of shepherd’). So, it may be better to write the demonstrative with long vowels as in **naa**, **laa** ‘that (near hearer)’. [Check this with speakers.]

(6) Ottu hiṅohu **nia**. *That dog comes. (Dog is away from both.) (known to hearer)*

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>hiṅohu</u> innanḡ .	<i>This dog comes.</i>	Afanu <u>ṅohu</u> hunnanḡ .	<i>These dogs come.</i>	<i>Near speaker</i>
Owolo <u>hiṅohu</u> inna .	<i>He saw this dog.</i>	Owolo <u>ṅohu</u> hunna .	<i>He saw these dogs.</i>	
Ottu <u>hiṅohu</u> naa . (?)	<i>That dog comes.</i>	Afanu <u>ṅohu</u> innana .	<i>Those dogs come.</i>	<i>Near hearer</i>
Ottu <u>hiṅohu</u> nia .	<i>That dog comes.</i>	Afanu <u>ṅohu</u> nuha .	<i>Those dogs come.</i>	<i>Away from both</i>
Masculine Singular		Masculine Plural		
Ottu <u>hiṅohu</u> illenḡ .	<i>This dog comes.</i>	Afanu <u>ṅohu</u> hullonḡ .	<i>These dogs come.</i>	<i>Near speaker</i>
Owolo <u>hiṅohu</u> ille .	<i>He saw this dog.</i>	Owolo <u>ṅohu</u> hullo .	<i>He saw these dogs.</i>	
Ottu <u>hiṅohu</u> laa . (?)	<i>That dog comes.</i>	Afanu <u>ṅohu</u> illolo .	<i>Those dogs come.</i>	<i>Near hearer</i>
Ottu <u>hiṅohu</u> lia .	<i>That dog comes.</i>	Afanu <u>ṅohu</u> luha .	<i>Those dogs come.</i>	<i>Away from both</i>

In stories, the demonstratives **naa**, **laa** ‘that’ and **innana**, **illolo** ‘those’ are used for a particular noun in the mind of the speaker. In (05:6), the demonstrative **naa** ‘that’ points to the feminine singular noun **mai** ‘place’. **Mai** is the particular location where Squirrel is and not any other location.

(05:6) (Points to a feminine singular noun; Definite, particular one in mind of speaker)

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

In stories, the demonstratives **nia**, **lia** ‘that’ and **nuha**, **luha** ‘those’ are used for nouns that are already mentioned or in the mind of the hearers. In (02:6-7), **nia** ‘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 **nia**, amanya haifa munu de. *In that house, a snake was living there.*

Sometimes demonstratives point to a noun, and sometimes demonstratives take the place of a noun. In (06:16-17), the first **luha** ‘those’ points to the masculine plural noun **huroho** ‘goats’ that have already been mentioned. The second **luha** takes the place of the noun **huroho**.

(06:16-17) (Takes place of a masculine plural noun; known to hearers)

Huroho **luha** lefir no, *It is those goats that are very fat,*

luha ladaha ḡama. *those are eating the grain.*

In stories, the demonstratives **innanḡ**, **illenḡ** ‘this’ and **hunnanḡ**, **hullonḡ** ‘these’ are most common in speeches. They are used for nouns that hearers can see. In (06:131), **hunnanḡ** ‘these’ is used in

place of the masculine plural noun **ɲainok he Ihurak** ‘children of Ihurak’. These are the hearers and the ones spoken to.

(06:130-131) (Takes the place of a noun; in view of hearers)

Eiɲaino ruma ɲgainok he Ihurak leɲia loboɲi. *He found children of Ihurak collecting vegetables.*
 Eijoo Tuluhu, “Ha ɲai **hunnaj**?” *Squirrel asked, “Who are **these**?”*

In summary, the demonstratives are listed below.

Demonstratives			
	Female	Male	
Near speaker	Ottu hiɲohu innaj .	Ottu hiɲohu illenɲ .	<i>This dog came.</i>
	Afanu ɲohe hunnaj .	Afanu ɲohe hullonɲ .	<i>These dogs came.</i>
Near hearer	Owolo inyeja hiɲohu inna .	Owolo inyeja hiɲohu ille .	<i>He saw this dog.</i>
	Owolo inyeja ɲohe hunna .	Owolo inyeja ɲohe hullo .	<i>He saw these dogs.</i>
Near hearer	Ottu hiɲohu naa . (?)	Ottu hiɲohu laa . (?)	<i>That dog came.</i>
	Afanu ɲohe innana .	Afanu ɲohe illolo .	<i>Those dogs came.</i>
Away from both	Ottu hiɲohu nia .	Ottu hiɲohu lia .	<i>That dog came.</i>
	Afanu ɲohe nuha .	Afanu ɲohe luha .	<i>Those dogs came.</i>

The Lopit dialects have demonstratives with a few differences.

	Subject noun	Object noun
	<i>This dog comes.</i>	<i>He saw this dog.</i>
Dorik	Olutu hiɲohu <u>innaj</u> .	Owolo inyeja hiɲohu <u>inna</u> .
ɲotira	Ottu hiɲohu <u>innaj</u> .	Owolo inyeja hiɲohu <u>inna</u> .
Lomiaha	Ottu iɲohu <u>innaj</u> .	Owolo inija iɲohu <u>inna</u> .
Lohutok	Ottu iɲohu <u>inna</u> .	Owolo inya iɲohu <u>inna</u> .
Loloɲo	Olutu hiɲohu <u>inaj</u> .	Owolo inye hiɲohu <u>inna</u> .

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

Feminine singular demonstratives

Dorik	ɲotira	Lomiaha	Lohutok	Loloɲo	
hiɲohu innaj	hiɲohu innaj	iɲohu innaj	iɲohu inna	hiɲohu inna	<i>this dog (subject)</i>
hiɲohu inna	hiɲohu inna	iɲohu inna	iɲohu inna	hiɲohu inna	<i>this dog (object)</i>
hiɲohu na	hiɲohu nee	iɲohu nee	iɲohu nana	hiɲohu nia	<i>that dog</i>
hiɲohu nia	hiɲohu nyie	iɲohu nyie	iɲohu nyia	hiɲohu nyia	<i>that(far) dog</i>

Masculine singular demonstratives

Dorik	ɲotira	Lomiaha	Lohutok	Loloɲo	
hiɲohu illenɲ	hiɲohu illenɲ	iɲohu illenɲ	iɲohu ille	hiɲohu ille	<i>this dog (subject)</i>
hiɲohu ille	hiɲohu ille	iɲohu ille	iɲohu ille	hiɲohu ille	<i>this dog (object)</i>
hiɲohu la	hiɲohu lee	iɲohu lee	iɲohu lolo	hiɲohu lia	<i>that dog</i>
hiɲohu lia	hiɲohu lie	iɲohu lie	iɲohu lia	hiɲohu lia	<i>that(far) dog</i>

	<u>Subject noun</u>	<u>Object noun</u>
	<i><u>These</u> dogs come.</i>	<i>He saw <u>these</u> dogs.</i>
Dorik	Efano ŋohe <u>hunnaŋ</u> .	Owolo inyeja ŋohe <u>hunna</u> .
Ŋotira	Afanu ŋohe <u>hunnaŋ</u> .	Owolo inyeja ŋohe <u>hunna</u> .
Lomiaha	Afanu ŋohe <u>hunnaŋ</u> .	Owolo inija ŋohe <u>hunna</u> .
Lohutok	Afanu ŋohe <u>hunna</u> .	Owolo inya ŋohe <u>hunna</u> .
Loloŋo	Afanu ŋohe <u>hunna</u> .	Owolo inye ŋohe <u>hunna</u> .

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

Feminine plural demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
ŋohe hunnaŋ	ŋohe hunnaŋ	ŋohe hunnaŋ	ŋohe hunna	ŋohe hunna	<i>these dogs (subject)</i>
ŋohe hunna	ŋohe hunna	ŋohe hunna	ŋohe hunna	ŋohe hunna	<i>these dogs (object)</i>
ŋohe nana	ŋohe inne	ŋohe inne	ŋohe innana	ŋohe inia	<i>those dogs</i>
ŋohe nuha	ŋohe nuhe	ŋohe nuhe	ŋohe niya	ŋohe nuhia	<i>those(far) dogs</i>

Masculine plural demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	
ŋohe hullonŋ	ŋohe hullonŋ	ŋohe hullonŋ	ŋohe hullo	ŋohe hullo	<i>these dogs (subject)</i>
ŋohe hullo	ŋohe hullo	ŋohe hullo	ŋohe hullo	ŋohe hullo	<i>these dogs (object)</i>
ŋohe lala	ŋohe ille	ŋohe ille	ŋohe illolo	ŋohe ilia	<i>those dogs</i>
ŋohe luha	ŋohe luhe	ŋohe luhe	ŋohe liya	ŋohe luhia	<i>those(far) dogs</i>

In summary, the demonstratives are listed below.

Feminine singular demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
innaŋ	innaŋ	innaŋ	inna	inna	innaŋ	<i>this (subject)</i>
inna	inna	inna	inna	inna	inna	<i>this (object)</i>
na	nee	nee	nana	nia	naa (?)	<i>that</i>
nia	nyie	nyie	nyia	nyia	nia	<i>that (far)</i>

Masculine singular demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
illenŋ	illenŋ	illenŋ	ille	ille	illenŋ	<i>this (subject)</i>
ille	ille	ille	ille	ille	ille	<i>this (object)</i>
la	lee	lee	lolo	lia	laa (?)	<i>that</i>
lia	lie	lie	lia	lia	lia	<i>that (far) dog</i>

Feminine plural demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
hunnaŋ	hunnaŋ	hunnaŋ	hunna	hunna	hunnaŋ	<i>these (subject)</i>
hunna	hunna	hunna	hunna	hunna	hunna	<i>these (object)</i>

nana	inne	inne	innana	inia	innana	<i>those</i>
nuha	nuhe	nuhe	niya	nuhia	nuha	<i>those (far)</i>

Masculine plural demonstratives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
hulloŋ	hulloŋ	hulloŋ	hullo	hullo	hulloŋ	<i>these (subject)</i>
hullo	hullo	hullo	hullo	hullo	hullo	<i>these (object)</i>
lala	ille	ille	illolo	ilia	illolo	<i>those dogs</i>
luha	luhe	luhe	liya	luhia	luha	<i>those(far) dogs</i>

Exercise 12

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 daŋ eirumok <u>bonit nia</u> .	<i>Thief went and attacked <u>that stable</u>.</i>
—	(01:40) Ara fure ne hiyabi inna eiboŋ ihoho he ihoho.	<i>Title of this story is 'Thief met a thief'.</i>
—	(02:10) Eiŋaino Logwana ŋajingak hunom nia.	<i>Logwana went and entered that cave.</i>
—	(02:14) Ifa lowolo motte Logwana munu eiŋaino a hunom nia,	<i>When a friend of Logwana saw snake going towards that cave,</i>
—	(02:20) Eiŋaiburahini munu nia Logwana,	<i>That snake attacked Logwana..</i>
—	(03:41) Oboto eiŋaino ŋadumu lee amat ojo nuha eyari.	<i>He went and got the milk, drank and took those things.</i>
—	(03:43) “Tahu gorojin lerita? Bi owuon nuha jia?”	<i>“Where were gourds lost? Those are how?”</i>
—	(03:57) Eijjoo baba de naŋ hijo hitiruhula na hayiohok naa,	<i>My father said to me that that situation is for making shepherds wise,</i>
—	(04:2) Jiok nia lomojo hiyo de ikelesia kuya iboni?	<i>That God people pray to in church or witchdoctors?</i>
—	(04:13) Ciaŋi, yanii, ha saŋ nuha daŋ honya lara Jiok leyieu?	<i>Animals, trees and those things, is it not God who created these?</i>
—	(04:16) Omojo agalik isieja hiyo nuha to mojo.	<i>They, those people pray more in prayers..</i>
—	(04:23) Rori innana orru hati, hara nyo lanyar?	<i>Those words are bad, what good are they?</i>

—	(05:9) Hati da mai laa,	<i>However in that place,</i>
—	(05:43) Hicuŋi ne hiyabita inna innan.	<i>That is the end of the that story.</i>
—	(06:6) A huroho nuha leifut do boŋit hoi?	<i>What about those goats in your stable?</i>
—	(06:16-17) Huroho luha lefir no, luha ladaha ŋama. Ino totohoi daŋ ibusak nuha leniema eirai hahi.”	<i>It is those very fat goats, those are eating the grain. Go and kill them and eave only those who are thin to grind.</i>
—	(06:20) Owu ŋayani ŋama do nuha leniema.	<i>Leopard brought grain to those that thin.</i>
—	(06:52) Honya lara hotonye Tuluhu leifo morro hunna?	<i>Isn't Squirrel's mother cooking those beans?</i>
—	(06:71) Haihumari hati naŋ imura ŋabura naa nyo?	<i>What I do with that smelling wound?</i>
—	(06:76) Nabo leiramitari innan ne lelibo bino-no.	<i>It is this certain playground that is good.</i>
—	(06:137) Lojo dure innana leiba haŋ,	<i>When those children arrived home,</i>

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 hiŋohu **nabo**. *A **certain** dog comes.*

Nabo shows the noun **hiŋohu** ‘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>hiŋohu</u> nabo .	<i>A certain female <u>dog</u> comes.</i>
<u>Masculine singular</u>	Ottu <u>hiŋohu</u> lobo .	<i>A certain male <u>dog</u> comes.</i>
<u>Feminine plural</u>	Afanu <u>ŋohe</u> hinak .	<i>Certain female <u>dogs</u> come.</i>

Masculine plural | Afanu nohe hilak. *Certain male dogs come.*

Indefinite words can also come before nouns, as shown below, especially when there are descriptive words that follow the noun.

Indefinite before noun

<u>Feminine singular</u>	Ottu nabo <u>hiṅohu</u> na hittok.	<i>A certain big female dog comes.</i>
<u>Masculine singular</u>	Ottu lobo <u>hiṅohu</u> le hittok.	<i>A certain big male dog comes.</i>
<u>Feminine plural</u>	Afanu hinak <u>nohe</u> inna hittoha.	<i>Certain big female dogs come.</i>
<u>Masculine plural</u>	Afanu hilak <u>nohe</u> ille hittoha.	<i>Certain big 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)

Owuon 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 (06:73), **nabo** ‘certain’ comes before and describes the unknown feminine noun singular noun **mai**. In (06:79), **lobo** ‘another’ comes before and describes the unknown masculine singular noun **mai** ‘place’. The **mai** in (06:79) is a different **mai** than mentioned in (06:73).

(06:73) (Describes unknown feminine singular noun; mentioned for first time)

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

(06:79) (Describes a different noun than previously mentioned)

Ojo Tuluḥu owu ṅajiṅak *And squirrel went and entered*
ette hihut **lobo** mai le itij. *then dug another place that is small.*

In (06:73), the words **no lowudo bino** ‘that is very deep’ follow and describe **mai**. In (06:79), the words **le itij** ‘that is small’ follow and describe **mai**. The indefinites **nabo** and **lobo** may come before **mai** in these two sentences so that they are separate from the descriptive words that follow, and so 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 owuon **lobo** haikuboni ha yaya. *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>hiḡohu</u> .	<i>Dog comes.</i>	<i>No particular noun in mind of speaker</i>
<u>Definite</u>	Ottu <u>hiḡohu</u> naa .	<i>That particular dog comes.</i>	<i>Particular noun in mind of speaker</i>
<u>Unknown</u>	Ottu <u>hiḡohu</u> nabo .	<i>A certain dog comes.</i>	<i>Not in mind of hearer</i>
<u>Known</u>	Ottu <u>hiḡohu</u> nia .	<i>That known dog comes.</i>	<i>In mind of hearer</i>

In summary, the four indefinites are listed below.

Indefinites			
	Female	Male	
Singular	Ottu hiḡohu nabo .	Ottu hiḡohu lobo .	<i>Certain dog came.</i>
Plural	Afanu ḡohe hinak .	Afanu ḡohe hilak .	<i>Certain dogs came.</i>

The Lopit dialects have indefinites with a few differences.

	<i>Certain dog (feminine) comes.</i>	<i>Certain dog (masculine) comes.</i>
Dorik	Olutu hiḡohu nabo .	Olutu hiḡohu lobo .
ḡotira	Ottu hiḡohu nabo .	Ottu hiḡohu lobo .
Lomiaha	Ottu iḡohu nobo .	Ottu iḡohu lobo .
Lohutok	Ottu iḡohu nobo .	Ottu iḡohu lobo .
Loloḡo	Olotu hiḡohu abo .	Olotu hiḡohu obo .

	<i>Certain dogs (feminine) come.</i>	<i>Certain dogs (masculine) come.</i>
Dorik	Efanu ḡohe hure .	Efanu ḡohe hulak .
ḡotira	Afanu ḡohe hinak .	Afanu ḡohe hilak .
Lomiaha	Afanu ḡohe nomuk .	Afanu ḡohe lomuk .
Lohutok	Afanu ḡohe innak .	Afanu ḡohe illak .
Loloḡo	Afanu ḡohe hule .	Afanu ḡohe hilak .

In summary, the demonstratives are listed below.

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

Exercise 13

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)	
<u>FS</u>	Ifa <u>far</u> <u>nabo</u>	<i>Later in <u>certain</u> <u>day</u></i>
<u>FP</u>	do <u>holoḡi</u> <u>hinak</u> ,	<i>of <u>some</u> <u>days</u>,</i>
	(01:32)	

—	Leillolloŋ lobo lo monyomiji ta maŋat, (03:6-7)	<i>Certain one of youths called from camp,</i>
—	Eiŋarrumu naŋ hilak morot hanaŋ. (03:28)	<i>I met some of my friends.</i>
—	Ele miŋari iyohooi ŋata ho lobo cian da nabo garai. (03:36-37)	<i>We were busy chasing a certain animal in a certain bush.</i>
—	Eiŋabaha many ediaha kwan, ojo hinak turoŋ–turoŋ lodu. (04:5)	<i>He beat me until the body had pain, and other spots became swollen.</i>
—	Ojo hilak hijo eriamik iboni haitiwaru tohoni te yei, (04:7-9)	<i>Certain ones say the witchdoctor can resurrect a person from death,</i>
—	Ojo hido eittaŋai meŋok eifie te ikoi ta nabo. Eiriamik hilak hitihonya ibwana husuŋ, hinee, eitimata balu, eiso he hitabita hinak daŋ. (04:17)	<i>and make enemies go certain direction. Others give cows, goats to witchdoctors, and certain payments given by everyone.</i>
—	Nabo golon no lowuon do hosie, inya nabo bi tuŋ. (06:31)	<i>There is not any strength with them, not any thing at all.</i>
—	Illa, yema lobo hima ta haŋ ba Tuluhu. (06:73)	<i>“Brother, bring some fire from Squirrel.</i>
—	Ifa eiŋawoŋ Tuluhu boho nabo mai no lowudo bino, (06:76)	<i>Then Squirrel dug a certain place that is very deep.</i>
—	Nabo leiramitari innaŋ ne lelibo bino-no. (06:85)	<i>It is this certain playground that is good.</i>
—	Ojo Lomini einyak ŋaiŋonyak lobo morwo le leiyak boro.	<i>Leopard again rolled another stone which was somehow bigger.</i>

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. Some adjectives have a feminine form to describe female nouns and a masculine form to describe masculine nouns.

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

(1) Otu hiŋohu **na hittok**. *Female dog that is big comes.*

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

In each of the sentences below, the relative connectors **na**, **le**, **inne**, **ille** ‘that, which, who, of’ show if **hiṅohu** is feminine or masculine and singular or plural. Some adjectives show that a noun is singular or plural. The singular adjective **hittok** ‘big’ describes the singular noun **hiṅohu** ‘dog’. The plural adjective **hittoha** with suffix **-a** describes the plural noun **ṅohe** ‘dogs’.

<u>Singular</u>	(2) Ottu <u>hiṅohu</u> na <u>hittok</u> .	<i>Female <u>dog</u> that is big comes.</i>
	(3) Ottu <u>hiṅohu</u> le <u>hittok</u> .	<i>Male <u>dog</u> that is big comes.</i>
<u>Plural</u>	(4) Afanu <u>ṅohe</u> inne <u>hittoha</u> .	<i>Female <u>dogs</u> that are big come.</i>
	(5) Afanu <u>ṅohe</u> ille <u>hittoha</u> .	<i>Male <u>dogs</u> that are big come.</i>

Some adjectives show that a noun is feminine or masculine. In the sentences below, the feminine adjective **odo** ‘red’ describes both the female singular noun **hiṅohu** ‘dog’ and the female plural noun **ṅohe** ‘dogs’. The masculine adjective **lodo** ‘red’ with prefix **l-** describes both the male singular noun **hiṅohu** and the male plural noun **ṅohe**.

<u>Feminine</u>	(6) Ottu <u>hiṅohu</u> na <u>odo</u> .	<i>Female <u>dog</u> that is red comes.</i>
<u>Masculine</u>	(7) Ottu <u>hiṅohu</u> le <u>lodo</u> .	<i>Male <u>dog</u> that is red comes.</i>
<u>Feminine</u>	(8) Afanu <u>ṅohe</u> inne <u>odo</u> .	<i>Female <u>dogs</u> that are red come.</i>
<u>Masculine</u>	(9) Afanu <u>ṅohe</u> ille <u>lodo</u> .	<i>Male <u>dogs</u> that are red come.</i>

Some adjectives show that a noun is both feminine or masculine and singular or plural. In the sentences below, the feminine singular adjective **boṅ** ‘white’ differs from the feminine plural adjective **boṅi**. And the masculine plural adjective **loboṅ** ‘white’ differs from the masculine plural adjective **loboṅi**.

<u>Feminine singular</u>	(10) Ottu <u>hiṅohu</u> na <u>boṅ</u> .	<i>Female <u>dog</u> that is white comes.</i>
<u>Masculine singular</u>	(11) Ottu <u>hiṅohu</u> le <u>loboṅ</u> .	<i>Male <u>dog</u> that is white comes.</i>
<u>Feminine plural</u>	(12) Afanu <u>ṅohe</u> inne <u>boṅi</u> .	<i>Female <u>dogs</u> that are white come.</i>
<u>Masculine plural</u>	(13) Afanu <u>ṅohe</u> ille <u>loboṅi</u> .	<i>Male <u>dogs</u> that are white come.</i>

In the sentences below, other adjectives show that a noun is feminine or masculine, or singular or plural, or both.

Adjectives [check; vowel may change with following word]			
Feminine Singular		Feminine Plural	
Ottu <u>hiṅohu</u> na <u>hittok</u> .	<i>Big <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>hittoha</u> .	<i>Big <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>itiṅ</u>	<i>Small <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>hitiṅ</u>	<i>Small <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>boṅ</u> .	<i>White <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>boṅi</u> .	<i>White <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>rieti</u> .	<i>Red <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>rieti</u> .	<i>Red <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>odo</u> .	<i>Red <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>odo</u> .	<i>Red <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>imoli</u> .	<i>Black <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>imoliha</u> .	<i>Black <u>dogs</u> come.</i>
Ottu <u>hiṅohu</u> na <u>sura</u> .	<i>Brown <u>dog</u> comes.</i>	Afanu <u>ṅohe</u> inne <u>surai</u> .	<i>Brown <u>dogs</u> come.</i>
Masculine Singular		Masculine Plural	

Ottu <u>hiḡohu</u> le <u>hittok</u> .	<i>Big dog comes.</i>	Afanu <u>ḡohe</u> ille <u>hittoha</u> .	<i>Big dogs come.</i>
Ottu <u>hiḡohu</u> le <u>itiḡ</u> .	<i>Small dog comes.</i>	Afanu <u>ḡohe</u> ille <u>hitiḡ</u> .	<i>Small dogs come.</i>
Ottu <u>hiḡohu</u> le <u>loboḡ</u> .	<i>White dog comes.</i>	Afanu <u>ḡohe</u> ille <u>loboḡi</u> .	<i>White dogs come.</i>
Ottu <u>hiḡohu</u> le <u>leriet</u> .	<i>Red dog comes.</i>	Afanu <u>ḡohe</u> ille <u>lerieti</u> .	<i>Red dogs come.</i>
Ottu <u>hiḡohu</u> le <u>lodo</u> .	<i>Red dog comes.</i>	Afanu <u>ḡohe</u> ille <u>lodo</u> .	<i>Red dogs come.</i>
Ottu <u>hiḡohu</u> le <u>lomoli</u> .	<i>Black dog comes.</i>	Afanu <u>ḡohe</u> ille <u>lomoliha</u> .	<i>Black dogs come.</i>
Ottu <u>hiḡohu</u> le <u>losura</u> .	<i>Brown dog comes.</i>	Afanu <u>ḡohe</u> ille <u>losurai</u> .	<i>Brown dogs come.</i>

We have the following spelling rule for relative connectors before adjectives:

Spelling Rule 10: The relative connectors **na**, **le**, **inne**, **ille** ‘that, which’ are written as separate from following adjectives.

Correct		Wrong		
hiḡohu na hittok	hiḡohu le hittok	hiḡohu nahittok	hiḡohu lehittok	<i>dog that big</i>
ḡohe inne hittoha	ḡohe ille hittoha	ḡohe innehittoha	ḡohe illehittoha	<i>dogs that big</i>
hiḡohu na itiḡ	hiḡohu le itiḡ	hiḡohu naitiḡ	hiḡohu leitḡ	<i>dog that small</i>
ḡohe inne itiḡ	ḡohe ille itiḡ	ḡohe inneitiḡ	ḡohe illeitiḡ	<i>dogs that small</i>

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

(02:11) (Describing feminine singular noun)

Amanya munu **na hittok** de. *Snake **that big** lived there.*

The Lopit dialects have the same adjectives with a few differences.

	<u>Feminine singular adjectives</u>	<u>Masculine singular adjectives</u>
	<i>The dog(fem) that is big comes.</i>	<i>The dog(mas) that is big comes.</i>
Dorik	Olotu hiḡohu <u>na/inna</u> hittok.	Olotu hiḡohu <u>le/ille</u> hittok.
ḡotira	Ottu hiḡohu <u>ne/inna</u> hittok.	Ottu hiḡohu <u>le/ille</u> hittok.
Lomiaha	Ottu iḡohu <u>na/inna</u> hittok.	Ottu iḡohu <u>le/ille</u> hittok.
Lohutok	Ottu iḡohu <u>ne/inna</u> ttok.	Ottu iḡohu <u>le/ille</u> ttok.
Loloḡo	Olotu hiḡohu <u>inna</u> hittok.	Olotu hiḡohu <u>ille</u> hittok.

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

Feminine singular adjectives

Dorik	ḡotira	Lomiaha	Lohutok	Loloḡo	Combined	
na hittok	ne hittok	na hittok	ne ttok	inna hittok	hiḡohu na hittok	<i>big dog</i>
na itiḡ	ne itiḡ	na itiḡ	ne itiḡ	inna titiḡ	hiḡohu na itiḡ	<i>little dog</i>
na lobwor	ne boḡ		ne boḡ	inna boḡ	hiḡohu na boḡ	<i>white dog</i>
na lodo	ne riet		ne riet	inna riet	hiḡohu na riet	<i>red dog</i>
na lodo	ne lodo		ne odo	inna odo	hiḡohu na odo	<i>red dog</i>
na imoli	ne imoli		ne imoli	inna imoli	hiḡohu na imoli	<i>black dog</i>
na sura	ne sura		ne sura	inna sura	hiḡohu na sura	<i>brown dog</i>

Masculine singular adjectives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
le hittok	le hittok	le hittok	le ttok	ille hittok	hiŋohu le hittok	<i>big dog</i>
le itiŋ	le itiŋ	le itiŋ	le itiŋ	ille titiŋ	hiŋohu le itiŋ	<i>little dog</i>
le lobwor	le loboŋ		le loboŋ	ille loboŋ	hiŋohu le loboŋ	<i>white dog</i>
le lodo	le leriet		le loriet	ille loriet	hiŋohu le leriet	<i>red dog</i>
le lodo	le lodo		le lodo	ille lodo	hiŋohu le lodo	<i>red dog</i>
le lomoli	le lomoli		le lomoli	ille lomoli	hiŋohu le lomoli	<i>black dog</i>
le losura	le losura		le losura	ille losura	hiŋohu le losura	<i>brown dog</i>

Feminine plural adjectives

The dogs (fem) that are big come.

Dorik	Efano <u>ŋohe hunna</u> hittoha.
Ŋotira	Afanu <u>ŋohe inne/hunna</u> ittoho.
Lomiaha	Afanu <u>ŋohe inne/hunna</u> hittaha.
Lohutok	Afanu <u>ŋohe inne/hunna</u> hittaha.
Loloŋo	Afanu <u>ŋohe hunna</u> hittoha.

Masculine plural adjectives

The dogs (mas) that are big come.

Efano <u>ŋohe hullo</u> hittoha.
Afanu <u>ŋohe ille/hullo</u> ittoho.
Afanu <u>ŋohe ille/hullo</u> hittaha.
Afanu <u>ŋohe ille/hullo</u> hittaha.
Afanu <u>ŋohe hullo</u> hittoha.

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

Feminine plural adjectives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
hunna hittoha	inne ittoho	inne hittaha	inne hittaha	hunna ittoho	inne hittoha	<i>big</i>
hunna itiŋ	inne hitiŋ	inne hitiŋ	inne tiŋ	hunna titiŋi	inne hitiŋ	<i>little</i>
hunna lobwor	inne boŋi		inne boŋi	hunna boŋi	inne boŋi	<i>white</i>
hunna lodo	inne rieti		inne rieti	hunna rieti	inne rieti	<i>red</i>
hunna lodo	inne lodo		inne odo	hunna odo	inne odo	<i>red</i>
hunna imoliha	inne imoliha		inne imoliha	hunna imoliha	inne imoliha	<i>black</i>
hunna surai	inne surai		inne surai	hunna isuraha	inne surai	<i>brown</i>

Masculine plural adjectives

Dorik	Ŋotira	Lomiaha	Lohutok	Loloŋo	Combined	
hullo hittoha	ille ittoho	ille hittaha	inne hittaha	hunna ittoho	ille hittoha	<i>big</i>
hullo itiŋ	ille hitiŋ	ille hitiŋ	ille tiŋ	hullo titiŋi	ille hitiŋ	<i>little</i>
hullo lobwor	ille loboŋi		ille loboŋi	hullo loboŋi	ille loboŋi	<i>white</i>
hullo lodo	ille lerieti		ille lorieti	hullo lorieti	ille lerieti	<i>red</i>
hullo lodo	ille lodo		ille lodo	hullo lodo	ille lodo	<i>red</i>
hullo lomoliha	ille lomoliha		ille lomoliha	hullo lamoliha	ille lomoliha	<i>black</i>
hullo losurai	ille losurai		ille losurai	hullo losuraha	ille losurai	<i>brown</i>

Exercise 14

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.

MS	(01:14) Ele miɲari hati sieha <u>hine</u> le hittok.	<i>He was looking for <u>goat that is big</u>.</i>
—	(03:5) Owu ɲaisiere da has ho tohoni le hittok le leriɲa hayiohok.	<i>He gave me into the hands of person who is old who cares for shepherds.</i>
—	(03:60) Einajimetak hipata na hittok da hayiohok.	<i>It caused abuse that big to shepherds.</i>
—	(04:1) Ŋai lowuon ho golon, ho dwan ojo ho lobie na hittok?	<i>Who has strength, power and kingdom that is great?</i>
—	(06:45) Ino yani yoni le lomoli woɲ tefetak.	<i>Go and bring the black hide and prepare it.</i>
—	(06:79) Ojo Tuluho owu ɲajinɲak ette hihut lobo mai le itiɲ.	<i>And squirrel went and entered then dug another place that is small.</i>
—	(06:82-83) Woɲ iɲonyak morwo le itiɲ.	<i>Come roll the stone that is small.</i>
—	(06:87) Iɲonyak na hittok.	<i>Roll one that is big.</i>

Numbers

A number tells how many of a noun there are. A number can be introduced with a relative connector, and describes the noun before it.

In (1), **naboite** ‘one, that is one’ tells the exact number of the noun **hiɲohu** ‘dog’. The relative connector **na** ‘that’ attached in **naboite** shows **hiɲohu** ‘dog’ is a singular female dog.

(1) Otu hiɲohu **naboite**. (*Female*) **dog that is one** comes. (*One dog comes.*)

In (1-2), the number **naboite/loboite** ‘one’ has the connector **na** or **lo** ‘that’ attached to the number, and describes the singular noun **hingohu** ‘dog’.

- (1) Otu hingohu **naboite**. (*Female*) **dog that is one** comes. (*One dog comes.*)
 (2) Otu hingohu **loboite**. (*Male*) **dog that is one** comes. (*One dog comes.*)
 (3) Afanu ngohe **hunnaj wunik**. (*Female*) **dogs that are three** come. (*Three dogs come.*)
 Afanu ngohe **wunik**. **Three (female) dogs** come.
 (4) Afanu ngohe **hullonj wunik**. (*Male*) **dogs that are three** come. (*Three dogs come.*)
 Afanu ngohe **wunik**. **Three (male) dogs** come.

In (3-4), the number **wunik** ‘three’ describes the plural noun **ngohe** ‘dogs’ with or without the

connectors **hunnar/hullonj** ‘that’.

Only the number **naboite/loboite** ‘one’ describes a singular noun. Other numbers describe plural nouns. If the plural relative connector **hunnar/hullonj** is used, it is either masculine plural or feminine plural, as in (3-4) above.

Feminine	Masculine	
tohoni naboite	tohoni loboite	<i>one person</i>
hiyo (hunnar) arik	hiyo (hullonj) arik	<i>two people</i>
hiyo (hunnar) wunik	hiyo (hullonj) wunik	<i>three people</i>
hiyo (hunnar) arjwan	hiyo (hullonj) arjwan	<i>four people</i>
hiyo (hunnar) miet	hiyo (hullonj) miet	<i>five people</i>
hiyo (hunnar) ille	hiyo (hullonj) ille	<i>six people</i>
hiyo (hunnar) hatarik	hiyo (hullonj) hatarik	<i>seven people</i>
hiyo (hunnar) hotohunik	hiyo (hullonj) hotohunik	<i>eight people</i>
hiyo (hunnar) hotojwan	hiyo (hullonj) hotojwan	<i>nine people</i>
hiyo (hunnar) tomon	hiyo (hullonj) tomon	<i>ten people</i>
hiyo (hunnar) tomon ha naboite	hiyo (hullonj) tomon ho loboite	<i>eleven people</i>
hiyo (hunnar) tomon ha arik	hiyo (hullonj) tomon ha arik	<i>twelve people</i>
hiyo (hunnar) tomona arik	hiyo (hullonj) tomona arik	<i>twenty people</i>
hiyo (hunnar) tomona arik ha naboite	hiyo (hullonj) tomona arik ho loboite	<i>twenty-one people</i>
hiyo (hunnar) tomona wunik	hiyo (hullonj) tomona wunik	<i>thirty people</i>
hiyo (hunnar) hisihi naboite	hiyo (hullonj) hisihi loboite	<i>hundred people</i>

In (01:19-20) **loboite** ‘one’ describes the masculine singular noun **kal** ‘end’.

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

Eriatak **kal loboite** rid da hana *He tied end **that is one** tightly*
 enyia honyie hine lebwari. *to his hand so that goat would not escape.*

In summary, the numbers are listed below.

Numbers			
naboite/loboite	<i>1</i>	tomona arik	<i>20</i>
arik	<i>2</i>	tomona arik ha naboite	<i>21</i>
wunik	<i>3</i>	tomona arik ha arik	<i>22</i>
arjwan	<i>4</i>	tomona wunik	<i>30</i>
miet	<i>5</i>	tomona arjwan	<i>40</i>
ille	<i>6</i>	tomona miet	<i>50</i>
hatarik	<i>7</i>	hisihi naboite	<i>100</i>
hotohunik	<i>8</i>	hisihi ha naboite	<i>101</i>
hotojwan	<i>9</i>	hisihi ha arik	<i>102</i>
tomon	<i>10</i>	hisihi arik	<i>200</i>
tomon ha naboite	<i>11</i>	hisihi arik ha naboite	<i>201</i>
tomon ha arik	<i>12</i>	hisihi arik ha arik	<i>202</i>

The Lopit dialects have these numbers with a few differences.

Singular number

	<i>The dog(fem) that is one comes.</i>	<i>The dog(mas) that is one comes.</i>
Dorik	Olutu hiḡohu <u>naboitoi</u> .	Olutu hiḡohu <u>loboitoi</u> .
ḡotira	Ottu hiḡohu <u>naboite</u> .	Ottu hiḡohu <u>loboite</u> .
Lomiaha	Ottu iḡohu <u>nobotie</u> .	Ottu iḡohu <u>lobotie</u> .
Lohutok	Ottu iḡohu <u>nobotie</u> .	Ottu iḡohu <u>lobotie</u> .
Loloḡo	Olotu hiḡohu <u>inna</u> abote.	Olotu hiḡohu <u>ille</u> obote.

Plural number

	<i>The dogs(fem) that are three come.</i>	<i>The dogs(mas) that are three come.</i>
Dorik	Efano ḡohe (<u>hunnāḡ</u>) wunik.	Efano ḡohe (<u>hullonḡ</u>) wunik.
ḡotira	Afanu ḡohe (<u>inne</u>) wunik.	Afanu ḡohe (<u>ille</u>) wunik.
Lomiaha	Afanu ḡohe (<u>inne</u>) hunik.	Afanu ḡohe (<u>ille</u>) lo hunik.
Lohutok	Afanu ḡohe <u>hunik</u> .	Afanu ḡohe (<u>lo</u>) hunik.
Loloḡo	Afanu ḡohe (<u>huna</u>) wunik.	Afanu ḡohe (<u>hulo</u>) ohunik.

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

Feminine plural numbers

Dorik	ḡotira	Lohutok	Loloḡo	Combined	
(hunnāḡ) arik	(inne) arik	arik	(huna) arik	(hunnāḡ) arik	2
(hunnāḡ) wunik	(inne) wunik	hunik	(huna) wunik	(hunnāḡ) wunik	3
(hunnāḡ) aḡwan	(inne) aḡwan	aḡwan	(huna) aḡwan	(hunnāḡ) aḡwan	4
(hunnāḡ) miet	(inne) miet	miet	(huna) miet	(hunnāḡ) miet	5
(hunnāḡ) ille	(inne) ille	ille	(huna) ille	(hunnāḡ) ille	6
(hunnāḡ) hatarik	(inne) hatarik	hatarik	(huna) hatarik	(hunnāḡ) hatarik	7
(hunnāḡ) hotohunik	(inne) hotohunik	hotohunik	(huna) hotohunik	(hunnāḡ) hotohunik	8
(hunnāḡ) hotoḡwan	(inne) hotoḡwan	hotoḡwan	(huna) hotoḡwan	(hunnāḡ) hotoḡwan	9
(hunnāḡ) tomon	(inne) tomon	tomon	(huna) tomon	(hunnāḡ) tomon	10
(hunnāḡ) tomon ho naboitoi	(inne) tomon ha naboite	tomon ha naboite	(huna) tomon ha abote	(hunnāḡ) tomon ha naboite	11
(hunnāḡ) tomon ho arik	(inne) tomon ha arik	tomon ha arik	(huna) ha arik	(hunnāḡ) tomon ha arik	12
(hunnāḡ) tomona arik	(inne) tomona arik	tomona arik	(huna) tomona arik	(hunnāḡ) tomona arik	20
(hunnāḡ) tomona arik ho naboitoi	(inne) tomona arik ha naboite	tomona arik ha naboite	(huna) tomona arik ha abote	(hunnāḡ) tomona arik ha naboite	21
(hunnāḡ) hisihi naboitoi	(inne) hisihi naboite	hisiha naboite	(huna) hisihe abote	(hunnāḡ) hisihi naboite	100

Masculine plural numbers

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
(hulloŋ) arik	(inne) arik	(lo) arik	(huna) arik	(hunnaŋ) arik	2
(hulloŋ) wunik	(ille) wunik	(lo) hunik	(hulo) wunik	(hulloŋ) wunik	3
(hulloŋ) aŋwan	(ille) aŋwan	(lo) aŋwan	(hulo) aŋwan	(hulloŋ) aŋwan	4
(hulloŋ) miet	(ille) miet	(lo) miet	(hulo) miet	(hulloŋ) miet	5
(hulloŋ) ille	(ille) ille	(lo) ille	(hulo) ille	(hulloŋ) ille	6
(hulloŋ) hatarik	(ille) hatarik	(lo) hatarik	(hulo) hatarik	(hulloŋ) hatarik	7
(hulloŋ) hotohunik	(ille) hotohunik	(lo) hotohunik	(hulo) hotohunik	(hulloŋ) hotohunik	8
(hulloŋ) hotoŋwan	(ille) hotoŋwan	(lo) hotoŋwan	(hulo) hotoŋwan	(hulloŋ) hotoŋwan	9
(hulloŋ) tomon	(ille) tomon	(lo) tomon	(hulo) tomon	(hulloŋ) tomon	10
(hulloŋ) tomon ho loboitoi	(ille) tomon ho loboite	(lo) tomon ho loboite	(hulo) tomon ho obote	(hulloŋ) tomon ho loboite	11
(hulloŋ) tomon ho arik	(ille) tomon ha arik	(lo) tomon ha arik	(hulo) ha arik	(hulloŋ) tomon ha arik	12
(hulloŋ) tomona arik	(ille) tomona arik	(lo) tomona arik	(hulo) tomona arik	(hulloŋ) tomona arik	20
(hulloŋ) tomona arik ho loboitoi	(ille) tomona arik ho loboite	(lo) tomona arik ho loboite	(hulo) tomona arik ho obote	(hulloŋ) tomona arik ho loboite	21
(hulloŋ) hisihi loboitoi	(ille) hisihi loboite	(lo) hisiha loboite	(hulo) hisihe obote	(hulloŋ) hisihi loboite	100

Exercise 15

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) Erietak kal loboite rid da hana enyia honyie hine lebwari.	<i>He tied end that is one tightly to his hand so that goat would not escape.</i>
—	Ojo kal loboite eterok	<i>And the end that is one was tied</i>
—	da hana naboite a ne hine.	<i>to leg that is one of the goat.</i>
—	(03:1-2) Ifa ala muta naŋ, alara mau ŋasi innanaŋ miet kuya ille,	<i>When I was still young, of about five or six years,</i>
—	(03:33-34) Eiŋaidamik haji hanaŋ illafa laŋaiyarik mariŋ elie tawak ta kal to loboite erwat a tim.	<i>My friends climbed the fence and ran to the end that is one of the bush.</i>
—	(06:1) Ojoo amanya Tuluhu ho Lomini da mai naboite.	<i>It is said Squirrel and Leopard lived in a place that is one.</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 follows a noun, and does not show if it is feminine or masculine.

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

(1) Afanu ŋohe **daŋ**. *All dogs come.*

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

Quantities	
hiyo iluluŋ	<i>many people</i>
hiyo daŋ	<i>all people</i>
hiyo ji	<i>few people</i>

The dialects have the same quantities with few differences.

Quantities					
Dorik	ŋotira	Lohutok	Loloŋo	Combined	
hiyo iluluŋ	huwo iluluŋ	hiyo iluluŋ	hiyo iluluŋ	hiyo iluluŋ	<i>many people</i>
hiyo fur	huwo duhuk	hiyo daŋ	hiyo daŋ	hiyo daŋ	<i>all people</i>
hiyo ji	huwo ji	hiyo jiji	hiyo jiji	hiyo ji	<i>few people</i>

Exercise 16

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

(01:30)

Ojo hinee daŋ amala ojo ni dom,
“Hoila, itilwak hinee to boŋit!”

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

(03:52)

Do holoŋi innana daŋ leiferie iyohooi de hirobi.

In all these days, we slept in the cold.

(04:9-10)

Eiso he hitabita hinak daŋ.
Iko ŋaigigiloi iyohooi hiyo bi daŋ.

*All these (people) give payments.
Let all of us people think (together).*

(04:13)

Ciaŋi, yanii, ha saŋ nuha daŋ
honya lara Jiok leyieu?

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

(04:18)

Lira iye tohoni iboni,
irruma iye imoriti iluluŋ.

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

(06:100)

Ifa owuana ca do fwara
he ciani bi daŋ.

*There was dance in playground
of all animals.*

Relative clause

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 (tells about) or identifies (shows which one of) a noun before the connector. Only dependent verbs with the prefix **l-** are in relative clauses.

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

(1) Ottu hiŋohu **ne lelibo**. *The (female) dog **that is good** comes.*

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

In each of the sentences below, the relative connectors **ne, le, hunna, hullo** ‘that’ show the noun before the clause is male or female, and singular or plural.

<u>Feminine singular</u>	(2) Ottu <u>hiŋohu</u> ne lelibo.	<i>The (female) dog that is good comes.</i>
<u>Masculine singular</u>	(3) Ottu <u>hiŋohu</u> le lelibo.	<i>The (male) dog that is good comes.</i>
<u>Feminine plural</u>	(4) Afanu <u>nohe</u> hunnaŋ/hunna ⁷ lelibo.	<i>(Female) dogs that are good come.</i>
<u>Masculine plural</u>	(5) Afanu <u>nohe</u> hullon/hullo lelibo.	<i>(Male) dogs that are good come.</i>

Adjectives (such as **boŋ, boŋi, loboŋ, loboŋi** ‘white’) can show a noun is masculine or feminine, singular or plural. But dependent verbs (such as **lelibo** ‘good’) do not show a noun is masculine or feminine, singular or plural. We learn more about dependent verbs in the lesson *Dependent Verbs*.

Singular relative connectors change in vowel with the vowel of the following dependent verb. The connectors **no, lo** ‘that’ come before a dependent verb with vowel **o** as in **lohonya** ‘bites’. The connectors **ne, le** ‘that’ come before **e** or **i** as in **leinefu** ‘catches’. The connectors **na, la** ‘that’ come before **a** as in **latafa** ‘touches’.

Feminine singular noun	Masculine singular noun	
Ottu hiŋohu no lohonya hiŋee.	Ottu hiŋohu lo lohonya hiŋee.	<i>Dog that bites goats comes.</i>
Ottu hiŋohu ne lihonya iye.	Ottu hiŋohu le lihonya iye.	<i>Dog that you will eat comes.</i>
Ottu hiŋohu ne leinefu hiŋee.	Ottu hiŋohu le leinefu hiŋee.	<i>Dog that catches goats comes.</i>
Ottu hiŋohu na latafa hiŋee.	Ottu hiŋohu la latafa hiŋee.	<i>Dog that touches goats comes.</i>

Plural relative connectors do not change in vowel with the vowel of the following dependent verb.

⁷ Need to check for the difference in meaning between **hunnaŋ** and **hunna, hullon** and **hullo** in these sentences.

Feminine plural	Masculine plural	
Afanu ɲohe hunnaɲ/hunna lohonya hiɲee.	Afanu ɲohe hullonɲ/hullo lohonya hiɲee.	<i>Dogs that bite goats come.</i>
Afanu ɲohe hunnaɲ/hunna leinefu hiɲee.	Afanu ɲohe hullonɲ/hullo leinefu hiɲee.	<i>Dogs that catch goats come.</i>
Afanu ɲohe hunnaɲ/hunna latafa hiɲee.	Afanu ɲohe hullonɲ/hullo latafa hiɲee.	<i>Dogs that touch goats come.</i>

In (05:31), **no lowuon iya tohoni** ‘that looks like a person’ describes the feminine singular noun **immadok** ‘gum’. This clause gives more information about **immadok**.

(05:31) (Describes feminine singular noun)

Eiɲawonɲ Tome hiye *Elephant came and made*
immadok **no** lowuon iya tohoni. gum **that** looks like a person.

Sometimes a relative connector takes the place of a noun. In (01:36), **na lara hulluk** ‘which is the hyena’ identifies which animal should be speared. It is the **hulluk** ‘hyena’ that should be speared. **Na** takes the place of a feminine singular noun which is **hulluk**.

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

Terrem **na** lara hulluk. Spear **that** which is the hyena.

Sometimes demonstratives take the place of a noun. When a sentence begins with a demonstrative that takes the place of a noun, there are different singular relative clause connectors. In the sentences below, **inna**, **ille** ‘that’ are used instead of **no**, **lo** ‘that’.

Relative connectors following demonstr.	<u>Innaɲ</u> hiɲohu inna lohonya hiyo. <i>This is the (female) dog that bites people.</i>
	<u>Illeɲ</u> hiɲohu ille lohonya hiyo. <i>This is the (male) dog that bites people.</i>
	<u>Hunnaɲ</u> ɲohe hunna lohonya hiyo. <i>These are the (female) dogs that bite people.</i>
	<u>Hullonɲ</u> ɲohe hullo lohonya hiyo. <i>These are the (male) dogs that bite people.</i>

In summary, there are the following relative clause connectors:

Relative connectors before dependent verbs

	<i>Female Singular</i>	<i>Male (small) Singular</i>	
before o	hiɲohu no lohonya	hiɲohu lo lohonya	<i>dog that bites</i>
before i, e	hiɲohu ne lihonya iye	hiɲohu le lihonya iye	<i>dog that you eat</i>
	hiɲohu ne leinefu	hiɲohu le leinefu	<i>dog that catches</i>
before a	hiɲohu na latafa	hiɲohu la latafa	<i>dog that touches</i>
	<i>Female Plural</i>	<i>Male (small) Plural</i>	
before any vowel	ɲohe hunnaɲ/hunna lohonya	ɲohe hullonɲ/hullo lohonya	<i>dogs that bite</i>
	ɲohe hunnaɲ/hunna leinefu	ɲohe hullonɲ/hullo leinefu	<i>dogs that catch</i>
	ɲohe hunnaɲ/hunna latafa	ɲohe hullonɲ/hullo latafa	<i>dogs that touch</i>

Relative connectors following demonstratives		
<i>Feminine singular</i>	<i>Masculine singular</i>	
<u>Innaŋ</u> hiŋohu inna lohonya hiyo.	<u>Illeŋ</u> hiŋohu ille lohonya hiyo.	<i>This is the dog that bites people.</i>
<i>Feminine plural</i>	<i>Masculine plural</i>	
<u>Hunnaŋ</u> ŋohe hunna lohonya hiyo.	<u>Hulloŋ</u> ŋohe hullo lohonya hiyo.	<i>These are the dogs that bite people.</i>

Other Lopit dialects have relative connectors with a few differences.

	<u>Feminine Singular</u> <i>Dog (fem) that bites goats comes.</i>	<u>Masculine Singular</u> <i>Dog (mas) that bites goats comes.</i>
Dorik	Olutu hiŋohu <u>no</u> lohonya hinee.	Olutu hiŋohu <u>lo</u> lohonya hinee.
Ŋotira	Ottu hiŋohu <u>no</u> lohonya hinee.	Ottu hiŋohu <u>lo</u> lohonya hinee.
Lohutok	Ottu iŋohu <u>no</u> lohonya hinee.	Ottu iŋohu <u>lo</u> lohonya hinee.
Loloŋo	Olotu hiŋohu <u>no</u> lohonya hinee.	Olotu hiŋohu <u>lo</u> lohonya hinee.

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

Feminine singular relative connectors

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
no lohonya	no lohonya	no lohonya	no lohonya	no lohonya	<i>that bites</i>
ne leinefu	ne leinefu	ne lenefu	ne lenefu	ne leinefu	<i>that catches</i>
na latafa	na latafa	na latafa	na latafa	na latafa	<i>that touches</i>

Masculine singular relative connectors

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
lo lohonya	lo lohonya	lo lohonya	lo lohonya	lo lohonya	<i>that bites</i>
le leinefu	le leinefu	le lenefu	le lenefu	le leinefu	<i>that catches</i>
la latafa	la latafa	la latafa	la latafa	la latafa	<i>that touches</i>

Plural number

	<u>Feminine Plural</u> <i>Dogs (fem) that bite goats come.</i>	<u>Masculine Plural</u> <i>Dogs (mas) that bite goats come.</i>
Dorik	Efano ŋohe <u>hunnaŋ/hunna</u> lohonya hinee.	Efano ŋohe <u>hulloŋ/hullo</u> lohonya hinee.
Ŋotira	Afanu ŋohe <u>inno/hunna</u> lohonya hinee.	Afanu ŋohe <u>ille/hullo</u> lohonya hinee.
Lohutok	Afanu ŋohe <u>hunnaŋ/hunna</u> lohonya hinee.	Afanu ŋohe <u>hulloŋ/hullo</u> lohonya hinee.
Loloŋo	Afanu ŋohe <u>hunnaŋ/hunna</u> lohonya hinee.	Afanu ŋohe <u>hulloŋ/hullo</u> lohonya hinee.

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

Feminine plural relative connectors

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
hunnaŋ/hunna	inno/hunna	hunnaŋ/hunna	hunnaŋ/hunna	hunnaŋ/hunna	<i>that bite</i>

lohonya huunaŋ/hunna leinefu	lohonya inne/hunna leinefu	lohonya huunaŋ/hunna lenefu	lohonya huunaŋ/hunna lenefu	lohonya huunaŋ/hunna leinefu	<i>that catch</i>
hunnay/hunna latafa	inna/hunna latafa	hunnay/hunna latafa	hunnay/hunna latafa	hunnay/hunna latafa	<i>that touch</i>

Masculine plural relative connectors

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
hulloŋ/hullo lohonya	illo/hullo lohonya	hulloŋ/hullo lohonya	hulloŋ/hullo lohonya	hulloŋ/hullo lohonya	<i>that bite</i>
hulloŋ/hullo leinefu	ille/hullo leinefu	hulloŋ/hullo lenefu	hulloŋ/hullo lenefu	hulloŋ/hullo leinefu	<i>that catch</i>
hulloŋ/hullo latafa	illa/hullo latafa	hulloŋ/hullo latafa	hulloŋ/hullo latafa	hulloŋ/hullo latafa	<i>that touch</i>

	<u>Feminine Singular</u>	<u>Masculine Singular</u>
	<i>This is the dog(fem) that bites people.</i>	<i>This is the dog(mas) that bites people.</i>
Dorik	Innaŋ hiŋohu inna lohonya hiyo.	Illeŋ hiŋohu ille lohonya hiyo.
Ŋotira	Innaŋ hiŋohu inna lohonya huwo.	Illeŋ hiŋohu ille lohonya huwo.
Lomiaha	Innaŋ iŋohu inna lohonya huwo.	Illeŋ iŋohu ille lohonya huwo.
Lohutok	Innaŋ iŋohu inna lohonya hiyo.	Illeŋ iŋohu ille lohonya hiyo.
Loloŋo	Ina hiŋohu inna lohonya hiyo.	Ile hiŋohu ille lohonya hiyo.
Combined	Innaŋ hiŋohu inna lohonya hiyo.	Illeŋ hiŋohu ille lohonya hiyo.

	<u>Feminine Plural</u>	<u>Masculine Plural</u>
	<i>These are the dogs(fem) that bite people.</i>	<i>These are the dogs(mas) that bite people.</i>
Dorik	Hunnaŋ ŋohe hunna lohonya hiyo.	Hulloŋ ŋohe hullo lohonya hiyo.
Ŋotira	Hunnaŋ ŋohe hunna lohonya huwo.	Hulloŋ ŋohe hullo lohonya huwo.
Lomiaha	Hunnaŋ ŋohe hunna lohonya huwo.	Hulloŋ ŋohe hullo lohonya huwo.
Lohutok	Hunnaŋ ŋohe hunna lohonya hiyo.	Hulloŋ ŋohe hullo lohonya hiyo.
Loloŋo	Huna ŋohe hunna lohonya hiyo.	Hulo ŋohe hullo lohonya hiyo.
Combined	Hunnaŋ ŋohe hunna lohonya hiyo.	Hulloŋ ŋohe hullo lohonya hiyo.

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. The first one is done as an example.

MS	(01:1) Owuon ifa <u>lohoho</u> lobo <u>lo</u> logoro.	<i>There was certain <u>thief</u> who kills.</i>
—	(01:41-42) Hulluk hira ihoho, ojo hido honye ihoho na lara tohono.	<i>The hyena is a thief, and also he is a thief who is a person.</i>
—	(02:3) Amanya da mai na lara holoroŋ.	<i>He lived in place that is river bank.</i>

<p>— (02:24) Eiyo hiyo Logwana to fure to no lojoo,</p>	<p><i>People cried for Logwana with song that says,</i></p>
<p>— (03:52) Do holoŋi innana daŋ leiferie iyohooi de hirobi.</p>	<p><i>In all the days that we slept there it was cold.</i></p>
<p>— (04:17) Nabo golon no lowuon do hosie, inya nabo bi tuŋ.</p>	<p><i>Certain strength that have in them, nothing at all.</i></p>
<p>— (05:20-21) Illa, irute hunna lara Ikarak leitaturo mana nohoi.</p>	<p><i>Brother, this who is Turtle is bad and is spoiling your garden.</i></p>
<p>— (05:24) Owuon fure no lojoo,</p>	<p><i>There is a song that says,</i></p>
<p>— (06:73) Ifa eiŋawoŋ Tuluhu boho nabo mai no lowudo bino.</p>	<p><i>Then Squirrel came and dug a place that is very deep.</i></p>
<p>— (06:76) Nabo leiramitari innaŋ ne lelibo bino-no.</p>	<p><i>This is a certain playground that is very good.</i></p>
<p>— (06:85) Ojo Lomini einyak ŋaiŋonyak lobo morwo le leiyak boro.</p>	<p><i>And Leopard rolled another stone that is somehow bigger.</i></p>
<p>— (06:105) Illa, hirruma iye gus le lelibo iya inna aji?</p>	<p><i>Brother, where did you get skin that beautiful?</i></p>
<p>— (06:113) Iwu hati iye ruma gus ne leliba bino.</p>	<p><i>You will get a skin that is very good.</i></p>
<p>— (06:124-125) Ifa lojo Tuluhu lorromu mai ne leteteheny, ojo inyeja ojoo do Tome,</p>	<p><i>Then Squirrel came to place that is shallow, and said to Elephant,</i></p>
<p>— “Wudoï many orumari tafar no lowudo.”</p>	<p><i>“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 that is already known and in the mind of the hearers. Only dependent verbs with the prefix **l-** are in these relative clauses.

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

(1) Otu hiŋohu **nafa lelibo**. *The (female) dog that is good comes.*

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

In each of the sentences below, the relative connectors **nafa**, **lafa**, **innafa**, **illafa** ‘that’ show the noun before the clause is male or female, and singular or plural.

- (2) Ottu hiḡohu **nafa** lelibo. *The (known female) dog **that** is good comes.*
 (3) Ottu hiḡohu **lafa** lelibo. *The (known male) dog **that** is good comes.*
 (4) Afanu ḡohe **innafa** lelibo. *(Known female) dogs **that** are good come.*
 (5) Afanu ḡohe **illafa** lelibo. *(Known male) dogs **that** are good come.*

Relative connectors for known nouns do not change in vowel with the vowel of the following dependent verb.

- (6) Ottu hiḡohu **nafa** lohonya hiḡee. | *(Known) dog **that** bites goats comes.*
 (7) Ottu hiḡohu **nafa** lihonya iye. | *(Known) dog **that** you will eat comes.*
 (8) Ottu hiḡohu **nafa** leinefu hiḡee. | *(Known) dog **that** catches goats comes.*
 (9) Ottu hiḡohu **nafa** latafa hiḡee. | *(Known) dog **that** touches goats comes.*

In (06:89), **nafa leiḡofari 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.

(06:89) (Identifies feminine singular known noun)

Ojo inyeja eisihak *Then he covered the*
mai nafa leiḡofari inyeja kwan nohonyie. *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)

Eiḡafanu 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 Connectors for known nouns		
Feminine Singular	Masculine Singular	
Ottu hiḡohu nafa lohonya hiḡee.	Ottu hiḡohu lafa lohonya hiḡee.	<i>Dog that bites goats came.</i>
Feminine Plural	Masculine Plural	
Afanu ḡohe innafa lohonya hiḡee.	Afanu ḡohe illafa lohonya hiḡee.	<i>Dogs that bite goats came.</i>

Other Lopit dialects have relative connectors for known nouns with a few differences.

Feminine Singular

Masculine Singular

	<i>(Known female) dog that bites goats came.</i>	<i>(Known male) dog that bites goats came.</i>
Dorik	Olutu hiḡohu nafa lohonya hiḡee.	Olutu hiḡohu lefa lohonya hiḡee.
ḡotira	Ottu hiḡohu nafa lohonya hiḡee.	Ottu hiḡohu lafa lohonya hiḡee.
Lohutok	Ottu iḡohu nafa lohonya hiḡee.	Ottu iḡohu lafa lohonya hiḡee.
Loloḡo	Olotu hiḡohu nafa lohonya hiḡee.	Olotu hiḡohu lifa lohonya hiḡee.
Combined	Ottu hiḡohu nafa lohonya hiḡee.	Ottu hiḡohu lafa lohonya hiḡee.

	<u>Feminine Plural</u> <i>(Known female) dogs that bite goats came.</i>	<u>Masculine Plural</u> <i>(Known male) dogs that bite goats came.</i>
Dorik	Efano ḡohe hunafa lohonya hiḡee.	Efano ḡohe hulefa lohonya hiḡee.
ḡotira	Afanu ḡohe innafa lohonya hiḡee.	Afanu ḡohe illafa lohonya hiḡee.
Lohutok	Afanu ḡohe innafa lohonya hiḡee.	Afanu ḡohe illafa lohonya hiḡee.
Loloḡo	Afanu ḡohe hunafa lohonya hiḡee.	Afanu ḡohe hulifa lohonya hiḡee.
Combined	Afanu ḡohe innafa lohonya hiḡee.	Afanu ḡohe illafa lohonya hiḡee.

Exercise 18

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> Letiraḡik Loduk, lobo teḡ ho morot hanaḡ illafa 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, eiḡawoḡ monye naḡ, eiḡawoḡ eiḡailimak hiro innafa lehuma hayiohok do hooi	<i>One day, father came to me, came and tell actions that shepherds had done to us</i>
—	illafa itiḡ lemana ho isieja do bore.	<i>who are young staying with them in stable.</i>
—	<u>(06:24)</u> Hiwolo iye huroho illafa lijoo iye?	<i>Have you seen goats that you mentioned?</i>

Adverbs

An adverb describes a verb.

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

(01:19)
Eriatak kal loboite **rid** da hana *He tied one end **tightly** to his hand*
enyia honyie hine lebwari. *so that the goat would **not** escape.*

In (01:19), **enyia** ‘not’ is an adverb that tells the opposite of the action **lebwari** ‘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	Other adverbs
de <i>there</i>	moite-moite <i>daily</i>	enyia <i>not</i>
niya <i>there</i>	far-kil <i>midday</i>	jia <i>nothing</i>
hotwe <i>inside</i>	aina <i>today</i>	inya <i>there is nothing</i>
inni <i>here</i>	ifa <i>later, past time</i>	iya <i>like, as</i>
bali <i>outside</i>	iso <i>later</i>	iya inna <i>like this</i>
	da halu <i>later</i>	iya naa <i>like that</i>
Manner	iyane <i>now</i>	iya nia <i>like that</i>
rid <i>tightly, hard</i>	barren <i>long ago</i>	daŋ <i>also</i>
bos-bos <i>bruising, hurting</i>	iŋalio <i>evening</i>	haifa <i>still, yet</i>
tir <i>dark</i>	ira <i>just now,</i>	ala <i>still, yet</i>
dee <i>silently, slowly</i>	<i>little while ago</i>	fa <i>finally, lastly</i>
kokwak <i>fast, quickly</i>	Other adverbs	hati <i>indeed, really</i>
lokwai <i>quietly</i>		ni <i>very, just, momentarily</i>
riri <i>with guilt, shame</i>	tunŋ <i>all</i>	bino <i>much</i>
akabak <i>quickly, soon</i>	mahati <i>maybe</i>	bino-no <i>very much</i>
tawak <i>quickly</i>	mau <i>maybe</i>	no-no <i>much</i>
dur-dur <i>dustily</i>	eriamik <i>enough</i>	no <i>very</i>
fiar-fiar <i>flaming</i>	ma <i>must, shall</i>	bi <i>just, very</i>
duwari <i>silently</i>		aleŋ <i>perhaps, unsure</i>
dede <i>sincerely</i>		bi jia <i>anyhow, without</i>

Some adverbs are the same in all Lopit dialects. However, the adverbs listed below have some some differences between the dialects.

Dorik	ŋotira	Lohutok	Loloŋo	Combined	
honija	henijia	bi jia	bi jia	bi jia	<i>without</i>
inaina/aina	aina	ena	ena	aina	<i>today</i>
hotwa	hotwe	hotwe	hotwe	hotwe	<i>inside</i>
enyia	enyia	enye	enye	enyia	<i>not</i>
bos-bos	bos-bos	bos-bos	tony-tony	bos-bos	<i>bruising, hurting</i>
haifa	haifa	hafa	hafa	haifa	<i>still, yet</i>
de halu	da halu	ta halu	da halu	da halu	<i>later</i>
ala	ala	ala dico	ala dico	ala	<i>still, yet</i>
ifa	fa	fa	fa	fa	<i>finally, lastly</i>
ico	iso	iso	iso	iso	<i>later</i>
tawak	tawak	tawak	kokwak	tawak	<i>quickly</i>
imarit	iŋalio	iŋalio	keker	iŋalio	<i>evening</i>
ara	ira	ida	ida	ira	<i>just now, little while ago</i>
aina	iyane	iyane	iyane	iyane	<i>now</i>

inya	inya	enye nobo	enye nabo	inya	<i>there is nothing</i>
niya	niya	nia	enia	niya	<i>there</i>
riri	riri	irri	riri	riri	<i>with guilt</i>
dede	dede	dede	arohede	dede	<i>sincerely</i>
ariṅ	ariṅ	aleṅ	aleṅ	ariṅ	<i>perhaps, unsure</i>
eriamik	eriamik	oremik	oremik	eriamik	<i>enough</i>
liṅ	liṅ	tuṅ	tuṅ	tuṅ	<i>all</i>

Exercise 19

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

(02:1)

Ifa barren owuon lobo haikuboni ha yaya. *Long ago, there was a man who hunted porcupines.*

(02:4)

Eikubo de tim moite-moite. *He was hunting in the forest daily.*

(02:7)

Da haji nia, amanya haifa munu de. *In that house, a snake was living there.*

(03:35)

Ajo hati naṅ akiem daṅ, *When I indeed also tried (to climb),*
akabak Gogoi ṅaburak de leretari. *immediately Gogoi caught me climbing.*

(03:42)

Ifa iṅalio, eiṅafanu hayiohok hitifa, *Later in evening, shepherds came investigating,*

(04:15)

Owuon ibwana bi a hiyo ruhulak. *Witchdoctors are really cunning people.*

(05:11)

Hihuma iye nyo niya? *What are you doing there?*

(06:16)

Huroho luha lefir no, luha ladaha ṅama. *Those very fat goats, those are eating the grain.*

(06:57-58)

Ifa lojo Lomini leiba do doronṅ, *When later Leopard arrived on highland,*
ottu dee hati. *he moved slowly indeed.*

Verb Forms⁸

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 a prefix such as **to-** in **Tohony** ‘Bite!’ Other verb forms have a suffix such as **-ita** in **ohonyita** ‘bites repeatedly’.

There are two kinds of verbs: those with a beginning root consonant and those with a beginning root vowel **i**. The verb **Tohony** ‘Bite!’ has a beginning root consonant. When the prefix **to-** is

⁸ For more 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*.

taken off, **h** is the first root consonant. The verb **Inefa** ‘Catch!’ has a beginning root vowel **i**.

Verb Forms					
<u>Command singular</u>	to-/te-/ta-	Tohony!	<i>Bite!</i>	Inefa!	<i>Catch!</i>
<u>Command plural</u>	iti-	Itihony!	<i>Bite!</i>	Inefu!	<i>Catch!</i>
<u>Command communal</u>	hati-, ha-	Hatihony!	<i>Let us bite!</i>	Hainefu!	<i>Let us catch!</i>
<u>Complete</u>	o-/e-/ei-	Eihony	<i>bit</i>	Einef	<i>caught</i>
<u>Incomplete</u>	o-/e-/a-	Ohonya	<i>bites</i>	Einefu	<i>catches</i>
<u>Perfect</u>	ŋa-	Eiŋahonyu	<i>had bit</i>	Eiŋanefu	<i>had caught</i>
<u>Question</u>	h-	Hohonya	<i>bites?</i>	Heinefu	<i>catches?</i>
<u>Dependent</u>	l-	Lohonya	<i>biting</i>	Leinefu	<i>catching</i>
<u>Habitual</u>	-ita/-uta	Ohonyita	<i>bites</i>	Einefita	<i>catches</i>
<u>Applicative</u>	-k	Ohonyak	<i>bites</i>	Einefak	<i>catches</i>
<u>Purpose</u>	-ri	Ohonyari	<i>bites</i>	Einefari	<i>catches</i>
<u>Causative</u>	ti-	Eitihonya	<i>cause to bite</i>	Eitinefu	<i>cause to catch</i>
<u>Reflexive</u>	kwan	Eihonya	<i>bites himself</i>	Einefu	<i>catches himself</i>
		kwan		kwan	
<u>Infinitive complete</u>	hi-, h- ?	hihony	<i>biting</i>	hinef ?	<i>catching</i>
<u>Infinitive incomplete</u>	(none), h-	honya	<i>biting</i>	hinef	<i>catching</i>
<u>Person verbal noun sg</u>	ha- -ni	hahonyoni	<i>biter, eater</i>	hainefani	<i>catcher</i>
<u>Person verbal noun pl</u>	ha- -k	hahonyak	<i>biters, eaters</i>	hainefak	<i>catchers</i>
<u>Location verbal noun</u>	lei- -ri	leihonyari	<i>eating place</i>	leinefatari	<i>catching place</i>
<u>Tool verbal noun sg</u>	i- -it, h- -i	ihonyit	<i>spoon</i>	hinefi	<i>trap</i>
<u>Tool verbal noun pl</u>	i- -iti, h- -ita	ihonyiti	<i>spoons</i>	hinefita	<i>traps</i>

In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time.

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 **iye** ‘you (sg)’, **itai** ‘you (pl)’ or without them. Singular command verbs are said to one person and have the prefix **to-, te-, ta-**. Plural command verbs are said to more than one person and have the prefix **iti-**. Communal command verbs are said to both speakers and hearers, have the meaning ‘let us ___’, and have the prefix **hati-** or **ha-**. Verbs are listed in the dictionary according to the singular command form of the verb.

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

(01:36) (Command without subject pronoun)

Terrem ne lara hulluk!

Spear that which is hyena!

In (05:13), **tejinagak** ‘enter’ has the singular command prefix **te-**. The subject pronoun **iye** ‘you (sg)’ is the doer of this action.

(05:13) (Command with subject pronoun)

Bi woŋ, hati de **ie** tejinak, fifilo.

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

In verbs with beginning root consonant, the singular command prefix **to-** attaches to a verb with root vowel **o** or **u**, **te-** attaches to a verb with root vowel **e** or **i**, and **ta-** attaches to a verb with root vowel **a**.

Root vowel	Command	Command
o, u	Totohoi! <i>Kill!</i>	Towud! <i>Blow!</i>
	Towolo! <i>See!</i>	Tosul! <i>Push!</i>
	Togor! <i>Strangle!</i>	Torrumu! <i>Get, find!</i>
	Toromoi! <i>Cultivate!</i>	Todumu! <i>Take!</i>
	Tohony! <i>Bite, eat!</i>	
e, i	Teyef! <i>Whip, chop!</i>	Tetik! <i>Bang, hit!</i>
	Temenai! <i>Despise!</i>	Tetir! <i>Lean on!</i>
		Tekiem! <i>Try!</i>
		Tenyimu! <i>Choose!</i>
		Teyiet! <i>Pull!</i>
a	Tabak! <i>Beat!</i>	Tatany! <i>Feel!</i>
	Tataf! <i>Touch!</i>	Tayam! <i>Yawn!</i>

In verbs with beginning root vowel **i**, there is no prefix on singular commands.

Commands on verbs with beginning root i

Command	Command
Inefa! <i>Catch!</i>	Itira! <i>Hear!</i>
Iloho! <i>Laugh!</i>	Irefoi! <i>Search!</i>
Iboŋo! <i>Meet!</i>	Ibwari! <i>Slip away!</i>
Ifita! <i>Tie!</i>	Ilunya! <i>Escape (it)!</i>
Ihuma! <i>Do!</i>	Iruhu! <i>Accept!</i>
Isasara! <i>Scatter!</i>	

In plural commands to more than one person, all verbs with beginning root consonant have the prefix **iti-**, and all verbs with beginning root **i** have no prefix.

	Beginning root consonant	Beginning root vowel i
<u>Singular</u>	Totohoi inyeja! <i>(You) kill him!</i>	Inefa inyeja! <i>(You) catch him!</i>
<u>Plural</u>	Ititohoi inyeja! <i>(You all) kill him!</i>	Inefu inyeja! <i>(You all) catch him!</i>
<u>Communal</u>	Hatitohoi inyeja! <i>Let us kill him!</i>	Hainefu inyeja! <i>Let us catch him!</i>

In communal commands to both speakers and hearers, all verbs with beginning root consonant have the prefix **hati-** and suffix **-oi** or **-ai**, and all verbs with beginning root **i** have the prefix **ha-**.

In summary, we have the following command prefixes:

Command prefixes			
Prefix	Singular Command	Prefix	Plural Command
to- before o, u	Totohoi inyeja! <i>(You) kill him!</i>	iti-	Ititohoi inyeja! <i>(You all) kill him!</i>
	Torrumu inyeja! <i>(You) find him!</i>		Itirrumu inyeja! <i>(You all) find him!</i>
te- before e, i	Teyef inyeja! <i>(You) whip him!</i>		Ititeyef inyeja! <i>(You all) whip him!</i>
	Tetik inyeja! <i>(You) hit him!</i>		Ititik inyeja! <i>(You all) hit him!</i>
ta- before a	Tataf inyeja! <i>(You) touch him!</i>		Ititaf inyeja! <i>(You all) touch him!</i>
(none)	Inefa inyeja! <i>(You) catch him!</i>		(none)

Prefix	Communal Command	
hati- -oi/-ai	Hatitohoi inyeja!	<i>Let us kill him!</i>
	Hatirrumai inyeja!	<i>Let us find him!</i>
	Hatiteyefai inyeja!	<i>Let us whip him!</i>
	Hatitihoi inyeja!	<i>Let us hit him!</i>
	Hatitafai inyeja!	<i>Let us touch him!</i>
ha- -u	Hainefu inyeja!	<i>Let us catch him!</i>

The Lopit dialects have command verbs with a few differences.

Command Singular

	Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
before o, u	Titohoi!	Totohoi!	Totohoi!	Totohe!	Totohoi!	<i>Kill!</i>
	Torruma!	Torrumu!	Torrumu!	Torrumu!	Torrumu!	<i>Find!</i>
before e, i	Teyef!	Teyef!	Toyef	Toyef	Teyef!	<i>Whip!</i>
	Tetik!	Tetik!	Totik	Totik	Tetik!	<i>Hit!</i>
before a	Tataf!	Tataf!	Tataf!	Tataf!	Tataf!	<i>Touch!</i>
beginning i	Inefo!	Inefa!	Iniafa!	Iniefa!	Inefa!	<i>Catch!</i>
	Irefo!	Irefo!	Iriofoi!	Iriofe!	Irefo!	<i>Search!</i>
	Iruho!	Iruhu!	Iruho!	Iruhok!	Iruhu!	<i>Accept!</i>

Command Plural

	Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
before o, u	Ititohoi!	Ititohoi!	Ititohoi!	Itotohoi!	Ititohoi!	<i>Kill!</i>
	Itirrumu!	Itirrumu!	Itirrumu!	Itorrumu!	Itirrumu!	<i>Find!</i>
before e, i	Itiyef!	Itiyef!	Itiyef!	Itoyef!	Itiyef!	<i>Whip!</i>
	Ititik!	Ititik!	Ititik!	Itotik!	Ititik!	<i>Hit!</i>
before a	Ititaf!	Ititaf!	Ititaf!	Itataf!	Ititaf!	<i>Touch!</i>
beginning i	Inefu!	Inefu!	Inefu!	Inefu!	Inefu!	<i>Catch!</i>
	Irefo!	Irefoi!	Iriofoi!	Iriofe!	Irefoi!	<i>Search!</i>
	Iruhu!	Iruhuo!	Iruho!	Iruhok!	Iruhuo!	<i>Accept!</i>

Command Communal

	Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
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before o, u	Hatitohoi! Hatirruma!	Hatitohoi! Hatirrumai!	Hetitohoi! Hetirrumu!	Hototohoi! Hotorrumu!	Hatitohoi! Hatirrumai!	<i>Kill!</i> <i>Find!</i>
before e, i	Hatiyefa! Hatitihoi!	Hatiyefai! Hatitihoi!	Hetiye fai! Hetitihoi!	hotoyef! Hototik!	Hatiyefai! Hatitihoi!	<i>Whip!</i> <i>Hit!</i>
before a	Hatitafa!	Hatitafai!	Hetitafai!	Hatataf!	Hatitafai!	<i>Touch!</i>
beginning i	Hainefu!	Hainefu!	Henefu!	Henefu!	Hainefu!	<i>Catch!</i>

Exercise 20

Underline all command verbs in the sentences below. Underline twice plural command verbs. Draw a box around communal verbs.

(01:31)

Hoila, itilwak hinee to boñit!

Brethren, help the goats in the stable!

(02:17)

Logwana einawoñ yei! Tejiñu! Tejiñu!

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

(02:23)

Wowoi nañ! Hailwak! Hoila hailwak!

Oh me! Help! Help, brothers!

(05:27)

Ino tohou İkarak isiere eino.

Go and untie the turtle to let him go.

(06:17)

Ino tothoi dañ ibusak nuha leniema eirai hahi.

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

(06:45)

Ino yani yoni le lomoli woñ tefetak.

Go and bring the black hide and prepare it.

(09 :51)

Hatidahai, itohoro iye hotonye hoi.

Let us eat, but you have killed your mother.

(9:56)

Teitoi ino iyomo

Go back and rest.

(06:61)

Taņa ikat. Woñ te itule to hullo to holoñi.

Open the door. Come through usual small entry.

(06:132)

Itidou te, itidou te, iso Loboñi erwa.

Come down from there, come down from there! Loboñi will itch.

Complete (Perfective) and Incomplete (Imperfective) Verbs

Complete verbs are used for actions that are finished and do not continue. They show an action as a single unit. In stories, complete verbs are sometimes used for the main actions that move the story forward.

In (02:6), the complete verb **orruma** ‘found’ is used for an action that moves the story along. The action is thought of as a unit.

(02:6)

Orruma haji na yaya.

He found the house of the porcupines.

Incomplete verbs are used for actions thought of as happening over time. It is like we are watching the action happen in a film.

In (01:32-34), the incomplete verb **orrumu** ‘finding’ is used for an action that happens as if we are watching the action take place.

(01:32-34)

Leililoŋ lobo lo monyomiji ta maŋat,
akabak monyomiji hiba orrumu hulluk
leitaturo yietita lohoho ara ni a hit.

*When one of the youths called from camp,
then the youth arrived finding hyena
kept on pulling the thief, and feces everywhere.*

Complete and incomplete verbs have vowel prefixes that change with the subject pronoun. First we learn about subject prefixes on complete and incomplete verbs with beginning root consonants. Then we learn about prefixes on complete and incomplete verbs with beginning root vowel **i**.

Subject prefixes on verb roots with beginning consonants

The verb prefixes for ‘I, you (sg), we, you (pl)’ are usually the same for complete and incomplete verb forms. In most verbs beginning with a root consonant, the prefix for ‘I’ is **a-**, the prefix for ‘you(sg)’ and ‘you(pl)’ is **i-**, and the prefix for ‘we’ is **ei-**. There is usually a difference between complete and incomplete forms in the suffixes. However, the suffix is different from one verb to the next.

The complete and incomplete forms of **Teyef!** ‘Whip, chop, beat!’ are shown below. There is no suffix in the complete form of this verb. The incomplete form has the suffix **-a**.

Subject prefixes on Teyef! ‘Whip, chop, beat!’

Prefix	Complete	Prefix	Incomplete	
	_____ killed him (yesterday). [____ _ --\]		_____ (will) kill him (tomorrow). [____ _ --\]	
a-	Ayef naŋ inyeja (ŋole). [____ _ --\]	a-	Ayefa (iso) naŋ inyeja (moite). [____ _ --\]	<i>I</i>
i-	Iyef iye inyeja (ŋole). [____ _ --\]	i-	Iyefa (iso) iye inyeja (moite). [____ _ --\]	<i>You(sg)</i>
	Eyef inyeja inyeja (ŋole). [____ _ --\]		Eyefa (iso) inyeja inyeja (moite). [____ _ --\]	<i>(S)he</i>
ei-	Eiyef iyohooi inyeja (ŋole). [____ _ --\]	ei-	Eiyefa (iso) iyohooi inyeja (moite). [____ _ --\]	<i>We</i>
i-	Iyef itai inyeja (ŋole). [____ _ --\]	i-	Iyefa (iso) itai inyeja (moite). [____ _ --\]	<i>You(pl)</i>
	Eyef isieja inyeja (ŋole). [____ _ --\]		Eyefa (iso) isieja inyeja (moite). [____ _ --\]	<i>They</i>

Below, there are other verbs with these same verb subject prefixes and other suffixes. The prefix for ‘(s)he’ and ‘they’ is different from one verb to the next. We soon learn about these prefixes.

Complete | (1) Atohoi naŋ inyeja (ŋole). *I killed him (yesterday).*
Incomplete | (2) Atoho (iso) naŋ inyeja (moite). *I (will) kill him (tomorrow).*

The following can replace the underlined words in (1-2).

<u>Totohoi!</u> ‘Kill!’		<u>Torrumu!</u> ‘Find, get!’		
Complete	Incomplete	Complete	Incomplete	
Atohoi naŋ	Atoho naŋ	Arruma naŋ	Arrumu naŋ	<i>I</i>
Itohoi iye	Itoho iye	Irruma iye	Irrumu iye	<i>You(sg)</i>
Otohoi inyeja	Otoho inyeja	Orruma inyeja	Orrumu inyeja	<i>(S)he</i>
Eitohoi iyohooi	Eitoho iyohooi	Eirruma iyohooi	Eirrumu iyohooi	<i>We</i>
Itohoi itai	Itoho itai	Irruma itai	Irrumu itai	<i>You(pl)</i>
Otohoi isieja	Otoho isieja	Eirruma isieja	Eirrumu isieja	<i>They</i>

<u>Teyef!</u> ‘Whip, chop, beat!’		<u>Tetik!</u> ‘Bang, hit!’		
Complete	Incomplete	Complete	Incomplete	
Ayef naŋ	Ayefa naŋ	Atik naŋ	Atiho naŋ	<i>I</i>
Iyef iye	Iyefa iye	Itik iye	Itiho iye	<i>You(sg)</i>
Eyef inyeja	Eyefa inyeja	Etik inyeja	Etiho inyeja	<i>(S)he</i>
Eiyef iyohooi	Eiyefa iyohooi	Eitik iyohooi	Eitiho iyohooi	<i>We</i>
Iyef itai	Iyefa itai	Itik itai	Itiho itai	<i>You(pl)</i>
Eyef isieja	Eyefa isieja	Etik isieja	Etiho isieja	<i>They</i>

<u>Tataf!</u> ‘Touch!’		
Complete	Incomplete	
Ataf naŋ	Atafa naŋ	<i>I</i>
Itaf iye	Itafa iye	<i>You(sg)</i>
Eitaf inyeja	Atafa inyeja	<i>(S)he</i>
Eitaf iyohooi	Eitafa iyohooi	<i>We</i>
Itaf itai	Itafa itai	<i>You(pl)</i>
Eitaf isieja	Atafa isieja	<i>They</i>

In a few verbs beginning with a root consonant, the prefix for ‘I’ in the complete form is **ai-** instead of **a-**. In the incomplete form of these same verbs, the prefix for ‘I’ is **a-**.

<u>Towolo!</u> ‘See!’		<u>Tohony!</u> ‘Bite, eat!’		
Complete	Incomplete	Complete	Incomplete	
Aiwolo naŋ	Awolo naŋ.	Aihony naŋ	Ahonya naŋ	<i>I</i>
Iwolo iye	Iwolo iye.	Ihony iye	Ihonya iye	<i>You(sg)</i>
Eiwolo inyeja	Owolo inyeja.	Eihony inyeja	Ohonya inyeja	<i>(S)he</i>
Eiwolo iyohooi	Eiwolo iyohooi.	Eihony iyohooi	Eihonya iyohooi	<i>We</i>

Iwolo itai	Iwolo itai.	Ihony itai	Ihonya itai	<i>You(pl)</i>
Eiwolo isieja	Owolo isieja.	Eihony isieja	Ohonya isieja	<i>They</i>

‘He’ and ‘they’ subject prefixes on verb roots with beginning consonants

The prefixes for ‘(s)he’ and ‘they’ in roots with beginning consonants depend on the first root vowel. Most complete and incomplete verbs with root vowel **o** or **u** have the prefix **o-** for ‘(s)he’ or ‘they’. Most complete and incomplete verbs with root vowel **e** or **i** have the prefix **e-** for ‘(s)he’ or ‘they’.

<u>Complete</u>	(3) <u>Owud</u> inyeja inyeja (ɲole).	<i>He killed him (yesterday).</i>
<u>Incomplete</u>	(4) <u>Owuda</u> (iso) inyeja inyeja (moite).	<i>He (will) kill him (tomorrow).</i>

The following complete and incomplete verbs can replace the underlined words in (3-4).

Root vowel	Complete	Incomplete	Command	
o, u	owud	owuda	Towud!	<i>blow</i>
	osul	osula	Tosul!	<i>push</i>
	otohoi	otoho	Totohoi!	<i>kill</i>
	orruma	orrumu	Torrumu!	<i>get, find</i>
	odumu	oduma	Todumu!	<i>take, get</i>
e, i	etir	etiro	Tetir!	<i>lean on</i>
	ekiem	ekiema	Tekiem!	<i>try</i>
	emen	emenai	Temenai!	<i>despise</i>
	enyimu	enyimo	Tenyimu!	<i>choose</i>
	eyiet	eyietita	Teyiet!	<i>pull</i>

All complete verbs with root vowel **a** and a few with root vowel **i** or **o** have the prefix **ei-** for ‘(s)he’ or ‘they’. All incomplete verbs with root vowel **a** have the prefix **a-** for ‘(s)he’ or ‘they’.

Root vowel	Complete	Incomplete	Command	
a	eibak	abaha	Tabak!	<i>beat</i>
	eyef	eyefa	Teyef!	<i>whip, chop</i>
	eitaf	atafa	Tataf!	<i>touch</i>
	eitany	atanya	Tatany!	<i>feel</i>
	eyiam	ayamita	Tayam!	<i>yawn</i>
i	etik	etiho	Tetik!	<i>bang, hit</i>
	eiwolo	owolo	Towolo!	<i>see</i>
	eigor	ogoro	Togor!	<i>strangle</i>
	eirom	oromo	Toromoi!	<i>cultivate</i>
o	eihony	ohonya	Tohony!	<i>bite, eat</i>

Most verbs have the same prefix for ‘(s)he’ and ‘they’ in both complete and incomplete forms. However, some verbs (such as **Torrumu!** ‘Find, get!’) have a different prefix for ‘(s)he’ and ‘they’.

Torrumu! ‘Find, get!’

Complete	Incomplete	
Orruma inyeja	Orrumu inyeja	<i>(S)he</i>
Eiruma isieja	Eirumu isieja	<i>They</i>

Subject prefixes on verb roots with beginning i

In verbs beginning with a root vowel **i**, the prefix for ‘I’ is **a-** and the prefix for ‘(s)he’, ‘we’ and ‘they’ is **e-**. There is no prefix for ‘you(sg)’ and ‘you(pl)’. The beginning root vowel **i** is in all the verb forms. There is usually a difference between complete and incomplete forms in the suffixes. The suffix can be different from one verb to the next.

The complete and incomplete forms of **iruhu!** ‘accept, agree, answer!’ are shown below. The complete form has the suffix **-u**, which changes the final **k** to become **h**. There is no suffix in the incomplete form.

Iruhu! ‘Accept, agree, answer!’

Prefix	Complete	Prefix	Incomplete	
a-i	Airuhu naŋ	a-i	Airuk naŋ	<i>I</i>
(none) i	Iruhu iye	(none) i	Iruk iye	<i>You(sg)</i>
e-i	Eiruhu inyeja	e-i	Eiruk inyeja	<i>(S)he</i>
e-i	Eiruhu iyohooi	e-i	Eiruk iyohooi	<i>We</i>
(none) i	Iruhu itai	(none) i	Iruk itai	<i>You(pl)</i>
e-i	Eiruhu isieja	e-i	Eiruk isieja	<i>They</i>

The prefix for ‘(s)he’ and ‘they’ in roots with beginning **i** is always **e-**.

Beginning i	Complete	Incomplete	Command	
	einef	einefu	Inefa!	<i>catch</i>
	eilok	eilohita	Iloho!	<i>laugh</i>
	eiboŋ	eiboŋo	Iboŋo!	<i>meet</i>
	eifit	eifita	Ifita!	<i>tie</i>
	eihum	eihuma	Ihuma!	<i>do</i>
	eisasar	eisasara	Isasara!	<i>scatter</i>
	eitiri	eitira	Itira!	<i>hear</i>
	eirefo	eirefu	Irefoi!	<i>search</i>
	eibwai	eibwari	Ibwari!	<i>slip away</i>
	eilunya	eiluny	Ilunya!	<i>escape (it)</i>
	eiruhu	eiruk	Iruhu!	<i>accept</i>

In summary, for verbs with beginning root consonant, we have the following subject prefixes on complete and incomplete verbs with object **inyeja** ‘him/her’.

Subject prefixes on verbs with beginning root consonant and object inyeja ‘him/her’					
Prefix	Complete		Prefix	Incomplete	
a-	Atohoi naŋ	<i>I killed</i>	a-	Atoho naŋ	<i>I kill</i>

ai-	Aihony nan	<i>I bit</i>		Ahonya nan	<i>I bite</i>
i-	Irruma iye	<i>You(sg) found</i>	i-	Irrumu iye	<i>You(sg) find</i>
o- (before o)	Otohoi inyeja	<i>(S)he killed</i>	o- (before o)	Otoho inyeja	<i>(S)he kills</i>
(before u)	Odumu inyeja	<i>(S)he took</i>	(before u)	Oduma inyeja	<i>(S)he takes</i>
e- (before e)	Eyef inyeja	<i>(S)he whipped</i>	e- (before e)	Eyefa inyeja	<i>(S)he whips</i>
(before i)	Etik inyeja	<i>(S)he banged</i>	(before i)	Etiho inyeja	<i>(S)he bangs</i>
ei- (before a)	Eitaf inyeja	<i>(S)he touched</i>	a- (before a)	Atafa inyeja	<i>(S)he touches</i>
(before o)	Eihony inyeja	<i>(S)he bit</i>		Ohonya inyeja	<i>(S)he bites</i>
ei-	Eitik iyohooi	<i>We banged</i>	ei-	Eitiho iyohooi	<i>We bang</i>
i-	Iwolo itai	<i>You(pl) saw</i>	i-	Iwolo itai.	<i>You(pl) see</i>
o- (before o)	Otohoi isieja	<i>They killed</i>	o- (before o)	Otoho isieja	<i>They kill</i>
(before u)	Oduma isieja ?	<i>They took</i>	(before u)	Odumu isieja ?	<i>They take</i>
e- (before e)	Eyef isieja	<i>They whipped</i>	e- (before e)	Etik isieja	<i>They whip</i>
(before i)	Etik isieja	<i>They banged</i>	(before i)	Etiho isieja	<i>They bang</i>
ei- (before a)	Eitaf isieja	<i>They touched</i>	a- (before a)	Atafa isieja	<i>They touch</i>
(before o)	Eihony isieja	<i>They bit</i>		Ohonya isieja	<i>They bite</i>

[Need to check the following prefixes with more verbs. It could be that the following prefixes show the difference between complete and incomplete verbs forms, rather than the prefixes above. If so, this could mean the verb suffixes do not show a difference between complete and incomplete verbs, but instead show direction of the action, or other information about the action.]

Prefix	Complete	Prefix	Incomplete
ai-	Aihony nan <i>I bit</i>	a-	Ahonya nan <i>I bite</i>
i-	Irruma iye <i>You(sg) found</i>	i-	Irrumu iye <i>You(sg) find</i>
ei-	Eitaf inyeja <i>(S)he touched</i>	o- (before o)	Otoho inyeja <i>(S)he kills</i>
		(before u)	Oduma inyeja <i>(S)he takes</i>
		e- (before e)	Eyefa inyeja <i>(S)he whips</i>
		(before i)	Etiho inyeja <i>(S)he bangs</i>
		a- (before a)	Atafa inyeja <i>(S)he touches</i>
ei-	Eitik iyohooi <i>We banged</i>	ei-	Eitiho iyohooi <i>We bang</i>
i-	Iwolo itai <i>You(pl) saw</i>	i-	Iwolo itai. <i>You(pl) see</i>
ei-	Eitaf isieja <i>They touched</i>	o- (before o)	Otoho isieja <i>They kill</i>
		(before u)	Odumu isieja ? <i>They take</i>
		e- (before e)	Etik isieja <i>They whip</i>
		(before i)	Etiho isieja <i>They bang</i>
		a- (before a)	Atafa isieja <i>They touch</i>

Subject prefixes on verbs with beginning root i and object inyeja 'him/her'					
Prefix	Complete		Prefix	Incomplete	
a-i	Airuhu nan	<i>I accepted</i>	a-i	Airuk nan	<i>I accept</i>
(none) i	Iruhu iye	<i>You(sg) accepted</i>	(none) i	Iruk iye	<i>You(sg) accept</i>
e-i	Eiruhu inyeja	<i>(S)he accepted</i>	e-i	Eiruk inyeja	<i>(S)he accept</i>
e-i	Eiruhu iyohooi	<i>We accepted</i>	e-i	Eiruk iyohooi	<i>We accept</i>

(none) i e-i	Iruhu itai Eiruhu isieja	<i>You(pl) accepted</i> <i>They accepted</i>	(none) i e-i	Iruk itai Eiruk isieja	<i>You(pl) accept</i> <i>They accept</i>
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We have the following suffixes used for complete and incomplete verbs⁹.

Suffixes used for complete and incomplete					
Command	Complete		Incomplete		
Tosul!	osul		osula	-a	<i>push</i> 11
Tetik!	etik		etiho	-o	<i>bang, hit</i> 5
Tayam!	eiyam		ayamita	-ita	<i>yawn</i> 3
Temenai!	emen		emenai	-ai	<i>despise</i> 1
Inefa!	einef		einefu	-u	<i>catch</i> 1
Iruhu!	eiruhu	-u	eiruk		<i>accept</i> 1
Ilunya!	eilunya	-a	eiluny		<i>escape (it)</i> 1
Totohoi!	otohoi	-i	otoho		<i>kill</i> 1
Tenyimu!	enyimu	-u	enyimo	-o	<i>choose</i> 2
Irefoi!	eirefo	-o	eirefu	-u	<i>search</i> 1
Todumu!	odumu	-u	oduma	-a	<i>take, get</i> 1
Torrumu!	orruma	-a	orrumu	-u	<i>get, find</i> 1
Itira!	eitiri	-i	eitira	-a	<i>hear</i> 1
Ibwari!	eibwai	-i	eibwari	-ri	<i>slip away</i> 1

The Lopit dialects have subject prefixes with a few differences.

	Complete	Incomplete
	<u>He killed him</u> (yesterday).	<u>He (will) kill him</u> (tomorrow).
Dorik	<u>Otohoi inyeja</u> inyeja (ɲole).	<u>Otoho (ico) inyeja</u> inyeja (moite).
Ŋotira	<u>Otohoi inyeja</u> inyeja (ɲole).	<u>Otoho (iso) inyeja</u> inyeja (moite).
Lohutok	<u>Atohe inya</u> inya (iɲole).	<u>Otohe (iso) inya</u> inya (motie).
Loloŋo	<u>Atohe inye</u> inya (ɲole).	<u>Otohe (iso) inye</u> inya (mote).

The following can replace the underlined words above.

Totohoi! 'Kill!'					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
[<u> </u> - <u> </u>]	[<u> </u> - <u> </u>]	[<u> </u> - <u> </u>]	[<u> </u> - <u> </u>]		
Atohoi naŋ	Atohoi naŋ	Atohe naya	Atohe naŋ	Atohoi naŋ	<i>I</i>
Itohoi iye	Itohoi iye	Atohe iye	Atohe iye	Itohoi iye	<i>You(sg)</i>
Otohoi inyeja	Otohoi inyeja	Atohe inya	Atohe inye	Otohoi inyeja	<i>(S)he</i>
Eitohoi iyohooi	Eitohoi iyohooi	Atohe iyohooi	Atohe iyohe	Eitohoi iyohooi	<i>We</i>
Itohoi itei	Itohoi itai	Atohe itai	Atohe itai	Itohoi itai	<i>You(pl)</i>
Otohoi iceja	Otohoi isieja	Atohe isia	Atohe isi	Otohoi isieja	<i>They</i>

⁹ It could be that these suffixes are instead direction or other inflectional or derivational morphemes, rather than complete and incomplete markers. Mundari has similar suffixes which are used for direction, indicative, middle, etc.

<u>Totohoi! 'Kill!'</u>					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
[-- -]	[-- -]	[--- -]	[-- \]		
Atoho naŋ	Atoho naŋ	Atohe naya	Atohe naŋ	Atoho naŋ	<i>I</i>
Itoho iye	Itoho iye	Etohe iye	Etohe iye	Itoho iye	<i>You(sg)</i>
Otoho inyeja	Otoho inyeja	Otohe inya	Otohe inye	Otoho inyeja	<i>(S)he</i>
Eitoho iyohooi	Eitoho iyohooi	Etohe iyohooi	Etohe iyohe	Eitoho iyohooi	<i>We</i>
Itoho itei	Itoho itai	Etohe itai	Etohe itai	Itoho itai	<i>You(pl)</i>
Otoho iceja	Otoho isieja	Otohe isia	Otohe isi	Otoho isieja	<i>They</i>

<u>Torrumu! 'Find, get!'</u>					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
		[-- -]	[-- -]		
Arruma naŋ	Arruma naŋ	Arrumu naya	Arrumu naŋ	Arruma naŋ	<i>I</i>
Irruma iye	Irruma iye	Arrumu iye	Arrumu iye	Irruma iye	<i>You(sg)</i>
Orruma inyeja	Orruma inyeja	Arrumu inya	Arrumu inye	Orruma inyeja	<i>(S)he</i>
Eirruma iyohooi	Eirruma iyohooi	Arrumu iyohooi	Arrumu iyohe	Eirruma iyohooi	<i>We</i>
Irruma itei	Irruma itai	Arrumu itai	Arrumu itai	Irruma itai	<i>You(pl)</i>
Eirruma iceja	Eirruma isieja	Arrumu isia	Arrumu isi	Eirruma isieja	<i>They</i>

<u>Torrumu! 'Find, get!'</u>					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
		[- -- -]	[-- -]		
Arrumu naŋ	Arrumu naŋ	Arrumu naya	Arrumu naŋ	Arrumu naŋ	<i>I</i>
Irrumu iye	Irrumu iye	Errumu iye	Errumu iye	Irrumu iye	<i>You(sg)</i>
Orrumu inyeja	Orrumu inyeja	Orrumu inya	Orrumu inye	Orrumu inyeja	<i>(S)he</i>
Eirrumu iyohooi	Eirrumu iyohooi	Errumu iyohooi	Errumu iyohe	Eirrumu iyohooi	<i>We</i>
Irrumu itei	Irrumu itai	Errumu itai	Errumu itai	Irrumu itai	<i>You(pl)</i>
Eirrumu iceja	Eirrumu isieja	Orrumu isia	Orrumu isi	Eirrumu isieja	<i>They</i>

<u>Teyef! 'Whip, chop, beat!'</u>					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
Ayef naŋ	Ayef naŋ	Eyef naya	Eyef naŋ	Ayef naŋ	<i>I</i>
Iyef iye	Iyef iye	Eyef iye	Eyef iye	Iyef iye	<i>You(sg)</i>
Eyef inyeja	Eyef inyeja	Eyef inya	Eyef inye	Eyef inyeja	<i>(S)he</i>
Eiyef iyohooi	Eiyef iyohooi	Eyef iyohooi	Eyef iyohe	Eiyef iyohooi	<i>We</i>
Iyef itei	Iyef itai	Eyef itai	Eyef itai	Iyef itai	<i>You(pl)</i>
Eyef iceja	Eyef isieja	Eyef isia	Eyef isi	Eyef isieja	<i>They</i>

<u>Teyef! 'Whip, chop, beat!'</u>					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
Ayefa naŋ	Ayefa naŋ	Ayafa naya	Ayafa naŋ	Ayefa naŋ	<i>I</i>
Iyefa iye	Iyefa iye	Eyafa iye	Eyafa iye	Iyefa iye	<i>You(sg)</i>
Eyefa inyeja	eyefa inyeja	Ayafa inya	Ayafa inye	eyefa inyeja	<i>(S)he</i>
Eiyefa iyohooi	Eiyefa iyohooi	Eyafa iyohooi	Eyafa iyohe	Eiyefa iyohooi	<i>We</i>
Iyefa itei	Iyefa itai	Eyafa itai	Eyafa itai	Iyefa itai	<i>You(pl)</i>

Eyefa iceja Eyefa isieja Ayafa isia Ayafa isi | Eyefa isieja | They

Tetik! ‘Bang, hit!’

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
Atik naŋ	Atik naŋ	Etik naya	Etik naŋ	Atik naŋ	<i>I</i>
Itik iye	Itik iye	Etik iye	Etik iye	Itik iye	<i>You(sg)</i>
Etik inyeja	Etik inyeja	Etik inya	Etik inye	Etik inyeja	<i>(S)he</i>
Eitik iyohooi	Eitik iyohooi	Etik iyohooi	Etik iyohe	Eitik iyohooi	<i>We</i>
Itik itei	Itik itai	Etik itai	Etik itai	Itik itai	<i>You(pl)</i>
Etik iceja	Etik isieja	Etik isia	Etik isi	Etik isieja	<i>They</i>

Tetik! ‘Bang, hit!’

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
Atiho naŋ	Atiho naŋ	Atiho naya	Atiho naŋ	Atiho naŋ	<i>I</i>
Itiho iye	Itiho iye	Etiho iye	Etiho iye	Itiho iye	<i>You(sg)</i>
Etiho inyeja	Etiho inyeja	Otiho inya	Otiho inye	Etiho inyeja	<i>(S)he</i>
Eitiho iyohooi	Eitiho iyohooi	Etiho iyohooi	Etiho iyohe	Eitiho iyohooi	<i>We</i>
Itiho itei	Itiho itai	Etiho itai	Etiho itai	Itiho itai	<i>You(pl)</i>
Etiho iceja	Etiho isieja	Otiho isia	Otiho isi	Etiho isieja	<i>They</i>

Tataf! ‘Touch!’

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
Ataf naŋ	Ataf naŋ	Etaf naya	Etaf naŋ	Ataf naŋ	<i>I</i>
Itaf iye	Itaf iye	Etaf iye	Etaf iye	Itaf iye	<i>You(sg)</i>
Eitaf inyeja	Eitaf inyeja	Etaf inya	Etaf inye	Eitaf inyeja	<i>(S)he</i>
Eitaf iyohooi	Eitaf iyohooi	Etaf iyohooi	Etaf iyohe	Eitaf iyohooi	<i>We</i>
Itaf itei	Itaf itai	Etaf itai	Etaf itai	Itaf itai	<i>You(pl)</i>
Eitaf iceja	Eitaf isieja	Etaf isia	Etaf isi	Eitaf isieja	<i>They</i>

Tataf! ‘Touch!’

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
Atafa naŋ	Atafa naŋ	Atafa naya	Atafa naŋ	Atafa naŋ	<i>I</i>
Itafa iye	Itafa iye	Etafa iye	Etafa iye	Itafa iye	<i>You(sg)</i>
Etafa inyeja	Atafa inyeja	Atafa inya	Atafa inye	Atafa inyeja	<i>(S)he</i>
Eitafa iyohooi	Eitafa iyohooi	Etafa iyohooi	Etafa iyohe	Eitafa iyohooi	<i>We</i>
Itafa itei	Itafa itai	Etafa itai	Etafa itai	Itafa itai	<i>You(pl)</i>
Eitafa iceja	Atafa isieja	Atafa isia	Atafa isi	Atafa isieja	<i>They</i>

Towolo! ‘See!’

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
[--- -]	[-- -]	[--- -]	[--- -]	Aiwolo naŋ	<i>I</i>
Awolo naŋ	Awolo naŋ	Ewolo naya	Ewolo naŋ		
[--- -]	[--- -]	[--- -]	[--- -]	Iwolo iye	<i>You(sg)</i>
Iwolo iye	Iwolo iye	Ewolo iye	Ewolo iye		
[--- -]	[--- -]	[--- -]	[--- -]	Eiwolo inyeja	<i>(S)he</i>
Owolo inyeja	Owolo inyeja	Ewolo inya	Ewolo inye		

[-- - --]	[-- - --]	[-- - --]	[/ - -]	Eiwolo iyohooi	<i>We</i>
Eiwolo iyohooi	Eiwolo iyohooi	Ewolo iyohooi	Ewolo iyohe	Eiwolo iyohooi	<i>We</i>
[- -]	[- -]	[\ - -]	[\ - -]	Iwolo itai	<i>You(pl)</i>
Iwolo itei	Iwolo itai	Ewolo itai	Ewolo itai	Iwolo itai	<i>You(pl)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Eiwolo isieja	<i>They</i>
Owolo iceja	Owolo isieja	Ewolo isia	Ewolo isi	Eiwolo isieja	<i>They</i>

Towolo! 'See!'

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
[- - -]	[- - -]	[- - - -]	[- - - -]	Awolo naŋ.	<i>I</i>
Awolo naŋ.	Awolo naŋ.	Awolo naya.	Awolo naŋ.	Awolo naŋ.	<i>I</i>
[- - -]	[- - -]	[- - -]	[- - -]	Iwolo iye.	<i>You(sg)</i>
Iwolo iye.	Iwolo iye.	Ewolo iye.	Ewolo iye.	Iwolo iye.	<i>You(sg)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Owolo inyeja.	<i>(S)he</i>
Owolo inyeja.	Owolo inyeja.	Owolo inya.	Owolo inye.	Owolo inyeja.	<i>(S)he</i>
[- - - -]	[- - - -]	[- - - -]	[- - - -]	Eiwolo iyohooi.	<i>We</i>
Eiwolo iyohooi.	Eiwolo iyohooi.	Ewolo iyohooi.	Ewolo iyohe.	Eiwolo iyohooi.	<i>We</i>
[- - -]	[- - -]	[- - -]	[- - -]	Iwolo itai.	<i>You(pl)</i>
Iwolo itei.	Iwolo itai.	Ewolo itai.	Ewolo itai.	Iwolo itai.	<i>You(pl)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Owolo isieja.	<i>They</i>
Owolo iceja.	Owolo isieja.	Owolo isia.	Owolo isi.	Owolo isieja.	<i>They</i>

Tohony! 'Bite, eat!'

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Complete
[- - -]	[- - -]	[- - - -]	[- - - -]	Aihony naŋ	<i>I</i>
Aihony naŋ	Aihony naŋ	Ehony naya	Ehony naŋ	Aihony naŋ	<i>I</i>
[- - -]	[- - -]	[- - -]	[- - -]	Ihony iye	<i>You(sg)</i>
Ihony iye	Ihony iye	Ehony iye	Ehony iye	Ihony iye	<i>You(sg)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Eihony inyeja	<i>(S)he</i>
Eihony inyeja	Eihony inyeja	Ehony inya	Ehony inye	Eihony inyeja	<i>(S)he</i>
[- - - -]	[- - - -]	[- - - -]	[- - - -]	Eihony iyohooi	<i>We</i>
Eihony iyohooi	Eihony iyohooi	Ehony iyohooi	Ehony iyohe	Eihony iyohooi	<i>We</i>
[- - -]	[- - -]	[- - -]	[- - -]	Ihony itai	<i>You(pl)</i>
Ihony itei	Ihony itai	Ehony itai	Ehony itai	Ihony itai	<i>You(pl)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Eihony isieja	<i>They</i>
Eihony iceja	Eihony isieja	Ehony isia	Ehony isi	Eihony isieja	<i>They</i>

Tohony! 'Bite, eat!'

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Incomplete
[- - -]	[- - -]	[- - - -]	[- - - -]	Ahonya naŋ	<i>I</i>
Ahonya naŋ	Ahonya naŋ	Ahonya naya	Ahonya naŋ	Ahonya naŋ	<i>I</i>
[- - -]	[- - -]	[- - -]	[- - -]	Ihonya iye	<i>You(sg)</i>
Ihonya iye	Ihonya iye	Ehonya iye	Ehonya iye	Ihonya iye	<i>You(sg)</i>
[- - - -]	[- - - - \]	[- - - -]	[- - - -]	Ohonya inyeja	<i>(S)he</i>
Ohonya inyeja	Ohonya inyeja	Ohonya inya	Ohonya inye	Ohonya inyeja	<i>(S)he</i>
[- - - -]	[- - - -]	[- - - -]	[- - - -]		
Ohonya inyeja	Ohonya inyeja	Ohonya inya	Ohonya inye	Ohonya inyeja	<i>(S)he</i>

Eihonya iyohooi [ʔ- -]	Eihonya iyohooi [ʔ- -]	Ehonya iyohooi [ʔ- -]	Ehonya iyohe [ʔ- -]	Eihonya iyohooi	We
Ihonya itei [ʔ- -]	Ihonya itai [ʔ- - \]	Ehonya itai [ʔ- -]	Ehonya itai [ʔ- -]	Ihonya itai	You(pl)
Ohonya iceja	Ohonya isieja	Ohonya isia	Ohonya isi	Ohonya isieja	They

Iruhu! 'Accept, agree, answer!'

Dorik	ŋotira	Lohutok	Loloŋo	Combined	Complete
[ʔ- -] Airuhu naŋ	[ʔ- -] Airuhu naŋ	[ʔ- -] Eruhu naya	[ʔ- -] Eruhu naŋ	Airuhu naŋ	I
[ʔ- -] Iruhu iye	[ʔ- -] Iruhu iye	[ʔ- -] Eruhu iye	[ʔ- -] Eruhu iye	Iruhu iye	You(sg)
[-- \ -] Eiruhu inyeja	[-- \ - \] Eiruhu inyeja	[ʔ- -] Eruhu inya	[ʔ- -] Eruhu inye	Eiruhu inyeja	(S)he
[ʔ- -] Eiruhu iyohooi	[ʔ- -] Eiruhu iyohooi	[ʔ- -] Eruhu iyohooi	[ʔ- -] Eruhu iyohe	Eiruhu iyohooi	We
[ʔ- -] Iruhu itei	[ʔ- -] Iruhu itai	[ʔ- -] Eruhu itai	[ʔ- -] Eruhu itai	Iruhu itai	You(pl)
[-- \ -] Eiruhu iceja	[-- \ - \] Eiruhu isieja	[ʔ- -] Eruhu isia	[ʔ- -] Eruhu isi	Eiruhu isieja	They

Iruhu! 'Accept, agree, answer!'

Dorik	ŋotira	Lohutok	Loloŋo	Combined	Incomplete
[ʔ- -] Airuk naŋ	[ʔ- -] Airuk naŋ	[ʔ- -] Eruk naya	[ʔ- -] Eruk naŋ	Airuk naŋ	I
[ʔ- -] Iruk iye	[ʔ- -] Iruk iye	[ʔ- -] Eruk iye	[ʔ- -] Eruk iye	Iruk iye	You(sg)
[ʔ- -] Eiruk inyeja	[-- - \] Eiruk inyeja	[-- -] Eruk inya	[-- -] Eruk inye	Eiruk inyeja	(S)he
[ʔ- -] Eiruk iyohooi	[ʔ- -] Eiruk iyohooi	[ʔ- -] Eruk iyohooi	[ʔ- -] Eruk iyohe	Eiruk iyohooi	We
[ʔ- -] Iruk itei	[ʔ- -] Iruk itai	[ʔ- -] Eruk itai	[ʔ- -] Eruk itai	Iruk itai	You(pl)
[ʔ- -] Eiruk iceja	[-- - \] Eiruk isieja	[-- -] Eruk isia	[-- -] Eruk isi	Eiruk isieja	They

	Complete	Incomplete
	<u>He killed him (yesterday).</u>	<u>He (will) kill him (tomorrow).</u>
Dorik	<u>Otohoi</u> inyeja inyeja (ŋole).	<u>Otoho</u> (ico) inyeja inyeja (moite).
ŋotira	<u>Otohoi</u> inyeja inyeja (ŋole).	<u>Otoho</u> (iso) inyeja inyeja (moite).
Lohutok	<u>Atohe</u> inya inya (iŋole).	<u>Otohe</u> (iso) inya inya (motie).
Loloŋo	<u>Atohe</u> inye inya (ŋole).	<u>Otohe</u> (iso) inye inya (mote).

The following can replace the underlined words above.

'He' and 'they' subject prefixes on verb roots with beginning consonants

Complete					Incomplete					
Dorik	ŋotira	Lohutok	Loloŋo	Comb.	Dorik	ŋotira	Lohutok	Loloŋo	Comb.	
owud	owud	ewud	ewud	owud	owuda	owuda	owuda	owuda	owuda	<i>blow</i>
ojul	osul	esul	esul	osul	ojula	osula	osula	osula	osula	<i>push</i>
owolo	owolo	ewolo	ewolo	owolo	owolo	owolo	owolo	owolo	owolo	<i>see</i>
otohoi	otohoi	atohe	atohe	otohoi	otoho	otoho	otohe	otohe	otoho	<i>kill</i>
orruma	orruma	arrumu	arrumu	orruma	orrumu	orrumu	orrumu	orrumu	orrumu	<i>get, find</i>
odumu	odumu	adumu	adumu	odumu	oduma	oduma	odumu	odumu	oduma	<i>take</i>
etir	etir	atirok	atirok	etir	etiro	etiro	otiro	otiro	etiro	<i>lean on</i>
etem	ekiem	ekem	eciem	ekiem	etema	ekiema	okem	ociama	ekiema	<i>try</i>
emena	emen	emen	emen	emen	emenai	emenai	omena	omiana	emenai	<i>despise</i>
enyimu	enyimu	anyimu	anyimu	enyimu	enyimo	enyimo	onyimo	onyimo	enyimo	<i>choose</i>
eyetu	eyiet	eyiet	eyiet	eyiet	eyetita	eyietita	oyiet	oyata	eyietita	<i>pull</i>
eibak	eibak	ebak	ebak	eibak	ebaha	abaha	abaha	abaha	abaha	<i>beat</i>
eyef	eyef	eyef	eyef	eyef	eyefa	eyefa	ayafa	ayafa	eyefa	<i>whip, chop</i>
eitaf	eitaf	etaf	etaf	eitaf	etafa	atafa	atafa	atafa	atafa	<i>touch</i>
eitany	eitany	etany	etany	eitany	etanya	atanya	atanya	atanya	atanya	<i>feel</i>
eyam	eyam	eyam	eyam	eyam	eyamita	ayamitita	ayamita	ayamita	ayamitita	<i>yawn</i>
eitik	eitik	etik	etik	etik	etiho	etiho	otiho	otiho	etiho	<i>bang, hit</i>
eigor	eigor	egor	egor	eigor	ogoro	ogoro	ogoro	ogoro	ogoro	<i>strangle</i>
eirom	eirom	erom	erom	eirom	oromo	oromo	oromo	oromo	oromo	<i>cultivate</i>
eihony	eihony	ehony	ehony	eihony	ohonya	ohonya	ohonya	ohonya	ohonya	<i>bite, eat</i>

'He' and 'they' subject prefixes on verb roots with beginning i

Complete				Comb.	Incomplete				Comb.	
einef	einef	enef	enef	einef	einefu	einefu	enefu	enefu	einefu	<i>catch</i>
eilok	eilok	elok	elok	eilok	eilocita	eilohita	elohita	elohita	eilohita	<i>laugh</i>
eiboŋ	eiboŋ	eboŋ	eboŋ	eiboŋ	eiboŋ	eiboŋ	eboŋo	eboŋ	eiboŋ	<i>meet</i>
eifit	eifit	efit	efit	eifit	eifita	eifita	efita	efita	eifita	<i>tie</i>
eihum	eihum	ehum	ehum	eihum	eihuma	eihuma	ehuma	ehuma	eihuma	<i>do</i>
eicacar	eisasar	esisar	esisar	eisasar	eicacaru	eisasara	esisara	esisara	eisasara	<i>scatter</i>
(eitaniŋ)	eitiri	etiru	etiru	eitiri	(eitaniŋo)	eitira	etira	etira	eitira	<i>hear</i>
eirefo	eirefo	eriofo	eriofo	eirefo	eirufu	eirefu	eriofo	eriefu	eirefu	<i>search</i>
eibwari	eibwai	ebwai	(abusa)	eibwai	eibwari	eibwari	ebwari	(abusari)	eibwari	<i>slip away</i>
eilunya	eilunya	elunya	elunya	eilunya	eiluny	eiluny	eluny	eluny	eiluny	<i>escape (it)</i>
eiruhu	eiruhu	eruhu	eruhu	eiruhu	eiruk	eiruk	eruk	eruk	eiruk	<i>accept</i>

Exercise 21

Underline all complete verbs in the sentences below. Underline twice all incomplete verbs.

(01:6-7)

Ifa far nabo do holoŋi hinak,
eibak hai fau eiŋaimetak idumele.

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

(01:27)

Eyiet lohoho ojo kwan bos-bos

He pulled thief until body was hurt with bruises.

(01:32-34)

Leililoŋ lobo lo monyomiji ta maŋat,
akabak monyomiji hiba orumu hulluk
leitaturu yietita lohoho ara ni a hit.

*When one of the youths called from camp,
then the youth arrived and found hyena
kept on pulling the thief, and feces everywhere.*

(01:35)

Ilaure, eiboŋ ihoho he ihoho do boŋit!

Guys, the thief meet with a thief in the stable!

(01:39)

Ifa lojo lotohoi hulluk, eiŋafanu hati hitifa naŋa lara ihoho, eyef to kurufat.

When killed hyena, they came and questioned one who was a thief, and lashed him with whip.

(02:6)

Orruma haji na yaya.

He found the house of the porcupines.

(03:12-13)

Leiŋawahan ŋaifie ŋoro ham eidumu hasak eisie atadahai a ŋati do hutuk ho wor.

If we needed to shoot fish, we got calves to graze near the river.

(03:21-22)

Adahari hasak ha hai many ofwo daha mana no Gogoi, orrumu inyeja lemiŋari to dwani.

Calves grazed in rain and went ate garden of Gogoi, and found him busy weeding.

(05:17)

Hati lojo leiba de ikoi, abaha Tuluhu moŋo.

Upon arriving, Squirrel beat to Witchdoctor.

(05:22)

Ojo tuluhu odumu hari abaha Ikarak.

Then Squirrel got stick and beat tortoise.

(05:38)

Da mai laa, einef immadok Tuluhu.

In that place, gum caught Squirrel.

(06:135)

Ojo dure inne Ihurak odou, ojo tuluhu odumu hiriŋo no Tome.

Then children of Ihurak came down, and Squirrel got meat of Elephant.

Verb prefixes for subject with object pronouns

Prefixes for the same subject with different objects can be different. The pronoun **ieye** ‘you (sg)’ is the subject of (1-4). However, the prefix **ei-** is used with the object pronoun **naŋ** ‘me’ in (1-2), and the prefix **i-** is used with the object pronoun **inyeja** ‘him/her’ in (3-4).

Complete	Incomplete
(1) Eihony iye naŋ . <i>You(sg) bit me.</i>	(2) Eihonya iye naŋ . <i>You(sg) bite me.</i>
(3) Ihony iye inyeja . <i>You(sg) bit him.</i>	(4) Ihonya iye inyeja . <i>You(sg) bite him.</i>

For the incomplete verbs of (5-7), the subject is **inyeja** ‘(s)he’. However, the prefix **ei-** is used with the object pronouns **naŋ** ‘me’ and **ieye** ‘you (sg)’ in (5-6), and the prefix **o-** is used with the object pronoun **inyeja** ‘him/her’ in (7).

Incomplete	
(5) Eihonya inyeja naŋ .	<i>(S)he bites me.</i>
(6) Eihonya inyeja ieye .	<i>(S)he bites you(sg).</i>
(7) Ohonya inyeja inyeja .	<i>(S)he bites him.</i>

Below, the verbs **Tohony!** ‘Bite, eat!’ and **Iruhu!** ‘Accept!’ have all possible combinations of

subject and object pronouns. Notice how the prefix can be different for the same subject with different objects.

<u>Tohony! 'Bite, eat!'</u>		<u>Iruhu! 'Accept, agree, answer!'</u>			
Complete	Incomplete	Complete	Incomplete	Complete	
Aihony naŋ iye.	Ahonya naŋ iye.	Airuhu naŋ iye.	Airuk naŋ iye.	<i>I-you(sg).</i>	
Aihony naŋ inyeja.	Ahonya naŋ inyeja.	Airuhu naŋ inyeja.	Airuk naŋ inyeja.	<i>I-him.</i>	
Aihony naŋ itai.	Ahonya naŋ itai.	Airuhu naŋ itai.	Airuk naŋ itai.	<i>I-you(pl).</i>	
Aihony naŋ isieja.	Ahonya naŋ isieja.	Airuhu naŋ isieja.	Airuk naŋ isieja.	<i>I-them.</i>	
Eihony iye naŋ.	Eihonya iye naŋ.	Eiruhu iye naŋ.	Eiruk iye naŋ.	<i>You(sg)-me.</i>	
Ihony iye inyeja.	Ihonya iye inyeja.	Iruhu iye inyeja.	Iruk iye inyeja.	<i>You(sg)-him.</i>	
Eihony iye iyohooi.	Eihonya iye iyohooi.	Eiruhu iye iyohooi.	Eiruk iye iyohooi.	<i>You(sg)-us.</i>	
Ihony iye isieja.	Ihonya iye isieja.	Iruhu iye isieja.	Iruk iye isieja.	<i>You(sg)-them.</i>	
Eihony inyeja naŋ.	Eihonya inyeja naŋ.	Eiruhu inyeja naŋ.	Eiruk inyeja naŋ.	<i>(S)he-me.</i>	
Eihony inyeja iye.	Eihonya inyeja iye.	Eiruhu inyeja iye.	Eiruk inyeja iye.	<i>(S)he-you(sg).</i>	
Eihony inyeja inyeja.	Ohonya inyeja inyeja.	Eiruhu inyeja inyeja.	Eiruk inyeja inyeja.	<i>(S)he-him.</i>	
Eihony inyeja iyohooi.	Eihonya inyeja iyohooi.	Eiruhu inyeja iyohooi.	Eiruk inyeja iyohooi.	<i>(S)he-us.</i>	
Eihony inyeja itai.	Eihonya inyeja itai.	Eiruhu inyeja itai.	Eiruk inyeja itai.	<i>(S)he-you(pl).</i>	
Eihony inyeja isieja.	Ohonya inyeja isieja.	Eiruhu inyeja isieja.	Eiruk inyeja isieja.	<i>(S)he-them.</i>	
Eihony iyohooi iye.	Eihonya iyohooi iye.	Eiruhu iyohooi iye.	Eiruk iyohooi iye.	<i>We-you(sg).</i>	
Eihony iyohooi inyeja.	Eihonya iyohooi inyeja.	Eiruhu iyohooi inyeja.	Eiruk iyohooi inyeja.	<i>We-him.</i>	
Eihony iyohooi itai.	Eihonya iyohooi itai.	Eiruhu iyohooi itai.	Eiruk iyohooi itai.	<i>We-you(pl).</i>	
Eihony iyohooi isieja.	Eihonya iyohooi isieja.	Eiruhu iyohooi isieja.	Eiruk iyohooi isieja.	<i>We-them.</i>	
Eihony itai naŋ.	Eihonya itai naŋ.	Eiruhu itai naŋ.	Eiruk itai naŋ.	<i>You(pl)-me.</i>	
Ihony itai inyeja.	Ihonya itai inyeja.	Iruhu itai inyeja.	Iruk itai inyeja.	<i>You(pl)-him.</i>	
Eihony itai iyohooi.	Eihonya itai iyohooi.	Eiruhu itai iyohooi.	Eiruk itai iyohooi.	<i>You(pl)-us.</i>	
Ihony itai isieja.	Ihonya itai isieja.	Iruhu itai isieja.	Iruk itai isieja.	<i>You(pl)-them.</i>	
Eihony isieja naŋ.	Eihonya isieja naŋ.	Eiruhu isieja naŋ.	Eiruk isieja naŋ.	<i>They-me.</i>	
Eihony isieja iye.	Eihonya isieja iye.	Eiruhu isieja iye.	Eiruk isieja iye.	<i>They-you(sg).</i>	
Eihony isieja inyeja.	Ohonya isieja inyeja.	Eiruhu isieja inyeja.	Eiruk isieja inyeja.	<i>They-him.</i>	
Eihony isieja iyohooi.	Eihonya isieja iyohooi.	Eiruhu isieja iyohooi.	Eiruk isieja iyohooi.	<i>They-us.</i>	
Eihony isieja itai.	Eihonya isieja itai.	Eiruhu isieja itai.	Eiruk isieja itai.	<i>They-you(pl).</i>	
Eihony isieja isieja.	Ohonya isieja isieja.	Eiruhu isieja isieja.	Eiruk isieja isieja.	<i>They-them.</i>	

In summary, we have the following subject with object prefixes.

Subject with object prefixes for complete verbs with root beginning consonants

Complete Tohony! 'Bite!'	Object												
	naŋ	iye		inyeja		iyohooi		itai		isieja			
<u>Subject</u>	naŋ		----	ai-	aihony	ai-	aihony		----	ai-	aihony	ai-	aihony
				a-	awolo	a-	awolo			a-	awolo	a-	awolo
	iye	ei-	eihony		-----	i-	ihony	ei-	eihony	i-	-----	i-	ihony
	inyeja	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony
	iyohooi		---	ei-	eihony		eihony		-----	ei-	eihony	ei-	eihony
	itai	ei-	eihony		-----	i-	ihony	ei-	eihony		-----	i-	ihony
	isieja	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony

Subject with object prefixes for incomplete verbs with root beginning consonants

Incomplete	Object
------------	--------

Tohony! 'Bite!'	naŋ		iye		inyeja		iyohooi		itai		isieja		
Sub	naŋ	-----	a-	ahonya	a-	ahonya	-----	-----	a-	ahonya	a-	ahonya	
	iye	ei-	eihonya	-----	i-	ihonya	ei-	eihonya	-----	-----	i-	ihonya	
	inyeja	ei-	eihonya	ei-	eihonya	o-	ohonya	ei-	eihonya	ei-	eihonya	o-	ohonya
	iyohooi	---	---	ei-	eihonya	ei-	eihonya	-----	-----	ei-	eihonya	ei-	eihonya
	itai	ei-	eihonya	-----	-----	i-	ihonya	ei-	eihonya	-----	-----	i-	ihonya
	isieja	ei-	eihonya	ei-	eihonya	o-	ohonya	ei-	eihonya	ei-	eihonya	o-	ohonya

Subject with object prefixes for complete and incomplete verbs with root beginning i

Complete/Incomp. Iruhu! 'Accept!'	Object												
	naŋ		iye		inyeja		iyohooi		itai		isieja		
Subject	naŋ	-----	a-	airuhu airuk	a-	airuhu airuk	-----	-----	a-	airuhu airuk	a-	airuhu airuk	
	iye	e-	eiruhu eiruk	-----	-----	iruhu iruk	e-	eiruhu eiruk	-----	-----	-----	iruhu iruk	
	inyeja	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk
	iyohooi	---	---	e-	eiruhu eiruk	e-	eiruhu eiruk	-----	-----	e-	eiruhu eiruk	e-	eiruhu eiruk
	itai	e-	eiruhu eiruk	-----	-----	iruhu iruk	e-	eiruhu eiruk	-----	-----	-----	iruhu iruk	
	isieja	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk

The Lopit dialects have subject with object prefixes with a few differences.

Tohony! 'Bite, eat!'				
Dorik	ŋotira	Lohutok	Loloŋo	Complete
[] [] [] Aihony naŋ iye.	[] [] [] Aihony naŋ iye.	[] [] [] Ehony naya iye.	[] [] [] Ehony naŋ iye.	<i>I-you(sg).</i>
[] [] [] Aihony naŋ inyeja.	[] [] [] Aihony naŋ inyeja.	[] [] [] Ehony naya inya.	[] [] [] Ehony naŋ inya.	<i>I-him.</i>
[] [] [] Aihony naŋ itei.	[] [] [] Aihony naŋ itai.	[] [] [] Ehony naya itai.	[] [] [] Ehony naŋ itai.	<i>I-you(pl).</i>
[] [] [] Aihony naŋ iceja.	[] [] [] Aihony naŋ isieja.	[] [] [] Ehony naya isia.	[] [] [] Ehony naŋ isia.	<i>I-them.</i>
[] [] [] Eihony iye naŋ.	[] [] [] Eihony iye naŋ.	[] [] [] Ehony iye naya.	[] [] [] Ehony iye naŋ.	<i>You(sg)-me.</i>
[] [] [] Ihony iye inyeja.	[] [] [] Ihony iye inyeja.	[] [] [] Ehony iye inya.	[] [] [] Ehony iye inya.	<i>You(sg)-him.</i>
[] [] [] Eihony iye iyohooi.	[] [] [] Eihony iye iyohooi.	[] [] [] Ehony iye iyohooi.	[] [] [] Ehony iye iyohe.	<i>You(sg)-us.</i>
[] [] [] Ihony iye iceja.	[] [] [] Ihony iye isieja.	[] [] [] Ehony iye isia.	[] [] [] Ehony iye isia.	<i>You(sg)-them.</i>
[] [] [] Eihony inyeja naŋ.	[] [] [] Eihony inyeja naŋ.	[] [] [] Ehony inya naya.	[] [] [] Ehony inye naŋ.	<i>(S)he-me.</i>
[] [] []	[] [] []	[] [] []	[] [] []	

Eihony inyeja iye. [--- -- -\]	Eihony inyeja iye. [--- -\ --\]	Ehony inya iye. [--- -- -\]	Ehony inye iye. [--- -- -\]	(S)he-you(sg).
Eihony inyeja inyeja. [--- -- -\]	Eihony inyeja inyeja. [--- -\ --]	Ehony inya inya. [--- -- --]	Ehony inye inya. [--- -- --]	(S)he-him.
Eihony inyeja iyohooi. [--- -- -\]	Eihony inyeja iyohooi. [--- -\ --]	Ehony inya iyohooi. [--- -- --]	Ehony inya iyohe. [--- -- --]	(S)he-us.
Eihony inyeja itei. [--- -- -\]	Eihony inyeja itai. [--- -\ --\]	Ehony inya itai. [--- -- -\]	Ehony inye itai. [--- -- -\]	(S)he-you(pl).
Eihony inyeja iceja. [--- -- --]	Eihony inyeja isieja. [--- -- --]	Ehony inya isia [--- -- --]	Ehony inye isia. [--- -- --]	(S)he-them.
Eihony iyohooi iye. [--- -- -\]	Eihony iyohooi iye. [--- -- -\]	Ehony iyohooi iye. [--- -- -\]	Ehony iyohe iye. [--- -- -\]	We-you(sg).
Eihony iyohooi inyeja. [--- -- -\]	Eihony iyohooi inyeja. [--- -- --]	Ehony iyohooi inya. [--- -- --]	Ehony iyohe inya. [--- -- --]	We-him.
Eihony iyohooi itei. [--- -- -\]	Eihony iyohooi itai. [--- -- -\]	Ehony iyohooi itai. [--- -- -\]	Ehony iyohe itai. [--- -- -\]	We-you(pl).
Eihony iyohooi iceja. [--- -- -]	Eihony iyohooi isieja. [--- -- -]	Ehony iyohooi isia. [--- -- -]	Ehony iyohe isia. [--- -- -]	We-them.
Eihony itei naŋ. [--- -- -\]	Eihony itai naŋ. [--- -- -\]	Ehony itai naya. [--- -- -\]	Ehony itai naŋ. [--- -- -\]	You(pl)-me.
Ihony itei inyeja. [--- -- --]	Ihony itai inyeja. [--- -- --]	Ehony itai inya. [--- -- --]	Ehony itai inya. [--- -- --]	You(pl)-him.
Eihony itei iyohooi. [--- -- -\]	Eihony itai iyohooi. [--- -- -\]	Ehony itai iyohooi. [--- -- -\]	Ehony itai iyohe. [--- -- -\]	You(pl)-us.
Ihony itei iceja. [--- -- -]	Ihony itai isieja. [--- -- -]	Ehony itai isia. [--- -- -]	Ehony itai isia. [--- -- -]	You(pl)-them.
Eihony iceja naŋ. [--- -- --]	Eihony isieja naŋ. [--- -\ --]	Ehony isia naya. [--- -- --]	Ehony isi naŋ. [--- -- --]	They-me.
Eihony iceja iye. [--- -- -\]	Eihony isieja iye. [--- -\ --\]	Ehony isia iye. [--- -- -\]	Ehony isi iye. [--- -- -\]	They-you(sg).
Eihony iceja inyeja. [--- -- -\]	Eihony isieja inyeja. [--- -\ --]	Ehony isia inya. [--- -- --]	Ehony isi inya. [--- -- --]	They-him.
Eihony iceja iyohooi. [--- -- -\]	Eihony isieja iyohooi. [--- -\ --]	Ehony isia iyohooi. [--- -- --]	Ehony isi iyohe. [--- -- --]	They-us.
Eihony iceja itei. [--- -- -\]	Eihony isieja itai. [--- -\ --\]	Ehony isia itai. [--- -- -\]	Ehony isi itai. [--- -- -\]	They-you(pl).
Eihony iceja iceja. [--- -- --]	Eihony isieja isieja. [--- -- --]	Ehony isia isia [--- -- --]	Ehony isi isia. [--- -- --]	They-them.

Tohony! 'Bite, eat!'

Dorik	Ŋotira	Lohutok	Loloŋo	Incomplete
Aihonya naŋ iye. [--- -- -\]	Ahonya naŋ iye. [--- -- -\]	Ahonya naya iye. [--- -- -\]	Ahonya naŋ iye. [--- -- -\]	I-you(sg).
Ahonya naŋ inyeja. [--- -- -\]	Ahonya naŋ inyeja. [--- -- --]	Ahonya naya inya. [--- -- --]	Ahonya naŋ inya. [--- -- --]	I-him.
Aihonya naŋ itei. [--- -- -\]	Ahonya naŋ itai. [--- -- -\]	Ahonya naya itai. [--- -- -\]	Ahonya naŋ itai. [--- -- -\]	I-you(pl).
Ahonya naŋ iceja. [--- -- -]	Ahonya naŋ isieja. [--- -- -]	Ahonya naya isia. [--- -- -]	Ahonya naŋ isia. [--- -- -]	I-them.
Eihonya iye naŋ. [--- -- -\]	Eihonya iye naŋ. [--- -- -\]	Ehonya iye naya. [--- -- -\]	Ehonya iye naŋ. [--- -- -\]	You(sg)-me.
Ihonya iye inyeja. [--- -- --]	Ihonya iye inyeja. [--- -- --]	Ehonya iye inya. [--- -- --]	Ehonya iye inya. [--- -- --]	You(sg)-him.

Eihonya iye iyohooi. [ʔ- - - -]	Eihonya iye iyohooi. [ʔ- - - -]	Ehonya iye iyohooi. [ʔ- - - -]	Ehonya iye iyohe. [ʔ- - - -]	<i>You(sg)-us.</i>
Ihonya iye iceja. [ʔ- - - -]	Ihonya iye isieja. [ʔ- - - -]	Ehonya iye isia. [ʔ- - - -]	Ehonya iye isia. [ʔ- - - -]	<i>You(sg)-them.</i>
Eihonya inyeja naŋ. [ʔ- - - -]	Eihonya inyeja naŋ. [ʔ- - - -]	Ohonya inya naya. [ʔ- - - -]	Ohonya inye naŋ. [ʔ- - - -]	<i>(S)he-me.</i>
Eihonya inyeja iye. [ʔ- - - -]	Eihonya inyeja iye. [ʔ- - - -]	Ohonya inya iye. [ʔ- - - -]	Ohonya inye iye. [ʔ- - - -]	<i>(S)he-you(sg).</i>
Ohonya inyeja inyeja. [ʔ- - - -]	Ohonya inyeja inyeja. [ʔ- - - -]	Ohonya inya inya. [ʔ- - - -]	Ohonya inye inya. [ʔ- - - -]	<i>(S)he-him.</i>
Eihonya inyeja iyohooi. [ʔ- - - -]	Eihonya inyeja iyohooi. [ʔ- - - -]	Ohonya inya iyohooi. [ʔ- - - -]	Ohonya inya iyohe. [ʔ- - - -]	<i>(S)he-us.</i>
Eihonya inyeja itei. [ʔ- - - -]	Eihonya inyeja itai. [ʔ- - - -]	Ohonya inya itai. [ʔ- - - -]	Ohonya inye itai. [ʔ- - - -]	<i>(S)he-you(pl).</i>
Ohonya inyeja iceja. [ʔ- - - -]	Ohonya inyeja isieja. [ʔ- - - -]	Ohonya inya isia [ʔ- - - -]	Ohonya inye isia. [ʔ- - - -]	<i>(S)he-them.</i>
Eihonya iyohooi iye. [ʔ- - - -]	Eihonya iyohooi iye. [ʔ- - - -]	Ehonya iyohooi iye. [ʔ- - - -]	Ehonya iyohe iye. [ʔ- - - -]	<i>We-you(sg).</i>
Eihonya iyohooi inyeja. [ʔ- - - -]	Eihonya iyohooi inyeja. [ʔ- - - -]	Ehonya iyohooi inya. [ʔ- - - -]	Ehonya iyohe inya. [ʔ- - - -]	<i>We-him.</i>
Eihonya iyohooi itei. [ʔ- - - -]	Eihonya iyohooi itai. [ʔ- - - -]	Ehonya iyohooi itai. [ʔ- - - -]	Ehonya iyohe itai. [ʔ- - - -]	<i>We-you(pl).</i>
Eihonya iyohooi iceja. [ʔ- - - -]	Eihonya iyohooi isieja. [ʔ- - - -]	Ehonya iyohooi isia. [ʔ- - - -]	Ehonya iyohe isia. [ʔ- - - -]	<i>We-them.</i>
Eihonya itei naŋ. [ʔ- - - -]	Eihonya itai naŋ. [ʔ- - - -]	Ehonya itai naya. [ʔ- - - -]	Ehonya itai naŋ. [ʔ- - - -]	<i>You(pl)-me.</i>
Ihonya itei inyeja. [ʔ- - - -]	Ihonya itai inyeja. [ʔ- - - -]	Ehonya itai inya. [ʔ- - - -]	Ehonya itai inya. [ʔ- - - -]	<i>You(pl)-him.</i>
Eihonya itei iyohooi. [ʔ- - - -]	Eihonya itai iyohooi. [ʔ- - - -]	Ehonya itai iyohooi. [ʔ- - - -]	Ehonya itai iyohe. [ʔ- - - -]	<i>You(pl)-us.</i>
Ihonya itei iceja. [ʔ- - - -]	Ihonya itai isieja. [ʔ- - - -]	Ehonya itai isia. [ʔ- - - -]	Ehonya itai isia. [ʔ- - - -]	<i>You(pl)-them.</i>
Eihonya iceja naŋ. [ʔ- - - -]	Eihonya isieja naŋ. [ʔ- - - -]	Ohonya isia naya. [ʔ- - - -]	Ohonya isi naŋ. [ʔ- - - -]	<i>They-me.</i>
Eihonya iceja iye. [ʔ- - - -]	Eihonya isieja iye. [ʔ- - - -]	Ohonya isia iye. [ʔ- - - -]	Ohonya isi iye. [ʔ- - - -]	<i>They-you(sg).</i>
Ohonya iceja inyeja. [ʔ- - - -]	Ohonya isieja inyeja. [ʔ- - - -]	Ohonya isia inya. [ʔ- - - -]	Ohonya isi inya. [ʔ- - - -]	<i>They-him.</i>
Eihonya iceja iyohooi. [ʔ- - - -]	Eihonya isieja iyohooi. [ʔ- - - -]	Ohonya isia iyohooi. [ʔ- - - -]	Ohonya isi iyohe. [ʔ- - - -]	<i>They-us.</i>
Eihonya iceja itei. [ʔ- - - -]	Eihonya isieja itai. [ʔ- - - -]	Ohonya isia itai. [ʔ- - - -]	Ohonya isi itai. [ʔ- - - -]	<i>They-you(pl).</i>
Ohonya iceja iceja. [ʔ- - - -]	Ohonya isieja isieja. [ʔ- - - -]	Ohonya isia isia [ʔ- - - -]	Ohonya isi isia. [ʔ- - - -]	<i>They-them.</i>

In Dorik and Ŋotira, there is no difference between complete and incomplete forms of **towolo** ‘see’. In Lohutok and Loloŋo, there is a difference between most complete and incomplete forms of this verb, either in tone or vowel prefix.

Towolo! ‘See!’

Dorik	Ŋotira	Lohutok	Loloŋo	Complete
[ʔ- - - -]	[ʔ- - - -]	[ʔ- - - -]	[ʔ- - - -]	
Aiwolo naŋ iye.	Awolo naŋ iye.	Ewolo naya iye.	Ewolo naŋ iye.	<i>I-you(sg).</i>

[--- - - -] Awolo naŋ inyeja.	[-- - - -\] Awolo naŋ inyeja.	[--- - - -\] Ewolo naya inya.	[--- - - -\] Ewolo naŋ inya.	<i>I-him.</i>
[--- - - -\] Aiwolo naŋ itei.	[-- - - -] Awolo naŋ itai.	[--- - - -] Ewolo naya itai.	[--- - - -] Ewolo naŋ itai.	<i>I-you(pl).</i>
[--- - - -] Awolo naŋ iceja.	[-- - - -\] Awolo naŋ isieja.	[--- - - -\] Ewolo naya isia.	[--- - - -\] Ewolo naŋ isia.	<i>I-them.</i>
[--- - - -] Eiwolo iye naŋ.	[--- - - -] Eiwolo iye naŋ.	[--- - - -] Ewolo iye naya.	[--- - - -] Ewolo iye naŋ.	<i>You(sg)-me.</i>
[--- - - -] Iwolo iye inyeja.	[--- - - -\] Iwolo iye inyeja.	[--- - - -\] Ewolo iye inya.	[--- - - -\] Ewolo iye inya.	<i>You(sg)-him.</i>
[--- - - -] Eiwolo iye iyohooi.	[--- - - -] Eiwolo iye iyohooi.	[--- - - -] Ewolo iye iyohooi.	[--- - - -] Ewolo iye iyohe.	<i>You(sg)-us.</i>
[--- - - -] Iwolo iye iceja.	[--- - - -\] Iwolo iye isieja.	[--- - - -/] Ewolo iye isia.	[--- - - -/] Ewolo iye isia.	<i>You(sg)-them.</i>
[--- - - -] Eiwolo inyeja naŋ.	[--- - -\ -] Eiwolo inyeja naŋ.	[--- - - -] Ewolo inya naya.	[--- - - -] Ewolo inye naŋ.	<i>(S)he-me.</i>
[--- - - -] Eiwolo inyeja iye.	[--- - -\ -] Eiwolo inyeja iye.	[--- - - -] Ewolo inya iye.	[--- - - -] Ewolo inye iye.	<i>(S)he-you(sg).</i>
[--- - - -] Owolo inyeja inyeja.	[--- - -\ -\] Owolo inyeja inyeja.	[--- - - -\] Ewolo inya inya.	[--- - - -\] Ewolo inye inya.	<i>(S)he-him.</i>
[--- - - -\] Eiwolo inyeja iyohooi.	[--- - -\ -] Eiwolo inyeja iyohooi.	[--- - - -] Ewolo inya iyohooi.	[--- - - -] Ewolo inya iyohe.	<i>(S)he-us.</i>
[--- - - -\] Eiwolo inyeja itei.	[--- - -\ -] Eiwolo inyeja itai.	[--- - - -] Ewolo inya itai.	[--- - - -] Ewolo inye itai.	<i>(S)he-you(pl).</i>
[--- - - -] Owolo inyeja iceja.	[--- - -\ -\] Owolo inyeja isieja.	[--- - - -\] Ewolo inya isia.	[--- - - -\] Ewolo inye isia.	<i>(S)he-them.</i>
[-- - - - -] Eiwolo iyohooi iye.	[-- - - - -] Eiwolo iyohooi iye.	[-- - - - -] Ewolo iyohooi iye.	[✓ - - - -] Ewolo iyohe iye.	<i>We-you(sg).</i>
[-- - - - -] Eiwolo iyohooi inyeja.	[-- - - - -\] Eiwolo iyohooi inyeja.	[-- - - - -\] Ewolo iyohooi inya.	[✓ - - - -\] Ewolo iyohe inya.	<i>We-him.</i>
[-- - - - -\] Eiwolo iyohooi itei.	[-- - - - -] Eiwolo iyohooi itai.	[-- - - - -] Ewolo iyohooi itai.	[✓ - - - -] Ewolo iyohe itai.	<i>We-you(pl).</i>
[-- - - - -] Eiwolo iyohooi iceja.	[-- - - - -\] Eiwolo iyohooi isieja.	[-- - - - -\] Ewolo iyohooi isia.	[✓ - - - -\] Ewolo iyohe isia.	<i>We-them.</i>
[--- - - -] Eiwolo itei naŋ.	[--- - - -] Eiwolo itai naŋ.	[--- - - -] Ewolo itai naya.	[--- - - -] Ewolo itai naŋ.	<i>You(pl)-me.</i>
[--- - - -] Iwolo itei inyeja.	[--- - - -\] Iwolo itai inyeja.	[--- - - -\] Ewolo itai inya.	[--- - - -\] Ewolo itai inya.	<i>You(pl)-him.</i>
[--- - - -] Eiwolo itei iyohooi.	[--- - - -] Eiwolo itai iyohooi.	[--- - - -] Ewolo itai iyohooi.	[--- - - -] Ewolo itai iyohe.	<i>You(pl)-us.</i>
[--- - - -] Iwolo itei iceja.	[--- - - -\] Iwolo itai isieja.	[--- - - -/] Ewolo itai isia.	[--- - - -/] Ewolo itai isia.	<i>You(pl)-them.</i>
[--- - - -] Eiwolo iceja naŋ.	[--- - -\ -] Eiwolo isieja naŋ.	[--- - - -] Ewolo isia naya.	[--- - - -] Ewolo isi naŋ.	<i>They-me.</i>
[--- - - -] Eiwolo iceja iye.	[--- - -\ -] Eiwolo isieja iye.	[--- - - -] Ewolo isia iye.	[--- - - -] Ewolo isi iye.	<i>They-you(sg).</i>
[--- - - -] Owolo iceja inyeja.	[--- - -\ -\] Owolo isieja inyeja.	[--- - - -\] Ewolo isia inya.	[--- - - -\] Ewolo isi inya.	<i>They-him.</i>
[--- - - -\] Eiwolo iceja iyohooi.	[--- - -\ -] Eiwolo isieja iyohooi.	[--- - - -] Ewolo isia iyohooi.	[--- - - -] Ewolo isi iyohe.	<i>They-us.</i>
[--- - - -\] Eiwolo iceja itei.	[--- - -\ -] Eiwolo isieja itai.	[--- - - -] Ewolo isia itai.	[--- - - -] Ewolo isi itai.	<i>They-you(pl).</i>
[--- - - -] Iwolo iceja iceja.	[--- - -\ -\] Iwolo isieja isieja.	[--- - - -\] Ewolo isia isia.	[--- - - -\] Ewolo isi isia.	

Owolo iceja iceja. | Owolo isieja isieja. | Ewolo isia isia | Ewolo isi isia. | *They-them.*

Towolo! 'See!'

Dorik	Ŋotira	Lohutok	Loloŋo	Incomplete
[--- - - -] Awolo naŋ iye.	[--- - - -] Awolo naŋ iye.	[--- - - -] Awolo naya iye.	[--- - - -] Awolo naŋ iye.	<i>I-you(sg).</i>
[--- - - -] Awolo naŋ inyeja.	[--- - - -] Awolo naŋ inyeja.	[--- - - -] Awolo naya inya.	[--- - - -] Awolo naŋ inya.	<i>I-him.</i>
[--- - - -] Awolo naŋ itei.	[--- - - -] Awolo naŋ itai.	[--- - - -] Awolo naya itai.	[--- - - -] Awolo naŋ itai.	<i>I-you(pl).</i>
[--- - - -] Awolo naŋ iceja.	[--- - - -] Awolo naŋ isieja.	[--- - - -] Awolo naya isia.	[--- - - -] Awolo naŋ isia.	<i>I-them.</i>
[--- - - -] Eiwolo iye naŋ.	[--- - - -] Eiwolo iye naŋ.	[--- - - -] Ewolo iye naya.	[--- - - -] Ewolo iye naŋ.	<i>You(sg)-me.</i>
[--- - - -] Iwolo iye inyeja.	[--- - - -] Iwolo iye inyeja.	[--- - - -] Ewolo iye inya.	[--- - - -] Ewolo iye inya.	<i>You(sg)-him.</i>
[--- - - -] Eiwolo iye iyohooi.	[--- - - -] Eiwolo iye iyohooi.	[--- - - -] Ewolo iye iyohooi.	[--- - - -] Ewolo iye iyohe.	<i>You(sg)-us.</i>
[--- - - -] Iwolo iye iceja.	[--- - - -] Iwolo iye isieja.	[--- - - -] Ewolo iye isia.	[--- - - -] Ewolo iye isia.	<i>You(sg)-them.</i>
[--- - - -] Eiwolo inyeja naŋ.	[--- - - -] Eiwolo inyeja naŋ.	[--- - - -] Owolo inya naya.	[--- - - -] Owolo inye naŋ.	<i>(S)he-me.</i>
[--- - - -] Eiwolo inyeja iye.	[--- - - -] Eiwolo inyeja iye.	[--- - - -] Owolo inya iye.	[--- - - -] Owolo inye iye.	<i>(S)he-you(sg).</i>
[--- - - -] Owolo inyeja inyeja.	[--- - - -] Owolo inyeja inyeja.	[--- - - -] Owolo inya inya.	[--- - - -] Owolo inye inya.	<i>(S)he-him.</i>
[--- - - -] Eiwolo inyeja iyohooi.	[--- - - -] Eiwolo inyeja iyohooi.	[--- - - -] Owolo inya iyohooi.	[--- - - -] Owolo inya iyohe.	<i>(S)he-us.</i>
[--- - - -] Eiwolo inyeja itei.	[--- - - -] Eiwolo inyeja itai.	[--- - - -] Owolo inya itai.	[--- - - -] Owolo inye itai.	<i>(S)he-you(pl).</i>
[--- - - -] Owolo inyeja iceja.	[--- - - -] Owolo inyeja isieja.	[--- - - -] Owolo inya isia.	[--- - - -] Owolo inye isia.	<i>(S)he-them.</i>
[--- - - -] Eiwolo iyohooi iye.	[--- - - -] Eiwolo iyohooi iye.	[--- - - -] Ewolo iyohooi iye.	[--- - - -] Ewolo iyohe iye.	<i>We-you(sg).</i>
[--- - - -] Eiwolo iyohooi inyeja.	[--- - - -] Eiwolo iyohooi inyeja.	[--- - - -] Ewolo iyohooi inya.	[--- - - -] Ewolo iyohe inya.	<i>We-him.</i>
[--- - - -] Eiwolo iyohooi itei.	[--- - - -] Eiwolo iyohooi itai.	[--- - - -] Ewolo iyohooi itai.	[--- - - -] Ewolo iyohe itai.	<i>We-you(pl).</i>
[--- - - -] Eiwolo iyohooi iceja.	[--- - - -] Eiwolo iyohooi isieja.	[--- - - -] Ewolo iyohooi isia.	[--- - - -] Ewolo iyohe isia.	<i>We-them.</i>
[--- - - -] Eiwolo itei naŋ.	[--- - - -] Eiwolo itai naŋ.	[--- - - -] Ewolo itai naya.	[--- - - -] Ewolo itai naŋ.	<i>You(pl)-me.</i>
[--- - - -] Iwolo itei inyeja.	[--- - - -] Iwolo itai inyeja.	[--- - - -] Ewolo itai inya.	[--- - - -] Ewolo itai inya.	<i>You(pl)-him.</i>
[--- - - -] Eiwolo itei iyohooi.	[--- - - -] Eiwolo itai iyohooi.	[--- - - -] Ewolo itai iyohooi.	[--- - - -] Ewolo itai iyohe.	<i>You(pl)-us.</i>
[--- - - -] Iwolo itei iceja.	[--- - - -] Iwolo itai isieja.	[--- - - -] Ewolo itai isia.	[--- - - -] Ewolo itai isia.	<i>You(pl)-them.</i>
[--- - - -] Eiwolo iceja naŋ.	[--- - - -] Eiwolo isieja naŋ.	[--- - - -] Owolo isia naya.	[--- - - -] Owolo isi naŋ.	<i>They-me.</i>
[--- - - -] Eiwolo iceja iye.	[--- - - -] Eiwolo isieja iye.	[--- - - -] Owolo isia iye.	[--- - - -] Owolo isi iye.	<i>They-you(sg).</i>

Owolo iceja inyeja. [--- - - - \]	Owolo isieja inyeja. [--- - \ - -]	Owolo isia inya. [--- - - -]	Owolo isi inya. [--- - - -]	<i>They-him.</i>
Eiwolo iceja iyohooi. [--- - - - \]	Eiwolo isieja iyohooi. [--- - \ - -]	Owolo isia iyohooi. [--- - - -]	Owolo isi iyohe. [--- - - -]	<i>They-us.</i>
Eiwolo iceja itei. [--- - - -]	Eiwolo isieja itai. [--- - \ - \]	Owolo isia itai. [--- - - -]	Owolo isi itai. [--- - - -]	<i>They-you(pl).</i>
Owolo iceja iceja. [--- - - -]	Owolo isieja isieja. [--- - \ - \]	Owolo isia isia [--- - - -]	Owolo isi isia. [--- - - -]	<i>They-them.</i>

Iruhu! 'Accept, agree, answer!'

Dorik	Ŋotira	Lohutok	Loloŋo	Complete
[--- - - -] Airuhu naŋ iye.	[--- - - -] Airuhu naŋ iye.	[--- - - -] Eruhu naya iye.	[--- - - -] Eruhu naŋ iye.	<i>I-you(sg).</i>
[--- - - -] Airuhu naŋ inyeja.	[--- - - -] Airuhu naŋ inyeja.	[--- - - -] Eruhu naya inya.	[--- - - -] Eruhu naŋ inya.	<i>I-him.</i>
[--- - - -] Airuhu naŋ itei.	[--- - - -] Airuhu naŋ itai.	[--- - - -] Eruhu naya itai.	[--- - - -] Eruhu naŋ itai.	<i>I-you(pl).</i>
[--- - - -] Airuhu naŋ iceja.	[--- - - -] Airuhu naŋ isieja.	[--- - - -] Eruhu naya isia.	[--- - - -] Eruhu naŋ isia.	<i>I-them.</i>
[--- - - -] Eiruhu iye naŋ.	[--- - - -] Eiruhu iye naŋ.	[--- - - -] Eruhu iye naya.	[--- - - -] Eruhu iye naŋ.	<i>You(sg)-me.</i>
[--- - - -] Iruhu iye inyeja.	[--- - - -] Iruhu iye inyeja.	[--- - - -] Eruhu iye inya.	[--- - - -] Eruhu iye inya.	<i>You(sg)-him.</i>
[--- - - -] Eiruhu iye iyohooi.	[--- - - -] Eiruhu iye iyohooi.	[--- - - -] Eruhu iye iyohooi.	[--- - - -] Eruhu iye iyohe.	<i>You(sg)-us.</i>
[--- - - -] Iruhu iye iceja.	[--- - - -] Iruhu iye isieja.	[--- - - -] Eruhu iye isia.	[--- - - -] Eruhu iye isia.	<i>You(sg)-them.</i>
[--- - - -] Eiruhu inyeja naŋ.	[--- - - -] Eiruhu inyeja naŋ.	[--- - - -] Eruhu inya naya.	[--- - - -] Eruhu inye naŋ.	<i>(S)he-me.</i>
[--- - - -] Eiruhu inyeja iye.	[--- - - -] Eiruhu inyeja iye.	[--- - - -] Eruhu inya iye.	[--- - - -] Eruhu inye iye.	<i>(S)he-you(sg).</i>
[--- - - -] Eiruhu inyeja inyeja.	[--- - - -] Eiruhu inyeja inyeja.	[--- - - -] Eruhu inya inya.	[--- - - -] Eruhu inye inya.	<i>(S)he-him.</i>
[--- - - -] Eiruhu inyeja iyohooi.	[--- - - -] Eiruhu inyeja iyohooi.	[--- - - -] Eruhu inya iyohooi.	[--- - - -] Eruhu inya iyohe.	<i>(S)he-us.</i>
[--- - - -] Eiruhu inyeja itei.	[--- - - -] Eiruhu inyeja itai.	[--- - - -] Eruhu inya itai.	[--- - - -] Eruhu inye itai.	<i>(S)he-you(pl).</i>
[--- - - -] Eiruhu inyeja iceja.	[--- - - -] Eiruhu inyeja isieja.	[--- - - -] Eruhu inya isia	[--- - - -] Eruhu inye isia.	<i>(S)he-them.</i>
[--- - - -] Eiruhu iyohooi iye.	[--- - - -] Eiruhu iyohooi iye.	[--- - - -] Eruhu iyohooi iye.	[--- - - -] Eruhu iyohe iye.	<i>We-you(sg).</i>
[--- - - -] Eiruhu iyohooi inyeja.	[--- - - -] Eiruhu iyohooi inyeja.	[--- - - -] Eruhu iyohooi inya.	[--- - - -] Eruhu iyohe inya.	<i>We-him.</i>
[--- - - -] Eiruhu iyohooi itei.	[--- - - -] Eiruhu iyohooi itai.	[--- - - -] Eruhu iyohooi itai.	[--- - - -] Eruhu iyohe itai.	<i>We-you(pl).</i>
[--- - - -] Eiruhu iyohooi iceja.	[--- - - -] Eiruhu iyohooi isieja.	[--- - - -] Eruhu iyohooi isia.	[--- - - -] Eruhu iyohe isia.	<i>We-them.</i>
[--- - - -] Eiruhu itei naŋ.	[--- - - -] Eiruhu itai naŋ.	[--- - - -] Eruhu itai naya.	[--- - - -] Eruhu itai naŋ.	<i>You(pl)-me.</i>
[--- - - -] Iruhu itei inyeja.	[--- - - -] Iruhu itai inyeja.	[--- - - -] Eruhu itai inya.	[--- - - -] Eruhu itai inya.	<i>You(pl)-him.</i>
[--- - - -] Eiruhu itei iyohooi.	[--- - - -] Eiruhu itai iyohooi.	[--- - - -] Eruhu itai iyohooi.	[--- - - -] Eruhu itai iyohe.	<i>You(pl)-us.</i>

Iruhu itei iceja. [- - - -] Eiruhu iceja naṅ. [- - - -] Eiruhu iceja iye. [- - - -] Eiruhu iceja inyeja. [- - - -] Eiruhu iceja iyohooi. [- - - -] Eiruhu iceja itei. [- - - -] Eiruhu iceja iceja. [- - - -]	Iruhu itai isieja. [- - - -] Eiruhu isieja naṅ. [- - - -] Eiruhu isieja iye. [- - - -] Eiruhu isieja inyeja. [- - - -] Eiruhu isieja iyohooi. [- - - -] Eiruhu isieja itai. [- - - -] Eiruhu isieja isieja. [- - - -]	Eruhu itai isia. [- - - -] Eruhu isia naya. [- - - -] Eruhu isia iye. [- - - -] Eruhu isia inya. [- - - -] Eruhu isia iyohooi. [- - - -] Eruhu isia itai. [- - - -] Eruhu isia isia [- - - -]	Eruhu itai isia. [- - - -] Eruhu isi naṅ. [- - - -] Eruhu isi iye. [- - - -] Eruhu isi inya. [- - - -] Eruhu isi iyohe. [- - - -] Eruhu isi itai. [- - - -] Eruhu isi isia. [- - - -]	<i>You(pl)-them.</i> <i>They-me.</i> <i>They-you(sg).</i> <i>They-him.</i> <i>They-us.</i> <i>They-you(pl).</i> <i>They-them.</i>
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Iruhu! 'Accept, agree, answer!'

Dorik	Ḷotira	Lohutok	Loloṅo	Incomplete
Airuk naṅ iye. [- - - -]	Airuk naṅ iye. [- - - -]	Eruk naya iye. [- - - -]	Eruk naṅ iye. [- - - -]	<i>I-you(sg).</i>
Airuk naṅ inyeja. [- - - -]	Airuk naṅ inyeja. [- - - -]	Eruk naya inya. [- - - -]	Eruk naṅ inya. [- - - -]	<i>I-him.</i>
Airuk naṅ itei. [- - - -]	Airuk naṅ itai. [- - - -]	Eruk naya itai. [- - - -]	Eruk naṅ itai. [- - - -]	<i>I-you(pl).</i>
Airuk naṅ iceja. [- - - -]	Airuk naṅ isieja. [- - - -]	Eruk naya isia. [- - - -]	Eruk naṅ isia. [- - - -]	<i>I-them.</i>
Eiruk iye naṅ. [- - - -]	Eiruk iye naṅ. [- - - -]	Eruk iye naya. [- - - -]	Eruk iye naṅ. [- - - -]	<i>You(sg)-me.</i>
Iruk iye inyeja. [- - - -]	Iruk iye inyeja. [- - - -]	Eruk iye inya. [- - - -]	Eruk iye inya. [- - - -]	<i>You(sg)-him.</i>
Eiruk iye iyohooi. [- - - -]	Eiruk iye iyohooi. [- - - -]	Eruk iye iyohooi. [- - - -]	Eruk iye iyohe. [- - - -]	<i>You(sg)-us.</i>
Iruk iye iceja. [- - - -]	Iruk iye isieja. [- - - -]	Eruk iye isia. [- - - -]	Eruk iye isia. [- - - -]	<i>You(sg)-them.</i>
Eiruk inyeja naṅ. [- - - -]	Eiruk inyeja naṅ. [- - - -]	Eruk inya naya. [- - - -]	Eruk inye naṅ. [- - - -]	<i>(S)he-me.</i>
Eiruk inyeja iye. [- - - -]	Eiruk inyeja iye. [- - - -]	Eruk inya iye. [- - - -]	Eruk inye iye. [- - - -]	<i>(S)he-you(sg).</i>
Eiruk inyeja inyeja. [- - - -]	Eiruk inyeja inyeja. [- - - -]	Eruk inya inya. [- - - -]	Eruk inye inya. [- - - -]	<i>(S)he-him.</i>
Eiruk inyeja iyohooi. [- - - -]	Eiruk inyeja iyohooi. [- - - -]	Eruk inya iyohooi. [- - - -]	Eruk inya iyohe. [- - - -]	<i>(S)he-us.</i>
Eiruk inyeja itei. [- - - -]	Eiruk inyeja itai. [- - - -]	Eruk inya itai. [- - - -]	Eruk inye itai. [- - - -]	<i>(S)he-you(pl).</i>
Eiruk inyeja iceja. [- - - -]	Eiruk inyeja isieja. [- - - -]	Eruk inya isia [- - - -]	Eruk inye isia. [- - - -]	<i>(S)he-them.</i>
Eiruk iyohooi iye. [- - - -]	Eiruk iyohooi iye. [- - - -]	Eruk iyohooi iye. [- - - -]	Eruk iyohe iye. [- - - -]	<i>We-you(sg).</i>
Eiruk iyohooi inyeja. [- - - -]	Eiruk iyohooi inyeja. [- - - -]	Eruk iyohooi inya. [- - - -]	Eruk iyohe inya. [- - - -]	<i>We-him.</i>
Eiruk iyohooi itei. [- - - -]	Eiruk iyohooi itai. [- - - -]	Eruk iyohooi itai. [- - - -]	Eruk iyohe itai. [- - - -]	<i>We-you(pl).</i>
Eiruk iyohooi iceja. [- - - -]	Eiruk iyohooi isieja. [- - - -]	Eruk iyohooi isia. [- - - -]	Eruk iyohe isia. [- - - -]	<i>We-them.</i>

Eiruk itei naŋ. [- - - -]	Eiruk itai naŋ. [- - - - \]	Eruk itai naya. [- - - - \]	Eruk itai naŋ. [- - - - \]	<i>You(pl)-me.</i>
Iruk itei inyeja. [- - - -]	Iruk itai inyeja. [- - - -]	Eruk itai inya. [- - - -]	Eruk itai inya. [- - - -]	<i>You(pl)-him.</i>
Eiruk itei iyohooi. [- - - -]	Eiruk itai iyohooi. [- - - - \]	Eruk itai iyohooi. [- - - - /]	Eruk itai iyohe. [- - - - /]	<i>You(pl)-us.</i>
Iruk itei iceja. [- - - -]	Iruk itai isieja. [- - - - \]	Eruk itai isia. [- - - -]	Eruk itai isia. [- - - -]	<i>You(pl)-them.</i>
Eiruk iceja naŋ. [- - - -]	Eiruk isieja naŋ. [- - - - \]	Eruk isia naya. [- - - -]	Eruk isi naŋ. [- - - -]	<i>They-me.</i>
Eiruk iceja iye. [- - - -]	Eiruk isieja iye. [- - - - \]	Eruk isia iye. [- - - - \]	Eruk isi iye. [- - - - \]	<i>They-you(sg).</i>
Eiruk iceja inyeja. [- - - - \]	Eiruk isieja inyeja. [- - - -]	Eruk isia inya. [- - - -]	Eruk isi inya. [- - - -]	<i>They-him.</i>
Eiruk iceja iyohooi. [- - - - \]	Eiruk isieja iyohooi. [- - - -]	Eruk isia iyohooi. [- - - -]	Eruk isi iyohe. [- - - -]	<i>They-us.</i>
Eiruk iceja itei. [- - - -]	Eiruk isieja itai. [- - - - \]	Eruk isia itai. [- - - - \]	Eruk isi itai. [- - - - \]	<i>They-you(pl).</i>
Eiruk iceja iceja. [- - - -]	Eiruk isieja isieja. [- - - - \]	Eruk isia isia [- - - - \]	Eruk isi isia. [- - - - \]	<i>They-them.</i>

Perfect Verbs

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

In (02:5), the perfect verb **eiŋaino** ‘he 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, **eiŋaino** Logwana a tim. *One day Logwana went into the forest.*

In (01:23-24), the perfect verbs **eiŋaino** ‘he went’ and **eiŋadadau** ‘he 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)

Eiŋaino oboto a hiji he hinee dadari.

He went and waded through goats.

Eiŋadadau kwan no hulluk.

He touched the body of the hyena.

In (02:10), the perfect verbs **eiŋaino** ‘he went’ and **ŋajinjak** ‘entered’ 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)

Eiŋaino Logwana **ŋajinjak** hunom nia.

Logwana went and entered inside cave.

In (02:10), the perfect verb **ṇajinak** ‘entered’ has no subject prefix. This is because it is an infinitive perfect verb. We learn about infinitives in the lesson *Infinitive verbs*.

Perfect verbs have the following subject prefixes before the perfect prefix **ṇa-**.

Subject prefixes on perfect verb

Aṇahonyu ṇaṇ inyeja.	<i>I bit him.</i>
Iṇahonyu ṇie inyeja.	<i>You (sg) bit him.</i>
Eiṇahonyu ṇyeja inyeja.	<i>(S)he bit him.</i>
Eiṇahonyu ṇyohooi inyeja.	<i>We bit him.</i>
Iṇahonyu ṇtai inyeja.	<i>You (pl) bit him.</i>
Eiṇahonyu ṇisieja inyeja.	<i>They bit him.</i>

In verbs with beginning root consonant, the perfect prefix **ṇa-** can come before any root vowel. In verbs with beginning root **i**, **ṇa-** takes away the root **i** (as in **eiṇanefu** ‘caught’ of the verb **inefa** ‘Catch!’).

Root vowel	Perfect	Complete	Incomplete	
o	Eiṇatohoi inyeja inyeja.	Otohoi inyeja inyeja.	Otoho inyeja inyeja.	<i>He kills him.</i>
u	Eiṇarrumu inyeja inyeja.	Orruma inyeja inyeja.	Orrumu inyeja inyeja.	<i>He finds him.</i>
e	Eiṇayefu inyeja inyeja.	Eiyef inyeja inyeja.	Eyefa inyeja inyeja.	<i>He whip him.</i>
i	Eiṇatihoi inyeja inyeja.	Eitik inyeja inyeja.	Etiho inyeja inyeja.	<i>He hits him.</i>
a	Eiṇatafa inyeja inyeja.	Eitaf inyeja inyeja.	Atafa inyeja inyeja.	<i>He touches him.</i>
beg i	Eiṇanefu inyeja inyeja.	Einef inyeja inyeja.	Einefu inyeja inyeja.	<i>He catches him.</i>

A perfect verb form sometimes has the same suffix as the complete form of that verb (as in **Eiṇatohoi** ‘had killed’ and **Otohoi** ‘killed’). It sometimes has the same suffix as the incomplete form (as in **Eiṇarrumu** ‘had found’ and **Orrumu** ‘finds’). And sometimes it has a different suffix than either the complete or incomplete form (as in **Eiṇayefu** ‘had whipped’, **Eiyef** ‘whipped’, **Eyefa** ‘whips’). There is only one perfect form for each verb (There is no difference between a perfect complete and perfect incomplete form.).

In summary, we have the following perfect prefix on verbs.

Prefix	Perfect Verb	
ṇa-	Eiṇatohoi inyeja inyeja.	<i>He killed him.</i>

The Lopit dialects have perfect verbs with a few differences.

	Perfect
Dorik	<i>He bit him.</i> Eiṇahonyu inyeja inyeja.
Ṗotira	Aṇahonyu inyeja inyeja.
Lohutok	Ahonyuni inya inya.

Loloŋo | Ahonyuni inye inya.

The following can replace the underlined words above. Lohutok and Loloŋo do not have the perfect prefix ŋa-, but instead use a-.

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>A</u> hahonyu naŋ inyeja.	<i>I bit him.</i>
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>I</u> hahonyu iye inyeja.	<i>You (sg) bit him.</i>
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>Ei</u> hahonyu inyeja inyeja.	<i>(S)he bit him.</i>
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>Ei</u> hahonyu iyohooi inyeja.	<i>We bit him.</i>
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>I</u> hahonyu itai inyeja.	<i>You (pl) bit him.</i>
[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	[̄-̄-̄]	<u>Ei</u> hahonyu isieja inyeja.	<i>They bit him.</i>

	Perfect
	<i>He <u>killed</u> him.</i>
Dorik	<u>Ei</u> ŋatohoi inyeja inyeja.
Ŋotira	<u>A</u> ŋatohoi inyeja inyeja.
Lohutok	<u>A</u> tohohini inya inya.
Loloŋo	<u>A</u> tohohini inye inya.

The following can replace the underlined words above.

Perfect	Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
	<u>ei</u> ŋatohoi	aŋatohoi	atohohini	atohohini	<u>Ei</u> ŋatohoi inyeja inyeja.	<i>He killed him.</i>
	<u>ei</u> ŋarrumu	aŋarrumu	arrumuni	arrumuni	<u>Ei</u> ŋarrumu inyeja inyeja.	<i>He found him.</i>
	<u>ei</u> ŋayefu	aŋayefu	ayefuni	ayefuni	<u>Ei</u> ŋayefu inyeja inyeja.	<i>He whipped him.</i>
	<u>ei</u> ŋatihoi	aŋatihoi	atihohini	atihohini	<u>Ei</u> ŋatihoi inyeja inyeja.	<i>He hit him.</i>
	<u>ei</u> ŋatafa	aŋatafa	atafahini	atafahini	<u>Ei</u> ŋatafa inyeja inyeja.	<i>He touched him.</i>
	<u>ei</u> ŋanefu	aŋanefu	anefuni	anefuni	<u>Ei</u> ŋanefu inyeja inyeja.	<i>He caught him.</i>

Exercise 22

In the following sentences, underline all perfect verbs.

(01:11)

Eiŋawoŋ hati obotina a boŋit he hinee.

He had come directly to the goat's stable.

(01:13)

Eibu hulluk mariŋ, eiŋabotik do boŋit hotwe.

Then hyena opened pen and went inside.

(01:16-17)

Da ɲariɲu nohonyie lohoho,
eiɲaiɲofak kwan de hiji he hinee.
(01:38-39)

Ifa lojo lotohoi hulluk,
eiɲafanu hati hitifa ɲafa lara ihoho,
(02:12-13)

Holobe Logwana lejiɲina a bali,
eiɲawoɲ munu te tim.
Ifa lowolo motte Logwana munu
eiɲaino a hunom nia, . . .
(02:17)

Logwana, eiɲawoɲ yei! Tejiɲu!
(02:19-20)

Eiɲanyeru a ikat ho hunom.
Niya eiboɲ ho munu.
Eiɲaiburahini munu nia Logwana,
eitabot hihony.
(03:3-6)

Lojo baba, “Ino a bore eribitari hasak,”
eiɲainyamari hati inyeja naɲ many owu
ɲaisiere da has ho tohoni le hittok
le leriɲa hayiohok.
De hiba nanaɲ de, eiɲarrumu naɲ hilak
(03:8)

Aɲairibita hati naɲ hosie hasak
moite-moite a tim letidahari.
(03:19)

Ifa far nabo eiɲaimiɲari ɲoro ham
(03:23)

Eiɲawoɲ Gogoi ɲairibini hasak many a bore,
(03:25-27)

Eiɲafanu hati sieha hasak.
Ifa lojo sieha leimir, eiɲafanu fa a bore
hijo, efanu iso ɲailimak hiyo hijo
eiɲailunyarie iyohooi hasak
(03:29)

Eiɲafanu ɲarrumek hasak eisieno do bore.
(03:33)

Eiɲaidamik haji hanaɲ illafa laɲaiyarik mariɲ
(03:36)

Eiɲabaha many ediaha kwan,
(03:41-43)

Oboto eiɲaino ɲadumu lee
amat ojo nuha eyari.
Ifa ɲalio, eiɲafanu hayiohok hitifa,
. . . . “Eiɲayari ira Gogoi.”

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

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

*Before Logwana came outside,
the snake came back from forest.
When a friend of Logwana saw snake
going towards the cave,*

Logwana, death has come! Come out!

*He came out to the entrance of the cave.
There he met the snake.
Then the snake attacked Logwana,
and bit him.*

*When father said, “Go to care for calves,”
he escorted me there and he
handed me to the elderly person
who cares for shepherds.
Upon my arrival there, I met some*

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

One day, we were busy shooting fish

Then Gogoi brought them up to stable,

*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 found calves closed in stable.

Other older friends of mine climbed fence,

He beat me until my body had pain,

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

(03:49)

Eiṅaitiloṅo ṅiria eitifero hido do bula,

(03:54-55)

Ifa far nabo, eiṅawoṅ monye naṅ,
eiṅawoṅ aṅailimak hiro innafa lehuma hayiohok
(03:60-62)

Eiṅaimetak hipata na hittok da hayiohok
he higigilita attuni naṅ ṅainoye a boregala
awu ṅajiṅahini do sukul
attuni aṅayenari higiero aina.

(04:26)

Eiṅafie a ikelesia he Jiok.

They made us eat food without milk,

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

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

Let us go to the church of God.

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. All question verbs have the prefix **h-**.

In (06:7), **heyen** ‘know?’ has the question prefix **h-**. It shows the sentence is a question and not a statement. The answer to this question is ‘yes’ or ‘no’.

(06:7) (Yes/no question)

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

In (05:11), the question word **hihuma** ‘do?’ is used along with the question word **nyo** ‘what’.

(05:11) (With a question word)

Hihuma iye **nyo** niya? ***What** are you doing there?*

Question verbs have the same subject prefixes as statements. The only difference between question verbs and verbs in statements is the question prefix **h-** before the subject prefix.

Question verbs

Complete

Haihony naṅ inyeja?	<i>Did I bite him?</i>
Hihony iye inyeja?	<i>Did you (sg) bite him?</i>
Heihony inyeja inyeja?	<i>Did (s)he bite him?</i>
Heihony iyohooi inyeja?	<i>Did we bite him?</i>
Hihony itai inyeja?	<i>Did you (pl) bite him?</i>
Heihony isieja inyeja?	<i>Did they bite him?</i>

Incomplete

Hahonya naṅ inyeja?	<i>Will I bite him?</i>
Hihonya iye inyeja?	<i>Will you (sg) bite him?</i>
Hohonya inyeja inyeja?	<i>Will (s)he bites him?</i>
Heihonya iyohooi inyeja?	<i>Will we bite him?</i>
Hihonya itai inyeja?	<i>Will you (pl) bite him?</i>
Hohonya isieja inyeja?	<i>Will they bite him?</i>

Statement verbs

Complete

Aihony naṅ inyeja. ***I** bite him.*

Incomplete

Ahonya naṅ inyeja. ***I** bite him.*

Ihony iye inyeja.	<i>You (sg) bite him.</i>	Ihonya iye inyeja.	<i>You (sg) bite him.</i>
Eihony inyeja inyeja.	<i>(S)he bite him.</i>	Ohonya inyeja inyeja.	<i>(S)he bites him.</i>
Eihony iyohooi inyeja.	<i>We bite him.</i>	Eihonya iyohooi inyeja.	<i>We bite him.</i>
Ihony itai inyeja.	<i>You (pl) bite him.</i>	Ihonya itai inyeja.	<i>You (pl) bite him.</i>
Eihony isieja inyeja.	<i>They bite him.</i>	Ohonya isieja inyeja.	<i>They bite him.</i>

The question prefix **h-** can come before the subject prefix of any verb, and can come before any root vowel.

Root vowel	Question Complete	Question Incomplete
o	Hotohoi inyeja inyeja? <i>Did he kill him?</i>	Hotoho inyeja inyeja? <i>Will he kill him?</i>
u	Horruma inyeja inyeja? <i>Did he find him?</i>	Horrumu inyeja inyeja? <i>Will he find him?</i>
e	Heiyef inyeja inyeja? <i>Did he whip him?</i>	Heyefa inyeja inyeja? <i>Will he whip him?</i>
i	Heitik inyeja inyeja? <i>Did he hit him?</i>	Hetiho inyeja inyeja? <i>Will he hit him?</i>
a	Heitaf inyeja inyeja? <i>Did he touch him?</i>	Hatafa inyeja inyeja? <i>Will he touch him?</i>
beg i	Heinef inyeja inyeja? <i>Did he catch him?</i>	Heinefu inyeja inyeja? <i>Will he catch him?</i>

In summary, we have the following question prefix on verbs.

Prefix	Question Verb
h-	Hotohoi inyeja inyeja? <i>Did he kill him?</i>

The Lopit dialects have question verbs with a few differences.

	Question	Statement
	<i>Did he <u>bite</u> him?</i>	<i>He <u>bit</u> him.</i>
Dorik	<u>Hoihony</u> inyeja inyeja?	<u>Eihony</u> inyeja inyeja.
Ŋotira	<u>Heihony</u> inyeja inyeja?	<u>Eihony</u> inyeja inyeja.
Lohutok	<u>Hehony</u> inya inya?	<u>Ehony</u> inya inya.
Loloŋo	<u>Hehony</u> inye inya?	<u>Ehony</u> inye inya.

The following can replace the underlined words above. Each dialect adds the question prefix **h-** to subject prefixes, except Dorik, which adds the question prefix **hoi-** to verbs with ‘(s)he’, ‘we’ and ‘they’ subjects.

Question complete					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
[ʌ]	[ʌ]	[ʌ]	[ʌ]	<u>Haihony</u> naŋ inyeja?	<i>Did I bite him?</i>
[ʌ]	[ʌ]	[ʌ]	[ʌ]	<u>Hihony</u> iye inyeja?	<i>Did you (sg) bite him?</i>
[ʌ]	[ʌ]	[ʌ]	[ʌ]	<u>Heihony</u> inyeja inyeja?	<i>Did (s)he bite him?</i>
[ʌ]	[ʌ]	[ʌ]	[ʌ]	<u>Heihony</u> iyohooi inyeja?	<i>Did we bite him?</i>

[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Hihony</u> itai inyeja?	<i>Did you (pl) bite him?</i>
Hihony	Hihony	Hehony	Hehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Heihony</u> isieja inyeja?	<i>Did they bite him?</i>
Hoihony	Heihony	Hehony	Hehony		

Statement complete

Dorik	Ḥotira	Lohutok	Loloḥo	Combined	
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Aihony</u> naḥ inyeja.	<i>I bit him.</i>
Aihony	Aihony	Ehony	Ehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Ihony</u> iye inyeja.	<i>You (sg) bit him.</i>
Ihony	Ihony	Ehony	Ehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Eihony</u> inyeja inyeja.	<i>(S)he bit him.</i>
Eihony	Eihony	Ehony	Ehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Eihony</u> iyohooi inyeja.	<i>We bit him.</i>
Eihony	Eihony	Ehony	Ehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Ihony</u> itai inyeja.	<i>You (pl) bit him.</i>
Ihony	Ihony	Ehony	Ehony		
[ḥ]	[ḥ]	[ḥ]	[ḥ]	<u>Eihony</u> isieja inyeja.	<i>They bit him.</i>
Eihony	Eihony	Ehony	Ehony		

Question incomplete

Dorik	Ḥotira	Lohutok	Loloḥo	Combined	
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Hahonya</u> naḥ inyeja?	<i>Did I bite him?</i>
Hahonya	Hahonya	Hahonya	Hahonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Hihonya</u> iye inyeja?	<i>Did you (sg) bite him?</i>
Hihonya	Hihonya	Hehonya	Hehonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Hohonya</u> inyeja inyeja?	<i>Did (s)he bite him?</i>
Hohonya	Hohonya	Hohonya	Hohonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Heihonya</u> iyohooi inyeja?	<i>Did we bite him?</i>
Hoihonya	Heihonya	Hehonya	Hehonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Hihonya</u> itai inyeja?	<i>Did you (pl) bite him?</i>
Hihonya	Hihonya	Hehonya	Hehonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Hohonya</u> isieja inyeja?	<i>Did they bite him?</i>
Hohonya	Hohonya	Hohonya	Hohonya		

Statement incomplete

Dorik	Ḥotira	Lohutok	Loloḥo	Combined	
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Ahonya</u> naḥ inyeja.	<i>I bite him.</i>
Ahonya	Ahonya	Ahonya	Ahonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Ihonya</u> iye inyeja.	<i>You (sg) bite him.</i>
Ihonya	Ihonya	Ehonya	Ehonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Ohonya</u> inyeja inyeja.	<i>(S)he bites him.</i>
Ohonya	Ohonya	Ohonya	Ohonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]	<u>Eihonya</u> iyohooi inyeja.	<i>We bite him.</i>
Eihonya	Eihonya	Ehonya	Ehonya		
[ḥ--]	[ḥ--]	[ḥ--]	[ḥ--]		

Ihonya [ʔ-]	Ihonya [ʔ-]	Ehonya [ʔ-]	Ehonya [ʔ-]	<u>Ihonya itai inyeja.</u>	<i>You (pl) bite him.</i>
Ohonya	Ohonya	Ohonya	Ohonya	<u>Ohonya isieja inyeja.</u>	<i>They bite him.</i>

	Question	Statement
	<i>Did he <u>kill</u> him?</i>	<i>He <u>killed</u> him.</i>
Dorik	<u>Hoitohoi</u> inyeja inyeja?	<u>Otohoi</u> inyeja inyeja.
Ŋotira	<u>Hotohoi</u> inyeja inyeja?	<u>Otohoi</u> inyeja inyeja.
Lohutok	<u>Hatohoi</u> inya inya?	<u>Atohe</u> inya inya.
Loloŋo	<u>Hatohoi</u> inye inya?	<u>Atohe</u> inye inya.

The following can replace the underlined words above.

Question complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	<i>Did he ___ him?</i>
Hoitohoi	Hotohoi	Hatohoi	Hatohoi	<u>Hotohoi</u> inyeja inyeja?	<i>kill</i>
Horruma	Horruma	Harrumu	Harrumu	<u>Horruma</u> inyeja inyeja?	<i>find</i>
Hoiyef	Heiyef	Heyef	Heyef	<u>Heiyef</u> inyeja inyeja?	<i>whip</i>
Hoitik	Heitik	Hetik	Hetik	<u>Heitik</u> inyeja inyeja?	<i>hit</i>
Hoitaf	Heitaf	Hetaf	Hetaf	<u>Heitaf</u> inyeja inyeja?	<i>touch</i>
Hoinef	Heinef	Henef	Henef	<u>Heinef</u> inyeja inyeja?	<i>catch</i>

Statement complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	<i>He ___ him.</i>
Otohoi	Otohoi	Atohe	Atohe	<u>Otohoi</u> inyeja inyeja.	<i>killed</i>
Orruma	Orruma	Arrumu	Arrumu	<u>Orruma</u> inyeja inyeja.	<i>found</i>
Eiyef	Eiyef	Eyef	Eyef	<u>Eiyef</u> inyeja inyeja.	<i>whipped</i>
Eitik	Eitik	Etik	Etik	<u>Eitik</u> inyeja inyeja.	<i>hit</i>
Eitaf	Eitaf	Etaf	Etaf	<u>Eitaf</u> inyeja inyeja.	<i>touched</i>
Einef	Einef	Enef	Enef	<u>Einef</u> inyeja inyeja.	<i>caught</i>

Question incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	<i>will he ___ him?</i>
Hotoho	Hotoho	Hotohoi	Hotohoi	<u>Hotohoi</u> inyeja inyeja?	<i>kill</i>
Horrumu	Horrumu	Horrumu	Horrumu	<u>Horrumu</u> inyeja inyeja?	<i>find</i>
Hoyefa	Heyefa	Hoyef	Hoyef	<u>Heyefa</u> inyeja inyeja?	<i>whip</i>
Hotiho	Hetiho	Hotik	Hotik	<u>Hetiho</u> inyeja inyeja?	<i>hit</i>
Hotafa	Hatafa	Hatafa	Hatafa	<u>Hatafa</u> inyeja inyeja?	<i>touch</i>
Hoinefu	Heinefu	Henefu	Henefu	<u>Heinefu</u> inyeja inyeja?	<i>catch</i>

Statement incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	<i>He ___ him.</i>
Otoho	Otoho	Otohe	Otohe	<u>Otoho</u> inyeja inyeja.	<i>kills</i>
Orrumu	Orrumu	Orrumu	Orrumu	<u>Orrumu</u> inyeja inyeja.	<i>finds</i>
Eyefa	Eyefa	Oyef/Ayafa	Oyef/Ayafa	<u>Eyefa</u> inyeja inyeja.	<i>whips</i>

Etihō	Etihō	Otik/Otiho	Otik/Otiho	<u>Etihō inyeja inyeja.</u>	<i>hits</i>
Etafa	Atafa	Atafa	Atafa	<u>Atafa inyeja inyeja.</u>	<i>touches</i>
Einefu	Einefu	Enefu	Enefu	<u>Einefu inyeja inyeja.</u>	<i>catches</i>

Exercise 23

Underline all question verbs in the sentences below.

(02:27)

Heihum ŋai Logwana jai?

How can we help Logwana then?

(04:11-12)

Hara hiro inne dede kuya ara taler?

Are these things true or are they lies?

Hara iboni lesiu Jiok

Is it the witchdoctor who gave birth to God

kuya Jiok leyau iboni?

or that God made the witchdoctor?

(04:23-24)

Rori innana orru hati, hara nyo lanyar?

These are harsh words; what good is in them?

Hiruk mojo de Jiok

Will you choose to pray to God

kuya hitira rori inne ibwana?

or will you listen to what witchdoctors say?

(06:3)

“Hiwolo iye?” Ojoo Lomini, “Nyo?”

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

(06:14)

Hihumak iye nyo do huroho

What did you do to your goats

illohoi eirai?

so that they ground grain?

(06:24)

Hiwolo iye huroho illafa lijoo iye?

Have you seen the thin goats you mentioned?

(06:50)

Hoduma Awon morro aji ta hai?

Where did monkey get this beans during rain?

(06:71-72)

Haihumari hati naŋ imura ŋabura naa nyo?

What should I do with person with wound?

Haihum iso naŋ Lomini jai?

What shall I do to the leopard?”

(06:74)

Hihuma iye nyo niya?

What are you doing there?

Dependent (Irrealis, Subordinate) Verbs

A dependent verb is used in a dependent clause that cannot stand alone. These include relative clauses, clauses that describe nouns, clauses that repeat information, 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 **1-** before the subject prefix.

In (01:1-2), the relative clause **lo logoro hanyahanya inne hiyo** ‘who kills animals of people’ has the dependent verb **logoro** ‘kills’ with prefix **1-**. This clause describes the noun **lohoho** ‘thief’ and cannot be a sentence by itself.

(01:1-2) (Relative clause)

Owuon ifa lohoho lobo *There was a certain thief*
lo logoro hanyahanya inne hiyo. *who kills animals of people.*

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)

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

In (01:36), **lotohoi** ‘killed’ with dependent prefix **lo-** shows the action is old information that is repeated before telling a new action.

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

“Terrem na lara hulluk.” Lohosak hiyo. *“Spear the hyena.” People shouted in agreement.*
Ifa lojo lotohoi hulluk, *When they killed the hyena,*
eiṅafanu 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 “**Terrem na lara hulluk.**” **Lohosak hiyo.** ‘“Spear the hyena.” People shouted in agreement.’ The dependent verb **lotohoi** repeats this information before the new information **eiṅafanu hati hitifa nafa lara ihoho** ‘they came and questioned the thief’. The clause **ifa lojo lotohoi hulluk** ‘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 (06:120-123), the dependent verb **larruma** ‘get’ tells the purpose, reason or result of the previous action **eibirok** ‘threw’.

(06:120-123) (Purpose, reason, result)

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

The clause **larruma inyeja gus icet iya no Tuluḥu** ‘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 ṅai leruhu bi tuṅ, *No one has ever accepted this action at all,*
enyia hido efe ṅai leinefu ṅai. *And no body has been caught.*

Most often the dependent prefix **l-** is the first letter of a dependent verb. However, in a few dependent verbs, there is a vowel before the dependent prefix [find out what this vowel means]. In (01:26), the dependent verb **elirietak** ‘tied’ has the vowel **e** before the dependent prefix **l-**.

(01:26) (Repeated action before new action)

Elerietak hiyeni bi do murut ho hulluk,

When he tied the rope on neck of the hyena,

Dependent verbs have the same subject prefixes as non-dependent verbs. Usually the only difference between dependent verbs and non-dependent verbs is the dependent prefix **l-** before the subject prefix.

Dependent verbs

Complete	<i>Goat that ___ bit came.</i>	Incomplete	<i>Goat that ___ will bite came.</i>
Ottu hine na laihony nanj .	<i>I</i>	Ottu hine na lahonya nanj .	<i>I</i>
Ottu hine ne lihony iye .	<i>you (sg)</i>	Ottu hine ne lihonya iye .	<i>you (sg)</i>
Ottu hine ne leihony inyeja .	<i>(s)he</i>	Ottu hine no lohonya inyeja .	<i>(s)he</i>
Ottu hine ne leihony iyohooi .	<i>we</i>	Ottu hine ne leihonya iyohooi .	<i>we</i>
Ottu hine ne lihony itai .	<i>you (pl)</i>	Ottu hine ne lihonya itai .	<i>you (pl)</i>
Ottu hine ne leihony isieja .	<i>they</i>	Ottu hine no lohonya isieja .	<i>they</i>

Non-dependent verbs

Complete		Incomplete	
Aihony nanj hine.	<i>I bit goat.</i>	Ahonya nanj hine.	<i>I bite goat.</i>
Ihony iye hine.	<i>You (sg) bit goat.</i>	Ihonya iye hine.	<i>You (sg) bite goat.</i>
Eihony inyeja hine.	<i>(S)he bit goat.</i>	Ohonya inyeja hine.	<i>(S)he bites goat.</i>
Eihony iyohooi hine.	<i>We bit goat.</i>	Eihonya iyohooi hine.	<i>We bite goat.</i>
Ihony itai hine.	<i>You (pl) bit goat.</i>	Ihonya itai hine.	<i>You (pl) bite goat.</i>
Eihony isieja hine.	<i>They bit goat.</i>	Ohonya isieja hine.	<i>They bite goat.</i>

The dependent prefix **l-** can come before the subject prefix of any verb and can come before any root vowel.

Root vowel	Dependent Complete	Dependent Incomplete	<i>The man who ___ him came.</i>	
o	Ottu hodotiti lo lotohoi inyeja .	Ottu hodotiti lo lotoho inyeja .	<i>killed</i>	<i>kills</i>
u	Ottu hodotiti lo lorruma inyeja .	Ottu hodotiti lo lorrumu inyeja .	<i>found</i>	<i>finds</i>
e	Ottu hodotiti le leiyef inyeja .	Ottu hodotiti le leyefa inyeja .	<i>whipped</i>	<i>whips</i>
i	Ottu hodotiti le leitik inyeja .	Ottu hodotiti le letiho inyeja .	<i>hit</i>	<i>hits</i>
a	Ottu hodotiti le leitaf inyeja .	Ottu hodotiti la latafa inyeja .	<i>touched</i>	<i>touches</i>
beg i	Ottu hodotiti le leinef inyeja .	Ottu hodotiti le leinefu inyeja .	<i>caught</i>	<i>catches</i>

In summary, we have the following dependent prefix on verbs.

Prefix	Dependent Verb	

1-	Ottu hodotiti lo lotohoi <u>inyeja</u> .	<i>The man who killed him came.</i>
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The Lopit dialects have dependent verbs with a few differences.

	Dependent	Non-dependent
	<i>Goat that he <u>bit</u> came.</i>	<i>He <u>bit</u> goat.</i>
Dorik	Olotu hine ne <u>leihony</u> inyeja.	<u>Eihony</u> inyeja hine.
ŋotira	Ottu hine ne <u>leihony</u> inyeja.	<u>Eihony</u> inyeja hine.
Lohutok	Ottu hine ne <u>lehony</u> inya.	<u>Ehony</u> inya hine.
Loloŋo	Olotu hine ne <u>lehony</u> inye.	<u>Ehony</u> inye hine.

The following can replace the underlined words above. Each dialect adds the dependent prefix 1- before subject prefixes.

Dependent complete

Dorik	ŋotira	Lohutok	Loloŋo	Combined	<i>Goat that ___ bit came.</i>
[ʌ] na <u>leihony</u>	[ʌ] na <u>leihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>na laihony</u> naŋ.	<i>I</i>
[ʌ] ne <u>lihony</u>	[ʌ] ne <u>lihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>ne lihony</u> iye.	<i>you (sg)</i>
[ʌ] ne <u>leihony</u>	[ʌ] ne <u>leihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>ne leihony</u> inyeja.	<i>(s)he</i>
[ʌ] ne <u>leihony</u>	[ʌ] ne <u>leihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>ne leihony</u> iyohooi.	<i>we</i>
[ʌ] ne <u>lihony</u>	[ʌ] ne <u>lihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>ne lihony</u> itai.	<i>you (pl)</i>
[ʌ] ne <u>leihony</u>	[ʌ] ne <u>leihony</u>	[ʌ] ne <u>lehony</u>	[ʌ] ne <u>lehony</u>	Ottu hine <u>ne leihony</u> isieja.	<i>they</i>

Non-dependent complete

Dorik	ŋotira	Lohutok	Loloŋo	Combined	
[ʌ] Aihony	[ʌ] Aihony	[ʌ] Ehony	[ʌ] Ehony	<u>Aihony</u> naŋ hine.	<i>I bit goat.</i>
[ʌ] Ihony	[ʌ] Ihony	[ʌ] Ehony	[ʌ] Ehony	<u>Ihony</u> iye hine.	<i>You (sg) bit goat.</i>
[ʌ] Eihony	[ʌ] Eihony	[ʌ] Ehony	[ʌ] Ehony	<u>Eihony</u> inyeja hine.	<i>(S)he bit goat.</i>
[ʌ] Eihony	[ʌ] Eihony	[ʌ] Ehony	[ʌ] Ehony	<u>Eihony</u> iyohooi hine.	<i>We bit goat.</i>
[ʌ] Ihony	[ʌ] Ihony	[ʌ] Ehony	[ʌ] Ehony	<u>Ihony</u> itai hine.	<i>You (pl) bit goat.</i>
[ʌ] Eihony	[ʌ] Eihony	[ʌ] Ehony	[ʌ] Ehony	<u>Eihony</u> isieja hine.	<i>They bit goat.</i>

Dependent incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Goat that ___ will bite came.
[̄ ̄ --] na lahonya	[̄ ̄ -] na lahonya	[̄ ̄ -] na lahonya	[̄ ̄ -] na lahonya	Ottu hine <u>na lahonya</u> naŋ.	<i>I</i>
[̄ ̄ --] ne lihonya	[̄ ̄ -] ne lihonya	[̄ ̄ -] ne lehonya	[̄ ̄ -] ne lehonya	Ottu hine <u>ne lihonya</u> iye.	<i>you (sg)</i>
[̄ ̄ --] no lohonya	[̄ ̄ -] no lohonya	[̄ ̄ -] no lohonya	[̄ ̄ -] no lohonya	Ottu hine <u>no lohonya</u> inyeja.	<i>(s)he</i>
[̄ ̄ --] ne leihonya	[̄ ̄ -] ne leihonya	[̄ ̄ -] ne lehonya	[̄ ̄ -] ne lehonya	Ottu hine <u>ne leihonya</u> iyohooi.	<i>we</i>
[̄ ̄ --] ne lihonya	[̄ ̄ -] ne lihonya	[̄ ̄ -] ne lehonya	[̄ ̄ -] ne lehonya	Ottu hine <u>ne lihonya</u> itai.	<i>you (pl)</i>
[̄ ̄ --] no lohonya	[̄ ̄ -] no lohonya	[̄ ̄ -] no lohonya	[̄ ̄ -] no lohonya	Ottu hine <u>no lohonya</u> isieja.	<i>they</i>

Non-dependent incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
[̄ ̄ -] Ahonya	[̄ ̄ -] Ahonya	[̄ ̄ -] Ahonya	[̄ ̄ -] Ahonya	<u>Ahonya</u> naŋ hine.	<i>I bite goat.</i>
[̄ ̄ -] Ihonya	[̄ ̄ -] Ihonya	[̄ ̄ -] Ehonya	[̄ ̄ -] Ehonya	<u>Ihonya</u> iye hine.	<i>You (sg) bite goat.</i>
[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	<u>Ohonya</u> inyeja hine.	<i>(S)he bites goat.</i>
[- ̄ ̄] Eihonya	[- ̄ ̄] Eihonya	[- ̄ ̄] Ehonya	[- ̄ ̄] Ehonya	<u>Eihonya</u> iyohooi hine.	<i>We bite goat.</i>
[̄ ̄ -] Ihonya	[̄ ̄ -] Ihonya	[̄ ̄ -] Ehonya	[̄ ̄ -] Ehonya	<u>Ihonya</u> itai hine.	<i>You (pl) bite goat.</i>
[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	[̄ ̄ -] Ohonya	<u>Ohonya</u> isieja hine.	<i>They bite goat.</i>

	Dependent	Non-dependent
	<i>Man who <u>bit</u> him came.</i>	<i>Man <u>killed</u> him.</i>
Dorik	Olutu hodotiti lo <u>lotohoi</u> inyeja.	<u>Otohoi</u> hodotiti inyeja.
Ŋotira	Ottu hodotiti lo <u>lotohoi</u> inyeja.	<u>Otohoi</u> hodotiti inyeja.
Lohutok	Ottu hodoti la <u>latohe</u> inya.	<u>Atohe</u> hodoti inya.
Loloŋo	Olotu hitolewa la <u>latohe</u> inye.	<u>Atohe</u> hitolewa inye.

The following can replace the underlined words above.

Dependent complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Man who _ him came.
lo lotohoi	lo lotohoi	la latohe	la latohe	Ottu hodotiti lo <u>lotohoi</u> inyeja.	<i>killed</i>
lo lorruma	lo lorruma	la larrumu	la larrumu	Ottu hodotiti lo <u>lorruma</u> inyeja.	<i>found</i>
le leiyef	le leiyef	le leyef	le leyef	Ottu hodotiti le <u>leiyef</u> inyeja.	<i>whipped</i>

le leitik	le leitik	le letik	le letik	Ottu hodotiti le <u>leitik</u> inyeja.	<i>hit</i>
le leitaf	le leitaf	le letaf	le letaf	Ottu hodotiti le <u>leitaf</u> inyeja.	<i>touched</i>
le leinef	le leinef	le lenef	le lenef	Ottu hodotiti le <u>leinef</u> inyeja.	<i>caught</i>

Non-dependent complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Man ___ him.
Otohoi	Otohoi	Atohe	Atohe	<u>Otohoi</u> hodotiti inyeja.	<i>killed</i>
Orruma	Orruma	Arrumu	Arrumu	<u>Orruma</u> hodotiti inyeja.	<i>found</i>
Eiyef	Eiyef	Eyef	Eyef	<u>Eiyef</u> hodotiti inyeja.	<i>whipped</i>
Eitik	Eitik	Etik	Etik	<u>Eitik</u> hodotiti inyeja.	<i>hit</i>
Eitaf	Eitaf	Etaf	Etaf	<u>Eitaf</u> hodotiti inyeja.	<i>touched</i>
Einef	Einef	Enef	Enef	<u>Einef</u> hodotiti inyeja.	<i>caught</i>

Dependent incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Man who _ him came.
lo lotoho	lo lotoho	lo lotohe	lo lotohe	Ottu hodotiti lo <u>lotoho</u> inyeja.	<i>kills</i>
lo lorumu	lo lorumu	lo lorumu	lo lorumu	Ottu hodotiti lo <u>lorumu</u> inyeja.	<i>finds</i>
le leyefa	le leyefa	la layafa	la layafa	Ottu hodotiti le <u>leyefa</u> inyeja.	<i>whips</i>
le letiho	le letiho	lo lotiho	lo lotiho	Ottu hodotiti le <u>letih</u> o inyeja.	<i>hits</i>
le letafa	la latafa	la latafa	la latafa	Ottu hodotiti la <u>latafa</u> inyeja.	<i>touches</i>
le leinefu	le leinefu	le lenefu	le lenefu	Ottu hodotiti le <u>leinefu</u> inyeja.	<i>catches</i>

Non-dependent incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Man ___ him.
Otoho	Otoho	Otohe	Otohe	<u>Otoho</u> hodotiti inyeja.	<i>kills</i>
Orrumu	Orrumu	Orrumu	Orrumu	<u>Orrumu</u> hodotiti inyeja.	<i>finds</i>
Eyefa	Eyefa	Oyef/Ayafa	Oyef/Ayafa	<u>Eyefa</u> hodotiti inyeja.	<i>whips</i>
Etiho	Etiho	Otik/Otiho	Otik/Otiho	<u>Etiho</u> hodotiti inyeja.	<i>hits</i>
Etafa	Atafa	Atafa	Atafa	<u>Atafa</u> hodotiti inyeja.	<i>touches</i>
Einefu	Einefu	Enefu	Enefu	<u>Einefu</u> hodotiti inyeja.	<i>catches</i>

Exercise 24

Underline all dependent verbs in the sentences below.

(01:8)

Erioho ni tir enyia ŋai lowolo nyo.

It was so dark that nobody could see anything.

(01:14-15)

Ele miŋari sieha hiŋe le hittok,
eiŋariŋak lohoho leliu ta mariŋ.

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

(01:19-20)

Erietak kal loboite rid
da hana enyia honyie hine lebwari.

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

(01:31-34)

“Hoila, itilwak hinee to bojit!”
leillolloŋ lobo lo monyomiji ta maŋat,
akabak monyomiji hiba orruma
hulluk leitaturu yietita lohoho ara ni a hit.
(02:12-14)

Holobe Logwana lejiŋina a bali,
eiŋawoŋ munu te tim,
oboto a de lowonyie Logwana.
Ifa lowolo motte Logwana munu
eiŋaino a hunom nia,
(02:18)

Eitiri Logwana hutuk leillolloŋo.
(02:26)

Eidoŋ yei ta halu. Aliwolo yei he hiriŋo.
(03:15)

Lojo ni lara far-kil, eiŋaitibalik hasak de ledis.
(03:22)

orrumu inyeja lemiŋari to dwani.
(03:24)

Ifa lojo leitohu ŋoro na ham efe eifanu muda,
(03:31-32)

Ojo hido eiwak hiyien ha ŋai leyani
te tim a bojit, ele jiŋai bi, leiriŋak
Gogoi monye mana leidoŋ ta halu ha hari.
(03:38-39)

Heituwutek hati iye mai no gorojin,
leinyaŋ naŋ?”
(03:44)

Letiraŋik Loduk, lobo teŋ ho morot hanaŋ
illafa lerwat a tim,
(03:46)

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

Do holoŋi innana daŋ leiferie iyohooi de hirobi,
(04:13)

Ciaŋi, yanii, ha saŋ nuha daŋ
honya lara Jiok leyieu?
(05:4)

Eiŋawoŋ hati Tuluhu Ikwaŋ lohoholari morro
(06:4)

Eiŋaifie lohonyari honyie.
(06:13)

Eiŋaino Lomini leifiari
motte honyie Tuluhu hijo,
(06:15-16)

Ojo loruhul Tuluhu eitiraŋ hijo

*“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.*

*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,*

Logwana heard the voice calling.

Death appeared. Compare death with meat.

When it was day, we rested calves in shade.

We found him busy with weeds.

When we finished shooting and roasting fish,

*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

Huroho luha lefir no, luha ladaha ŋama.
(06:52)

It is those fat goats that are eating the grain.

Honya lara hotonye Tuluho leifo morro hunna?
(06:114-115)

Isn't it mother of squirrel who cooked beans?

“Woŋ eiŋaifie layahari faito.”
Ojo Tuluho odoto eiŋaifie ho Tome
layahari faito many eriamik.
(06:122-123)

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

Esiehari Tuluho buni na hari hijo anyar
lowu Tome ŋaibirok kwan de eyei fa.

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

Habitual (Continuous, Repetitive) Verbs

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

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

(03:8) (Repeated action)

Anairibita hati naŋ hosie hasak
moite-moite a tim letidahari.

*I 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 orrumu
hulluk leitaturo **yietita** lohoho ara ni a hit.

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

The habitual suffix **–ita** attaches to a verb with incomplete subject prefixes. It does not attach to verbs with complete subject prefixes or perfect prefixes.

Habitual suffixes

Ahonyita naŋ inyeja.	<i>I bite him (repeatedly).</i>
Ihonyita iye inyeja.	<i>You (sg) bite him (repeatedly).</i>
Ohoyita inyeja inyeja.	<i>(S)he bites him (repeatedly).</i>
Eihonyita iyohooi inyeja.	<i>We bite him (repeatedly).</i>
Ihonyita itai inyeja.	<i>You (pl) bite him (repeatedly).</i>
Ohonyita isieja inyeja.	<i>They bite him (repeatedly).</i>

The habitual suffix **–ita** can attach to incomplete verbs with root vowels **o**, **e**, **i**, **a**. The habitual suffix **–uta** attaches to incomplete verbs with root vowel **u**.

Root vowel	Complete	Incomplete	Habitual	
o	Otohoi inyeja inyeja.	Otoho inyeja inyeja.	Otohita inyeja inyeja.	<i>He kills him.</i>
u	Orruma inyeja inyeja.	Orrumu inyeja inyeja.	Orrumuta inyeja inyeja.	<i>He finds him.</i>
e	Eiyef inyeja inyeja.	Eyefa inyeja inyeja.	Eyefita inyeja inyeja.	<i>He whip him.</i>
i	Eitik inyeja inyeja.	Etiho inyeja inyeja.	Etihita inyeja inyeja.	<i>He hits him.</i>
a	Eitaf inyeja inyeja.	Atafa inyeja inyeja.	Atafita inyeja inyeja.	<i>He touches him.</i>
beg i	Einef inyeja inyeja. Eiruhu inyeja inyeja.	Einefu inyeja inyeja. Eiruk inyeja inyeja.	Einefita inyeja inyeja. Eiruhuta inyeja inyeja.	<i>He catches him.</i> <i>He accepts him.</i>

In summary, we have the following habitual suffixes on verbs.

Root vowel	Suffix	Habitual Verbs	
u	-uta	Orrumuta inyeja inyeja.	<i>He finds him.</i>
o	-ita	Otohita inyeja inyeja.	<i>He kills him.</i>
e		Eyefita inyeja inyeja.	<i>He whip him.</i>
i		Etihita inyeja inyeja.	<i>He hits him.</i>
a		Atafita inyeja inyeja.	<i>He touches him.</i>
beginning i	-ita	Einefita inyeja inyeja.	<i>He catches him.</i>
	-uta	Eiruhuta inyeja inyeja.	<i>He accepts him.</i>

The Lopit dialects have habitual verbs with a few differences.

	Habitual
	<i>He bites him (repeatedly).</i>
Dorik	<u>Ohonyita</u> inyeja inyeja.
Ŋotira	<u>Ohonyita</u> inyeja inyeja.
Lohutok	<u>Ohonyita</u> inya inya.
Loloŋo	<u>Ohonyita</u> inye inya.

The following can replace the underlined words above.

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
[---]	[---]	[---]	[---]	<u>Ahonyita</u> nan inyeja.	<i>I bite him (repeatedly).</i>
Ahonyita	Ahonyita	Ahonyita	Ahonyita		
[---]	[---]	[---]	[---]	<u>Ihonyita</u> iye inyeja.	<i>You (sg) bite him (rep.).</i>
Ihonyita	Ihonyita	Ehonyita	Ehonyita		
[---]	[---\]	[---]	[---]	<u>Ohonyita</u> inyeja inyeja.	<i>(S)he bite him (rep.).</i>
Ohonyita	Ohonyita	Ohonyita	Ohonyita		
[----]	[---]	[---]	[---]	<u>Eihonyita</u> iyohooi inyeja.	<i>We bite him (rep.).</i>
Eihonyita	Eihonyita	Ehonyita	Ehonyita		
[---]	[---]	[---]	[---]	<u>Ihonyita</u> itai inyeja.	<i>You (pl) bite him (rep.).</i>
Ihonyita	Ihonyita	Ehonyita	Ehonyita		
[---]	[---\]	[---]	[---]	<u>Ohonyita</u> isieja inyeja.	<i>They bite him (rep.).</i>
Ohonyita	Ohonyita	Ohonyita	Ohonyita		

	Habitual
Dorik	<u>He kills him (repeatedly).</u>
Ŋotira	<u>Otohita</u> inyeja inyeja.
Lohutok	<u>Otohita</u> inya inya.
Loloŋo	<u>Otohita</u> inye inya.

The following can replace the underlined words above. Loloŋo does not have the suffix *-uta*, but only *-ita*.

Habitual					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
otohita	otohita	otohita	otohita	<u>Otohita</u> inyeja inyeja.	<i>He kills him (repeatedly).</i>
orrumuta	orrumuta	orrumuta	orrumuta	<u>Orrumuta</u> inyeja inyeja.	<i>He finds him (repeatedly).</i>
eyefita	eyefita	oyefita	oyefita	<u>Eyefita</u> inyeja inyeja.	<i>He whips him (repeatedly).</i>
etihita	etihita	otihita	otihita	<u>Etihita</u> inyeja inyeja.	<i>He hits him (repeatedly).</i>
etafita	atafita	atafita	atafita	<u>Atafita</u> inyeja inyeja.	<i>He touches him (repeatedly).</i>
einefita	einefita	enefita	enefita	<u>Einefita</u> inyeja inyeja.	<i>He catches him (repeatedly).</i>
eiruhuta	eiruhuta	eruhuta	eiruhuta	<u>Eiruhuta</u> inyeja inyeja.	<i>He accepts him (repeatedly).</i>

Exercise 25

Underline all habitual verbs in the sentences below.

(01:9)

Omune hati hulluk eramita bi jia.

Hyena was happy and laughing hysterically.

(01:33-34)

Akabak monyomiji hiba orruma
hulluk leituro yietita lohoho ara ni a hit.

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

(03:9)

Many te hitiahi hohooi hiribita,
amuno ifa naŋ bino-no.

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

(03:43)

Tahu gorojin lerita?

Where are gourds lost?

(03:60-61)

Einajimetak hipata na hittok da hayiohok
he higigilita attuni naŋ.

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

(04:3-5)

Arasa iluluŋ inne hiyo hiruhuta hiro
inne ibwana bino-no.

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

(04:8-9)

Eiriamik hilak hitihonya ibwana husuŋ,
eitimata balu, eiso he hitabita hinak daŋ.

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

(04:14-15)

Orru igem ne iboni.

The work of the witch doctor is bad.

Eyeita imoriti de ibwana.

It has brought insults to witchdoctors.

(04:21)

Moite-moite, eiroita hiyo te iye edita,

Everyday people talk about you, saying,

Applicative (Antipassive) Verbs

An applicative verb shows 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 – **k**.

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

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

Ajo hati **naḡ** akiem daḡ akabak,
Gogoi **ḡaburak** de leretari.

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

In (06:35), the applicative verb **ḡaitudunyak** ‘put out’ shows that the tool **iho** ‘dew’ helps to put out the fire.

(06:35) (Tool helping do action (?))

Ojo Awoḡ owu **ḡaitudunyak** hima de iho.

Monkey went and put out fire in dew.

The applicative suffix –**k** attaches to a verb with perfect prefix or with incomplete subject prefixes. It does not attach to verbs with complete subject prefixes.

Applicative perfect		Applicative Incomplete	
Aḡahonyak naḡ inyeja.	<i>I bit him (giving sickness).</i>	Ahonyak naḡ inyeja.	<i>I will bite him (giving sickness).</i>
Iḡahonyak iye inyeja.	<i>You (sg) bit him.</i>	Ihonyak iye inyeja.	<i>You (sg) will bite him.</i>
Eiḡahonyak inyeja inyeja.	<i>He bit him.</i>	Ohonyak inyeja inyeja.	<i>He will bite him.</i>
Eiḡahonyak iyohooi inyeja.	<i>We bit him.</i>	Eihonyak iyohooi inyeja.	<i>We will bite him.</i>
Iḡahonyak itai inyeja.	<i>You (pl) bit him.</i>	Ihonyak itai inyeja.	<i>You (pl) will bite him.</i>
Eiḡahonyak isieja inyeja.	<i>They bit him.</i>	Ohonyak isieja inyeja.	<i>They will bite him.</i>

The applicative suffix –**k** attaches to incomplete verbs with root vowels **o, e, i, a**. Often the incomplete vowel suffix is the same as the vowel before the applicative suffix. However, in **orrumu** ‘finds’ the incomplete suffix –**u** changes to –**e** (**orrumek**), and in **einefu** ‘catches’ the incomplete suffix –**u** changes to –**a** (**einefak**).

Root vowel	Incomplete	Applicative Incomplete	
o	Otoho inyeja inyeja.	Otohok inyeja inyeja.	<i>He kills him.</i>
u	Orrumu inyeja inyeja.	Orrumek inyeja inyeja.	<i>He finds him.</i>
e	Eyefa inyeja inyeja.	Eyefak inyeja inyeja.	<i>He whip him.</i>

i	Etiho inyeja inyeja.	Etihok inyeja inyeja.	<i>He hits him.</i>
a	Atafa inyeja inyeja.	Atafak inyeja inyeja.	<i>He touches him.</i>
beg i	Einefu inyeja inyeja.	Einefak inyeja inyeja.	<i>He catches him.</i>

In summary, we have the following applicative suffix on verbs.

Suffix	Applicative Verb	
-k	Otohok inyeja inyeja.	<i>He kills him.</i>

The Lopit dialects have applicative verbs with a few differences.

	Applicative
	<i>He bites him.</i>
Dorik	<u>Ohonyak</u> inyeja inyeja.
ŋotira	<u>Ohonyak</u> inyeja inyeja.
Lohutok	<u>Ohonyak</u> inya inya.
Loloŋo	<u>Ohonyak</u> inye inya.

The following can replace the underlined words above.

Applicative Incomplete

Dorik	ŋotira	Lohutok	Loloŋo	Combined	
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Ahonyak</u> nan inyeja.	<i>I bite him.</i>
Ahonyak	Ahonyak	Ahonyak	Ahonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Ihonyak</u> iye inyeja.	<i>You (sg) bite him.</i>
Ihonyak	Ihonyak	Ehonyak	Ehonyak		
[<u>--</u>]	[<u>--</u>]	[<u>--</u>]	[<u>--</u>]	<u>Ohonyak</u> inyeja inyeja.	<i>(S)he bite him.</i>
Ohonyak	Ohonyak	Ohonyak	Ohonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Eihonyak</u> iyohooi inyeja.	<i>We bite him.</i>
Eihonyak	Eihonyak	Ehonyak	Ehonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Ihonyak</u> itai inyeja.	<i>You (pl) bite him.</i>
Ihonyak	Ihonyak	Ehonyak	Ehonyak		
[<u>--</u>]	[<u>--</u>]	[<u>--</u>]	[<u>--</u>]	<u>Ohonyak</u> isieja inyeja.	<i>They bite him.</i>
Ohonyak	Ohonyak	Ohonyak	Ohonyak		

Applicative Perfect

Dorik	ŋotira	Lohutok	Loloŋo	Combined	
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Aŋahonyak</u> nan inyeja.	<i>I bit him.</i>
Aŋahonyak	Aŋahonyak	Ahonyak	Ahonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Iŋahonyak</u> iye inyeja.	<i>You (sg) bit him.</i>
Iŋahonyak	Iŋahonyak	Ahonyak	Ahonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Eiŋahonyak</u> inyeja inyeja.	<i>(S)he bit him.</i>
Eiŋahonyak	Aŋahonyak	Ahonyak	Ahonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	<u>Eiŋahonyak</u> iyohooi inyeja.	<i>We bit him.</i>
Eiŋahonyak	Aŋahonyak	Ahonyak	Ahonyak		
[<u>---</u>]	[<u>---</u>]	[<u>---</u>]	[<u>---</u>]		

Injahonyak [̄-̄-]	Injahonyak [-̄-̄-]	Ahonyak [-̄-̄]	Ahonyak [-̄-̄]	<u>Injahonyak</u> itai inyeja.	<i>You (pl) bit him.</i>
Einhahonyak	Añahonyak	Ahonyak	Ahonyak	<u>Einhahonyak</u> isieja inyeja.	<i>They bit him.</i>

	<u>Applicative Incomplete</u>
	<i>He kills him.</i>
Dorik	<u>Oto</u> hok inyeja inyeja.
Ŋotira	<u>Oto</u> hok inyeja inyeja.
Lohutok	<u>Oto</u> hok inya inya.
Loloŋo	<u>Oto</u> hok inye inya.

The following can replace the underlined words above.

Applicative Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	<u>Combined</u>	
otohok	otohok	otohok	otohok	<u>Oto</u> hok inyeja inyeja.	<i>He kills him.</i>
orrumek	orrumek	orrumek	orrumek	<u>Orrumek</u> inyeja inyeja.	<i>He finds him.</i>
eyefak	eyefak	ayafak	ayafak	<u>Eyefak</u> inyeja inyeja.	<i>He whip him.</i>
etihok	etihok	otihok	otihok	<u>Etihok</u> inyeja inyeja.	<i>He hits him.</i>
atafak	atafak	atafak	atafak	<u>Atafak</u> inyeja inyeja.	<i>He touches him.</i>
einefak	einefak	enefak	enefak	<u>Einefak</u> inyeja inyeja.	<i>He catches him.</i>

Exercise 26

In the following sentences, underline all applicative verbs.

(01:13)

Eibu hulluk mariŋ, eiŋabotik do boŋit hotwe.

Hyena opened pen and went in stable.

(01:19-20)

Erietak kal loboite rid
da hana enyia honyie hine lebwari.

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

(02:20-21)

Eiŋaiburahini munu nia Logwana eitabot
hahony, otorak do hotwai ho hunom nia.

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

(03:15-16)

Lojo ni lara far-kil, eiŋaitibalik hasak de ledis.
“Enohok hima eimuda ham.”

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

(03:23)

Eiŋawoŋ Gogoi ŋairibini hasak many a bore,
ottu haisienok de ifagi.

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

(03:29)

Eiŋafanu ŋarrumek hasak eisieno do bore.

We came and found calves closed in stable.

(03:38)

Heituwutek hati iye mai no gorojin,

Show (me) place of gourds of milk,

(03:40)

Lawutak hijo anyar leilak.”

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

(06:5)

Iso ɲai eirik ɲiria?

Who will grind (for us) food?"

(06:9)

Tuluɲu owu ɲaiɲofak hotonye honyie do mugu.

Squirrel went hid his mother in granary.

(06:14)

Hihumak iye nyo do huroho illohoi eirai?

What did you do to goats so they grind?

(06:27)

Opur hutuhen to hofwo ojo hejek
ottu ɲaituhutek do Lomini.

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

(06:45)

Ino yani yoni le lomoli woɲ tefetak.”

Go and bring black hide and prepare (it).

(06:81)

Lomini leiɲonyak morwo,
ojo inyeja ejiɲak a de.

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

(06:112)

Ette iye ɲaibirok kwan nohoi de atadahai hima.

Then you can throw your body into fire.

(06:117-120)

Ifa lojo hima nia lowulo
many eyen Tuluɲu hijo eiɲariamik hinya Tome,
“Loɲeye, ibirok kwan anyaru bino-no.”
Ojo Tome kwan eibirok de hima.

*When the fire had flames
so Squirrel knew that ready burn Elephant,
“Longeye, throw yourself into fire.”
And the elephant threw (himself) into fire.*

(06:136)

Ette hiso do dure inne Ihurak eifie eifek.

Gave to children of Ihurak to cook (it).

Purpose (Result, Instrument¹⁰) Verbs

A purpose verb shows the purpose of the previous or following action. It may also show the result of a previous action, or an unmentioned object receiving the action. It has the suffix **-ri**.

In (05:4), the purpose verb **lohoholari** ‘steal’ shows the purpose of the previous action **eiɲawoɲ** ‘came’.

(05:4) (Purpose of previous action)

Eiɲawoɲ hati Tuluɲu Ikwan
lohoholari morro,

*Then Squirrel Ikwan came
to steal beans,*

In (06:122), the purpose verb **esiehari buni** ‘looked for pool’ shows the purpose of the following action of **Tome ɲaibirok kwan** ‘Elephant throw himself into’.

(06:122) (Purpose of following action)

Esiehari Tuluɲu buni na hari hijo anyar lowu
Tome ɲaibirok kwan de eyei fa.

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

¹⁰ Moodie shows an example of this morpheme used as an instrument marker. It is used to increase the valency of a verb when an instrument prepositional phrase becomes a second verb object.

In (03:62), the result verb **añayenari higiero** ‘knowing writing’ shows the result of the first action **ñajñahini do sukul** ‘joining school’.

(03:62) (Result of previous action)

Awu ñajñahini do sukul *and joined a school*
 attuni añayenari higiero aina. *and came today knowing how to write.*

In (01:23), the verb **dadari** ‘touching’ has an unmentioned object ‘them (goats)’.

(01:23) (Unmentioned object)

Eiñaino oboto a hiji he hinee **dadari**. *He went through goats, touching (them).*

The purpose suffix **-ri** attaches to a verb with perfect prefix or with incomplete subject prefixes. It does not attach to verbs with complete subject prefixes.

Purpose Incomplete	
Awoñ da many ahonyari nañ inyeja.	<i>I was there until I bit him.</i>
Awoñ da many ihonyari iye inyeja.	<i>I was there until you (sg) bit him.</i>
Awoñ da many ohonyari inyeja inyeja.	<i>I was there until he bit him.</i>
Awoñ da many eihonyari iyohooi inyeja.	<i>I was there until we bit him.</i>
Awoñ da many ihonyari itai inyeja.	<i>I was there until you (pl) bit him.</i>
Awoñ da many ohonyari isieja inyeja.	<i>I was there until they bit him.</i>

The purpose suffix **-ri** is on incomplete verbs with root vowels **o, e, i, a**. Often the incomplete vowel suffix is the same as the vowel before the purpose suffix. However in **einefu** ‘catches’ the incomplete suffix **-u** changes to **-a** (**einefari**).

Root vowel	Incomplete	Purpose Incomplete	
o	Otoho	Awoñ da many otohori hodotit hine.	<i>I was there until man killed goat.</i>
u	Orrumu	Awoñ da many orrumuri hodotit hine.	<i>I was there until man found goat.</i>
e	Eyefa	Awoñ da many eyefari hodotit hine.	<i>I was there until man whipped goat.</i>
i	Etiho	Awoñ da many etihori hodotit hine.	<i>I was there until man hit goat.</i>
a	Atafa	Awoñ da many atafari hodotit hine.	<i>I was there until man touched goat.</i>
beg i	Einefu	Awoñ da many einefari hodotit hine.	<i>I was there until man caught goat.</i>

In summary, we have the following purpose suffix on verbs.

Suffix	Purpose Verb	
-ri	Otohori inyeja inyeja.	<i>He kills him.</i>

The Lopit dialects have purpose verbs with a few differences.

	Purpose Incomplete

	<i>I was there until he <u>bit</u> him.</i>
Dorik	Awon de many <u>ohonyari</u> inyeja inyeja.
Ŋotira	Awon da many <u>ohonyari</u> inyeja inyeja.
Lohutok	Awon a many <u>ohonyari</u> inya inya.
Loloŋo	Awon da many <u>ohonyari</u> inye inya.

The following can replace the underlined words above.

Purpose Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
[---]	[---]	[---]	[---]	<u>Ahonyari</u> naŋ inyeja.	<i>I bit him.</i>
Ahonyari	Ahonyari	Ahonyari	Ahonyari	<u>Ahonyari</u> naŋ inyeja.	<i>I bit him.</i>
[---]	[---]	[---]	[---]	<u>Ihonyari</u> iye inyeja.	<i>You (sg) bit him.</i>
Ihonyari	Ihonyari	Ehonyari	Ehonyari	<u>Ihonyari</u> iye inyeja.	<i>You (sg) bit him.</i>
[--]	[--]	[--]	[--]	<u>Ohonyari</u> inyeja inyeja.	<i>(S)he bit him.</i>
Ohonyari	Ohonyari	Ohonyari	Ohonyari	<u>Ohonyari</u> inyeja inyeja.	<i>(S)he bit him.</i>
[--]	[--]	[--]	[--]	<u>Eihonyari</u> iyohooi inyeja.	<i>We bit him.</i>
Eihonyari	Eihonyari	Ehonyari	Ehonyari	<u>Eihonyari</u> iyohooi inyeja.	<i>We bit him.</i>
[---]	[---]	[---]	[---]	<u>Ihonyari</u> itai inyeja.	<i>You (pl) bit him.</i>
Ihonyari	Ihonyari	Ehonyari	Ehonyari	<u>Ihonyari</u> itai inyeja.	<i>You (pl) bit him.</i>
[--]	[--]	[--]	[--]	<u>Ohonyari</u> isieja inyeja.	<i>They bit him.</i>
Ohonyari	Ohonyari	Ohonyari	Ohonyari	<u>Ohonyari</u> isieja inyeja.	<i>They bit him.</i>

Purpose Incomplete

	<i>I was there until he <u>killed</u> him.</i>
Dorik	Awon de many <u>otohok</u> inyeja inyeja.
Ŋotira	Awon da many <u>otohok</u> inyeja inyeja.
Lohutok	Awon a many <u>otohok</u> inya inya.
Loloŋo	Awon da many <u>otohok</u> inye inya.

The following can replace the underlined words above.

Purpose Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
otohori	otohori	otohori	otohori	<u>Otohori</u> inyeja inyeja.	<i>He killed him.</i>
orrumuri	orrumuri	orrumuni	orrumari	<u>Orrumuri</u> inyeja inyeja.	<i>He found him.</i>
eyefari	eyefari	ayafari	ayafari	<u>Eyefari</u> inyeja inyeja.	<i>He whipped him.</i>
etihori	etihori	otihori	otihori	<u>Etihori</u> inyeja inyeja.	<i>He hit him.</i>
atafari	atafari	atafari	atafari	<u>Atafari</u> inyeja inyeja.	<i>He touched him.</i>
einefari	einefari	enefini	enefari	<u>Einefari</u> inyeja inyeja.	<i>He caught him.</i>

Exercise 27

In the following sentences, underline all purpose verbs.

(01:23)

Einjaino oboto a hiji he hinee dadari.

(03:3-4)

Lojo baba, “Ino a bore eribitari hasak, einjainyamari hati inyeja nan.

(03:8)

Anairibita hati nan hosie hasak moite-moite a tim letidahari.

(03:19)

Ifa far nabo einjaiminari noro ham.

(03:21)

Adahari hasak ha hai many ofwo daha mana no Gogoi.

(03:62)

Awu najinahini do sukul attuni anayenari higiero aina.

(06:4)

Einjafie lohonyari honyie.

(06:13)

Einjaino Lomini leifiari motte honyie Tuluhi hijo,

(06:71)

Haihumari hati nan imura nabura naa nyo?”

(06:89)

Ojo inyeja eisihak mai nafa leiñofari inyeja kwan nohonyie.

(06:112-114)

Ette iye najibirok kwan nohoi de atadahai hima many elibori muhonyo no kwan iwu hati iye ruma gus ne leliba bino.

Eiruk Tome eijoo do Tuluhi, “Woñ einjafie layahari faito.”

He went through goats, touching them.

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

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

One day, we were busy shooting fish.

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

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

Let us go to eat our mothers.

The Leopard went to ask his friend Squirrel,

What should I do with person with wound?

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

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.”

Causative Verbs

Causative verbs show the one causing an action is different than the one doing the action. They have the prefix **ti-** after the subject prefix.

In the sentences below, the **tohoni** ‘person’ causes the action **eitihony** ‘order to bite’, but the **hiñohu** ‘dog’ does this action.

Complete	[--- - - - - - - \ - - - \ - -]	<u>Eitihony</u> tohoni hiñohu hodotiti lobo. <i>Person <u>ordered</u> dog <u>to bite</u> a certain man.</i>
Incomplete	[--- - - - - - - \ - - - \ - -]	<u>Eitihonya</u> tohoni hiñohu hodotiti lobo. <i>Person <u>ordered</u> dog <u>to bite</u> a certain man.</i>

Sometimes the one doing the action is not mentioned. In (03:49-50), the **hayiohoni** ‘shepherds’ caused the young boys to do the actions **einaitiloŋo** ‘eat’ and **eitifero** ‘sleep’.

(03:49-50) (Causatives without subjects)

Ifa harie, **einaitiloŋo** ŋiria **eitifero** hido *At night they made (us) eat food without milk and do bula, do loŋohe ho husuŋ he hirobi. made (us) sleep in stable, in cows’ dung and cold air.*

Causative verbs have the following subject prefixes before the causative prefix **ti-**.

Cause Complete	Cause Incomplete	___ caused him to bite him.
Aitihony naŋ hiŋohu hodotiti.	Aitihonya naŋ hiŋohu hodotiti.	<i>I</i>
Itihony iye hiŋohu hodotiti.	Itihonya iye hiŋohu hodotiti.	<i>You (sg)</i>
Eitihony inyeja hiŋohu hodotiti.	Eitihonya inyeja hiŋohu hodotiti.	<i>(S)he</i>
Eitihony iyohooi hiŋohu hodotiti.	Eitihonya iyohooi hiŋohu hodotiti.	<i>We</i>
Itihony itai hiŋohu hodotiti.	Itihonya itai hiŋohu hodotiti.	<i>You (pl)</i>
Eitihony isieja hiŋohu hodotiti.	Eitihonya isieja hiŋohu hodotiti.	<i>They</i>

Causative verbs with subject ‘you (sg)’ or ‘you (pl)’ have the same prefix **i-ti-** as commands to more than one person **iti-**. Be careful not to confuse these. Commands often have the person commanded before the verb or have no subject pronoun after the verb. Causative verbs often have the subject pronoun **iye** or **itai** after the verb.

In (01:31), **itilwak** ‘help’ is a command to more than one person. The people commanded **hoila** ‘brothers’ is before the verb.

(01:31) (Command with subject before)

Hoila, itilwak hinee to boŋit! *Brethren, help the goats in the stable!*

In (04:22), **itihara** ‘spoiling’ is a causative verb and has the subject **iye** ‘you (sg)’ after it.

(04:22) (Causative verb with subject after)

Itihara iye mana, igerio iye hiyo, *You are spoiling gardens, poisoning people, idaha iye saŋ inne hiyo. and devouring property of people.*

In verbs with beginning root consonant, the causative prefix **ti-** can come before any root vowel. In verbs with beginning root vowel **i**, **ti-** takes away the root **i** (as in **eitinefu** ‘caught’ of the verb **inefa** ‘Catch!’).

Root vowel	Cause Complete	Cause Incomplete	<i>He caused/will cause him to ___ him.</i>
o	Eititohoi inyeja inyeja inyeja.	Eititoho inyeja inyeja inyeja.	<i>kill</i>
u	Eitirruma inyeja inyeja inyeja.	Eitirrumu inyeja inyeja inyeja.	<i>find</i>
e	Eitiyef inyeja inyeja inyeja.	Eitiyefa inyeja inyeja inyeja.	<i>whip</i>

i	Eititik inyeja inyeja inyeja.	Eititiho inyeja inyeja inyeja.	hit
a	Eititaf inyeja inyeja inyeja.	Eititafa inyeja inyeja inyeja.	touch
beg i	Eitinef inyeja inyeja inyeja.	Eitinefu inyeja inyeja inyeja.	catch

The causative prefix attaches to complete, incomplete and perfect verbs. Also, infinitive verbs can have the infinitive prefix **hi-** before the causative prefix. In (03:42), the infinitive causative verb **hitifa** ‘cause to ask’ has the infinitive prefix **hi-** and the causative prefix **ti-**. We learn about infinitive verbs in the lesson *Infinitive Verbs*.

(03:42) (Infinitive causative)

Ifa inʒalio, eiʒafanu hayiohok **hitifa**. *In evening, shepherds came and began investigating.*

In summary, we have the following causative prefix on verbs.

Prefix	Causative Verb	
ti-	Eititohoi inyeja inyeja inyeja.	<i>He killed him.</i>

The Lopit dialects have causative verbs with a few differences.

	Causitive
	<u>He caused him to bite him.</u>
Dorik	<u>Eitihony</u> inyeja inyeja inyeja.
Ŋotira	<u>Eitihony</u> inyeja inyeja inyeja.
Lohutok	<u>Etihony</u> inya inya inya.
Loloŋo	<u>Etihony</u> inye inya inya.

The following can replace the underlined words above.

Causative Complete					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	___ will cause him to bite him.
[ʌ̄-]	[̄-̄]	[̄--]	[̄̄-]	<u>Aitihony</u> naŋ inyeja inyeja.	I
[ʌ̄-]	[̄-̄]	[̄--]	[̄̄-]	<u>Itihony</u> iye inyeja inyeja.	You (sg)
[̄-̄]	[̄-̄]	[̄-̄]	[̄̄-]	<u>Eitihony</u> inyeja inyeja inyeja.	(S)he
[ʌ̄-]	[̄-̄]	[̄--]	[̄̄-]	<u>Eitihony</u> iyohooi inyeja inyeja.	We
[ʌ̄-]	[̄̄-]	[̄̄-]	[̄̄-]	<u>Itihony</u> itai inyeja inyeja.	You (pl)
[ʌ̄-]	[̄-̄]	[̄-̄]	[̄̄-]	<u>Eitihony</u> isieja inyeja inyeja.	They

Causative Incomplete					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	___ caused him to bite him.
[]	[]	[-]	[-]	<u>Aitihonya</u> nan inyeja inyeja.	I
Aitihonya	Aitihonya	Etihonya	Etihonya		
[]	[]	[-]	[]	<u>Itihonya</u> iye inyeja inyeja.	You (sg)
Itihonya	Itihonya	Etihonya	Etihonya		
[-]	[]	[-]	[-]	<u>Eitihonya</u> inyeja inyeja inyeja.	(S)he
Eitihonya	Eitihonya	Etihonya	Etihonya		
[-]	[-]	[-]	[-]	<u>Eitihonya</u> iyohooi inyeja inyeja.	We
Eitihonya	Eitihonya	Etihonya	Etihonya		
[]	[]	[]	[]	<u>Itihonya</u> itai inyeja inyeja.	You (pl)
Itihonya	Itihonya	Etihonya	Etihonya		
[-]	[]	[]	[-]	<u>Eitihonya</u> isieja inyeja inyeja.	They
Eitihonya	Eitihonya	Etihonya	Etihonya		

	Causative
	<i>He caused him to <u>kill</u> him.</i>
Dorik	<u>Eititohoi</u> inyeja inyeja inyeja.
Ŋotira	<u>Eititohoi</u> inyeja inyeja inyeja.
Lohutok	<u>Eititohe</u> inya inya inya.
Loloŋo	<u>Eititohe</u> inye inya inya.

The following can replace the underlined words above. Loloŋo has the causative prefix **ta-** in addition to the causative prefix **ti-**.

Causative Complete					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	He caused him to ___ him.
eititohoi	eititohoi	etitohe	etitohe	<u>Eititohoi</u> inyeja inyeja inyeja.	kill
eitirruma	eitirruma	etirrumu	etarrumu	<u>Eitirruma</u> inyeja inyeja inyeja.	find
eitiyef	eitiyef	etiyef	etiyef	<u>Eitiyef</u> inyeja inyeja inyeja.	whip
eititik	eititik	etitik	etatik	<u>Eititik</u> inyeja inyeja inyeja.	hit
eititaf	eititaf	etitaf	etitaf	<u>Eititaf</u> inyeja inyeja inyeja.	touch
eitinef	eitinef	etinef	etinef	<u>Eitinef</u> inyeja inyeja inyeja.	catch

Causative Incomplete					
Dorik	Ŋotira	Lohutok	Loloŋo	Combined	He will cause him to ___ him.
eititoho	eititoho	etitoho	etitoho	<u>Eititohoinyeja</u> inyeja inyeja.	kill
eitirrumu	eitirrumu	etirruma	etarrumek	<u>Eitirrumu</u> inyeja inyeja inyeja.	find
eitiyefa	eitiyefa	etiyafa	etiyafa	<u>Eitiyefa</u> inyeja inyeja inyeja.	whip
eititiho	eititiho	etitiho	etatiho	<u>Eititiho</u> inyeja inyeja inyeja.	hit
eititafa	eititafa	etitafa	etitafa	<u>Eititafa</u> inyeja inyeja inyeja.	touch
eitinefu	eitinefu	etinefa	etinefu	<u>Eitinefu</u> inyeja inyeja inyeja.	catch

Exercise 28

In the following sentences, underline all causative verbs.

(01:38-39)

Ifa lojo lotohoi hulluk,
eiñafanu hati hitifa nafa lara ihoho.

*When they killed the hyena,
they came questioned one who was a thief.*

(02:20)

Eiñiburahini munu nia Logwana, eitabot
hiony, otorak do hotwai ho hunom nia.

*Then snake attacked proceeded to bite him,
and tied him inside that cave.*

(03:10)

Eitihita, eiyaba, eiñoro cieñ, dioro ojo
ham do wor moite-moite.

*We were moving, charting, shooting birds,
rats, and fish together in river daily.*

(03:38)

Heituwutek hati iye mai no gorojin,
leinyañ nañ?

*Will you show me place of gourds of milk,
and not lie to me?*

(03:42)

Ifa iñalio, eiñafanu hayiohok hitifa.

In evening shepherds came began investigating.

(03:49-50)

Ifa harie, eiñaitiloño ñiria eitifero hido
do bula, do loñohe ho husuñ he hirobi.

*At night they made us eat food without milk and
made us sleep in stable, in cows' dung and cold air.*

(03:57)

Eijoo baba de nañ hijo hitiruhula na
hayiohok naa.

*My father told me that (situations like this)
make the shepherds wise.*

(04:5)

Ojo hilak hijo eriamik iboni
haitiwaru tohoni te yei.

*Certain ones say witchdoctors can
resurrect a person from death.*

(04:8-9)

Eiriamik hilak hitihonya ibwana husuñ,
hinee, eitimata balu.

*Others sometimes give cows and goats to
witchdoctors to eat or beer to drink.*

(04:22)

Itihara iye mana, igerio iye hiyo,
idaha iye sañ inne hiyo.

*You are spoiling gardens, poisoning people,
and devouring property of people.*

Reflexive

In a reflexive verb, the subject (doer) and object (receiver) is the same person. A reflexive verb has the word **kwan/kwanite** 'body/bodies' after which shows the subject and object are the same.

Below, the verb **tohony** 'Bite!' has **kwan** 'body' after the subjects 'I, you (sg), (s)he' and **kwanite** 'bodies' after the subjects 'we, you (pl), they'. **Kwan/kwanite** is used to show the subject and object are the same person.

Reflexive Complete

Ahony naŋ <u>kwan</u> hanan.	<i>I bit myself (lit. my body).</i>
Ihony ie <u>kwan</u> nohoi.	<i>You (sg) bit yourself.</i>
Eihony inyeja <u>kwan</u> nohonyie.	<i>He bit himself.</i>
Eihony iyohooi <u>kwanite</u> innohooi.	<i>We bit ourselves (lit. our bodies).</i>
Ihony itai <u>kwanite</u> innahatai.	<i>You (pl) bit yourselves.</i>
Eihony isieja <u>kwanite</u> innohosie.	<i>They bit themselves.</i>

Subject pronouns can come after a reflexive verb and before **kwan**. Possessor pronouns can follow **kwan** to help show the subject and object. However, a reflexive verb can be without the subject pronoun and without the possessor pronoun.

In (01:16-17), only the word **kwan** ‘body’ follows the verb **einainofak** ‘hid’. There is no subject pronoun following the verb or possessor pronoun following **kwan**.

(01:16-17) (Reflexive without subject and possessor pronouns)

Da nariŋu nohonyi lohoho, *When he saw thief,*
einainofak kwan de hiji he hinee. *he hid himself in middle of goats.*

Sometimes the word **kwan** ‘body’ means ‘body’ and does not show the subject and object are the same person. In (01:23-25), **kwan** means ‘body’ and the subject and object are different. The subject of **einadadau** ‘touched’ is **lohoho** ‘thief’ and the object is **kwan no hulluk** ‘body of hyena.’

(01:23-25) (Verb with object **kwan** ‘body’)

Einaino oboto a hiji he hinee dadari. *He went and waded through the middle of goats,*
Einadadau kwan no hulluk *touching them. He touched body of a hyena,*
hijo ara mau tamot le hinee. *thinking that it may be a male goat.*

If it is difficult for readers to quickly know the difference between **kwan** that means the same subject and object and **kwan** that means ‘body’, the Lopit could decide to use the following spelling rule: *Write a dash (hyphen) – between verbs and **kwan** when **kwan** shows the same subject and object, but not when **kwan** means ‘body’.* For this rule, the words in (01:16-17) would be **einainofak-kwan** ‘hid himself’ and the words in (01:23-25) would be **Einadadau kwan** ‘touched body’.

In summary, we have the following way of making reflexive verbs:

Following word	Reflexive Verb	
kwan	Eihony inyeja kwan nohonyie.	<i>He bit himself.</i>

The Lopit dialects have reflexive verbs with a few differences.

	Reflexive
	<i>He bite himself.</i>
Dorik	<u>Eihony inyeja kwan nanyi.</u>

Ŋotira	Eihony inyeja kwan nohonyie.
Lohutok	Ehony inya wan nohoinye.
Loloŋo	Ehony inye hwan honye.

Verbs, the word **kwan** ‘body’, and subject and possessor pronouns are different from one dialect to the next. However, each dialect makes reflexives verbs with the same construction.

Exercise 29

In the following sentences, underline all reflexive verbs.

(01:16-17)

Da ŋariŋu nohonyi lohoho,
eiŋaiŋofak kwan de hiji he hinee.

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

(06:89)

Ojo inyeja eisihak mai nafa leiŋofari
inyeja kwan hohonyi.

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

(06:102)

Ojo motte honye Tome owolo Tuluhu
leidetai kwan ho gus to horwoŋ.

*And his friend Elephant saw Squirrel
jump himself with skin on his back.*

(06:112-113)

Ette iye ŋaibirok kwan nohoi de atadahai
hima many elibori muhonyo no kwan iwu
hati iye ruma gus ne leliba bino.

*Then you can throw yourself into fire
until leather of your body is good
and you get a very good skin.*

(06:119-120)

“Loŋeye, ibirok kwan anyaru bino-no.”
Ojo Tome kwan eibirok de hima.

*“Longeye, throw yourself into ready fire.”
So Elephant threw himself into fire.*

Infinitive Verbs

An infinitive verb does not have a subject prefix that changes with the subject pronoun. Infinitives are used along with a previous verb or are used as a noun. In verbs with beginning root consonant, the incomplete infinitive has no prefix, the complete infinitive has the prefix **hi-**, and the perfect infinitive has the prefix **ŋa-**. In verbs with beginning root **i**, the incomplete and complete infinitive has the prefix **h-** and the perfect infinitive has the prefix **ŋa-**.

In (02:8), the incomplete infinitive verb **wolo** ‘seeing’ has no prefix. It has the possessor pronoun **nohonyie** ‘his’ and is used as a noun.

(02:8) (Incomplete infinitive; Used as noun)

Do wolo nohonyie hunom nia leido,

In his seeing (when he saw) the cave was neat,

In (05:31), the complete infinitive **hiye** ‘to make’ has the prefix **hi-** and is used together with the perfect verb **eiŋawoŋ** ‘came’ that comes before it.

(05:31) (Complete infinitive; Together with previous verb)

Eijawon Tome **hiye** immadok *Elephant **came to make** a gum*
no lowuon iya tohoni. *that like person.*

In (03:41), the perfect infinitive **ɲadumu** ‘get’ has the prefix **ɲa-** and is used together with the perfect verb **eijnaino** ‘go’ that comes before it.

(03:41) (Perfect infinitive; Together with previous verb)

Oboto **eijnaino ɲadumu** lee amat. *We proceed to go get and drink milk.*

Infinitive verbs do not change with to the subject pronoun. In the sentences below, the incomplete infinitive **honya** ‘eat’ with no prefix follows different subject pronouns, but does not change.

Infinitive Incomplete

Attu nan <u>honya</u> hine.	<i>I came to <u>eat</u> goat.</i>
Ittu ie <u>honya</u> hine.	<i>You (sg) came to <u>eat</u> goat.</i>
Ottu inyeja <u>honya</u> hine.	<i>(S)he came to <u>eat</u> goat.</i>
Eifanu iyohooi <u>honya</u> hine.	<i>We came to <u>eat</u> goat.</i>
Ifanu itai <u>honya</u> hine.	<i>You (pl) came to <u>eat</u> goat.</i>
Afanu isieja <u>honya</u> hine.	<i>They came to <u>eat</u> goat.</i>

Verbs with beginning root consonant have no prefix in the infinitive incomplete form. Verbs with beginning root i have the prefix **h-**.

Root	Infinitive Incomplete	
Beginning consonant	Ottu hodotiti <u>toho</u> inyeja.	<i>Man came to <u>kill</u> him.</i>
	Ottu hodotiti <u>ruma</u> inyeja.	<i>Man came to <u>find</u> him.</i>
	Ottu hodotiti <u>yefa</u> inyeja.	<i>Man came to <u>whip</u> him.</i>
	Ottu hodotiti <u>tiho</u> inyeja.	<i>Man came to <u>hit</u> him.</i>
	Ottu hodotiti <u>tafa</u> inyeja.	<i>Man came to <u>touch</u> him.</i>
Beginning i	Ottu hodotiti <u>hinef</u> inyeja.	<i>Man came to <u>catch</u> him.</i>

Some verbs with beginning root consonant have a perfect infinitive perfect form with prefix **ɲa-** or a complete infinitive form with prefix **hi-**, but do not have both.

Infinitive Perfect	Infinitive Complete	
Ottu hodotiti ɲatohoi inyeja.		<i>Man came to <u>kill</u> him.</i>
Ottu hodotiti ɲarruma inyeja.		<i>Man came to <u>find</u> him.</i>
	Ottu hodotiti hiyef inyeja.	<i>Man came to <u>whip</u> him.</i>
	Ottu hodotiti hitik inyeja.	<i>Man came to <u>hit</u> him.</i>
	Ottu hodotiti hitaf inyeja.	<i>Man came to <u>touch</u> him.</i>

Most verbs can have an infinitive continuous form with the habitual/continuous suffix –*ita*, –*uta*. When this form is used as a noun, it is like a plural noun.

Infinitive Continuous

Ottu hodotiti <u>tohita</u> inyeja.	<i>Man came to be killing him.</i>
Ottu hodotiti <u>rumuta</u> inyeja.	<i>Man came to be finding him.</i>
Ottu hodotiti <u>yefita</u> inyeja.	<i>Man came to be whipping him.</i>
Ottu hodotiti <u>tihita</u> inyeja.	<i>Man came to be hitting him.</i>
Ottu hodotiti <u>tafita</u> inyeja.	<i>Man came to be touching him.</i>
Ottu hodotiti <u>hinefita</u> inyeja.	<i>Man came to be catching him.</i>

In summary, the infinitive prefixes are listed below.

Infinitive prefixes									
Root vowel	Prefix	Complete	Prefix	Incomplete	Prefix	Continuous	Prefix	Perfect	
o			(none)	toho	(none)	tohita	ŋa-	ŋatohoi	<i>to kill</i>
u				ruma		rumuta		ŋarruma	<i>to find</i>
e	hi-	hiyef		yefa		yefita			<i>to whip</i>
i		hitik		tiho		tihita			<i>to hit</i>
a		hitaf		tafa		tafita			<i>to touch</i>
beg i	h- ?	hinef	h-	hinef	h-	hinefita	ŋa-		<i>to catch</i>

Other Lopit dialects have infinitive verbs with a few differences.

	Complete	Incomplete
	<i>He came to <u>bite</u> him.</i>	<i>He came to <u>bite</u> him.</i>
Dorik	Olutu inyeja <u>hihony</u> inyeja.	Olutu inyeja <u>honya</u> inyeja.
Ŋotira	Ottu inyeja <u>hihony</u> inyeja.	Ottu inyeja <u>honya</u> inyeja.
Lohutok	Ottu inya <u>hihony</u> inya.	Ottu inya <u>honya</u> inya.
Loloŋo	Olotu inye <u>hihony</u> inya.	Olotu inye <u>honya</u> inya.

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

Infinitive Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
toho	toho	toho	toho	toho	<i>to kill</i>
ruma	ruma	rroma	arruma	ruma	<i>to find</i>
yefa	yefa	yafa	yafa	yefa	<i>to whip</i>
tiho	tiho	tiho	tiho	tiho	<i>to hit</i>
tafa	tafa	tafa	tafa	tafa	<i>to touch</i>
hinef	hinef	hinef	hinef	hinef	<i>to catch</i>
hirefo	hirefo	hiriofo	hiriofo	hirefo	<i>to search</i>
hiruk	hiruk	hiruk	hiruk	hiruk	<i>to accept</i>

Infinitive Complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
hiyef	hiyef	hiyef	hiyef	hiyef	<i>to whip</i>
hitik	hitik	hitik	hitik	hitik	<i>to hit</i>
hitaf	hitaf	hitaf	hitaf	hitaf	<i>to touch</i>

Infinitive Perfect

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
ŋatohoi	ŋatohoi	atohoi	atohoi	ŋatohoi	<i>to kill</i>
ŋarruma	ŋarruma	arrumu	harruma	ŋarruma	<i>to find</i>

Infinitive Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
tohita	tohita	tohita	tohita	tohita	<i>to kill</i>
rumuta	rumuta	rurumuta	arrumita	rumuta	<i>to find</i>
yefita	yefita	yefita	yefita	yefita	<i>to whip</i>
tihita	tihita	tihita	tihita	tihita	<i>to hit</i>
tafita	tafita	tafita	tafita	tafita	<i>to touch</i>
hinefita	hinefita	hinefita	hinefu	hinefita	<i>to catch</i>

Exercise 30

Underline all infinitive verbs in the sentences below.

(01:39-41)

Eiŋafanu hati hitifa nafa lara ihoho.

They came to question one who was a thief.

(02:15)

Eitiaha hirurwo da bali, “Wulu lu wowoi!

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

(03:6)

De hiba nanaŋ de, eiŋarrumu naŋ hilak morot.

Upon my arriving there, I met friends.

(03:9)

Many te hitiahi hohooi hiribita,
amuno ifa naŋ bino-no.

*Right from our beginning of shepherding,
I was very excited.*

(03:19)

Ifa far nabo eiŋaimiŋari ŋoro ham do wor,

One day we were busy shooting fish in river,

(03:21)

Adahari hasak ha hai many ofwo daha mana.

Calves grazed in rain and went ate garden.

(03:29)

Eiŋafanu ŋarrumek haŋak eisieno do bore.

We came and found calves closed in stable.

(03:42)

Eiŋafanu hayiohok hitifa.

Shepherds came to investigate.

(03:45)

Leidas hayiohoni hifi iyohooi,

Then a shepherd asked us,

(03:48)

Ifa lojo lotohu hifia nohooi,
eyem hari efanu hati baha iyohooi daŋ.

*After finishing his asking, then he went to get
the stick to beat all of us.*

(03:53)

Aduloi naŋ higigilo harie tub enyia hejio.

I continued to think through night.

(03:57)

Eijoo baba de naŋ hijo
hitiruhula na hayiohok naa.

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

(03:60-62)

Einjaimetak hipata na hittok da hayiohok
he higigilita attuni naŋ ŋainoye a boregala
awu ŋajijahini do sukul
attuni aŋayenari higiero aina.

*(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.*

(04:3-6)

Arasa iluluŋ inne hiyo hiruhuta hiro
inne ibwana bino-no.

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

(04:8-9)

Eiriamik hilak hitihonya ibwana husuŋ,
hinee, eitimata balu,
eiso he hitabita hinak daŋ.

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

(05:10)

Einjawoŋ Ikarak ruma Ikwawoŋ de hiyeni
ette hifi hijo,

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

(05:15)

Ikwawoŋ Tuluhu ette hirwata eibusak Ikarak de.

Ikwang Squirrel ran and left turtle in trap.

(06:8)

Oboto Lomini owu hihony hotonye honyie.

Leopard went to eat his mother.

(06:12)

Ojo huroho ofwo hituk hinya ŋama.

The young goats went to finish eating grain.

(06:47)

Ojo Lomini 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.*

(06:64)

Lomini eitabot hihony hotonye Tuluhu.

Leopard immediately bit mother of squirrel.

Verbal Nouns

A verbal noun is a verb that is used as a noun. It can be used as a subject, object, and in other ways just as other nouns. There are three different kinds of verbal nouns: person (a person who does the action), location (place of the action), and tool (an object that does the action) verbal nouns.

Person verbal nouns

Many verbs can be made into a person who does the action by adding the prefix **ha-**. The singular person verbal noun has the suffix **-ni** and the plural person verbal noun has the suffix **-k**.

In (02:22), the singular person verbal noun **halohani** ‘trapper’ is used as a subject who does the action **eirurwo** ‘cried’.

(02:22)

Eirurwo **halohani** cianḡ, “Wowoi naḡ!” Trapper of animals cried, “Wowoi me!”

In (1), the singular verbal noun **hahonyoni** ‘eater’ has the prefix **ha-** and the suffix **-ni**. In (2), the plural verbal noun **hahonyak** ‘eaters’ has the prefix **ha-** and the suffix **-k**.

<u>Person</u>	(1) Ottu hahonyoni ne cianḡ.	<i>Eater of animal came.</i>
<u>verbal nouns</u>	(2) Afanu hahonyak inne cianḡ.	<i>Eaters of animals came.</i>

The following person verbal nouns can be said in place of **hahonyoni** ‘eater’ and **hahonyak** ‘eaters’.

<u>Incomplete</u>	<u>Person verbal nouns</u>		
		Singular	Plural
Otoho inyeja inyeja. <i>He kills him.</i>	hatohoni	hatohok	<i>killer</i>
Orrumu inyeja inyeja. <i>He finds him.</i>	harrumani	harrumak	<i>finder</i>
Eyefa inyeja inyeja. <i>He whip him.</i>	hayefani	hayefak	<i>whipper</i>
Etiho inyeja inyeja. <i>He hits him.</i>	hatihoni	hatihok	<i>hitter</i>
Atafa inyeja inyeja. <i>He touches him.</i>	hatafani	hatafak	<i>toucher</i>
Einefu inyeja inyeja. <i>He catches him.</i>	hainefani	hainefak	<i>catcher</i>

Often the incomplete vowel suffix is the same as the vowel before the person verbal noun suffix **-ni**, **-k**. However, in **orrumu** ‘finds’ the incomplete suffix **-u** is **-a** (**harrumani**), and in **einefu** ‘catches’ the incomplete suffix **-u** is **-a** (**hainefani**).

Location verbal noun

Many verbs can be made into a location of the action by adding the prefix **lei-** and the suffix **-ri**. Location verbal nouns are singular and do not have a plural. In (3), the location verbal noun **leihonyari** ‘eating place’ has the prefix **lei-** and the suffix **-ri**.

Location | (3) Ottu hodotiti a de **leihonyari**. *Man came to place of eating.*

The following location verbal nouns can be said in place of **leihonyari** ‘place of eating’ in (3).

<u>Incomplete</u>	<u>Location verbal noun</u>	
Otoho inyeja inyeja. <i>He kills him.</i>	leitohori	<i>killling place</i>
Orrumu inyeja inyeja. <i>He finds him.</i>	leirrumari	<i>finding place</i>
Eyefa inyeja inyeja. <i>He whip him.</i>	leiyefari	<i>whipping place</i>
Etiho inyeja inyeja. <i>He hits him.</i>	leitihatori	<i>hitting place</i>
Atafa inyeja inyeja. <i>He touches him.</i>	leitafari	<i>touching place</i>
Einefu inyeja inyeja. <i>He catches him.</i>	leinefatari	<i>catching place</i>

In verbs with beginning root vowel **i** (such as **inefa** ‘Catch!’ in **leinefatari** ‘catching place’), the prefix **lei-** takes away the root **i**. Often the incomplete vowel suffix is the same as the vowel before the location verbal noun suffix **-ri**. However, in **orrumu** ‘finds’ the incomplete suffix **-u** is **-a** (**leirrumari**), and in **einefu** ‘catches’ the incomplete suffix **-u** is **-a** (**leinefatari**). In **leitihatori** ‘hitting place’ and **leinefatari** ‘catching place’, the suffixes **-to** or **-ta** comes before the location verbal noun suffix **-ri**.

Tool verbal nouns

Many verbs with beginning root consonant can be made into a tool or object that does the action by adding the prefix **i-**. The singular tool verbal noun has the suffix **-it** and the plural tool verbal noun has the suffix **-iti**. A verb with beginning root **i** is made into a tool verbal noun by adding the infinitive prefix **h-** and the singular suffix **-i** or the plural (habitual) suffix **-ita**.

In (4), the singular tool verbal noun **ihonyit** ‘spoon’ has the prefix **i-** and the suffix **-it**. In (2), the plural tool verbal noun **ihonyiti** ‘spoons’ has the prefix **i-** and the suffix **-iti**.

<u>Tool</u>	(4) Owolo hodotiti ihonyit .	<i>Man saw <u>spoon</u>.</i>
	(5) Owolo hodotiti ihonyiti .	<i>Man saw <u>spoons</u>.</i>

The following tool verbal nouns can be said in place of **ihonyit** and **ihonyiti** in (4-5). There is no incomplete vowel suffix before the tool verbal noun suffix.

<u>Command</u>	<u>Singular</u>	<u>Tool verbal noun</u>		
		<u>Singular</u>	<u>Plural</u>	
Totohoi!	<i>Kill!</i>	itohoit	itohoiti	<i>thing to kill with</i>
Torrumu!	<i>Find!</i>	irrumit	irrumiti	<i>thing to find with</i>
Teyef!	<i>Whip!</i>	iyefit	iyefiti	<i>thing to whip with (whip)</i>
Tetik!	<i>Hit!</i>	itihit	itihiti	<i>thing to hit with (long stick for ceiling)</i>
Tataf!	<i>Touch!</i>	itafit	itafiti	<i>thing to touch with</i>
Inefa!	<i>Catch!</i>	hinefi	hinefita	<i>thing to catch with (trap)</i>

In summary, we have the following verbal noun prefixes and suffixes:

<u>Person verbal noun</u>		<u>Location verbal noun</u>
<u>Singular</u>	<u>Plural</u>	
ha- -ni	ha- -k	lei- -ri
hatohoni	hatohok	leitohori
	<i>killer</i>	<i>killing place</i>

<u>Tool verbal noun</u>	<u>Singular</u>	<u>Plural</u>
		i- -it
<u>beginning consonant</u>	itohoit	itohoiti
	h- -i	h- -ita
		<i>thing to kill with</i>

beginning i	hinefi	hinefita	thing to catch with (trap)
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Other Lopit dialects have verbal nouns with a few differences.

	Person verbal noun
	<i>Eater of animal came.</i>
Dorik	Olotu <u>hahonyoni</u> na tiaŋ.
Ŋotira	Ottu <u>hahonyoni</u> ne ciaŋ.
Lohutok	Ottu <u>hahonyoni</u> ne ciaŋ.
Loloŋo	Olotu <u>hahonyoni</u> ne ciaŋ.

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

Person verbal noun singular

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
hatothoni	hatothoni	hatothoni	hatothoni	hatothoni	<i>killer</i>
harrumani	harrumani	harrumani	harrumani	harrumani	<i>finder</i>
hayefani	hayefani	hayefani	hayafani	hayefani	<i>whipper</i>
hatihoni	hatihoni	hatihoni	hatihoni	hatihoni	<i>hitter</i>
hatafani	hatafani	hatafani	hatafani	hatafani	<i>toucher</i>
hainefani	hainefani	hainefani	hainefani	hainefani	<i>catcher</i>

Person verbal noun plural

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
hatohok	hatohok	hatohok	hatohok	hatohok	<i>killer</i>
harrumak	harrumak	harrumak	harrumak	harrumak	<i>finder</i>
hayefak	hayefak	hayefak	hayafak	hayefak	<i>whipper</i>
hatihok	hatihok	hatihok	hatihok	hatihok	<i>hitter</i>
hatafak	hatafak	hatafak	hatafak	hatafak	<i>toucher</i>
hainefitak	hainefak	hainefak	hainefak	hainefak	<i>catcher</i>

	Location verbal noun
	<i>Man came to <u>place of eating</u>.</i>
Dorik	Olotu hodotiti a de <u>leihonyari</u> .
Ŋotira	Ottu hodotiti a de <u>leihonyari</u> .
Lohutok	Ottu hodoti a <u>lohonyari</u> .
Loloŋo	Olotu hitolewa a do <u>lohonyari</u> .

The following can replace the underlined words above in the corresponding dialect. Lohutok and Loloŋo dialects use the prefixes **lo-** and **la-** instead of **lei-**.

Location verbal noun singular

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
leitohori	leitohori	lotohori	lotohori	leitohori	<i>killing place</i>
leirrumari	leirrumari	lorrumari	lorrumari	leirrumari	<i>finding place</i>

leiyefari	leiyefari	layafari	layafari	leiyefari	<i>whipping place</i>
leitihatari	leitihatari	lotihori	lotihori	leitihatari	<i>hitting place</i>
leitafari	leitafari	latafari	latafari	leitafari	<i>touching place</i>
leinefatari	leinefatari	lenefitari	lenefitari	leinefatari	<i>catching place</i>

	Tool verbal noun
	<i>Man saw <u>spoon</u>.</i>
Dorik	Owolo hodotiti <u>ihonyit</u> .
Ŋotira	Owolo hodotiti <u>ihonyit</u> .
Lohutok	Ewolo hodoti <u>ihonyit</u> .
Loloŋo	Ewolo hitolewa <u>ihonyit</u> .

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

Tool verbal noun singular

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
itohit	itohit	itohit	itohit	itohit	<i>thing to kill with</i>
irrumit	irrumit	irrumit	irrumit	irrumit	<i>thing to find with</i>
iyefit	iyefit	iyefit	iyefit	iyefit	<i>thing to whip with</i>
itihit	itihit	itihit	itihit	itihit	<i>thing to hit with</i>
itafit	itafit	itafit	itafit	itafit	<i>thing to touch with</i>
hinefi	hinefi	hinefi	hinefi	hinefi	<i>thing to catch with</i>

Tool verbal noun plural

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
itohiti	itohiti	itohiti	itohiti	itohiti	<i>thing to kill with</i>
irrumiti	irrumiti	irrumiti	irrumiti	irrumiti	<i>thing to find with</i>
iyefiti	iyefiti	iyefiti	iyefiti	iyefiti	<i>thing to whip with</i>
itihiti	itihiti	itihiti	itihiti	itihiti	<i>thing to hit with</i>
itafiti	itafiti	itafiti	itafiti	itafiti	<i>thing to touch with</i>
hinefita	hinefita	hinefita	hinefita	hinefita	<i>thing to catch with</i>

Exercise 31

Underline all verbal nouns in the sentences below.

(02:1)

Ifa barren owuon lobo haikuboni ha yaya.

There was man who was hunter of porcupines.

(02:9)

Eigigilo halohani he cianj hiyo,
owuon yaya do hotwai de.

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

(03:5)

Owu ŋaisiere da has ho tohoni le hittok
le leriŋa hayiohok.

*He handed me to elderly person who
cares for shepherd.*

(03:23)

Einawoŋ Gogoi ŋairibini hasak many a bore,
ottu haisienok de ifagi.

*Then Gogoi brought them to stable, and
closed them in calf pens.*

(03:45)

Leidas hayiohoni hifi iyohooi, . . .

Then a shepherd asked us,

(03:60)

Einajimetak hipata na hittok da hayiohok.

(Situation) caused much suffering to shepherds.

(04:19-20)

Eiriamik hiyo ŋaitinyiek 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.*

(06:18)

Oboto Lomini owu ŋatohoi hafirok inno huroho.

Then Leopard killed fat ones of goats.

(06:65)

Ojo inyeja oŋutu hoo owu ŋahasak de leifori.

Then he cut off head and hung it in kitchen.

(06:76)

Nabo leiramitari innan ne lelibo bino-no.”

This is a certain good playground.

Clauses with equal sign verb and presentational verb

Some clauses have the equal sign verb **ara** ‘be, was’ that shows the quality of a noun or pronoun or what it is the same as. Some clauses have the presentational verb **owuon** ‘there was’ that introduces a noun, usually for the first time.

In (01:40-42), the equal sign verb **ara** ‘is’ shows that **fure ne hiyabi inna** ‘title of this story’ is the same as **eiboŋ ihoho he ihoho** ‘thief met a thief’.

(01:40-42) (equal sign **ara** ‘be, was’)

Ara fure ne hiyabi inna eiboŋ ihoho
he ihoho eicak hulluk hira ihoho,
ojo hido honyie ihoho na lara tohoni.

*Title of this story is ‘The thief met a thief’
because hyena is a thief,
and also there was a thief who was a person.*

The equal sign verb **ara** ‘be, was’ can also be a command, an infinitive, question verb, or dependent verb. In (01:40-42), the infinitive equal sign **hira** ‘is’ shows **hulluk** ‘hyena’ is the same as **ihoho** ‘thief’. The dependent verb **lara** ‘was’ shows **ihoho** ‘thief’ is the same as **tohoni** ‘person’.

The presentational verb **owuon** ‘there was’ often introduces a new noun that the listeners have not heard about before. In (01:1), the presentational verb **owuon** introduces the noun **lohoho lobo** ‘certain thief’. This is the first time the thief is mentioned in the story.

(01:1) (presentational **owuon** ‘there was’)

Owuon ifa lohoho lobo lo logoro
hanyahanya inne hiyo.

*In past, there was certain thief who killed
animals of people.*

In (06:42), the presentational verb is used as the question verb **howuon** ‘there was?’.

(06:42) (Used as question verb)

Howuon jai liliņa iye? *There was what delaying you?*

The equal sign verb **tara** ‘Be!’ can be complete or incomplete with different subject pronouns.

Complete [check]	Incomplete	
<u>Ara</u> naņ na hittok.	<u>Ara</u> naņ na hittok.	I was/am important.
<u>Ira</u> ie na hittok.	<u>Ira</u> ie na hittok.	You (sg) were/are important.
<u>Eira</u> inyeja na hittok.	<u>Ara</u> inyeja na hittok.	(S)he was/is important.
<u>Eira</u> iyohooi na hittok.	<u>Eira</u> iyohooi na hittok.	We were/are important.
<u>Ira</u> itai na hittok.	<u>Ira</u> itai na hittok.	You (pl) were/are important.
<u>Eira</u> isieja na hittok.	<u>Ara</u> isieja na hittok.	They were/are important.

The presentational verb **towuon** ‘Be there, exist!’ can also have different subject pronouns [check this].

Incomplete [check] ?	
<u>Awuon</u> ifa naņ .	In past, I was there.
<u>Iwuon</u> ifa ie .	In past, you (sg) were there.
<u>Owuon</u> ifa inyeja .	In past, (s)he was there.
<u>Eiwuon</u> ifa iyohooi .	In past, we were there.
<u>Iwuon</u> ifa itai .	In past, you (pl) were there.
<u>Owuon</u> ifa isieja .	In past, they were there.

The Lopit dialects have the equal sign verb and presentational verb with a few differences.

	‘was, were’ Complete	‘am, are, is, be’ Incomplete
	<i>He was important.</i>	<i>He is important.</i>
Dorik	<u>Eira</u> inyeja na hittok.	<u>Ara</u> inyeja na hittok.
Ŋotira	<u>Eira</u> inyeja na hittok.	<u>Ara</u> inyeja na hittok.
Lohutok	<u>Era</u> inya ne ttok.	<u>Ara</u> inya ne ttok.
Loloņo	<u>Era</u> inye inna hittok.	<u>Ara</u> inye inna hittok.

The following can replace the underlined words above.

‘was, were’ Complete [check all]					
Dorik	Ŋotira	Lohutok	Loloņo	Combined	<u> </u> was, were important.
Ara	Ara	Era	Era	<u>Ara</u> naņ na hittok.	<i>I</i>
Ira	Ira	Era	Era	<u>Ira</u> ie na hittok.	<i>you (sg)</i>
Eira	Eira	Era	Era	<u>Eira</u> inyeja na hittok.	<i>(s)he</i>
Eira	Eira	Era	Era	<u>Eira</u> iyohooi na hittok.	<i>we</i>
Ira	Ira	Era	Era	<u>Ira</u> itai na hittok.	<i>you (pl)</i>
Eira	Eira	Era	Era	<u>Eira</u> isieja na hittok.	<i>they</i>

'am, are, is, be' Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	<u>am, are, is important.</u>
Ara	Ara	Ara	Ara	<u>Ara</u> naŋ na hittok.	<i>I</i>
Ira	Ira	Era	Era	<u>Ira</u> iye na hittok.	<i>you (sg)</i>
Ara	Ara	Ara	Ara	<u>Ara</u> inyeja na hittok.	<i>(s)he</i>
Eira	Eira	Era	Era	<u>Eira</u> iyohooi na hittok.	<i>we</i>
Ira	Ira	Era	Era	<u>Ira</u> itai na hittok.	<i>you (pl)</i>
Ara	Ara	Ara	Ara	<u>Ara</u> isieja na hittok.	<i>they</i>

Exercise 32

In the sentences below, underline all equal sign and presentational verbs.

(02:1)

Ifa barren owuon lobo haikuboni ha yaya. *Long ago, there was certain porcupine hunter.*

(03:43)

Bi owuon nuha jia? *There are others where?*

(03:51)

Eifer de moite-moite ara holoŋi wunik. *We slept there every day was three days.*

(04:11)

Hara hiro inne dede kuya ara taler? *Are these things true or are they lies?*

(04:14)

Ara hati Jiok na hittok. *Surely God is great.*

(04:15)

Owuon ibwana bi a hiyo ruhulak. *Witchdoctors are cunning people.*

(04:23)

Rori innana orru hati, hara nyo lanyar? *These words are harsh, what good is in them?*

(05:18)

Owuon hiyeni iya leiriet. *There is something caught in the trap.*

(05:20)

Illa, irute hunna lara Ikarak leitaturu mana nohoi, owuon iya lara inyeja nia te hiyeni. *Brother, it is this bad turtle that spoils your garden, and he is like the one in the trap.*

(05:23)

Hara naŋ, Tome? Iya Ikwang. *Is it me, Elephant? (No) it is Ikwang.*

Connectors (conjunctions)

A connector joins a sentence, clause or phrase to another sentence, clause or phrase. Some connectors are always said the same. Other connectors change with the subject pronoun. Some connectors join a main clause which can stand alone as a sentence by itself. Other connectors join a dependent clause which needs a main clause to complete the sentence.

In (03:21), the connector **many** ‘until’ joins the main clause **Adahari hasak ha hai** ‘calves grazed in rain’ to the following main clause **ofwo daha mana no Gogoi** ‘went ate garden of Gogoi’.

(03:21) (Main clause connector **many** ‘until’)

Adahari hasak ha hai many ofwo daha
mana no Gogoi.

*Calves grazed in rain until went ate
garden of Gogoi.*

Both these clauses can stand alone as sentences by themselves. **Many** shows the second clause is the result of the first clause. The connector **many** ‘until’ is always said the same. However, other connectors change with a following subject pronoun.

In (06:64-65), the connector **ojo** ‘and he’ connects two main clauses. It shows the second clause continues the action of the first clause.

(06:64-65) (Main clause connector **ojo** ‘and he’)

Lomini eitobot hihony hotonye Tuluhu,
ojo inyeja oṅutu hoo owu ṅahasak de leifori.

*Leopard immediately bit mother of squirrel
and he cut off the head hanging it in kitchen.*

In (03:33-35), the connector **ajo** ‘and I’ joins two sentences. Like a verb, it changes with the subject pronoun **naṅ** ‘I’ in the following clause.

(03:33-35) (Main clause connector **ajo** ‘and I’)

Einjaidamik haji hanaṅ illafa laṅaiyarik mariṅ
elie tawak ta kal to loboite erwat a tim.
Ajo hati **naṅ** akiem daṅ,
akabak Gogoi ṅaburak de leretari.

*Other older friends of mine climbed fence
jumped quickly ran to other side of bush.
And I also tried (to climb), (but)
immediately Gogoi caught me climbing.*

The verb **ojo** ‘said’ often sounds the same as the connector **ojo** ‘and’ except for tone. We write the verb ‘say, said’ with a long vowel to show the difference between these words.

(06:7) (Verb **ojo** ‘he said’)

Ojoo Lomini, “Heyen huroho hiria?” *Leopard said, “Do goats know how to grind?”*

Some connectors join a dependent clause to a following main clause. In (03:17), the connector **lojo** ‘when’ introduces the dependent clause **lojo inṅalio lottu** ‘when evening came’.

(03:17) (Dependent connector **lojo** ‘when it’)

Lojo inṅalio lottu, eidas hitimat hasak hifioṅ.

When evening came, we watered calves.

The dependent clause **lojo inṅalio lottu** cannot be a sentence by itself. It needs the following main clause **eidas hitimat hasak hifioṅ** ‘we watered calves’ to complete the sentence. The main clause **eidas hitimat hasak hifioṅ** can stand alone as a sentence by itself.

There are at least the following connectors that do not change with the subject person. These are the same in all dialects.

Connectors

hido <i>also</i>	efe <i>then, until</i>
ele <i>while</i>	ette <i>then</i>
eicak <i>because</i>	kuya <i>or</i>
many <i>until</i>	hijo <i>that, said that</i>

There are at least the following connectors that change with the subject person.

Connectors

ojo <i>and</i>	lojo <i>when, if</i>
ojoo <i>say</i>	lara <i>if</i>
holobe <i>before</i>	alara <i>when</i>

The main clause connector **ojo** ‘and’ is like a verb. It can be complete or incomplete and the first vowel changes with the following subject pronoun.

‘And’ Complete	‘And’ Incomplete	
Ajo nan akiem dan.	Ajo iso nan akiem dan.	<i>And I also tried/will try.</i>
Ijo iye ikiem dan.	Ijo iso ieye ikiem dan.	<i>And you (sg) also tried/will try.</i>
Eijo inyeja eikiem dan.	Eijo iso inyeja eikiem dan.	<i>And (s)he also tried/will try.</i>
Eijo iyohooi eikiem dan.	Eijo iso iyohooi eikiem dan.	<i>And we also tried/will try.</i>
Ijo itai ikiem dan.	Ijo iso itai ikiem dan.	<i>And you (pl) also tried/will try.</i>
Eijo isieja eikiem dan.	Eijo iso isieja eikiem dan.	<i>And they also tried/will try.</i>

The verb **ojoo** ‘say’ is the same as the connector **ojo** ‘and’ except for tone. So, we write a long final vowel **oo** in the verb **ojoo** ‘say’ to show it is different than **ojo** ‘and’.

‘say’ Complete	‘say’ Incomplete	
Ajoo nan , “Monj.”	Ajoo iso nan , “Monj.”	<i>I said/will say, “Hello.”</i>
Ijoo iye , “Monj.”	Ijoo ieye , “Monj.”	<i>You (sg) said/will say, “Hello.”</i>
Eijoo inyeja , “Monj.”	Ojoo inyeja , “Monj.”	<i>(S)he said/will say, “Hello.”</i>
Eijoo iyohooi , “Monj.”	Eijoo iyohooi , “Monj.”	<i>We said/will say, “Hello.”</i>
Ijoo itai , “Monj.”	Ijoo itai , “Monj.”	<i>You (pl) said/will say, “Hello.”</i>
Eijoo isieja , “Monj.”	Ojoo isieja , “Monj.”	<i>They said/will say, “Hello.”</i>

The dependent clause connector **lojo** ‘when/if’ is also like a verb. It can be complete or incomplete, and the first vowel changes with the following subject pronoun.

‘when/if’ Complete	‘when/if’ Incomplete	
Lajo nan lattu, . . .	Lajo nan lattu, . . .	<i>When/if I came/come, . . .</i>
Lijo iye littu, . . .	Lijo ieye littu, . . .	<i>When/if you (sg) came/come, . . .</i>
Leijo inyeja lottu, . . .	Lojo inyeja lottu, . . .	<i>When/if (s)he came/come, . . .</i>
Leijo iyohooi leifanu, . . .	Leijo iyohooi leifanu, . . .	<i>When/if we came/come, . . .</i>
Lijo itai lifanu, . . .	Lijo itai lifanu, . . .	<i>When/if you (pl) came/come, . . .</i>

Leijo isieja lafanu, . . . | Lojo isieja lafanu, . . . | *When/if **they** came/come, . . .*

The dependent clause connector **lara** ‘if be’ is also like a verb. It can be complete or incomplete, and the first vowel changes with the following subject pronoun.

‘if be’ Complete	‘if be’ Incomplete	
<u>Lara naŋ</u> lattu, . . .	<u>Lara naŋ</u> lattu, . . .	<i>If I came/come, . . .</i>
<u>Lira iye</u> littu, . . .	<u>Lira iye</u> littu, . . .	<i>If you (sg) came/come, . . .</i>
<u>Leira inyeja</u> lottu, . . .	<u>Lara inyeja</u> lottu, . . .	<i>If (s)he came/come, . . .</i>
<u>Leira iyohooi</u> leifanu, . . .	<u>Leira iyohooi</u> leifanu, . . .	<i>If we came/come, . . .</i>
<u>Lira itai</u> lifanu, . . .	<u>Lira itai</u> lifanu, . . .	<i>If you (pl) came/come, . . .</i>
<u>Leira isieja</u> lafanu, . . .	<u>Lara isieja</u> lafanu, . . .	<i>If they came/come, . . .</i>

The dependent clause connector **alara** ‘when’ is also like a verb. It can be complete or incomplete, and the first two vowels change with the following subject pronoun.

‘when’ Complete	‘when’ Incomplete	
<u>Alara naŋ</u> lattu, . . .	<u>Alara naŋ</u> lattu, . . .	<i>When I came/come, . . .</i>
<u>Ilira iye</u> littu, . . .	<u>Ilira iye</u> littu, . . .	<i>When you (sg) came/come, . . .</i>
<u>Eileira inyeja</u> lottu, . . .	<u>Alara inyeja</u> lottu, . . .	<i>When (s)he came/come, . . .</i>
<u>Eileira iyohooi</u> leifanu, . . .	<u>Eileira iyohooi</u> leifanu, . . .	<i>When we came/come, . . .</i>
<u>Ilira itai</u> lifanu, . . .	<u>Ilira itai</u> lifanu, . . .	<i>When you (pl) came/come, . . .</i>
<u>Eileira isieja</u> lafanu, . . .	<u>Alara isieja</u> lafanu, . . .	<i>When they came/come, . . .</i>

The dependent clause connector **holobe** ‘before’ is a little like a verb. It has the first vowel **a** in **halobe** before the pronoun **naŋ** ‘I’ and has the first vowel **o** in **holobe** before other subject pronouns.

‘before’ Incomplete	
<u>Halobe naŋ</u> lattu, . . .	<i>Before I came, . . .</i>
<u>Holobe iye</u> littu, . . .	<i>Before you (sg) came, . . .</i>
<u>Holobe inyeja</u> lottu, . . .	<i>Before (s)he came, . . .</i>
<u>Holobe iyohooi</u> leifanu, . . .	<i>Before we came, . . .</i>
<u>Holobe itai</u> lifanu, . . .	<i>Before you (pl) came, . . .</i>
<u>Holobe isieja</u> lafanu, . . .	<i>Before they came, . . .</i>

The Lopit dialects have these connectors with a few differences.

	‘And’ Complete	‘And’ Incomplete
	<i>And he also tried.</i>	<i>And he will also try.</i>
Dorik	<u>Eijo</u> inyeja eitem daŋ.	<u>Ojo</u> ico inyeja eitem daŋ.
Ŋotira	<u>Eijo</u> inyeja eikiem daŋ.	<u>Ojo</u> iso inyeja eikiem daŋ.
Lohutok	<u>Ejo</u> inya eikiem daŋ.	<u>Ojo</u> iso inya eikiem daŋ.
Loloŋo	<u>Ejo</u> inye eiciem daŋ.	<u>Ojo</u> iso inye eiciem daŋ.

The following can replace the underlined words above.

‘And’ Complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	And ___ also tried.
[̄-]	[--]	[̄-]	[̄-]	<u>Ajo</u> naŋ akiem daŋ.	<i>I</i>
Ajo	Ajo	Ejo	Ejo	<u>Ijo</u> iye ikiem daŋ.	<i>you (sg)</i>
[̄̄]	[--]	[̄-]	[̄-]	<u>Eijo</u> inyeja eikiem daŋ.	<i>(s)he</i>
Ijo	Ijo	Ejo	Ejo	<u>Eijo</u> iyohooi eikiem daŋ.	<i>we</i>
[--]	[--]	[̄-]	[̄-]	<u>Ijo</u> itai ikiem daŋ.	<i>you (pl)</i>
Eijo	Eijo	Ejo	Ejo	<u>Eijo</u> isieja eikiem daŋ.	<i>they</i>

‘And’ Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	And ___ also will try.
Ajo	[--]	Ajo	Ajo	<u>Ajo</u> iso naŋ akiem daŋ.	<i>I</i>
Ijo	[--]	Ejo	Ejo	<u>Ijo</u> iso iye ikiem daŋ.	<i>you (sg)</i>
Ojo	[--]	Ojo	Ojo	<u>Eijo</u> iso inyeja eikiem daŋ.	<i>(s)he</i>
Eijo	[--]	Ejo	Ejo	<u>Eijo</u> iso iyohooi eikiem daŋ.	<i>we</i>
Ijo	[--]	Ejo	Ejo	<u>Ijo</u> iso itai ikiem daŋ.	<i>you (pl)</i>
Ojo	[--]	Ojo	Ojo	<u>Eijo</u> iso isieja eikiem daŋ.	<i>they</i>

	‘Say’ Complete	‘Say’ Incomplete
Dorik	<i>He said, “Hello.”</i>	<i>He will say, “Hello.”</i>
Ŋotira	<u>Eijoo</u> inyeja, “Moŋ.”	<u>Ojoo</u> ico inyeja, “Moŋ.”
Lohutok	<u>Ejoo</u> inya, “Moŋ.”	<u>Ojoo</u> iso inyeja, “Moŋ.”
Loloŋo	<u>Ejoo</u> inye, “Moŋ.”	<u>Ojoo</u> iso inya, “Moŋ.”

The following can replace the underlined words above.

‘Say’ Complete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	___ said, “Hello.”
-------	--------	---------	--------	----------	--------------------

[-]	[-]	[-]	[-]	<u>Ajoo</u> nan, “Monj.”	<i>I</i>
Ajoo	Ajoo	Ejoo	Ejoo		
[-]	[-]	[-]	[-]	<u>Ijoo</u> iye, “Monj.”	<i>you (sg)</i>
Ijoo	Ijoo	Ejoo	Ejoo		
[-]	[-]	[-]	[-]	<u>Eijoo</u> inyeja, “Monj.”	<i>(s)he</i>
Eijoo	Eijoo	Ejoo	Ejoo		
[-]	[- \]	[-]	[-]	<u>Eijoo</u> iyohooi, “Monj.”	<i>we</i>
Eijoo	Eijoo	Ejoo	Ejoo		
[-]	[-]	[-]	[-]	<u>Ijoo</u> itai, “Monj.”	<i>you (pl)</i>
Ijoo	Ijoo	Ejoo	Ejoo		
[-]	[-]	[-]	[-]	<u>Eijoo</u> isieja, “Monj.”	<i>they</i>
Eijoo	Eijoo	Ejoo	Ejoo		

‘Say’ Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	___ will say, “Hello.”
Ajoo	[-] Ajoo	Ajoo	Ajoo	<u>Ajoo</u> iso nan, “Monj.”	<i>I</i>
Ijoo	[-] Ijoo	Ejoo	Ejoo	<u>Ijoo</u> iye, “Monj.”	<i>you (sg)</i>
Ojoo	[-] Ojoo	Ojoo	Ojoo	<u>Ojoo</u> inyeja, “Monj.”	<i>(s)he</i>
Eijoo	[- \] Eijoo	Ejoo	Ejoo	<u>Eijoo</u> iyohooi, “Monj.”	<i>we</i>
Ijoo	[-] Ijoo	Ejoo	Ejoo	<u>Ijoo</u> itai, “Monj.”	<i>you (pl)</i>
Ojoo	[-] Ojoo	Ojoo	Ojoo	<u>Ojoo</u> isieja, “Monj.”	<i>they</i>

	‘when, if and’ Complete	‘when, if and’ Incomplete
	<i>If he came, . . .</i>	<i>If he comes, . . .</i>
Dorik	<u>Leijo</u> inyeja lolutu, . . .	<u>Lojo</u> inyeja lolutu, . . .
Ŋotira	<u>Leijo</u> inyeja lottu, . . .	<u>Lojo</u> inyeja lottu, . . .
Lohutok	<u>Lejo</u> inya lottu, . . .	<u>Lojo</u> inya lottu, . . .
Loloŋo	<u>Lejo</u> inye lolotu, . . .	<u>Lojo</u> inye lolotu, . . .

The following can replace the underlined words above.

‘when, if and’ Complete [check all]

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	When ___ came,
Lajo	Lajo	Lejo	Lejo	<u>Lajo</u> nan lattu, . . .	<i>I</i>
Lijo	Lijo	Lejo	Lejo	<u>Lijo</u> iye littu, . . .	<i>you (sg)</i>
Leijo	Leijo	Lejo	Lejo	<u>Leijo</u> inyeja lottu, . . .	<i>(s)he</i>
Leijo	Leijo	Lejo	Lejo	<u>Leijo</u> iyohooi leifanu, . . .	<i>we</i>
Lijo	Lijo	Lejo	Lejo	<u>Lijo</u> itai lifanu, . . .	<i>you (pl)</i>
Leijo	Leijo	Lejo	Lejo	<u>Leijo</u> isieja lafanu, . . .	<i>they</i>

‘when, if and’ Incomplete

Dorik	Ŋotijo	Lohutok	Loloŋo	Combined	When __ come,
Lajo	Lajo	Lajo	Lajo	<u>Lajo</u> naŋ lattu, . . .	<i>I</i>
Lijo	Lijo	Lejo	Lejo	<u>Lijo</u> iye littu, . . .	<i>you (sg)</i>
Lojo	Lojo	Lojo	Lojo	<u>Lojo</u> inyeja lottu, . . .	<i>(s)he</i>
Leijo	Leijo	Lejo	Lejo	<u>Leijo</u> iyohooi leifanu, . . .	<i>we</i>
Lijo	Lijo	Lejo	Lejo	<u>Lijo</u> itai lifanu, . . .	<i>you (pl)</i>
Lojo	Lojo	Lojo	Lojo	<u>Lojo</u> isieja lafanu, . . .	<i>they</i>

	‘If be’ Complete	‘If be’ Incomplete
	<i>If he came, . . .</i>	<i>If he comes, . . .</i>
Dorik	<u>Leira</u> inyeja lolutu, . . .	<u>Lara</u> inyeja lolutu, . . .
Ŋotira	<u>Leira</u> inyeja lottu, . . .	<u>Lara</u> inyeja lottu, . . .
Lohutok	<u>Lera</u> inya lottu, . . .	<u>Lara</u> inya lottu, . . .
Loloŋo	<u>Lera</u> inye lolotu, . . .	<u>Lara</u> inye lolotu, . . .

The following can replace the underlined words above.

‘If be’ Complete [check all]

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	If __ came,
Lara	Lara	Lera	Lera	<u>Lara</u> naŋ lattu, . . .	<i>I</i>
Lira	Lira	Lera	Lera	<u>Lira</u> iye littu, . . .	<i>you (sg)</i>
Leira	Leira	Lera	Lera	<u>Leira</u> inyeja lottu, . . .	<i>(s)he</i>
Leira	Leira	Lera	Lera	<u>Leira</u> iyohooi leifanu, . . .	<i>we</i>
Lira	Lira	Lera	Lera	<u>Lira</u> itai lifanu, . . .	<i>you (pl)</i>
Leira	Leira	Lera	Lera	<u>Leira</u> isieja lafanu, . . .	<i>they</i>

‘If be’ Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	If __ come,
Lara	Lara	Lara	Lara	<u>Lara</u> naŋ lattu, . . .	<i>I</i>
Lira	Lira	Lera	Lera	<u>Lira</u> iye littu, . . .	<i>you (sg)</i>
Lara	Lara	Lara	Lara	<u>Lara</u> inyeja lottu, . . .	<i>(s)he</i>
Leira	Leira	Lera	Lera	<u>Leira</u> iyohooi leifanu, . . .	<i>we</i>
Lira	Lira	Lera	Lera	<u>Lira</u> itai lifanu, . . .	<i>you (pl)</i>
Lara	Lara	Lara	Lara	<u>Lara</u> isieja lafanu, . . .	<i>they</i>

	‘When be’ Complete	‘When be’ Incomplete
	<i>When he still came, . . .</i>	<i>When he sill comes, . . .</i>
Dorik	<u>Eileira</u> inyeja lolutu, . . .	<u>Alara</u> inyeja lolutu, . . .
Ŋotira	<u>Eileira</u> inyeja lottu, . . .	<u>Alara</u> inyeja lottu, . . .
Lohutok	<u>Elera</u> inya lottu, . . .	<u>Alara</u> inya lottu, . . .
Loloŋo	<u>Elera</u> inye lolotu, . . .	<u>Alara</u> inye lolotu, . . .

The following can replace the underlined words above.

‘When be’ Complete [check all]

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	When __ still came,
Alara	Alara	Elera	Elera	<u>Alara</u> naŋ lattu, . . .	<i>I</i>
Ilira	Ilira	Elera	Elera	<u>Ilira</u> iye littu, . . .	<i>you (sg)</i>
Eileira	Eileira	Elera	Elera	<u>Eileira</u> inyeja lottu, . . .	<i>(s)he</i>
Eileira	Eileira	Elera	Elera	<u>Eileira</u> iyohooi leifanu, . . .	<i>we</i>
Ilira	Ilira	Elera	Elera	<u>Ilira</u> itai lifanu, . . .	<i>you (pl)</i>
Eileira	Eileira	Elera	Elera	<u>Eileira</u> isieja lafanu, . . .	<i>they</i>

‘When be’ Incomplete

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	When __ still come,
Alara	Alara	Alara	Alara	<u>Alara</u> naŋ lattu, . . .	<i>I</i>
Ilira	Ilira	Elera	Elera	<u>Ilira</u> iye littu, . . .	<i>you (sg)</i>
Alara	Alara	Alara	Alara	<u>Alara</u> inyeja lottu, . . .	<i>(s)he</i>
Eileira	Eileira	Elera	Elera	<u>Eileira</u> iyohooi leifanu, . . .	<i>we</i>
Ilira	Ilira	Elera	Elera	<u>Ilira</u> itai lifanu, . . .	<i>you (pl)</i>
Alara	Alara	Alara	Alara	<u>Alara</u> isieja lafanu, . . .	<i>they</i>

	‘Before’
	<i>Before he came, . . .</i>
Dorik	<u>Olohonya</u> inyeja lolotu, . . .
Ŋotira	<u>Elenya</u> inyeja lottu, . . .
Lohutok	<u>Holobe</u> inya lottu, . . .
Loloŋo	<u>Olobeŋ</u> inye lolotu, . . .

The following can replace the underlined words above.

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	Before __ came,
Olohonya	Elenya	Halobe	Alobeŋ	<u>Halobe</u> naŋ lattu, . . .	<i>I</i>
Olohonya	Elenya	Holobe	Olobeŋ	<u>Holobe</u> iye littu, . . .	<i>you (sg)</i>
Olohonya	Elenya	Holobe	Olobeŋ	<u>Holobe</u> inyeja lottu, . . .	<i>(s)he</i>
Olohonya	Elenya	Holobe	Olobeŋ	<u>Holobe</u> iyohooi leifanu, . . .	<i>we</i>
Olohonya	Elenya	Holobe	Olobeŋ	<u>Holobe</u> itai lifanu, . . .	<i>you (pl)</i>
Olohonya	Elenya	Holobe	Olobeŋ	<u>Holobe</u> isieja lafanu, . . .	<i>they</i>

Exercise 33

In the sentences below, underline all connectors and any form of the verb **tojoo** ‘Say!’.

(01:40-42)

Ara fure ne hiyabi inna eiboŋ ihoho
he ihoho eicak hulluk hira ihoho,
ojo hido honyie ihoho na lara tohoni.

*Title of this story is ‘The thief met a thief’
because hyena is a thief,
and also there was thief who was person.*

(02:12)

Holobe Logwana lejiḡina a bali,
eiḡawoḡ munu te tim.

(03:1-5)

Ifa ala muta naḡ, alara mau ḡasi
innanaḡ miet kuya ille, lojo baba,
“Ino a bore eribitari hasak,”
eiḡainyamari hati inyeja naḡ many owu ḡaisiere
da has ho tohoni le hittok le leriḡa hayiohok.

(03:12-14)

Leiḡawahan ḡaifie ḡoro ham eidumu
hasak eisie atadahai a ḡati do hutuk ho wor
eijo iyohoi eiḡoro ham ta raḡa.

(03:15)

Lojo ni lara far-kil, eiḡaitibalik hasak de ledis.

(03:16)

Eijoo iyohooi, “Enohok hima eimuda ham
kuya cieḡ he dioro ehonya.”

(03:24)

Ifa lojo leitohu ḡoro na ham efe eifanu muda
eihonyo, eiḡafanu hati sieha hasak.

(03:30-32)

Ele jiḡai bi hijo eifo hiher hotubai mau ojo
hido eiwak hiyien ha ḡai leyani te tim a boḡit,
ele jiḡai bi, leiriḡak Gogoi, monye mana.

(03:35-36)

Ajo hati naḡ akiem daḡ,
akabak Gogoi ḡaburak de leretari.
Eiḡabaha many ediaha kwan,
ojo hinak turoḡ-turoḡ lodu.

(03:57)

Eijoo baba de naḡ hijo
hitiruhula na hayiohok naa.

(04:5)

Ojo hilak hijo eriamik iboni
haitiwaru tohoni te yei.

(04:11)

Hara hiro inne dede kuya ara taler?

(04:18)

Lira iye tohoni iboni, irruma iye imoriti iluluḡ.

(05:4-5)

Eiḡawoḡ hati Tuluhu Ikwang lohoholari morro,
ojo hiyeni ette hiriret inyeja.

(05:9-11)

Hati da mai laa, eiḡawoḡ Ikarak ruma Ikwang
de hiyeni ette hifi hijo, “Ikwang,” ojoo Ikarak,

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

*In past when I was young, when my years
were five or six, when my father said,
“Go to stable to care for calves,”
he escorted me there until he handed me
to elderly person who cares for shepherds.*

*If we needed to shoot fish, we got calves
to graze near the river
and we were shooting fish with bows.*

When was midday, we rested calves.

*We said, “Light fire to roast fish, birds
or rats to eat.”*

*When we stopped shooting, roasting, then
eating fish, we looked for calves.*

*As we entered to check that they there,
and also to know who brought them to
stable, while entering, we saw Gogoi.*

*And I also tried (to climb), (but)
(immediately Gogoi caught me climbing.
He beat (me) until (my) body had pain,
and some (places) became swollen.*

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

*And some say that the witchdoctor
can resurrect a person from death.*

Are these things true or are they lies?

If you’re a witchdoctor, you meet insults.

*Then Squirrel Ikwang came to steal beans,
and then trap caught him.*

*Indeed in place, Turtle found Ikwang in trap
then asked that, “Ikwang,” said turtle,*

“Hihuma iye nyo niya?”

(05:12)

Ojo Tuluho ette hijo de Ikarak,
“Motte hanaṅ, aidonkwa naṅ.”

(06:22)

Einyak efe Lomini ṅawoṅ do Tuluho.

(06:24)

Illa, hiwolo iye huroho illafa lijoo iye?

(06:108)

Ijo iye, iboro, iye iremu iye hidi igem nohonyie

“What are you doing there?”

And then Squirrel said to turtle,

“My friend, I am swinging.”

Then again Leopard returned to Squirrel.

Have you seen goats you mentioned?

And you are big and able to do its work.

Question Words (Interrogatives)

Question words are used to ask questions. In (04:1), the question word **ṅai** ‘who’ asks about the subject of the verb **lowuon** ‘that has’.

(04:1) (Question word **ṅai** ‘who’)

ṅai lowuon ho golon,

ho dawn ojo ho lobie na hittok?

Who has strength

with power and a kingdom that is great?

In the lesson *Question verbs*, we learned that verbs can ask questions by adding the question prefix **h-**. In (06:7), the question verb **heyen** ‘they know?’ asks a question that has the answer ‘yes’ or ‘no’. There is no question word in this question, but only the question verb **heyen** ‘they know?’.

(06:7) (Yes/no question)

Heyen huroho hiria?

Do the young goats know how to grind?

Often question words and question verbs are both used to ask questions. In (06:71), the question verb **haihumari** ‘I do?’ begins the question and the question word **nyo** ‘what’ ends the question.

(06:71)

Haihumari hati naṅ imura ṅabura naa **nyo**?

What should I do with person with wound?

There are at least the following question words.

Question words

jai how

ṅai who

nyo why, what

ha ṅai of whom

a jai where

aji where

tahu where

The Lopit dialects have the same question words with a few differences.

Dorik	Ŋotira	Lohutok	Loloŋo	Combined	
jei	jai	jai	jai	jai	<i>how</i>
ŋai	ŋai	ŋai	ŋai	ŋai	<i>who</i>
nyo	nyo	nyo	nyio	nyo	<i>why, what</i>
a jai	a jai	a jai	a jai	a jai	<i>where</i>
aji	aji	aji	aji	aji	<i>where</i>
tawu	tahu	tahu	tahu	tahu	<i>where</i>
ho ŋai	ha ŋai	ha ŋai	ha ŋai	ha ŋai	<i>of whom</i>

Exercise 34

In the sentences below, underline all question words.

(02:27)

Heihum ŋai Logwana jai?

Who can help Logwana how?

Ŋalahalu, eihum hati jai?

What then can we do?

(03:43)

Tahu gorojin herita?

Where are the gourds?

Bi owuon nuha jia?

Some are lost and others are where?

(03:45)

Ojo nyo jai?

For what reason how?

(03:46)

Lifo itai a jai?

Where did you go?

(04:23)

Rori innana orru hati, hara nyo lanyar?

These are harsh words, what good is in them?

(05:6-8)

Hajoo iso ma naŋ jai do motte hanaŋ Tome

What shall I say to my friend Elephant

lojo lottu ruma naŋ de hiyeni

when he comes and finds me in the trap

ho morro to hutuk?

with beans in my mouth?

(05:11)

Hihuma iye nyo niya?

What are you doing there?

(05:29)

Hajoo iso mau naŋ hiram no hoholak illolo jai?

What do I say about issue of these thieves?

(06:2-5)

Eijoo Tuluhu de Hiwaru Lomini, ojoo,

Squirrel said to Leopard, saying,

“Hiwolo iye?” Ojoo Lomini, “Nyo?”

“Have you seen?” Leopard said, “What?”

“Eiŋaifie lohonyari honyie.” Ojoo Lomini,

“Let us go eat our mothers.” Leopard said,

“A no nyo? Iso ŋai eirieŋ niria?”

“What for? Then who grinds food for us?”

(06:14)

Hihumak iye nyo do huroho illohoi eirai?

What did you do to goats so that they ground?

(06:23)

Motte hanaŋ Lomini, howuon jai?

My friend Leopard, what is wrong?

(06:42)

Howuon jai liliŋa iye?

Why did you delay?

(06:50)

Hoduma Awoṅ morro aji ta hai?

Where did monkey get beans during rain?

(06:72)

Haihum iso naṅ Lomini jai?

What shall I do to Leopard?

(06:105)

Illa, hirruma iye gus le lelibo iya inna aji?

Brother, where did you get this skin from?

(06:109)

Hihum iye jai?

How did you make it?

(06:131)

Ha ṅai hunnaṅ?

Who are you?

Underlined Objects

Subject and object nouns sound the same, except that they are often different in tone. The same is true for most subject and object pronouns. So, we sometimes underline the first vowel of object nouns and pronouns to show this difference.

Listen to the sound of **morij** ‘dikdik’ in (1-4). In (1-2) **morij** ‘dikdik’ is a subject doing the action, and in (3-4) **morij** is an object receiving the action.

Subject	Object
[--̄ -̄- --]	[--̄ -̄- --]
(1) Owolo morij hiteṅ. <i>Dikdik saw cow.</i>	(3) Owolo hiteṅ morij . <i>Cow saw dikdik.</i>
[--̄ -̄-]	[--̄ --]
(2) Owolo morij . <i>Dikdik saw.</i>	(4) Owolo morij . <i>He saw dikdik.</i>

When there are two nouns in the same clause, the subject always comes before the object. So, in (1,3) there is no confusion about **morij** ‘dikdik’. In (1), **morij** is the first noun and must be the subject. In (3), **morij** is the second noun and must be the object.

However, when there is only one noun in a clause, it can be either a subject or object, and the tone shows which it is. In (2), **morij** has High, Low tone so must be a subject. In (4), **morij** has Low, Low tone so must be an object. We underline the first vowel of **morij** in (4) to show it is an object. Once the reader understands **morij** receives the action, (s)he will read it with the correct tone.

In (5), the first **inyeja** ‘(s)he’ is a subject and the second **inyeja** ‘him/her’ is an object. In (6), **inyeja** ‘(s)he’ has High tone on the first syllable and is a subject. In (7) **inyeja** ‘him/her’ has Low tone on the first syllable and is an object.

Subject, object	[--̄ -̄-\\ --\\]
(5) Owolo inyeja inyeja . <i>(S)he saw him/her.</i>	
Subject	[--̄ -̄-\\]
(6) Owolo inyeja . <i>(S)he saw him/her.</i>	

<u>Object</u>		[<u>--</u> <u>^</u> <u>--</u> <u>\</u>]	(7) Owolo <u>inyeja</u> .	(S)he saw him/her.
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When there is only one pronoun in a clause, it can be either a subject or object. So we underline the first vowel of the object pronoun **inyeja** ‘him/her’ in (7) to show it is an object.

If objects were not marked in stories, we could tell the difference between most subjects and objects by what is the most likely meaning. However, sometimes we would need to read a sentence more than once to get the correct meaning.

When the Lopit read Scripture in church on Sunday morning, we want them to be able to read correctly the first time they read each sentence. We don’t want people to read the same sentence more than once before it is correct. The underlined vowels can help the Lopit read more quickly and correctly.

Read the sentence of (1:18) below. Who does the action **eyiet** ‘pulled’?

(1:18)

Eyiet **lohoho** ojo kwan bos-bos.

*He pulled the **thief** until his body hurt.*

If you don’t know this story, you may think **lohoho** ‘thief’ does the action **eyiet** ‘pulled’. But those who know the story know that **hulluk** ‘hyena’ pulled **lohoho**. This is because **lohoho** first tied himself to **hulluk** by mistake, thinking it was a goat, and **hulluk** is trying to get away.

We can correctly understand the objects of many sentences, even if they do not have underlined vowels, even if the sentence is taken out of the story, and even if we haven’t heard the story before.

In (1:26-27), we know **hiyeni** ‘rope’ receives the action **elerietak** ‘he tied’.

(1:26-27)

Elerietak **hiyeni** bi do murut he hulluk,
esur hulluk ara ni a lowote.

*When he tied **rope** on neck of hyena, then
hyena jumped and there was feces all over.*

We know **hiyeni** ‘rope’ receives the action **elerietak** because **hiyeni** is not alive and cannot do any action. So, even if the sentence is taken out of the story, and even if we don’t know this story, we know that **hiyeni** receives this action instead of doing it.

We don’t need to underline the first vowel of all objects, but only the vowels of objects that may be misunderstood. (Or if it is easier, the Lopit could instead decide to underline the first vowel of every noun and pronoun object. This may take more work than is necessary, so for now, the Lopit are only underlining objects that may be misunderstood.)

How do we know which objects may be misunderstood? Spelling rule 11 says the following:

Spelling rule 11: When a sentence is taken out of a story and read by someone who does not know the story, if the person is not sure the noun is an object, then we underline the first vowel.

This is the general rule of when to underlined vowels of objects. However, 11a-c give specific details of when to underline vowels of objects. We now learn about each of these.

Spelling rule 11a

Spelling rule 11a has three numbers. If all three are true for a noun or pronoun, we underline the first vowel.

Spelling rule 11a : Underline the first vowel of a noun or pronoun if all of the following are true:

1. It is a person or animal (it is alive).
2. It receives the action (an object).
3. The doer of the action (a subject) is not mentioned in the sentence¹¹.

In (1:18), all three numbers of rule 11a are true for **lohoho** ‘thief’, so we underline the first vowel. **Lohoho** is a person, it receives the action **eyiet** ‘pulled’, and the subject **hulluk** ‘hyena’ is not mentioned.

<u>Rule 11a</u>		<u>(1:18)</u>	
1, 2, 3 true		Eyiet lohoho ojo kwan bos-bos.	<i>He (hyena) pulled thief until his body hurt.</i>

In (1:14-15), all three numbers of rule 11a are true for **hine** ‘goat’ and **lohoho** ‘thief’, so we underline the first vowel of each. **Hine** is an animal, it receives the action **sieha** ‘searching’, and the subject **hulluk** ‘hyena’ is not mentioned.

<u>Rule 11a</u>		<u>(1:14-15)</u>	
1, 2, 3, true		Ele miɲari sieha hine le hittok,	<i>While he (hyena) was still busy looking for big goat, he saw thief jump into pen.</i>
1, 2, 3, true		eiɲariɲak lohoho leliu ta mariɲ.	

In (1:14-15), **lohoho** ‘thief’ is a person, it receives the action **eiɲariɲak** ‘saw’, and the subject **hulluk** ‘hyena’ is not mentioned.

In (1:26-27), only one or two numbers of rule 11a are true for **hiyeni** ‘rope’ and **hulluk** ‘hyena’, so we do not underline the first vowel in these words. **Hiyeni** is not a person or animal, it receives the action **elerietak** ‘tied’, and the subject **lohoho** ‘thief’ is not mentioned.

Rule 11a | (1:26-27)

¹¹ Agreement-marker prefixes on verbs do not count as a mention of the subject in the sentence. All verbs have subject-agreement-marker prefixes which sometimes also agree with the verb object (In *Ewolo inyeja naɲ* “He saw me.” there is a different verb prefix than in *Owolo inyeja inyeja* “He saw him.”) However, when both subject and object are third person (singular or plural), there is no segmental difference in these agreement markers. So, the agreement prefix does not show whether the nouns in the sentence are subjects or objects.

2, 3 true 1 true	Elerietak hiyeni bi do murut he hulluk, esur hulluk ara ni a lowote.	<i>When he (thief) tied rope on neck of hyena, hyena jumped and there was feces all over.</i>
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In (1:26-27), **hulluk** is an animal, it does not receive the action **esur** ‘jumped’, but instead is the subject that does this action and is mentioned.

In (1:32-34), only two numbers of rule 11a are true for **hulluk** ‘hyena’ and **lohoho** ‘thief’. **Hulluk** is an animal, it receives the action **orrumu** ‘found’, but the subject **monyomiji** ‘youth’ is mentioned in the line before.

Rule 11a	(1:32-34) Leiloloŋ lobo lo monyomiji ta maŋat, akabak monyomiji hiba 1, 2 true orrumu hulluk leitaturu 1, 2 true yietita lohoho ara ni a hit.	<i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i>
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In (1:32-34), **lohoho** is a person, it receives the action **yietita** ‘pulling’, but the subject **hulluk** ‘hyena’ is mentioned in the line before. However, even though only two of the numbers of rule 11a are true, we still underline the first vowel in **lohoho** because of rule 11b which we learn soon.

In (1:38-39), all three numbers of rule 11a are true for **hulluk** ‘hyena’ and **nafa** ‘one who’, so we underline the first vowel of each. **Hulluk** is an animal, it receives the action **lotohoi** ‘killed’, and the subject **monyomiji** ‘youth’ is not mentioned.

Rule 11	(1:38-39) 1, 2, 3 true Ifa lojo lotohoi hulluk , 1, 2, 3 true eigafanu hati hitifa nafa lara ihoho, eyef to kurufat.	<i>Later when they (youth) killed hyena, they came and questioned one who be thief, and lashed him with whip.</i>
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In (1:38-39), **nafa** ‘one who’ is a relative connector taking the place of **lohoho** ‘thief’, it receives the action **hitifa** ‘questioning’, and the subject **monyomiji** ‘youth’ is not mentioned.

Spelling rule 11b

A noun following a dependent verb can be either a subject or object, which only sound different in tone. In (8), **hiŋohu** ‘dog’ is the subject of the dependent verb **lohony** ‘bit’, so has High tone on the first syllable. In (9), **hiŋohu** ‘dog’ is the object of **lohony**, so has Low tone on the first syllable.

Rule 11a: 1	[<u>-</u> <u>-</u> - \ - <u>-</u> <u>-</u> - \]	(8) Ottu hodotiti lo lohony hiŋohu . <i>Man came whom dog bit.</i>
Rule 11a:1, 2	[<u>-</u> <u>-</u> - \ - <u>-</u> <u>-</u> - \]	(9) Ottu hodotiti lo lohony hiŋohu . <i>Man came who ate dog.</i>
Rule 11b		

To show the difference in meaning, we need to underline the first vowel of the object **hijohu** ‘dog’ in (9). Only two of the numbers in rule 11a are true for **hijohu** in (9). **Hijohu** is an animal, it receives the action **lohony** ‘bit, ate’, but the subject **hodotiti** ‘man’ is mentioned before the dependent verb **lohony**.

So after a dependent verb, we need another rule to show when to underline the first vowel of an object. Rule 11b says we underline all animal or person objects after dependent verbs.

Spelling rule 11b (): After a dependent verb (beginning with l-), underline the first vowel of all nouns and pronouns that are alive (persons or animals) and that receive the action (are objects).

In (1:1-2), **hanyahanya** ‘animals’ follows the dependent verb **logoro** ‘killed’, it is alive, and it receives the action **logoro**. Since **hanyahanya** follows rule 11b, we underline the first vowel.

<u>Rule 11b</u>	<p>(1:1-2) Owuon ifa lohoho lobo lo logoro hanyahanya inno hiyo.</p>	<p><i>Long ago, there was a certain thief who killed animals of people.</i></p>
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In (1:32-34), **lohoho** ‘thief’ follows the dependent verb **leitaturo** ‘scattered’, it is alive, and it receives the action **yietita** ‘pulling’. Since **lohoho** follows rule 11b, we underline the first vowel.

<u>Rule 11b</u>	<p>(1:32-34) Leiloloŋ lobo lo monyomiji ta maŋat, akabak monyomiji hiba orrumu hulluk leitaturo yietita lohoho ara ni a hit.</p>	<p><i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i></p>
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Spelling rule 11c

When there are three nouns following a verb, it can be difficult to know which noun is the object. So, we have rule 11c. It says we underline the first vowel of an alive object noun when there are three nouns following a verb.

Spelling rule 11c: When there are three nouns following a verb, underline the first vowel of a person or animal noun that receives the action (is an object).

In (02:14), there are three nouns following the verb **lowolo** ‘saw’: **motte** ‘friend’, **Logwana** ‘(Man’s name)’ and **munu** ‘snake’. **Munu** is an animal and receives the action **lowolo** ‘saw’. Since **munu** follows rule 11c, we underline the first vowel.

<u>Rule 11c</u>	<p>(02:14) Ifa lowolo motte Logwana munu eiŋaino a hunom nia,</p>	<p><i>When friend of Logwana saw snake going towards the cave, . . .</i></p>
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Making an underline vowel on the computer

It is easy to make an underlined vowel on the computer. You must have Tavultesoft Keyman and the GE keyboard installed and turned on. Then the underlined vowels are the following keystrokes:

<u>Underlined vowel</u>	a	e	i	o	u
<u>Keystrokes</u>	_a	_e	_i	_o	_u

In Microsoft WORD, there is an underline marking tool that underlines words. However, you must **not** use this tool for underlining vowels. The underline tool makes a different mark than the underline with a keystroke.

<u>Keystroke (correct)</u>	a	e	i	o	u
<u>WORD underline tool (wrong)</u>	<u>a</u>	<u>e</u>	<u>i</u>	<u>o</u>	<u>u</u>
<u>Both WORD underline tool and keystroke (wrong)</u>	<u>a</u>	<u>e</u>	<u>i</u>	<u>o</u>	<u>u</u>

We want all underlined vowels to have the same mark, so we must only use the keystrokes in Keyman for underlined vowels.

Also, the computer treats the two kinds of vowels differently. When searching for words or letters, the computer treats underlined vowels with the WORD underline tool the same as vowels without any underline. So, it will find both of these kinds of vowels in the same search. However, the computer treats underlined vowels with keystrokes differently than vowels without any underline. So, it will not find both of these kinds of vowels in the same search.

	Keystrokes	WORD tool	Common vowel
Treated as <u>same</u> letter in searches		<u>a</u> <u>e</u> <u>i</u> <u>o</u> <u>u</u>	a e i o u
Treated as <u>different</u> letters in searches	<u>a</u> <u>e</u> <u>i</u> <u>o</u> <u>u</u>		a e i o u

We want the computer to treat all underlined vowels as separate letters from vowels without underline, so we must always use keystrokes (and not the WORD underline tool) to underline vowels.

Exercise 35

In the sentences below, the first vowel of bold words is underlined. In the column on the left, write 11a, 11b or 11c for the rule that tells why the first vowel is underlined. The first one is done as an example.

<u>Rule</u>	(1:1-2)	
	Owuon ifa lohoho lobo	<i>Long ago, there was a certain thief</i>
<u>11b</u>	lo logoro <u>h</u>anyahanya inno hiyo.	<i>who killed animals of people.</i>
	(1:14-15)	
	Ele miṅari sieha <u>h</u>ine le hittok,	<i>While he (hyena) was still busy looking</i>
	eiṅariṅak <u>l</u>ohoho leliu ta mariṅ.	<i>for big goat, he saw thief jump into pen.</i>
	(1:18)	

<p>— Eyiet lohoho ojo kwan bos-bos. (1:32-34) Leiloloŋ lobo lo monyomiji ta maŋat, akabak monyomiji hiba orrumu hulluk leitaturo — yietita lohoho ara ni a hit. (1:38-39)</p>	<p><i>He pulled the thief until his body hurt.</i></p> <p><i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i></p>
<p>— Ifa lojo lotohoi hulluk, — eiŋafanu hati hitifa nafa lara ihoho, eyef to kurufat. (02:14)</p>	<p><i>Later when they killed hyena, they came and questioned one who be thief, and lashed him with whip.</i></p>
<p>— Ifa lowolo motte Logwana munu — eiŋaino a hunom nia, (03:4-5)</p>	<p><i>When friend of Logwana saw snake going towards the cave, . . .</i></p>
<p>— Eiŋainyamari hati inyeja naŋ many owu — ŋaisiere da has ho tohoni le hittok le leriŋa hayiohok. (03:26-27)</p>	<p><i>He escorted me until he handed me to elderly person who cares for shepherds.</i></p>
<p>— Ifa lojo sieha leimir, eiŋafanu fa — a bore hijo, efanu iso ŋailimak hiyo hijo eiŋailunyarie iyohooi hasak. (03:29)</p>	<p><i>When we became tired of searching, we decided to come to stable to tell people that we had let calves escape.</i></p>
<p>— Eiŋafanu ŋarrumek hasak — eisieno do bore. (03:32)</p>	<p><i>We came and found claves were closed in stable.</i></p>
<p>— Ele jiŋai bi, leiriŋak Gogoi monye mana — leidoŋ ta halu ha hari. (03:38-39)</p>	<p><i>When entering, we saw Gogoi, owner of garden, appear after us with a stick.</i></p>
<p>— Heituwutek hati iye mai no gorojin, — leinyan naŋ? (03:48)</p>	<p><i>Will you show me place of gourds of milk and not lie to me?</i></p>
<p>— Ifa lojo lotohu hifia nohooi, eyem hari — efanu hati baha iyohooi daŋ. (04:5-7)</p>	<p><i>After finishing his asking, then he went to get stick to beat all of us.</i></p>
<p>— Ojo hilak hijo eriamik iboni haitiwaru — tohoni te yei, eililoŋu hai owoŋ, ojo hido eittaŋai merok eifie te ikoi ta nabo. (04:12)</p>	<p><i>Certain ones say witchdoctor can resurrect a person from death, call rains to come, and also make enemies go another direction.</i></p>
<p>— Hara iboni lesiu Jiok — kuya Jiok leyau iboni? (05:6-7)</p>	<p><i>Is it the witchdoctor who gave birth to God or that God made the witchdoctor?</i></p>
<p>— Hajoo iso ma naŋ jai do motte hanan — Tome lojo lottu ruma naŋ de hiyeni ho morro to hutuk? (05:16)</p>	<p><i>What shall I say to my friend Elephant when he comes and finds me in trap with beans in my mouth?</i></p>
<p>— Oboto owu ŋailimak Tome hijo,</p>	<p><i>Directly he went and told Elephant,</i></p>

<p>— “Einjafie riŋii mana.” (05:27) Ino tohou Ikarak isiere eino. (06:13) — Einjaino Lomini leifiari motte honyie Tuluhu hijo, . . (06:53) — Ifa moite, einjairibori Tuluhu ha Awoŋ ojo Lomini hinee a tim. (06:69) — Many ifa lojo leililoŋ hotonye, “Iyaŋ.” (06:129-130) — Oboto Tuluhu he demi owu ŋaŋutu hiriŋo no Tome, einjaino ruma ŋainok he Ihurak ledia loboŋi.</p>	<p>“Let us go and see the garden.” Go and untie Turtle to let him go. Leopard went to ask his friend Squirrel that, . . The following morning, Squirrel, Leopard and Monkey took goats for grazing. Since when he called mother, “Mummy,” Squirrel went directly with knife and cut meat of Elephant, and went found children of Ihurak collecting vegetables.</p>
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Lopit Stories

The abbreviations used in the stories below are as follows:

- QS = Question verb (**h-**)
- PF = Perfect verb (**ŋa-**)
- DP = Dependent verb (**l-**)
- NF = Infinitive verb (**h-**, **Ø-**)
- HB = Habitual (**-ita**, **-uta**)
- AP = Applicative (**-k**)
- RL = Purpose (Result) (**-ri**)
- RD = Reduplication (CV-)
- CD = Command Singular (**to-**, **te-**, **ta-**)
- CD.PL = Command Plural (**iti-**, **itu-**)
- CCD = Communal Command (**hati-**, **ha-**)
- VN = Person verbal noun (**ha--ni/-k**)
- VNL = Location verbal noun (**lei-**)
- CS = Causative (**iti-**)
- MS = masculine
- 3sC = third singular complete
- 3sI = third singular incomplete
- 3s = third singular (maybe incomplete or complete)
- 3s = third singular verb with beginning root **i** (maybe incomplete or complete)

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 Eibon Ihoho he Ihoho

3s.met thief with thief.
The Thief Met a Thief

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

1. Owuon ifa lohoho lobo lo logoro
there past.time thief.MS certain who DP.3s.kills
There was certain thief who kills
2. hanyahanya inne hiyo.
animals of people
people's animals (meaning goats).
3. Eirefo monyie saŋ moite-moite,
3s.complain owners properties daily
The owners of properties complained daily,
4. “Enyia ŋai leruhu bi tuŋ,
not who DP.3s.accept just all
No one has ever accepted this action at all,
5. enyia hido efe ŋai leinefu ŋai.”
not also also body DP.3s.catch body
And no body has been caught.”
6. Ifa far nabo do holoŋi hinak,
later midday one in days certain
Later in one of the days,
7. eibak hai fau einaimetak idumele.
3sC.beat rain ground 3s.PF.increase darkness
it rained heavily and the ground became so dark.
8. Erioho ni tir enyia ŋai lowolo nyo.
3s.be.dark very dark not who DP.3s.see what
It was so dark that nobody could see anything.
9. Omune hati hulluk eramita bi jia.
3s.happy indeed hyena 3s.play.HB just nothing
The hyena was very happy and was laughing hysterically.
10. “Far nanan no foŋi innaŋ aina,” ojoo ta taji.
day mine of satisfaction this today 3s.said from heart
“This is a day for my satisfaction,” he said in his heart.

11. Eijawoŋ hati obotina a boŋit he hinee.
3s.PF.come indeed 3s.proceed.? to stable of goats
He had come directly to the goat's stable.
12. Ojo lohoho hido daŋ eirumok boŋit nia.
and thief.MS also all 3s.attack stable that
And also the thief went and attacked the same stable.
13. Eibu hulluk mariŋ, eijaŋbotik do boŋit hotwe.
3s.penetrate hyena pen 3s.PF.proceed.AP in stable inside
Then hyena opened the pen and immediately went inside the stable.
14. Ele miŋari sieha hine le hittok,
while busy.RL NF.search goat that big
While he was still busy looking for a big goat,
15. eijaŋiŋak lohoho leliu ta mariŋ.
3s.PF.see.AP thief.MS DP.3s.jump over pen
he saw the thief jump into the pens.
16. Da ŋariŋu nohonyie lohoho,
in NF.PF.see his thief.MS
When he saw the thief,
17. eijaŋiŋofak kwan de hiji he hinee.
3s.PF.hide.AP body in middle with goats
he hid himself in the middle of the goats.
18. Otu lohoho eyani he hiyeni.
3s.came thief.MS 3s.bring with rope
Then the thief came with a rope.
19. Erietak kal loboite rid
3s.tied side one tightly
He tied one side very tightly
20. da hana enyia honyie hine lebwari.
at hand not his goat DP.3s.slip
in his hand so that the goat would not escape.
21. Ojo kal loboite eterok da
and side one 3s.prepare in
And the other end was tied to
22. hana naboite a ne hine.

- hand one as of goat
leg of the goat.
23. Eijaino oboto a hiji he hinee dadari.
3s.PF.go 3s.proceed to middle with goats NF.touch.RL
He went and waded through the middle of the goats, touching them.
24. Eijadadau kwan no hulluk
3s.PF.touched.? body of hyena
He touched the body of the hyena,
25. hijo ara mau tamot le hinee.
that be maybe male.animal of goats
thinking that may be a male goat.
26. Elerietak hiyeni bi do murut ho hulluk,
3s.DP.3s.tie rope just on neck of hyena
When he tied the rope on the neck of the hyena,
27. esur hulluk ara ni a lowote.
3s.jump hyena be just as diarrhea
then the hyena jumped, and everywhere there flew diarrhea.
28. Eyiet lohoho ojo kwan bos-bos.
3sC.pull thief.MS and body bruisingly
He pulled the thief until his body was hurt with bruises.
29. Erurwo lohoho ara tim a hit.
3s.cried thief.MS be grass as feces
He cried and everywhere was covered with feces.
30. Ojo hinee daŋ amala ojo ni dom.
and goats all 3p.bleat and very (sound)
And all the goats bleated.
31. “Hoila, itilwak hinee to boŋit!”
brethren CD.PL.help goats in stable
“Brethren, help the goats in the stable,”
32. Leililoŋ lobo lo monyomiji ta maŋat.
DP.3s.called one of villagers from camp
one of the youths called from the camp.
33. Akabak monyomiji hiba orrumu
quickly villagers NF.arrive 3sI.find
Then the youth arrived and found

34. hulluk leitaturu yietita lohoho ara ni a hit.
 hyena DP.3s.scatter NF.pull.HB thief be just as feces
 the hyena kept on pulling the thief, and everywhere was covered with feces.
35. “Ilaure, eiboŋ ihoho he ihoho do boŋit!”
 guys 3sC.met thief with thief in stable
 “Guys, the thief meet with a thief in the stable!”
36. Akabak lobo hijo, “Terrem na lara hulluk.”
 quickly one that CD.spear that DP.3s.be hyena
 Quickly one of them said, “Spear that which is hyena.”
37. Lohosak hiyo.
 DP.3p.shout people
 Many voices answered in agreement.
38. Ifa lojo lotohoi hulluk,
 later 3p.when DP.3p.killed hyena
 When they killed the hyena,
39. einafanu hati hitifa nafa lara ihoho, eyef to kurufat.
 3s.PF.came indeed NF.CS.ask other DP.3s.be thief 3sC.lash with whip
 they came and questioned the one who was a thief, and lashed him with a whip.
40. Ara fure ne hiyabi inna eiboŋ ihoho
 be name of story this 3sC.met thief
 The title of this story is ‘The thief met a thief’
41. he ihoho eicak hulluk hira ihoho,
 with thief because hyena NF.is thief
 because hyena is a thief,
42. ojo hido honyie ihoho na lara tohoni.
 and also he.is thief which DP.3s.be person
 and there was a person who was a thief.

02 Haikuboni ho Munu

VN.hunt with snake.
 The hunter of the Snake

By Eliseo Leiyani (Ŋotira) ; True narrative with warning

1. Ifa berren owuon lobo haikuboni ha yaya.
past.time long there.was certain VN.hunter of porcupines
Long ago, there was a man who was a hunter of porcupines.
2. Fure nohonyie Logwana.
name his Logwana
His name was Logwana.
3. Amanyā da mai na lara holoroŋ.
3s.live in place which DP.3S.is beach
He lived across the river bank.
4. Eikubo de tim moite-moite.
3s.hunt in forest daily
He was hunting in the forest daily.
5. Ifa far nabo, eiŋaino Logwana a tim.
later day certain 3s.PF.went Logwana into forest
One day Logwana went into the forest.
6. Orruma haji na yaya.
3sC.find house of porcupines
He came to the house where the porcupines lived.
7. Da haji nia, amanya haifa munu de.
in house that, 3s.live still snake there
In that house, the snake was living there.
8. Do wolo nohonyie hunom nia leido,
in NF.see his cave that DP.neat
When he saw the cave was neat,
9. eigigilo halohani he cianji hijo, owuon yaya do hotwai de.
3s.think VN.trapper of animals that there.was porcupines at inside there
the trapper started thinking that there were porcupines inside there.
10. Eiŋaino Logwana ŋajiŋak hunom nia.
3s.PF.go Logwana NF.PF.enter.AP cave that
Logwana went and entered inside that cave.
11. Haifa do hunom nia, amanya munu na hittok de.
still in cave that 3s.live snake which big there
Previously in that cave, there was a very big snake living inside.
12. Holobe Logwana lejiŋina a bali,
3s.be.before Logwana DP.3s.came.? to outside

Before Logwana came outside,

13. eiṅawoṅ munu te tim, oboto a de lowonyie Logwana.
PF.3s.come snake from grass 3s.continue to there DP.3s.stay Logwana
the snake came back from the forest directly to the place where Logwana was.
14. Ifa lowolo motte Logwana munu eiṅaino a hunom nia,
later DP.3s.see friend logwana snake 3s.PF.go towards cave that
When a friend of Logwana saw the snake going towards the cave,
15. eitiaha hirurwo da bali, “Wulu lu wowoi!
3s.begin NF.cry from outside (sound of cry)
he started crying outside, “Wulu lu wo woi!”
16. Logwana, eiṅawoṅ yei!
Logwana 3s.PF.come death
Logwana, death has come!
17. Logwana, eiṅawoṅ yei! Tejiṅu! Tejiṅu!”
Logwana 3s.PF.come death CD.come.out CDcome.out
Logwana, death has come! Come out –come out!”
18. Eitiri Logwana hutuk leillolloṅo.
3s.hear logwana voice DP.3s.call
Logwana heard the voice calling.
19. Eiṅanyeru a ikat ho hunom. Niya eiboṅ ho munu.
3s.PF.run.out to door of cave. There 3s.met with snake
He came out to the entrance of the cave. There he met the snake.
20. Eiṅaiburahini munu nia Logwana, eitabot hihony,
3s.PF.attack snake that Logwana 3s.CS.proceed NF.bite
Then the snake attacked and bit him.
21. otorak do hotwai ho hunom nia.
3s.tie.AP at inside of cave that
and tied him inside that cave.
22. Eirurwo halohani he cianṅi, “Wowoi naṅ!
3s.cried VN.trapper of animals (sound) me
The trapper of animals cried, “Wowoi me!”
23. Wowoi naṅ! Hailwak! Hoila hailwak!”
(sound) me CCD.help brethren CCD.help
Wowoi me! Help! Help, brothers!”

24. Niya, da halu, eiyo hiyo Logwana to fure to no lojoo,
there to later 3sC.cry people Logwana with song by which DP.3s.says
Thereafter, the people cried for Logwana with the song which says,
25. “Logwana eidon yei. Logwana eidon yei.
Logwana 3s.appear death Logwana 3s.appear death
“Logwana’s death appeared, Logwana’s death appeared.
26. Eidon yei ta halu. Aliwolo yei he hiriṅo.
3s.appear death at after ?DP.2p.see death with meat
Death appeared afterwards. Compare death with meat.
27. Heihum ṅai Logwana jai? ṅalahalu, eihum hati jai?”
QS.3s.do who Logwana how NF.PF.be.after 1p.do indeed how
Who can help Logwana then? What then can we do?”
28. Eyei Loṅwana da halu he hiriṅo, hiriṅo na yaya.
3s.died Logwana to after of meat meat of porcupines
Logwana died going after meat, the meat of porcupines.

03 Hipata na Hayiohok Dure do Bore
NF.mistreatment of VN.shepherds children in stable
The Mistreatment of the Shepherds (Children in the stables)

By Severino Loful (Iṅotira); True personal narrative

1. Ifa ala muta naṅ,
time.past still young me
When I was still young,
2. alara mau ṅasi innanaṅ miet kuya ille,
1s.DP.1s.be maybe years my five or six
when about five or six years,
3. lojo baba, “Ino a bore eribitari hasak.”
3s.when father CD.go to stable 3s.shepherd.RS calves
when my father said, “Go to the stable to care for the calves.”
4. Einṅainyamari hati inyeja naṅ many owu
3s.PF.escort.RL indeed he me until 3s.went
He escorted me there and he
5. ṅaisiere da has ho tohoni le hittok le leriṅa hayiohok.
NF.PF.give to hands of person that big that DP.3s.watch VN.shepherds

handed me to the elderly person who cares for shepherds.

6. De hiba nanaŋ de, eiŋarrumu naŋ hilak
in NF.arrive my there 3s.PF.find I some
Upon my arrival there, I found some
7. morot hanaŋ hullo lomuta iya naŋ.
friends mine that DP.young like me
of my friends who were still young like me.
8. Aŋairibita hati naŋ hosie hasak moite-moite a tim letidahari.
1s.PF.shepherd indeed I them calves everyday to forest DP.3p.graze.RL
I started taking calves together every day to the bush for grazing.
9. Many te hitiahi hohooi hiribita, amuno ifa naŋ bino-no.
until from NF.begin our NF.care.for 1s.happy later me very.much
Right from the beginning of our shepherding, I was very excited.
10. Eitihita, eiyaba, eiŋoro cieŋ,
1p.CS.move 1p.chart 1p.shoot birds
We were moving, charting, shooting birds,
11. dioro ojo ham do wor moite-moite.
rats and fish in river everyday
rats and fish together in the river every day.
12. Leiŋawahan ŋaifie ŋoro ham eidumu
DP.1p.PF.desiring NF.PF.going NF.shoot fish 1pC.get
If we needed to shoot fish, we got the
13. hasak eisie atadahai a ŋati do hutuk
calves 1p.let 3p.graze to side at mouth
calves to graze near the
14. ho wor ojo iyohooi eiŋoro ham ta raŋa.
of river and we 3sC.shoot fish with bows
river bank while we were shooting fish with bows (and arrows).
15. Lojo ni lara far-kil, eiŋaitibalik hasak de ledis.
3s.when just DP.3s.be midday 1p.PF.rested calves in shade
When it was mid day, we put the calves to rest in the shade.
16. Eijoo iyohooi, “Enohok hima eimuda ham kuya cieŋ he dioro ehonya.”
3s.said we 3s.light.AP fire 3s.roast fish or birds with rats 3s.bite
We said, “Light the fire to roast fish, birds or rats to eat.”

17. Lojo iŋalio lottu eidas hitimat hasak
3s.when evening DP.3s.come 1p.repeat NF.give calves
When it was evening, we let the calves again drink
18. hifioŋ einyahak atadahari a tim.
water 1p.return 3p.graze at forest
water and sent them back for grazing in the bush.
19. Ifa far nabo eiŋaimiŋari ŋoro ham
later day another 1p.PF.busy.RL NF.shoot fish
One day, we were busy shooting fish
20. do wor he Leŋiro, eigwori ha hasak.
in river of Leŋiro 1p.forgot.RS with calves
in the river of Lengiro, and we forgot the calves.
21. Adahari hasak ha hai many ofwo daha mana no Gogoi,
3p.graze.RS calves with rain up.to 3p.went NF.graze garden of Gogoi
The calves grazed in the rain and went and ate the garden of Gogoi,
22. orrumu inyeja lemiŋari to dwani.
find him DP.3s.busy with weeds
and found him busy weeding.
23. Eiŋawoŋ Gogoi ŋairibini hasak many a bore, ottu haisienok de ifagi.
3s.PF.came Gogoi NF.PF.drive calves up.to to stable 3s.came VN.closed in calf.pen
Then Gogoi brought them up to stable, and closed them in the calf pens.
24. Ifa lojo leitohu ŋoro na ham efe eifanu muda,
later 3s.when DP.1p.finish NF.shoot of fish until 1p.came NF.roast
When we finished shooting the fish, and finished roasting them,
25. eihonyo, eiŋafanu hati sieha hasak.
1p.bite 1p.PF.come indeed NF.looking calves
and eating them, then we came to started looking for the calves.
26. Ifa lojo sieha leimir, eiŋafanu fa a bore
later 1p.when NF.search DP.tired 1p.PF.came finally to stable
When we became tired of looking, we decided to come to the stable
27. hiyo, efanu iso ŋailimak hiyo hiyo eiŋailunyarie iyohooi hasak
that 1p.came later NF.PF.tell people that 1p.PF.let.escape.RS we calves
to tell others that we had lost the calves (they escaped)
28. ele miŋari iyohooi ŋata ho lobo ciaŋ da nabo garai.
while NF.busy we NF.chasing with other animal in another bush

while we were busy chasing another animal in the bush.

29. Eijafanu ṅarrumek ḥasak eisieno do bore.
1p.PF.came NF.PF.found.AP calves 3p.closed in stable
We came and found the calves were closed in the stable.
30. Ele jīṅai bi hijo eifo hiher hotubai mau
while NF.enter just that 1p.going NF.check QS.3p.present maybe
Just as we entered to check if they were are all present,
31. ojo hido eiwak hiyien ha ṅai leyani te tim a boṅit,
and also 1p.want NF.know with who DP.3s.bring from forest to stable
and also to know who brought them from the bush to the stable,
32. ele jīṅai bi, leiriṅak Gogoi monye mana leidoṅ ta halu ha hari.
while NF.enter just DP.1p.saw.AP Gogoi owner garden DP.3s.appear behind with stick
when entering, we saw Gogoi the owner of the garden appearing after us with a stick.
33. Eijaidamik haji hananṅ illafa laṅaiyarik mariṅ
3p.PF.climb mate mine those DP.3p.PF.somehow fence
Other older friends of mine climbed the fence,
34. elie tawak ta kal to loboite erwat a tim.
3p.jump quickly from side by one 3s.ran to bush
and jumped quickly and ran to the other side to the bush.
35. Ajo hati naṅ akiem daṅ, akabak Gogoi ṅaburak de leretari.
1s.and indeed I 1s.tried also quickly Gogoi PF.got.AP at DP.1s.climb
When I also tried to climb, immediately Gogoi caught me climbing.
36. Eijabaha many ediaha kwan,
3s.PF.I.beat until 3s.hurt body
He started beating me until my body had great pain,
37. ojo hinak turoṅ–turoṅ lodu.
and some spot 3p.swells
and other spots became swollen.
38. “Heituwutek hati iye mai no gorojin,
QS.2s.CS.show indeed you place of gourds.milk
“Will you show me the place of the gourds of milk,
39. leinyanṅ naṅ?” “Lefenuhe te Hibieli.”
DP.2S.speak.truth me DP.3p.there.is at Hibieli
and not lie to me?” “They are over the tree Hibieli.”

40. “Lawutak hijo anyar leilak.”
DP.2p.show that honesty DP.3s.leave
“Show me so that he can leave me.”
41. Oboto eiṅaino ṅadumu lee amat ojo nuha eyari.
3s.proceed 3s.PF.went NF.PF.collect milk 3s.drink and some 3s.take
He went and got the milk, drank and took some.
42. Ifa iṅalio, eiṅafanu hayiohok hitifa,
later evening 3s.PF.came VN.shepherds NF.CS.ask
In the evening, the shepherds came and started investigating,
43. “Tahu gorojin lerita?” “Bi owuon nuha jia?” “Eiṅayari ira Gogoi.”
where gourds DP.2p.loose.HB just 3s.there.is others how 3s.PF.took just Gogoi
“Where are the gourds? Some are lost and others are where?”
“Gogoi took them.”
44. Letiraṅik Loduk, lobo teṅ ho morot hanaṅ illafa lerwat a tim,
DP.3s.answer Loduk one from with friends mine those DP.3s.ran to forest
Then Loduk, one of my friends who ran into the bush, answered,
45. hijo, “Ojo nyo jai?” Leidas hayiohoni hifi iyohooi,
that and what how DP.3s.repeat VN.shepherd NF.ask us
“And for what reason?” Then a shepherd asked us,
46. “Adaha ira hasak mana nohonyie. Lifo itai a jai?”
3p.graze today calves garden his DP.2p.go you to where
“The calves have eaten his garden. Where did you go?”
47. Leifudak hifia do hooi. “Elemiṅari iyohooi ṅata ho moriṅ da garai.”
DP.3p.continue NF.asking to us ?.DP.1p.busy we NF.chase with gazelle in bush
They continue asking us. “We were chasing the gazelle in the bush.
48. Ifa lojo lotohu hifia nohooi, eyem hari efanu hati baha iyohooi daṅ.
later 3s.when DP.3s.finish NF.ask our 3s.bring stick 3s.come indeed NF.beat us all
After finishing his asking, then he went to get the stick to beat all of us.
49. Ifa harie, eiṅaitiloṅo ṅiria eitifero hido do bula,
later night 3p.PF.CS.eat asida 3p.CS.slept also in cow.stable
At night they made us eat food without milk and made us sleep inside the stable,
50. do loṅohe ho husuṅ he hirobi.
in dung of cows with cold
in the cows’ dung and the cold air.
51. Eifer de moite-moite ara holoṅi wunik.

- 1p.sleep there everyday 3p.be days three
We slept there every day for three days.
52. Do holoŋi innana daŋ leiferie iyohooi de hirobi,
in days these all DP.1p.sleep we in coldness
In all these days, we slept in the cold,
53. aduloi naŋ higigilo harie tub enyia hejio.
1s.continue I NF.think night through not NF.sleep
and I continue thinking all through the night without sleeping.
54. Ifa far nabo, eiŋawoŋ monye naŋ,
later day other 3s.PF.came father me
Then one day, my father came to me
55. eiŋawoŋ eiŋailimak hiro innafa lehuma hayiohok
3s.PF.came 3s.tell thing which DP.3p.do shepherds
to tell what the shepherds had done
56. do hooi illafa itiŋ lemanyā ho isieja do bore.
in us that small DP.3p.stay with them in stable
to us who are young and staying with them in the stable.
57. Eijoo baba de naŋ hijo hitiruhula na hayiohok naa,
3s.said father to me that NF.CS.wise of shepherds this
My father said to me, that (situations like this) make the shepherds wise,
58. iruhul ho inyie iye de tim imijak hido
2s.answer with him you in bush 2s.know also
and clever in the bush so that they know
59. hiriria saŋ enyia ladaha mana no hiyo.
NF.keep things not DP.3p.graze garden of people
how to keep things without eating from peoples' fields.
60. Eiŋaimetak hipata na hittok da hayiohok
3s.PF.caused NF.mistreat that great to shepherds
(The situation) caused much suffering to the shepherds
61. he higigilita attuni naŋ ŋainoye a boregala
with NF.think.HB 1s.come.? I NF.PF.go.? to town
and affected my thinking so that I went to the town
62. awu ŋajiŋahini do sukul attuni aŋayenari higiero aina.
1s.went NF.PF.join.? to school 1s.came.? 1s.PF.know.RL NF.write today
and joined a school and today know how to write.

04 Anyar Ikelesia Orru Iboni

good church bad witchdoctor
The church is good and the witchdoctor is bad

By Eliseo Leiyani (Ŋotira); Persuasive like a sermon in church

1. Ŋai lowuon ho golon, ho dwan ojo ho lobie na hittok?
Who DP.3s.have with strength with power and with kingdom that great
Who has the strength, with power and a kingdom that is great?
2. Jiok nia lomojo hiyo de ikelesia kuya iboni?
God that DP.3p.pray people in church or witchdoctor
The God that people pray to in the church or the witch doctors?
3. Da fau hohooi ho Lopit, arasa iluluŋ
on earth ours of Lopit still many
In our land of Lopit, many people are still
4. inne hiyo hiruhuta hiro inne ibwana bino-no.
of people NF.believe.HB things of witchdoctors much
very much accepting what the witchdoctors said.
5. Ojo hilak hijo eriamik iboni haitiwaru tohoni te yei,
and some that 3s.able witchdoctor NF.CS.rise person from death
Certain ones say the witchdoctor can resurrect a person from death,
6. eililoŋu hai owoŋ,
3s.call rains 3s.come
call the rains to come,
7. ojo hido eittaŋai merok eifie te ikoi ta nabo.
and also 3s.turns enemies 3p.go by way from another
and also make enemies go another direction.
8. Eiriamik hilak hitihonya ibwana husuŋ, hinee,
3p.able some NF.CS.eat witchdoctors cows goats
Others sometimes give cows and goats to the witchdoctors to eat,
9. eitimata balu, eiso he hitabita hinak daŋ.
3p.CS.drink beer 3p.give with NF.pay.HB some all
or beer to drink, and some payments are given by everyone.
10. Iko ŋaigigiloi iyohooi hiyo bi daŋ.

- let NF.PF.think we people just all
Let the people think all together.
11. Hara hiro inne dede kuya ara taler?
QS.3s.be things of truth or 3s.be lie
Are these things true or are they lies?
 12. Hara iboni lesiu Jjok kuya Jiok leyau iboni?
QS.3s.are witchdoctor DP.3s.give.birth God or God 3s.make witchdoctor
Is it the witchdoctor who gave birth to God or that God made the witchdoctor?
 13. Ciañi, yanii, ha sañ nuha dañ honya lara Jiok leyieu?
Animals trees with things others all not DP.3s.be God DP.3s.created
Animals, trees and other created things, is it not God who created these?
 14. Ara hati Jiok na hittok. Orru igem ne iboni.
is indeed God that great 3s.bad work of witchdoctor
Surely God is great. The work of the witch doctor is bad.
 15. Eyeita imoriti de ibwana. Owuon ibwana bi a hiyo ruhulak.
3s.bring.HB criticisms to witchdoctors 3s.there.are witches just as people cunning
It has brought insults to witchdoctors. Witchdoctors are cunning people.
 16. Omojo agalik isieja hiyo nuha to mojo.
3s.pray 3p.more.than they people others in prayer
They pray more than others in their prayers.
 17. Nabo golon no lowuon do hosie, inya nabo bi tuñ.
another strength which DP.have in them no certain just all
There is no strength in them, nothing at all.
 18. Lira iye tohoni iboni, irruma iye imoriti iluluñ.
DP.2s.if you person witch 2s.get you insults many
If you're a person of witchcraft, you will meet many insults.
 19. Eiriamik hiyo ñaitinyiek iye a
3p.able people PF.name you as
People can name you as
 20. (1) hagerioni (2) hafarani (3) lataler (4) hapoconi
VN.witchdoctor VN.warlock DP.3s.liar VN.traitor
a witch doctor, a warlock, a liar, or a traitor.
 21. Moite-moite, eiroita hiyo te iye edita,
daily 3p.talk.HB people about you 3p.saying
Everyday people talk about you, saying,

22. “Itihara iye mana, igerio iye hiyo, idaha iye saŋ inne hiyo.”
2s.CS.spoil you fields 2s.bewitch you people 2s.eat you things of people
“You are spoiling gardens, poisoning people, and devouring the property of people.”
23. Rori innana orru hati, hara nyo lanyar?
words those 3p.bad indeed QS.3P.be what DP.3p.good
These are harsh words, but what good is in them?
24. Hiruk mojo de Jiok kuya hitira rori inne ibwana?
QS.2S.accept NF.pray to God or QS.2s.listen words of witchdoctors
Will you choose to pray to God or listen what a witchdoctor says?
25. Ariamik naŋ hijo, ŋairuho Yesu Christo.
1s.able me that NF.PF.believe Jesus Christ
I can say, let us believe in Jesus Christ.
26. Einɔfie a ikelesia he Jiok. ŋaidek igem ne iboni.
1p.PF.go to church of God NF.leave work of witchdoctor
Let us go to the church of God. Leave the work of the witchdoctor.

06 Tuluhu Ikwaŋ ho Tome Taŋturu.

squirrel Ikwaŋ with elephant Taŋturu
The Squirrel Ikwaŋ and the Elephant Taŋturu

By Achaha Samuel Nartisio (ŋotira); Folk tale narrative

1. Ojoo oromo Tuluhu ho Tome da mana,
3s.said 3p.dig 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 Ikwaŋ ottu hohola,
indeed 3p.ripe beans in garden of giant and squirrel 3s.came NF.steal
However the beans became ripe in the garden of the giant, and the squirrel came to steal them.
3. Ojo Tome Taŋturu ottu ŋalohok hiyeni de ikoi nia loloce lohoho.
then elephant Taŋturu 3s.came NF.PF.put trap on path that DP.3s.move thief
Then the elephant Taŋturu came and put a trap on the path where the thief passes.
4. Einɔwoŋ hati Tuluhu Ikwaŋ lohoholari morro,
3s.PF.came indeed squirrel Ikwaŋ DP.3S.RD.steal.RL beans
Then the squirrel Ikwaŋ came to steal the beans,

5. ojo hiyeni ette hiriet inyeja.
and trap then NF.tie him
and then the trap caught him.
6. Da mai naa, eigigilo Tuluhu hijo, “Hajoo iso ma naŋ
in place that 3s.think squirrel that QS.1s.say next shall I
In that place, the squirrel started thinking and said, “Now what shall I
7. jai do motte hanaŋ Tome lojo lottu ruma naŋ
how to friend my elephant 3s.when DP.3s.come NF.find 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 laa,
indeed in place this
However in this place,
10. einawoŋ Ikarak ruma Ikwana de hiyeni ette hifi hijo,
3s.PF.came turtle NF.found Ikwang in trap then NF.ask that
then a turtle came and found Ikwang in the trap and asked saying,
11. “Ikwana,” ojoo Ikarak, “Hihuma iye nyo niya?
Ikwang 3s.said turtle QS.2s.do you what there
“Ikwang,” said turtle, “What are you doing there?”
12. Ojo Tuluhu ette hijo de Ikarak, “Motte hanaŋ, aidonkwa naŋ,
3s.and squirrel then that to turtle friend my 1s.swing I
Then said the squirrel to the turtle, “My friend, I’m swinging,
13. bi woŋ, hati de iye tejiŋak, fifilo.”
only come indeed there you CD.enter very.sweet
just come, and you enter there, it is very nice.”
14. Ojo Ikarak owu ŋahou Tuluhu ette inyeja ŋajiŋak kokwak
then turtle 3s.went NF.PF.removed squirrel then him NF.PF.enter quickly
Then the turtle went and removed the squirrel and entered quickly
15. de hiyeni, ojo Ikwana Tuluhu ette hirwata eibusak Ikarak de.
in trap then Ikwang squirrel then NF.ran 3s.leave turtle there
in the trap, and Ikwang squirrel ran and left the turtle in the trap.
16. Oboto owu ŋailimak Tome hijo, “Einaiŋie riŋini mana.”

- 3s.proceed went PF.told elephant that 1p.PF.go NF.see garden
Directly he went and told the elephant, “Let us go and see the garden.”
17. Hati lojo leiba de ikoi, abaha Tuluho morjo ette hijo do Tome,
Indeed when DP.3p.arrive on way 3sI.beat squirrel fortuneteller then that to elephant
But on the arrival on their way, the squirrel arrived first, and the squirrel Ikwang said to
18. Hosok Tanguru, ojoo Ikwang, “Owuon hiyeni iya leiriet.”
giant Tanguru 3s.said Ikwang 3s.there.is trap like DP.3s.tied
the elephant giant Tanguru, “There’s is something caught in the trap.”
19. Hati lojo lowolo a mai nia lowonye hiyeni,
indeed when DP.3s.see to place that DP.3s.stay trap
And when he showed the place where the trap was,
20. ogunyak Tuluho hijo Tanguru, ojoo Ikwang, “Illa, irute hunna lara Ikarak
3s.be.immediate squirrel that Tanguru 3s.say Ikwang please bad this DP.3s.be turtle
immediately the squirrel Ikwang said to Tanguru, “Brother, it’s this bad turtle
21. leitaturu mana nohoi, owuon iya lara inyeja nia te hiyeni.
DP.spoil garden yours 3s.there.is like DP.3s.be him that from trap
who is spoiling your garden, and he is like the one in the trap.”
22. Ojo Tuluho odumu hari abaha Ikarak.
then squirrel 3s.got stick 3sI.beat tortoise
Then the squirrel got the stick and started beating the tortoise.
23. Ojo Ikarak olwaha do Tome hijo, “Hara nan, Tome? Iya Ikwang.”
then tortoise 3s.cried to elephant that QS.be me elephant like Ikwang
Then the tortoise cried aloud to the elephant saying, “Is it me, elephant? (No) it’s
Ikwang.”
24. Owuon fure no lojoo,
3s.there.is song that DP.3s.said
There’s a song that says . . .
25. TANGURU TOME ADAHA IKARAK MORRO HARA NAN, TOME?
Tanguru elephant 3s.eat turtle beans QS.be me elephant
The tortoise cried out to the elephant that it is not him who ate the beans,
26. IYA IKWANJ.
is ikwang.
but the squirrel. (Many times the Lopit dance to this song.)
27. Da mai naa, eijoo Tome do Tuluho, “Ino tohou Ikarak isiere eino.”
in place that 3s.said elephant to squirrel CD.go CD.untie turtle let.RS 3s.go

In that place, the elephant said to the squirrel, “Go and untie the turtle to let him go.”

28. Ojo hido isieja ogurari daŋ a haŋ.
then also they 3p.return all to home
Then they all returned home.
29. Lojo leiba da haŋ, eigigilo Tome hijo,
3p.when DP.3p.arrived at home 3s.think elephant that
When they arrived at home, the elephant started thinking and said,
30. “Hajoo iso mau naŋ hiram no hoholak illolo jai?”
QS.say later must I issue of thieves those how
What do I say about the issue of these thieves?”
31. Eijawoŋ Tome hiye immadok no lowuon iya tohoni,
3s.PF.come elephant NF.made gum that DP.3s.be like human
The elephant made a gum that looks like a human being,
32. ette ŋalohok de ikoi nia loloce hoholak.
then NF.PF.put on way there DP.3p.moves thieves
And he puts it on the way that the thieves used to move through.
33. Ifa lojo Tuluhu lottu wolo immadok nia eijoo Tuluhu, “Moŋ illa,”
later when squirrel DP.3s.came see gum that 3s.said squirrel hello brother
When the squirrel saw that gum, the squirrel said, “Hello brother,”
34. ojo immadok nia odwa lokwai.
and gum that 3s.be.quiet DP.3s.quiet
And the gum remained silent.
35. Einyak hijo, “Moŋ hoi illa!” Arasa duwari daŋ.
again that hello you brother 3s.remain silent all
Again he said, “Hello brother!” But it remained completely silent.
36. Ojo Ikwang owu ŋaihutok ette hinaŋ do homwoŋ he immadok,
And Ikwang 3s.went NF.PF.moved.near then slapped on face of gum
Then Ikwang moved nearer and slapped the gum on the face,
37. ojo immadok einef hana nia. Eideŋ te heju ojo heju einef daŋ.
and gum 3sC.catch hand that 3s.kick by leg and leg 3s.catch all
and the hand became stuck in the gum. He kicked and the leg also became stuck.
38. Da mai laa, einef immadok Tuluhu.
in place that 3sC.catch gum squirrel
In that place, the gum caught the squirrel.

39. Ifa lojo Tome lottu ruma Ikwaj de hiyeni,
later 3s.when elephant DP.3scame NF.find Ikwaj in trap
When the elephant found Ikwang in the trap,
40. einatohoi fa Ikwaj riri.
3s.PF.kill finally Ikwang guilt
Ikwang became ashamed with guilt.
41. Eijoo fa hosok Tome illa, “Motte hanañ Ikwaj,
3s.said lastly giant elephant brother friend my Ikwang
The giant elephant said to the brother, “My friend Ikwang,
42. iye haifa litaturo mana nanañ to holoñi.
you still DP.2s.destroy garden my by days
it was you who is destroying my garden everyday.”
43. Hicuñi ne hiyabi inna innañ.
Ending of stories this this
This is the end of these stories.

06 Ojoo Tuluhu, Lomini (Hiwaru), Awon ojo Tome
3s.said squirrel leopard (cat) monkey and elephant
The Squirrel, Leopard, Monkey and Elephant

By Achaha Samuel Nartisio (Ŋotira); Famous folk tale narrative

1. Ojoo amanya Tuluhu ho Lomini da mai naboite.
3s.said 3s.lived squirrel with leopard in place one
It is said the squirrel and the leopard lived in the same place.
2. Hati ifa far nabo, eijoo Tuluhu de Hiwaru Lomini,
indeed later day certain 3s.said squirrel to cat leopard
But in one of the days, the squirrel said to the leopard,
3. ojoo, “Hiwolo iye?” Ojoo Lomini, “Nyo?”
3s.said QS.2s.see you 3s.said leopard what
saying, “Have you seen?” And the leopard said, “What?”
4. “Eiñaiñie lohonyari honyie.” Ojoo Lomini,
3s.PF.go DP.1p.eat.RL mothers 3s.said leopard
“Let us go eat our mothers.” And the leopard said,
5. “A no nyo? Iso ñai eirik ñiria?”

as of what then who 3s.grind.AP asida
“What for? Then who will grind food for us?”

6. Ojoo motte hanaŋ Tuluhu, “A huroho nuha leifut do boŋit hoi.”
3s.said friend my squirrel as young.goats that DP.3p.full in stable you
Squirrel said, “Those small goats you have in your stable.”
7. Ojoo Lomini, “Heyen huroho hiria?” Ojoo, “Ijwo eiria illenaŋ!”
3s.said leopard QS.3s.know young.goats NF.grind 3s.said wow 3s.grind my
The leopard said, “Do the young goats know how to grind?”
The squirrel said, “Wow, how mine can grind!”
8. Da mai naa oboto Lomini owu hihony hotonye honyie.
in place that 3s.proceed leopard 3s.went NF.eat mother his.
From that place, the leopard went and ate his mother.
9. Ojo Tuluhu owu ŋaiŋofak hotonye honyie do mugu.
and squirrel 3s.went NF.PF.hide.AP mother his in granary
Then the squirrel went and hid his mother in the granary.
10. Ifa far nabo, eiŋawoŋ Lomini,
later day certain 3s.PF.came leopard
In one of the days, the leopard came,
11. ŋadumu ŋama eiso do huroho eiriyai.
NF.PF.got grain 3s.gave to young.goats 3s.grind
and got the grain, and gave to the young goats to grind.
12. ojo huroho ofwo hituk hinya ŋama.
and young.goats 3p.went NF.finish NF.eat grain
The young goats went and finished eating the grain.
13. Eiŋaino Lomini leifiari motte honyie Tuluhu hiŋo,
3s.PF.went Leopard DP.3s.ask.RL friend his squirrel that
The leopard went to ask his friend the squirrel,
14. “Hihumak iye nyo do huroho illohoi eirai? Eituk illenaŋ ŋama.”
QS.do.AP you what to young.goats your 3s.grind 3p.finish my grain
“What did you do to your goats so that they ground? Mine have finished the grain.”
15. Ojo loruhul Tuluhu eitiraŋ hiŋo,
and DP.3s.wise squirrel 3sC.answered that
And the wise squirrel said that,
16. “Huroho luha lefir no, luha ladaha ŋama.
young.goats those DP.3p.fat very those DP.3p.eat grain

“It is those young fat goats that are eating the grain.

17. Ino totohoi daŋ ibusak nuha leniema eirai hahi.”
CD.go CD.kill all CD.leave those DP.3p.thin 3p.grind alone
Go and kill all of them and leave only those who are thin to grind alone.”
18. Oboto Lomini owu ŋatohoi hafirok inno huroho.
3s.proceed leopard 3s.went NF.PF.kill VN.fat.ones of young.goats
Then the leopard went and killed all the fattest of his young goats.
19. Bi daŋ to boŋit he hinee ojoo, adaha ŋama innohonyie, eibo hiria.
very all in stable of goats 3p.said 3p.eats grain his 3p.refused NF.grind
All of them in that stable said they would eat his grain, and they refused to grind.
20. Owu ŋayani ŋama do nuha leniema,
3s.went NF.PF.bring grain to those DP.3p.thin
The leopard went and brought the grain to the thin ones,
21. ojo nuha ofwo hituk ŋama hinya daŋ.
then those 3p.went NF.finish grain NF.ate all
and those thin ones ate all the grain.
22. Einyak efe Lomini ŋawoŋ do Tuluhu,
again again leopard NF.PF.came to squirrel
Then the leopard returned again to the squirrel,
23. Motte hanaŋ Loŋeye ojoo, “Motte hanaŋ Lomini, howuon jai?”
friend my Loŋeye 3s.said friend my leopard QS.3s.be what
And Longeye (the squirrel) said, “My friend the leopard, what is wrong?”
24. Ojoo, “Illa, hiwolo iye huroho illafa lijoo iye?” Ojoo, “Howuon jai?
3s.said brother QS.2s.see you goats which DP.2s.said you 3s.said QS.3s.be what
(Leopard) said, “Brother, have you seen thin goats you mentioned?” “What’s wrong?”
25. Orun huroho nuha iya illafa lefir eituk ŋama hinya.”
3s.bad goats those like those DP.3p.fat 3p.finished grain NF.ate.
Those young goats have become like the first fat ones, and they have eaten the grain.”
26. Ojo loruhul ejiŋai a boŋit, owu ŋainefu huroho.
and DP.3s.wise 3s.entered in stable 3s.went NF.PF.check young.goats
Then the wise one entered into the stable, and checked the younger goats.
27. Opur hutuhen to hofwo ojo hejek ottu ŋaituhutek do Lomini
3s.rub mouths with flour and legs 3s.came NF.PF.saw.AP to leopard
He put flour on their mouths and legs, and saw the leopard,

28. ojoo, “Hiwolo iye huroho illenaŋ eitira bino,
3s.said QS.2s.see you goats my 3p.listen much
and said, “Have you seen that my goats listen well,
29. ottuho huroho illohoi bi ojo hido eigos.”
3p.be.deaf goats your very and also 3p.greedy
but your goats are deaf and greedy?”
30. Ifa far nabo, eiŋawoŋ hai, eijoo Lomini da Awoŋ,
later day certain 3s.PF.came rain 3s.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 haŋ ba Tuluhu.”
brother CD.bring some fire from home of squirrel
“Brother, bring some fire from the home of squirrel.”
32. Eiŋawoŋ hati Awoŋ many a de ottu ruma
3s.PF.came indeed monkey up.to to there 3s.came NF.found
Then the monkey came up to there and found the mother
33. hotonye Tuluhu leifo morro da sali. Eijoo Awoŋ, “Iyaŋ, hadi lobo hima.”
mother squirrel DP.3s.cook beans on stove 3s.said monkey my.mother CD.give some fire
of squirrel cooking beans on the stove. The monkey said, “Mother, give me some fire.”
34. Ojo hotonye Tuluhu okwadak Awoŋ hima,
and mother squirrel 3s.provide monkey fire
And the mother of the squirrel provided the monkey with fire,
35. ojo Awoŋ owu ŋaitudunyak hima de iho.
and monkey 3s.went NF.PF.extinguish fire in dew
and the monkey went and put out that fire in the dew.
36. Einyak Awoŋ ŋawoŋ hijo, “Oduyara hima, hadi de naŋ nabo.”
again monkey NF.PF.came that 3s.go.out fire CD.give to me some
Againhe monkey said, “The fire has died. Give me some more.”
37. Ojo fa hotonye Tuluhu da Awoŋ,
and then mother squirrel to monkey
Then the mother of the squirrel said to the monkey,
38. “Woŋ itilau morro hunna eidaha daŋ.”
CD.come CD.wait beans these 1p.eat all
“Come and wait for these beans that we can eat together.”
39. Da mai naa, eitila Awoŋ dede eiŋafanu daha daŋ.
in place that 3s.wait monkey actually 3s.PF.came 3s.ate together

In that place, the monkey actually waited and ate together with the mother squirrel.

40. Ojo Awonj onyotu morro eibirita a kwan.
and monkey 3s.got beans 3s.threw.HB to body
And the monkey got beans and threw some into his body.
41. Ifa lojo lotohu, eijaino Awonj he hima many do Lomini
later 3p.when DP.3p.finish 3s.PF.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 Lomini eifi Awonj hijo, “Howuon jai liliṅa iye?”
and leopard 3s.ask monkey that QS.3s.be what DP.2s.delay you
and the leopard asked the monkey, “Why did you delay?”
43. Ojo Awonj ojoo, “Odunyita hima de ikoi.”
and monkey 3s.said 3s.died.HB fire on way
The monkey answered, “The fire kept dying on the way.”
44. Ifa hati lojo isieja leinohok hima, eijoo Awonj do Lomini,
later indeed 3p.when they DP.3p.light fire 3s.said monkey to leopard
Later on when they lit the fire, the monkey said to the leopard,
45. “Ino yani yoni le lomoli wonj tefetak.”
CD.go CD.bring hide that DP.3s.be.black CD.come CD.prepare.AP
“Go and bring the black hide and prepare it.” So the leopard went and brought it.
46. Ojo Lomini owu ṅayani. Eijoo Awonj do Lomini, “Ififiro kwan nohoi.”
and leopard 3s.went NF.PF.bring 3s.said monkey to leopard CD.shake body your
The monkey said to the leopard, “Shake your body.”
47. Ojo Lomini ette hififir kwan ojo dur-dur a hofir hahi.
then leopard then NF.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. Ojoo Awonj, “Iko naṅ.” Ette Awonj hififir kwan ojo ruru ruru lodou a morro.
3s.say monkey CD.let me then monkey NF.shake body and (sound) DP.3s.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 daṅ. Da mai nia, eriṅa Lomini daṅ hijo,
then repeat and (sound) all in place there looked leopard all that
Then he repeated and beans fell down. In that place, leopard looked around and said,
50. “Hoduma Awonj morro aji ta hai?”
QS.3sI.get monkey beans where in rain
“Where did monkey get these beans during rain?”

51. Ette Awoŋ hiyo do honyie, “Hatidahai, itohoro iye hotonye hoi.
then monkey that to him CCD.eat 2s.kill you mother your
Then monkey said to him, “Let us eat, but you have killed your mother.
52. Honya lara hotonye Tuluhu leifo morro hunna?”
QS.not DP.3s.be mother squirrel DP.3s.cook beans this
Isn’t this the mother of squirrel who cooked these beans?”
53. Ifa moite, einairibori Tuluhu ha Awoŋ ojo Lomini hinee a tim.
later morning 3s.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, eijoo Lomini do Tuluhu, “Aŋwai,
3p.when DP.3p.arrive to far 3s.said leopard to squirrel 1s.be.sick
When they reach far distance, the leopard said to the squirrel, “I am sick,
55. naŋ bino-no ajo naŋ aitoi a haŋ.”
me very.much 1s.say me 1s.return to home.
And I want to return back home.”
56. Eijoo Tuluhu do Lomini, “Teitoi ino iyomo.”
3s.said squirrel to leopard ?CD.return CD.go CD.rest
Then the squirrel said to the leopard, “Go back and rest.”
57. Ifa lojo Lomini leiba do doron, ottu dee hati lojo
later when leopard DP.3s.arrive to highland 3s.went slow indeed 3s.when
When the leopard arrived on the highland he moved slowly, and when he
58. leiba do wok hotwai eijer bino-no many eibarie da haŋ ba Tuluhu.
DP.3s.arrive on lowland inside 3s.run very-fast until 3s.arrive to home of squirrel
arrived on lowland, he ran faster until he reached the home of the mother Squirrel.
59. Ifa lojo Lomini leiba da haŋ ba Tuluhu,
later 3s.when leopard DP.3s.arrive to home of squirrel
When the leopard arrived in the home of squirrel,
60. ette hililoŋ hotonye Tuluhu hiyo, “Iyaŋ.” Ojo hotonye Tuluhu
then NF.called mother squirrel said mummy and mother squirrel
Then he called the mother of squirrel, “Mummy.” And the mother squirrel
61. ojoo, “Loŋeye,” ojoo “Taŋa ikat,” ojoo, “Woŋ te itule
3s.said Loŋeye 3s.said CD.open door 3s.said CD.come to small.hole
said, “Loŋeye, open the door.” “Come through the usual small entry.”
62. to hullo to holoŋi.” Ojo, “Iyaŋ, aidurra ŋaŋ ho hoyek.”
to that from days And mummy 1s.heavy me with firewoods

And he said, “Mummy, I am heavy with firewood.”

63. Ojo hotonye Ikwaj̄ Tuluhu ette hiṅa ikat,
and mother Ikwaj̄ squirrel then NF.open door
And the mother of Ikwaj̄ the squirrel then opened the door,
64. ojo Lomini eitobot hihony hotonye Tuluhu,
and leopard 3s.proceed NF.bite mother squirrel
and the leopard immediately bit the mother of squirrel,
65. ojo inyeja oṅutu hoo owu ṅahasak de leifori.
then he 3s.cut head 3s.went NF.PF.hung in VNL.kitchen
then he cut off the head and hung it in the kitchen.
66. Ifa lojo Tuluhu lottu, eiṅawoṅ ruma hoo no
later 3s.when squirrel DP.3s.come 3s.PF.came NF.find head of
When the squirrel arrived, he found the head of the
67. hotonye lowo de leifori delek delek.
mother DP.3s.bleed in VNL.kitchen (sound)
mother bleeding inside the kitchen . . . drip, drip, drip.
68. Ojoo, “Eiṅayani iyaṅ hoo na tafeni.”
3s.said 3s.PF.bring mummy head of guinea pig
And he said, “My mummy has brought the head of a guinea pig.”
69. Many ifa lojo leililoṅ hoṅonye, “Iyaṅ,” odwani,
since later 3s.when DP.3s.called mother mummy 3s.silent
Since then when he called his mother, “Mummy,” there was no response,
70. einyak hijo, “Iyaṅ,” odwani.
again that mummy 3s.silent
he repeated again saying, “Mummy,” there still was no response.
71. Eijoo fa, “Haihumari hati naṅ imura ṅabura naa nyo?”
3s.said finally QS.do.RL 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 laa, eigigilo Tuluhu hijo, “Haihum iso naṅ Lomini jai?”
in place that 3s.think squirrel that QS.1s.do later I leopard how
In that place, the squirrel thought and said, “What shall I do to the leopard?”
73. Ifa eiṅawoṅ Tuluhu boho nabo mai no lowudo bino,
then 3s.PF.came squirrel NF.dig certain place which DP.3s.deep very
Then the squirrel came and started digging a very deep place,

74. ojo Lomini ottu ruma inyeja de ette hijo, “Hihuma iye nyo niya?”
and leopard 3s.came NF.found him there then that QS.2sI.do you what there
and the leopard came and found him there and said, “What are you doing there?”
75. Ojo Tuluho ojoo, “Illa motte hanaŋ,
and squirrel 3s.said brother, friend my
And the squirrel said, “Brother, my friend,
76. nabo leiramitari innaŋ ne lelibo bino-no.”
another VNL.playing.place this that DP.3s.good very.much.
This is a certain play ground which is very good.”
77. Ifa lowudoi, eijoo Tuluho do motte honyie,
later DP.3s.deep 3s.said squirrel to friend his
When the place became deep, the squirrel said to his friend,
78. “Woŋ eiŋaifie leiramitari a mai no ŋole.”
CD.come 1p.PF.go VNL.playing.place to place of yesterday
“Come and let us go and play at the place of yesterday.”
79. Ojo Tuluho owu ŋajiŋak ette hihut lobo mai le itiŋ
and squirrel 3s.went NF.PF.entered then NF.dig another place that small
And squirrel went and entered then dug another small place
80. do honyie, hijo, lojo motte honyie
for himself that when friend his
for himself, and said when his friend
81. Lomini leiŋonyak morwo, ojo inyeja ejiŋak a de.
leopard DP.3S.rolled.AP stone and he 3s.enter to there
the Leopard rolled the stone, then he would enter there.
82. Ifa lojo lelibo, eijoo Tuluho do Lomini, “Woŋ iŋonyak
later 3s.when DP.3s.good 3s.said squirrel to leopard CD.come CD.roll
When its was ready, then the squirrel said the leopard, “Come and roll
83. morwo le itiŋ,” *kededek-kededek dum* ojo *Imatakhito-iyoy!*
stone that small (sound of rolling and (sound)
the small stone,” *kededek-oyey!*
85. Ojo Lomini einyak ŋaiŋonyak lobo morwo le leiyak boro
and leopard again NF.PF.rolled another stone that DP.3s.somehow bigger
And the leopard again rolled another stone which somehow bigger
86. *kututuk-kututuk dum*, imetak *hito-iyoy*,
(sound) CD.increase oye

kututuk-kututuk dum, oye!!

87. Ojoo, “Injonyak na hittok,” ojo *titil-titil duum* imetak *hito-iyoo*.
3s.said CD.roll that big and (sound) CD.increases oye
And he said, “Roll a big one,” and it sound *titil-titil duum*, and said *oye!!*.
88. Otoho Tuluhu ette hijo do Lomini, “Itilau, alakwa naŋ hikwai.”
3s.finish squirrel and that to leopard CD.wait 1s.remove I thorn
Then the squirrel finish his turn and said to leopard, “Wait, I am still removing thorns.”
89. Ojo inyeja eisihak mai nafa leiŋofari inyeja kwan nohonyie,
and he 3s.cover place which DP.3s.hide.RL he body his
Then he covered the hiding place where he was hiding himself.
90. hijo iso Lomini owu ŋajinjak kwan de.
that later leopard 3s.go NF.enter self there
and later he said to the leopard that he go and enter there.
91. Ifa lojo lotohu, eiŋajinjak Lomini ojo Tuluhu ette
later 3s.when DP.3s.finish 3s.PF.enter leopard and squirrel then
When the squirrel finished, the leopard and squirrel entered and
92. ŋajinnyak morwo le itin *kededek dum-* ojo *imatakhitoyoo*.
NF.PF.rolled stone that small (sound) and (sound)
he rolled the small stone *kededek dum-* and *oye!!*
93. Einyak ŋajinnyak le leiyak *tutul-tutul dum* ojo *imatak*;
again NF.PF.rolled that bigger (sound) and (sound)
Then he rolled a somewhat bigger stone *tutul-tutul dum* and *oye!!*
94. einyak ŋajinnyak na hittok *titil-titil ikum*, odwaini.
again NF.PF.rolled that big (sound) 3s.silence
Then he rolled a big one *titil-titil ikum*, but there was silence.
95. Da mai naa, othori Lomini.
in place that 3s.kill leopard
In that place, the leopard was dead.
96. Ojo Tuluhu odumu hita ette hirrus hitto no Lomini.
and squirrel 3s.took stick then inject anus of leopard
Then the squirrel took a stick and injected it into the anus of the leopard.
97. “Motte hanaŋ loruhul eruhul hainye no, eruhul hainye no.”
friend my DP.3s.wise 3s.clever always very 3s.clever always very
(Then he said,) “My wise friend is always very clever, he is always clever.”

98. Naa ifa lojo Lomini leyei,
there later 3s.when leopard DP.3s.die
From there, the leopard is dead.
99. odumuna Tuluhi demi oduṅo gus no Lomini a icet.
3s.took.? squirrel knife 3s.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 owuana ca do fwara he ciaṅi bi daṅ.
later 3s.there NF.dance in play.ground with animals very all
Then there was a dance in the play ground for all the animals.
101. Oṅotai Tuluhi to gus ne hiwaru Lomini,
3s.decorate squirrel with skin 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 horwoṅ.
and friend his elephant 3s.saw squirrel DP.3s.jump body with skin on back
and his friend the elephant saw the squirrel jump with the skin on his back.
103. Ifa eiṅawoṅ Tome ṅaililoṅu Tuluhi ette hifi hijo,
later 3s.PF.came elephant NF.PF.call squirrel then NF.ask that
Then the elephant came and called the squirrel and asked,
104. “Motte hanaṅ Ikwaṅ,” ojoo Taṅturu,
friend my Ikwaṅ 3s.said Taṅturu
“My friend Ikwang,” Tangturu said,
105. “Illa, hirruma iye gus le lelibo iya inna aji?”
brother QS.2s.get you skin that DP.3s.good like this where
“Brother, where did you get this beautiful skin from?”
106. Ojo Tuluhi ojoo, “Illa Ikwaṅ, ariṅ mahati iye,
then squirrel 3s.said brother Ikwaṅ, 1s.see maybe you,
Then the squirrel said, “Brother Ikwang, maybe you,
107. la naṅ aṅatohoi naṅ igem ne sehi naa bino.
of me 1s.PF.suffered me work of thing that very
for me I have suffered very much concerning the work of this thing.
108. Ijo iye, iboro iye iremu iye hidi igem nohonyie.”
2s.and you 2s.big you 2s.able you NF.persevere work his
But you are big and able to continue its work.”
109. Ojo Tome ojoo, “Hihum iye jai?”
and elephant 3s.said QS.2sC.make you how

And the elephant said, how did you make it?

110. Ojo Tuluhu ojoo, “Ayahu naṅ faito hunno lotoi ette
then squirrel 3s.said 1s.fetch I ebony which DP.3s.dry then
And the squirrel said, “I fetched dry ebony and
111. ṅainohok effe ojo hima nia lowulo fiar-fiar,
NF.PF.light until and fire that DP.3s.light flaming
lit a fire until the fire had flames,
112. ette iye ṅaibirok kwan nohoi de atadahai hima many
then you NF.PF.throw.AP body your there 3s.burn fire until
then you can throw yourself into the fire until it burns
113. elibori muhunyō no kwan iwu hati iye ruma gus ne leliba bino.”
3s.be.good.RL leather that body 2s.go indeed you NF.get skin that DP.3s.good very
the body and you will get a very good skin.”
114. Eiruk Tome eijoo do Tuluhu, “Woṅ eiṅaifie layahari faito.”
3s.agreed elephant 3s.said to squirrel CD.come 1p.PF.go DP.1p.fetch.RL ebony
The elephant agreed and said to the squirrel, “Come and let us go and fetch the ebony.”
115. Ojo Tuluhu odoto eiṅaifie ho Tome layahari faito many eriamik.
then squirrel 3s.stood 3s.PF.went with elephant DP.3s.fetch.RL ebony until 3s.enough
Then the squirrel stood and went with the elephant to fetch enough ebony.
116. Eiṅayani Tuluhu hima ojo Tome ette ṅaswahak.
3s.PF.bring squirrel fire and elephant then NF.PF.light
The squirrel brought the fire and the elephant lit it.
117. Ifa lojo hima nia lowulo
later 3s.when fire that DP.3s.be.bright
When the fire had flames
118. many eyen Tuluhu hijo eiṅariamik hinya Tome;
until 3s.know squirrel that 3s.PF.be.enough.AP NF.burn elephant
so that the squirrel knew that it was ready to burn the elephant,
119. eijoo do Tome hosok ojoo, “Loṅeye, ibirok kwan anyaru bino-no.”
3s.said to elephant giant 3s.said Longeye CD.throw.AP body 3s.good 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 3s.throw.AP in fire
And the elephant threw himself into the fire

121. *hijo anyar larruma inyeja gus icet iya no Tuluhi.*
 that 3s.good DP.3s.get he skin dance.costume like of squirrel
 so that he could get a good skin like that of the squirrel.
122. *Niya, esiehari Tuluhi buni na hari hijo anyar lowu*
 there 3s.look.RL squirrel pool of river that 3s.good DP.3s.go
 Therefore, the squirrel looked for a pool of water good for
123. *Tome ṅaibirok kwan de eyei fa.*
 elephant NF.PF.throw.AP body there 3s.die finally
 the elephant to throw his body into and die.
124. *Ifa lojo Tuluhi lorromu mai ne leteteheny, ojo inyeja*
 later 3s.when squirrel DP.3s.got place that DP.3s.shallow and he
 The when the squirrel got to the place which is shallow, and he
125. *ojoo do Tome, “Wudoi many orrumari tafar no lowudo.”*
 3s.said to elephant NF.deep until 3s.get pool that DP.3s.deep
 said to the elephant that, the place is too deep when it is shallow.”
126. *Eijoo Tuluhi do Tome, “Tangturu, woṅ ibirok kwan inni.”*
 3s.said squirrel to elephant Tangturu CD.come CD.throw.AP body here
 The squirrel said to the elephant, “Tangturu, come and throw your body here.”
127. *Ojo Tome owu ṅaibirok kwan, edilori da lok otohori.*
 and elephnat 3s.went NF.PF.throw.AP body 3s.drown to 3s.kill.RL
 And the elephant went and threw himself in, and drowned and died.
128. *Ifa lojo Tuluhi leyen hijo eyei Tome,*
 later 3s.when squirrel DP.3s.know that 3s.die elephant
 When the squirrel knew that the elephant was dead,
129. *oboto Tuluhi he demi owu ṅaṅutu hiriṅo no Tome,*
 3s.proceed squirrel with knife 3s.went NF.PF.cut meat of elephant
 the squirrel went directly with the knife and cut the meat of the elephant,
130. *einaino ruma ṅainok he Ihurak ledia loboṅi.*
 3s.PF.went NF.found children of Ihurak DP.3p.collect vegetables
 and he went and found the children of Ihurak collecting vegetables.
131. *Eijoo Tuluhi, “Ha ṅai hunnaṅ?” Ojoo, “Iyohooi ṅainok he Ihurak.”*
 3s.said squirrel with who these 3s.said we children of Ihurak
 Then the squirrel asked, “Who are you?” They said, “We are the children of Ihurak.”
132. *“Hihuma itai nyo niya?” Ojoo eidia iyohooi jati.*
 QS.2P.do you what there 3p.said 1p.collect we vegetables

“What are you doing there?” They said, “We are collecting vegetables.”

133. Ojoo Tuluhu da ṅainok he Ihurak, “Itidou te,
3s.said squirrel to children of Ihurak CD.PL.come.down there
And the squirrel said to the children of Ihurak, “Come down from there.
134. itidou te, iso Loboṅi erwa.”
CD.PL.come.down there later Lobongi iches
Come down from there, Loboṅi will itch.
135. Ojo dure inne Ihurak odou, ojo Tuluhu odumu hiriṅo no Tome,
then children those Ihurak 3p.came.down then squirrel 3pC.got meat of elephant
The the children of Ihurak came down, and the squirrel got the meat of the elephant
136. ette hiso do dure inne Ihurak eife eifek.
then NF.gave to children those Ihurak 3p.go 3p.cook.AP
and gave it to those children of Ihurak to go and cook.
137. Lojo dure innana leiba haṅ,
3p.when children those DP.3p.arrived home,
When the children arrived home,
138. eijaifek hiriṅo nia, ojo hiriṅo nia otuloi moti.
3p.PF.cook.AP meat that and meat that 3s.broke pot
they cooked that meat, and it broke the pot.
139. Ojo hati isieja eifek ojo inyeja otuloi moti.
and that they 3p.cook, then it 3s.broke pot
And when they cooked it again, it still broke the pot.
140. Ojo hati Ihurak ahony, otuloi hutuk.
when that Ihurak 3s.bite, 3s.broke mouth
And when Ihurak tried to eat it, it broke her mouth.
141. Otuho hiyabita inni.
3p.end stories here
The story ends here.

Glossary

The following important words are from the *Lopit Consonant and Vowel Book*.

Word	Example	Definition
syllable	lo gu le in	The parts of a word that can be divided

	logule ‘elbow’	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.
heavy (doubled) consonant	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
light (single) consonant	t in hito ‘child’	One consonant; the word is smooth without a bump on the t
doubled vowels	ee in hinee ‘goats’ hine ‘goat’	Two vowels in a word that show a difference in meaning between words that have the same consonants and vowels and sometimes differ only by tone.

The following important words are discussed in the *Lopit Grammar Book*.

Word	Example	Definition
grammar		Words and how they go together
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	hulluk ‘hyena’, marinj ‘fence’, bojit ‘stable’	A person, animal, place, thing, or idea.
verb	eiñafanu ‘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	habwok ‘chiefs’	A noun used for more than one person.
noun number		Whether a noun is singular or plural.
feminine noun	hanasi ‘sister’ in hanasi inna ‘this sister’	Female nouns that can have the following demonstrative inna ‘this (mas)’
masculine noun	hidotiti ‘man’ in hidotiti ille ‘this man’	Male nouns that can have the following demonstrative ille ‘this (mas)’
noun gender		Whether a noun is masculine or feminine.
root	yeni ‘ropes, traps’, cianj ‘animal’	A word without any prefix or suffix. The original part of the word.
phrase		A group of words that go together.
noun phrase	hiñohu honyie ‘his/her dog’ in	Nouns and the words that describe them.

	Ottu hiṅohu honyie. <i>‘His/her dog comes.’</i>	
preposition	de ‘to’ in Ottu motte de hiteṅ. <i>‘Friend comes to cow.’</i>	A word that introduces nouns or pronouns and describes (tell about) an action: do, to, ho, a . Vowels change according to the following word.
prepositional phrase	de hiteṅ ‘to cow’ in Ottu motte de hiteṅ. ‘Friend comes to cow.’	A preposition and the words it introduces.
subject	hiteṅ ‘cow’ in Owolo hiteṅ moriṅ. ‘The cow saw dikdik.’	A noun or pronoun that does the action of the verb.
object	hiteṅ ‘cow’ in Owolo moriṅ hiteṅ. <i>‘Dikdik saw a cow.’</i>	A noun or pronoun that receives the action of the verb.
possessor	tohoni ‘person’ in Ottu hiṅohu tohoni. ‘Dog of person comes.’	A noun or pronoun that possessess or owns something or someone.
gender possessor	no tohoni ‘of person’ in Ottu hiṅohu no tohoni. <i>‘Female dog of person comes.’</i>	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.
gender possessor connector	no ‘of’ in Ottu hiṅohu no tohoni. <i>‘Female dog of person comes.’</i>	A connector that joins a possessed noun to a possessor noun; shows the possessed noun is masculine or feminine, and singular or plural
place	Tuluḥu owu ṅaiṅofak hotonye honyie do mugu. <i>‘Squirrel hid his mother in the granary’</i>	The location of an action.
goal	Eiṅawoṅ Lomini ṅadumu ṅama eiso do huroho. <i>‘Leopard gave grain to young goats’</i>	A receiver or ending location of an action.
tool	Iyohooi eiṅoro ham ta raṅa. ‘We shoot fish with bows.’	An instrument or weapon that helps to do an action.
source	Illa, yema lobo hima ta haṅ ba Tuluḥu. ‘Brother, bring some fire from the home of Squirrel.’	The beginning location of the action.
above position	Eiṅariṅak lohoho leliu ta mariṅ. ‘He saw a thief jump over the fence’	The place above, on, or over the action.

accompaniment	Tuluho odoto eijaifie ho Tome layahari faito. '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 atadahai a nati do hutuk ho wor. 'We graze calves near <u>mouth of</u> river.'	A complete thing or object and not just a part of it.
penetration	Eijawoŋ Gogoi nairibini hasak many a bore, 'Gogoi brought the calves <u>into</u> stable.'	The going inside or through of the action.
state	Eiriamik hiyo naitinyiek iye a hagerioni. 'People can name you <u>as</u> witchdoctor.'	A certain way or characteristic that remains.
possessor preposition	ho, he, ha 'of' in Odon morro da mana ho hosok. 'The beans ripened in the field <u>of</u> the giant.'	The preposition ho, he, ha 'of' that joins a possessed noun to a possessor noun or proun in a prepositional phrase; does not show gender of the possessed noun.
pronoun	inyeja 'him' in Ojo hiyeni ette hiriet inyeja. 'And then the trap caught <u>him</u> .'	A word used instead of a noun.
possessor preposition pronoun	honyie 'his/her' in Ottu hiŋohu honyie. 'His/her <u>dog</u> comes.'	A word used instead of the possessor preposition and a possessor noun.
gender possessor pronoun	nohonyie 'his/her' in Ottu hiŋohu nohonyie. 'His/her <u>female</u> dog comes'	A word used instead of a gender connector and a possessor noun. It shows whether the noun possessed is singular or plural, and masculine or feminine.
definite noun	hiŋohu 'dog' in Ottu hiŋohu inañ. '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	hiŋohu 'dog' in Ottu hiŋohu. ' <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	hiŋohu 'dog' in Ottu hiŋohu nia. 'That <u>dog</u> comes.'	A noun listeners have heard about sometime before and have in mind. The demonstrative nia, lie, nuha or luha follow the noun.
unknown noun	hiŋohu 'dog' in Ottu hiŋohu 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 or after the

		noun.
demonstrative	inaŋ ‘this (feminine)’ in Ottu hiŋohu <u>inaŋ</u> . ‘ <u>This</u> dog comes.’	A word that points to a noun; comes after the noun; it shows the 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 hiŋohu <u>no</u> tohoni . ‘Dog <u>of</u> person comes.’	A word that introduces a phrase or clause that describes or identifies a noun before it: no, lo, hunna/hunnaŋ, hullo/hulloŋ . Vowels of singular connectors 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 hiŋohu <u>na</u> hittok . ‘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	daŋ ‘all’ in Afanu ŋohe <u>daŋ</u> . ‘ <u>All</u> 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	naboite ‘one’ in Ottu hiŋohu <u>naboite</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	rid ‘tightly’ in Eriatak kal loboite <u>rid</u> da hana . ‘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 hiŋohu <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 hiŋohu <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	terrem ‘Spear, strike!’ in	A verb that orders someone to do the

singular	Terrem ne lara hulluk. ' <u>Spear</u> that which is hyena!'	action; has the prefix to- , te- , ta- .
command plural	itilwak 'help' in Hoila, itilwak hinee to bojit. 'Brethren, help the goats in the stable.'	A verb that orders more than one person to do the action; has the prefix iti-
complete verb	orruma 'found' in Orruma haji na yaya. 'He <u>found</u> house of porcupines.'	A verb used for actions that are finished and do not continue. They show an action as a single unit.
incomplete verb	orrumu 'finding' in Monyomiji hiba orrumu hulluk leitaturu yietita lohoho ara ni a hit. 'Youth arrived <u>finding</u> hyena kept on pulling thief, and feces was everywhere.'	A verb used for actions thought of as happening over time. It is like we are watching the action happen in a film.
perfect verb	anjaino 'went' in Ifa far nabo, ejaino 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- .
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 h- before the subject prefix.
dependent verb	logoro 'kills' in Owuon ifa lohoho lobo lo logoro hanyahanya inne hiyo. 'There was a certain thief who <u>kills</u> animals of people.'	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 l- before the subject prefix.
habitual verb	anjairibita 'grazed' in Anjairibita hati nan hosie hasak. 'We <u>grazed</u> calves every day'	A verb used for repeated or continuous action; have the suffix -ita , -uta .
applicative verb	naburak 'caught' in Gogoi naburak 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 -k

purpose verb	lohoholari ‘steal’ in Eijawoŋ hati Tuluhu Ikwaŋ lohoholari morro. ‘Then Squirrel Ikwaŋ came <u>to steal</u> beans.’	A verb that shows the purpose of the previous or following action; may also show the result of a previous action, or an unmentioned object receiving the action. has the suffix -ri .
infinitive verb	hiye ‘to make’ in Eijawoŋ Tome hiye immadok. ‘Elephant came <u>to make</u> a gum like a person.’	A verb that does not have a vowel prefix that changes according to the subject pronoun; used along with a previous verb or as a noun; have the prefix h- , hi- or no prefix.
verbal noun	halohani ‘trapper’ in Eiruruo halohani cianji, “Wowoi naŋ!” ‘Trapper of animals cried, “Wowoi me!’	A verb used as a noun. There person, location and tool verbal nouns.
person verbal noun	haidihitani ‘leader’ haidihitak ‘leaders’	A verb used as a person doing the action; has the prefix ha- and suffix -ni in singular form and -k in plural form.
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.
tool verbal noun	ihonyit ‘spoon’ ihonyiti ‘spoons’	A verb used as a noun telling the object that does the action; has the prefix i- and suffix -it in singular form and -iti in plural form.
equal sign verb	ara ‘be, was’ in Ara fure ne hiyabi inna eiboŋ ihoho he ihoho. ‘Title of this story <u>is</u> The thief met a thief’.	Shows the quality of a noun or pronoun or what it is the same as.
presentational verb	owuon ‘there was’ in Owuon ifa lohoho lobo lo logoro hanyahanya inne hiyo. ‘In past, <u>there was</u> certain thief who killed animals of people.’	Introduces a noun, usually for the first time.

Summary of Combined Spelling of Grammar

The following grammar is a summary of pronouns, prepositions, demonstratives, connectors, and prefixes and suffixes that have been agreed-upon for combined spelling. For the agreed-upon spelling of other words such as nouns, verbs, adjectives, adverbs, question words, connectors, etc. see the Lopit-English Dictionary.

Subject pronouns		Object pronouns	
Ottu <u>lohoho</u> .	<i>A thief comes.</i>	Owolo <u>lohoho</u> .	<i>He saw a thief.</i>
Attu <u>naŋ</u> .	<i>I came.</i>	Ewolo <u>naŋ</u> .	<i>He saw me.</i>
Ittu <u>iyē</u> .	<i>You(sg) came.</i>	Ewolo <u>iyē</u> .	<i>He saw you(sg).</i>
Ottu <u>inyeja</u> .	<i>(S)he comes.</i>	Owolo <u>inyeja</u> .	<i>He saw him/her.</i>
Eifanu <u>iyohooi</u> .	<i>We came.</i>	Ewolo <u>iyohooi</u> .	<i>He saw us.</i>
Ifanu <u>itai</u> .	<i>You(pl) came.</i>	Ewolo <u>itai</u> .	<i>He saw you(pl).</i>
Afanu <u>isieja</u> .	<i>They came.</i>	Owolo <u>isieja</u> .	<i>He saw them.</i>

The following prepositional phrases can be said in place of **do boŋit** 'to animal pen' below.

Ottu hodotiti **do boŋit**. *Man came to animal pen.*

Prepositions

<i>meaning</i>	<i>in, on, at, to</i>	<i>by, from</i>	<i>with</i>	<i>into, inside</i>	
<i>use</i>	<i>place, goal</i>	<i>tool, source above position</i>	<i>accompaniment, possessor, whole</i>	<i>penetration, state</i>	
before o, u, w	do boŋit do bula do fware	to boŋit to bula to fware	ho boŋit ho bula ho fware	a boŋit a bula a fware	<i>animal pen</i> <i>cow stable</i> <i>dancing place</i>
before e, i	de leifori de tim	te leifori te tim	he leifori he tim	a leifori a tim	<i>kitchen</i> <i>bush</i>
before a	da mariŋ	ta mariŋ	ha mariŋ	a mariŋ	<i>pen</i>

Pronouns after prepositions

	<i>in, on, at, to</i>	<i>by, from</i>	<i>with</i>	<i>into, inside</i>	
	de naŋ	tere honaŋ	ho naŋ	de naŋ	<i>me</i>
	do hoi	tere hoi	ho iye	do hoi	<i>you (sg)</i>
	do honyie	tere honyie	ho inyie	do honyie	<i>him, her</i>
	do hooi	tere hohooi	ho iyohooi	do hooi	<i>us</i>
	da hatai	tere hatai	ho itai	da hatai	<i>you (pl)</i>
	do hosie	tere hosie	ho isieja	do hosie	<i>them</i>

General possessor connectors

before o, u, w	Ottu hodotiti da mai ho boŋit. Ottu hodotiti da mai ho bula. Ottu hodotiti da mai ho fware.	<i>Man came to place of animal pen.</i> <i>Man came to place of cow stable.</i> <i>Man came to place of dancing place.</i>
before e, i	Ottu hodotiti da mai he leifori. Ottu hodotiti da mai he tim.	<i>Man came to place of kitchen.</i> <i>Man came to place of bush.</i>
before a	Ottu hodotiti da mai ha mariŋ.	<i>Man came to place of pen.</i>

General possessor pronouns

	Eiŋaisere da has hanaŋ .	<i>He gave to hands of me.</i>
	Eiŋaisere da has hoi .	<i>He gave to hands of you (sg).</i>

Eiŋaisere da has honyie .	<i>He gave to hands of him, her.</i>
Eiŋaisere da has hohooi .	<i>He gave to hands of us.</i>
Eiŋaisere da has hatai .	<i>He gave to hands of you (pl).</i>
Eiŋaisere da has hosie .	<i>He gave to hands of them.</i>

The following possessor phrases can be said in place of **mai no boŋit** ‘place of animal pen’.

Owolo hodotiti mai no boŋit. *Man saw place of animal pen.*

Gender possessor connectors

	<i>Female Singular</i>	<i>Male (small) Singular</i>	
before o, u, w	mai no boŋit mai no bula mai no fware	mai lo boŋit mai lo bula mai lo fware	<i>place of animal pen</i> <i>place of cow stable</i> <i>place of dancing place</i>
before e, i	mai ne leifori mai ne tim	mai le leifori mai le tim	<i>place of kitchen</i> <i>place of bush</i>
before a	mai na mariŋ	mai la mariŋ	<i>place of pen</i>

Gender possessor pronouns

	<i>Female Singular</i>	<i>Male (small) Singular</i>	
	mai nanaj	mai lenaj	<i>my place</i>
	mai nohoi	mai lohoi	<i>your (sg) place</i>
	mai nohonyie	mai lohonyie	<i>his, her place</i>
	mai nohooi	mai lohooi	<i>our place</i>
	mai nahatai	mai lahatai	<i>your (pl) place</i>
	mai nohosie	mai lohosie	<i>their place</i>

Gender possessor connectors

	<i>Female Plural</i>	<i>Male (small) Plural</i>	
before o, u, w	massik inno boŋitto massik inno bulasin massik inno fwarajin	massik illo boŋitto massik illo bulasin massik illo fwarajin	<i>places of animal pens</i> <i>places of cow stables</i> <i>places of dancing places</i>
before e, i	massik inne leifori massik inne timo	massik ille leifori massik ille timo	<i>places of kitchens</i> <i>places of bush</i>
before a	massik inna mariŋa	massik illa mariŋa	<i>places of pens</i>

Gender possessor pronouns

	<i>Female Plural</i>	<i>Male (small) Plural</i>	
	mai innanaj	mai illanaj	<i>my places</i>
	mai innohoi	mai illohoi	<i>your (sg) places</i>
	mai innohonyie	mai illohonyie	<i>his, her places</i>
	mai innohooi	mai illohooi	<i>our places</i>
	mai innahatai	mai illahatai	<i>your (pl) places</i>
	mai innohosie	mai illohosie	<i>their places</i>

Demonstratives

	Female	Male	
Near speaker	Ottu hiḡohu innanḡ .	Ottu hiḡohu illenḡ .	<i>This dog came.</i>
	Afanu ḡohe hunnanḡ .	Afanu ḡohe hullonḡ .	<i>These dogs came.</i>
Near hearer	Owolo inyeja hiḡohu inna .	Owolo inyeja hiḡohu ille .	<i>He saw this dog.</i>
	Owolo inyeja ḡohe hunna .	Owolo inyeja ḡohe hullo .	<i>He saw these dogs.</i>
Away from both	Ottu hiḡohu nia .	Ottu hiḡohu lia .	<i>That dog came.</i>
	Afanu ḡohe nuha .	Afanu ḡohe luha .	<i>Those dogs came.</i>
Indefinites	Ottu hiḡohu nabo .	Ottu hiḡohu lobo .	<i>Certain dog came.</i>
	Afanu ḡohe hinak .	Afanu ḡohe hilak .	<i>Certain dogs came.</i>

Relative connectors

Adjective connector	Ottu hiḡohu na hittok.	Ottu hiḡohu le hittok.	<i>Big dog came.</i>
	Afanu ḡohe inne hittoha.	Afanu ḡohe ille hittoha.	<i>Big dogs came.</i>
Number connector	Ottu hiḡohu naboite .	Ottu hiḡohu loboite .	<i>One dog came.</i>
	Afanu ḡohe (hunnanḡ) wunik.	Afanu ḡohe (hullonḡ) wunik.	<i>Three dogs came.</i>
Relative connector	Ottu hiḡohu no lohonya hiḡee.	Ottu hiḡohu lo lohonya hiḡee.	<i>Dog that bites goats came.</i>
	Ottu hiḡohu ne leinefu hiḡee.	Ottu hiḡohu le leinefu hiḡee.	<i>Dog that catches goats came.</i>
	Ottu hiḡohu na latafa hiḡee.	Ottu hiḡohu lo latafa hiḡee.	<i>Dog that touches goats came.</i>
	Afanu ḡohe hunna/hunnanḡ lohonya hiḡee.	Afanu ḡohe hullo/hullonḡ lohonya hiḡee.	<i>Dogs that bite goats came.</i>
Relative connector following demons.	<u>Innanḡ</u> hiḡohu inna lohonya hiyo.	<u>Illenḡ</u> hiḡohu ille lohonya hiyo.	<i>This is the dog that bites people.</i>
	<u>Hunnanḡ</u> ḡohe hunna lohonya hiyo.	<u>Hullonḡ</u> ḡohe hullo lohonya hiyo.	<i>These are the dogs that bite people.</i>
Known relative connector	Ottu hiḡohu nafa lohonya hiḡee.	Ottu hiḡohu lafa lohonya hiḡee.	<i>Dog that bites goats came.</i>
	Afanu ḡohe innafa lohonya hiḡee.	Afanu ḡohe illafa lohonya hiḡee.	<i>Dogs that bite goats came.</i>

Command prefixes

Prefix	Singular Command	Prefix	Plural Command
to- before o, u	Totohoi inyeja! (You) kill him!	iti-	Ititohoi inyeja! (You all) kill him!
	Torrumu inyeja! (You) find him!		Itirrumu inyeja! (You all) find him!
te- before e, i	Teyef inyeja! (You) whip him!		Ititeyef inyeja! (You all) whip him!
	Tetik inyeja! (You) hit him!		Ititik inyeja! (You all) hit him!
ta- before a	Tataf inyeja! (You) touch him!		Ititaf inyeja! (You all) touch him!
(none)	Inefa inyeja! (You) catch him!	(none)	Inefu inyeja! (You all) catch him!

Prefix	Communal Command
hati- -oi/-ai	Hatitohoi inyeja! Let us kill him!

	Hatirrumai inyeja!	<i>Let us find him!</i>
	Hatiteyefai inyeja!	<i>Let us whip him!</i>
	Hatitihoi inyeja!	<i>Let us hit him!</i>
	Hatitafai inyeja!	<i>Let us touch him!</i>
ha- -u	Hainefu inyeja!	<i>Let us catch him!</i>

Subject prefixes on verbs with beginning root consonant and object **inyeja** 'him/her'

Prefix	Complete		Prefix	Incomplete	
a-	Atohoi naŋ	<i>I killed</i>	a-	Atoho naŋ	<i>I kill</i>
ai-	Aihony naŋ	<i>I bit</i>		Ahonya naŋ	<i>I bite</i>
i-	Irruma iye	<i>You(sg) found</i>	i-	Irrumu iye	<i>You(sg) find</i>
o- (before o)	Otohoi inyeja	<i>(S)he killed</i>	o- (before o)	Otoho inyeja	<i>(S)he kills</i>
(before u)	Odumu inyeja	<i>(S)he took</i>	(before u)	Oduma inyeja	<i>(S)he takes</i>
e- (before e)	Eyef inyeja	<i>(S)he whipped</i>	e- (before e)	Eyefa inyeja	<i>(S)he whips</i>
(before i)	Etik inyeja	<i>(S)he banged</i>	(before i)	Etiho inyeja	<i>(S)he bangs</i>
ei- (before a)	Eitaf inyeja	<i>(S)he touched</i>	a- (before a)	Atafa inyeja	<i>(S)he touches</i>
(before o)	Eihony inyeja	<i>(S)he bit</i>		Ohonya inyeja	<i>(S)he bites</i>
ei-	Eitik iyohooi	<i>We banged</i>	ei-	Eitiho iyohooi	<i>We bang</i>
i-	Iwolo itai	<i>You(pl) saw</i>	i-	Iwolo itai.	<i>You(pl) see</i>
o- (before o)	Otohoi isieja	<i>They killed</i>	o- (before o)	Otoho isieja	<i>They kill</i>
(before u)	Oduma isieja ?	<i>They took</i>	(before u)	Odumu isieja ?	<i>They take</i>
e- (before e)	Eyef isieja	<i>They whipped</i>	e- (before e)	Etik isieja	<i>They whip</i>
(before i)	Etik isieja	<i>They banged</i>	(before i)	Etiho isieja	<i>They bang</i>
ei- (before a)	Eitaf isieja	<i>They touched</i>	a- (before a)	Atafa isieja	<i>They touch</i>
(before o)	Eihony isieja	<i>They bit</i>		Ohonya isieja	<i>They bite</i>

Subject prefixes on verbs with beginning root **i** and object **inyeja** 'him/her'

Prefix	Complete		Prefix	Incomplete	
a-i	Airuhu naŋ	<i>I accepted</i>	a-i	Airuk naŋ	<i>I accept</i>
(none) i	Iruhu iye	<i>You(sg) accepted</i>	(none) i	Iruk iye	<i>You(sg) accept</i>
e-i	Eiruhu inyeja	<i>(S)he accepted</i>	e-i	Eiruk inyeja	<i>(S)he accept</i>
e-i	Eiruhu iyohooi	<i>We accepted</i>	e-i	Eiruk iyohooi	<i>We accept</i>
(none) i	Iruhu itai	<i>You(pl) accepted</i>	(none) i	Iruk itai	<i>You(pl) accept</i>
e-i	Eiruhu isieja	<i>They accepted</i>	e-i	Eiruk isieja	<i>They accept</i>

Suffixes used for complete and incomplete

Command	Complete	Incomplete			
Tosul!	osul	osula	-a	<i>push</i>	<i>11</i>
Tetik!	etik	etiho	-o	<i>bang, hit</i>	<i>5</i>
Tayam!	eyam	ayamita	-ita	<i>yawn</i>	<i>3</i>
Temenai!	emen	emenai	-ai	<i>despise</i>	<i>1</i>
Inefa!	einef	einefu	-u	<i>catch</i>	<i>1</i>
Iruhu!	eiruhu	eiruk		<i>accept</i>	<i>1</i>
Ilunya!	eilunya	eiluny		<i>escape (it)</i>	<i>1</i>
Totohoi!	otohoi	otoho		<i>kill</i>	<i>1</i>

Tenyimu!	enyimu	-u	enyimo	-o	choose	2
Irefoi!	eirefo	-o	eirefu	-u	search	1
Todumu!	odumu	-u	oduma	-a	take, get	1
Torrumu!	orruma	-a	orrumu	-u	get, find	1
Itira!	eitiri	-i	eitira	-a	hear	1
Ibwari!	eibwai	-i	eibwari	-ri	slip away	1

Subject with object prefixes for complete verbs with root beginning consonants

Complete Tohony! 'Bite!'	Object												
	naŋ		iye		inyeja		iyohooi		itai		isieja		
Subject	naŋ		-----	ai-	aihony	ai-	aihony		-----	ai-	aihony	ai-	aihony
				a-	awolo	a-	awolo			a-	awolo	a-	awolo
	iye	ei-	eihony		-----	i-	ihony	ei-	eihony	i-	-----	i-	ihony
	inyeja	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony
	iyohooi		---	ei-	eihony		eihony		-----	ei-	eihony	ei-	eihony
	itai	ei-	eihony		-----	i-	ihony	ei-	eihony		-----	i-	ihony
	isieja	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony	ei-	eihony

Subject with object prefixes for incomplete verbs with root beginning consonants

Incomplete Tohony! 'Bite!'	Object												
	naŋ		iye		inyeja		iyohooi		itai		isieja		
Sub	naŋ		-----	a-	ahonya	a-	ahonya		-----	a-	ahonya	a-	ahonya
	iye	ei-	eihonya		-----	i-	ihonya	ei-	eihonya		-----	i-	ihonya
	inyeja	ei-	eihonya	ei-	eihonya	o-	ohonya	ei-	eihonya	ei-	eihonya	o-	ohonya
	iyohooi		---	ei-	eihonya	ei-	eihonya		-----	ei-	eihonya	ei-	eihonya
	itai	ei-	eihonya		-----	i-	ihonya	ei-	eihonya		-----	i-	ihonya
	isieja	ei-	eihonya	ei-	eihonya	o-	ohonya	ei-	eihonya	ei-	eihonya	o-	ohonya

Subject with object prefixes for complete and incomplete verbs with root beginning i

Complete/Incomp. Iruhu! 'Accept!'	Object												
	naŋ		iye		inyeja		iyohooi		itai		isieja		
Subject	naŋ		-----	a-	airuhu airuk	a-	airuhu airuk		-----	a-	airuhu airuk	a-	airuhu airuk
	iye	e-	eiruhu eiruk		-----		iruhu iruk	e-	eiruhu eiruk		-----		iruhu iruk
	inyeja	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk
	iyohooi		---	e-	eiruhu eiruk	e-	eiruhu eiruk		-----	e-	eiruhu eiruk	e-	eiruhu eiruk
	itai	e-	eiruhu eiruk		-----		iruhu iruk	e-	eiruhu eiruk		-----		iruhu iruk
	isieja	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk	e-	eiruhu eiruk

Perfect			
Eiṅatohoi inyeja inyeja.	<i>He killed him.</i>	Aṅahonyu naṅ inyeja.	<i>I bit him.</i>
Eiṅarrumu inyeja inyeja.	<i>He found him.</i>	Iṅahonyu ie inyeja.	<i>You (sg) bit him.</i>
Eiṅayefu inyeja inyeja.	<i>He whipped him.</i>	Eiṅahonyu inyeja inyeja.	<i>(S)he bit him.</i>
Eiṅatihoi inyeja inyeja.	<i>He hit him.</i>	Eiṅahonyu iyohooi inyeja.	<i>We bit him.</i>
Eiṅatafa inyeja inyeja.	<i>He touched him.</i>	Iṅahonyu itai inyeja.	<i>You (pl) bit him.</i>
Eiṅanefu inyeja inyeja.	<i>He caught him.</i>	Eiṅahonyu isieja inyeja.	<i>They bit him.</i>

Question Complete			
Hotohoi inyeja inyeja?	<i>Did he kill him?</i>	Haihony naṅ inyeja?	<i>Did I bite him?</i>
Horruma inyeja inyeja?	<i>Did he find him?</i>	Hihony ie inyeja?	<i>Did you (sg) bite him?</i>
Heiyef inyeja inyeja?	<i>Did he whip him?</i>	Heihony inyeja inyeja?	<i>Did (s)he bite him?</i>
Heitik inyeja inyeja?	<i>Did he hit him?</i>	Heihony iyohooi inyeja?	<i>Did we bite him?</i>
Heitaf inyeja inyeja?	<i>Did he touch him?</i>	Hihony itai inyeja?	<i>Did you (pl) bite him?</i>
Heinef inyeja inyeja?	<i>Did he catch him?</i>	Heihony isieja inyeja?	<i>Did they bite him?</i>

Question Incomplete			
Hotoho inyeja inyeja?	<i>Will he kill him?</i>	Hahonya naṅ inyeja?	<i>Will I bite him?</i>
Horrumu inyeja inyeja?	<i>Will he find him?</i>	Hihonya ie inyeja?	<i>Will you (sg) bite him?</i>
Heyefa inyeja inyeja?	<i>Will he whip him?</i>	Hohonya inyeja inyeja?	<i>Will (s)he bites him?</i>
Hetiho inyeja inyeja?	<i>Will he hit him?</i>	Heihonya iyohooi inyeja?	<i>Will we bite him?</i>
Hatafa inyeja inyeja?	<i>Will he touch him?</i>	Hihonya itai inyeja?	<i>Will you (pl) bite him?</i>
Heinefu inyeja inyeja?	<i>Will he catch him?</i>	Hohonya isieja inyeja?	<i>Will they bite him?</i>

Dependent Complete		
before	Ottu hodotiti lo lotohoi inyeja.	<i>The man who killed him came.</i>
o	Ottu hodotiti lo lorruma inyeja.	<i>The man who found him came.</i>
before	Ottu hodotiti le leiyef inyeja.	<i>The man who whipped him came.</i>
e	Ottu hodotiti le leitik inyeja.	<i>The man who hit him came.</i>
	Ottu hodotiti le leitaf inyeja.	<i>The man who touched him came.</i>
	Ottu hodotiti le leinef inyeja.	<i>The man who caught him came.</i>

Dependent Incomplete		
before	Ottu hodotiti lo lotoho inyeja.	<i>The man who will kill him came.</i>
o	Ottu hodotiti lo lorrumu inyeja.	<i>The man who will find him came.</i>
before	Ottu hodotiti le leyefa inyeja.	<i>The man who will whip him came.</i>
e	Ottu hodotiti le letiho inyeja.	<i>The man who will hit him came.</i>
before	Ottu hodotiti la latafa inyeja.	<i>The man who will touch him came.</i>
a	Ottu hodotiti le leinefu inyeja.	<i>The man who will catch him came.</i>

Dependent Complete	
Ottu hine na laihony naṅ .	<i>The goat that I bit came.</i>
Ottu hine ne lihony ie .	<i>The goat that you (sg) bit came.</i>
Ottu hine ne leihony inyeja .	<i>The goat that he bit came.</i>
Ottu hine ne leihony iyohooi .	<i>The goat that we bit came.</i>

Ottu hine ne lihony itai. *The goat that you (pl) bit came.*
 Ottu hine ne leihony isieja. *The goat that they bit came.*

Dependent Incomplete

Ottu hine na lahonya nanj. *The goat that I will eat came.*
 Ottu hine ne lihonya iye. *The goat that you (sg) will eat came.*
 Ottu hine no lohonya inyeja. *The goat that he will eat came.*
 Ottu hine ne leihonya iyohooi. *The goat that we will eat came.*
 Ottu hine ne lihonya itai. *The goat that you (pl) will eat came.*
 Ottu hine no lohonya isieja. *The goat that they will eat came.*

Habitual

Otohoita inyeja inyeja. <i>He kills him.</i>	Ahonyita nanj inyeja. <i>I bite him (repeatedly).</i>
Orrumuta inyeja inyeja. <i>He finds him.</i>	Ihonyita iye inyeja. <i>You (sg) bite him (repeatedly).</i>
Eyefita inyeja inyeja. <i>He whips him.</i>	Ohoyita inyeja inyeja. <i>(S)he bites him (repeatedly).</i>
Etihta inyeja inyeja. <i>He hits him.</i>	Eihonyita iyohooi inyeja. <i>We bite him (repeatedly).</i>
Atafita inyeja inyeja. <i>He touches him.</i>	Ihonyita itai inyeja. <i>You (pl) bite him (repeatedly).</i>
Einefita inyeja inyeja. <i>He catches him.</i>	Ohonyita isieja inyeja. <i>They bite him (repeatedly).</i>

Applicative Incomplete

Otohok inyeja. <i>He will kill him.</i>	Ahonyak nanj inyeja. <i>I will bite him (and give sickness).</i>
Orrumek inyeja. <i>He will find him.</i>	Ihonyak iye inyeja. <i>You (sg) will bite him.</i>
Eyefak inyeja. <i>He will whip him.</i>	Ohonyak inyeja inyeja. <i>He will bite him.</i>
Etihek inyeja. <i>He will hit him.</i>	Eihonyak iyohooi inyeja. <i>We will bite him.</i>
Atafak inyeja. <i>He will touch him.</i>	Ihonyak itai inyeja. <i>You (pl) will bite him.</i>
Einefak inyeja. <i>He will catch him.</i>	Ohonyak isieja inyeja. <i>They will bite him.</i>

Purpose Incomplete

Awoŋ da many otohori hodotit hine. *I was there until man killed goat.*
 Awoŋ da many orrumuri hodotit hine. *I was there until man found goat.*
 Awoŋ da many eyefari hodotit hine. *I was there until man whipped goat.*
 Awoŋ da many etihori hodotit hine. *I was there until man hit goat.*
 Awoŋ da many atafari hodotit hine. *I was there until man touched goat.*
 Awoŋ da many einefari hodotit hine. *I was there until man caught goat.*

Purpose Incomplete

Awoŋ da many ahonyari nanj inyeja. *I was there until I bit him.*
 Awoŋ da many ihonyari iye inyeja. *I was there until you (sg) bit him.*
 Awoŋ da many ohonyari inyeja inyeja. *I was there until he bit him.*
 Awoŋ da many eihonyari iyohooi inyeja. *I was there until we bit him.*
 Awoŋ da many ihonyari itai inyeja. *I was there until you (pl) bit him.*
 Awoŋ da many ohonyari isieja inyeja. *I was there until they bit him.*

Cause Complete

Eititohoi inyeja inyeja inyeja. *He caused him to kill him.*

Eitirruma inyeja inyeja inyeja.	<i>He caused him to find him.</i>
Eitiyef inyeja inyeja inyeja.	<i>He caused him to whip him.</i>
Eititik inyeja inyeja inyeja.	<i>He caused him to hit him.</i>
Eititaf inyeja inyeja inyeja.	<i>He caused him to touch him.</i>
Eitinef inyeja inyeja inyeja.	<i>He caused him to catch him.</i>

Cause Incomplete

Eititoho inyeja inyeja inyeja.	<i>He will cause him to kill him.</i>
Eitirrumu inyeja inyeja inyeja.	<i>He will cause him to find him.</i>
Eitiyefa inyeja inyeja inyeja.	<i>He will cause him to whip him.</i>
Eititiho inyeja inyeja inyeja.	<i>He will cause him to hit him.</i>
Eititafa inyeja inyeja inyeja.	<i>He will cause him to touch him.</i>
Eitinefu inyeja inyeja inyeja.	<i>He will cause him to catch him.</i>

Cause Complete

Aitihony naŋ hiŋohu hodotiti.	<i>I caused dog to bite man.</i>
Itihony ie hiŋohu hodotiti.	<i>You (sg) caused dog to bite man.</i>
Eitihony inyeja hiŋohu hodotiti.	<i>(S)he caused dog to bite man.</i>
Eitihony iyohooi hiŋohu hodotiti.	<i>We caused dog to bite man.</i>
Itihony itai hiŋohu hodotiti.	<i>You (pl) caused dog to bite man..</i>
Eitihony isieja hiŋohu hodotiti.	<i>They caused dog to bite man.</i>

Cause Incomplete

Aitihonya naŋ hiŋohu hodotiti.	<i>I will cause dog to bite man.</i>
Itihonya ie hiŋohu hodotiti.	<i>You (sg) will cause dog to bite man.</i>
Eitihonya inyeja hiŋohu hodotiti.	<i>(S)he will cause dog to bite man.</i>
Eitihonya iyohooi hiŋohu hodotiti.	<i>We will cause dog to bite man.</i>
Itihonya itai hiŋohu hodotiti.	<i>You (pl) will cause dog to bite man.</i>
Eitihonya isieja hiŋohu hodotiti.	<i>They will cause dog to bite man.</i>

Reflexive Complete

Ahony naŋ kwan hanaŋ.	<i>I bit myself (lit. my body).</i>
Ihony ie kwan nohoi.	<i>You (sg) bit yourself.</i>
Eihony inyeja kwan nohonyie.	<i>He bit himself.</i>
Eihony iyohooi kwanite innohooi.	<i>We bit ourselves (lit. our bodies).</i>
Ihony itai kwanite innahatai.	<i>You (pl) bit yourselves.</i>
Eihony isieja kwanite innohosie.	<i>They bit themselves.</i>

Infinitive Incomplete

Ottu hodotiti toho inyeja.	<i>Man came <u>to kill</u> him.</i>
Ottu hodotiti ruma inyeja.	<i>Man came <u>to find</u> him.</i>
Ottu hodotiti yefa inyeja.	<i>Man came <u>to whip</u> him.</i>
Ottu hodotiti tiho inyeja.	<i>Man came <u>to hit</u> him.</i>
Ottu hodotiti tafa inyeja.	<i>Man came <u>to touch</u> him.</i>
Ottu hodotiti hinef inyeja.	<i>Man came <u>to catch</u> him.</i>

Infinitive Perfect	Infinitive Complete	
Ottu hodotiti <u>natohoi</u> inyeja.		<i>Man came <u>to kill</u> him.</i>
Ottu hodotiti <u>narruma</u> inyeja.		<i>Man came <u>to find</u> him.</i>
	Ottu hodotiti <u>hiyef</u> inyeja.	<i>Man came <u>to whip</u> him.</i>
	Ottu hodotiti <u>hitik</u> inyeja.	<i>Man came <u>to hit</u> him.</i>
	Ottu hodotiti <u>hitaf</u> inyeja.	<i>Man came <u>to touch</u> him.</i>

Infinitive Continuous

Ottu hodotiti <u>tohita</u> inyeja.	<i>Man came <u>to be killing</u> him.</i>
Ottu hodotiti <u>rumuta</u> inyeja.	<i>Man came <u>to be finding</u> him.</i>
Ottu hodotiti <u>yefita</u> inyeja.	<i>Man came <u>to be whipping</u> him.</i>
Ottu hodotiti <u>tihita</u> inyeja.	<i>Man came <u>to be hitting</u> him.</i>
Ottu hodotiti <u>tafita</u> inyeja.	<i>Man came <u>to be touching</u> him.</i>
Ottu hodotiti <u>hinefita</u> inyeja.	<i>Man came <u>to be catching</u> him.</i>

Infinitive Incomplete

Attu <u>nanj</u> <u>honya</u> hine.	<i>I came <u>to eat</u> goat.</i>
Ittu <u>iye</u> <u>honya</u> hine.	<i>You (sg) came <u>to eat</u> goat.</i>
Ottu <u>inyeja</u> <u>honya</u> hine.	<i>(S)he came <u>to eat</u> goat.</i>
Eifanu <u>iyohooi</u> <u>honya</u> hine.	<i>We came <u>to eat</u> goat.</i>
Ifanu <u>itai</u> <u>honya</u> hine.	<i>You (pl) came <u>to eat</u> goat.</i>
Afanu <u>isieja</u> <u>honya</u> hine.	<i>They came <u>to eat</u> goat.</i>

The following location verbal nouns can be said in place of **leihonyari** ‘place of eating’. The following person verbal nouns can be said in place of **hahonyoni** ‘eater’ and **hahonyak** ‘eaters’.

<u>Location</u>	Ottu hodotiti a de <u>leihonyari</u> .	<i>Man came <u>to place of eating</u>.</i>
<u>Person</u>	Ottu <u>hahonyoni</u> ne cianj.	<i>Eater of animal came.</i>
	Afanu <u>hahonyak</u> inne cianji.	<i>Eaters of animals came.</i>

Location verbal noun	Person verbal noun		
		Singular	Plural
leitohori	<i>killing place</i>	hatohoni	hatohok <i>killer</i>
leirrumari	<i>finding place</i>	harrumani	harrumak <i>finder</i>
leiyefari	<i>whipping place</i>	hayefani	hayefak <i>whipper</i>
leitihatori	<i>hitting place</i>	hatihoni	hatihok <i>hitter</i>
leitafari	<i>touching place</i>	hatafani	hatafak <i>toucher</i>
leinefatari	<i>catching place</i>	hainefani	hainefak <i>catcher</i>

The following tool verbal nouns can be said in place of **ihonyit** ‘spoon’.

<u>Tool</u>	Owolo hodotiti <u>ihonyit</u> .	<i>Man saw <u>spoon</u>.</i>
	Owolo hodotiti <u>ihonyiti</u> .	<i>Man saw <u>spoons</u>.</i>

Tool verbal noun

Singular	Plural	
itohoit	itohoiti	<i>thing to kill with</i>
irrumit	irrumiti	<i>thing to find with</i>
iyefit	iyefiti	<i>thing to whip with (axe)</i>
itihit	itihiti	<i>thing to hit with (long stick for ceiling)</i>
itafit	itafiti	<i>thing to touch with</i>
hinefi	hinefita	<i>thing to catch with (trap)</i>

Equal sign incomplete	
<u>Ara nan</u> na hittok.	I was/am important.
<u>Ira iye</u> na hittok.	You (sg) were/are important.
<u>Ara inyeja</u> na hittok.	(S)he was/is important.
<u>Eira iyohooi</u> na hittok.	We were/are important.
<u>Ira itai</u> na hittok.	You (pl) were/are important.
<u>Ara isieja</u> na hittok.	They were/are important.

Presentational incomplete [check]	
<u>Awuon</u> ifa nan .	In past, I was there.
<u>Iwuon</u> ifa ieye .	In past, you (sg) were there.
<u>Owuon</u> ifa inyeja .	In past, (s)he was there.
<u>Eiwuon</u> ifa iyohooi .	In past, we were there.
<u>Iwuon</u> ifa itai .	In past, you (pl) were there.
<u>Owuon</u> ifa isieja .	In past, they were there.

‘And’ Complete	‘And’ Incomplete	
<u>Ajo nan</u> akiem dan.	<u>Ajo iso nan</u> akiem dan.	<i>And I also tried/will try.</i>
<u>Ijo iye</u> ikiem dan.	<u>Ijo iso iye</u> ikiem dan.	<i>And you (sg) also tried/will try.</i>
<u>Eijo inyeja</u> eikiem dan.	<u>Eijo iso inyeja</u> eikiem dan.	<i>And (s)he also tried/will try.</i>
<u>Eijo iyohooi</u> eikiem dan.	<u>Eijo iso iyohooi</u> eikiem dan.	<i>And we also tried/will try.</i>
<u>Ijo itai</u> ikiem dan.	<u>Ijo iso itai</u> ikiem dan.	<i>And you (pl) also tried/will try.</i>
<u>Eijo isieja</u> eikiem dan.	<u>Eijo iso isieja</u> eikiem dan.	<i>And they also tried/will try.</i>

‘say’ Complete	‘say’ Incomplete	
<u>Ajoo nan</u> , “Monj.”	<u>Ajoo iso nan</u> , “Monj.”	<i>I said/will say, “Hello.”</i>
<u>Ijoo iye</u> , “Monj.”	<u>Ijoo iye</u> , “Monj.”	<i>You (sg) said/will say, “Hello.”</i>
<u>Eijoo inyeja</u> , “Monj.”	<u>Ojoo inyeja</u> , “Monj.”	<i>(S)he said/will say, “Hello.”</i>
<u>Eijoo iyohooi</u> , “Monj.”	<u>Eijoo iyohooi</u> , “Monj.”	<i>We said/will say, “Hello.”</i>
<u>Ijoo itai</u> , “Monj.”	<u>Ijoo itai</u> , “Monj.”	<i>You (pl) said/will say, “Hello.”</i>
<u>Eijoo isieja</u> , “Monj.”	<u>Ojoo isieja</u> , “Monj.”	<i>They said/will say, “Hello.”</i>

‘when/if’ Complete	‘when/if’ Incomplete	
<u>Lajo nan</u> lattu, . . .	<u>Lajo nan</u> lattu, . . .	<i>When/if I came/come, . . .</i>
<u>Lijo iye</u> littu, . . .	<u>Lijo iye</u> littu, . . .	<i>When/if you (sg) came/come, . . .</i>
<u>Leijo inyeja</u> lottu, . . .	<u>Lojo inyeja</u> lottu, . . .	<i>When/if (s)he came/come, . . .</i>
<u>Leijo iyohooi</u> leifanu, . . .	<u>Leijo iyohooi</u> leifanu, . . .	<i>When/if we came/come, . . .</i>

<u>Lijo itai</u> lifanu, . . .	<u>Lijo itai</u> lifanu, . . .	When/if you (pl) came/come, . . .
<u>Leijo isieja</u> lafanu, . . .	<u>Lojo isieja</u> lafanu, . . .	When/if they came/come, . . .

'if be' Complete	'if be' Incomplete	
<u>Lara nanj</u> lattu, . . .	<u>Lara nanj</u> lattu, . . .	<i>If I</i> came/come, . . .
<u>Lira iye</u> littu, . . .	<u>Lira iye</u> littu, . . .	<i>If you (sg)</i> came/come, . . .
<u>Leira inyeja</u> lottu, . . .	<u>Lara inyeja</u> lottu, . . .	<i>If (s)he</i> came/come, . . .
<u>Leira iyohooi</u> leifanu, . . .	<u>Leira iyohooi</u> leifanu, . . .	<i>If we</i> came/come, . . .
<u>Lira itai</u> lifanu, . . .	<u>Lira itai</u> lifanu, . . .	<i>If you (pl)</i> came/come, . . .
<u>Leira isieja</u> lafanu, . . .	<u>Lara isieja</u> lafanu, . . .	<i>If they</i> came/come, . . .

'when' Complete	'when' Incomplete	
<u>Alara nanj</u> lattu, . . .	<u>Alara nanj</u> lattu, . . .	When <i>I</i> came/come, . . .
<u>Ilira iye</u> littu, . . .	<u>Ilira iye</u> littu, . . .	When <i>you (sg)</i> came/come, . . .
<u>Eileira inyeja</u> lottu, . . .	<u>Alara inyeja</u> lottu, . . .	When <i>(s)he</i> came/come, . . .
<u>Eileira iyohooi</u> leifanu, . . .	<u>Eileira iyohooi</u> leifanu, . . .	When <i>we</i> came/come, . . .
<u>Ilira itai</u> lifanu, . . .	<u>Ilira itai</u> lifanu, . . .	When <i>you (pl)</i> came/come, . . .
<u>Eileira isieja</u> lafanu, . . .	<u>Alara isieja</u> lafanu, . . .	When <i>they</i> came/come, . . .

'before' Incomplete	
<u>Halobe nanj</u> lattu, . . .	<i>Before I</i> came, . . .
<u>Holobe iye</u> littu, . . .	<i>Before you (sg)</i> came, . . .
<u>Holobe inyeja</u> lottu, . . .	<i>Before (s)he</i> came, . . .
<u>Holobe iyohooi</u> leifanu, . . .	<i>Before we</i> came, . . .
<u>Holobe itai</u> lifanu, . . .	<i>Before you (pl)</i> came, . . .
<u>Holobe isieja</u> lafanu, . . .	<i>Before they</i> came, . . .

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>	hawonj <i>monkey type</i>	<u>awonj</u>
kier <i>sheep</i>	<u>ker</u>	lisa <i>tail</i>	<u>hidonjai</u>
leime <i>lion</i>	<u>leime</u>	homwonj <i>face, forehead</i>	<u>homom</u>

maw *maybe* | mau | teliu *climb down* | teliu

Exercise 2

<u>hine</u> <u>ta mariŋ</u>	(1:14-15) Ele miŋari sieha <u>hine</u> le hittok, eiŋariŋak lohoho leliu <u>tamariŋ</u> .	<i>While he (hyena) was still busy looking for big <u>goat</u>, he saw thief jump <u>over pen</u>.</i>
<u>nohonyie</u> <u>he hinee</u>	(01:16) Daŋariŋu <u>no honyie</u> lohoho, eiŋaiŋofak kwan de hiji <u>hehinee</u> .	<i>In <u>his</u> seeing the thief, he hid himself in middle <u>of goats</u>.</i>
<u>nohonyie</u>	(02:2) Fure <u>no honyie</u> Logwana.	<i><u>His</u> name was Logwana.</i>
<u>munu</u> <u>a hunom</u>	(02:14) Ifa lowolo motte Logwana <u>munu</u> eiŋaino <u>ahunom</u> nia, . . .	<i>When a friend of Logwana saw <u>snake</u> going <u>into</u> cave, . . .</i>
<u>da has</u> <u>le hittok</u> <u>hayiohok</u>	(03:4-5) Eiŋainyamari hati inyeja naŋ many owu ŋaisiere <u>dahas</u> ho tohoni <u>lehittok</u> le leriŋa <u>hayiohok</u> .	<i>He escorted me until he gave me <u>to hands</u> of <u>elderly</u> person who cares for <u>shepherds</u>.</i>
<u>nanan</u> <u>hanan</u>	(03:6) De hiba <u>na naŋ</u> de, Eiŋarrumu naŋ hilak morot <u>ho naŋ</u> .	<i>In <u>my</u> arriving there, I found some of <u>my</u> friends.</i>
<u>ho lobo</u> <u>do bore</u>	(03:28-31) Miŋari iyohooi ŋata <u>holobo</u> ciaŋ da nabo garai. Eiŋafanu ŋarrumek haŋak eisieno <u>dobore</u> . Ele jinaŋ bi hijo eifo hiher hotubai mau,	<i>We were chasing <u>with certain</u> animal in bush. We found the calves were closed <u>in</u> stable. We entered to check if they were with present, and to know <u>of who</u> brought them from bush <u>into</u> stable.</i>
<u>ha nai</u> <u>a boŋit</u>	ojo hido eiwak hiyien <u>hanai</u> leyani te tim <u>aboŋit</u> .	
<u>na hittok</u>	(03:60) Eiŋaimetak hipata <u>nahittok</u> da hayiohok.	<i>It caused abuse <u>that big</u> to shepherds.</i>
<u>illohoi</u> <u>illenan</u>	(06:14) Hihumak iye nyo do huroho <u>illo hoi</u> eirai? Eituk <u>ille naŋ</u> ŋama.	<i>What did you so <u>your</u> goats grind? <u>Mine</u> ate the grain.</i>
<u>le itin</u>	(06:79) Ojo Tuluhu owu ŋajinaŋ ette hihut lobo mai <u>leitin</u> .	<i>And squirrel went and entered then dug another place that is <u>small</u>.</i>

Exercise 3

<u>thing</u>	fofoŋi	<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>	boŋo	<i>item of clothing</i>	<u>person</u>	halasi	<i>brother</i>
<u>animal</u>	boloroŋ	<i>hippo</i>	<u>person</u>	hitonoŋorwo	<i>woman</i>
<u>animal</u>	awoŋ	<i>monkey type, oribi</i>	<u>place</u>	holoroŋ	<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>	iboni	<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 4

(01:3)

Eirefo monyie san 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 kal loboite eterok

And the other end was tied

da hana naboite ine hine.

to leg of the goat.

Eijnaino oboto a hiji he hinee dadari.

He waded through middle of goats, touching.

(02:1)

Ifa berren owuon lobo haikuboni ha yaya.

There was a hunter of porcupines.

(02:6)

Orruma haji na yaya.

He found to the house of the porcupines.

(02:11)

Haifa do hunom nia,

Previously in that cave,

amanya munu ne hittok dee.

there was a very big snake living inside.

(03:10-11)

Eitihita, eiyaba, eijnoro ciɛn,

We were moving, charting, shooting birds,

dioro ojo ham do wor moite-moite.

rats and fish together in the river every day.

(06:27)

Opur hutuhen to hofwo ojo hejek

He put flour on their mouths and legs.

(06:88)

Itilau, alakwa nang hikwai.

Wait, I am still removing a thorn.

Exercise 5

itak	<u>inna, ille</u>	<i>this ostrich</i>
loyame	<u>inna</u>	<i>this wind</i>
lohoho	<u>ille</u>	<i>this thief</i>
munok	<u>hunna, hullo</u>	<i>these snakes</i>
rabolo	<u>hunna</u>	<i>these bananas</i>
iliefit	<u>inna, ille</u>	<i>this container</i>
hiyo	<u>hunna, hullo</u>	<i>these people</i>
inotit	<u>inna, ille</u>	<i>this cutting tool</i>
sinata	<u>inna</u>	<i>this sand</i>
lotiri	<u>ille</u>	<i>this small hoe</i>
lorwoti	<u>inna, ille</u>	<i>this cannibal</i>
monyie	<u>ille</u>	<i>this father</i>
naini	<u>inna</u>	<i>this girl</i>
tamoti	<u>hullo</u>	<i>these bulls</i>

lemioho

hunna, hullo

these lions

Exercise 6

(01:7)

Eibak hai fau eiñaimetak idumele.

Rain beat heavily and the ground became so dark.

(01:9)

Omune hati hulluk eramita bi jia.

*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 halohani he ciañi hijo
owuon yaya do hotwai de.

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

(03:10-11)

Eitihita, eiyaba, eiñoro cieñ,
dioro ojo ham do wor moite-moite.

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

(06:88)

Itilau, alakwa nañ hikwai.

Wait, I am still removing a thorn.

Exercise 7

(01:12)

Ojo lohoho hido dañ eirumok boñitnia.

The thief also attacked that stable.

(01:18)

Ottu lohoho eyani he hiyeni.

Then the thief came with a rope.

(01:24)

Eiñadadau kwan ne hulluk.

He touched the body of the hyena.

(02:5-6)

Ifa far nabo, eiñaino Logwana a tim,
Orruma haji na yaya.

*One day, Logwana went to the bush,
and found the house of the porcupines.*

(02:14)

Ifa lowolo motte Logwana
munu eiñaino a hunom nia, . . .

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

(06:82)

Eijoo Tuluhu do Lomini,
“Woñ iñonyak morwo ðe itinj.”

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

Exercise 8

(01:6)

Ifa far nabo do holoñi hinak,
eibak hai fau eiñaimetak idumele.

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

(01:16)

Da ñariñu nohonyie lohoho,

In his seeing the thief,

eiṅaiṅofak kwan de hiji he hinee.

(01:27)

Esur huluk ara ni a lowote.

(01:39)

Eiṅafanu hati hitifa ṅafa lara ihoho,
eyef to kurufat.

(02:7)

Da haji nia, amanya haifa munu de.

(02:14)

Ifa lowolo motte Logwana
mṅunu eiṅaino a hunom nia, . . .

(03:28-31)

Miṅari iyohooi ṅata ho lobo cianṅ da nabo garai.

Eiṅafanu ṅarrumek ṅasak eisieno do bore.

Ele jiṅai bi hijo eifo hiher hotubai mau,
ojo hido eiwak hiyien

ha ṅai leyani te tim a boṅit.

(03:38-39)

“Heituwutek hati iye mai no gorojin
leinyanṅ ṅaṅ.” “Lefenuhe te Hibieli.”

(05:6)

Hajoo iso ma ṅaṅ jai do motte hananṅ Tome?

(05:42)

Motte hananṅ Ikwang,
iye haifa litaturo mana nananṅ to holoṅi.

(06:19)

Bi daṅ to boṅit he hinee ojoo,
adaha ṅama inoohonyie, eibo hiria.

(06:80)

Tuluḅu owu ṅajiṅak
ette hihut lobo mai le itinṅ do honyie.

(06:82)

Ifa lojo leibo, eijo Tuluḅu do Lomini,
“Woṅ iṅonyak morwo le itinṅ.”

Exercise 9

(01:2)

Owuon ifa lohoho lobo lo
logoro hanyahanya inne hiyo.

(01 :11)

Eiṅawoṅ hati obotina boṅit ne hinee.

(01:24)

Eiṅadadau kwan no hulluk.

(02:6)

Orruma haji na yaya.

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.*

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 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.

(03:21)

Adahari hasak ha hai many
ofwo daha mana no Gogoi

(03:57)

Eijjoo baba de naŋ hijo
hitiruhula na hayiohok naa.

(04:14)

Orru igem ne iboni.

(04:24)

Hiruk mojo de Jiok kuya hitira rori inne
ibwana?

(05:30)

Hajoo iso mau naŋ hiram no hoholak illolo jai?

(06:18)

Oboto Lomini owu ŋatohoi hafirok inno huroho.

(06:68)

Eiŋayani iyaŋ hoo na tafefi.

(06:101)

Oŋotai Tuluhi to gus te ne hiwaru Lomini.

(06:122)

Esiehari Tuluhi buni na hari hijo
anyar lowu Tome ŋaibirok kwan de eyei fa.

(06:129)

Oboto Tuluhi he demi
owu ŋaŋutu hiriŋo no Tome.

(06:135)

Ojo dure inne Ihurak odou.

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

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

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 10

(03:1-4)

Ifa ala muta naŋ,
alara mau ŋasi innanaŋ miet kuya ille,
lojo baba, “Ino a bore eribitari hasak.”

Eiŋainyamari hati inyeja (naŋ).

(03:6-9)

Eiŋarrumu naŋ hilak morot hanaŋ

hullo lomuta iya naŋ.

Aŋairibita hati naŋ hosie hasak
moite-moite a tim letidahari.

Many te hitiahi hohopi hiribita,
amuno ifa naŋ bino-no.

(03:14)

Ojo iyohooi eingoro ham ta raŋa.

(3 :38-39)

Heituwutek hati iye mai no goronjin leinyaŋ (naŋ).

*When I was still young,
of about five or six years, when my father said,
“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.

(03:45)

Leidas hayiohoni hifi (yohooi), “Lifo itai a jei?”

(03:54-56)

Ifa far nabo, eiṅawoṅ monyie naṅ,
eiṅawoṅ eiṅailimak hiro innafa lehuma hayiohok
do hooi illafa itiṅ lemanya ho isieja do bore.

(04:17)

Nabo golon no lowuon do hosie, inya nabo bi tuṅ.

(06:8)

Oboto Lomini owu hihony hotonye honyie.

(06:104-105)

“Motte hanaṅ Ikwang,” ojoo Tanṅuru,
“Illa, hirruma iye gus le lelibo iya anni aji?”

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.

Leopard went and ate his mother.

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

Exercise 11

	(01:19-20)	
N	Erietak kal loboite rid da hana enyia honyie hine lebwari.	<i>He tied one end of (the rope) well to his hand so the goat would not slip away.</i>
	(02:2)	
FS	Fure nohonyie Logwana.	<i>His name was Logwana.</i>
	(02:8)	
FV	Do wolo nohonyie hunom nia leido,	<i>In his seeing that cave as neat,</i>
	(03:1-2)	
FP	Ifa ala muta naṅ, alara mau nasi innanaṅ miet kuya ille,	<i>When I was young, and my years were about five or six,</i>
	(03:6-7)	
FV	De hiba nanaṅ de,	<i>In my arriving there,</i>
N	eiṅarrumu naṅ hilak morot hanaṅ.	<i>I found some of my friends.</i>
	(03:9)	
NV	Many te hitiahi hohooi hiribita,	<i>From our beginning of shepherding,</i>
	(03:33)	
N	Eiṅaidamik haji hanaṅ illafa laṅaiyarik mariṅ.	<i>Those my older friends climbed the fence.</i>
	(03:46)	
FS	Adaha ira hasak mana nohonyie.	<i>The calves have eaten his garden.</i>
	(03:47)	
FV	Ifa lojo lotohu hifia nohooi, eyem hari efanu hati baha iyohooi daṅ.	<i>When he finished his asking, he brought a stick and beat all of us.</i>
	(05:12)	
N	Motte hanaṅ, aidonkwa naṅ.	<i>My friend, I am swinging.</i>
	(06:8)	
N	Lomini owu hihony hotonye honyie.	<i>Leopard went and ate his mother.</i>
	(06:14)	
MP	Hihumak iye nyo do huroho illohoi eirai?	<i>What did you so your goats grind?</i>
MP	Eituk illenaṅ ṅama.	<i>Mine ate the grain.</i>

FP	(06:19) Adaha <u>nama</u> <u>innohonyie</u> eibo hiria.	<i>They refused to grind <u>his grain</u>.</i>
FS	(06:46) Ififiro <u>kwan</u> <u>nohoi</u> .	<i>Shake <u>your body</u>.</i>
N	(06:51) Hatidahai, itohoro iye <u>honye</u> <u>hoi</u> .	<i>Let us eat. You have killed <u>your mother</u>.</i>

Exercise 12

FSK	(01:12) Ojo lohoho hido dan eirumok <u>bonit</u> <u>nia</u> .	<i>Thief went and attacked <u>that stable</u>.</i>
FP	(01:40) Ara fure ne <u>hiyabi</u> <u>inna</u> eiboŋ ihoho he ihoho.	<i>Title of <u>this story</u> is 'Thief met a thief'.</i>
FSK	(02:10) Eiŋaino Logwana ŋajinak <u>hunom</u> <u>nia</u> .	<i>Logwana went and entered <u>that cave</u>.</i>
FSK	(02:14) Ifa lowolo motte Logwana munu eiŋaino a <u>hunom</u> <u>nia</u> ,	<i>When a friend of Logwana saw the snake going towards <u>that cave</u>,</i>
FSK	(02:20) Eiŋaiburahini <u>munu</u> <u>nia</u> Logwana,	<i><u>That snake</u> attacked Logwana..</i>
FPK	(03:41) Oboto eiŋaino ŋadumu lee amat ojo <u>nuha</u> eyari.	<i>He went and got the milk, drank and took <u>those things</u>.</i>
FPK	(03:43) “Tahu gorojin lerita? Bi owuon <u>nuha</u> jia?”	<i>“Where were gourds lost? <u>Those</u> are how?”</i>
FS	(03:57) Eijjoo baba de naŋ hijo hitiruhula na hayiohok <u>naa</u> ,	<i>My father said to me that <u>that situation</u> is for making shepherds wise,</i>
FSK	(04:2) <u>Jiok</u> <u>nia</u> lomojo hiyo de ikelesia kuya iboni?	<i><u>That God</u> people pray to in church or witchdoctors?</i>
FPK	(04:13) Ciaŋi, yanii, ha <u>saŋ</u> <u>nuha</u> dan honya lara Jiok leyieu?	<i>Animals, trees and <u>those things</u>, is it not God who created these?</i>
FPK	(04:16) Omojo agalik isieja <u>hiyo</u> <u>nuha</u> to mojo.	<i>They, <u>those people</u> pray more in prayers..</i>
FP	(04:23) <u>Rori</u> <u>innana</u> orru hati, hara nyo lanyar?	<i><u>Those words</u> are bad, what good are they?</i>
MS	(05:9) Hati da <u>mai</u> <u>laa</u> ,	<i>However in <u>that place</u>,</i>
FP	(05:43) Hicuŋi ne <u>hiyabita</u> <u>inna</u> <u>innaŋ</u> .	<i><u>This</u> is the end of <u>this story</u>.</i>
FPK	(06:6) A <u>huroho</u> <u>nuha</u> leifut do bonit hoi?	<i>What about <u>those goats</u> in your stable?</i>
	(06:16-17)	

MPK	Huroho luha lefir no,	<i>It is <u>those</u> very fat <u>goats</u>.</i>
MPK	luha ladaha nama. Ino tothoi dan	<i><u>those</u> are eating the grain. Go and kill them</i>
FPK	ibusak <u>nuha</u> leniema eirai hahi.”	<i>and leave only <u>those</u> who are thin to grind.</i>
	(06:20)	
FPK	Owu nanyi nama do <u>nuha</u> leniema.	<i>Leopard brought grain to <u>those</u> that are thin.</i>
	(06:52)	
FP	Honya lara hotonye Tuluha	<i>Isn't Squirrel's mother</i>
	leifo <u>morro hunna</u> ?	<i>cooking <u>those</u> <u>beans</u>?</i>
	(06:71)	
FS	Haihumari hati nan imura <u>nabura naa</u> nyo?	<i>What should I do with <u>that</u> smelling <u>wound</u>?</i>
	(06:76)	
FS	Nabo <u>leiramitari inna</u> ne lelibo bino-no.	<i>It is <u>this</u> certain <u>playground</u> that is good.</i>
	(06:137)	
FP	Lojo <u>dure innana</u> leiba nan,	<i>When <u>those</u> <u>children</u> arrived home,</i>

Exercise 13

	(01:6)	
FS	Ifa <u>far nabo</u>	<i>Later in <u>certain</u> <u>day</u></i>
FP	do <u>holoni hinak</u> ,	<i>of <u>some</u> <u>days</u>,</i>
	(03:32)	
MS	Leillollon <u>lobo</u> lo monyomiji ta manat,	<i><u>Certain</u> <u>one</u> of youths called from camp,</i>
	(03:6-7)	
MP	Einarrumu nan <u>hilak morot</u> hana.	<i>I met <u>some</u> of my <u>friends</u>.</i>
	(03:28)	
MS	Ele minari iyohooi nata ho <u>lobo cian</u>	<i>We were busy chasing a <u>certain</u> <u>animal</u></i>
FS	da <u>nabo garai</u> .	<i>in a <u>certain</u> <u>bush</u>.</i>
	(03:36-37)	
	Einabaha many ediaha kwan,	<i>He beat me until the body had pain,</i>
FP	ojo <u>hinak turon-turon</u> lodu.	<i>and <u>other</u> <u>spots</u> became swollen.</i>
	(04:5)	
MP	Ojo <u>hilak</u> hijo eriamik	<i><u>Certain</u> <u>ones</u> say the witchdoctor</i>
	iboni haitiwaru tohoni te yei,	<i>can resurrect a person from death,</i>
	(04:7-9)	
FS	Ojo hido eittanai 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 husun, hinee,	<i><u>Others</u> give cows, goats to witchdoctors,</i>
FP	eitimata balu, eiso he <u>hitabita hinak</u> dan.	<i>and <u>certain</u> <u>payments</u> given by everyone.</i>
	(04:17)	
FS	Nabo <u>gonon</u> no lowuon do hosie,	<i>There is not <u>any</u> <u>strength</u> with them,</i>
FS	inya <u>nabo</u> bi tun.	<i>not <u>any</u> <u>thing</u> at all.</i>
	(06:31)	
MS	Illa, yema <u>lobo hima</u> ta nan ba Tuluha.	<i>“Brother, bring <u>some</u> <u>fire</u> from Squirrel.</i>
	(06:73)	
FS	Ifa einawon Tuluha boho <u>nabo mai</u>	<i>Then Squirrel dug a <u>certain</u> <u>place</u></i>
	no lowudo bino,	<i>that is very deep.</i>
	(06:76)	

FS	Nabo <u>leiramitari</u> innanɔ ne lelibo bino-no. (06:85)	<i>It is this <u>certain playground</u> that is good.</i>
MS	Ojo Lomini einyak ɲaiɲonyak lobo <u>morwo</u> le leiyak boro.	<i>Leopard again rolled <u>another stone</u> which was somehow bigger.</i>

Exercise 14

MS	(01:14) Ele miɲari hati sieha <u>hine</u> le <u>hittok</u> . (03:5)	<i>He was looking for <u>goat that is big</u>.</i>
MS	Owu ɲaisiere da has ho <u>tohoni</u> le <u>hittok</u> le leri ɲa hayiohok. (03:60)	<i>He gave me into the hands of <u>person who is old</u> who cares for shepherds.</i>
FS	Eiɲaimetak <u>hipata</u> ne <u>hittok</u> da hayiohok. (04:1)	<i>It caused <u>abuse that big</u> to shepherds.</i>
FS	ɲai lowuon ho golon, ho dwan ojo ho <u>lobie</u> na <u>hittok</u> ? (06:45)	<i>Who has strength, power and <u>kingdom that is great</u>?</i>
MS	Ino yani yoni le lomoli woɲ tefetak. (06:79) Ojo Tuluho owu ɲajinɲak ette hihut lobo <u>mai</u> le <u>itiɲ</u> . (06:83)	<i>Go and bring the black hide and prepare it. And squirrel went and entered then dug another <u>place that is small</u>.</i>
MS	Woɲ iɲonyak <u>morwo</u> le <u>itiɲ</u> . (06:87)	<i>Come roll the <u>stone that is small</u>.</i>
FS	Iɲonyak na <u>hittok</u> .	<i>Roll one <u>that is big</u>.</i>

Exercise 15

MS	(01:19-22) Eriatak <u>kal</u> <u>loboite</u> rid 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>kal</u> <u>loboite</u> eterok	<i>And the <u>end that is one</u> was tied</i>
FS	da <u>hana</u> <u>naboite</u> a ne hine. (03:1-2)	<i>to <u>leg that is one</u> of the goat.</i>
FP	Ifa ala muta naɲ, alara mau <u>ɲasi</u> innananɲ <u>miet</u> kuya <u>ille</u> , (03:33-34)	<i>When I was still young, of about <u>five</u> or <u>six years</u>,</i>
MS	Eiɲaidamik haji hananɲ illafa laɲaiyarik mariɲ elie tawak ta <u>kal</u> to <u>loboite</u> erwat a tim. (06:1)	<i>My friends climbed the fence and ran to the <u>end that is one</u> of the bush.</i>
FS	Ojoo amanya Tuluho ho Lomini da <u>mai</u> <u>naboite</u> .	<i>It is said Squirrel and Leopard lived in a <u>place that is one</u>.</i>

Exercise 16

(01:30)

Ojo hinee dan amala ojo ni dom,
“Hoila, itilwak hinee to bonit!”

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

(03:52)

Do holonj innana dan leiferie iyohooi de hirobi.
(04:9-10)

In all these days, we slept in the cold.

Eiso he hitabita hinak dan.
Iko naigigiloi iyohooi hiyo bi dan.
(04:13)

*All these (people) give payments.
Let all of us people think (together).*

Ciañi, yanii, ha san nuha dan
honyia lara Jiok leyieu?
(04:18)

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

Lira iye tohoni iboni,
irruma iye imoriti ilulun.
(06:100)

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

Ifa owuana ca do fwara
he ciañi bi dan.

*There was dance in playground
of all animals.*

Exercise 17

MS (01:1)
Owuon ifa lohoho lobo lo logoro.
(01:41-42)

There was certain thief who kills.

FS Hulluk hira ihoho,
ojo hido honye ihoho ne lara tohono.
(02:3)

*The hyena is a thief,
and also he is a thief who is a person.*

FS Amanyada mai na lara holoron.
(02:24)

He lived in place that is river bank.

FS Eiyo hiyo Logwana to fure to no lojoo,
(03:52)

People cried for Logwana with song that says,

FP Do holonj innana dan leiferie iyohooi de hirobi.
(04:17)

*In all the days that we slept there
it was cold.*

FS Nabo golon no lowuon do hosie,
inya nabo bi tun.
(05:20)

*Certain strength that have in them,
nothing at all.*

FP Illa, irute hunna lara Ikarak
leitaturo mana nohoi
(05:24)

*Brother, this who is Turtle is bad
and is spoiling your garden.*

FS Owuon fure no lojoo,
(06:73)

There is a song that says,

FS Ifa eiñawon Tuluhu
boho nabo mai no lowudo bino.
(06:76)

*Then Squirrel came and
dug a place that is very deep.*

FS Nabo leiramitari innañ ne lelibo bino-no.
(06:85)

This is a certain playground that is very good.

MS	Ojo Lomini einyak ṅaiṅonyak lobo <u>morwo le leiyak boro.</u> (06:105)	<i>And Leopard rolled another <u>stone that is somehow bigger.</u></i>
MS	Illa, hirruma iye <u>gus le lelibo</u> <u>iya inna aji?</u> (06:113)	<i>Brother, where did you get <u>skin that beautiful?</u></i>
FS	Iwu hati iye ruma <u>gus ne leliba bino.</u> (06:124-125)	<i>You will get a <u>skin that is very good.</u></i>
FS	Ifa lojo Tuluḥu lorromu <u>mai ne</u> <u>leteteheny,</u> ojo inyeja ojoo do Tome,	<i>Then Squirrel came to <u>place that is shallow,</u> and said to Elephant,</i>
FS	“Wudoī many orumari <u>tafar no lowudo.</u> ”	<i>“It is too deep finding <u>pool that is deep.</u>”</i>

Exercise 18

MP	(03:33) Angaidamik <u>hajii hoiti ilafa langaiyarik</u> maring. (03:44)	<i>My <u>friends that older climbed fence.</u></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, answered,</u></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>	<i><u>who are young staying with them in</u> <u>stable.</u></i>
FP	(07:5-7) <u>Matta inafa ho fok ebwar holong ta mai dang.</u>	<i><u>Fields that below the sun dried all of them.</u></i>
FP	Ara mau ngama ilo lorumek hiyo kai, ngama ina <u>matta inafa to donge.</u> (06:24)	<i>Few people were able to get sorghum, 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 19

(02:1)	Ifa barren <u>owuon</u> lobo haikuboni ha yaya.	<i>Long ago, there was a man who hunted porcupines.</i>
(02:4)	<u>Eikubo</u> de tim <u>moite-moite.</u>	<i>He <u>was hunting in the forest daily.</u></i>
(02:7)	Da haji nia, <u>amanya</u> haifa munu <u>de.</u>	<i>In that house, a snake <u>was living there.</u></i>
(03:35)	Ajo <u>hati naṅ akiem dan,</u> <u>akabak</u> Gogoi <u>ṅaburak</u> de leretari.	<i>When I <u>indeed also tried (to climb),</u> <u>immediately Gogoi caught me climbing.</u></i>
(03:42)		

Ifa in^oalio, ein^oafanu hayiohok hitifa,
(04:15)
Owuon ibwana bi a hiyo ruhulak.
(05:11)
Hihuma iye nyo niya?
(06:16)
Huroho luha lefir no, luha ladaha n^oama.
(06:57-58)
Ifa lojo Lomini leiba do doron,
ottu dee hati.

Exercise 20

(01:31)
Hoila, itilwak hinee to bonit!
(02:17)
Logwana einawon yei! Tejinu! Tejinu!
(02:23)
Wowoi nan! Hailwak! Hoila hailwak!
(05:27)
Ino tohou Ikarak isiere eino.
(06:17)
Ino totohoi dan ibusak nuha
leniema eirai hahi.
(06:45)
Ino yani yoni le lomoli won tefetak.
(09 :51)
Hatidahai, itohoro iye hotonye hoi.
(9:56)
Teitoi ino iyomo
(06:61)
Tina ikat. Won te ittule to hullo to holo^oni.
(06:132)
Itidou te, itidou te, iso Lobo^oni erwa.

Exercise 21

(01:6-7)
Ifa far nabo do holo^oni hinak,
eibak hai fau einaimetak idumele.
(01:27)
Eyiet lohoho ojo kwan bos-bos
(01:32-34)
Leililon lobo lo monyomiji ta manat,

*Later in evening, shepherds came investigating,
Witchdoctors are really cunning people.
What are you doing there?
Those very fat goats, those are eating the grain.
When later Leopard arrived on highland,
he moved slowly indeed.*

*Brethren, help the goats in the stable!
Logwana, death has come! Come out! Come out!
Oh me! Help! Help, brothers!
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.
Let us eat, but you have killed your mother.
Go back and rest.
Open the door. Come through usual small entry.
Come down from there, come down from there!
Lobo^oni will itch.*

*Later in one of the days,
rain beat heavily and ground became so dark.
He pulled thief until body was hurt with bruises.
When one of the youths called from camp,*

akabak monyomiji hiba orrumu hulluk
leitaturu yietita lohoho ara ni a hit.
(01:35)

Ilaure, eibon ihoho he ihoho do bonjit!
(01:39)

Ifa lojo lotohoi hulluk, einafanu hati
hitifa nafa lara ihoho, eyef to kurufat.
(02:6)

Orruma haji na yaya.
(03:12-13)

Leinawahan nafiye noro ham eidumu
hasak eisie atadahai a nati do hutuk ho wor.
(03:21-22)

Adahari hasak ha hai many ofwo daha mana
no Gogoi, orrumu inyeja leminari to dwani.
(05:17)

Hati lojo leiba de ikoi, abaha Tuluhi mojo.
(05:22)

Ojo tuluhi odumu hari abaha Ikarak.
(05:38)

Da mai laa, einef immadok Tuluhi.
(06:135)

Ojo dure inne Ihurak odou, ojo tuluhi
odumu hiriño no Tome.

Exercise 22

(01:11)
Einawon hati obotina a bonjit he hinee.

(01:13)
Eibu hulluk mariñ, einabotik do bonjit hotwe.
(01:16-17)

Da narinu nohonyie lohoho,
einañofak kwan de hiji he hinee.
(01:38-39)

Ifa lojo lotohoi hulluk,
einafanu hati hitifa nafa lara ihoho,
(02:12-13)

Holobe Logwana lejinina a bali,
einawon munu te tim.
Ifa lowolo motte Logwana munu
einaño a hunom nia, . . .
(02:17)

Logwana, einawon yei! Tejinu!
(02:19-20)

Einanyeru a ikat ho hunom.

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

Guys, the thief met with a thief in the stable!

*When killed hyena, they came and questioned
one who was a thief, and lashed him with whip.*

He found the house of the porcupines.

*If we needed to shoot fish, we got calves
to graze near the river.*

*Calves grazed in rain and went ate garden of
Gogoi, and found him busy weeding.*

Upon arriving, Squirrel beat to Witchdoctor.

Then Squirrel got stick and beat tortoise.

In that place, gum caught Squirrel.

*Then children of Ihurak came down, and
Squirrel got meat of Elephant.*

He had come directly to the goat's stable.

Then hyena opened pen and went inside.

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

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

*Before Logwana came outside,
the snake came back from forest.
When a friend of Logwana saw snake
going towards the cave,*

Logwana, death has come! Come out!

He came out to the entrance of the cave.

Niya eibon ho munu.

Eiṅaiburahini munu nia Logwana,
eitabot hihony.

(03:3-6)

Lojo baba, “Ino a bore eribitari hasak,”
eiṅainyamari hati inyeja naṅ many owu
ṅaisiere da has ho tohoni le hittok
le leriṅa hayiohok.

De hiba nanaṅ de, eiṅarrumu naṅ hilak
(03:8)

Aṅairibita hati naṅ hosie hasak
moite-moite a tim letidahari.

(03:19)

Ifa far nabo eiṅaimiṅari ṅoro ham
(03:23)

Eiṅawoṅ Gogoi ṅairibini hasak many a bore,
(03:25-27)

Eiṅafanu hati sieha hasak.

Ifa lojo sieha leimir, eiṅafanu fa a bore
hijo, efanu iso ṅailimak hiyo hijo
eiṅailunyarie iyohooi hasak

(03:29)

Eiṅafanu ṅarrumek ṅasak eisieno do bore.
(03:33)

Eiṅaidamik haji hanaṅ illafa laṅaiyarik mariṅ
(03:36)

Eiṅabaha many ediaha kwan,
(03:41-43)

Oboto eiṅaino ṅadumu lee
amat ojo nuha eyari.

Ifa iṅalio, eiṅafanu hayiohok hitifa,
. . . . “Eiṅayari ira Gogoi.”

(03:49)

Eiṅaitiloṅo ṅiria eitifero hido do bula,
(03:54-55)

Ifa far nabo, eiṅawoṅ monye naṅ,
eiṅawoṅ ṅaiṅilimak hiro innafa lehuma hayiohok
(03:60-62)

Eiṅaimetak hipata na hittok da hayiohok
he higigilita attuni naṅ ṅainoye a boregala
awu ṅaiṅahini do sukul
attuni ṅayenari higiero aina.

(04:26)

Eiṅafie a ikelesia he Jiok.

Exercise 23

There he met the snake.

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

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

Upon my arrival there, I met some

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

One day, we were busy shooting fish

Then Gogoi brought them up to stable,

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 found calves closed in stable.

Other older friends of mine climbed fence,

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*

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

Let us go to the church of God.

(02:27)

Heihum ɲai Logwana jai?

(04:11-12)

Hara hiro inne dede kuya ara taler?

Hara iboni lesiu Jiok

kuya Jiok leyau iboni?

(04:23-24)

Rori innana orru hati, hara nyo lanyar?

Hiruk moja de Jiok

kuya hitira rori inne ibwana?

(06:3)

“Hiwolo iye?” Ojoo Lomini, “Nyo?”

(06:14)

Hihumak iye nyo do huroho

illohoi eirai?

(06:24)

Hiwolo iye huroho illafa lijoo iye?

(06:50)

Hoduma Awon morro aji ta hai?

(06:71-72)

Haihumari hati naɲ imura ɲabura naa nyo?

Haihum iso naɲ Lomini jai?

(06:74)

Hihuma iye nyo niya?

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?”

What did you do to your goats

so that they ground grain?

Have you seen the thin goats you mentioned?

Where did monkey get this beans during rain?

What should I do with person with wound?

What shall I do to the leopard?”

What are you doing there?

Exercise 24

(01:8)

Erioho ni tir enyia ɲai lowolo nyo.

(01:14-15)

Ele miɲari sieha hɲine le hittok,
eiɲariɲak lohoho leliu ta maring.

(01:19-20)

Erietak kal loboite rid

da hana enyia honyie hine lebwari.

(01:32-34)

“Hoila, itilwak hinee to boɲit!”

leillollon lobo lo monyomiji ta maɲat.

Akabak monyomiji hiba orruma

hulluk leitaturo yietita lohoho ara ni a hit.

(02:12-14)

Holobe Logwana leɲɲina a bali,

eiɲawon munu te tim,

o boto a de lowonyie Logwana.

Ifa lowolo motte Logwana mɲunu

It was so dark that nobody could see anything.

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

He tied one side very hard

in his hand so that goat would not escape.

“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.

Before Logwana came outside,

the snake came back from the forest

directly to the place where Logwana staying.

When friend of Logwana saw snake

einaino a hunom nia,
 (02:18)
 Eitiri Logwana hutuk leillolloŋo.
 (02:26)
 Eidoŋ yei ta halu. Aliwolo yei he hiriŋo.
 (03:15)
 Lojo ni lara far-kil, einaitibalik hasak de ledis.
 (03:22)
 orrumu inyeja leminari to dwani.
 (03:24)
 Ifa lojo leitohu ŋoro na ham efe eifanu muda,
 (03:31-32)
 Ojo hido eiwak hiyien ha ŋai leyani
 te tim a boŋit, ele jingai bi, leiringak
 Gogoi monye mana leidoŋ ta halu ha hari.
 (03:38-39)
 Heituwutek hati iye mai no gorojin,
leinyan naŋ.”
 (03:44)
Letiraŋik Loduk, lobo teŋ ho morot hanaŋ
 illafa lerwat a tim,
 (03:46)
 Adaha ira hasak mana nohonyie. Lifo itai a jai?
 (03:52)
 Do holoŋi innana dan, leiferie iyohooi de hirobi,
 (04:13)
 Ciaŋi, yanii, ha saŋ nuha dan
 honya lara Jiok leyieu?
 (05:4)
 Einawoŋ hati Tuluhu Ikwaŋ lohoholari morro
 (06:4)
 Einaiŋie lohonyari honyie.”
 (06:13)
 Einaino Lomini leifiari
 moŋte honyie Tuluhu hijo,
 (06:15-16)
 Ojo loruhul Tuluhu eitiraŋ hijo
 Huroho luha lefir no, luha ladaha ŋama.
 (06:52)
 Honya lara hotonye Tuluhu leifo morro hunna?
 (06:114-115)
 “Woŋ einaiŋie layahari faito.”
 Ojo Tuluhu odoto einaiŋie ho Tome
layahari faito many eriamik.
 (06:122-123)
 Esiehari Tuluhu buni na hari anyar

going to cave,
Logwana heard the voice calling.
Death appeared. Compare death with meat.
When it was day, we rested calves in shade.
We found him busy with weeds.
When we finished shooting and roasting fish,
Also to know who brought them
from the bush to the stable; then 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

lowu Tome ñaibirok kwan de eyei fa.

Elephant to throw his body into and die.

Exercise 25

(01:9)

Omune hati hulluk eramita bi jia.

Hyena was happy and laughing hysterically.

(01:33-34)

Akabak monyomiji hiba orruma
hulluk leitaturo yietita lohoho ara ni a hit.

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

(03:9)

Many te hitiahi hohooi hiribita,
amuno ifa nañ bino-no.

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

(03:43)

Tahu gorojin lerita?

Where are gourds lost?

(03:60-61)

Eiñaimetak hipata ne hittok da hayiohok
he higigilita attuni nañ.

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

(04:3-5)

Arasa iluluñ inne hiyo hiruhuta hiro
inne ibwana bino-no.

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

(04:8-9)

Eiriamik hilak hitihonya ibwana husuñ,
eitimata balu, eiso he hitabita hinak dañ.

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

(04:14-15)

Orru igem ne iboni.

The work of the witch doctor is bad.

Eyeita imoriti de ibwana.

It has brought insults to witchdoctors.

(04:21)

Moite-moite, eiroita hiyo te iye edita,

Everyday people talk about you, saying,

Exercise 26

(01:13)

Eibu hulluk mariñ, eiñabotik do boñit hotwe.

Hyena opened pen and went in stable.

(01:19-20)

Erietak kal loboite rid
da hana enyia honye hine lebwari.

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

(02:20-21)

Eiñiburahini munu nia Logwana eitabot
hiony, otorak do hotwai ho hunom nia.

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

(03:15-16)

Lojo ni lara far-kil, eiñaitibalik hasak de ledis.
“Enohok hima eimuda ham.

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

(03:23)

Eiñawoñ Gogoi ñairibini hasak many a bore,
ottu haisienok de ifagi.

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

(03:29)

Einjafanu ɲarrumek hasak eisieno do bore.
(03:38)

Heituwutek hati iye mai no gorojin,
(03:40)

Lawutak hijo anyar leilak.”
(06:5)

Iso ɲai eirik ɲiria?
(06:9)

Tuluho owu ɲainofak honye honyie do mugu.
(06:14)

Hihumak iye nyo do huroho illohoi eirai?
(06:27)

Opur hutuhen to hofwo ojo hejek
ottu ɲaituhutek do Lomini.
(06:45)

Ino yani yoni le lomoli woɲ tefetak.”
(06:81)

Lomini leɲonyak morwo,
ojo inyeja eɲɲak a de.
(06:112)

Ette iye ɲaibirok kwan nohoi de atadahai hima.
(06:117-120)

Ifa lojo hima nia lowulo
many eyen Tuluho hijo eɲɲariamik hinya Tome,
“Loɲeye, ibirok kwan anyaru bino-no.”
Ojo Tome kwan eibirok de hima.
(06:136)

Ette hiso do dure inne Ihurak eifie eifek.

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?

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

Go and bring black hide and prepare (it).

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

Then you can throw your body into fire.

*When the fire had flames
so Squirrel knew that ready burn Elephant,
“Longeye, throw yourself into fire.”
And the elephant threw (himself) into fire.*

Gave to children of Ihurak to cook (it).

Exercise 27

(01:23)

Einjaino oboto a hiji he hinee dadari.
(03:3-4)

Lojo baba, “Ino a bore eribitari hasak,
eɲainyamari hati inyeja naɲ.
(03:8)

Aɲairibita hati naɲ hosie hasak
moite-moite a tim letidahari.
(03:19)

Ifa far nabo eɲainɲari ɲoro ham.
(03:21)

Adahari hasak ha hai many
ofwo daha mana no Gogoi.
(03:62)

Awu ɲajɲahini do sukul

He went through goats, touching (them).

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

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

One day, we were busy shooting fish.

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

And joined a school

attuni anayenari higiero aina.
(06:4)

Ei ñaifie lohonyari honyie.
(06:13)

Eiñaino Lomini leifiari
motte honyie Tuluhu hijo,
(06:71)

Haihumari hati nañ imura ñabura naa nyo?"
(06:89)

Ojo inyeja eisihak mai
nafa leinofari inyeja kwan nohonyie.
(06:112-114)

Ette iye ñaibirok kwan nohoi de
atadahai hima many elibori muhonyo no kwan
iwu hati iye ruma gus ne leliba bino.
Eiruk Tome eijoo do Tuluhu,
"Woñ eiñainie layahari faito."

and came today knowing how to write.

Let us go to eat our mothers.

*The Leopard went to ask
his friend Squirrel,*

What should I do with person with wound?

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

*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

(01:38-39)

Ifa lojo lotohoi hulluk,
eiñafanu hati hitifa nafa lara ihoho.

(02:20)

Eiñaburahini munu nia Logwana, eitabot
hahony, otorak do hotwai ho hunom nia.

(03:10)

Eitihita, eiyaba, eiñoro cien, dioro ojo
ham do wor moite-moite.

(03:38)

Heituwutek hati iye mai no gorojin,
leinyañ nañ?

(03:42)

Ifa iñalio, eiñafanu hayiohok hitifa.
(03:49-50)

Ifa harie, eiñaitilono ñiria eitifero hido
do bula, do loñohe ho husuñ he hirobi.

(03:57)

Eijoo baba de nañ hijo hitiruhula na
hayiohok naa.

(04:5)

Ojo hilak hijo eriamik iboni
haitiwaru tohoni te yei.

(04:8-9)

Eiriamik hilak hitihonya ibwana husuñ,

*When they killed the hyena,
they came questioned one who was a thief.*

*Then snake attacked proceeded to bite him,
and tied him inside that cave.*

*We were moving, charting, shooting birds,
rats, and fish together in river daily.*

*Will you show me place of gourds of milk,
and not lie to me?*

In evening shepherds came began investigating.

*At night they made us eat food without milk and
made us sleep in stable, in cows' dung and cold air.*

*My father told me that (situations like this)
make the shepherds wise.*

*Certain ones say witchdoctors can
resurrect a person from death.*

Others sometimes give cows and goats to

hinee, eitimata balu.

(04:22)

Itihara iye mana, igerio iye hiyo,
idaha iye saṅ inne hiyo.

witchdoctors to eat or beer to drink.

*You are spoiling gardens, poisoning people,
and devouring property of people.*

Exercise 29

(01:16-17)

Da ṅariṅu nohonyi lohoho,
eiṅaiṅofak kwan de hiji he hinee.

(06:89)

Ojo inyeja eisihak mai nafa leiṅofari
inyeja kwan hohonyi.

(06:102)

Ojo motte honyie Tome owolo Tuluhu
leidetai kwan ho gus to horwoṅ.

(06:112-113)

Ette iye ṅaibirok kwan nohoi de atadahai
hima many elibori muhonyo no kwan iwu
hati iye ruma gus ne leliba bino.

(06:119-120)

“Loṅeye, ibirok kwan anyaru bino-no.”
Ojo Tome kwan eibirok de hima.

When he saw thief,

he hid himself in middle of goats.

Then he covered hiding place

where he was hiding himself.

And his friend Elephant saw Squirrel

jump himself with skin on his back.

Then you can throw yourself into fire

until leather of your body is good

and you get a very good skin.

“Longeye, throw yourself into ready fire.”

So Elephant threw himself into fire.

Exercise 30

(01:39-41)

Eiṅafanu hati hitifa nafa lara ihoho.

(02:15)

Eitiaha hirurwo da bali, “Wulu lu wowoi!

(03:6)

De hiba nanaṅ de, eiṅarrumu naṅ hilak morot

(03:9)

Many te hitiahi hohooi hiribita,
amuno ifa naṅ bino-no.

(03:19)

Ifa far nabo eiṅaimiṅari ṅoro ham do wor,

(03:21)

Adahari hasak ha hai many ofwo daha mana.

(03:29)

Eiṅafanu ṅarrumek ḥasak eisieno do bore.

(03:42)

Eiṅafanu hayiohok hitifa.

(03:45)

Leidas hayiohoni hifi iyohooi,

(03:48)

They came to question one who was a thief.

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

Upon my arriving there, I met friends.

Right from our beginning of shepherding,

I was very excited.

One day we were busy shooting fish in river,

Calves grazed in rain and went ate garden.

We came and found calves closed in stable.

Shepherds came to investigate.

Then a shepherd asked us,

Ifa lojo lotohu hifia nohooi,
eyem hari efanu hati baha iyohooi daŋ.
(03:53)

Aduloi naŋ higigilo harie tub enyia hejio.
(03:57)

Eijjo baba de naŋ hijo
hitiruhula na hayiohok naa.
(03:60-62)

Eiŋaimetak hipata na hittok da hayiohok
he higigilita attuni naŋ ŋainoye a boregala
awu ŋajinahini do sukul
attuni aŋayenari higiero aina.
(04:3-6)

Arasa iluluŋ inne hiyo hiruhuta hiro
inne ibwana bino-no.
(04:8-9)

Eiriamik hilak hitihonya ibwana husuŋ,
hinee, eitimata balu,
eiso he hitabita hinak daŋ.
(05:10)

Eiŋawoŋ Ikarak ruma Ikwaw de hiyeni
ette hifi hijo,
(05:15)

Ikwaw Tuluhu ette hirwata eibusak Ikarak de.
(06:8)

Oboto Lomini owu hihony hotonye honyie.
(06:12)

Ojo huroho ofwo hituk hinya ŋama.
(06:47)

Ojo Lomini ette hififir kwan
ojo dur-dur a hofir hahi.
(06:64)

Lomini eitabot hihony hotonye Tuluhu.

Exercise 31

(02:1)
Ifa barren owuon lobo haikuboni ha yaya.
(02:9)

Eigigilo halohani he ciaŋi hijo,
owuon yaya do hotwai de.
(03:5)

Owu ŋaisiere da has ho tohoni le hittok
le leriŋa hayiohok.
(03:23)

Eiŋawoŋ Gogoi ŋairibini hasak many a bore,

*After finishing his asking, then he went to get
the stick to beat all of 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.*

*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.

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

Leopard immediately bit mother of squirrel.

There was man who was hunter of porcupines.

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

*He handed me to elderly person who
cares for shepherd.*

Then Gogoi brought them to stable, and

ottu <u>haisienok</u> de ifagi. (03:45)	<i>closed them in calf pens.</i>
Leidas <u>hayiohoni</u> hifi iyohooi, . . . (03:60)	<i>Then a <u>shepherd</u> asked us,</i>
Eiŋaimetak hipata na hittok da <u>hayiohok</u> . (04:19-20)	<i>(Situation) caused much suffering to <u>shepherds</u>.</i>
Eiriamik hiyo ŋaitinyiek iye a (1) <u>hagerioni</u> (2) <u>hafarani</u> (3) <u>lataler</u> (4) <u>hapoconi</u> (06:18)	<i>People can name you as a <u>witchdoctor</u>, a <u>warlock</u>, a <u>liar</u>, or a <u>traitor</u>.</i>
Oboto Lomini owu ŋatohoi <u>hafirok</u> inno huroho. (06:65)	<i>Then Leopard killed <u>fat ones</u> of goats.</i>
Ojo inyeja oŋutu hoo owu ŋahasak de <u>leifori</u> . (06:76)	<i>Then he cut off head and hung it in <u>kitchen</u>.</i>
Nabo <u>leiramitari</u> innaŋ ne lelibo bino-no.”	<i>This is a certain good <u>playground</u>.</i>

Exercise 32

(02:1)	
Ifa barren <u>owuon</u> lobo haikuboni ha yaya. (03:43)	<i>Long ago, <u>there was</u> certain porcupine hunter.</i>
Bi <u>owuon</u> nuha jia? (03:51)	<i>There <u>are</u> others where?</i>
Eifer de moite-moite <u>ara</u> holoŋi wunik. (04:11)	<i>We slept there every day <u>was</u> three days.</i>
<u>Hara</u> hiro inne dede kuya <u>ara</u> taler? (04:14)	<i><u>Are</u> these things true or <u>are</u> they lies?</i>
<u>Ara</u> hati Jiok na hittok. (04:15)	<i>Surely God <u>is</u> great.</i>
<u>Owuon</u> ibwana bi a hiyo ruhulak. (04:23)	<i>Witchdoctors <u>are</u> cunning people.</i>
Rori innana orru hati, <u>hara</u> nyo lanyar? (05:18)	<i>These words are harsh, what good <u>is</u> in them?</i>
<u>Owuon</u> hiyeni iya leiriet. (05:20)	<i><u>There is</u> something caught in the trap.</i>
Illa, irute hunna <u>lara</u> Ikarak leitaturu mana nohoi, <u>owuon</u> iya <u>lara</u> inyeja nia te hiyeni. (05:23)	<i>Brother, it <u>is</u> this bad turtle that spoils your garden, and he <u>is</u> like the one in the trap.</i>
<u>Hara</u> naŋ, Tome? Iya Ikwaw.	<i><u>Is</u> it me, Elephant? (No) it is Ikwang.</i>

Exercise 33

(01:40-42)	
Ara fure ne hiyabi inna eiboŋ ihoho he ihoho <u>eicak</u> hulluk hira ihoho, <u>ojo</u> <u>hido</u> honyie ihoho na lara tohoni. (02:12)	<i>Title of this story is ‘The thief met a thief’ <u>because</u> hyena is a thief, <u>and also</u> there was thief who was person.</i>

Holobe Logwana lejinina a bali,
eiñawoñ munu te tim.

(03:1-5)

Ifa ala muta nañ, alara mau ñasi
innanañ miet kuya ille, lojo baba,
“Ino a bore eribitari hasak,”
eiñainyamari hati inyeja nañ many owu ñaisiere
da has ho tohoni le hittok le leriña hayiohok.

(03:12-14)

Leiñawahan ñaifie ñoro ham eidumu
hasak eisie atadahai a ñati do hutuk ho wor
eijo iyohoi eiñoro ham ta raña.

(03:15)

Lojo ni lara far-kil, eiñaitibalik hasak de ledis.

(03:16)

Eijoo iyohooi, “Enohok hima eimuda ham
kuya cieñ he dioro ehonya.”

(03:24)

Ifa lojo leitohu ñoro na ham efe eifanu muda
eihonyo, eiñafanu hati sieha hasak.

(03:30-32)

Ele jinai bi hijo eifo hiher hotubai mau ojo
hido eiwak hiyien ha ñai leyani te tim a boñit,
ele jinai bi, leiriñak Gogoi, monye mana.

(03:35-36)

Ajo hati nañ akiem dañ,
akabak Gogoi ñaburak de leretari.

Eiñabaha many ediaha kwan,
ojo hinak turoñ-turoñ lodu.

(03:57)

Eijoo baba de nañ hijo
hitiruhula na hayiohok naa.

(04:5)

Ojo hilak hijo eriamik iboni
haitiwaru tohoni te yei.

(04:11)

Hara hiro inne dede kuya ara taler?

(04:18)

Lira iye tohoni iboni, irruma iye imoriti iluluñ.

(05:4-5)

Eiñawoñ hati Tuluhu Ikwañ lohoholari morro,
ojo hiyeni ette hiriret inyeja.

(05:9-11)

Hati da mai laa, eiñawoñ Ikarak ruma Ikwañ
de hiyeni ette hifi hijo, “Ikwañ,” ojo Ikarak,
“Hihuma iye nyo niya?”

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

*In past when I was young, when my years
were five or six, when my father said,
“Go to stable to care for calves,”
he escorted me there until he handed me
to elderly person who cares for shepherds.*

*If we needed to shoot fish, we got calves
to graze near the river
and we were shooting fish with bows.*

When was midday, we rested calves.

*We said, “Light fire to roast fish, birds
or rats to eat.”*

*When we stopped shooting, roasting, then
eating fish, we looked for calves.*

*As we entered to check that they there,
and also to know who brought them to
stable, while entering, we saw Gogoi.*

*And I also tried (to climb), (but)
(immediately Gogoi caught me climbing.
He beat (me) until (my) body had pain,
and some (places) became swollen.*

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

*And some say that the witchdoctor
can resurrect a person from death.*

Are these things true or are they lies?

If you’re a witchdoctor, you meet insults.

*Then Squirrel Ikwang came to steal beans,
and then trap caught him.*

*Indeed in place, Turtle found Ikwang in trap
then asked that, “Ikwang,” said turtle,
“What are you doing there?”*

(05:12)

Ojo Tuluḥu ette hijo de Ikarak,
“Motte hanaṅ, aidoṅkwa naṅ.”

(06:22)

Einyak efe Lomini ṅawoṅ do Tuluḥu.

(06:24)

Illa, hiwolo iye huroho illafa lijoo iye?

(06:108)

Ijo iye, iboro, iye iremu iye hidi igem nohonyie

*And then Squirrel said to turtle,
“My friend, I am swinging.”*

Then again Leopard returned to Squirrel.

Have you seen goats you mentioned?

And you are big and able to do its work.

Exercise 34

(02:27)

Heihum ṅai Logwana jai?

ṅalalalu, eihum hati jai?

(03:43)

Tahu gorojin herita?

Bi owuon nuha jia?

(03:45)

Ojo nyo jai?

(03:46)

Lifo itai a jai?

(04:23)

Rori innana orru hati, hara nyo lanyar?

(05:6-8)

Hajoo iso ma naṅ jai do motte hanaṅ Tome

lojo lottu ruma naṅ de hiyeni

ho morro to hutuk?

(05:11)

Hihuma iye nyo niya?

(05:29)

Hajoo iso mau naṅ hiram no hoholak illolo jai?

(06:2-5)

Eijoo Tuluḥu de Hiwaru Lomini, ojoo,

“Hiwolo iye?” Ojoo Lomini, “Nyo?”

“Eiṅaifie lohonyari honyie.” Ojoo Lomini,

“A no nyo? Iso ṅai eirik ṅiria?”

(06:14)

Hihumak iye nyo do huroho illohoi eirai?

(06:23)

Motte hanaṅ Lomini, howuon jai?

(06:42)

Howuon jai liliṅa iye?

(06:50)

Hoduma Awon morro aji ta hai?

(06:72)

Who can help Logwana how?

What then can we do?

Where are the gourds?

Some are lost and others are where?

For what reason how?

Where did you go?

These are harsh words, what good is in them?

What shall I say to my friend Elephant

when he comes and finds me in the trap

with beans in my mouth?

What are you doing there?

What do I say about issue of these thieves?

Squirrel said to Leopard, saying,

“Have you seen?” Leopard said, “What?”

“Let us go eat our mothers.” Leopard said,

“What for? Then who grinds food for us?”

What did you do to goats so that they ground?

My friend Leopard, what is wrong?

Why did you delay?

Where did monkey get beans during rain?

Haihum iso naŋ Lomini jai?
 (06:105)
 Illa, hirruma iye gus le lelibo iya inna aji?
 (06:109)
 Hihum iye jai?
 (06:131)
 Ha ŋai hunnaŋ?

What shall I do to Leopard?
Brother, where did you get this skin from?
How did you make it?
Who are you?

Exercise 35

<p><u>Rule</u> (1:1-2) <u>11b</u> Owuon ifa lohoho lobo lo logoro hanyahanya inno hiyo. (1:14-15) <u>11a</u> Ele miŋari sieha hine le hittok, <u>11a</u> eiŋariŋak lohoho leliu ta mariŋ. (1:18) <u>11a</u> Eyiet lohoho ojo kwan bos-bos. (1:32-34) Leiloloŋ lobo lo monyomiji ta maŋat, akabak monyomiji hiba orrumu hulluk leitaturu <u>11b</u> yietita lohoho ara ni a hit. (1:38-39) <u>11a</u> Ifa lojo lotohoi hulluk, <u>11a</u> eiŋafanu hati hitifa nafa lara ihoho, eyef to kurufat. (02:14) <u>11c</u> Ifa lowolo motte Logwana munu eiŋaino a hunom nia, (03:4-5) Eiŋainyamari hati inyeja naŋ many owu ŋaisiere da has ho tohoni le hittok <u>11b</u> le leriŋa hayiohok. (03:26-27) <u>11a</u> Ifa lojo sieha leimir, eiŋafanu fa a bore hijo, efanu iso ŋailimak hiyo hijo eiŋailunyarie iyohooi hasak. (03:29) <u>11a</u> Eiŋafanu ŋarrumek hasak eisieno do bore. (03:32) <u>11a</u> Ele jiŋai bi, leiriŋak Gogoi monye mana leidoŋ ta halu ha hari. (03:38-39) Heituwutek hati iye mai no gorojin,</p>	<p><i>Long ago, there was a certain thief who killed animals of people.</i> <i>While he (hyena) was still busy looking for big goat, he saw thief jump into pen.</i> <i>He pulled the thief until his body hurt.</i> <i>When one of youth called from camp, quickly the youth arrived and found hyena scattered and pulling thief and there was feces everywhere.</i> <i>Later when they killed hyena, they came and questioned one who be thief, and lashed him with whip.</i> <i>When friend of Logwana saw snake going towards the cave, . . .</i> <i>He escorted me until he handed me to elderly person who cares for shepherds.</i> <i>When we became tired of searching, we decided to come to stable to tell people that we had let calves escape.</i> <i>We came and found claves were closed in stable.</i> <i>When entering, we saw Gogoi, owner of garden, appear after us with a stick.</i> <i>Will you show me place of gourds of milk</i></p>
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11b	leinyan nanj ? (03:48)		<i>and not lie to me?</i>
11a	Ifa lojo lotohu hifia nohooi, eyem hari efanu hati baha iyohooi danj. (04:5-7)		<i>After finishing his asking, then he went to get stick to beat all of us.</i>
11a	Ojo hilak hijo eriamik iboni haitiwaru tohoni te yei, eililonu hai owon, ojo hido eittanai merok eifie te ikoi ta nabo. (04:12)		<i>Certain ones say witchdoctor can resurrect a person from death, call rains to come, and also make enemies go another direction.</i>
11b	Hara iboni lesiu Jiok		<i>Is it the witchdoctor who gave birth to God</i>
11b	kuya Jiok leyau iboni ? (05:6-7)		<i>or that God made the witchdoctor?</i>
11b	Hajoo iso ma nanj jai do motte hananj Tome lojo lottu ruma nanj de hiyeni ho morro to hutuk? (05:16)		<i>What shall I say to my friend Elephant when he comes and finds me in trap with beans in my mouth?</i>
11a	Oboto owu naimlak Tome hijo, “Einaifie rinii mana.” (05:27)		<i>Directly he went and told Elephant, “Let us go and see the garden.”</i>
11a	Ino tohou Ikarak isiere eino. (06:13)		<i>Go and untie Turtle to let him go.</i>
11b	Einaino Lomini leifiari motte honyie Tuluhu hijo, . . (06:53)		<i>Leopard went to ask his friend Squirrel that, . .</i>
11c	Ifa moite, einairibori Tuluhu ha Awon ojo Lomini hinee a tim. (06:69)		<i>The following morning, Squirrel, Leopard and Monkey took goats for grazing.</i>
11a	Many ifa lojo leililon hotonye , “Iyanj.” (06:129-130)		<i>Since when he called mother, “Mummy,”</i>
11a	Oboto Tuluhu he demi owu nanjutu hiriho no Tome, einaino ruma nainok he Ihurak ledia loboji.		<i>Squirrel went directly with knife and cut meat of Elephant, and went found children of Ihurak collecting vegetables.</i>