

Conversations in Lotud

with Grammatical Notes

Compiled by

David L. Blood

and

Doris E. Blood

(title page information)

Introduction

Conversations in Lotud came about from our study of the Lotud Dusun language in two different villages in the Tuaran district. We would like to express appreciation to a number of Lotud people who were helpful in those days of language learning: Esin Gapayan, Justina Timbai, Lajumin Kading, and Rusiah Onggoi. We would also like to thank Jilam Arou, and Rusiah Onggoi for their patience in helping us to understand some of the grammar of Lotud. A special thanks to Raymond Tombung who helped us in many ways in our understanding of Lotud. We would like to express our appreciation to Michael Boutin for the careful consulting work he has done on the linguistic aspects of the conversations.

Our study of the Lotud language and culture was carried out under the auspices of Institut Linguistik SIL. SIL is an international non-profit voluntary organization which promotes and conducts research on the lesser known languages and cultures of the world. The organization produces and encourages the production of linguistic, applied linguistic and educational manuscripts and materials. SIL began work in Sabah, Malaysia in 1978.

The purpose of this volume is to provide a pedagogical grammar based on the conversations. Grammatical notes are included with each conversation and, as much as possible, explain the grammatical features that are found there. It should be understood that these notes are not intended to give a complete analysis of Lotud grammar. In addition there are brief cultural notes relating to some of the conversations. The notes have been written by Doris Blood.

These Conversations were started when we lived in the Lotud village, but the final work on them was done after we left the Lotud area. As the work progressed, I often wished for contact with Lotud people to help determine the correct analysis of some features of the grammar. The reader will find notes in the grammar section for those affixes and particles that will need further study..

We hope anyone coming to the Lotud area to do research, even though he or she would be using Bahasa Malaysia as the medium of communication, might have a better understanding of some of the complexities of the Lotud language because of these notes.

David and Doris Blood

Abbreviations

1s	first person singular
1pex	first person plural exclusive
1pin	first person plural inclusive
2s	second person singular
2p	second person plural
3s	third person singular
3p	third person plural
abs.	absolute
aux.	auxiliary
comm.	common
dem.	demonstrative
emph.	emphatic
gen.	genitive
loc.	locative
nom.	nominative
obl.	oblique
part.	particle
pers.	personal
prom.	prominent
pron.	pronoun

Table of Contents

Introduction	iii
Abbreviations	iv
Table of Contents	v
Conversation 1 Greetings	7
Conversation 2 Catching water buffalo	11
Conversation 3 Giving someone a ride.....	15
Conversation 4 Making a mat.....	20
Conversation 5 Going fishing.....	25
Conversation 6 Visiting a friend.....	31
Conversation 7 Talking on the road	37
Conversation 8 Introducing new people.....	41
Conversation 9 Beginning language study	44
Conversation 10 Getting acquainted.....	48
Conversation 11 Asking about children and siblings	52
Conversation 12 Asking about the village.....	56
Conversation 13 Asking about eating.....	60
Conversation 14 In the market.....	63
Conversation 15 Visiting a person who has been sick.....	66
Conversation 16 Talking about the weather	70
Conversation 17 Making a phone call	73
Conversation 18 Making a dictionary	76
Conversation 19 Talking with a bereaved person.....	79
Conversation 20 Asking about water for rice fields	82
Conversation 21 Asking about harvesting.....	85
Conversation 22 Preparing for the work session	88
Conversation 23 Asking about the water buffalo for the Molukas	91
Conversation 24 Invitation to the Molukas	93
Vocabulary Index	95

Conversation 1

Greetings

- | | |
|---|---|
| A. Monguro ko? | Where are you going? |
| B. Mawo oku hilu' do kadai. Monguro ko tikau? | I am going to town. How about you, where are you going? |
| A. Muli' oku no. | I'm going home. |
| B. Ingkaa no, mawo oku no. | Well then, I'm going. |
| A. Ba! Kawo' no! | O.K. Take care! (Go then!) |

Other Exchanges

When a person is walking on the road, people in a house may call to ask where he is going. This is an acceptable answer:

- | | |
|-----------------------------|-------------------------------|
| Monguro ko? | Where are you going? |
| A! Mimpanau-panau oku hino. | Oh! I'm strolling over there. |

When seeing someone in the window or door of a house that one is passing on the road, it is proper to indicate that you are going on to another place or to ask permission to pass, and the person addressed answers positively:

- | | |
|---------------|-----------------|
| Talib oku po! | Let me pass by! |
| O' bo. | O.K. |

Cultural Notes

Monguro is the most common greeting, meaning something like 'where are you going?' or 'what are you doing?' The root of the word is **kuro** meaning 'to do'.

The Lotud culture requires responses in conversation. As in the exchanges above, it is proper to actually answer when someone asks where you are going. That is similar to 'How are you?' in English. And even when indicating that one is passing by a house, the people in the house need to respond verbally. The person coming from another culture may need to train himself to respond with the appropriate **O'** 'Yes,' rather than with just a smile. Greetings and responses are important for acknowledging the existence and worth of another person.

Conversational exchanges are often terminated by one person's expressing his intention to leave. This is responded to by the other person saying something like **kawo' no!** 'Go then!' The final utterance may be difficult to translate into English and should be used without thought of relating it exactly to an English utterance.

Notes on Pronunciation

The sound system of Lotud is similar to Bahasa Malaysia, particularly the consonant sounds. The stops, **p**, **t**, and **k**, are unaspirated, that is with no puff of air in producing them. The **p** sounds of **popo'uli** 'to go towards home' would differ from the initial **p** sound of English *pop*.

There are four vowels in the Lotud language: **i**, **a**, **u**, and **o**. The most common vowel sound is **o**. This is not the **o** of Bahasa Malaysia, but rather that vowel sound which is heard in English words *paw*, *on*, or *dawn*. There is no **e** in the Lotud alphabet but an **a** in unstressed syllables corresponds to the **e** of words in Bahasa

Nominative pronouns

In comparing the pronouns here in this chart with those in the conversation, it can be seen that they all represent the subject of the sentence. When any pronoun is the subject of the sentence, it is called a Nominative pronoun.

In addition to the common *I, you* and *he/she*, there is also a dual pronoun, which means ‘the two of us’. For plural pronouns there are *we, you* and *they*. There are two sets of *we* pronouns, one, **ikoi** (the ‘exclusive’ pronoun), includes the speaker and his group but excludes the hearer; the second, **itokou** (the ‘inclusive’ pronoun), includes the hearer, speaker and others.

Table 1. Nominative Pronouns

	Singular	Plural
Speaker	Oku	ikoi
Speaker and Spoken to	Ito	itokou
Person(s) spoken to	ko	kou
Third Person	io	ido

Mawo oku hilu’ do kadai.

I am going to town.

Mawo ito hilu’ do kadai.

We-two are going to town.

Mawo ko hilu’ do kadai.

You are going to town.

Mawo io hilu’ do kadai.

He/she is going to town.

Mawo ikoi hilu’ do kadai.

We are going to town.

Mawo itokou hilu’ do kadai.

We all are going to town.

Mawo kou hilu’ do kadai.

You (all) are going to town

Mawo ido hilu’ do kadai.

They are going to town.

Vocabulary

a!		oh!
ba		agreement
bo		part.
hino		there
hilu'		there
ido		pron. 3p. nom.
io		pron. 3s. nom.
ikoi		pron. 1pex. nom.
ingkaa		like that
ito		pron. dual nom.
itokou		pron. 1pin. nom.
kadai		shop, town
kawo!	/kawo/	go!
ko		pron. 2s. nom.
kou		pron. 2p. nom.
kuro		to do
mawo	/kawo/	to go, leave
mimpanau-panau	/panau/	to go around
moli	/boli/	to buy
monguro	/kuro/	to be doing
muli'	/uli'/	to go home
no		part.
numaa		now
oku		pron. 1s. nom.
o'		yes
po		part.
popo'uli'	/uli'/	to go towards home
sukub		blouse, shirt
talib!	/talib/	let (me) pass by
tikau		pron. 2s. nom. prom.

Conversation 2

Catching water buffalo

- | | |
|--|--|
| A. Monguro ko? | Where are you going? |
| B. Mimpanau-panau oku. Idombo ko mantad? | I'm going for a stroll. Where have you come from? |
| A. Minongoi oku pogihum do karabau. | I was looking for the buffalo. |
| B. Idombo di karabau mu? | Where is your water buffalo? |
| A. Hilu' do isan nu tuhunon. | There at the river bank. |
| B. Songira' ko monudai? | When will you harrow? |
| A. Arakop ku po di karabau ku. | I intend to catch my buffalo first. |
| B. Alasu' no numaa dadau. Koluhub-luhub po mongoi ko nogi ponudai. | It's hot today. When it's a little cooler, then you go harrow. |
| A. O' bo. Kawo' oku po. | Okay. I'm going then. |
| B. Kawo' no! | Take care! |

Cultural Notes

This conversational exchange is between two men. Traditionally, men care for water buffalo and go looking for one if it has wandered away. Several men work together as a group to catch a buffalo if it is needed for a feast. Men also do harrowing with the water buffalo in the rice fields, especially with the heavier, vertical harrow which is difficult for women to handle.

Grammatical Notes

The particle **po** is also a shortened form of **ipo** 'still, yet, first' as seen in the conversation in **Arakop ku po** and **Koluhub-luhub po**.

Case marking particles

Case is a category of grammar determined by the function of a noun in a phrase or clause. Lotud particles that mark case are used with nouns in nominative case, genitive case or oblique case. The oblique category in traditional grammatical terms would be the object, direct object or indirect object. As with nominative pronouns, the nominative case marker always indicates the subject of the clause.

	Nom.	Gen.	Obl.
Common nouns	di	nu	do
Personal names	i	ni	di

Note in this conversation that the 'water buffalo' is shown to be the subject in two clauses and the object or oblique case in a third clause.

Idombo di karabau mu?
Arakop ku po di karabau ku.

In both of the above clauses the **di** particle indicates that the **karabau** is the subject of the clause. In the following clause the **do** particle indicates that the **karabau** is not the subject, but the object.

Mongoi oku pogihum do karabau.

I am going to look for the water buffalo.

The particles for personal names are also used with common kin terms. Note the following sentence:

Mongoi i Pitor rakop do karabau di kimu' nyo.

Peter is going to catch the water buffalo for his wife.

Genitive Pronouns

The following table displays the genitive pronouns that are used in simple possessive phrases as illustrated below the table. These pronouns are also used for the actor in clauses when the actor is not the subject, as in **Arakop ku po di karabau ku** in the conversation above. The subject of this sentence is **di karabau ku**, which is indicated by the nominative case marking particle **di**. The first **ku** in this sentence refers to the actor, but because the actor is not the subject, it occurs in genitive case. The second **ku** in this sentence is also in the genitive case because it is a possessive pronoun following the noun **karabau**.

Table 2. Genitive Pronouns

	Singular	Plural
Speaker	ku	nyami'
Speaker and Spoken to	to	tokou
Person(s) spoken to	mu	muyu
Third Person	nyo	do

karaja' mu	your work
kurita' nyo	his car
lamin muyu	your (pl) house
karabau ku	my water buffalo
ruhang to	our friend, (yours and mine)
ngaran do	their name
kampung tokou	our village (all of us)
anak nyami'	our child

Auxiliary verb ongoi

Ongoi in its different inflected forms, **mongoi, inongoi, ongoyo'**, can be used as an auxiliary verb, usually with the meaning 'going to do something,' in much the same way *going to* is used in English, not referring to traveling. In some instances, it is more accurately translated by the action involved in the main verb. When **ongoi** is not used as an auxiliary, it means 'to go get something.'

When **ongoi** is used as an auxiliary, it is affixed with transitive or intransitive affixation and any completed action affix. The main verb is not affixed or carries only minimal transitive affixation. The usual word order is auxiliary followed by pronoun/noun phrase followed by the main verb. If the noun phrase is too long, then the language prefers to have it follow the main verb.

Mongoi oku pogihum do karabau.

I am going to look for the water buffalo.

Mongoi ido poju'.

They are going to bathe.

Mongoi io ponudai.

He is going to harrow.

Mongoi oku boli do sukub.

I am going to buy a shirt.

Mongoi io poginsu' do longon.

He is going to wash his hands.

Past Action Affix

The infix **-in-** is found on verb forms when the action is in the past. It occurs just following the first consonant of the stem, or, if the stem begins with a vowel, then the **in-** occurs first (See conversation 4).

Minongoi oku pogihum do karabau.

I've been looking for the water buffalo.

Minuli' io no.

He went home.

adau
 alasu'
 anak
 arakop /rakop/
 boli
 di
 di
 do
 do
 i
 idombo
 ipo, po
 isan
 kampung
 karabau
 karaja'
 kimu'
 koluhub-luhub
 ku
 nyami'
 kurita'
 lamin
 longon
 mantad
 minongoi /ongoi/
 minuli' /uli'/
 monudai /sudai/
 mongoi /ongoi/
 mu
 muyu
 ngaran
 ni
 nogi
 nu
 numaa nadau/dadau
 nyami
 nyo
 pogihum /ihum/
 poginsu' /insu'/
 poju'
 ponudai /sudai/
 rakop
 ruhang
 songira'
 to
 tokou
 tuhunon

Vocabulary

day
 hot
 child
 to catch
 to buy
 part. nom. comm.
 part. obl. pers.
 part. obl. comm.
 pron. 3p. gen.
 part. nom. pers.
 where
 still, first
 bank (of river)
 village
 water buffalo
 work
 spouse
 rather shady
 pron. 1s. gen.
 pron. 1p. gen.
 car
 house
 arm, hand
 from, coming from
 to have gone to get somthg.
 to have gone home
 to harrow
 to go get something, aux.
 pron. 2s. gen.
 pron. 2p. gen.
 name
 part. gen. pers.
 part. emph..
 part. gen. comm.
 today
 pron. 1pex. gen.
 pron. 3s. gen.
 to go looking for
 to wash
 to bathe
 to harrow
 to catch
 friend
 when
 pron. dual gen.
 pron. 1pin gen.
 river

Conversation 3

Giving someone a ride

- | | |
|---|--|
| A. Monguro ko? | Where are you going? |
| B. Mawo oku hilu' do kadai. | I'm going to town. |
| A. Udan bo! | Get in! |
| B. Monguro kou tikou? | Where are you (plural) going? |
| A. Mawo ikoi hilu' do K.K. | We're going to K.K. |
| Inombo di lamin mu? | Where is your house? |
| B. Osomok oni' do lalan. | Just near the road. |
| A. Buli ikoi oni' kumaa hilu'? | May we go there? |
| B. Buli oni'. Monguro kou hilu' do ijoki'? | Sure. What would you be doing at my place? |
| A. Amu' oni' ko'iso tu' mimpanau-panau ikoi nopo. | Oh nothing, but we'll just be strolling around. |
| B. Mayud oku jun mantad hiti, mulid oku hilu' do sunsuyon wagu Tamparuli. | I'll go with you from here and I'll get off at the new Tamparuli bridge. |
| A. Ronggoi-ronggoyo' no mulid om mamananau! | Be careful getting out and walking! |
| B. Palad-palad po do noko'udan oku do kurita' muyu. | Thank you that I was able to ride in your car. |
| A. Kawo' no! | Take care! |
| B. Ba. Ikou po om ronggoi-ronggoyo' muyu no! | O.K. You also, go carefully! |

Cultural Notes

Sometimes when people are given a ride into town, they offer to pay. A response similar to the following is appropriate, rather than a simple refusal:

Amu' oku oni' arahi do kuaan oku mu do tambang diti kurita' ku.	I don't want you to give me any fare for my car.
---	--

-or-

Tagal po katahak ko do tambang.	No need for you to give any fare.
---------------------------------	-----------------------------------

The last two exchanges of the conversation illustrate a more formal type of departure, either between parties who are not well acquainted or in a more formal situation.

Notes on Pronunciation

The sound represented by **o** in Lotud changes in some words, especially as it relates to an adjacent **l** or **d**. Following **l**- and **d**-, the **o** becomes a schwa, like the unstressed sound in English *ago*, *along*, or *around*. The most frequent occurrences of this schwa are in the words **do**, **ilo'**, and **hilo'**. However, following **l**- the **o** retains its original sound if the next consonant is **-k**, **-g** or **-ng**, as in the Lotud words **lokut**, **longon** and **momologkong**.

Before a syllable final **-t**, **-d**, or **-ng**, the sound represented by **i** in Lotud changes to a sound similar to the **i** of *in* and *sit* in English. Examples are **linangkit**, **id**, and **ingkaa**. There is the same variation of **i** in other words, determined by the unstressed syllable of the word, such as **sisip** before a syllable final **p**, **nokosiib** before final **b**, and **lamin** before a final **n**.

Grammatical Notes

The particle **di** is placed before time words to indicate past time:

di konihab	yesterday
di minggu'	last week
di to'un	last year
di pogulu	some time past

Pronoun prominence

Nominative pronouns may be marked for prominence as being the topic of a clause, either by position or form. To place a pronoun before the verb serves to indicate that it is the topic.

Oku nopo nokohino di konihab. As for me, I arrived yesterday.

Io torima'on muyu. He is the one you are receiving.

For such topicalizing, the second person nominative pronouns never appear in pre-verb position. Instead, special forms of you singular, **ikau**, and you plural, **ikou**, are used. You will see an example of this in the last sentence of the dialogue:

Ikou po om ronggoi-ronggoyo' muyu no! As for you (pl), go carefully!

These topicalized forms of second person pronouns may be placed in pre-verb position, but they need not be:

Ikau nopo nunu du'omon mu do sumosodop? And you, what is your food in the evening?

Owiton ikau muli'. (I) will take you home.

Kuaan ikau do miso sukub. (I) will give you a shirt.

Isai di otu'o jomuyu di Lugom, ikau ko i Lugom? Who is the older of you two, you or Lugom?

Pronoun doublets

Another rarer set of nominative pronouns are doublets, which add prominence to the pronominal phrase, as shown below:

Table 3. Pronoun Doublets

	Singular	Plural
Speaker	oku(...)toku	ikoi(...)tikoi
Person(s) spoken to	ko(...)tikau	kou(...)tikou
Third Person	io(...)tio	ido(...)tido

Nominative pronouns are used in these doublets, with **t-** preceding the second occurrence of a pronoun. Second person doublets have a different form for the second occurrence. Dual **ito** and first person plural inclusive **itokou** do not enter into pronoun doublets. However, they may occur in preverb position for prominence.

You will notice an example of this use of pronoun doublets in the fourth sentence conversation 3.

Monguro [kou tikou]?

And you (plural), where are you going?

Nokohino [oku no toku] di konihab.

As for me, I arrived yesterday.

Monguro [ko tikau]?

How about you, where are you (singular) going?

Intransitive verb whose subject is an actor

The intransitive verbs in the examples below all have subjects that are actors. As always, the subject occurs in the nominative case. These intransitive verbs are affixed by an **-um-** after the first consonant of the root. However, **um-** occurs as a prefix **-m** if the root begins with a **vowel** or **w**. This is a simplified explanation of affixation for intransitive verbs. Other affixes and their meanings will be presented in forthcoming conversations.

Kumawo (-um- kawo) io hilu' do kadai.

He is going to town.

Muli' (m- uli') oku no.

I am going home.

Mulid (m- ulid) oku hilu' do sunsuyon.

I'll get off at the bridge.

Maliw (m- waliw) io hilu' do ugus.

He is moving upstream.

Note that there are exceptions to these affixation rules in some of these conversations. **Kumawo** may also occur as **mawo**. The root **panau** 'to travel' does not occur as **manau** in its simplest form but rather **mamanau**. Some roots beginning with **b-** are similar: **balik** 'to turn around' becomes **mamalik** rather than **malik**.

Vocabulary

amu'		no
arahi		to like
buli		can, may
di		time part.
diti		dem.
do		because
du'omon	/du'om/	food
hiti		loc.
ijoki'		pron. 1s. abs.
ikau		pron. 2s. nom. prom.
ikou		pron. 2s. nom. prom.
inombo/idombo		where
isai		who
jomuyu		pron. 2p. obl.
jun		pron. 2s. obl.
katahak	/tahak/	able to give
ko		or
ko'iso		none
konihab		yesterday
kuaan	/kuo/	to give
kumaa	/kaa/	to come
kumawo	/kawo/	to go
lalan		path
maliw	/waliw/	to move
mamanau	/panau/	to walk
mayud	/ayud/	to follow
minggu'		week
miso		one
mulid	/ulid/	to descend
nokohino	/hino/	to have been present
noko'udan	/udan/	to have boarded
nopo		topicalizer
nunu		what
om		and, but
oni'		just
osomok		near
otu'o		old
owiton	/owit/	to take
palad-palad		thanks
pogulu		earlier
ronggoi-rongoyo'		take care
sumosodop		afternoon
sunsuyon		bridge
tagal		no need
tambang		fare
tido		pron. 3p.nom. prom.
tio		pron. 3s.nom. prom.
tikau		pron. 2s.nom. prom.
tikoi		pron. 1p.nom. prom.
tikou		pron. 2p.nom. prom.
toku		pron. 1s.nom. prom.
torima'on	/torima'/	to receive
to'un		year
tu'		but
udan!	/udan/	get in!

ugus
wagu

upriver
new

Conversation 4

Making a mat

- | | |
|----------------------------------|---------------------------------------|
| A. Nunu iti? | What is this? |
| B. Ati no ti ikam. | This is a mat. |
| A. Nunu biri'on mu? | What are you working on? |
| B. Mamatuw oku do ikam. | I'm making a mat. |
| A. Nunu winonsoi mu diti? | What have you been using to make it? |
| B. Om pandan bo. | Pandan leaves. |
| A. Piro binuai mu momonsoi diti? | How long will it take you to make it? |
| B. Sominggu'. | One week. |
| A. Nunu guna' diti ikam? | What will the mat be used for? |
| B. Koodopo' nu kadayan. | As something for people to sleep on. |

Notes on Pronunciation

Words in Lotud vary from one syllable up to ten, depending on the length of the word root and the affixation. Some words may also be reduplicated, as you have already noticed in the word **mimpanau-panau**.

Two-syllable words are common in Lotud, and the most common pattern is stress on the first syllable. All of the two syllable words in this conversation have the stress on the first syllable with the exception of **pándán**, which has equal stress on both syllables. This is typical of words with two closed syllables, such as **mántád** from a previous conversation. However, there are other common words which are stressed on the last syllable, **hilú'** and **kadáí**, for example. Though this is the pattern for elicited words, in the context of a sentence the stress on a word may shift to the final syllable, for instance for emphasis.

In three-syllable words the stress is most commonly on the second from the last syllable, as you will see in the words **mamátuw**, **momónsoi**, and **kadáyan**. Other three-syllable words regularly have stress on both the first and last syllables, the stronger stress often depending on the context of the word. From former conversations there are: **ósomók**, **árahí**, and **kárabáu**. Sometimes difference in affixation changes the stress. We find **túmahak** but also **tahákon**.

Another variant of **o** and **a** occurs in unstressed syllables in words of three syllables or more: **o** or **a** in that unstressed part of the word becomes a schwa:

kárabáu
kíkarája'
nókoórom
bórosón
nóko'údan

Grammatical Notes

In addition to its use meaning 'and' or 'but', **om** can be a speech hesitation. It is also a sentence-initial particle in a narrative.

Demonstratives

Lotud demonstratives are associated with space and time. The following table provides an overview of Lotud demonstratives:

Table 4. Demonstratives

	Base Form	Nominative	Oblique	Topicalized
		pronoun/adjective	pronoun/adjective	pronoun
'this', close to conversants	ti	iti	diti	ati
'that', farther from speaker	no	ino	dino	ano
'that', not seen	lo'	ilo'	dilo'	alo'
'that', far, past time, previous mention	ri	iri	diri	ari

Demonstratives are bound forms. The **i-**, **di-** and **a-** should not be considered prefixes of a root form of the demonstrative. They are presented in this fashion to show the similarities.

According to the analysis in the table above, all nominative demonstratives have an initial **-i-** added to the base form, and all oblique demonstratives have an initial **di-** attached. Oblique case marking particles also begin with an initial **d** (see grammatical notes for Conversation 2).

Iti 'this' is a demonstrative pronoun occurring as the head of a noun phrase, for example, **Nunu iti?** 'What is this?' A demonstrative occurs also as a modifier in **Idombo iri biung?** 'Where is that cat?' Other nominative demonstratives are illustrated below:

Nunu ilo'? What is that?
 Nunu ino tu ubuk mu? What is that book of yours?

Oblique demonstratives can occur as the head of a noun phrase as in **Nunu winonsoi mu diti?** 'What did you use to make this?' where **diti** 'this' is the head of a noun phrase. They can also occur as modifiers as in **Isai sanganu diti biung?** 'Who owns this cat?' where **diti** 'this' modifies the head noun **biung** 'cat'. Other oblique demonstratives are illustrated below:

Isai sanganu dilo' lamin? Who owns that house?
 Pogihum io diri tu karabau. He is looking for that water buffalo.

The third group of demonstratives is the topicalized pronoun set. They are formed by adding an initial **a** to the base form as in **Ati oku oni** 'This is I.' The subject is the pronoun **oku** '1s.nom.', and the topic is the demonstrative **ati**.

Ano no io. That is he.
 Alo' nopo tu anak ku koduo. That is my second child.
 Ari no ti lamin do agayo'. That is a large house.

The **ti** particle may act as a corollary with the topicalized demonstrative. It would seem that in **Ati no ti ikam** 'This is a mat,' the **ti** would be a nominative demonstrative adjective. However, in a later conversation,

there is no demonstrative (See Conversation 12, **Ogumu oni' ti kadayan hiti?**). Rather than defining this particle as a demonstrative adjective not related to case, it is analyzed here as a demonstrative particle. **Ti** points out what is being talked about, but it need not be translated as 'this.'

Transitive verb whose subject is an actor

Both transitive and intransitive verbs whose subjects are actors are marked by the prefix **m-**. (See grammatical notes in Conversation 3 for a description of Intransitive verb whose subject is an actor.) However, transitive verbs whose subjects are actors have an additional prefix **pong-** that indicates that the verb is transitive. This prefix takes different forms depending on the form of the root to which it attaches. If the root begins with a vowel or a **k-** the form is **pong-**. Before **g, j, r,** and **l,** the form is **pomo-**. Before **b, p,** and **w** the form is **pom-**. Before **d, t,** and **s,** the form is **pon-**. When the prefixes **m-** and **pong-** combine, the resulting form is **mong-** as seen in the following examples:

momonsoi 'to make' m + pom + wonsoi

monudai 'to harrow' m + pon + sudai

momojula' 'to spit' m + pomo + jula'

mongowit 'to carry' m + pong + owit

Transitive verb whose subject is not an actor

As seen in the previous section, all transitive verbs whose subjects are actors are marked by a combination of affixes **m-** and **pong-**. However, when the subject of a transitive verb is not an actor there is no single unique affix which occurs on the verb. In some cases the suffix **-on** occurs whereas in other cases the suffix **-an** occurs. The **-an** suffix will be discussed in Conversation 9.

The suffix **-on** occurs with subjects that refer to what is acted upon by the verb. This entity is called a patient. The question word **nunu** 'what' in the third sentence of the conversation and in the examples below refers to the patient or entity acted upon by the verb. Notice that each of the verbs is marked by **-on**.

Nunu biri'on mu?	What are you working on?
Nunu bolion mu?	What are you buying?
Nunu wonsoyon mu?	What are you making?
Nunu ongoyon mu?	What are you getting?
Nunu owiton mu?	What are you carrying?

If these questions are answered with a clause whose subject is a patient, the use of **-on** is seen more clearly. As stated before, the subject is always in the nominative case. This is seen in the first example below where the subject **ikam** 'mat' is marked by the nominative case particle **di** (See the discussion on case marking particles and genitive pronouns in grammatical notes for Conversation 2.); **ku** 'I' in this sentence refers to the actor, but because the actor is not the subject, it occurs in genitive case.

Biri'on ku di ikam.	I am making a mat.
Bolion nyo di sukub.	He is buying the shirt.
Owiton ni Pitor di wagas.	Peter is carrying the rice.

For completed action, the infix **-in-** is used and the suffix **-on** is dropped. The above words then become **biniri, binoli, inowit**.

The subject in this type of transitive construction may be the material from which something is made. There is an example in this conversation:

Nunu winonsoi mu diti?

What have you been using to make this?

Ati pandan winonsoi ku diti ikam.

These pandan leaves are what I have been using to make this mat.

Class noun forms from verbs

One way to make a noun form from an intransitive verb is the use of the prefix **ko-** with suffix **-o'**. The meaning of the noun produced is 'the place of.' Note the last line of the conversation.

Root	Nominal form	Meaning
odop 'sleep'	koodopo'	sleeping place
lusad 'sit'	kolusado'	place for sitting
indakod 'climb'	ko'indokodo'	place of climbing
indalan 'travel'	ko'indalono'	route
orom 'stay'	kooromo'	place for staying
poju' 'bathe'	kopoju'o'	place of bathing
udan 'travel in'	ko'udano'	thing for traveling in

agayo		big
alo'		dem. not seen, nom.
anak		child
ano		dem. near, nom.
ari		dem. far, nom.
ati		dem. this, nom.
binuai		length of time
biri'on	/biri'/	to work
biung		cat
bolion	/boli/	to buy
di diri po		long ago, previously
dilo'		dem. not seen obl.
dino		dem. near obl.
diri		dem. far, obl.
guna'		use
ikam		mat
ilo'		dem. not seen, nom.
ino		dem. near, nom.
iri		dem. far, nom.
iti		this, nom.
kadayan		person
koduo		second
ko'indalano'	/indalan/	route
ko'indokodo'	/indakod/	place of climbing
kolusado'	/lusad/	place of sitting
koodopo'		place for sleeping
kooromo'	/orom/	place for staying
kopoju'o'	/poju'/	place of bathing
ko'udano'	/udan/	thing for traveling in
mamatuw	/watuw/	to weave
mongowit		to carry
momojula'	/jula'/	to spit
momonsoi	/wonsoi/	to make
nunu		what
om		and, hesitation
odop		to sleep
ongoyon	/ongoi/	to go get
owiton	/owit/	to take
pandan		screw-pine leaf
piro		how much
sanganu		to own
sominggu'	/minggu'/	one week
ti		dem. topic
tu		part. dem.
tu'		part. which, that
ubuk		book
wagas		raw, husked rice
winonsoi	/wonsoi/	to have made, to make
wonsoyon	/wonsoi/	work

Vocabulary

In addition, the prefixes **pong-** and **mong-** (See notes in Conversation 2) change depending on the initial vowel or consonant of the root as illustrated below:

mong- with **p, b, w** becomes **-m**

panau	mamanau 'to walk'
boli	momoli 'to buy'
wonsoi	momonsoi 'to make'

mong- with **s, t,** becomes **-n**

sudai	monudai 'to harrow'
tanom	mananom 'to plant'

mong- with **k** becomes **-ng**

kuro	monguro 'to do'
------	-----------------

mong- with a vowel becomes **-ng**

akan	mangakan 'to eat'
uhot	monguhot 'to ask'

mong- with **d, g, j, r, l,** becomes **momo-**

dangkat	mamadangkat 'to carry rice'
gayat	mamagayat 'to pull'
jula'	momojula' 'to spit'
rakop	mamarakop 'to catch'
lana'	mamalana' 'to clear'

If the vowels in the root are **a** and **i** or **a** and **u**, the addition of any suffix changes the **a** to **o**, as illustrated in the following:

Root	Affixed form
anit 'to peel'	onitai 'peel for someone'
akil 'to carry'	okilo' 'carry!'
langkit 'to embroider'	longkitai 'to embroider for someone'
atur 'to arrange'	oturo' 'arrange!'
garus 'to grate'	gorusan 'to grate for someone'
aradu 'a plough'	roduo' 'to plow'

If the vowels in the root are **a** and **o**, the addition of a suffix with an **o** changes the **a** of the root to an **o** as in **boboo'** below. However, if the vowels in the root are **a** and **o**, the addition of a suffix with an **a** changes the **o** of the root to an **a** as in **babaan** below. Other examples are also illustrated below:

Root	Affixed form
babo 'back carry'	boboo' 'to carry on back'
	babaan 'back carrier'
atod 'to go with'	pootodon 'to cause to send'
	atadai 'to accompany'
asok 'seedling'	poosoko' 'to transplant seedlings'
	pangasakan 'seedling nursery'
rakop 'catch'	rokopo' 'to catch'
	rakapai 'to catch'

If the vowels in the root are **i + o** or **o + o** or **u + o**, the addition of a suffix with an **a** changes the **o** in the root to an **a** as in **mo'ilaan** below.

Root	Affixed form:
kito 'see'	pokitoo' 'cause to see'
	kakitaan 'able to see'

ilo' 'know'	po'iloo' 'to cause to know'. mo'ilaan 'to know',
sodop 'night'	asadapan 'late in the day'
lopot 'to wrap up'	lopoto' 'wrap it!' lapatan 'leaf used for cigarettes'
lobong 'hole'	lobongon 'to bury' kalabangan 'burial place'
oru'ol 'hurt'	oru'olon 'to hurt' oru'alan 'to be hurting'
subo 'to put in'	posuboo' 'to cause to put in' subaai 'to put in'

Other notes on pronunciation

Exclamatory type words in Lotud are spoken with a greater puff of air finally than most other open-syllable words. Words such as **bo** 'emphatic', **ba** 'agreement', and **na** 'here!', could be written with a final **h**, but for native speakers of Lotud it is not necessary to distinguish them from other open syllables.

Grammatical Notes

This lesson shows the use of the dual pronoun, **ito** 'we two'. It also introduces the invitational word **tano** 'let us' relating to two people. **Tokou**, the invitational word for more than two people is found in Conversation 8.

The particle **no** is used with the classifier **inan** as seen in the sixth and seventh sentences of this conversation.

Oni is a difficult particle to translate. It is indefinite in its meaning, and may be translated in some instances as 'any, just, or still'. In questions and answers it seems to act as a particle of empathy, for the person asking questions and the one answering. This is another particle that needs more analysis.

Existential clause

Waro introduces a clause that conveys the meaning of the existence of something, 'there is/there are'. The word **waro** is without tense, but if the action is in past time, the particle **no** following **waro** indicates that, or there may be an infix **-in-** someplace in the clause to indicate that something has already been in existence.

Unlike other subjects, the subject in existential clauses does not have a case-marking particle. This is due to the fact that existential clauses are used to introduce new participants/entities. Because new participants/entities do not have the same status as those that have already been introduced, they do not have a case-marking particle when introduced via existential clauses.

Waro sikul do wagu hilu' do Kg. Sawah.	There is a new school in the village of Sawah.
Waro limo no inan karabau id tonobon.	There are five water buffalo in the garden.
Waro no odu'-odu' do momigang.	There was a grandmother to take care of them.
Waro onom kadayan ido natanan.	There are six people altogether.
Waro no pinasak diri tu inogud nyo.	There was liquid in his cut-off coconut stem.

Waro may be used in yes-and-no questions, the intonation indicating that it is a question. A positive answer would be as in this conversation, **waro ibo**; a negative answer would be the negative **amu'** or **amu' ko'iso**.

Noun forms from verbs

One method of forming nouns from verbs was introduced in Conversation 4. Another method of making a noun is the use of **pan/pang-** prefix and **-an** suffix. A noun, which designates a thing, can be affixed in this way, as can an intransitive verb root. The meaning of the affixed form is also 'the place of', as for the **ko- -o'** forms. The noun forms shown here relate to subsistence activities in the rural areas.

Root	Nominal form	Meaning
apon 'fish pole'	pangapanan	place of fishing
tokon 'to plant'	panatakan	place of planting rice seedlings
asok 'seedling'	pangasakan	rice nursery
tanom 'to plant'	pananaman	place of planting
awoi 'to plant'	pangawayan	place of planting vegetables
tugal 'hill rice'	panugalan	place of planting hill rice
omot 'to harvest'	pangamatan	place of harvest

Vocabulary

apat		four
atadai	/atod/	to accompany
asadapan	/sodop/	late in the day
babaan	/babo/	back carrier
boboo'	/babo/	to carry on back
gorusan	/garus/	to grate for someone
ibo		still, prom.
ibok		come!
id		at, in
inan		body, classifier
inogud	/ogud/	bent over coconut flower
kaatod	/atod/	able to go with
kakitaan	/kito/	able to see
kalabangan	/lobong/	burial place
Kg.		short for kampung: village
lapatan	/lopot/	leaf for cigarettes
limo		five
lobongon	/lobong/	to bury
longkitai	/langkit/	embroider for someone
lopoto'	/lopot/	wrap it!
mamadangkat	/dangkat/	to carry rice
mamagayat	/gayat/	to pull
mamalana'	/lana'/	to clear
mamarakop	/rakop/	to catch
mananom	/tanom/	to plant
mangakan	/akan/	to eat
mangawoi	/awoi/	to plant
mo'ilaan	/ilo'/	to know
momigang	/pigang/	to care for
momoli	/boli/	to buy
mong-		(prefix) 'non past'
monguhot	/uhot/	to ask
nakakawo	/kawo/	to have been able to go
natanan		all
nokokuo	/kuo/	to have been able to get
nokuo	/kuo/	to have gotten
odu'-odu'		a grandmother
okilo'	/akil/	to carry
onitai	/anit/	to peel
ongotoyo'		small, pl.
onom		six
oponon	/apon/	to pole fish
oru'alan	/ru'ol/	to be hurting
oru'olon	/ru'ol	to hurt
otuangan	/tuong/	to be benighted
oturo'	/atur/	to arrange
pananaman	/tanom/	place of planting
panatakan	/tokon/	place of planting seedlings
panugalan	/tugal/	place of planting hill rice
pangamatan	/omot/	place of harvest
pangapanan	/apon/	place for pole fishing
pangapon	/apon/	to fish with a pole
pangasakan	/asok/	rice nursery
pangawayan	/awoi/	place of planting vegetables
pinasak		juice of coconut flower stem
pokitoo'	/kito/	cause to see
po'illoo'	/ilo'/	cause to know
poosoko'	/asok/	cause to transplant

pootodon	/atod/	cause to send
posuboo'	/subo/	cause to put in
rakapai	/rakop/	to catch for someone
roduo'	/aradu/	to plow
rokopo'	/rakop/	to catch
sada'		fish
sahatus	/hatus/	one hundred
sangadau	/adau/	one day
sikul		school
so-		(prefix) 'one'
song-		(prefix) 'one'
subaai	/subo/	to put in
tano		let us (dual)
tonobon		garden
wagu		new
waro		there is

Affixation ko-

Ko- is a prefix that has several different meanings. **No-** is the prefix for past time for these constructions, rather than the **-in-** infix.

Ko- may refer to involuntary action as in **kokito** 'to see'.

Kokito i Maria do karabau id ranau	Maria catches sight of the water buffalo in the field.
Nokorongou oku do habar.	I heard the news.
Nokokito oku jun id Tuaran.	I saw you in Tuaran.

Ko- may also refer to ability to do something

Nakakawo oku hilu' do Tambunan.	I was able to go to Tambunan.
Nokokuo ito no do sada'.	We (two) were able to catch the fish.
Amu' oku kotunud di oruhai.	I may not be able to learn quickly.

Ko- with accompanying reduplication of the first syllable of the stem refers to action that has just been completed. This form of the **ko-** prefix occurs with an actor who is not the subject.

Kawawagu ku morom hiti di lamin tati.	I just came to live in this house.
Ko'uuli' ku nogi.	I just came back home.

Ko- has occurred in a number of other clauses in these conversations. Some examples are:

Korikot nopo di ambat-ambat ni odu', om lusad no io do ruhai.	When grandmother's friend arrives, she will sit for a while.
Nokoorum oku no sumikul.	I stopped going to school.

The analysis of this occurrence of **ko-** has not yet been completed, so I will not attempt to explain its use here or give it a name. You will find other occurrences of this **ko-** in text.

Imperatives - intransitive

Intransitive imperative verbs are formed from the root word with no affixation. One may say **lusad!** in a polite tone to invite someone else to sit down, but the simple form plus the final emphatic particle **bo** may also be used. The latter would be used especially if a visitor remained standing and would be invited a second time to sit.

Simple imperative

Lusad! 'Sit down!'

Suon! 'Come in!'

Indakod! 'Come up!'

Emphatic imperative

Lusad bo!

Suon bo!

Indakod bo!

Locatives

Locative words are similar to demonstratives (See Conversation 4), plus an **h-** initially on the nominative form. They are also related to space and time. In a locative phrase the particle **do** occurs between the locative and the noun. The vowel of this particle may be elided to produce a phrase like **hilud kadai**, ‘there at the shops.’

hiti	here
hino	there
hilo’	there (usually within sight)
hilu’	out of sight
hinu	far
hiri	long time ago

Waro asu hiti do lamin.	There is a dog here at the house.
Waro asu hino do tonobon.	There is a dog there in the garden.
Waro asu hilo’ do alun-alun.	There is a dog there in the road.
Waro koosu-osuan hilu’ do kadai.	There are dogs there at the shops.
Waro no koosu-osuan hiri do kampung di diri.	There were many kinds of dogs there in the kampung in former days.

Oblique Pronouns

All pronouns that are neither in the nominative case (that is, all pronouns that are not the subject) nor genitive case are in the oblique case. When the actor is the subject it occurs in nominative case and when the actor is not the subject it occurs in genitive case (see Conversation 2). Actors never occur as oblique pronouns. The oblique pronouns are shown in the following table:

Table 5. Oblique Pronouns

	Singular	Plural
Speaker	jok/joki’	jami’
Speaker and Spoken to	dito	jati’
Person(s) spoken to	jun	jomuyu
Third Person	sio	sido

You will notice these pronouns in the last question and answer exchange in Conversation 6. Here are other examples:

Tumahak io joki’ do ubuk.	He is giving me the book.
Nokokito oku jun id Tuaran.	I saw you in Tuaran.
Momisunud io jami’.	He is advising us.
Minagandad ido sio hilu’ do sunsuyon.	They waited for him there at the bridge.
Minogihum ido sido.	They looked for them.
Minayud io jomuyu korikot hiti.	He followed you to here.

Pronoun Order

The sentences above illustrate the usual order of pronouns when one is in the nominative case and the other is in the oblique case. As seen above, nominative case pronouns precede oblique case pronouns. The subject in all of these sentences is the actor. However, if the subject is not the actor as in the examples below, the actor is usually not mentioned when there is no ambiguity as to who the actor is, as in the first example. If both the subject and actor do occur, as in the second example below, the subject always precedes the actor.

Owiton ikau muli' hilu' do lamin ku.

(I'll) take you home to my house.

...amu' ikoi muyu torima'on.

...you would not accept us.

In this clause **ikoi** is the subject and **muyu** is the actor in genitive case, and both are fronted for prominence.

ala!		exclamation
alun-alun		sealed road
ambat-ambat		friend, acquaintance
aranggoi		good
asasang		busy, occupied
asu		dog
do		part. in locative phrase
habar		news
hilo'		there (within sight)
hino		there
hinu		there, far
hiri		there, previously
id		at, in
ingkuro		how
indakod!	/indakod/	come up!
jami'		pron. 1pex. obl.
jati'		pron. 1pin. obl.
jok/joki'		pron. 1s. obl.
jomuyu		pron. 2p. obl.
jun		pron. 2s. obl.
kagu		again, more
kawawagu	/wagu/	just, newly
kokito	/kito/	to see
koosu-osuan		dogs
korikot	/rikot/	to arrive
kotunud	/tunud/	to be able to learn
ko'uuli'	/uli'/	to return
lusad!	/lusad/	sit!
minagandad	/andad/	to have waited for
minayud	/ayud/	to have followed
minogihum	/ihum/	to have looked for
minonguro	/kuro/	to have been doing
momisunud	/sunud/	to advise/teach someone
mongkupu		grandchild
morom	/orom/	to stay
naman		part., emphatic
nokokito	/kito/	to have seen
nokoorum	/orom/	to have stopped
nokorikot	/rikot/	to have arrived
nokorongou	/rongou/	to have heard
nokuro		why
nunu-nunu		anything
o'uha'	/uha', wuha'/	to miss someone
obuai		long time
ombo		which
ongo		pluralizer
oruhai		quickly
ponongko'uha'	/uha', wuha'/	to ease one's longing
ranau		rice field
ruhai		short time
sido		pron. 3p. obl.
sio		pron. 3s. obl.
sominggu'		one week
sulapon		small house being built
sumambalai	/sambalai/	to go next door
suon!	/suon/	enter!
tati		this

Vocabulary

exclamation
 sealed road
 friend, acquaintance
 good
 busy, occupied
 dog
 part. in locative phrase
 news
 there (within sight)
 there
 there, far
 there, previously
 at, in
 how
 come up!
 pron. 1pex. obl.
 pron. 1pin. obl.
 pron. 1s. obl.
 pron. 2p. obl.
 pron. 2s. obl.
 again, more
 just, newly
 to see
 dogs
 to arrive
 to be able to learn
 to return
 sit!
 to have waited for
 to have followed
 to have looked for
 to have been doing
 to advise/teach someone
 grandchild
 to stay
 part., emphatic
 to have seen
 to have stopped
 to have arrived
 to have heard
 why
 anything
 to miss someone
 long time
 which
 pluralizer
 quickly
 to ease one's longing
 rice field
 short time
 pron. 3p. obl.
 pron. 3s. obl.
 one week
 small house being built
 to go next door
 enter!
 this

ubuk
ui!

book
exclamation

Conversation 7

Talking on the road

This conversation starts between one person (A) and another (B), who is part of a group of several people. The first person is on his way home from a friend's house when he meets these young people gathered by the road. His first exchange is with a form-three secondary school student. His second is with a young teacher (C). His third is with another secondary school student (D). And his fourth is with a form-two elementary school student (E).

- | | |
|--|--|
| A. Nunu boroson muyu? | What are you all talking about? |
| B. Orukut oni' iti boroson nyami'. | Our talk is about various things. |
| A. Popo'uli' oku. | I'm on my way home. |
| B. Idombo ko mantad? | Where are you coming from? |
| A. Mantad oku hilu' do ambat-ambat ku. | I am coming from over there at my friend's. |
| Kakal ko ipo sumikul? | Are you still attending school? |
| B. Kakal oku ipo sumikul. | (Yes) I'm still going to school. |
| A. Tingkatan piro ko no? | What form are you in? |
| B. Tingkatan tolu oku nogi. | I'm in form three (in secondary school). |
| A. Kakal ko ipo sumikul? | Are you still attending school? |
| C. Nokoorm oku no sumikul, kikaraja' oku no numa'a. | I've stopped going to school and I have a job now. |
| A. Nunu di karaja' mu? | What is your work? |
| C. Sigu oku hilo' do sikul nu Bantayan. | I'm a teacher there at the Bantayan school. |
| A. Idombo ko po'insikul? | Where are you schooling? |
| D. Po'insikul oku hilu' do Sekolah Menengah Tamparuli. | I'm schooling there at the Tamparuli Secondary School. |
| A. Darja piro ko no? | What (elementary) school form are you in? |
| E. Darja dua oku nogi. | I'm in form two. |

As he takes leave from this group, it is appropriate for him to invite them to visit him and his wife, as follows:

- | | |
|-----------------------------------|------------------------------------|
| Rumikot no hilu' do lamin nyami'! | Come to visit at our house! |
| Rumikot no hilu' do ijami'! | Come to visit at ours (our place)! |

Notes on Pronunciation

The pronunciation of the sound **u** changes in a position before final consonant **t**, **d**, or **n**. In this position **u** becomes a sound like the *oo* in *foot*:

orukut	various things
lokut	rice storage
kumuyut	hold in hand
Lotud	Lotud
surud	harrow
toruntut	back
puun	tree
ro'un	leaf
to'un	year

Reduplicated words are pronounced as if they were one word. This is particularly noticeable when the second occurrence begins with a vowel. **Ambat-ambat** from this conversation is pronounced **ámbatámbat**.

Grammatical Notes

Verbs from noun forms

A verb may be formed from a noun, as in **sikul** with the infix **-um-**, which becomes **sumikul**, 'to attend school.' See Conversation 3 for a description of this infix. Other examples are:

soborong 'the other side'
sumoborong 'to cross to the other side'

soribau 'outside'
sumoribau 'to go outside'

sambalai 'next door'
sumambalai 'to go next door'

Another use of -um-.

Rumikot, from **rikot** 'to arrive', means 'to visit.'

Absolute Pronouns

Another less frequently used set of pronouns is the possessive set with meanings of 'mine', 'yours', 'his', etc. The form of these pronouns is the oblique form plus an **i-** prefix, however, the meaning is possessive. The contrast between the genitive set and this set is seen in the following:

Ati nopo ubuk nyami'. This is our book.

Ati nopo ijami' do ubuk. This book is ours.

Table 6. Absolute Pronouns

	Singular	Plural
Speaker	ijok/ijoki'	ijami'
Speaker and Spoken to	*	
Person(s) spoken to	ijun	ijomuyu
Third Person	isio	isido

* No instances have been found for dual absolute.

The word order of this possessive phrase is pronoun followed by **do** followed by the noun phrase:

...hiri tu kinoontodono' mu, ijun do lamin sondiri.

...there at your place of origin, your very own house.

Sometimes the possessive pronoun in this set may be fronted in the clause for further prominence:

Ijoki' nopo do inowit alo' nobo bunga'.

Those were my flowers that (we) brought.

In this kind of possessive phrase, the noun is sometimes suppressed in order to give further prominence to the possessor:

Rumikot no hilu' do ijami'.

Come visit at mine (my place).

In the second of the following two sentences, no one else except the two people talking together would know what this is about because the statement is ambiguous, but it calls more attention to the possessor than the first sentence.

Waro pinsil ku do suai.

I have another pencil.

Waro ijok do suai.

I have another.

Vocabulary

ambat-ambat		friend, acquaintance
boroson	/boros/	to speak
bunga'		flowers
darja		elementary school form
dua		two
ijami'		pron. 1pex. abs.
ijok/ijoki'		pron. 1s. abs.
ijomuyu		pron. 2p. abs.
ijun		pron. 2s. abs.
isio		pron. 3s. abs.
isido		pron. 3p. abs.
inowit	/owit/	to have taken
kakal		still
karaja'		work
kikaraja	/karaja/	to have work
kinoontodono'		place of origin
kumuyut	/kuyut/	to hold in hand
lokut		rice storage
menengah		middle (Malay)
nobo		emphatic
nokoorom	/orom/	to have stopped
numa'a		now
orukut		various
pinsil		pencil
po'insikul	/sikul/	to be going to school
puun		tree
ro'un		leaf
rumikot	/rikot/	to visit
sambalai		next door
sekolah		school (Malay)
sigu		teacher
sikul		school
soborong		the other side
sondiri		self, oneself
soribau		outside
suai		different
sumikul	/sikul/	to attend school
sumoborong	/soborong/	to cross the river
sumoribau	/soribau/	to go outside
surud		harrow
tingkatan		secondary school form
tolu		three
to'un		year
toruntud		back

Conversation 8

Introducing new people

- | | |
|--|--|
| A. Inombo ko, Maria? | Where are you, Maria? |
| B. Ati oku. Hiti oku do tanom-tanom ku.

Nokuro oni' tu nokorikot ko hiti numaa? | Here I am. I'm here in my garden.

Why have you come here now? |
| A. Nokorikot oku hiti do minangayud oku diti tu tobpina'i wagu nyami' mantad hilu' do osodu'.

Mongoi ido intong diti tu lamin muyu tu lawid.

Ngaran do nopo io nopo i David om ati kimu' nyo i Dora. | I came here because I accompanied our new friends from far away.

They are coming to see your traditional house.

Their names, his name is David and his wife is Dora. |
| B. Oku nopo i Maria.

Mantad ido do inombo dilo'? | I am Maria.

Where are they from? |
| A. Mantad ido hilu' do U.S.A.

Po'ingorom ido hilo' do sambalai nyami' hiri do lamin ni Lugom. | They are from the States.

They live next door to us in Lugom's house. |
| B. Takou mindakod. | Let's all go up. |

Cultural Notes

This dialogue contains an acceptable question on arrival of a visitor, why have you come? It also represents the acceptable way to become acquainted by being introduced by someone known to the Lotud household. This acts to prevent suspicion on the part of the Lotud in not knowing who the new people are, and it also prevents embarrassing slights for the new people, who might not be welcomed into a house otherwise. Note also that the new people are not invited up into the house until the householder knows something about why they have come. Note also that the householder does not question them directly, but rather asks her friend where the new people are from.

Grammatical Notes

The invitational word used here, **takou**, is used with more than two people.

The particle **tu** is used in demonstrative phrases to specify the noun which has either been talked about before or is known to the speakers, as in **diti tu lamin**. This particle **tu** is also used with **nokuro** 'why.'

Question words

You have already seen the uses of **nunu** in Conversation 4. The question word **inombo** (sometimes used as **idombo**) 'where' occurs first in a clause. It can be followed by a noun phrase or locative word. When it is asking 'where' with a verb phrase following, the pronoun or noun phrase intervenes between the question word and the verb.

Inombo ko mantad?

Where are you coming from?

Inombo i ina' mu om i ama' mu?

Where are your mother and father?

Inombo di lamin nyo?

Where is his house?

Inombo ido po'ingorom?

Where are they living?

Note in Conversation 22 that **inombo** may also mean 'wherever.'

Nokuro 'why' is often followed by the particle **tu**. Possibly because of that, the pronoun in the remainder of the clause is in its normal position following the verb.

Nokuro tu nokorikot ko hiti?

Why have you come here?

Nokuro oni' tu amu' ipo dumu'om?

Why have you not eaten yet?

Nokuro tu amu' ko'iso wa'ig nu parit?

Why isn't there water in the ditch?

Nokuro tu po'insikul io hilu' di K.K.?

Why is he going to school in K.K.?

When **ingkuro** 'how' is used as a question word, the word order is **ingkuro** followed by a noun phrase and then the verb, if needed:

Inkuro ido numaa?

How are they now?

Inkuro ti wa'ig nu origisin?

How about your irrigation water?

Inkuro ti tikus numaa do to'un?

How is the rat situation this year?

Inkuro ko mongomot dino tu parai mu?

How are you harvesting that rice of yours?

Locative Clause

In this conversation there is an example of a verbless clause, a locative clause, which consists of a locative phrase followed by a noun phrase. There were also several clauses of this type in Conversation 7. Note the makeup of the clauses below:

Locative phrase	Subject	
Tingkatan tolu	oku nogi.	I am in form three.
Darja dua	i Helena.	Helena is in form two.
Id Tuaran	ido.	They are in Tuaran.

Note that when the locative phrase is longer, the pronoun does not come in the normal position in the clause but rather second in order in the phrase, thus breaking up the locative phrase. Instead of it being **Hilo' do karanahan ni Jainah io**, it is as follows:

Hilo' io do karanahan ni Jainah.

She is there in Jainah's fields.

Hiti oku do tanom-tanom ku.

I am here in my garden.

ama'
 dumu'om /du'om/
 ina'
 ingkuro
 intong
 karanahan
 kimu'
 lawid
 minangayud /ayud/
 mindakod /indakod/
 mongomot /omot/
 ngaran
 origisin
 osodu'
 parit
 po'ingorom /orom/
 takou
 tanom-tanom
 tikus
 tobpina'i
 tu
 wa'ig
 wagu

Vocabulary

father
 to eat
 mother
 how
 to see
 rice fields
 spouse
 old, traditional
 to have accompanied
 to climb up
 to harvest
 name
 irrigation
 far
 ditch, canal
 to be living in a place
 let us (pl.)
 planting place
 rat
 kinsman
 part.
 water
 new

Conversation 9

Beginning language study

- | | |
|---|---|
| A. Songira' ko nokorikot hiti do kampung nyami'? | When did you arrive in our village? |
| B. Koririkot oku nogi di numaa dadau hiti do kampung muyu. | I just arrived here in your village today. |
| A. Isai ruhang mu nokorikot hiti? | Who is your companion who came with you here? |
| B. Amu' ko'iso ruhang ku tu' miso-iso oku oni'. | I don't have a companion but I'm just alone. |
| A. Arahi ko oni' do mosintunud ko do boros-boros nu kampung tati? | Do you want to study the language of this village? |
| B. Ano nogi ti korohian ku ruminikot hiti do kampung mu do osunudan oku do ginutok nu Suang Lotud. | That was my desire when I came to visit here at your village so I could be taught the Lotud language. |
| Obuli ko oni' momisunud joki' do ginutok nu Suang Lotud? | Would you be able to teach me Lotud? |
| A. Obuli oni'. Amu' nopo ko'iso biri'on ku do suai om obuli ko oni' rumikot hiti. | Yes. If I don't have other work, you can visit here. |
| B. Karasaan ku amu' oku kotunud potoi do oruhai, do oku nopo kadayan wagu nogi mosintunud do ginutok mu. | I feel that perhaps I can't learn quickly, because I am just new at studying your language. |
| A. Numaa nopo om tumimpun ito no do mogutok, om kinongoho' no banar nu ingkuro oku mogutok om oyudo' oku. | Now then we'll begin to talk, and you listen carefully how I speak and follow me. |

Instructions and Questions Useful for Language Learning

- | | |
|---|--|
| Boroso' po ko'insan! | Say it again! |
| Ko'insan kagu! | Once more! |
| Uda' kasarok mogutok! | Don't speak so fast! |
| Sunudai oku diti tu ginutok tati id miso boros-boros! | Teach me this word in a sentence! |
| Nunu kan ti ginutok tati? | What is this word here? |
| Ingkuro ko mogutok diti do id Suang Lotud? | How do you say this in Lotud? |
| Pabanaro' joki' ti boros-boros tati! | Correct this sentence for me! |
| Tulungo' oku nu' waro nopo ginutok ku do sala'! | Help me if there are words of mine that are wrong! |

Cultural Notes

Lotud is not a culture that requires people to have companions whenever they travel by foot, although it would be considered inappropriate for a young girl to be walking around alone. The question in the above conversation about ‘your companion’ is asked mostly as an introduction to conversation.

The Lotud people prefer to call themselves and their language **Suang Lotud**.

Grammatical Notes

Transitive verb whose subject is not an actor -an suffix

When the subject of a transitive clause is a receiver, beneficiary, or goal, the verb is marked by **-an** as illustrated in the following sentences. Note that in the first sentence, **Maria**, who is the receiver, is the subject that is marked by the nominative case marking particle **i**, but **Pitor**, who is the actor, is marked by the genitive case marking particle **ni** since the actor is not the subject. (See discussion of case marking particles in Conversation 2.)

Kuaan ni Pitor i Maria do usin.	Peter gives the money to Maria.
Tahakan ikau the miso sukub.	(I) will give you a shirt.
Takapan nyo do ro'un iri tu tinokon.	She covered those planting holes with leaves.

In the last sentence above, the planting holes are the goal of the action and the subject of the sentence.

The following examples will show the distinction between the **-on** suffix, discussed in Conversation 4, and the suffix **-an**. An example of the transitive prefix **mong-** is also shown here.

Momonsoi oku do ti'angon	I am making a betel chew.
Wonsoyon ku iti tu ti'angon.	I am making this betel chew.
Amu' oku nopo wansayan do ti'angon.	For me (you) are not making a betel chew.

In the second sentence the *betel chew* is the patient; in the last sentence *me* is the potential beneficiary.

It is now possible to show these contrasts in a table:

Table 7. Basic Verbal Affixation

Affixation	Subject
m- (intransitive) m- pong- (transitive)	actor
-on	patient
-an	receiver, beneficiary, goal

One important difference between **-on** and **-an** marked verbs is seen when the infix **-in-** occurs that marks past action. **-in-** can occur with both but when the patient is the subject, the **-on** is dropped. See these examples, based on the sentences above:

Winonsoi ku iri tu ti'angon.	I made that betel chew.
Winansayan ikau diri tu ti'angon.	(I) made that betel chew for you.

Question words

Isai ‘who’ as a question word is always topicalized in a clause with the verb ‘to be’ being understood.

Isai ruhang mu?	Who is your friend?
Isai ngaran nyo?	What is his name?
Isai ilo’ tu’ kadayan hilo’?	Who is that person over there?
Isai di mongumo id ranau mu?	Who will plant in your field?
Isai di momonsoi diri tu lamin mu?	Who is building your house?

If **songira** ‘when’ is used as a question word, the word order is **songira** followed by a noun phrase followed by a verb:

Songira’ ko nokorikot hiti?	When did you arrive here?
Songira’ ko gumuli’ hiti?	When will you return here?
Songira’ ido kohino hiti kagu?	When will they come here again?
Songira’ io mamananau?	When will he go?
Songira’ ko magaradu?	When will you plow?
Songira’ io no minonibor?	When did she work on the dikes?

Questions words can also be used in statements about **isai** ‘who’, **songira** ‘when’ and **ingkuro** ‘how’.

Amu’ ku no’ilaan no isai sanganu diri kurita’.	I don’t know who owns that car.
Kinongoho’ no banar ingkuro oku mogutok.	Listen carefully how I speak.
Amu’ ku mo’ilaan songira’ io mamananau.	I don’t know when he will go.

Negative existential clause

The negative form of the **waro** clause (See notes on Conversation 5) is **amu’ ko’iso** ‘there is not’. As with the **waro** clause, there is no case-marking particle following the **amu’ ko’iso**.

Amu’ ko’iso ruhang ku.	I have no companion.
Amu’ ko’iso lamin hilu’.	There is no house there.
Amu’ no ko’iso rasam do wulan dua.	There was no rain in February.

Vocabulary

banar		right, true, correct
boros-boros		words
boroso'	/boros/	speak it!
ginutok		speech
gumuli'	/guli'/	to return something
kampung		village
kan		to say
karasaan	/roso/	thinking, feeling, to think
kasarok	/sarok/	to speak quickly
kinongoho'		listen!
ko'insan		again
kohino	/hino/	able to come
koririkot	/rikot/	to have just arrived
korohian	/rahi/	desire
kotunud	/tunud/	to be able to learn
magaradu	/aradu/	to plow
minonibor	/sibor/	to have mended dikes
miso-iso		alone
mo'ilaan	/ilo'/	to know
mogutok	/gutok/	to speak
mongumo	/umo/	to plant
mosintunud	/tunud/	to learn for oneself
nu'		if
obuli		can
oruhai		quickly
osunudan	/sunud/	to be able to teach
oyudo'	/ayud/	follow!
pabanaro'	/banar/	correct!
potoi		perhaps
rasam		rain
ruminikot	/rikot/	to have visited
sala'		mistake
Suang Lotud		Lotud people, language
sunudai	/sunud/	to teach
tahakan	/tahak/	to give
takapan	/takap/	to cover over
ti'angon		betel quid
tinokon	/tokon/	hole for planting
tulungo'	/tulung/	help!
tumimpuun	/timpuun/	to be starting
uda'		don't
usin		money
wansayan	/wonsoi/	to make
winansayan	/wonsoi/	made
wulan		month

Conversation 10

Getting acquainted

- A. Obuli' oku oni' kumiboros jun mkipulanu oku jun? May I chat with you to get acquainted?
Oku nopo diti kadayan mantad hilu' do U.S.A mongoi posintunud do ginutok nu Suang Lotud. I am from the States and am going to study the Lotud language.
- B. Obuli oni' do oku nopo om Suang Lotud nogi. Of course, because I am Lotud.
Ngaran ku nopo i Minah. Kadayan oku hiti do Kampung Damat. My name is Minah. I'm from here in Kampung Damat.
Songkuro no binuai muyu po'ingorom hiti do Sabah? How long have you lived here in Sabah?
- A. Binuai nyami' nopo hiti waro no do apat no ulan. We have been here for four months.
- B. Idombo kou po'ingorom? Where do you live?
- A. Po'ingorom ikoi hilu' do lamin ni Lugom hilo' do Kampung Damat. We live in Lugom's house in Kampung Damat.
- B. Om isai ngaran muyu no duo? And what are your names?
- A. Ngaran ku nopo i Dora, alo' nopo tu' kimu' ku ngaran nyo nopo i David. My name is Dora, and my husband's name is David.
Obuli oku oni' muhot nokimu' ko no? May I ask whether you have married?
- B. Obuli. Waro no kimu' ku. I Michael di ngaran diri tu kimu' ku, om amu' iman io hino hiti. Sure. I have a husband. Michael is his name, but he is not here.

Cultural Notes

This conversation shows an exchange of names. However, it was not necessary to ask the Lotud woman's name because she volunteered it. Names are a rather sensitive subject in Lotud, as in other cultures in Sabah. Older people in particular are embarrassed to have anyone ask their names, so it is best to ask a third person what someone's name is. Since the Lotud woman here gave her own name, she could feel free to ask the outsider's name.

Teknonyms

Names used in these conversations are given names. However, the Lotud also have a system of naming for parents and grandparents, both for terms of address and terms of reference, using the name of the oldest child. A woman then has the name of 'mother of' and the father, 'father of'. Of even greater importance is the naming system for grandparents since the older generation are more sensitive about the use of their names. The name used may be the oldest grandchild or it may be some other name of choice. The names according to this system are called teknonyms.

A grandmother's relationship to a grandchild is **odu'** 'grandmother' followed by **ni** 'gen. pers.' followed by the name of the child (See Conversation 2 for case marking particles for personal nouns). In this naming system, the **ni** is dropped and a nasal consonant fuses the word **odu** (having dropped the glottal) with the first letter of the chosen grandchild's name. The nasal consonants are **m**, **n**, and **ng**; **m** would fuse with a beginning consonant **p-**, **b-**, or **w-**; **ng** would fuse with **k-**, **g-** or a vowel; **n** would fuse with other initial consonants, such as **s-**, **j-**, **d-**, **l-** or **r-**. The combined form becomes the name of the grandmother, no matter how many

grandchildren she may have. The same is true of the grandfather **aki**. Some Lotud people prefer to write these names as seen below in the third column.

Kin relationship	Form of name	Name of reference
odu' ni Pilik	/odumpilik/	i Odu Pilik
aki ni Sapati	/akinsapati/	i Aki Sapati
odu' ni Julia	/odunjulia/	i Odu Julia
aki ni Christopher	/akingkristofa/	i Aki Christopher

Grammatical Notes

Nopo is a particle marking the topic or prominent word or noun phrase of a sentence. You will note a number of examples in this lesson. When the subject has been fronted in some clauses, **nopo** marks it as the topic. Note from the following example that a time word, like **numaa**, may also be topicalized:

Numaa nopo on tumimpun ito no do mogutok. Now then we'll begin to talk.

Hino has a meaning of 'being present' as in ...**amu' iman io hino hiti**. It can also be used as a euphemism for being alive:

Amu' io hino numaa. He is not living now.

Obuli or **buli** 'can' may also be used in asking questions with the same word order as **songira'** and **ingkuro**, even though it is not a question word.

Obuli ko oni' momisunud joki'? Can you teach me?

Obuli oku oni' monguhot jun? May I ask you something?

Obuli ko mangakan do poria? Can you eat bitter gourd?

Obuli oku oni' muhot nokimu' ko no? May I ask if you are married?

Affixation

The prefix **po'ing-** refers to the continuous state of being of a person or thing. The first sound of the root does not change, but **po'ing** becomes **po'im-** before **p** and **b**, **po'in-** before **s**, **t**, **l**, and **r**, and **po'ing-** before vowels.

In the following examples the state of being can result from this affixation on intransitive verbs, nouns or adjectives.

Idombo kou po'ingrom (po'ing + orom)? Where are you living?

Po'insikul (po'ing + sikul) oku hilu' do Bantayan. I am schooling there in Bantayan.

Po'inlusad (po'ing + lusad) io hilo' do suliw. He is sitting there on the floor.

Po'insuai (po'ing + suai) oku di ina' ku. I live in a different place from my mother.

Waro sunsuyon po'intawid (po'ing + tawid). There is a hanging bridge.

The **moki-** prefix is petitive, asking for help. In this construction, the actor is both the one who does the asking and who is the recipient.

Mokipulanu oku jun? May I ask you to get acquainted with me?

Mokigambar oku jun? May I ask you to take a picture of me? or Will

you please take my picture?

Moki'ampun oku jomuyu natanan.

I ask you all to forgive me.

The prefix **posin/mosin-** does not occur with many roots, but it is frequently used with the root **tunud**. This affix gives a reflexive meaning to the root 'to learn', that is, 'to learn for oneself', or 'to study'.

Tumimpun oku nogi mosintunud do ginutok nu Suang Lotud.

I am just beginning to study the Lotud language.

Negatives

A negative statement is produced by the word **amu'** followed by the actor and the verb.

Amu' oku kotunud potoi do oruhai.

I may not be able to learn quickly perhaps.

Amu' io nokorikot hiti.

He has not come here.

Amu' nyo poguli'on iri usin.

He has not returned that money.

Amu' or **amu' potoi** may be simple answers to questions. **Amu'** can occur in clauses with either actor subjects as in the first example above or non-actor subjects as in the last example above. This last use of **amu'** is seldom found in isolated sentences but rather in a continuing conversation or explanation.

Okon is a negative that may be a simple response of "no." In a phrase it indicates denial and is followed by **ko**.

Suang Lotud ko?

Are you a Lotud?

Dusun Ranau oku; okon ko Suang Lotud.

I am a Ranau Dusun, not a Lotud.

Okon ko hiti do lamin ku.

Not here at my house.

Okon ko miso anak ku.

Not one of my children.

Okon can also be used in asking questions, in which case it occurs as **kon**:

Sumikul io hilu' do Tamparuli, kon?

He goes to school there in Tamparuli, no?

Okon, hilu' do Tuaran.

No, there in Tuaran.

Equational clause

The equational clause is a non-verbal identification clause consisting of a noun phrase or pronoun and its equivalent. The topicalizer **nopo** is sometimes used following the first element of the clause. This clause is frequently used in identifying people by name or position. (See discussion of topicalized demonstratives as a type of equational clause in Conversation 4.)

Ngaran ku nopo i Minah.

My name is Minah.

I Michael di ngaran diri tu kimu' ku.

Michael is the name of my husband.

Isai ruhang mu?

Who is your friend?

Oku nopo i Maria.

I am Maria.

Sigu i Pitor.

Peter is a teacher.

Umur nyo nopo hopod no to'un.

He is ten years old.

aki
 duo
 hino
 hopod
 iman
 kumiboros /boros/
 moki'ampun /ampun/
 mokigambar /gambar/
 mokipulanu /pulanu/
 mosintunud /tunud/
 muhot /uhot/
 nokimu' /kimu'/
 odu'
 okon, kon
 poguli'on /guli'/
 po'inlusad /lusad/
 po'insuai /suai/
 po'intawid /tawid/
 poria
 rasam
 songkuro
 suliw
 ulan
 umur

Vocabulary

grandfather
 two
 to be present
 ten
 part., emph.
 to speak together
 to ask for forgiveness
 to ask to have a picture taken
 to ask to get acquainted
 to study
 to ask
 to have married
 grandmother
 negative
 to cause to return
 to be sitting
 to be living separately
 to be hanging
 bitter gourd
 rain
 how much
 floor
 month (variant)
 age

Conversation 11

Asking about children and siblings

- A. Obuli oku oni' muhot piro kou sangadi'-adi' om piro no kadayan di anak mu? May I ask how many siblings there are of you and how many children you have?
- B. Obuli. Waro anak ku duo kondu'an duo kokusayan. Sure. I have children, two girls and two boys.
Om buli oni' do muhot oku no jun no piro di ijun do anak? And may I ask you how many children you have?
- A. Waro oni' anak ku do miso no kokusayan. I have only one son.
- B. Piro no to'un di umur nyo? How old is he?
- A. Umur nyo nopo duo no hopod om apat no to'un. He is twenty-four years old.
Po'ingorom io hilu' do pogun nu U. S. A. He's living in the United States of America.
Piro no to'un umur dino mongo anak mu? How old are your children?
- B. Umur nopo dilo' tu anak ku do tu'o hopod om duo no to'un, alo' nopo tu anak ku koduo, umur nyo nopo turu' no to'un, alo' nopo tu anak ku kotolu, umur nyo nopo tolu no to'un, om ati no tu kaapat amu' ipo nokosonulan. The age of my oldest is 12, the second is seven years old, the third is three, and the fourth is not yet a month old.
- A. Ikou nopo mi'aadi'? Are there two of you siblings?
- B. Waro duo ikoi no mi'aadi' miso ama'ama'. Tolu ikoi sangadi'adi' miso ina'ina'. Two of us are a brother and sister from one father. Three of us are brothers and a sister from one mother.
- A. Oku nopo miso akaaka' do kokusayan, om miso oku kondu'an. Duo ikoi no mi'aadi'. I have an older brother, and I am the only girl. There are just two of us siblings.

Cultural Notes

This conversation explains the relationship of half-siblings. By their own brothers and sisters they are considered to be full siblings. The relationship is explained as the woman tells about there being one mother for three of them and one father for two of them, the oldest of the three siblings having had a father who died sometime in the past.

Grammatical Notes

Numbers

Lotud uses a base ten or decimal numbering system:

miso-iso	one
duo	two
tolu	three
apat	four
limo	five
onom	six
туру'	seven
walu'	eight
siam	nine
hopod	ten
hopod om miso	eleven
hopod om duo	twelve
duo no hopod	twenty
duo no hopod om miso	twenty-one
hatus	hundred
sahatus	one hundred
sahatus om miso	one hundred and one
duo no hatu	two hundred
soribu	one thousand
duo no ribu	two thousand

So- is the prefix for 'one' as seen above. It can also occur as follows:

songinan karabau	one water buffalo
sangadau	one day

The cardinal numbers are prefixed by **ko-** or **kumo-**

kolimo, kumolimo	fifth
kahatus	hundredth

To indicate the number of times, the number is prefixed by **in-**. Numbers beginning with vowels have a **g-** added to the root, and the prefix becomes **ing-**

inhopod	ten times
inggonom	six times
inggapat	four times

Classifiers

Lotud does not have a full system for enumerating items with a classifier preceding the noun, but **inan** is the classifier for animals, birds, and fish. It can also be used for indefinite items.

apat no inan ikan	four fish
duo no inan ulanut	two snakes
songinan karabau	one water buffalo

Particle **no**

The particle **no** has occurred many times in these conversations. It has a number of uses.

1. It is used after a verb of past action and following **waro** to show that something has already existed or been completed:

Nokokuo ito **no** do sada'.

We (two) have caught our fish.

Waro **no** kimu' ku.

I have a husband.

2. It is used in time phrases and numeral phrases:

apat **no** inan ikan

four fish

tolu **no** to'un

three years

numaa **nadau**

today

3. It is used as a kind of closure:

Muli' oku **no**.

I am going home then.

4. It is used to mean 'the only one'.

Waro anak ku do miso **no**.

I have only one child.

Duo ikoi **no** mi'aadi'.

We are only two siblings.

5. It is used as an emphatic with imperatives:

Kawo' **no**!

Go then!

Rumikot ko **no** hilu' do ijok!

Come visit at my place!

Tano **no** muli'!

Let's go home!

akaaka'
 amaama'
 duo no hopod om apat
 hatus
 hopod om duo
 ikan
 ina'ina'
 inan
 inggapat
 inggonom
 inhopod
 kaapat
 kahatus
 kokusayan
 kondu'an
 kolimo/kumolimo
 kotolu
 kumolimo/kolimo
 mi'aadi'
 mongo/ongo
 nokosonulan
 onom
 posintunud
 pogun
 ribu
 sangadi'adi'
 siam
 soribu /ribu/
 tu'o
 turu'
 ulanut
 walu'

Vocabulary

an older sibling
 a father
 twenty-four
 hundred
 twelve
 fish
 a mother
 classifier
 four times
 six times
 ten times
 fourth
 hundredth
 male
 female
 fifth
 third
 fifth
 two siblings
 pluralizer
 to have reached one month
 six
 to sudy
 country, area
 thousand
 a number of siblings
 nine
 one thousand
 old
 seven
 snake
 eight

Conversation 12

Asking about the village

- | | |
|--|--|
| A. Obuli oni' monguhot oku jun? | May I ask you a question? |
| B. Buli. | Sure. |
| A. Isai ti urang tua' ti kampung tati? | Who is the leader of this village? |
| B. Urang tua' nopo ti kampung tati, Kotua Kampung Imbagos Kutan. | The head of this village is Imbagos Kutan. |
| A. Inombo di lamin nyo? | Where is his house? |
| B. Hiti do pogun Damat, osomok do jambatan hilo' id Disolung. | Here in Kg. Damat near the bridge in Disolung. |
| A. Ogumu' oni' ti kadayan hiti? | Are there many people here? |
| B. Ogumu' oni' ti kadayan hiti do kampung tati. | There are lots of people in this kampung. |
| A. Nunu ti bansa po'ingorom hiti do kampung tati? | What are the groups of people living in this kampung? |
| B. Mogilolongot no do bansa Lotud, Kina', Sama', Timur om Iban. Iban nopo kadayan Sarawak. | They are mixed together in the groups of Lotud, Chinese, Bajau, Indonesian and Iban. Iban are people of Sarawak. |
| A. Kopogisosoromo' oni' hiti tu' mogisuai-suai do boros? | Can they understand one another with these differences in speech? |
| B. Kadang-kadang oni' do amu' ido kopogisosoromo'. Tapi' kopisoromo' ikoi oni' do manamalayu ikoi. | Sometimes they cannot understand one another. But we can understand each other when we speak Bahasa Malaysia. |

Grammatical Notes

You will note that not all of the questions in this conversation have question words. The question **Ogumu' oni ti kadayan hiti?** relies on intonation. The question intonation is slightly higher than other speech, with the intonation falling on the last word.

The prefix **ko-** that you see in this conversation refers to ability to do something. In other contexts it may refer to involuntary action. (See discussion of **ko-** in Conversation 6.)

Demonstrative doublets

There is also a doublet form of the demonstratives for greater emphasis. **Tati, tano, talo'** and **tari** then occur at the end of the clause, emphasizing the noun phrase that is not the subject of the sentence.

This, close to conversants	ti...tati
That, farther from speaker	no...tano
That, not seen	no...talo'

That, far, past time di...tari

Isai ti urang tua ti kampung tati ?	Who is the leader in this village?
Nunu kan ti ginutok tati ?	What does this expression say?
Aharap oku no do ajadi no wonsoyon mu tano .	I hope that work of yours will be successful.
Isai no kawansayan mu no kamus tano ?	Who will you make that dictionary for?
Nataran nyo no no ranau talo '.	He sold that rice field.
Alo' kadayan sanganu no kasut talo '.	That is the person who owns those shoes.
Isai sanganu no biung tano ?	Who owns that cat there?
Minaliw ido mantad di kampung tari .	They moved from that village (existing previously).

Affixation

Note: Lotud text displays many affixes and combinations of affixes. It is not the intention of these notes to give a complete overview of Lotud affixes, but those affixes which appear in the conversations are discussed. More work is needed in the analysis of Lotud affixes.

mogi-

The word **mogilolongot** in this conversation refers to a number of actors in a reciprocal state or action. The prefix **mogi-** occurs when there are more than two people. The multiple participants are also shown by the reduplication of the first syllable of the root, **lo-**. The complete reduplication of the stem indicates continuous action.

Mogilolongot ido.	They are mixed together.
Uda' mogi'uulou!	Don't be angry with one another!
Kopogisosoromo' ido.	They are able to understand one another.

Pogi/mogi- can also be used with a completely reduplicated root. Here the root is an adjective and it describes multiples.

Mogisuai-suai 'differences'

Mogilapis-lapis 'layers'

pi-

pi- indicates reciprocal action between two people. The **ko-** prefix here refers to ability.

Kopisoromo' ikoi.	We (two) can understand each other.
Kopiluntun ido hilu' do lamin ni Esther.	The two of them are able to live together there at Esther's house.
I Zoi om i Monggoh nokopikito hilu' do U.S.	Zoi and Monggoh met each other in the U.S.

mi-

mi- indicates reciprocal action between two people. In this case dual pronouns are used.

Minama' ito kagu.

We two will meet again.

Miwaya' do momonsoi ito do lamin.

We two will work together to make the house.

The examples included here showing **mi-** and **pi-** prefixes would seem to indicate a contrast between the two because of the prefix **ko-**. Whenever a construction would require the introduction of a prefix for 'ability', the **pi-** prefix would be used for two people. If the **ko-** prefix is not necessary, the **mi-** prefix would suffice. A thorough research of Lotud texts should indicate the status of these two similar prefixes.

kumi-

kumi- indicates reciprocal action between more than two people, but not a crowd.

Kumiboros-boros ikoi kagu.

We will talk (much) together again.

Ponong/monong

Ponong/monong- is a prefix which means that the actor is making use of the item or situation in the root. **Manamalayu** means that a person is using the Malay language: **monong + malayu**:

Manamalayu ikoi.

We speak Bahasa Malaysia.

Mononsusukud i molohing nyo.

Her mother uses a walking stick.

Monongko'uha' oku diri tu ongo mongkupu ku.

I satisfy my longing for my grandchildren.

Plural nouns

The most frequent type of pluralization for nouns is the affixation **ko- -an**.

kadayan 'person'

kakadayanan 'people'

ranau 'field'

karanahan 'fields'

lamin 'house'

kololominan 'many houses'

tobpina'i 'relative'

kotobpino'ian 'kin (pl)'

Ongo is another means of pluralizing nouns and also adjectives.

mongkupu 'grandchild'

ongo mongkupu 'grandchildren'

tulang 'bone'

ongo tulang 'bones'

otoyo' 'small'

ongotoyo' 'small ones'

raat 'bad'

angaraat 'bad ones'

aharap	/harap/
ajadi	/jadi/
angaraat	
bansa	
di...tari	
jambatan	
kadang-kadang	
kakadayan	/kadayan/
kamus	
karanahan	/ranau/
kasut	
kawansayan	/wonsoi/
Kina'	
kololominan	/lamin/
kopiluntun	/luntun/
kopisoromo'	/soromo'/
kopogisoromo'	/soromo'/
kotobpino'ian	/tobpina'i/
kotua kampung	
Malayu	
manamalayu	/malayu/
minaliw	/waliw/
minama'	/nama'/
miwaya'	/waya'/
mogilapis-lapis	
mogilolongot	/longot/
mogisuai-suai	/suai/
mogi'uulou	/ulou/
monongko'uha'	/uha'/
monongsusukud	/susukud/
nataran	/taran/
no...talo'	
no...tano	
nokopikito	/kito/
ogumu'	
otoyo'	
raat	
ranau	
Sama'	
tapi'	
ti...tati	
Timur	
tobpina'i	
tulang	
urang tua'	
wonsoyon	/wonsoi/

Vocabulary

to hope
to be satisfactory
bad ones
race, group
that, far (emph.)
bridge
sometimes
people
dictionary
fields
shoes
to make for someone.
Chinese
houses
to live together
to understand each other
to understand one another
kin (pl.)
village leader
Malay, Bahasa Malaysia
to use Malay
to have moved
to meet each other
to work together
layers
to be mixed together
to be different
to argue with one another
to be longing for
to use a walking stick
sold
that, not seen (emph.)
that, farther (emph.)
to have met each other
large
small
bad
rice field
Bajau
but
this (emph.)
Indonesian
kin
bone
leader
work

Conversation 13

Asking about eating

- | | |
|---|--|
| A. Impiro ko du'om do sominggu'? | How many times do you eat rice in a week? |
| B. Induo oku du'om do sangadau om sominggu' nopo inhopod om apat oku du'om. | I eat rice twice a day or fourteen times a week. |
| A. Nunu akanon mu do osuab? | What do you eat in the morning? |
| B. Minum oku do kupi, makan do ruti; tanga' nadau nopo dumu'om oku do du'omon, kisada' om kilinampahan. | I drink coffee and eat bread; at noon I eat rice, and I have fish or meat and cooked vegetables. |
| A. Nunu sada' mu? | What is it you eat with your rice? |
| B. Sada' ku nopo onsi nu manuk. | My food I eat with rice is chicken meat. |
| A. Arahi ko oni' mangakan do kinorop? | Do you like to eat dried fish? |
| B. Arahi oku oni' mangakan. | I like to eat it. |
| A. Dumu'om ko nopo nunu inumon mu? | When you eat, what do you drink? |
| B. Minum oku do wa'ig noonsok. | I drink boiled water. |

Cultural Notes

Eating is not necessarily a social time in Lotud homes, although drinking is. When eating, if one person finishes, he may get up and leave the others to their meal. Usually drinking water finishes the meal. Coffee, tea and juice are usually served at other times, even while waiting for the meal to begin.

Grammatical Notes

Arahi 'to like' can be used in a similar way to the auxiliary verb **ongoi**, but the word **arahi** is never affixed in this construction. See Conversation 2 for a discussion of the auxiliary verb **ongoi**.

Comparatives

The particle **ko** is a conjunction meaning 'or'. It can also mean 'than' when used in comparatives.

- | | |
|--|--|
| Puun tati agayo ko puun hilu'. | This tree is bigger than that tree. |
| Akamoi io mantad di adi' nyo. | He is lazier than his younger brother. |
| I Clay alangkou ko i Elizabeth. | Clay is taller than Elizabeth. |
| I David ohigas ko i Dora. | David is thinner than Dora. |
| Ohigas i David numaa ko pogulu. | David is thinner than before. |
| Pa'is tati atarom ko pa'is talo'. | This knife is sharper than that knife. |
| I Lugom di otu'o ko oku. | Lugom is older than I am. |

Question word **impiro**

Impiro 'how many' is used with the same word order as other question words. The verb following occurs with no affixation.

Impiro ko du'om do sominggu'?

How many times do you eat rice in a week?

Impiro ko inum do wa'ig do sangadau?

How many times do you drink water in a day?

Impiro ko poju' do sangadau?

How many times do you bathe in a day?

Impiro ko lagui do sominggu'?

How many times do you run in a week?

Impiro ko kawo' hilu' do kadai do sominggu'?

How many times do you go to town in a week?

Affixation **ki-**

The possessive prefix **ki-** gives the sense of owning or having an item or an activity. It most often is used with nouns, but it can affix verb forms as well. You will see examples of the **ki-** construction in this conversation, where the person says that she has fish or meat and vegetables, **kisada'** and **kilinampahan**:

Kibiung oku no.

I have a cat.

Piasau nopo diri ki'umur lobi kurang onom no to'un.

The coconut tree was about six years old (had age of).

Ki'umo oku no kagu.

I have planting to do later.

Vocabulary

adi'		younger sibling
akamoi		lazy
akanon	/akan/	to eat
alangkou		tall
atarom		sharp
du'omon	/du'om/	cooked rice
impiro		how many times
induo		two times
inhopod om apat		fourteen times
inumon	/inum/	to drink
ki'umo	/umo/	to have planting work
ki'umur	/umur/	to be a certain age
kibiung	/biung/	to have a cat
kilinampahan	/lampahan/	to have cooked vegetables
kinorop		dried fish
kisada'	/sada'/	to have viand
ko		comparative
kupi		coffee
lagui		to run
lobi kurang		more or less
makan	/akan/	to eat
manuk		chicken
minum	/inum/	to drink
noonsok	/onsok/	to be cooked
ohigas		thin
onsi		contents (e.g. meat)
osuab		morning
pa'is		knife
piasau		coconut
pogulu		earlier
poju'		to bathe
puun		tree
ruti		bread
sada'		accompaniment to rice, fish
tanga' nadau		noon

Conversation 14

In the market

- | | |
|--|--|
| A. Piro horogo do sagantang dino tu wagas kindinga'? | What is the price of a gantang* of that hill rice? |
| B. Sagantang nopo apat ringgit. | A gantang is four ringgit. |
| A. Kuaai oku kosagantang! Na, ati usin. | Give me a gantang! Here, this is your money. |
| Songkuro ko tumaran dilo' tu mangga' mu do songinan? | For how much are you selling each of your mangoes? |
| B. Soringgit do songinan. | One ringgit each. |
| A. Obuli oni' do limo no hopod usin? | How about fifty cents? |
| B. Amu' obuli. | Not possible. |
| A. Om ingkuro do walu' nopo no hopod usin? | Then how about eighty cents? |
| B. Ba. Obuli oni'. Ongoyo' nopo! Torima kasi no ogi. | Well, okay. Choose one then. Thank you. |
| A. Ba, mibagal nopo. | Well, same to you. |

* one gantang equals approximately three kilos.

Additional Phrases

- | | |
|---|---|
| Piro horogo dilo' tu mansak mu do sonsopo? | How much for a hand of bananas? |
| Duo no hopod usin do tolu no inan. | Twenty cents for three pieces. |
| Piro gantang ginumu' dino wagas mu do sangkarung? | How many gantangs are there in a bag of rice? |
| Amu' ko'iso usin pisak ku. | I don't have any change. |
| Inkuro amu' ko no kumurang dino horogo? | How come you can't come down in your price? |
| Kurangon mu oni' walu' po no hopod usin? | Can you come down to eighty cents? |
| Lopoto' joki' kaman! | Wrap it for me! |

Notes on Pronunciation

The final particle **ogi'** in normal speech becomes **ge'**, the **i** becoming a sound similar to the *e* of *met* or *get* in English.

Grammatical Notes

Imperative when the subject is not the actor

The grammatical notes for Conversation 4 described how some transitive verbs are marked by **-on** when the subject is not the actor in the clause. This suffix is sometimes reduced to **-o'**. This reduced form is used in narratives to carry the story line and it is also used to indicate an imperative when the subject is not the actor. Recall that when the actor is not the subject, the actor occurs in genitive case. In commands, usually the actor and the subject are not stated as seen below:

Lopoto' joki' kaman!	Wrap it for me!
Ongoyo'!	Get it!
Boroso' po ko' insan!	Say it once more!

Question words

Piro 'how many' is the base for the previously described **impiro** 'how many times'. **Piro** with a noun following constitutes a phrase, with the particle **no** often following **piro**.

Piro na adau mu monibor?	How many days will you mend the dikes?
Piro no to'un umur di anak mu?	How old is your child?
Piro no inan di wina'ung mu?	How (much) for one of your pomelos?

Songkuro means 'how much', and it can be used in asking the condition or price, as in this conversation, or asking how long one has been in a place.

Songkuro ko tumaran dilo' tu mangga'?	How much are you selling that mango for?
Songkuro no binuai muyu po'ingorom hiti?	How long have you lived here?
Songkuro ninaru ino tu jujuhak?	How long is that fruit pole?

Vocabulary

boroso!	/boros/	say it!
ginumu'		much
horogo		price
jujuhak		pole for getting fruit
kaman		part. emph.
kindinga'		kind of dry rice
kosagantang	/gantang/	only one gantang
kuaai		give!
kumurang	/kurang/	to lessen
kurangon	/kurang/	to lessen
limo no hopod		fifty
lopoto'	/lopot/	wrap it!
mangga'		mango
mansak		ripe banana
mibagal		to be the same
monibor	/sibor/	to mend dikes
na!		here!
ninaru	/naru/	length
ogi		tag question
ongoyo'	/ongoi/	take it!
pisak		change
ringgit		ringgit (monetary unit of Malaysia)
sagantang		one measure
sangkarung		one bag
sonsopo	/sopo/	one hand
soringgit	/ringgit/	one ringgit
torima kasi		thanks
tumaran	/taran/	to sell
walu' no hopod		eighty
wina'ung		pomelo

Conversation 15

Visiting a person who has been sick

- A. Mongoi oku bo intong jun. I came to see you.
Nakaranggoi-ranggoi ko no? Have you gotten some better?
- B. Nokomogot-mogot oku no bo diti. I've been pretty well.
Tapi' kakal iman rumu'ol ilo' ulu ku do kadang-kadang. But still my head hurts sometimes.
- A. Kakal ko ipo mingkakawo' hilu' do ruma sakit? Are you still going to the hospital?
- B. Kakal, om insan po do sominggu'. I still am, but just once a week.
Om waro ipo ilo' tu ubat akan-akanon ku dilo'. And there's still that medicine that I am taking.
- A. Ba, mada nogi toi! Rumanggoi ko no dino. Well, good. You get well now!
Oku dilo' om nokomogot-mogot nogi no korosoo' ku. As for me, I've been feeling fairly well.
- B. Songira' ito tumimpun mangawoi? When will we begin to plant?
- A. Magandad ito po di karasam kagu. We'll wait for it to rain again.
Ba, muli' oku no diti do waroi kadayan rumikot hilu' do lamin ku. Well, I'll have to go home now because some people are coming to my house.
- B. Kadayan disai? Whose people are they?
- A. Ongo Timur bo di taagon ku momonsoi diri tu kurungan ku. Some Indonesians I ordered to fix my fence.
- B. O' ba. Mimpanau-panau oku oni' hilu' di jun do kasanang-sanang oku. Well, OK. I'm going to visit at your place when I'm a little more free.
- A. Ba, ingkaa nogi. OK then.

Notes on Pronunciation

The word **waroi** in this conversation is a variant of **waro**, as is **noboi** a variant of **nobo** in a later conversation.

An elision is found with the word **nyami'**. When **nyami'** follows another word ending with an **n**, the pronoun form may become **yami'**.

Grammatical Notes

Affixation **pog/mog-**

The prefix **pog/mog-** is used to describe an event focusing on the activity itself and not looking so much at how the object would be affected. This verbal form is therefore semitransitive. The subject/actor prefix **m-** combines with the **pog-** form.

Magandad ikoi do rasam.

We'll wait for the rain.

Mogihum oku diri karabau ku.

I am looking for my water buffalo.

Tumimpuun io magaradu do susuab.

He will begin to plow tomorrow.

The following table shows the contrasts in transitivity:

Table 8. Contrasts in Transitivity

Subject-actor marker	Transitivity marker	Transitivity type
m-	pong-	transitive
m-	pog-	semitransitive
m-		intransitive

ming-/ping-

The intransitive prefix **ping/ming-** gives a meaning doing something without serious intent. This prefix most often occurs on a reduplicated stem. (Note that **mingkakawo'**, below, is different.)

Mingganak-ganak ti anak nyo hilo' do soliw.

His child is playing there on the verandah.

Mimpanau-panau ikoi hilu' do tuhunon.

We're going for a stroll over to the river.

Reduplication

There are several reduplications in this conversation with a couple of meanings.

1. The reduplication of a stative root can give the idea of less intensity. **Kadang-kadang** always occurs in the reduplicated form.

Mogot-mogot

pretty well

sanang-sanang

rather at ease

ranggoi-ranggoi

fairly good

2. The full reduplication of a verbal root gives the idea of continuous action:

akan

akan-akan

to continue on eating

panau

panau-panau

to go on walking

3. The reduplication of the first part of the root gives the meaning of soon or just completing the action. (see Conversation 6).

Numaa nadau minririkot (m+ing+ri+rikot) io hiti do Today he'll be arriving at the village.
kampung.

Mingkakawo' (m+ing+ka+kawo') ko hilu' do rumasakit? Will you still be going to the hospital?

More analysis is needed for the prefix -ing.

Other derived nouns

In Conversation 4, derived noun forms with the affixation **ko- -o'** were given. Those nouns referred to 'the place of.' There are other derived nouns not referring to location that give a plural form of the word by the occurrence of **ko- -o'**.

roso 'to feel'	korosoo' 'feelings'
atur 'to arrange'	kootur-oturo' 'arrangements'
adat 'custom'	kaadat-adato' 'customs'

Korosoo' refers to feelings in the body, **karasaan** refers to feelings of the mind.

akan-akanon	/akan/
disai	
insan	
kaadat-adato'	/adat/
karasam	
kasanang-sanang	
kootur-oturo'	/atur/
korosoo'	/roso/
kurungan	
mada nogi toi	
magandad	/andad/
mangawoi	/awoi/
mingganak-ganak	/anak/
mingkakawo'	/kawo'/
minririkot	/rikot/
mogihum	/ihum/
nakaranggoi-ranggoi	
nokomogot-mogot	
rumanggoi	/ranggoi/
ruma sakit	
rumu'ol	/ru'ol/
soliw	
susuab	
taagon	/taag/
ubat	
ulu	
waroi	

Vocabulary

to keep eating
whose
once
customs
to happen to rain
somewhat free
arrangements
feelings
fence
good
to wait
to plant vegetables
to play
to be about to go to a place
to be about to arrive
to look for
to have been somewhat better
to have been fairly well
to become good, well
hospital
to hurt
verandah
tomorrow
to order
medicine
head
there is

Conversation 16

Talking about the weather

- A. Okuro-kuro ti karasaan mu do ko'indawangan numaa? What is your thinking about the weather now?
- B. Karasaan ku nopo maa do tirarasam numaa dadau. I feel that it will rain today.
- A. Kiroon ku nopo do numaa dadau om maa do mangadau. I figure that today it is like it will be sunny and dry.
- B. Amu' iman monongus karasaan mu? It surely won't be windy, do you think?
- A. Karasaan ku nopo om amu' oni' potoi, tapi' kipituongon naman do akapal om tantu no do rumasam hiti. I think perhaps not, but there are thick clouds and surely it will rain here.
- B. Rumasam nopo om ingkuro-kuro itokou no do lumiud mari? If it rains, what will we do when it floods, as before?
- A. Lumiud nopo om momonsoi itokou no do bangkar do ko'udano' tokou. If it floods, we'll build a raft for our conveyance.

Grammatical Notes

The construction of answers in this conversation with 'I think...it is like' may occur because the person is conjecturing about something which he cannot know for sure. Another example would be as follows:

Karasaan ku nopo do numaa to'un om maa do ogumu' tikus. I think that this year (it is like) there will be many rats.

Conditional clause

In this conversation there are two instances of a conditional clause coming initially in the sentence, followed by **nopo**. The meaning is 'if something happens, then something else is done'. In both sentences, the 'if' clause contains an intransitive verb whose subject is an actor. Thus, the verb is marked by **m-** that occurs as an infix (**-um**) since the roots **liud** 'flood' and **rasam** 'rain' begin with **l** and **r** (see grammatical notes in Conversation 3).

- Lumiud nopo om momonsoi itokou no do bangkar. If it floods, we'll build a raft.
- Amu' nopo rumasam amu' ikoi no kopomologkong. If it does not rain, then we cannot transplant the rice seedlings.
- Dumu'om ko nopo nunu inumon mu? When you eat, what do you drink?

Time clause

Another initial subordinate clause is a time clause, with a **ko-** prefix on the first word. The time may be completed time or time in the future. This clause was seen in Conversation 2:

Koluhub-luhub po, mongoi ko nogi ponudai.	When it is shadier later, then go harrow.
Kohuyan no io mamananau, ongoi no io sondiw hiri do puun nu kayu-kayu.	When he was tired of walking, he leaned against a tree.
Korikot nopo di ongo ambat-ambat ni odu', om lusad no ido do ruhahi.	When grandmother's friends arrive, they will sit down for a short time.

Subordinate clauses with do

Subordinate clauses which follow the main verb of the sentence are often introduced with the particle **do**. These clauses may express reason or a future time frame.

Mimpanau-panau oku hilu' do ijun do kasanang-sanang oku.	I'll come over to your place when I am a little more free.
Mongoi oku pongonsok do aakanon tokou do opongo itokou lumilik.	I am going to prepare our food for when we finish clearing.
Nahaba' no do alangkou no iti tu parai.	(It) is fallen because the rice is tall.
Olomi' ti tana' do kiwa'ig no.	The ground is soft because it is water-logged.

Verbs of perception with a do clause

Verbs of perception take a complement clause which begins with **do**:

Nokorongou oku do nokosubo io hilu' do rumasakit.	I heard that he had entered the hospital.
Ko'ilaai nyami' no do hiti io.	We know that he is here.

Vocabulary

aakanon	/akan/	food
akapal		thick
bangkar		raft
ingkuro-kuro	/kuro/	in what way
kayu-kayu		wood
kipituongan	/pituongan/	having clouds
kiroon	/kiro/	to figure
kiwa'ig	/wa'ig/	to have water
ko'ilaai	/ilo'/	to know
ko'indawangan		weather
ko'udano'	/udan/	conveyance
kohuyan	/huyan/	to be tired
kopomologkong	/logkong/	to be able to plant
lumilik	/lilik/	to clear
lumiud	/liud/	to flood
maa		like
mangadau		sunny
mari		as before
monongus	/tongus/	to be windy
nahaba'	/haba'/	to have fallen
nokorongou	/rongou/	to have heard
nokosubo	/subo/	to have put into
okuro-kuro	/kuro/	how
olomi'		soft
opongo		to be finished
pongonsok	/onsok/	to cook
puun		tree
ruhai		short time
rumasam	/rasam/	to rain
sondiw		to lean against
tana'		earth
tantu		surely
tirarasam	/rasam/	to be going to rain

Conversation 17

Making a phone call

- A. Buli oku oni' do mamakai dino tolipaun mu? May I use your telephone?
- X. Buli. Suon bo! Certainly. Come in!
- A. Tiponolipaun oku do numbur 782321. I want to call 782321.
- X. Ba. Pakai bo! Om lusad nopo hiti. O.K. Go ahead! And sit down here.
- A. Notolipaunan ku no om po'impakai iman iri tu tolipaun. I called, but that phone is being used.
- X. Andadon tokou po koruhai om pogimangan ku kagu. We'll wait a bit and I'll try again.
Na, ngoyo'! Monguni no ilo' tolipaun do. Here, take it! Their phone is ringing.
- A. Holou. Hino I Pitor hinu? Hello. Is Peter there?
- Y. O'. Uda' po ogi. Yes. Just a moment.
- B. Holou. Hello.
- A. I David nogi yiti. David here.
Songira' do buli ito kopinama'? When can we meet together?
- B. Buli oni' do nama'on oku mu do pukul lima satanga? Can you meet me at 5:30?
- A. Buli. Ngam no ino. Yes. That is fine.
- B. Ba. Ingkaa no ogi. O.K. So long.

Notes on Pronunciation

The word **yiti** in this conversation is not a real word. This is the word **iti** which occurs following a final **i** in the previous word. The result is the insertion of a **y** sound as the glide between two same sounds.

In some peoples' speech, some the words that were spelled traditionally with a **w-** have lost the initial **w**:

wulan - ulan, 'month'; **wundu - undu**, 'fruit'; **wuha' - uha'**, 'pine for' and others.

Grammatical Notes

The expression **uda' po ogi!** is a figure of speech meaning 'just a moment!' Literally it is 'don't yet, ok'.

Affixation ti-

The prefix **ti-** means 'to want to'. The prefix occurs on the root of a verb, a partially reduplicated root or an affixed stem.

Tiponolipaun (ti+pong+tolipaun) oku hilu' do Tamparuli	I want to telephone to Tamparuli.
Tidu'om io do pukul dua balas.	He wants to eat at 12 o'clock.
Tirarasam do numaa dadau.	It is apt to rain today.
Tisubo iri tu karabau hiti do tonobon.	That buffalo wants to come in here to the

Uses of numbers

Numbers are used in Lotud following either the Lotud system or the Bahasa Malaysia system. Younger people are more apt to use the Malay system.

1. Days of the week. Lotud follows Bahasa Malaysia for Sabah in naming the days of the week, usually using the same writing system. Hari minggu' in Lotud is different because of the final glottal.

hari minggu'	Sunday
hari satu	Monday
hari dua	Tuesday
hari tiga	Wednesday
hari empat	Thursday
hari lima	Friday
hari onom	Saturday

2. Months of the year usually follow the Lotud system.

3. Years most often follow the Bahasa Malaysia system, though the Lotud numbering is quite acceptable.

Note the following:

Ati no adau do duo no hopod om iso, ulan koturu', to'un siam no hopod om apat.	This is 21st of July, 1994.
---	-----------------------------

4. Hours of the day may be either Lotud or Malay. Note that in Conversation 23 the householder uses Lotud in one place and Malay in another.

5. Prices follow the Lotud system.

Vocabulary

ampat		four
andadon	/andad/	to wait
balas		used in telling time, 11 and 12
hinu		there
kopinama'	/nama'/	to meet together
koruhai	/ruhai/	a short time
koturu'		seventh
lima		five
mamakai	/pakai/	to use
monguni	/uni/	to sound
nama'on	/nama'/	to meet
ngam		good
ngoyo'	/ongoi/	take it!
notolipaunan	/tolipaun/	to have phoned
numbur		number
pakai!		use it!
po'impakai	/pakai/	to be in use
pogimangan	/gimang/	to cause to try for someone
pukul		hour
satanga		half and hour
satu		one
suon!		enter!
tidu'om	/du'om/	to want to eat
tiga		three
tiponolipaun	/tolipaun/	to want to phone
tisubo	/subo/	to want to get into
tolipaun		telephone
uda'		don't

Conversation 18

Making a dictionary

- | | | |
|----|---|---|
| A. | Popotulis oku do miso kamus diti tu ginutok nu Suang Lotud. | I'm writing a dictionary of the Lotud language. |
| B. | Ba, arangoi ino.

Isai no kawansayan mu no kamus tano? | That's great!

Who will you make that dictionary for? |
| A. | Ati no bo tu Suang Lotud, om kagu, apakai oni' diti tu ongo suai bansa tu' tipalajar diti ginutok nu Lotud. | This is for Lotud people, and also people of other groups, who want to study Lotud, intend to use it. |
| B. | Nunu ginutok do apakai mu hino do kamus do suai ko Lotud? | What language do you intend to use in the dictionary besides Lotud? |
| A. | Ati nobo tu Malayu om urang puti' potoi. | There is Bahasa Malaysia and perhaps English. |
| B. | Isai di poposoribau do bilanja' diti tu karaja' mu tati? | Who will pay out money for expenses for this work of yours? |
| A. | Ta'u no. Tapi' aharap oku do waro ongo porsotuan tu' kiginawo do monulung. | I don't know. But I hope there will be organizations that will be interested in helping. |
| B. | Ba, aharap oku no do ajadi no wonsoyon mu tano. | Well, I hope that work of yours will be successful. |

Grammatical Notes

Imperatives when the subject is not an actor

The grammatical notes in Conversation 9 described how when the subject is not the actor, transitive verbs are marked by **-an** to show that the receiver, the beneficiary or the goal is the subject of the clause. In Conversation 14 you saw that the imperative form of **-on** marked verbs is **-o'**. The imperative form of **-an** marked verbs is **-ai** as seen in the following examples:

- | | |
|----------------------------|---------------------------|
| Kuaai oku kosogantang! | Give me one gantang! |
| Wansayai oku do ti' angon! | Make a betel chew for me! |
| Sunudai oku do lalan! | Show me the way! |

Note that in each of these examples **oku** 'I' is the subject because the pronoun is in nominative case. He or she is the recipient or beneficiary of the action.

Affixation **po-**

The prefix **po-** is used to form causative verbs in Lotud. All causative verbs are transitive and the causer is the actor in causative clauses. The form of the causative verb depends on what is the subject of the clause. When the subject of the causative clause is the actor/causer, the causative marker is **popo-**

- | | |
|----------------------------------|--|
| Isai di poposoribau do bilanja'? | Who will send (cause to go out) the expense money? |
|----------------------------------|--|

Poposubo io do mangga' hiri do balantak.

She causes the mangoes to go into the basket.

Popoturidong oku diri tu jujuhak.

I cause the fruit pole to stand vertically.

If the subject of the causative construction is not the actor/causer, the causative marker is **po-** with the suffix **-on** if the causee is the patient. Remember that the patient is the entity acted upon by the verb and that when the patient is the subject, **-on** occurs (See notes on Conversation 4.):

Po'uyakaton ni aki iri tu poring.

Grandfather caused that bamboo to stand up.

Po'inumon ni odu' iri tu ambat-ambat nyo do kupi.

Grandmother causes her friends to drink coffee.

The grammatical notes in Conversation 9 reported that when the recipient or beneficiary is the subject, the suffix **-an** occurs. This is also true in causative constructions as shown in the example below where the subject of the causative clause is 'you' understood (See Conversation 17).

...pogimangan ku kagu...

I will cause to try (the phone for you) later

In Conversation 9 the distinction between **-on** and **-an** marked verbs with regard to past time was seen. The same applies in causative constructions:

po'uyakaton > pino'uyakat
pogimangan > pinogimangan

Directional affix popo-

This affix relates to motion directed toward a destination. This prefix **popo-** only occurs with intransitive verbs indicating 'in the direction of.' **Poposikul** would mean 'going in the direction of school.' The subject is the actor as seen in the following examples:

Popo'uli' oku no.

I am going home now.

Papakawo io hilu' do kadai.

He is going to town.

Minamanau popo'ugus ido.

They were walking going downstream.

Noun forms with -on

Another affixation for nouns is the final **-on**. The result can sometimes be a homophone with **-on** marked verbs as with the word **wonsoyon**.

du'om	'to eat rice'	du'omon	'rice meal'
inum	'to drink'	inumon	'drink'
akan	'to eat'	a'akanon	'food'
wonsoi	'to make'	wonsoyon	'work'

apakai	/pakai/
balantak	
bilanja'	
gantang	
inumon	/inum/
jujuhak	
kiginawo	/ginawo/
kosogantang	
minamanau	/panau/
monulung	/tulung/
papakawo	/kawo/
pino'uyakat	/uyakat/
po'uyakaton	/uyakat/
popo'ugus	/ugus/
poposoribau	/soribau/
poposubo	/subo/
popotulis	/tulis/
popoturidong	/turidong/
poring	
porsotuan	
sunudai	/sunud/
ta'u	
ti'angon	
tipalajar	/palajar/
urang puti'	
wansayai	/wonsoi/

Vocabulary

to be able to use
basket
cost, expenses
a local weight, one gantang equals approximately three kilos
a drink
fruit pole
to be interested
one gantang
to have walked
to help
to go towards
to have caused to stand up
to cause to stand
to go downstream
to go outside
to cause to go inside
to cause to write
to cause to stand erect
bamboo
organization
show!
I do not know
betel quid
to want to study
English language
make!

Conversation 19

Talking with a bereaved person

- | | | |
|----|--|--|
| A. | Nokorongou oku do habar diri tu kawo-kawo' diri tu kimu' mu. | I heard the news of what happened to your husband. |
| B. | Napatai io diri tu wulan kosiam po. | He died back in September. |
| A. | Oi! Kuroyon po do nasip nyo no.
Inkuro ko no numaa? | Oh! Nothing can be done about his misfortune.
How are you now? |
| B. | Aranggoi-ranggoi ikoi oni' om osusa iman ti ginawo ku. | We are pretty good, but I am sad. |
| A. | Uda' oni' kosusa talalu!
Poronggoyo' nopo ino ginawo mu! | Don't be too sad!
Encourage your heart! |
| B. | Ingkaa nobo ino. | All right. |
| A. | Sumambayang itokou no di Tuhan supaya do kosogit-sogit itokou natanan om rumanggoi po ti nasip mu. | We will pray to the Lord so that all of us can be well and that your fortune will improve. |
| B. | Om torima kasi no. Sumambayang itokou no natanan mokitulung Tuhan. | Thanks. We'll all pray asking the Lord to help us. |
| A. | Kawo' oku po om mijumpa ito kagu. | I'll go now but we will meet again. |
| B. | Ba. | OK. |

Cultural Notes

Because the speaker is acquainted with the bereaved woman, she can feel free to exhort her concerning her well being. She is careful, because of the sensitive situation, not to speak of the man's death explicitly, and she uses the particle **po**, which carries a lighter force than **no** does.

Grammatical Notes

The expression **kuroyon po...** is a figure of speech meaning 'nothing can be done'.

Verb forms from adjectives

An adjective becomes a stative verb with the affixation of **o-**:

gayo	'large'	agayo
susa	'difficult'	osusa
gumu'	'much'	ogumu'

The stative form occurs much more often in speech and writing than does the adjective form.

The adjective root **ranggoi** 'good' occurs as a verb in three different forms in this conversation.

It is a stative verb when prefixed with **a-**, and the reduplicated root gives the meaning of a lessened quality. **Aranggoi-ranggoi** then means to be in a state of being of not quite so good.

Poronggoyo' is a causative imperative meaning 'to cause something to become good.' The suffix **-o'** indicates that the subject is the patient/causee and not the actor. Thus, the subject is **ino ginawo mu** 'your heart' in this sentence of the conversation (See grammatical notes on Conversation 14). Note that **ino** is a nominative case demonstrative.

Rumanggoi 'to become good' is an intransitive verb that is formed from an adjective root. Such verbs refer to a change in state and thus have 'become' as part of their meaning. Like intransitive verbs whose subject is an actor (see grammatical notes for Conversation 3), these intransitive verbs are marked by **um-** as seen below. Although both types of intransitive clauses are often marked the same, they are different in meaning. The subject of these intransitive verbs that are formed from adjective roots is not an actor, whereas the subject of intransitive verbs such as **kumawo** (from **kawo** 'to go') is an actor.

gayo	'large'	>	gumayo'	'to become large'
lomu'	'fat'	>	lumomu'	'to become fat'
langkou	'tall'	>	lumangkou	'to become tall'
itom	'black'	>	mo'itom	'to become black'

Vocabulary

ginawo		seat of emotions
gumayo	/gayo/	to become large
gumu'		a lot of
habar		news
itom		black
kawo-kawo'		happening
kosiam		ninth
kosogit-sogit		able to be well
kosusa	/susa/	sad
kuroyon	/kurai/	nothing can be done
langkou		tall
lomu		fat
lumangkou	/langkou/	to become tall
lumomu'	/lomu'/	to become fat
mijumpa'	/jumpa'/	to meet together
mo'itom	/itom/	to become black
mokitulung	/tulung/	to ask for help
napatai	/patai/	to have died
nasip		fortune
oi!		exclamation
osusa		difficult, unhappy
poronggoyo'	/ranggoi/	cause to be better
sumambayang	/sambayang/	to pray
supaya		so that
susa		difficult
talalu		very, too
Tuhan		Lord (Malay)

Conversation 20

Asking about water for rice fields

- A. Inombo mantad iti tu wa'ig nu ranau mu? Where does this water in your rice field come from?
- B. Amu' naman ko'iso wa'ig nu origisin korikot hiti. There is no irrigation water that comes here.
Mangarap oku nopo dilo' tu wa'ig mantad hilu' do paluw. I depend on water from the spring.
- A. Om ingkuro no do amu' nopo rumasam? And how about when it doesn't rain?
Amu' oni' maasak ilo' tu wa'ig nu paluw? Won't that water of the spring be used up?
- B. Amu' oni' do amu' nopo obuai di mangadau. Not if the dry period is not long.
Obuai nopo talalu, amu' noboi wa'ig, om amu' no kopongumo. When it is very long, there won't be water and (we) cannot plant.

Note

When the Lotud rice area needed to rely on rain water for its rice fields, there were some areas of small hills where a spring on the hill could provide water by gravitation not only for drinking but for the fields as well. Very few of those places remain since the government has established an irrigation system.

Grammatical Notes

Stative forms

States are prefixed by **o-** for roots beginning with a consonant or **mo-** for roots beginning with a vowel.

otoyo'	small
olomi'	soft
anaru	long
mo'itom	black
moomis	sweet
moosin	salty

A state can become a noun by the infix **-in-**, as in the following:

anaru	long	ninaru	length
alangkou	tall	linangkou	height
obuai	long time	binuai	length of time

Stative clause

The stative clause is a descriptive clause that consists of a stative verb plus the noun phrase.

- Alangkou no iti tu puun do kayu-kayu. This tree is tall.
- Agayo no ilo' tu ranau nyo. His field there is big.
- Otoyo' no iri tu sada' tu inapon nyo. That fish which he caught is small.

Moomis no di mangga’.

Mango is sweet.

These stative verbs can be marked for past tense by the use of the **n-** prefix:

Noyopos di sukub ku.

My shirt got wet.

Noruyou di raan nu mangga’.

A branch of the mango tree is dead.

Stative affixation o- -an

The subject of a stative construction using the affixes **o-** and **-an** is the experiencer, and it occurs in the nominative case.

Olusihan oku sio

I am moved to pity by him.

Aranggayan io diti

He feels good because of this.

Olosu’an oku no.

I am hot.

Oruolan iti tu anak ku do sadaan.

My child is in pain because of his stomach.

Notuongan oku amu’ oku ko’uli’.

I was overtaken by darkness so I can’t go home.

The last example above shows that the **n-** prefix occurs for past time. Note also that the last three examples are adversatives.

This stative affixation is used for verbs of cognition, such as thinking, feeling, and learning. The object of the cognition is in the nominative case while the actor is seen to be in the genitive case.

Ahandaman ku ilo’ kadai tu naalab di diri.

I remember that shop that was burned before.

Amu’ ku no’ilaan idombo di kinatatakai ku diri ubuk.

I did not know where I lost the book.

...osunudan oku do ginutok nu Suang Lotud.

...I will be taught the Lotud language.

The last example occurred as the sixth sentence in Conversation 9.

Uses of buai

The adjective **buai** can be used as in the following sentence as an adverb:

Uda’ ko buai muli’!

Don’t come home late!

The stative **obuai** ‘a long time’, can be translated ‘it’s been a long time’ in the following sentences. The first sentence would be awkward to translate literally from the Lotud: ‘It’s been a long time that you have not come here’.

Obuai ko no do amu’ ko nokohino hiti.

You haven’t been here for a long time.

Obuai no do amu’ ito nokopinama’.

We-two haven’t met for a long time.

Obuai no do amu’ ido duminangkat hiti.

It’s been a long time since they have carried the rice in from the field here.

Binuai ‘length of time’ is used in the following sentences with the question word **piro**, concerning the length of time to do something. In these constructions, **binuai** is the head of the noun phrase **binuai mu** ‘your length of time.’ The actor is the subject of each of these examples but it is not specified since it is clear from the context.

Piro binuai mu momonsoi diti?

How long does it take (you) to make this?

Piro binuai mu mambasa' diri ubuk?

How long does it take to read that book?

Piro binuai mu kumawo hilu'?

How long will it take to go there?

Vocabulary

ahandaman	/hondom/	to remember
anaru	/naru/	long
buai		late, a long time
duminangkat	/angkat/	to have carried
inapon	/apon/	to have fished
kinatatakai	/tatak/	to be lost
kopongumo	/umo/	to be able to plant
linangkou	/langkou/	height
maasak	/asak/	to be depleted
mambasa'	/basa'/	to read
mangarap	/arap/	to depend on
moomis		sweet
moosin		salty
naalab	/alab/	to have burned
naman		part.
ninaru	/naru/	length
noboi		emphatic
nokopinama'	/nama'/	to have met together
noruyou	/ruyou/	dead (as a plant)
notuongan	/tuong/	dark
noyopos	/yopos/	wet
olusihan		pity
origisin		irrigation
oruolan	/ruol/	pain
paluw		water spring
raan		branch
sadaan		stomach

Conversation 21

Asking about harvesting

- | | |
|---|--|
| A. Nokuro ino tu puun nu parai tu nahaba'? | Why are those rice plants fallen down? |
| B. Nahaba' no do alangkou no iti tu parai om olomi' ti tana' do kiwa'ig no, om nahaba' po nu tongus kagu. | They are fallen because the rice was tall and the ground was soft because it was water-logged, and they were felled by the wind later. |
| A. Om ingkuro ko no mongomot dino tu parai mu? | Then how will you harvest that rice? |
| B. Potintuad oku no mongumot. | I'll bend over to harvest. |
| A. Obuli oni' omoton do linggaman om goribon do gogorib? | Can you harvest with a knife as well as cut off the stalks with a sickle? |
| B. Obuli oni'. | Sure. |
| A. Nunu no pongomot mu do otumpasik ko mongumot? | What do you use to harvest so that you harvest quickly? |
| B. Alo' no tu momogorib oku om popipison ku no do otumpasik oku. | I will use a sickle to cut off the stalks and I will shake off the grain so that I am fast. |
| A. Nokuro tu otumpasik ko momogorib? | Why are you fast in using the sickle? |
| B. Otumpasik oku no do no'ubas oku no om amu' ipo osusa mongogik. | I am fast because I'm used to it, and it's still not as hard as treading on the grain. |

Cultural Notes

The fact that a whole field of rice has been downed by wind and rain does not prevent a Lotud harvester from completing the job, even though it is more difficult to harvest when the plants are lying flat.

The traditional method of harvesting for a woman is to use the **pa'is kopio**, a small curved knife. Although other Dusunic groups use a knife similar to this, the shape of the Lotud knife is distinctive. Another cutting instrument is the **linggaman**, a different shaped knife used in a similar manner. With these cutting instruments a woman cuts only the heads of the rice. Even though the sickle method of harvesting is faster and more common, Lotud women usually harvest a portion of their rice in the traditional way.

The more difficult part of this type of harvesting is the threshing of the grain which is done by stockinged feet. In some cases the heads are placed in a bag and then beaten with a stick, but traditionally the Lotud themselves have not used this method out of respect for the spirit of the rice.

The use of the sickle in harvesting began some 15 years ago. The harvesters, including men, grasp several stalks in one hand and cut them about a foot from the ground. Then the sheaves are gathered in two hands and flailed in a netted enclosure, called a **tuung**. The grains fall into the sloping bin and slide down to a mat below. This method of harvesting is much faster than the traditional method and it lends itself to community gatherings that can involve groups of villagers, including young people.

Grammatical Notes

Intransitive verb with subject as experiencer

In the intransitive verbs in this section, instead of the subject doing something, the subject is the one who experiences something. As always the subject occurs in the nominative case. These intransitive verbs are marked by the **-um-** infix if the root begins with a consonant (**humaba** 'to fall down') or with the prefix **mo-** if the root begins with a vowel (**mo'ubas** 'to be accustomed to'). For past action the infix **-in-** occurs (**linumapak**) or if the root begins with a vowel then past action is marked by replacing the **m** in **mo-** with **no** (**no'ubas**).

Nahaba' ino tu puun nu parai. The rice plants have fallen down.

No'ubas oku. I am used to it.

Naalab iri tu kadai. That shop was burned down.

Lumapak no di ulu nu suruk. The insect's head bursts open.

Transitive verb whose subject is an instrument

When the subject of a transitive verb is the instrument used to perform the action, the verb is marked by **pong-** without the **m-** as in the first example below where the verb root **lana** 'to clear' occurs as a transitive verb **pamalana**'. Notice that the subject in this example, **di dangol**, 'machete' is the instrument that has the nominative case marker **di**. Furthermore, the actor, **ku** 'I', is in the genitive case indicating that it is not the subject.

Di dangol pamalana' ku do samba'ig. With a machete I clear the field.

The answer to the question in this conversation would be as follows:

Nunu pongomot mu? What instrument do you use to harvest?

Di gogorib pongomot ku diri tu parai. The sickle is the instrument I use to harvest the rice.

Vocabulary

dangol		bush knife, machete
gogorib		sickle
goribon	/gorib/	to cut off stalks
humaba'	/haba'/	to fell
linggaman		harvesting knife
lumapak	/lapak/	to burst open
momogorib	/gorib/	to cut off stalks
mongogik	/ogik/	to thresh with feet
mongomot	/omot/	to harvest
naalab	/alab/	to have burned
no'ubas	/ubas/	to have been used to
omoton	/omot/	to harvest
otumpasik		to do quickly
pamalana'	/lana'/	to clear
parai		unhusked rice
pongomot	/omot/	to harvest, Inst.
popipison	/pipis/	to cause to fall off
potintuad	/tintuad/	to bend over
samba'ig		land not used for wet rice
suruk		a type of beetle
tongus		wind

Conversation 22

Preparing for the work session

- | | |
|--|--|
| A. Sunudai ikoi monguro-nguro di pokiwayaan mu do susuab. | Tell us what you are going to be doing in your community work group tomorrow. |
| B. Mokiwaya' oku do momonsoi do rapuhan om monuliw, mongobon, momonsoi do tukad. | I am asking for help to make the kitchen and floors, to do the walls and make the stairs. |
| A. Isai nakambo mu do mangalit do rapuhan mu do suab om isai di mongobon om isai di monuliw? | Whom have you called to finish the kitchen tomorrow and whom to do the walls and whom to do the floors? |
| B. Nakambo ku nopo do mangalit do rapuhan ku suab om i Unggou tu' olohing-lohing no kokuri', monuliw no om i Jular, mongobon no om i Bikit, tukad no om i Satur. Ari nopo suai-suai ko kadayan om momorukut-rukut do biri'on suai, sabap ogumu' po di wonsoyon do suai-suai. | I have called Unggou, who is a little older, to finish my kitchen tomorrow, Jular to do the veranda, Bikit to do the walls, and Satur the stairs. There are different people to do a variety of different jobs, because there are many other jobs. |
| A. Pukul piro ko tumimpuun do mokiwaya'? | What time are you starting the cooperative session? |
| B. Tumimpuun do jaham koturu' do osuab om sampai sumosodop. | We'll start at seven in the morning and go until evening. |
| Osodop no om ongo kongohirono no di kakadayanan do mongoi pamonus do wagas. | In the evening a lot of people will be coming to sift the rice. |
| Tumimpuun do pukul lapan do sodop om sampai do owonusan natanan di wagas do panatabur do tantagas do orikot ti adau do molukas. | We'll start at eight in the evening and go until (the time when) all the rice can be sifted for the ceremony of the priestess when the day comes for the house warming ceremony. |

Cultural Notes

This conversation concerns a community work group which is being called for the completion of a new house. The work group is called a **mokiwaya'**, meaning to ask for help in doing work. This is a reciprocal obligation that villagers have as they seek help from one another. The man who is asking for help here is a carpenter himself so he could undoubtedly do all the work on the completion of his house. But he may be pressed for time to get it done so he can have the services of the priestesses for the housewarming. On the other hand, even if he could do all the work himself, he needs to have the cooperation and comradery that such a work session brings. Important parts of the **mokiwaya'** are the working together of people of like mind and the meal that is served at the end of the day and the drinking of the Lotud drink, **bahar**, in the social time afterwards.

The important event that follows the completion of the house is the **Molukas**. There are five days of ceremonies performed at this dedication of a new house by the Lotud priestesses, called **tantagas**. The ceremonies are performed in the house, on the ground outside and in the surrounding area of the house. One of the first ones is that mentioned in the last part of this conversation, when the priestess will bless the rice that has been prepared (**panatabur**).

Relative clause

This conversation has an example of a simple relative clause:

...i Unggou tu' olohing-lohing no kokuri'...

...Unggou who is a bit older...

The relativizer is **tu'**, and in the following examples, as well as the above, if the relative clause is excerpted from the rest of the sentence, the thing or person that is relativized is the subject of the clause.

Wonsoyon nyo do goribon iti piasau tu' nokito nyo di diri.

He will make into a bahar tree this coconut tree that he saw earlier.

Amu' nyo ni' pinoguli' di bolimbing nu kondiw tu' ininjam nyo.

He did not return the comb of the eagle, which he had borrowed.

Atarom ti gogorib tu' momogorib nyo di parai.

The sickle, which he uses to harvest the rice, is sharp.

Two examples of the relative clause with **tu'** may be seen in Conversation 18.

Affixation Transitive o-

The **o-** prefix on transitive roots indicates intention. There are three examples of that affixation in these conversations, in conversations 2, 18 and 24. The actor occurs in genitive case in each instance. In the first two examples the subject is the patient; in the third example, using the **-an** suffix also, it is the beneficiary. Note that this affixation is like stative affixation.

Arakop ku po di karabau ku.

I intend to catch my water buffalo first.

Nunu ginutok do apakai mu hino do kamus mu?

What language do you intend to use in your dictionary?

Amu' ku iman anamaan ino ongo ruhang diti.

I do not at all intend to meet the friends for this.

Transitive verb whose subject is location or time **ko-** **-an**

The occurrence of location as the subject of a transitive verb is rare. The location is topicalized: **inombo** 'wherever' in this case. The verb is marked by **ko-** and **-an**. The actor is not the subject and takes the genitive case marking. Note that there are no case markers for the locative construction. Note also that when action is past, the suffix becomes **-ai**.

Inombo nopo kanamaan ku jun...

Wherever I happen to meet you...

Id kotolunan ko id tuminangka' ti kanamaan ku no jun om kolihuan ku nopo jun.

In the jungle or in the clearings I will meet you and I will chase you (there).

Amu' ku no'ilaan **idombo** di kinatatakai ku diri ubuk.

I don't know where I lost that book.

The same may be said for time, with the verb form **kawansayan**, and the actor in genitive case **mu** 'you', which indicates that the actor is not the subject.

Songira' kawansayan mu dino ubuk?

When will you be able to make that book?

Vocabulary

atarom		sharp
bahar		coconut toddy
biri'on	/biri/	jobs
bolimbing		cock's comb
goribon	/gorib/	bahar tree
ininjam	/injam/	to have borrowed
jaham		hour
kanamaan	/nama' /	to meet
kokuri'		a little
kolihuan	/lihou/	to chase
kondiw		eagle
kongohirono		large group
kotolunan		jungle
lapan		eight
mangalit	/alit/	to complete
mokiwaya'	/waya' /	to ask for help in work
molukas		to have a house warming
momorukut-rukut	/rukut/	to do various things
mongobon	/obon/	to make walls
monguro-nguro	/kuro/	to be doing
monuliw	/suliw/	to make a floor
nakambo	/kambo/	to have invited
nokito	/kito/	to have seen
olohing-lohing	/lohing/	somewhat older
orikot	/rikot/	to arrive
osodop		nighttime
owonusan	/ponus/	to sift rice
pamonus	/wonus/	to sift
panatabur	/tabur/	place of the baskets
pinoguli'	/guli' /	to have returned
pokiwayaan	/waya' /	a community work group
rapuhan		kitchen
sabap		because
sampai		until
sodop		night
suab		morning
tantagas		Lotud priestess
tu'		which, that
tukad		stairs

Conversation 23

Asking about the water buffalo for the Molukas

- | | |
|--|---|
| A. Nunu sumbalion mu do orikot ti molukas ko? | What will you slaughter when you have your house-warming ceremony? |
| B. Sumbalion ku nopo do ontok dino tu molukas oku om songinan karabau. | For my house-warming, I will butcher a water buffalo. |
| A. Isai kinambo mu do monumbali dino tu karabau mu? | Who have you called to slaughter your buffalo? |
| B. Kinambo ku nopo do monumbali dino tu karabau ku do orikot ino tu koponumbalian om miso kadayan Silam, ngaran nopo i Harun. | I have asked a Muslim named Harun to slaughter my buffalo when the time for butchering comes. |
| B. Nokuro tu kumambo ko do kadayan Silam do monumbali dino karabau mu? | Why are you asking a Muslim to slaughter your buffalo? |
| B. Sabap nopo do kumambo oku do kadayan Silam monumbali dino karabau, ogumu' ti kadayan Silam tombolui ku kohino do ontok dino om arahi oku do kaakan natanan di kakadayanan tu' Silam oni'. | The reason why I call a Muslim to slaughter the buffalo is that many of my Muslim guests will come for that and I want all of the people who are Muslims to be able to eat. |
| A. Piro no inan ti ginumu' nu kakarabahan mu? | How many buffalo do you have altogether? |
| B. Ginumu' nopo nu karabau ku om limo po no inan di topod do nongo patai do noontok nu sakit. | The total of my water buffalo is only five which are left because some died due to sickness. |

Grammatical Notes

This conversation gives full-blown answers to questions rather than the simple question and answer exchange of earlier conversations. This interview type of answer is typical of more formal answers to questions.

Molukas is a verb form, as seen by the pronominals that accompany it, but it is difficult to translate it as a verb in English. It refers to the entire time of the ceremonies connected with the blessing of the new house and its occupants, as well as the ceremonies of the priestesses to protect from evil spirits. In addition it refers to the welcoming of guests, the feast and the social times of drinking.

Ginumu' comes from the adjective **gumu'** 'a lot of.' In the context of this conversation it would seem to indicate the 'total.'

The adversative clause

The grammatical notes in Conversation 19 introduced simple stative clauses in which stative verbs are formed by prefixing **o-/a-** to adjective roots, for example **agayo** ‘to be large’ from the root **gayo** ‘large.’ In those same notes there were also examples given of the stative verbs that are marked by the suffix **-an** as well as the prefix **a-/o-**. Some of those verbs were noted as being adversatives.

A negative result is expressed in a juxtaposed clause following the main clause. There is no conjunction or particle used with this clause. The meaning is that ‘we will do something lest something unfavorable happens.’ The subject of the adversative clause is in the nominative case and is the experiencer of a possible adversity.

Tano no muli’ otuangan ito.	Let us go home lest we be benighted.
Muli’ ikoi no arasaman ikoi.	We’ll go home lest we be caught in the rain.
Suon no olosu’an ko.	Come in lest you be overheated.
Tano muli’ oliudan ito.	Let’s go home lest we be caught in the flood.

Vocabulary

arasaman	/rasam/	to be rained on
ginumu’	/gumu’/	very many, total
kaakan	/akan/	to be able to eat
kakarabahan		multiple water buffalo
kinambo	/kambo/	to enlist, call upon
koponumbalian	/sumbali/	a slaughtering
kumambo	/kambo/	to enlist, call upon
monumbali	/sumbali/	to slaughter
nongo		undefined number
noontok		to have brought about
oliudan	/liud/	to be flooded
olosu’an	/lasu’/	to be made hot
ontok		at the time
orikot	/rikot/	to arrive
patai		to die
sakit		sickness
sumbalian	/sumbali/	to slaughter
tombolui		guests
topod		to be left

Conversation 24

Invitation to the Molukas

- A. Kamanuk, momisunud oku jun diti do kumaa kou no hilu' do lamin do ontok hari dua do norikot no di adau do molukas itokou. Friend, I am informing you so that you will come here to the house on Tuesday because the day has arrived for us to celebrate the Molukas.
- Amu' ku iman anamaan ino ongo ruhang diti om mogisunud-sunud kou nopo ogi? I am not at all intending to meet the friends here but you (pl) tell them, o.k.?
- B. Ingkaa nobo tapi' amu' ibo ko'iso nunu-nunu ku rumikot jun diti nawaliw po ti sobutul no ti bahar do ontok po di jok. That is all right but there is nothing of mine I can bring when I visit at your place on that occasion except a bottle of bahar for you.
- Inggaranan nopo do suai-suai om amu' no ko'iso, tu' mogisunud-sunud ikoi po om isai di kakawo om kakawo. Anything different from that I don't have, but we will tell people and whoever can come will come.

Cultural Notes

The householder addresses his friend as **kamanuk**. This is a term of address used reciprocally with men of the same age set.

When the householder is ready to invite people to the special feast of the house warming, he does not go to all the villagers to let them know, but asks one friend to spread the word. He would seem to be proud if he went around to ask people to come to his house. A further sign of his not putting himself forward is his reference to 'the house' and not 'his house', which would express pride. The Molukas is described as 'we (inclusive) celebrate the Molukas', indicating that this event is not just for the householder but for everyone.

Characteristically, the friend answers in a humble manner, saying that he has nothing that he can contribute except a bottle of **bahar**. But having said that, he agrees to tell other people about the coming celebration.

Bahar is the toddy made from the juice of the stem of the coconut tree, the special drink of the Lotud people. At a feast such as this, **bahar** is served after the meal and the drinking time is the social time of the celebration. The drink of first choice is **bahar**. Often women are served stout; beer is also available, and occasionally a jar of rice wine is imported for the occasion.

For the meal itself, rice is served with water buffalo meat and vegetables. Plates of food are served by young ladies who are helping out, and it is important that each person partake even though he may have already eaten. The veranda is the domain of men at such feasts, while the women sit in the interior room or rooms.

Grammatical Notes

Notes that in the last sentence of this conversation the prefix **ko-** occurs twice. I am not able to give an accurate gloss for this affix without further interaction with text and with Lotud people.

Demonstratives as locatives

The demonstratives **diti**, **dino**, **dilo**, and **diri** have a special function, particularly in conversation. When these demonstratives occur finally in a clause without reference to a particular thing, they act as a kind of locative from the standpoint of the speaker. Examples of this have been seen in Conversations 6, 8, 15, and 24.

Muli' oku no diti .	I am going home now.
Aranggoi ibo ido diri .	They are still fine.
Mantad ido di inombo dilo '?	Where are they from?
Rumanggoi ko no dino !	You get well now!
Amu' ku iman anamaan di ongo ruhang diti .	I am not at all intending to meet the friends here.

As with other uses of locatives, the distances are not exact. The person who said he was going home, above, is considering where he is as the starting location. When the woman asked where the people were from, she was not thinking of the people in question being out of sight but removed somewhat from herself. It may also indicate distance in relationship.

When demonstratives are used in this way, they need not be translated.

Vocabulary

anamaan	/nama'/	to intend to meet
hari dua		Tuesday
inggaranan		to be called
kakawo	/kawo/	to be able to go
kamanuk		term of address
kumaa	/kaa/	to come
mogisunud-sunud		to tell others over and over
nawaliw	/waliw/	to have been almost the same
norikot	/rikot/	to have arrived
sobutul		one bottle

Vocabulary Index

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
a!		oh!	Conversation 1
aakanon	/akan/	food	Conversation 16
adau		day	Conversation 2
adi'		younger sibling	Conversation 13
agayo		big	Conversation 4
ahandaman	/hondom/	to remember	Conversation 20
aharap	/harap/	to hope	Conversation 12
ajadi	/jadi/	to be satisfactory	Conversation 12
akaaka'		an older sibling	Conversation 11
akamoi		lazy	Conversation 13
akan-akanon	/akan/	to keep eating	Conversation 15
akanon	/akan/	to eat	Conversation 13
akapal		thick	Conversation 16
aki		grandfather	Conversation 10
ala!		exclamation	Conversation 6
alangkou		tall	Conversation 13
alasu'		hot	Conversation 2
alo'		dem. not seen, nom.	Conversation 4
alun-alun		sealed road	Conversation 6
ama'		father	Conversation 8
amaama'		a father	Conversation 11
ambat-ambat		friend, acquaintance	Conversation 6
ambat-ambat		friend, acquaintance	Conversation 7
ampat		four	Conversation 17
amu'		no	Conversation 3
anak		child	Conversation 2
anak		child	Conversation 4
anamaan	/nama'/	to intend to meet	Conversation 24
anaru	/naru/	long	Conversation 20
andadon	/andad/	to wait	Conversation 17
angaraat		bad ones	Conversation 12
ano		dem. near, nom.	Conversation 4
apakai	/pakai/	to be able to use	Conversation 18
apat		four	Conversation 5
arahi		to like	Conversation 3
arakop	/rakop/	to catch	Conversation 2
aranggoi		good	Conversation 6
arasaman	/rasam/	to be rained on	Conversation 23
ari		dem. far, nom.	Conversation 4
asadapan	/sodop/	late in the day	Conversation 5
asasang		busy, occupied	Conversation 6
asu		dog	Conversation 6
atadai	/atod/	to accompany	Conversation 5
atarom		sharp	Conversation 13
atarom		sharp	Conversation 22
ati		dem. this, nom.	Conversation 4
ba		agreement	Conversation 1
babaan	/babo/	back carrier	Conversation 5
bahar		coconut toddy	Conversation 22
balantak		basket	Conversation 18
balas		used in telling time, 11 and 12	Conversation 17
banar		right, true, correct	Conversation 9
bangkar		raft	Conversation 16
bansa		race, group	Conversation 12
bilanja'		cost, expenses	Conversation 18

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
binuai		length of time	Conversation 4
biri'on	/biri'/	to work	Conversation 4
biri'on	/biri/	jobs	Conversation 22
biung		cat	Conversation 4
bo		part.	Conversation 1
boboo'	/babo/	to carry on back	Conversation 5
boli		to buy	Conversation 2
bolimbing		cock's comb	Conversation 22
bolion	/boli/	to buy	Conversation 4
boros-boros		words	Conversation 9
boroso!	/boros/	say it!	Conversation 14
boroso'	/boros/	speak it!	Conversation 9
boroson	/boros/	to speak	Conversation 7
buai		late, a long time	Conversation 20
buli		can, may	Conversation 3
bunga'		flowers	Conversation 7
dangol		bush knife, machete	Conversation 21
darja		elementary school form	Conversation 7
di		part. nom. comm.	Conversation 2
di		part. obl. pers.	Conversation 2
di		time part.	Conversation 3
di diri po		long ago, previously	Conversation 4
di...tari		that, far (emph.)	Conversation 12
dilo'		dem. not seen obl.	Conversation 4
dino		dem. near obl.	Conversation 4
diri		dem. far, obl.	Conversation 4
disai		whose	Conversation 15
diti		dem.	Conversation 3
do		part. obl. comm.	Conversation 2
do		pron. 3p. gen.	Conversation 2
do		because	Conversation 3
do		part. in locative phrase	Conversation 6
du'omon	/du'om/	food	Conversation 3
du'omon	/du'om/	cooked rice	Conversation 13
dua		two	Conversation 7
duminangkat	/angkat/	to have carried	Conversation 20
dumu'om	/du'om/	to eat	Conversation 8
duo		two	Conversation 10
duo no hopod om apat		twenty-four	Conversation 11
gantang		a local weight, one gantang equals approximately three kilos	Conversation 18
ginawo		seat of emotions	Conversation 19
ginumu'		much	Conversation 14
ginumu'	/gumu'/	very many, total	Conversation 23
ginutok		speech	Conversation 9
gogorib		sickle	Conversation 21
goribon	/gorib/	to cut off stalks	Conversation 21
goribon	/gorib/	bahar tree	Conversation 22
gorusan	/garus/	to grate for someone	Conversation 5
gumayo	/gayo/	to become large	Conversation 19
gumu'		a lot of	Conversation 19
gumuli'	/guli'/	to return something	Conversation 9
guna'		use	Conversation 4
habar		news	Conversation 6
habar		news	Conversation 19
hari dua		Tuesday	Conversation 24
hatus		hundred	Conversation 11
hilo'		there (within sight)	Conversation 6

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
hilu'		there	Conversation 1
hino		there	Conversation 1
hino		there	Conversation 6
hino		to be present	Conversation 10
hinu		there, far	Conversation 6
hinu		there	Conversation 17
hiri		there, previously	Conversation 6
hiti		loc.	Conversation 3
hopod		ten	Conversation 10
hopod om duo		twelve	Conversation 11
horogo		price	Conversation 14
humaba'	/haba'/	to fell	Conversation 21
i		part. nom. pers.	Conversation 2
ibo		still, prom.	Conversation 5
ibok		come!	Conversation 5
id		at, in	Conversation 5
id		at, in	Conversation 6
ido		pron. 3p. nom.	Conversation 1
idombo		where	Conversation 2
ijami'		pron. 1pex. abs.	Conversation 7
ijok/ijoki'		pron. 1s. abs.	Conversation 7
ijoki'		pron. 1s. abs.	Conversation 3
ijomuyu		pron. 2p. abs.	Conversation 7
ijun		pron. 2s. abs	Conversation 7
ikam		mat	Conversation 4
ikan		fish	Conversation 11
ikau		pron. 2s. nom. prom.	Conversation 3
ikoi		pron. 1pex. nom.	Conversation 1
ikou		pron. 2s. nom. prom.	Conversation 3
ilo'		dem. not seen, nom.	Conversation 4
iman		part., emph.	Conversation 10
impiro		how many times	Conversation 13
ina'		mother	Conversation 8
ina'ina'		a mother	Conversation 11
inan		body, classifier	Conversation 5
inan		classifier	Conversation 11
inapon	/apon/	to have fished	Conversation 20
indakod!	/indakod/	come up!	Conversation 6
induo		two times	Conversation 13
inggapat		four times	Conversation 11
inggaranan		to be called	Conversation 24
inggonom		six times	Conversation 11
ingkaa		like that	Conversation 1
ingkuro		how	Conversation 6
ingkuro		how	Conversation 8
ingkuro-kuro	/kuro/	in what way	Conversation 16
inhopod		ten times	Conversation 11
inhopod om apat		fourteen times	Conversation 13
ininjam	/injam/	to have borrowed	Conversation 22
ino		dem. near, nom.	Conversation 4
inogud	/ogud/	bent over coconut flower	Conversation 5
inombo/idombo		where	Conversation 3
inowit	/owit/	to have taken	Conversation 7
insan		once	Conversation 15
intong		to see	Conversation 8
inumon	/inum/	to drink	Conversation 13
inumon	/inum/	a drink	Conversation 18
io		pron. 3s. nom.	Conversation 1

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
ipo, po		still, first	Conversation 2
iri		dem. far, nom.	Conversation 4
isai		who	Conversation 3
isan		bank (of river)	Conversation 2
isido		pron. 3p. abs.	Conversation 7
isio		pron. 3s. abs.	Conversation 7
iti		this, nom.	Conversation 4
ito		pron. dual nom.	Conversation 1
itokou		pron. 1pin. nom.	Conversation 1
itom		black	Conversation 19
jaham		hour	Conversation 22
jambatan		bridge	Conversation 12
jami'		pron. 1pex. obl.	Conversation 6
jati'		pron. 1pin. obl.	Conversation 6
jok/joki'		pron. 1s. obl.	Conversation 6
jomuyu		pron. 2p. obl.	Conversation 3
jomuyu		pron. 2p. obl.	Conversation 6
jujuhak		pole for getting fruit	Conversation 14
jujuhak		fruit pole	Conversation 18
jun		pron. 2s. obl.	Conversation 3
jun		pron. 2s. obl.	Conversation 6
kaadat-adato'	/adat/	customs	Conversation 15
kaakan	/akan/	to be able to eat	Conversation 23
kaapat		fourth	Conversation 11
kaatod	/atod/	able to go with	Conversation 5
kadai		shop, town	Conversation 1
kadang-kadang		sometimes	Conversation 12
kadayan		person	Conversation 4
kagu		again, more	Conversation 6
kahatus		hundredth	Conversation 11
kakadayanan	/kadayan/	people	Conversation 12
kakal		still	Conversation 7
kakarabahan		multiple water buffalo	Conversation 23
kakawo	/kawo/	to be able to go	Conversation 24
kakitaan	/kito/	able to see	Conversation 5
kalabangan	/lobong/	burial place	Conversation 5
kaman		part. emph.	Conversation 14
kamanuk		term of address	Conversation 24
kampung		village	Conversation 2
kampung		village	Conversation 9
kamus		dictionary	Conversation 12
kan		to say	Conversation 9
kanamaan	/nama'/	to meet	Conversation 22
karabau		water buffalo	Conversation 2
karaja'		work	Conversation 2
karaja'		work	Conversation 7
karanahan		rice fields	Conversation 8
karanahan	/ranau/	fields	Conversation 12
karasaan	/roso/	thinking, feeling, to think	Conversation 9
karasam		to happen to rain	Conversation 15
kasanang-sanang		somewhat free	Conversation 15
kasarok	/sarok/	to speak quickly	Conversation 9
kasut		shoes	Conversation 12
katahak	/tahak/	able to give	Conversation 3
kawansayan	/wonsoi/	to make for someone.	Conversation 12
kawawagu	/wagu/	just, newly	Conversation 6
kawo!	/kawo/	go!	Conversation 1
kawo-kawo'		happening	Conversation 19

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
kayu-kayu		wood	Conversation 16
Kg.		short for kampung: village	Conversation 5
ki'umo	/umo/	to have planting work	Conversation 13
ki'umur	/umur/	to be a certain age	Conversation 13
kibiung	/biung/	to have a cat	Conversation 13
kiginawo	/ginawo/	to be interested	Conversation 18
kikaraja	/karaja/	to have work	Conversation 7
kilinampahan	/lampahan/	to have cooked vegetables	Conversation 13
kimu'		spouse	Conversation 2
kimu'		spouse	Conversation 8
Kina'		Chinese	Conversation 12
kinambo	/kambo/	to enlist, call upon	Conversation 23
kinatatakai	/tatak/	to be lost	Conversation 20
kindinga'		kind of dry rice	Conversation 14
kinongoho'		listen!	Conversation 9
kinoontodono'		place of origin	Conversation 7
kinorop		dried fish	Conversation 13
kipituongan	/pituongan/	having clouds	Conversation 16
kiroon	/kiro/	to figure	Conversation 16
kisada'	/sada'/	to have viand	Conversation 13
kiwa'ig	/wa'ig/	to have water	Conversation 16
ko		pron. 2s. nom.	Conversation 1
ko		or	Conversation 3
ko		comparative	Conversation 13
ko'ilaai	/ilo'/	to know	Conversation 16
ko'indalano'	/indalan/	route	Conversation 4
ko'indawangan		weather	Conversation 16
ko'indokodo'	/indakod/	place of climbing	Conversation 4
ko'insan		again	Conversation 9
ko'iso		none	Conversation 3
ko'udano'	/udan/	thing for traveling in	Conversation 4
ko'udano'	/udan/	conveyance	Conversation 16
ko'uuli'	/uli'/	to return	Conversation 6
koduo		second	Conversation 4
kohino	/hino/	able to come	Conversation 9
kohuyan	/huyan/	to be tired	Conversation 16
kokito	/kito/	to see	Conversation 6
kokuri'		a little	Conversation 22
kokusayan		male	Conversation 11
kolihuan	/lihou/	to chase	Conversation 22
kolimo/kumolimo		fifth	Conversation 11
kololominan	/lamin/	houses	Conversation 12
koluhub-luhub		rather shady	Conversation 2
kolusado'	/lusad/	place of sitting	Conversation 4
kondiw		eagle	Conversation 22
kondu'an		female	Conversation 11
kongohirono		large group	Conversation 22
konihab		yesterday	Conversation 3
koodopo'		place for sleeping	Conversation 4
kooromo'	/orom/	place for staying	Conversation 4
koosu-osuan		dogs	Conversation 6
kootur-oturo'	/atur/	arrangements	Conversation 15
kopiluntun	/luntun/	to live together	Conversation 12
kopinama'	/nama'/	to meet together	Conversation 17
kopisoromo'	/soromo'/	to understand each other	Conversation 12
kopogisosoromo'	/soromo'/	to understand one another	Conversation 12
kopoju'o'	/poju'/	place of bathing	Conversation 4
kopomologkong	/logkong/	to be able to plant	Conversation 16

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
kopongumo	/umo/	to be able to plant	Conversation 20
koponumbalian	/sumbali/	a slaughtering	Conversation 23
korikot	/rikot/	to arrive	Conversation 6
koririkot	/rikot/	to have just arrived	Conversation 9
korohian	/rahi/	desire	Conversation 9
korosoo'	/roso/	feelings	Conversation 15
koruhai	/ruhai/	a short time	Conversation 17
kosagantang	/gantang/	only one gantang	Conversation 14
kosiam		ninth	Conversation 19
kosogantang		one gantang	Conversation 18
kosogit-sogit		able to be well	Conversation 19
kosusa	/susa/	sad	Conversation 19
kotobpino'ian	/tobpina'i/	kin (pl.)	Conversation 12
kotolu		third	Conversation 11
kotolunan		jungle	Conversation 22
kotua kampung		village leader	Conversation 12
kotunud	/tunud/	to be able to learn	Conversation 6
kotunud	/tunud/	to be able to learn	Conversation 9
koturu'		seventh	Conversation 17
kou		pron. 2p. nom.	Conversation 1
ku		pron. 1s. gen.	Conversation 2
kuaai		give!	Conversation 14
kuaan	/kuo/	to give	Conversation 3
kumaa	/kaa/	to come	Conversation 3
kumaa	/kaa/	to come	Conversation 24
kumambo	/kambo/	to enlist, call upon	Conversation 23
kumawo	/kawo/	to go	Conversation 3
kumiboros	/boros/	to speak together	Conversation 10
kumolimo/kolimo		fifth	Conversation 11
kumurang	/kurang/	to lessen	Conversation 14
kumuyut	/kuyut/	to hold in hand	Conversation 7
kupi		coffee	Conversation 13
kurangon	/kurang/	to lessen	Conversation 14
kurita'		car	Conversation 2
kuro		to do	Conversation 1
kuroyon	/kurai/	nothing can be done	Conversation 19
kurungan		fence	Conversation 15
lagui		to run	Conversation 13
lalan		path	Conversation 3
lamin		house	Conversation 2
langkou		tall	Conversation 19
lapan		eight	Conversation 22
lapatan	/lopot/	leaf for cigarettes	Conversation 5
lawid		old, traditional	Conversation 8
lima		five	Conversation 17
limo		five	Conversation 5
limo no hopod		fifty	Conversation 14
linangkou	/langkou/	height	Conversation 20
linggaman		harvesting knife	Conversation 21
lobi kurang		more or less	Conversation 13
lobongon	/lobong/	to bury	Conversation 5
lokut		rice storage	Conversation 7
lomu		fat	Conversation 19
longkitai	/langkit/	embroider for someone	Conversation 5
longon		arm, hand	Conversation 2
lopoto'	/lopot/	wrap it!	Conversation 5
lopoto'	/lopot/	wrap it!	Conversation 14
lumangkou	/langkou/	to become tall	Conversation 19

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
lumapak	/lapak/	to burst open	Conversation 21
lumilik	/lilik/	to clear	Conversation 16
lumiud	/liud/	to flood	Conversation 16
lumomu'	/lomu'/	to become fat	Conversation 19
lusad!	/lusad/	sit!	Conversation 6
maa		like	Conversation 16
maasak	/asak/	to be depleted	Conversation 20
mada nogi toi		good	Conversation 15
magandad	/andad/	to wait	Conversation 15
magaradu	/aradu/	to plow	Conversation 9
makan	/akan/	to eat	Conversation 13
Malayu		Malay, Bahasa Malaysia	Conversation 12
maliw	/waliw/	to move	Conversation 3
mamadangkat	/dangkat/	to carry rice	Conversation 5
mamagayat	/gayat/	to pull	Conversation 5
mamakai	/pakai/	to use	Conversation 17
mamalana'	/lana'/	to clear	Conversation 5
mamanau	/panau/	to walk	Conversation 3
mamarakop	/rakop/	to catch	Conversation 5
mamatuw	/watuw/	to weave	Conversation 4
mambasa'	/basa'/	to read	Conversation 20
manamalayu	/malayu/	to use Malay	Conversation 12
mananom	/tanom/	to plant	Conversation 5
mangadau		sunny	Conversation 16
mangakan	/akan/	to eat	Conversation 5
mangalit	/alit/	to complete	Conversation 22
mangarap	/arap/	to depend on	Conversation 20
mangawoi	/awoi/	to plant	Conversation 5
mangawoi	/awoi/	to plant vegetables	Conversation 15
mangga'		mango	Conversation 14
mansak		ripe banana	Conversation 14
mantad		from, coming from	Conversation 2
manuk		chicken	Conversation 13
mari		as before	Conversation 16
mawo	/kawo/	to go, leave	Conversation 1
mayud	/ayud/	to follow	Conversation 3
menengah		middle (Malay)	Conversation 7
mi'aadi'		two siblings	Conversation 11
mibagal		to be the same	Conversation 14
mijumpa'	/jumpa'/	to meet together	Conversation 19
mimpanau-panau	/panau/	to go around	Conversation 1
minagandad	/andad/	to have waited for	Conversation 6
minaliw	/waliw/	to have moved	Conversation 12
minama'	/nama'/	to meet each other	Conversation 12
minamanau	/panau/	to have walked	Conversation 18
minangayud	/ayud/	to have accompanied	Conversation 8
minayud	/ayud/	to have followed	Conversation 6
mindakod	/indakod/	to climb up	Conversation 8
mingganak-ganak	/anak/	to play	Conversation 15
minggu'		week	Conversation 3
mingkakawo'	/kawo'/	to be about to go to a place	Conversation 15
minogihum	/ihum/	to have looked for	Conversation 6
minongoi	/ongoi/	to have gone to get somthg.	Conversation 2
minonguro	/kuro/	to have been doing	Conversation 6
minonibor	/sibor/	to have mended dikes	Conversation 9
minririkot	/rikot/	to be about to arrive	Conversation 15
minuli'	/uli'/	to have gone home	Conversation 2
minum	/inum/	to drink	Conversation 13

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
miso		one	Conversation 3
miso-iso		alone	Conversation 9
miwaya'	/waya'/	to work together	Conversation 12
mo'ilaan	/ilo'/	to know	Conversation 5
mo'ilaan	/ilo'/	to know	Conversation 9
mo'itom	/itom/	to become black	Conversation 19
mogi'uulou	/ulou/	to argue with one another	Conversation 12
mogihum	/ihum/	to look for	Conversation 15
mogilapis-lapis		layers	Conversation 12
mogilolongot	/longot/	to be mixed together	Conversation 12
mogisuai-suai	/suai/	to be different	Conversation 12
mogisunud-sunud		to tell others over and over	Conversation 24
mogutok	/gutok/	to speak	Conversation 9
moki'ampun	/ampun/	to ask for forgiveness	Conversation 10
mokigambar	/gambar/	to ask to have a picture taken	Conversation 10
mokipulanu	/pulanu/	to ask to get acquainted	Conversation 10
mokitulung	/tulung/	to ask for help	Conversation 19
mokiwaya'	/waya'/	to ask for help in work	Conversation 22
moli	/boli/	to buy	Conversation 1
molukas		to have a house warming	Conversation 22
momigang	/pigang/	to care for	Conversation 5
momisunud	/sunud/	to advise/teach someone	Conversation 6
momogorib	/gorib/	to cut off stalks	Conversation 21
momojula'	/jula'/	to spit	Conversation 4
momoli	/boli/	to buy	Conversation 5
momonsoi	/wonsoi/	to make	Conversation 4
momorukut-rukut	/rukut/	to do various things	Conversation 22
mong-		(prefix) 'non past'	Conversation 5
mongkupu		grandchild	Conversation 6
mongo/ongo		pluralizer	Conversation 11
mongobon	/obon/	to make walls	Conversation 22
mongogik	/ogik/	to thresh with feet	Conversation 21
mongoi	/ongoi/	to go get something, aux.	Conversation 2
mongomot	/omot/	to harvest	Conversation 8
mongomot	/omot/	to harvest	Conversation 21
mongowit		to carry	Conversation 4
monguhot	/uhot/	to ask	Conversation 5
mongumo	/umo/	to plant	Conversation 9
monguni	/uni/	to sound	Conversation 17
monguro	/kuro/	to be doing	Conversation 1
monguro-nguro	/kuro/	to be doing	Conversation 22
monibor	/sibor/	to mend dikes	Conversation 14
monongko'uha'	/uha'/	to be longing for	Conversation 12
monongsusukud	/susukud/	to use a walking stick	Conversation 12
monongus	/tongus/	to be windy	Conversation 16
monudai	/sudai/	to harrow	Conversation 2
monuliw	/suliw/	to make a floor	Conversation 22
monulung	/tulung/	to help	Conversation 18
monumbali	/sumbali/	to slaughter	Conversation 23
moomis		sweet	Conversation 20
moosin		salty	Conversation 20
morom	/orom/	to stay	Conversation 6
mosintunud	/tunud/	to learn for oneself	Conversation 9
mosintunud	/tunud/	to study	Conversation 10
mu		pron. 2s. gen.	Conversation 2
muhot	/uhot/	to ask	Conversation 10
muli'	/uli'/	to go home	Conversation 1
mulid	/ulid/	to descend	Conversation 3

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
muyu		pron. 2p. gen.	Conversation 2
na!		here!	Conversation 14
naalab	/alab/	to have burned	Conversation 20
naalab	/alab/	to have burned	Conversation 21
nahaba'	/haba'/	to have fallen	Conversation 16
nakakawo	/kawo/	to have been able to go	Conversation 5
nakambo	/kambo/	to have invited	Conversation 22
nakaranggoi-ranggoi		to have been somewhat better	Conversation 15
nama'on	/nama'/	to meet	Conversation 17
naman		part., emphatic	Conversation 6
naman		part.	Conversation 20
napatai	/patai/	to have died	Conversation 19
nasip		fortune	Conversation 19
natanan		all	Conversation 5
nataran	/taran/	sold	Conversation 12
nawaliw	/waliw/	to have been almost the same	Conversation 24
ngam		good	Conversation 17
ngaran		name	Conversation 2
ngaran		name	Conversation 8
ngoyo'	/ongoi/	take it!	Conversation 17
ni		part. gen. pers.	Conversation 2
ninaru	/naru/	length	Conversation 14
ninaru	/naru/	length	Conversation 20
no		part.	Conversation 1
no'ubas	/ubas/	to have been used to	Conversation 21
no...talo'		that, not seen (emph.)	Conversation 12
no...tano		that, farther (emph.)	Conversation 12
nobo		emphatic	Conversation 7
noboi		emphatic	Conversation 20
nogi		part. emph..	Conversation 2
nokimu'	/kimu'/	to have married	Conversation 10
nokito	/kito/	to have seen	Conversation 22
noko'udan	/udan/	to have boarded	Conversation 3
nokohino	/hino/	to have been present	Conversation 3
nokokito	/kito/	to have seen	Conversation 6
nokokuo	/kuo/	to have been able to get	Conversation 5
nokomogot-mogot		to have been fairly well	Conversation 15
nokoorom	/orom/	to have stopped	Conversation 6
nokoorom	/orom/	to have stopped	Conversation 7
nokopikito	/kito/	to have met each other	Conversation 12
nokopinama'	/nama'/	to have met together	Conversation 20
nokorikot	/rikot/	to have arrived	Conversation 6
nokorongou	/rongou/	to have heard	Conversation 6
nokorongou	/rongou/	to have heard	Conversation 16
nokosonulan		to have reached one month	Conversation 11
nokosubo	/subo/	to have put into	Conversation 16
nokuo	/kuo/	to have gotten	Conversation 5
nokuro		why	Conversation 6
nongo		undefined number	Conversation 23
noonsok	/onsok/	to be cooked	Conversation 13
noontok		to have brought about	Conversation 23
nopo		topicalizer	Conversation 3
norikot	/rikot/	to have arrived	Conversation 24
noruyou	/ruyou/	dead (as a plant)	Conversation 20
notolipaunan	/tolipaun/	to have phoned	Conversation 17
notuongan	/tuong/	dark	Conversation 20
noyopos	/yopos/	wet	Conversation 20
nu		part. gen. comm.	Conversation 2

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
nu'		if	Conversation 9
numa'a		now	Conversation 7
numaa		now	Conversation 1
numaa nadau/dadau		today	Conversation 2
numbur		number	Conversation 17
nunu		what	Conversation 3
nunu		what	Conversation 4
nunu-nunu		anything	Conversation 6
nyami		pron. 1pex. gen.	Conversation 2
nyami'		pron. 1p. gen.	Conversation 2
nyo		pron. 3s. gen.	Conversation 2
o'		yes	Conversation 1
o'uha'	/uha', wuha'/	to miss someone	Conversation 6
obuai		long time	Conversation 6
obuli		can	Conversation 9
odop		to sleep	Conversation 4
odu'		grandmother	Conversation 10
odu'-odu'		a grandmother	Conversation 5
ogi		tag question	Conversation 14
ogumu'		large	Conversation 12
ohigas		thin	Conversation 13
oi!		exclamation	Conversation 19
okilo'	/akil/	to carry	Conversation 5
okon, kon		negative	Conversation 10
oku		pron. 1s. nom.	Conversation 1
okuro-kuro	/kuro/	how	Conversation 16
oliudan	/liud/	to be flooded	Conversation 23
olohing-lohing	/lohing/	somewhat older	Conversation 22
olomi'		soft	Conversation 16
olosu'an	/lasu'/	to be made hot	Conversation 23
olusihan		pity	Conversation 20
om		and, but	Conversation 3
om		and, hesitation	Conversation 4
ombo		which	Conversation 6
omoton	/omot/	to harvest	Conversation 21
ongo		pluralizer	Conversation 6
ongotoyo'		small, pl.	Conversation 5
ongoyo'	/ongoi/	take it!	Conversation 14
ongoyon	/ongoi/	to go get	Conversation 4
oni'		just	Conversation 3
onitai	/anit/	to peel	Conversation 5
onom		six	Conversation 5
onom		six	Conversation 11
onsi		contents (e.g. meat)	Conversation 13
ontok		at the time	Conversation 23
opongo		to be finished	Conversation 16
oponon	/apon/	to pole fish	Conversation 5
origisin		irrigation	Conversation 8
origisin		irrigation	Conversation 20
orikot	/rikot/	to arrive	Conversation 22
orikot	/rikot/	to arrive	Conversation 23
oru'alan	/ru'ol/	to be hurting	Conversation 5
oru'olon	/ru'ol	to hurt	Conversation 5
oruhai		quickly	Conversation 6
oruhai		quickly	Conversation 9
orukut		various	Conversation 7
oruolan	/ruol/	pain	Conversation 20
osodop		nighttime	Conversation 22

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
osodu'		far	Conversation 8
osomok		near	Conversation 3
osuab		morning	Conversation 13
osunudan	/sunud/	to be able to teach	Conversation 9
osusa		difficult, unhappy	Conversation 19
otoyo'		small	Conversation 12
otu'o		old	Conversation 3
otuangan	/tuong/	to be benighted	Conversation 5
otumpasik		to do quickly	Conversation 21
oturo'	/atur/	to arrange	Conversation 5
owiton	/owit/	to take	Conversation 3
owiton	/owit/	to take	Conversation 4
owonusan	/ponus/	to sift rice	Conversation 22
oyudo'	/ayud/	follow!	Conversation 9
pa'is		knife	Conversation 13
pabanaro'	/banar/	correct!	Conversation 9
pakai!		use it!	Conversation 17
palad-palad		thanks	Conversation 3
paluw		water spring	Conversation 20
pamalana'	/lana'/	to clear	Conversation 21
pamonus	/wonus/	to sift	Conversation 22
pananaman	/tanom/	place of planting	Conversation 5
panatabur	/tabur/	place of the baskets	Conversation 22
panatakan	/tokon/	place of planting seedlings	Conversation 5
pandan		screw-pine leaf	Conversation 4
pangamatan	/omot/	place of harvest	Conversation 5
pangapanan	/apon/	place for pole fishing	Conversation 5
pangapon	/apon/	to fish with a pole	Conversation 5
pangasakan	/asok/	rice nursery	Conversation 5
pangawayan	/awoi/	place of planting vegetables	Conversation 5
panugalan	/tugal/	place of planting hill rice	Conversation 5
papakawo	/kawo/	to go towards	Conversation 18
parai		unhusked rice	Conversation 21
parit		ditch, canal	Conversation 8
patai		to die	Conversation 23
piasau		coconut	Conversation 13
pinasak		juice of coconut flower stem	Conversation 5
pino'uyakat	/uyakat/	to have caused to stand up	Conversation 18
pinoguli'	/guli'/	to have returned	Conversation 22
pinsil		pencil	Conversation 7
piro		how much	Conversation 4
pisak		change	Conversation 14
po		part.	Conversation 1
po'iloo'	/ilo'/	cause to know	Conversation 5
po'impakai	/pakai/	to be in use	Conversation 17
po'ingorom	/orom/	to be living in a place	Conversation 8
po'inlusad	/lusad/	to be sitting	Conversation 10
po'insikul	/sikul/	to be going to school	Conversation 7
po'insuai	/suai/	to be living separately	Conversation 10
po'intawid	/tawid/	to be hanging	Conversation 10
po'uyakaton	/uyakat/	to cause to stand	Conversation 18
pogihum	/ihum/	to go looking for	Conversation 2
pogimangan	/gimang/	to cause to try for someone	Conversation 17
poginsu'	/insu'/	to wash	Conversation 2
poguli'on	/guli'/	to cause to return	Conversation 10
pogulu		earlier	Conversation 3
pogulu		earlier	Conversation 13
pogun		country, area	Conversation 11

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
poju'		to bathe	Conversation 2
poju'		to bathe	Conversation 13
pokitoo'	/kito/	cause to see	Conversation 5
pokiwayaan	/waya'/	a community work group	Conversation 22
pongomot	/omot/	to harvest, Inst.	Conversation 21
pongonsok	/onsok/	to cook	Conversation 16
ponongko'uha'	/uha', wuha'/	to ease one's longing	Conversation 6
ponudai	/sudai/	to harrow	Conversation 2
poosoko'	/asok/	cause to transplant	Conversation 5
pootodon	/atod/	cause to send	Conversation 5
popipison	/pipis/	to cause to fall off	Conversation 21
popo'ugus	/ugus/	to go downstream	Conversation 18
popo'uli'	/uli'/	to go towards home	Conversation 1
poposoribau	/soribau/	to go outside	Conversation 18
poposubo	/subo/	to cause to go inside	Conversation 18
popotulis	/tulis/	to cause to write	Conversation 18
popoturidong	/turidong/	to cause to stand erect	Conversation 18
poria		bitter gourd	Conversation 10
poring		bamboo	Conversation 18
poronggoyo'	/ranggoi/	cause to be better	Conversation 19
porsotuan		organization	Conversation 18
posintunud		to sudy	Conversation 11
posuboo'	/subo/	cause to put in	Conversation 5
potintuad	/tintuad/	to bend over	Conversation 21
potoi		perhaps	Conversation 9
pukul		hour	Conversation 17
puun		tree	Conversation 7
puun		tree	Conversation 13
puun		tree	Conversation 16
raan		branch	Conversation 20
raat		bad	Conversation 12
rakapai	/rakop/	to catch for someone	Conversation 5
rakop		to catch	Conversation 2
ranau		rice field	Conversation 6
ranau		rice field	Conversation 12
rapuhan		kitchen	Conversation 22
rasam		rain	Conversation 9
rasam		rain	Conversation 10
ribu		thousand	Conversation 11
ringgit		ringgit (monetary unit of Malaysia)	Conversation 14
ro'un		leaf	Conversation 7
roduo'	/aradu/	to plow	Conversation 5
rokopo'	/rakop/	to catch	Conversation 5
ronggoi-ronggoyo'		take care	Conversation 3
ruhai		short time	Conversation 6
ruhai		short time	Conversation 16
ruhang		friend	Conversation 2
ruma sakit		hospital	Conversation 15
rumanggoi	/ranggoi/	to become good, well	Conversation 15
rumasam	/rasam/	to rain	Conversation 16
rumikot	/rikot/	to visit	Conversation 7
ruminikot	/rikot/	to have visited	Conversation 9
rumu'ol	/ru'ol/	to hurt	Conversation 15
ruti		bread	Conversation 13
sabap		because	Conversation 22
sada'		fish	Conversation 5
sada'		accompaniment to rice, fish	Conversation 13
sadaan		stomach	Conversation 20

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
sagantang		one measure	Conversation 14
sahatus	/hatus/	one hundred	Conversation 5
sakit		sickness	Conversation 23
sala'		mistake	Conversation 9
Sama'		Bajau	Conversation 12
samba'ig		land not used for wet rice	Conversation 21
sambalai		next door	Conversation 7
sampai		until	Conversation 22
sangadau	/adau/	one day	Conversation 5
sangadi'adi'		a number of siblings	Conversation 11
sanganu		to own	Conversation 4
sangkarung		one bag	Conversation 14
satanga		half and hour	Conversation 17
satu		one	Conversation 17
sekolah		school (Malay)	Conversation 7
siam		nine	Conversation 11
sido		pron. 3p. obl.	Conversation 6
sigu		teacher	Conversation 7
sikul		school	Conversation 5
sikul		school	Conversation 7
sio		pron. 3s. obl.	Conversation 6
so-		(prefix) 'one'	Conversation 5
soborong		the other side	Conversation 7
sobutul		one bottle	Conversation 24
sodop		night	Conversation 22
soliw		verandah	Conversation 15
sominggu'	/minggu'/	one week	Conversation 4
sominggu'		one week	Conversation 6
sondiri		self, oneself	Conversation 7
sondiw		to lean against	Conversation 16
song-		(prefix) 'one'	Conversation 5
songira'		when	Conversation 2
songkuro		how much	Conversation 10
sonsopo	/sopo/	one hand	Conversation 14
soribau		outside	Conversation 7
soribu	/ribu/	one thousand	Conversation 11
soringgit	/ringgit/	one ringgit	Conversation 14
suab		morning	Conversation 22
suai		different	Conversation 7
Suang Lotud		Lotud people, language	Conversation 9
subaai	/subo/	to put in	Conversation 5
sukub		blouse, shirt	Conversation 1
sulapon		small house being built	Conversation 6
suliw		floor	Conversation 10
sumambalai	/sambalai/	to go next door	Conversation 6
sumambayang	/sambayang/	to pray	Conversation 19
sumbalion	/sumbali/	to slaughter	Conversation 23
sumikul	/sikul/	to attend school	Conversation 7
sumoborong	/soborong/	to cross the river	Conversation 7
sumoribau	/soribau/	to go outside	Conversation 7
sumosodop		afternoon	Conversation 3
sunsuyon		bridge	Conversation 3
sunudai	/sunud/	to teach	Conversation 9
sunudai	/sunud/	show!	Conversation 18
suon!	/suon/	enter!	Conversation 6
suon!		enter!	Conversation 17
supaya		so that	Conversation 19
surud		harrow	Conversation 7

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
suruk		a type of beetle	Conversation 21
susa		difficult	Conversation 19
susuab		tomorrow	Conversation 15
ta'u		I do not know	Conversation 18
taagon	/taag/	to order	Conversation 15
tagal		no need	Conversation 3
tahakan	/tahak/	to give	Conversation 9
takapan	/takap/	to cover over	Conversation 9
takou		let us (pl.)	Conversation 8
talalu		very, too	Conversation 19
talib!	/talib/	let (me) pass by	Conversation 1
tambang		fare	Conversation 3
tana'		earth	Conversation 16
tanga' nadau		noon	Conversation 13
tano		let us (dual)	Conversation 5
tanom-tanom		planting place	Conversation 8
tantagas		Lotud priestess	Conversation 22
tantu		surely	Conversation 16
tapi'		but	Conversation 12
tati		this	Conversation 6
ti		dem. topic	Conversation 4
ti'angon		betel quid	Conversation 9
ti'angon		betel quid	Conversation 18
ti...tati		this (emph.)	Conversation 12
tido		pron. 3p.nom. prom.	Conversation 3
tidu'om	/du'om/	to want to eat	Conversation 17
tiga		three	Conversation 17
tikau		pron. 2s. nom. prom.	Conversation 1
tikau		pron. 2s.nom. prom.	Conversation 3
tikoi		pron. 1p.nom. prom	Conversation 3
tikou		pron. 2p.nom. prom.	Conversation 3
tikus		rat	Conversation 8
Timur		Indonesian	Conversation 12
tingkatan		secondary school form	Conversation 7
tinokon	/tokon/	hole for planting	Conversation 9
tio		pron. 3s.nom. prom.	Conversation 3
tipalajar	/palajar/	to want to study	Conversation 18
tiponolipaun	/tolipaun/	to want to phone	Conversation 17
tirarasam	/rasam/	to be going to rain	Conversation 16
tisubo	/subo/	to want to get into	Conversation 17
to		pron. dual gen.	Conversation 2
to'un		year	Conversation 3
to'un		year	Conversation 7
tobpina'i		kinsman	Conversation 8
tobpina'i		kin	Conversation 12
tokou		pron. 1pin gen.	Conversation 2
toku		pron. 1s.nom. prom.	Conversation 3
tolipaun		telephone	Conversation 17
tolu		three	Conversation 7
tombolui		guests	Conversation 23
tongus		wind	Conversation 21
tonobon		garden	Conversation 5
topod		to be left	Conversation 23
torima kasi		thanks	Conversation 14
torima'on	/torima'/	to receive	Conversation 3
toruntud		back	Conversation 7
tu		part. dem.	Conversation 4
tu		part.	Conversation 8

<i>Lotud word</i>	<i>Lotud root</i>	<i>English</i>	<i>1st occurrence</i>
tu'		but	Conversation 3
tu'		part. which, that	Conversation 4
tu'		which, that	Conversation 22
tu'o		old	Conversation 11
Tuhan		Lord (Malay)	Conversation 19
tuhunon		river	Conversation 2
tukad		stairs	Conversation 22
tulang		bone	Conversation 12
tulungo'	/tulung/	help!	Conversation 9
tumaran	/taran/	to sell	Conversation 14
tumimpuun	/timpuun/	to be starting	Conversation 9
туру'		seven	Conversation 11
ubat		medicine	Conversation 15
ubuk		book	Conversation 4
ubuk		book	Conversation 6
uda'		don't	Conversation 9
uda'		don't	Conversation 17
udan!	/udan/	get in!	Conversation 3
ugus		upriver	Conversation 3
ui!		exclamation	Conversation 6
ulan		month (variant)	Conversation 10
ulanut		snake	Conversation 11
ulu		head	Conversation 15
umur		age	Conversation 10
urang puti'		English language	Conversation 18
urang tua'		leader	Conversation 12
usin		money	Conversation 9
wa'ig		water	Conversation 8
wagas		raw, husked rice	Conversation 4
wagu		new	Conversation 3
wagu		new	Conversation 5
wagu		new	Conversation 8
walu'		eight	Conversation 11
walu' no hopod		eighty	Conversation 14
wansayai	/wonsoi/	make!	Conversation 18
wansayan	/wonsoi/	to make	Conversation 9
waro		there is	Conversation 5
waroi		there is	Conversation 15
wina'ung		pomelo	Conversation 14
winansayan	/wonsoi/	made	Conversation 9
winonsoi	/wonsoi/	to have made, to make	Conversation 4
wonsoyon	/wonsoi/	work	Conversation 4
wonsoyon	/wonsoi/	work	Conversation 12
wulan		month	Conversation 9