

TWENTY-EIGHT  
LESSONS IN  
LOKO (ARAWAK)  
*A Teaching Guide*  
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## INTRODUCTION

Whenever you say the Loko (Arawak) word "Lokono", you are talking about human beings, about a tribe of people known as Lokono by persons belonging to the tribe, but by outsiders as Arawaks.

Whenever you say the word "Loko", you are referring to (1), one person only. (2), the word "Loko" also means, the language of the people. (3), sometimes the use of the word "Loko" stresses the fact that the object is a human being as distinct from an animal. (4), the word "Loko" can also be used to tell us that a very young child is beginning to react to outside stimuli.

When Loko is written, three symbols (tilde, diaeresis and acute accent) are normally used so as to help the students to pronounce Loko words correctly. But when they have mastered the language, two of these symbols may be omitted. However, the acute accent ( ' ) is retained as it is an essential sign to enable us to know which syllable of a word is to be stressed so as not to convey a wrong meaning. After a time students will get to know that most Loko words ending in the letter 'ñ' are pronounced as if they end in 'ng', that 'ü' in a syllable is pronounced as 'ir' in sir.

Some things appear to be called by several different names but this is only because people are fond of calling or identifying some animals or some things according to a peculiar attribute of the subject; it may be because of the song or crowing of a bird, or of the smell or action of an animal. For instance, people call the bigger kind of peccari (bush hog) keheron, because of the pronounced animal smell. They call the bird karoba, hanakwa, because of the crowing. The animal known as bushcow, is named kama, in Loko, but they usually call it maiupuri, which is the Carib name. When you know how to speak Loko, you will be able to tell which is the real name and which is only a nickname of any animal.

In the night time if people are talking of the doings of snakes, they are careful not to mention the name of any particular snake as the spirit of that snake may be listening and take offence of any derogatory remarks in the discussion and harm the participants; therefore they talk about the limbless ones. All this you will get to know as you learn the Loko language well.

John Peter Bennett  
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## LOKO

### LOKO AJIAHÜ KHONAÑ

Kha tho mañ to Loko ajiahü "Lokono", b'añ, b'ajiabo na Lokono khonañ, to Lokono kurukiahü khonañ.

Kha tho to ajiahü "Loko", b'añ, b'ajiabo (1), abali roñ loko khonañ. (2), Lokono asaka na' ajianiwa "Loko" mañ. (3), boakha noma to ajiahü "Loko" aichikita wa'muñ, lihi, Lokono oria chi, bibichi betho koti khoro oria chi. (4), to ajiahü "Loko", aichikita bajia wa'muñ, toho iloni bikidoabo kayenikhohü abo, hibi th dokhotañ.

Kha tho Loko ajiahü abürutonoa, kabuñ th buru wa'büruta noma, th boratuñ bia marikhotoa chi bo, sare nañ bia ajiañ. Kha tho na' marikhotoa chi bo aichiñ to ajiahü, biam th büru, tilde (~) kena diaeresis (..), na' shia asañ, na' eibikita ma, thomoroa abaro, acute accent ('), na' shia asañ m'eibikitiñ na' fa; yaraha fa dañ emé wabo, th boratuñ bia na' marikhotoa chibo na'ajiañ bia sareñ.

Abá iribe thonua chima karayañ, thomoroa tora jia tha, lokono asaniñ odoma hamathali, th yeni khona jiaro, theme khona jiaro. Lokono asaka dodole, keheron, mañ, theme khona; to kudibiu karoba, na' saka hanakwa, mañ, th shimakuñ khona; kurihi okichi kama, na' saka maipuri, Basari ajiañ olokhodi. Kha tho kha h'aichiñ ajia bia Loko ajiañ, thomakwa tohobe thonua betho karayañ, h'aichi fa.

Kasakoda kha lokono m'asanka ori th iri olokhodi; th koyaha kanaba mañ odoma, kena th karí tama na' ajia chi bo tho khonañ; kia doua na' ajiaka madunaro khonañ.

Thomakwa tohobe h'aichi fa h'marikhotoa ajian sareñ, to Loko ajiañ.

## PRONUNCIATION

- a as in fat.  
e as in get.  
i as in pit (y is pronounced this way also).  
o as in note.  
u as oo in foot.  
~ over an n, (ñ), means that the ñ is pronounced as ng in sing.  
~ over a u, (ü), means that the ü is pronounced as ir in fir.  
' over a letter (ó), means that the syllable containing the letter is to be stressed. It also lengthens that particular syllable.  
' the apostrophe is also used to show that a letter is omitted.

## GRAMMAR

### THE NOUN

A noun is a word used to name a person, a place, a thing or an idea. E.g.:

PERSON Kabarali (the extra-hairy one, male), Kaimachi (the vicious looking one, male), Koreshi (redhead, male or female), Sabantho (the handsome one, female), Sachibara (beautiful hair, male), Muyamuya (velvety, male or female).

PLACE Bartika (axe rust), Barárebo (sea coast), Hoboshirima (a jutting out bit of land boasting a lone hog-plum tree), Katauro (full of vines), Masari (type of tree growing on white sand), Sakasakali (type of kingfisher).

THING Abula (chair), Bará (sea), Hadali (sun), Hororo (land), Kanoa (type of boat), Ubana (leaf), Waiari (kind of basket), Warishi (kind of basket).

IDEA Añshihi (love), Hamarohü (fear), Hikiahahü (selfishness), Irahahü (generosity), Usahü (goodness), Wakhaiahü (evil).

The plural of many nouns, especially the plural of members of a human family, is-very irregular. Then it must be re-

membered that a member of a family is never referred to as if it were an isolated object but an object belonging to someone. When a pronoun is used joined to the main word an apostrophe (') indicates the omission of one vowel or more. The apostrophe (') may be placed in different places of similar words; this practice helps the student to pronounce the word correctly:-

#### Singular

l'ichi (his father)  
th'ichi (her father)  
b'ichi (your father)  
da'chi (my father)

#### Plural

na'chinochi (their fathers)  
na'chinochi (their fathers)  
h'ichinochi (your fathers)  
wa'chinochi (our fathers)

When a man is speaking he often uses a different word from a woman in referring to the same member of the family:-

#### Singular

da'bukechi (my elder brother)  
da'okichi (my younger brother)  
da'yodatho (my sister, older or younger)

#### Plural

da'bukeyochi (my elder brothers)  
da'ckiyochi (my younger brothers)  
da'yodanochi (my sisters, older or younger)

A woman would say:-

da'tulatho (my elder sister)  
d'okitho (my younger sister)  
da'chilikichi (my brother, older or younger).

da'tülachino or da'tülanochi (my elder sisters)  
d'okithobe or d'okiyochi (my younger sisters)  
da'chilikiyochi or da'chilikichino (my brothers, older or younger).

The plural ending chi emphasizes the intimacy that exists within the family or the community. However some plurals end in no. E.g.:-

da'yochi (my comrade)

da'yono (my comrades)

The ending chi with its emphasis on intimacy is regularly placed at the end of a plural noun but occasionally emphasis is placed on a singular noun and such emphasis is more pronounced. In referring to GOD, for instance, a person would

say Wachinac (a person who our father),  
If a father or she would  
d'aichinachi  
to their o  
w'aichinachi  
they express

The plural c  
wajili  
hiaro  
da'yoc  
da'san  
da'kha

The p  
insects and  
baka (kawayc pero (kudibi karina hime (shibak ada (t daküth

Often the sa  
kudibi hime (ada (t shibak

Most abstrac  
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In many wo  
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object belonging to  
to the main word  
of one vowel or  
different places  
student to pro-

al

i (their fathers)  
i (their fathers)  
i (your fathers)  
i (our fathers)

a different word  
the family:-

(my  
brothers)  
(my younger  
rs)  
(my sisters,  
or younger)

or da'tūlanochi  
er sisters)  
d'okiyochi  
nger sisters)  
i or  
kichino (my  
, older or

cy that exists  
e plurals end

rades)

is regularly  
ally emphasis  
is more pro-  
person would

say Wachinachi (Our Father) never my father. In a human family a person would say, da'chinachi or wa'chinachi (my father or our father), da'ionatho or wa'ionatho (my mother or our mother). If a father or a mother is speaking of an only daughter he or she would say da'tonatho, of an only son would be d'aichinachi. If both parents are alive either one would refer to their only daughter as wa'tonatho; to an only son as w'aichinachi. The endings nachi and natho do not make plurals they express feelings of close intimacy.

The plural of some words ends in no:-

wajili (man)	wajilino (men)
hiaro (woman)	hiarono (women)
da'yochi (my comrade)	da'yono (my comrades)
da'sana (my helper)	da'sanano (my helpers)
da'khabo (my workman)	da'khabono (my workmen)

The plural of words denoting animals, birds, fishes, insects and inanimate objects usually ends in be:-

baka (cow)	bakabe (cows, cattle)
kawayo (horse)	kawayobe (horses)
pero (dog)	perobe (dogs)
kudibiu (bird)	kudibiube (birds)
karina (chicken)	karinabe (chickens)
hime (fish)	himebe (fishes)
shibakaro (pebble)	shibakarobe (pebbles)
ada (tree)	adabe (trees)
daküthe (fruit-tree)	daküthehi (fruit-trees)

Often the same singular word is used to denote the plural:-

kudibiu (bird)	kudibiu (birds)
hime (fish)	hime (fishes)
ada (tree)	ada (trees)
shibakaro (pebble)	shibakaro (pebbles)

Most abstract nouns end in hi or hü:-

irahahü (generosity), üsahü (goodness), aboahü (illness), kachikebehi (theft), hoyehehi (laziness), somolehi (drunkenness).

In many words denoting animals, birds, fishes, insects and inanimate objects, the plural is placed after the adjectives describing the objects and is usually betho:-

ibi betho budédaia = small fishing-rods,  
harira betho karina = white chickens)

firo betho hime = large fishes  
karaiakhona betho ada = tall trees

Some nouns used in the genitive case change from the words in isolation by adding the. E.g.:- khoton̄ (food or meal), da'khoton̄the (my meal); athahü (drink), da'than̄the (my drink); yuri (cigarette), da'yurith̄the (my cigarette). The the indicates that the object referred to is actually in use or that it will be in use presently. This custom also applies to the use of some adjectives as well as verbs. The word the has different meanings in various contexts.

Andathe means 'come' in the second person. B'andathe means 'you come' - a command or request to another person. H'andathe is a command or request to two or more persons.

H'khotath̄the means 'come and dine'. Notice that only the is used and means 'come'; bu'dukhat̄the means 'come and see'; h'daridath̄the means 'run instantly'; na'daridath̄the means 'they ran at once'.

In the following sentences the means let-a helping verb. Wa'konath̄the = let us walk; wa'daridath̄the = let us run; cheerio! cheerio!! wath̄the dä de = let us now say Cheerio! Cheerio!

In words referring to human beings there are the regular Masculine and Feminine genders. In words referring to animals and birds, the words wajili (male) and hiaro (female) are used. In words referring to fishes, insects and inanimate objects the Neuter gender is used, namely tora (singular) and torabe (plural).

#### Masculine

ichi = father  
aichi = son  
bokechi = a man's older brother  
okichi = a man's younger brother  
chilikichi = a woman's brother,  
older or younger  
madokochi = a man's father-in-law  
madokochi = a woman's father-  
in-law  
wajili = man, male  
ilonchi = boy  
iloni = baby  
üsa = child, the young or the egg

#### Feminine

oio = mother  
oto = daughter  
yorodátho, (present day,  
yodatho) = sister  
tulatho = a woman's older  
sister  
okitho = a woman's younger  
sister  
mükütho = a man's mother-  
in-law  
kürü = a woman's mother-  
in-law  
hiaro = woman, female  
ilontho = girl  
iloni = baby  
üsa = child, the young  
or the egg

A person who is skilled or proficient in any particular undertaking is usually referred to in the Common gender:-

bokodáriñ = a steersman (male or female)  
daridáriñ = runner  
biráriñ = player in a game  
eikitáriñ = player of a musical instrument  
awadáriñ = explorer

The masculine and feminine of animals and birds are designated by using the words wajili (male) and hiaro (female). These words may be at the left hand side of the words they describe:-

#### Masculine

wajili-pero = male dog  
ituri-wajili = male baboon  
wajili-korihi = male rat  
kudibiu-wajili = male bird  
wajili-wíro = male pigeon  
karina-wajili = rooster

#### Feminine

hiaro-pero = female dog  
ituri-hiaro = female baboon  
hiaro-korihi = female rat  
kudibiu-hiaro = female bird  
hiaro-wíro = female pigeon  
karina-hiaro = hen

Only a few birds are referred to as male or female. The reason is that the difference is so slight, it is difficult for the average person to identify the sexes especially among small birds.

It is important to pay close attention to the stress mark (´) and emphasize the syllable over which this mark (´) is placed so as to identify the meaning of words spelt the same way. For example, arara with no syllable stressed, all the syllables have equal length and value - means, ants, small termites that build tunnels in wooden houses and are known as wood-ants, arára with the middle syllable stressed, means, a kind of tree the inside of whose bark is used as a snake-bite cure; arará with the last syllable stressed, means, a kind of crocodile, a large reptile known as Cayman. Boreda = lose or mislay; boréda = fling, throw away, jettison; boredá = wrestle. Kona = leak or sink to the bottom in water or when fledglings leave the nest; kóna = thumb or claw or talon; kóná = to walk; tima = swim; tíma = whiskers, beard or moustash; timá = cross over, by way of a bridge.

The h sound is prominent in the Loko (Arawak) language and helps to give it a smooth and pleasing sound. Sometimes the h in a word, when it stands between two similar vowels, is left out altogether and the two vowels are combined into one long sound with the stress mark (´) over it, so that rohota



has become róta = food reserved for later use; nahale has become nále = propeller; ihido has become ído = sacrum.

Nearly all words ending in the letter n are called as if they ended in ng, for instance notice the following words: bokáriñ a cook; marikhotríñ = a teacher; doráriñ = weaver.

### ADJECTIVE

An adjective is a word used to modify or to change the meaning of a word, either a noun or a pronoun by answering one of the following questions: What kind? Which one? How many? E.G.:

<u>WHAT KIND?</u>	<u>WHICH ONE?</u>	<u>HOW MANY?</u>
<u>abá firochi</u> wajili (a big man)	<u>toraha</u> dwada (that pot)	<u>yohoro</u> bakofa (many bananas)
<u>tó besekeñ</u> koro (the short one)	<u>majiañchi</u> ilonchi (a dumb boy)	<u>kabuñ</u> hime (three fishes)
<u>karatho</u> shikaro (juicy sugarcane)	<u>tó karikoro</u> ari (the aching tooth)	<u>abahuñ</u> roñ (once only)
<u>tó khabatho</u> oniabo (the salty water)	<u>korekoro</u> d'eke (my red dress)	b' <u>anika</u> thomakwa (take all)

The definite article li is used only when referring to a human male person. The plural na is used when referring to both male and female human beings:

na wajilino (the men)                      na hiarono (the women)

The definite article tó is used when referring to animals, birds, fishes, insects or inanimate objects:

<u>tó</u> pero (the dog)	<u>tó</u> perobe (the dogs)
<u>tó</u> hime (the fish)	<u>tó</u> hime, occasionally himebe (the fishes)
<u>tó</u> adubuna (the leaf)	<u>tó</u> adubuna (the leaves)
<u>tó</u> shibakaro (the pebble)	<u>tó</u> shibakaro or shibakarobe (the pebbles)

The indefinite article: sometimes abá is used, sometimes tó, sometimes it is only understood.

<u>abá</u> karaiahu (a vision)	<u>tó</u> kauri (a basket)	<u>bethechi</u> or <u>bethetho</u> (a friend)
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Adjectives denoting WHAT KIND are declined by adding the words sabo (er) and wabo (est) which denote the Comparative and the Superlative as the following examples show:-

<u>POSITIVE</u>	<u>COMPARATIVE</u>	<u>SUPERLATIVE</u>
usa = good	usa sabo = better	usa wábo = best
wadi = long	wadi sabo = longer	wadi wábo = longest
firo = big	firo sabo = bigger	firo wábo = biggest
kayenikho = wise	kayenikho sabo = wiser	kayenikho wábo = wisest
bele = soft	bele sabo = softer	bele wábo = softest

sabo and wábo could also stand for more and most:

kaima = vicious	kaima sabo = more vicious	kaima wábo = most vicious
sabañ = handsome	sabañ sabo = more handsome	sabañ wábo = most handsome
balihi = useless	balihi sabo = more useless	balihi wábo = most useless

#### CARDINAL NUMERALS

abaro = one  
biana = two  
kabuñ = three  
bibichi = four  
badakhabo = five  
etcetera

#### ORDINAL NUMERALS

atúnwa = first  
biamtitho = second  
kabuntitho = third  
bibichitho = fourth  
badakhaboli = fifth (beginning  
from fifth the words end in li)

#### PRONOUN

A pronoun is a word used in place of a noun. Some of the pronouns in regular use are shown below:-

dai = I	wai = we
bui = you	hui = you
liraha = he	naraha = they
toraha = she	naraha = they

da' = my	lu'waya = himself	chi = who
dani = mine	tó = it	halikai = who
de, = me	thū = its	halikañ = whose or who
dáwaya = myself	thüwaya = itself	halikantho = whom

ba' = your	wa' = our	halikantho = whoever
hani = yours	wani = ours	namakwa = everybody
bani = yours	dau = us	halikairoñ = anybody
bu'waya = your- self	wa'waya = ourselves	abá = somebody or someone
hu'waya = your- selves	nani = their	halikaikhoro = nobody
lu' = his	nani = theirs	khoroñ = none
dei or dai = him	na'waya = themselves	

Whenever kho is added to dai making daikho or to wai making waikho it makes the word mean: I for one or I of this group or I of this place and the plural would be: we for that matter or we of this group or we of this place.

Although the following words are adjectives they are often used as pronouns:

toho = this	koro = one	aba = some	hamá = what
toraha = that	abába = another	thomakwa = all	halikamañ = whatever
tohobe = these	biamañ = both	abakwañ = more	yarákwa = any
torabe = those	abarükü = several	yohoro = many	abábajia = other

Examples:-

Q. toho pero bürü tho kena tohobo harira tho. Halikañbo b'anükü fa?  
(This is a striped dog and this one is white. which of them will you take?)

A. Tó bürü koro.  
(The striped one). Koro is a pronoun one, taking the place of the noun pero (dog).

Toho emeliatho bahü = this is a new house. The pronoun toho (this) is used for the noun bahü (house).

The Pronoun IT:

	Nom.	Voc.	Acc.	Gen.	Dat.	Abl.
Singular number:	tora	bui	ñ	th'	thümuñ	thoria
Plural number:	torábe	hui	ñ	th' plus <u>be</u> at the end of the word	thümuñbe	thoriabe

A non-Arawak person is referred to as tora (plural torábe) in the neuter gender. There are seven personal pronouns, namely:- Dai = I; bui = you (singular); liraha = he; toraha = she; wai = we; hui = you (plural); nai = they.

They are declined like this:-

Nom.	Voc.	Acc.	Gen.	Dat.	Abl.
Dai = I	-	de = me	d' = my	da'muñ = to me	da'oria = from me
bui = you	bui = you	bu = you	b' = your	bu'muñ = to you	b'oria = from you
liraha = he	-	ai = him	l' = his	l'omuñ = to him	l'oria = from him
toraha = she	-	ñ = her	th' = her	th'muñ = to her	th'oria = from her
wai = we	-	u = us	w' = our	wa'muñ = to us	w'oria = from us
hui = you	hui = you	hu = you	h' = your	h'muñ = to you	h'oria = from you
nai = they	-	ai = them	n' = their	na'muñ = to them	na'oria = from them

Waya = self.

The following is a list of pronouns that make of the ending waya;

da'waya = myself      b'waya = yourself      l'waya = himself  
 th'waya = herself      wa'waya = ourselves      h'waya = yourselves  
 na'waya = themselves

Personal pronouns in the genitive case are:-

d'ani = mine      b'ani = yours      l'ani = his  
 th'ani = hers      w'ani = ours      h'ani = yours  
 n'ani = theirs

In certain instances waya would also mean "own". E.G. at one time there were trouser-buttons stamped with the words "our own make", in Arawak the same three words would be rendered in two words, namely, wa'waya wa'maretiñ. Waya would be used as an adjective to emphasize ownership or manufacture.

In a question halikañ = who, and is singular; the plural is halikañbe; halikañ tora? = who is it? halikañbe tora? = who are they?

In giving information, chi = who, and is either singular or plural and is in the masculine gender: lihi li ilonchi osu chi fa b'oma = this is the boy who will go with you; feminine gender: toho to ilontho osu thu fa b'oma = this is the girl who will go with you; plural: naha na wajilino osu chi fa b'oma = these are the men who will go with you. This sentence is in masculine gender, the feminine would be: naha na hiarono osu chi fa b'oma.

Other pronouns often used are:-

hamathali = something  
 hamathali jiaro, contracted to hama jiaro = whatsoever  
 hamakhoro = nothing

## VERB

A verb is a word which tells us that an action is performed or it helps to make a statement. Very often a verb tells us of an action which is invisible, as for instance: kishika = assume; aithá = foreknow; khiwada = believe.

The verb TO BE is usually joined on to the action verb. E.g. da'yentwabo = I am singing; thoyentwabo = she is singing; na'yentwabo = they are singing; ayentwa dañkha = while I was singing; ayentwa lañkha = while he was singing; na'yentwachibo = they had been singing; ayentwachibo dai = I had been singing; na'yentwachifa = they will be singing; na'yentwafabi = they will have sung.

Notice that when the word 'while' is introduced the verb bo is changed to ankha.

The forms of a verb express time, that is to say they tell us when the action has taken or will take place. The principal parts of the verb darida (run) are: darida (run) (present), daridabo (present participle), daridabi (past), daridabuna (past participle), daridifa = (future).

da'daridabo wakharoho = I am running now.

da'dardabi miaka = I ran yesterday.

iméwabo da'darida tó kabuya bandi = I often run by way of the field.

wakili wabo da'darida koba = I used to run in the old days.

da'darifa mauchi = I will run tomorrow.

When m is placed at the beginning of a verb it has the meaning "not" but it is not a verb although it is joined to the verb. E.g. madúkhúñ wa tó kudibiu = we do not see the bird; mañshi wa toho khotahü = we do not want this food; mausuñ wa fa l'oma = we will not go with him. We could also say, wasu fa khoro l'oma.

In a few verbs the Present Tense and the Perfect Tense are the same except that in the Perfect Tense the last syllable is slightly stressed. E.g. darida = run, is in the Present Tense while daridä = have run, is in the Perfect Tense; tima = swim, timá = have swum; muda = climb, mudá = have climbed.

Ordinarily the perfect tense of a verb ends in ka, daridaka would mean run about, like a wild animal in a cage. Timaka would mean, have crossed from one side to the other, mudaka would mean, climb up any tree or any elevation.

Sometimes a verb is only understood. In the sentence: Edmund bichi andüchi wai = we have come for Edmund. .... Edmund for have come we; every word has the equivalent in

English  
followi  
identic  
verb. I  
verb. I  
Again  
de = I

Con:

da'bir  
hü'bir  
na'bir

da'bir  
b'bir  
l'bir  
na'bir

da'bir  
b'bir  
h'bir  
th'bir

da'bir  
wa'bir  
b'bir  
h'bir  
l'bir  
th'bir  
na'bir

da'bir  
b'bir  
l'bir  
na'bir

English. That is quite straightforward. However in the following sentence: Edmund bichirochi wai, that has the identical meaning of: we have come for Edmund, there is no verb. In the question: hama tora? = what is it? there is no verb. The answer to the question is: orí tora = it is a snake. Again there is no verb. Hamusha de = I am hungry. Metheka de = I am tired; but there is no verb.

Conjugation of the verb bira = to play.

#### PRESENT TENSE

da'bira (I play), wa'bira (we play); bü'bira (you play), hü'bira (you play); l'bira (he plays); thubira (she plays); na'bira (they play).

#### PRESENT CONTINUOUS TENSE

da'birabo (I am playing)	wa'birabo (we are playing)
b'birabo (you are playing)	h'birabo (you are playing)
l'birabo (he is playing)	th'birabo (she is playing)
na'birabo (they are playing)	

#### IMPERFECT TENSE/PAST CONTINUOUS TENSE

da'birabí (I was playing)	wa'birabí (we were playing)
b'birabí (you were playing)	h'birabí (you were playing)
h'birabí (you were playing)	l'birabí (he was playing)
th'birabí (she was playing)	na'birabí (they were playing)

#### FUTURE SIMPLE TENSE

da'birafa (I shall or will play)  
wa'birafa (we shall or will play)  
b'birafa (you will play)  
h'birafa (you will play)  
l'birafa (he will play)  
th'birafa (she will play)  
na'birafa (they will play)

#### PERFECT TENSE

da'biraka (I have played)	wa'biraka (we have played)
b'biraka (you have played)	h'biraka (you have played)
l'biraka (he has played)	th'biraka (she has played)
na'biraka (they have played)	

m'aichiñ la or l'aitha  
khoró = he doesn't know  
m'aichiñ tha or th'aitha  
khoró = she doesn't know

m'aichiñ na or n'aith  
khoró = they don't  
m'aichiñ na or n'aith  
khoró = they don't

### SUBJUNCTIVE MOOD

#### PRESENT TENSE

##### POSITIVE

d'osü farokha = if I go	w'osü farokha = if we
b'osü farokha = if you go	h'osü farokha = if you
l'osü farokha = if he goes	n'osü farokha = if the
th'osü farokha = if she goes	n'osü farokha = if the

##### NEGATIVE

m'osüñ da' farokha = if I don't go	m'osüñ wa' farokha = if don't go
m'osüñ bu' farokha = if you don't go	m'osüñ hu' farokha = if don't go
m'odüñ lu' farokha = if he doesn't go	m'osüñ na' farokha = if don't go
m'osüñ th' farokha = if she doesn't go	m'osüñ na' farokha = if they don't go

#### OPTATIVE MOOD

##### POSITIVE

d'osa tika = I wish to go	w'osa tika = we wish to
b'osa tika = you wish to go	h'osa tika = you wish to
l'osa tika = he wishes to go	n'osa tika = they wish
th'osa tika = she wishes to go	n'osa tika = they wish

##### NEGATIVE

m'osüñ da' tika = I don't wish to go	m'osüñ wa' tika = we don't wish to go
m'osüñ ba tika = you don't wish to go	m'osüñ ha tika = you don't wish to go
m'osüñ la tika = he doesn't wish to go	m'osüñ na tika = they don't wish to go
m'osüñ tha tika = she doesn't wish to go	m'osüñ na tika = they don't wish to go

## PREPOSITION

A preposition is a word which comes after the noun or pronoun to which it refers. In some cases the preposition changes according to what noun or pronoun is referred to. E.g.:-

oniabo orako = in or into the water  
dwada oroko = in or into the pot  
hikihi koloko = in or into the fire

N.B.:- When a word ends in a vowel and the one following begins with a vowel, the initial vowel of the second word is usually omitted.

'rako, 'loko and koloko all mean "in or into" but the preposition changes as the object referred to changes. Some prepositions change their meaning slightly by adding di to the end. As an example let us take the word ajiako which means "on or upon"; we add di and insert h before the o and get ajiakhodi which means, the thing on it is moving about, as, for instance a cat running about on the huseroof.

Oloko means "in" and when we add di we get olokhodi which means "through", like water flowing through a pipe. Okoboroko means "amongst", adding di we get okoborokhodi meaning moving from place to place amongst several objects.

The word muñ is sometimes used in combination with another word to signify "in front of". In the sentence, Wa'chinachi wa'ododwa Bu'shiboñ (Father we bow before you) the ñ is a contraction of muñ. Duna means arm - a limb joined to the body - and from this word we get dunañ meaning "near to; in the adjoining locality".

Some words commonly used as prepositions:-

abo = with	okhonaria = on behalf of, on account of
abon = under	okoboroko = amongst
ajiako = on	oloko = in, into
amuñ = at	oma = with
aria = from	omuñ = to
bichi = towards or for	orako = in, into
bichiro = towards or for	oria = from
koloko = in, into	otoron = at the foot of, beneath
muñ = at, to	rabuduku = against
obura = before	waria = from
okhona = upon	yabo = behind
okhonañ = concerning, of	



## CONJUNCTION

A conjunction connects two words or two groups of words. Sometimes the conjunction is used at the beginning of a sentence sometimes at the end.

### BEGINNING

kena = and  
keñbena = and then  
kiadoma = accord-  
ingly

### MIDDLE

daiba = therefore  
kiana = so,  
therefore

### END

bajia = also  
jiaro = or  
jiñ = as  
khian = then  
odoma = because

## INTERJECTION

An interjection is an exclamation denoting surprise, pleasant or unpleasant. It may be an expression of alarm, sudden fright, disgust or deep pleasure. The sound emitted is vague and the equivalent in English is obscure therefore only what caused such a sound as uttered by a human being, is given.

ai! an expression on feeling pain.  
aiayai! an emphasized expression on seeing or hearing the unexpected.  
akhui! an expression on seeing or hearing the unexpected.  
eme! an expression of surprise tending to disapproval.  
emeí! an expression of fright on seeing a monster.  
asiki! an expression of disgust or disapproval.  
asó! a joyful expression showing that the speaker is immensely pleased with meeting a relative or friend he or she has not met for a long time.

## ADVERB

An adverb changes the meaning of a verb, an adjective or another adverb. Adverbs tell HOW, WHEN, WHERE an event takes place also how far and how much, that is, to what extent.

Most adverbs describing how an event happens, end in kwañ and such an ending is equivalent to the English "-ly" but in Arawak the adverb used also tells us who or what is doing the act. E.g. A child screams. Her grandmother asks anxiously, "hama tora? (what is it?)" The child exclaims, "ori tora, mama hebero, abareñ borekwañ! (it is a snake lying down!)" The grandmother laughs at the reply. Why? Because, although the sentence is gramatically correct, the child has used the

wrong adverb which should have been yorwákwañ. A snake in this position yorwákwañ is stretched out full length and is prepared to strike.

- borekwañ = in a relaxed position, lying down, and refers to a human being or a fish.  
bololwákwañ = in a relaxed position and refers to a bird roosting.  
karebékwañ = in a relaxed position, lying down, and refers to an animal or a snake.  
yorákwañ = in a relaxed position and refers to a duck or swan as well as to a crocodile waiting to catch something to eat.

These four adverbs all mean, "in a relaxed position".

- yorwákwañ = in an alert position. Only a snake assumes this position whilst waiting for a prey.

#### HOW

- audashákwañ = in a fevered condition  
balákwañ = in a sitting posture  
bololwákwañ = in a roosting position  
borekwañ = in a relaxed position  
halikajiñroñ = anyhow  
jinamákwañ = in a standing position  
kakanüküñ = in a loud manner  
karebékwañ = in a relaxed position  
kharemékwañ = displaying a dark exterior  
mainasákwañ = in a rumpless position

#### WHEN

- adiki = after  
bena = when  
kasakodabá = last night  
kharoho = now, at this moment  
mauchi = tomorrow  
miaka = yesterday  
tanoho = today  
tanóke = in a little while  
ükha = then  
wabuka = a little while ago  
wajia = later  
wákhoro = not long  
wakili = formerly

#### WHERE

- haloñ = where  
humuni = near  
taha = far  
tahadi = far apart  
waikili = far distant  
yaha = here

#### TO WHAT EXTENT

- abareñ = immediately  
anükhüdibo = to the extent of half  
khoró = not  
halomañ = how much  
hibi = already  
hibiroñ = nearly

## LESSON ONE

<u>LOKO</u>	<u>ENGLISH</u>
1. Dai	1. I
2. Bui	2. You (singular)
3. Liraha	3. He
4. Toraha	4. She
5. Wai	5. We
6. Hui	6. You (plural)
7. Naraha	7. They
8. Waikho	8. We (of this group)
9. Huikho	9. You (of that group)
10. Narakho	10. They (of that group)
11. Naikho	11. They (of that group when the members are absent).

## LESSON 2

### MEMBER/MEMBERS OF A HOUSEHOLD

<u>LOKO</u>	<u>ENGLISH</u>
1. Dokochi	1. Grandfather
2. Kūthu	2. Grandmother
3. Ichi	3. Father
4. Oyo	4. Mother
5. Bokechi	5. A man's elder brother
6. Bokeyochi	6. A man's elder brothers
7. Okichi	7. A man's younger brother
8. Okiyochi	8. A man's younger brothers
9. Yorodatho	9. A man's sister (older or younger)
10. Yorodanochi	10. A man's sisters (older or younger)
11. Tūlatho	11. A woman's elder sister
12. Tūlathonochi	12. A woman's elder sisters
13. Okitho	13. A woman's younger sister
14. Okiyochi	14. A woman's younger sisters
15. Chilikichi	15. A woman's brother (older or younger)
16. Chilikianochi	16. A woman's brothers (older or younger)
17. Aichi	17. Son
18. Aichino (chi)	18. Sons
19. Oto	19. Daughter
20. Otono (chi)	20. Daughters

WHERE

yahabo = in this place  
yaharia = from here  
yakutaha = at or to  
a distant place  
yarábo = there  
yuwaria = from there

TO WHAT EXTENT

fata? = how many?  
mañswa = greatly  
roñ = only

DENOTING NUMBER

abahuñ = once  
biamahü = twice  
kabunihi = thrice

DENOTING LIKENESS

halikajiñ? = how?  
jia = as  
kijia = the same  
ki jiñ ki = similarly  
manjiñ = alike, similarly  
tohojia or tohojiñ = like this;  
in this way  
torajia or torajiñ = like that;  
in that way

Other words used as adverbs:-

ádi = more than	iméwabo = always
abába = another	kahülü = quickly
bakhoro = no - a reply in the negative	kebe = too, very
bariñ = to date	kiba = again
bata = preferably	marika = unable
boakha = perhaps, possibly	wabudi = hurriedly
ehei = yes - a reply in the positive	

<u>LOKO</u>	<u>ENGLISH</u>
21. Üsa	21. Child
22. Sanochi	22. Children

### LESSON 3

When you are talking TO someone, you say:

<u>LOKO</u>	<u>ENGLISH</u>
1. Awa	1. Daddy (the same word is used when talking to grandfather)
2. Mäma	2. Mother
3. Täte (é as in pay)	3. Grandmother
4. Dinchi	4. Uncle
5. Da'yaboatho	5. Aunt (literally <u>my aunt</u> )
6. Büdi	6. A term of respect when speaking to, or of, an older male)
7. Titi	7. A term of respect when speaking to, or of, an older female
8. Lolo	8. Darling (an adult would call a child by this expression)
9. Lól	9. My dear man (denoting intimacy)
10. Bébe	10. My dear (an intimate term used by either sex in addressing another of either sex)
11. Sachi	11. My good man
12. Satho	12. My good woman
13. Da'iochi	13. My fellow man, comrade
14. Da'iotho	14. My neighbour, comrade
15. Da'wunchi	15. My nephew
16. Da'wuntho	16. My niece

### LESSON 4

Words in everyday use:

<u>LOKO</u>	<u>ENGLISH</u>
1. Ehei	1. Yes
2. Bakhoro	2. No
3. Halikha?	3. When?
4. Halóñ?	4. Where?
5. Halikadiñ?	5. How?
6. Hamadoma?	6. Why?
7. Jiaro	7. Perhaps
8. Jiaroya	8. Very likely

LOKO

- 9. Manthañ kiana
- 10. Sanwai
- 11. Hamahũ?
- 12. D'aithano
- 13. M'aichiñda
- 14. Halekoa ba?
  
- 15. Halekoa ha?
  
- 16. Sakoada bariñ
- 17. Hajiaroñ ki
- 18. Bareñto aboaka de
- 19. Misa chi da da'onwa de
- 20. M'anabuñ chi tha d'firo
- 21. Haloñ b'osabo?
- 22. Da'okitho ámuñ da'osabo
  
- 23. Da'osia b'oma
- 24. Sanwai

ENGLISH

- 9. It is not impossible
- 10. All right
- 11. What?
- 12. I know it
- 13. I don't know
- 14. How are you? (talking to one person)
- 15. How are you? (talking to many people)
- 16. I am well so far
- 17. Just middling
- 18. Really, I am ill
- 19. I do not feel well
- 20. I feel out of sorts
- 21. Where are you going?
- 22. I am going to my younger sister
- 23. Let me go with you
- 24. All right

LESSON 5

LOKO

- 1. Hama tora?
  
- 2. B'kanaba!
- 3. Halikañ tora?
- 4. Halikañ bui?
- 5. Halikañ lira?
  
- 6. Halikañ tora?
- 7. Halikañ liraha?
- 8. Halikañ toraha?  
(when the person is actually in sight; likewise for 7)
  
- 9. Da'shikwa
- 10. B'shikwa
- 11. L'shikwa
- 12. T'shikwa
- 13. Wa'shikwa
- 14. H'shikwa (plural)
- 15. Na'shikwa
- 16. Shikwa
- 17. Bahü

ENGLISH

- 1. What is that? or What is it?
- 2. Listen! or Hear!
- 3. Who is it?
- 4. Who are you?
- 5. Who is he (e.g. Who is Lord Hawk?)
- 6. Who is she?
- 7. Who is that man?
- 8. Who is that woman?
  
- 9. My house
- 10. Your house
- 11. His house
- 12. Her house
- 13. Our house
- 14. Your house (plural)
- 15. Their house
- 16. House
- 17. Building

## LESSON 6

### LOKO

### ENGLISH

- |                           |                               |
|---------------------------|-------------------------------|
| 1. To (to rhyme with so)  | 1. The                        |
| 2. To hadali there        | 2. The sun is hot             |
| 3. To kachi koroboka      | 3. The moon is full           |
| 4. To wiwa kalemeka       | 4. The stars are bright       |
| 5. To oraro tikidabo hibi | 5. The dew is already falling |
| 6. Abaro orikahü          | 6. One night                  |
| 7. Biamo kasakabohü       | 7. Two days                   |
| 8. Kabuñ yoro             | 8. Three hours                |

(One week is referred to as One Sunday)

(One month is referred to as One Moon, from New Moon to New Moon)

(One year is referred to as One Star - One year is thirteen lunar months)

- |                                    |   |
|------------------------------------|---|
| 9. Bibichi Sondakha                | 9. Four weeks                             |
| 10. Badakhabo kachi                | 10. Five months                           |
| 11. Batiañ wiwa                    | 11. Six years                             |
| 12. Kha                            | 12. Season, or time, or the exact date    |
| 13. Hadali kha                     | 13. Dry weather                           |
| 14. Oni kha                        | 14. Rainy season                          |
| 15. <u>Kha</u> , D'anda fathe kiba | 15. I will come again on <u>that date</u> |

## LESSON 7

### Simple sentences:

### LOKO

### ENGLISH

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1. Aba oniabo b'anukaba.        | 1. Go and fetch some water.         |
| 2. Hikihi b'marita.             | 2. Kindle the fire.                 |
| 3. B'oboka hamathali w'kin bia. | 3. Cook something for us to eat.    |
| 4. Abareñ methe de.             | 4. I am very tired.                 |
| 5. Halokosha de.                | 5. I am thirsty.                    |
| 6. Hamusha de.                  | 6. I am hungry.                     |
| 7. Wa'khotathe.                 | 7. Let us dine.                     |
| 8. Horoshika de.                | 8. I am satisfied.                  |
| 9. Aba hikikhodo h'anukaba.     | 9. Go and fetch some firewood.      |
| 10. B'okichi oma b'osa.         | 10. Go with your (younger) brother. |

LOKO

11. H'ibirá bá.
12. Bakulamañro h'osama budedañ.
13. Hama h'budeshaka?
14. Da'dukhia h'budasha.
15. Haloñ osu chi hui?
16. Tabusha de.
17. Wa'shika, wa'kába wa'donkoñ obura.
18. Wa'donkalida.
19. Abahu roñ d'anaba toho orikahuba.
20. Halikañ to ororosa kariñ wabo anubukutañ abano donkochibo?
21. Da'tubunia toho orika-hubá' da 'khotabo kahuyatho khotahü.
22. Khotahü roñ khonañ b'koborokwaka; kia doma b'utubuniaka to khonañ.
23. Dwada h'sokosuba wa'bokañ chi.
24. Toho baro kena kashi-para bui anuka, kena hikikhodo abo b'andu fa the.
25. Toho yadala abo b'kholebeta to hime, b'bokaliñ keheli kotha \*ürako. Pamo kena hachi b'shikali tha muñ.
26. Toho to lépele, toho to shikarokho, b'anshiñ olokhodi b'semeta b'kofia.
27. Toho hime kahüya kema.

ENGLISH

11. Go and play.
12. In the afternoon you may go to fish.
13. What have you caught?
14. Let me see your catch.
15. Where did you go?
16. I am sleepy.
17. Let us go and bathe before we sleep.
18. We will now sleep.
19. I woke up only once during last night.
20. Who is it who snored so loudly and disturbed others in their sleep?
21. In my dream last night I was eating some delicious food.
22. You think only about food you even dream about it.
23. Go and wash the pot, let's do some cooking.
24. You, take this axe and cutlass and go and get some firewood.
25. With this knife cut the fish into small pieces, cook the lot in this special sauce. Remember to add salt and pepper.
26. Here is the spoon, here is sugar, sweeten your coffee according to your taste.
27. This fish is very delicious.

- \* the three words, oloko, ürako and koloko, all mean "in", but each is used according to what the object is in: e.g. karobo oloko = in the plate i.e. in something solid. Oniabo üraiko = in the water, i.e. in a liquid. Hikihi koloko = in the fire. Olokoñro = into. üraikoñro = into. Kolokoñro = into.



The little girl replied, "Ori tora, máma hebero, abareñ borékwañ".

Her grandmother burst into laughter instead of going to her help. The girl was grammatically correct but she used the word borékwañ when she should have said yorwákwañ. The child made her grandmother imagine a snake lying down in a hammock taking a rest. The snake in the story might have been hunting and stopped to locate its prey and so it was stretched full length on the ground.

To relax or sleep, a snake assumes the position described:-

- |                          |   |
|--------------------------|---|
| 1. Sekerékwañ            | 1. In a relaxed or sleeping position.   |
| A bird would be:-        |   |
| 2. Boloaoakwañ           | 2. In a relaxed or sleeping position.   |
| An animal would be:-     |   |
| 3. Karebékwañ            | 3. In a relaxed or sleeping position. (A horse does not lie down to sleep. A bat sleeps up-side-down hanging by the two hooks on its wings) |
| A fish would be:-        |   |
| 4. Borékwañ              | 4. In a relaxed or sleeping position.   |
| A human being would be:- |   |
| 5. Borékwañ              | 5. In a relaxed or sleeping position.   |

Although the above five beings are doing the same thing, a different word is used to describe the action of each.

### LESSON 10

#### A conversation:-

**Note:** Whatever word a person uses in addressing someone else, the person spoken to, in his reply, calls his addressor the opposite to what he has been called.

#### LOKO

1. Moroko dinchi!
2. Moroko da'wunchi!
3. Haloñ b'osabo?
4. Barañ ro da'osabo.  
Da'hodeda fa dádi mañ.

#### ENGLISH

1. Good-morning uncle!
2. Good-morning nephew!
3. Where are you going?
4. I am going to the sea.  
I will fish as much as I can.

Note. Usually when talking, and one word ends in a vowel and the next to it begins with a vowel, one of the vowels is left out, e.g. keheli kotha rako.

### LESSON 8

<u>LOKO</u>	<u>ENGLISH</u>
1. Sondakha	1. Sunday
2. Mondakha	2. Monday
3. Jinsdakha	3. Tuesday
4. Onsdakha	4. Wednesday
5. Dondodakha	5. Thursday
6. Fridakha	6. Friday
7. Satdakha	7. Saturday

#### Names of the numbers one to ten:

8. Abaro	8. One
9. Biama	9. Two
10. Kabuñ	10. Three
11. Bibichi	11. Four
12. Badakhabo	12. Five
13. Batiañ	13. Six
14. Biamtiañ	14. Seven
15. Kabuñtiañ	15. Eight
16. Bistiañ	16. Nine
17. Biamdakhabo	17. Ten

#### Ordinal numbers:

18. Atúnwa	18. First
19. Biamtitho	19. Second
20. Kabuñtitho	20. Third
21. Bibititho	21. Fourth
22. Badakhaboli	22. Fifth
23. Batiañli	23. Sixth
24. Biamtianli	24. Seventh
25. Kabuñtianli	25. Eighth
26. Bistiañli	26. Ninth
27. Biamdakhaboli	27. Tenth

### LESSON 9

When any animal assumes a position in order to relax or sleep that position is described according to the animal that takes up such a position, or else the statement may be ludicrous. For example, a child screamed, so her grandmother rushed to her rescue and asked in Loko, "Hama tora?" (What is it?).