



The Use of Function Words in Gorontalo Translations of Folktales by Students of Senior High School

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Article Info	Abstract
Received: 2026-09-24 Revised: 2026-09-27 Accepted: 2026-10-01 Keywords: task words, Gorontalo language, folklore DOI: 10.24256/ideas.v14i1.12709 Corresponding Author: Fatma Suleman, fatma_s1sastraind@mahasiswa.ung.ac.id Indonesian Language and Literature Study Program, Gorontalo State University	<i>This study aims to describe (1) the types, (2) functions, and (3) grammatical meanings of function words in Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga. It employs a qualitative method with a descriptive approach. The data comprise Gorontalo function-word units in the students' translations of 10 folktales. Data were collected through reading, note-taking, and documentation and analyzed using the Miles and Huberman model of data reduction, data display, and conclusion drawing or verification. The findings identify five categories: conjunctions, prepositions, adverbs, interjections, and articles. This classification follows Alitu et al. (1988:100) and is supported by Pateda's (1977:25) classification of word classes. In addition to appropriate uses of function words, the analysis found inappropriate uses that illustrate the students' understanding of Gorontalo function words in folktale translation. Conjunctions express addition, accompaniment, limitation, contrast, causality, condition, concession, result, purpose, comparison, emphasis, an endpoint, and the sequence of events. Prepositions express place and time, origin, direction or destination, and the target of an action. Adverbs provide information about aspect, duration, time, state, frequency, quantity, and modality. Interjections express characters' emotional reactions and calls. Articles mark particular nouns, including character identity, gender, and respect. The functions of these words were analyzed using Fries's view of their distribution in sentences (cited in Nikelas et al., 1985:6). Their grammatical meanings arise from how they function in sentence structures and depend on context and relationships among words, phrases, clauses, and sentences. These include meanings of addition, emphasis, contrast, result, duration, continuity, time, quantity, modality, conjecture, emotional response, and marking an actor-subject or owner. The analysis draws on Chaer (2014) and Pateda (2011), who describe grammatical meaning as arising from the function of words in sentences. Overall, the Gorontalo folktale translations contain conjunctions, prepositions, adverbs, interjections, and articles with varied functions and grammatical meanings.</i>

1. Introduction

Language is a means of communication through which people convey ideas, thoughts, feelings, and information in social life. In addition, language serves as a means of passing values, knowledge, and culture from one generation to the next. Through language, communities maintain their cultural identities while preserving their local knowledge. In Indonesia, regional languages form part of the nation's cultural heritage; they identify regional communities and enable communication among their speakers. Gorontalo is one such language still used in the community. It reflects the identity of the Gorontalo people and conveys cultural values passed down through generations. Using Gorontalo in learning activities is therefore one way to maintain its use among younger generations.

Folktales are one form of cultural expression that can support the preservation of regional languages. Passed down from generation to generation, they contain a community's values, customs, and local knowledge. In addition to being a cultural resource, folktales preserve the richness of the language spoken by that community. They can thus be used to introduce, maintain, and preserve regional languages. One way to do so is through learning activities in which students translate folktales from Indonesian into a regional language.

In a co-curricular unit on hikayat texts, Grade X-2 students at SMA Negeri 1 Telaga translated folktales from Indonesian into Gorontalo, producing written texts that reflected their use of the Gorontalo language. Folktales were selected for translation because they relate to the hikayat texts studied in class. According to Supratman (cited in Hadi, 2015:2), a hikayat is a form of traditional literature containing stories, tales, fables, or historical accounts, often involving extraordinary events, supernatural powers, and miracles associated with its characters, as well as cultural values and moral messages.

Folktales share characteristics with hikayat: they are narratives about particular characters and events and are passed down through generations within a community. These shared characteristics make folktales relevant supporting material for learning about hikayat texts. In translating them, students do more than convey the stories' content: they also use elements of Gorontalo to construct sentences and communicate meaning. One such element is the function word.

Function words are linguistic elements that establish grammatical relationships between words, phrases, clauses, and sentences, thereby helping readers understand an utterance. In linguistics, function words constitute a word class that contributes to sentence structure. Word classes are basic categories in a grammatical system and encompass the elements from which utterances are formed. Keraf (cited in Kridalaksana, 1986:25) divides word classes into four main categories: nouns, adjectives, verbs, and function words. Similarly, Parare (cited in Subakti et al., 2022:52) identifies nouns, verbs, adjectives, and function words as general word classes. Function words are thus recognized as a word class that establishes grammatical relationships in sentences. Their use is inseparable from the syntactic system that governs relationships among sentence elements.

Function words have been examined in several regional languages. Mamonto (2016) studied function words in Mongondow as used by the community; Riski (2021) studied those in Buol; and Imbang (2014) examined the forms, functions, and meanings of function words in Manado Malay. In educational settings, several studies have investigated function words in Indonesian students' writing. The present study

specifically examines the types, functions, and grammatical meanings of Gorontalo function words in folktales translated by Grade X-2 students at SMA Negeri 1 Telaga. In theoretical terms, it is expected to enrich linguistic research, particularly the analysis of function-word classes in regional languages.

Against this background, the classification of function words in this study follows Alitu (1988) and Pateda (1977), who identify conjunctions, prepositions, adverbs, interjections, and articles as types of Gorontalo function words in sentence structure. Fries's (1952) structural linguistic theory is used to analyze the functions of these words through their distribution in sentences. Grammatical meaning is analyzed using the views of Chaer (2014) and Pateda (2011). This approach enables the researchers to identify types of function words, describe their distributional functions in sentences, and interpret the grammatical meanings that arise from their use.

2. Method

This study employed a descriptive method with a qualitative approach to describe the types, functions, and grammatical meanings of Gorontalo function words found in folktales translated by Grade X-2 students at SMA Negeri 1 Telaga. The data consisted of linguistic units classified as conjunctions, prepositions, adverbs, interjections, and articles. The main data source was 10 Gorontalo translations of folktales produced by the students from Indonesian source texts.

Data were collected through reading, note-taking, and documentation. The researchers repeatedly read each translated text carefully to identify function words and understand the contexts in which they were used. They recorded and classified the identified items by type. Documentation was used to collect the translated texts and photographs of the translation activities as supporting data.

The data were analyzed using the Miles and Huberman model (cited in Sugiyono, 2016:91), which comprises data reduction, data display, and conclusion drawing and verification. During reduction, the data were screened for relevance to the study's focus, and relevant items were grouped by function-word type. The data were then presented descriptively according to type, function, and grammatical meaning. Finally, the researchers interpreted the analysis, drew conclusions, and checked the correspondence between the data and their interpretations.

3. Results

a. Types of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

The analysis of the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga identified five categories of function words: conjunctions, prepositions, adverbs, interjections, and articles. Together, these categories comprised 47 types: 18 conjunctions, 4 prepositions, 15 adverbs, 6 interjections, and 4 articles.

1) Gorontalo Conjunctions

Eighteen conjunctions were identified: *wau*, *wolo*, *bo*, *dabo*, *sababu*, *wonu*, *openu*, *hiyambola*, *uwewolio*, *madelo*, *alihu*, *sambe*, *olo*, *yi*, *meyalo*, *tidiyo*, *lapato*, and *tunggulo*. Their presence shows that Grade X-2 students at SMA Negeri 1 Telaga used various connective elements in constructing their Gorontalo translations of

folktales. One appropriate example is “Ti Olongia butie o wala’a duluwo, ta mohula te Polumoduyo *wau* ta yali-yali te Mooduto” (the King had two children, the elder Polumoduyo and the younger Mooduto).

Here, *wau* expresses addition. The analysis also found uses of conjunctions that were inappropriate under Gorontalo usage conventions. For example, in “ti Bapu boito mopo ijini *wau* de’e?” (Will Grandfather allow it or not?), *wau* connects two alternatives, although it expresses addition, meaning 'and'. In this context, *meyalo* or *meyambo* would be appropriate to express a choice. Thus, the translations contain both appropriate and inappropriate uses of conjunctions in relation to the meanings expressed by the sentences.

2) Gorontalo Prepositions

Four prepositions were identified: *to*, *londo/mondo*, *ode*, and *ole/oli*. Each has a distinct semantic function according to its context of use. They mark relationships of place or time, origin or starting point, direction or destination, and the target of an action in the Gorontalo folktale translations. An appropriate example is “Tio bo tola-tola tutuwawu *to* bele kiki’o *to* yimbihi o’ayua” (He lived alone in a small house at the edge of the forest). Here, *to* is used in parallel to indicate the location of the character's home and the position of the house at the edge of the forest. Inappropriate prepositional use was also found. In “Te Polumoduyo *ma* lumualomai *to* Otanga” (Polumoduyo came out of the palace), *to* incorrectly marks an origin or starting point, whereas it should mark place or time.

Because the intended relationship is origin from the palace, a preposition denoting origin or starting point is needed. These findings show that the students used prepositions to express various semantic relationships, although some choices did not fit the intended meaning.

3) Gorontalo Adverbs

Fifteen adverbs were identified: *he*, *lato*, *odito*, *laito*, *donggo*, *ngope’e*, *engondie*, *loombu*, *debo*, *masatia*, *dipo*, *dadaata*, *ngoidi*, *tanu*, and *tandu*. They provide information about aspect, time, state, quantity, frequency, duration, and modality. An appropriate example is “Dulolo ito moohuhelipo *ngope’e* *to* tambati butie” (Let us rest for a moment in this place). Here, *ngope’e* expresses the brief duration 'for a moment'. An inappropriate example occurs in “Ta *dipo* mambo motaahuwa *wolo* ujian meetolama’o *sababu* ilmu boheli *ngope’e*” (They cannot pass the examination and will fall behind because their knowledge is insufficient). In this context, *ngope’e* is inappropriate: the sentence refers to a lack of knowledge, not a short duration.

4) Gorontalo Interjections

Six interjections were identified: *ah*, *hahaha*, *astaga*, *alah*, *aduh*, and *weyi*. They express responses or emotional states of speakers or characters, including surprise, astonishment, laughter, disappointment, pain, and calling out. An example appears in “Limonu iloohea ‘ah diila banari utie, Diila banari” (Limonu was surprised: 'Ah, that is not true. It is not true'). In this example, *ah* expresses the character's surprise or spontaneous reaction to a situation.

5) Gorontalo Articles

Four article forms are reported: *ti/li*, *te/le*, *ti/li*, and *temei/tilei*. These articles are used with personal names or references to characters to indicate respect, gender, and social status or position. One appropriate example is “Te

Djamali maa longohi ma'o wunemo ode raja Siendeng" (Djamali handed the medicine to King Siendeng). Here, the personal article *te* precedes the character's name and marks a male character. An inappropriate example is "Lapata'o ti Putiri malo lameto yilindulio le Olongia" (After the Princess answered the King's question). In this sentence, *le* accompanies the royal character Olongia, whereas *li* is the appropriate article for marking respect in this reference. The use of *le* Olongia thus shows an inappropriate choice of article when referring to the character.

b. Functions of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

1) Functions of Gorontalo Conjunctions

Conjunctions in the Gorontalo folktale translations connect linguistic elements within sentences, making the relationships between ideas clearer. The findings show that they express addition, accompaniment, limitation, contrast, causality, condition, concession, comparison, an endpoint, choice, temporal order, and the sequence of events. These varied functions show that conjunctions in the Grade X-2 students' translations do more than link clauses: they also maintain logical, temporal, and semantic relationships within the stories.

2) Functions of Gorontalo Prepositions

The prepositions in the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga serve semantic functions that depend on their context of use. They express place and time, origin or starting point, direction or destination, and the relationship between an action and the person or entity targeted or affected by it.

3) Functions of Gorontalo Adverbs

The adverbs in the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga have various context-dependent functions. They provide information about aspect, time, duration, state, frequency, quantity, and modality. Aspectual expressions indicate ongoing or continuing actions and actions that have not yet occurred. Temporal expressions indicate past, present, or future time. Expressions of duration indicate how long an action lasts; those of state describe a particular condition; frequency indicates repetition; and quantity indicates amount. Modal expressions indicate immediacy, possibility, or certainty concerning a situation or event.

4) Functions of Gorontalo Interjections

The interjections in the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga express the characters' feelings and spontaneous responses. Their functions include expressing surprise, joy, astonishment, disappointment, indifference, complaint, and concern, as well as calling someone or attracting attention.

5) Functions of Gorontalo Articles

The articles in the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga mark particular nouns, especially names or references to characters and other people. Their functions include indicating identity or a personal name, gender, possession, respect, and the social position of

the character referred to.

c. Grammatical Meanings of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

1) Grammatical Meanings of Gorontalo Conjunctions

In the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga, conjunctions express the grammatical meanings of addition, accompaniment, limitation, contrast, cause, condition, concession, result, purpose, comparison, choice, temporal order, sequence of events, and emphasis, according to the relationship between the clauses or other elements they connect.

2) Grammatical Meanings of Gorontalo Prepositions

In the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga, prepositions express the grammatical meanings of place and time, origin or starting point, direction or destination, and the target of an action. These meanings depend on the relationship between the element marked by a preposition and other elements in the sentence.

3) Grammatical Meanings of Gorontalo Adverbs

In the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga, adverbs express grammatical meanings related to ongoing and continuing aspect, time, duration, state, frequency, quantity, and modality. These meanings encompass the continuation of an action, the time when an event occurs, the length of an action, a particular state, the repetition of an action or state, amount, immediacy, possibility or conjecture, and certainty concerning a situation or event.

4) Grammatical Meanings of Gorontalo Interjections

In the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga, the grammatical meanings of interjections relate to the characters' emotional responses or states. They include surprise or a spontaneous reaction, astonishment or disbelief, a belittling attitude, complaint or anxiety, and laughter or joy. Some interjections also serve as calls or forms of address that attract another character's attention during dialogue.

5) Grammatical Meanings of Gorontalo Articles

In the Gorontalo folktale translations produced by Grade X-2 students at SMA Negeri 1 Telaga, the grammatical meanings of articles relate to how characters are marked in sentences. They mark the role of an actor or subject and indicate a character's possession or ownership. Articles also distinguish gender and status according to how a character is referred to in the story.

4. Discussion

a. Types of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

The findings show that the Gorontalo function words in the folktales translated by Grade X-2 students at SMA Negeri 1 Telaga fall into five categories: conjunctions, prepositions, adverbs, interjections, and articles. This grouping follows Alitu et al. (1988:100) and is supported by Pateda (1977:25), who includes function words in the classification of Gorontalo word classes. In total, 47 types were identified: 18 conjunctions, 4 prepositions, 15 adverbs, 6 interjections, and 4 articles.

Conjunctions were the most numerous category. The forms used were *wau*, *wolo*, *bo*, *dabo*, *sababu*, *wonu*, *openu*, *hiyambola*, *uwewolio*, *madelo*, *alihi*, *sambe*, *olo*, *yi*, *meyalo*, *tidiyo*, *lapato*, and *tunggulo*. Their variety shows how conjunctions establish relationships between ideas and events in a story's plot. This finding accords with Pateda and Pulubuhu (2006:77), who explain that conjunctions connect linguistic units within sentences.

The prepositions identified were *to*, *londo/mondo*, *ode*, and *ole/oli*. This finding is consistent with Pateda and Pulubuhu (2006:77), who classify prepositions as function words marking various semantic relationships. Fifteen adverbs were also identified: *he*, *lato*, *odito*, *laito*, *donggo*, *ngope'e*, *engondie*, *loombu*, *debo*, *masatia*, *dipo*, *dadaata*, *ngoidi*, *tanu*, and *tandu*. They provide information about aspect, time, state, frequency, quantity, and modality in the stories.

Six interjections were identified: *ah*, *hahaha*, *astaga*, *alah*, *aduh*, and *weyi*. They express spontaneous emotional responses in dialogue. This accords with Pateda (1977:34), who classifies interjections by expressions such as pain, disappointment, sadness, astonishment, and calling. Articles mark characters' identities, gender, respect, and social position. This is consistent with Alitu et al. (1988:103) and Pateda and Pulubuhu (2006) on the use of articles in Gorontalo.

b. Functions of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

The findings show that function words serve various roles in the Gorontalo folktale translations, depending on the context in which they are used. This accords with Fries's concept of function, as cited in Nikelas et al. (1985:6), which considers the role of a linguistic element in use.

Among the conjunctions, *wau* and *uwewolio* express addition; *wolo*, accompaniment; *bo*, limitation; *dabo* and *hiyambola*, contrast; *sababu*, causality; *wonu*, condition; *openu*, concession; *madelo*, comparison; *alihi*, purpose; *sambe*, an endpoint; *meyalo*, choice; *olo*, emphasis; *yi*, result; *lapato*, a temporal relationship; and *tunggulo*, the sequence of events in the plot.

Among the prepositions, *to* indicates place and time; *londo/mondo*, origin or starting point; *ode*, direction or destination; and *ole/oli*, the target or recipient of an action. Among the adverbs, *he*, *donggo*, *debo*, and *dipo* relate to ongoing or continuing aspect and actions that have not yet occurred. *Engondie*, *masatia*, and *loombu* indicate time, whereas *ngope'e* indicates duration. *Odito* indicates state; *laito*, frequency; *dadaata* and *ngoidi*, quantity; and *lato*, *tanu*, and *tandu*, modality. Thus, the adverbs in the data do more than supply temporal information: they also specify aspect, state, amount, frequency, and degrees of certainty or possibility in the stories.

Among the interjections, *ah* expresses surprise or a spontaneous response; *astaga*, astonishment or disbelief; *alah*, a belittling attitude; *aduh*, complaint or anxiety; *hahaha*, laughter and joy; and *weyi*, a call, form of address, or attempt to attract another speaker's attention in dialogue. Among the articles, *ti* is associated with respectful reference to an older person or a king and with female characters, whereas *te* is associated with male characters. According to Pateda and Pulubuhu (2006), other forms mark characters of particular status, such as elders, lords, and

married queens, as in *temei* and *tilei*.

In sentences, these articles can be distinguished as markers of actors and markers of owners. The forms *ti*, *te*, *temei*, and *tilei* identify a character as the actor or person performing an action; *li*, *le*, *lemei*, and *tilei* indicate possession. Differences among articles therefore concern both a character's identity and the grammatical position of the element they mark.

c. Grammatical Meanings of Gorontalo Function Words in Folktales Translated by Students of SMA Negeri 1 Telaga

The grammatical meanings of function words in the Gorontalo folktale translations arise from their functions and relationships within sentence constructions. This accords with Chaer (2014), who states that grammatical meaning arises from grammatical processes or relationships within a construction. Pateda (2011) similarly states that grammatical meaning results from how words function in sentences. The findings group the grammatical meanings of function words according to similarities in their use.

Among the conjunctions, *wau* and *uwewolio* express addition by introducing an element or information related to what precedes it. The form *wolo* expresses accompaniment by indicating an element that accompanies an action or state. The form *bo* limits the information or state expressed in a sentence. The forms *dabo* and *hiyambola* express contrast by connecting opposing information. The form *sababu* establishes a causal relationship between states. The form *wonu* indicates a condition on which a state depends, while *openu* indicates that a state occurs despite a contrasting condition. The form *madelo* expresses comparison, and *alihi* expresses purpose. The form *sambe* marks the point at which an action or state ends. The form *meyalo* presents an alternative between two choices. The forms *olo* and *tidiyo* emphasize particular information. The forms *yi* and *tunggulo* indicate a result arising from a state or event. The form *lapato* indicates temporal order between successive events.

Among the prepositions, *to* marks the location or time of a state or event. The form *londo/mondo* marks origin or a starting point, such as the place or source from which movement begins. The form *ode* marks the direction or destination of an action. The form *ole/oli* marks the person or element targeted by, or receiving, an action.

Among the adverbs, *he*, *donggo*, and *debo* express ongoing or continuing aspect by indicating a state or action that remains in progress, whereas *dipo* indicates that an action has not yet occurred. The forms *engondie*, *masatia*, and *loombu* indicate past, present, and future time, respectively. The form *ngope'e* indicates that an action lasts only briefly. The form *odito* describes the state or manner of an action, while *laito* indicates repetition. The forms *dadaata* and *ngoidi* indicate amount or measure. Modal meanings include immediacy (*lato*), possibility or conjecture (*tanu*), and certainty (*tandu*).

The grammatical meanings of interjections are grouped according to similar expressions of emotion. The interjection *ah* expresses surprise or a spontaneous response to an unexpected situation; *astaga* expresses astonishment or disbelief; *alah* expresses a belittling attitude; and *aduh* expresses complaint or anxiety. These form a group of speakers' emotional responses to unpleasant situations. The form *hahaha* expresses laughter and joy, while *weyi* serves as a call,

form of address, or attention-getter. Both occur as markers of interaction in dialogue between characters.

The grammatical meanings of articles are divided between marking a principal actor and marking a character's possessive relationship. The article *ti* marks a female character's personal name or a degree of respect, whereas *te* marks a male character. The forms *temei* and *tilei* serve as special forms of address for married adults. These are grouped as subject-agent markers because the nouns they accompany consistently function as actors. Conversely, the possessive variants *li*, *le*, *lemei*, and *tilei* are grouped as formal possessive or owner markers, indicating kinship, authority, or something belonging to a character in the folktale.

5. Conclusion

The findings show that the function words in the Gorontalo folktales translated by Grade X-2 students at SMA Negeri 1 Telaga comprise five categories—conjunctions, prepositions, adverbs, interjections, and articles—and 47 types in total. Despite this variety, some function words were placed inappropriately as a result of grammatical interference from Indonesian, the students' limited understanding of Gorontalo, and the influence of nonstandard spoken forms used in daily social interaction. In the translations, the preposition *to* ('in/at') occurred most frequently, appearing 319 times, whereas *tidiyo* ('moreover') occurred least frequently, appearing once.

The identified functions include addition (*wau* and *uwewolio*), emphasis (*olo* and *tidiyo*), contrast (*dabo* and *hiyambola*), and result (*yi* and *tunggulo*), which connect stages of the plot and extend the story's message. Other functions include ongoing and continuing aspect (*he*, *donggo*, *debo*, and *dipo*), time (*engondie*, *masatia*, *loombu*, and *lapato*), duration (*ngope'e*), quantity (*dadaata* and *ngoidi*), modality (*lato*, *tanu*, and *tandu*), state (*odito*), frequency (*laito*), emotional response (*ah*, *aduh*, *alah*, *astaga*, and *hahaha*), calling (*weyi*), and marking an actor or owner (*ti/li*, *te/le*, *ti/li*, *temei/lemei*, and *tilei/lilei*). Markers of place or time (*to*), origin or starting point (*londo/mondo*), direction or destination (*ode*), target or recipient of an action (*ole/oli*), accompaniment (*wolo*), limitation (*bo*), causality (*sababu*), condition (*wonu*), concession (*openu*), comparison (*madelo*), purpose (*alihu*), endpoint (*sambe*), and choice (*meyalo*) help clarify sentence structure, character identity, and narrative flow.

The grammatical meanings identified arise from the appropriate functioning of words within sentence constructions. Addition (*wau* and *uwewolio*), accompaniment (*wolo*), emphasis (*olo* and *tidiyo*), contrast (*dabo* and *hiyambola*), and result (*yi* and *tunggulo*) link logical consequences and develop the story's message. The meanings of limitation (*bo*), causality (*sababu*), condition (*wonu*), concession (*openu*), comparison (*madelo*), purpose (*alihu*), endpoint (*sambe*), and choice (*meyalo*) depend on the surrounding sentence context. Other meanings concern ongoing and continuing actions (*he*, *donggo*, and *debo*), time (*engondie*, *masatia*, *loombu*, and *lapato*), actions not yet carried out (*dipo*), duration (*ngope'e*), quantity (*dadaata* and *ngoidi*), immediacy (*lato*), state (*odito*), frequency (*laito*), conjecture or possibility (*tanu*), certainty (*tandu*), emotional responses (*ah*, *astaga*, *alah*, *aduh*, and *hahaha*), and calling (*weyi*).

The forms *ti/ti*, *te/le*, *ti/li*, and *temei/lemei* mark actors or possession. Other meanings include place or time (*to*), origin or starting point (*londo/mondo*), direction or destination (*ode*), and the target of an action (*ole/oli*). Together, these uses help convey

the original message, temporal orientation, quantity, emotional tone of dialogue, and traditional norms of respect in the folktales.

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