

## TABLE OF CONTENTS

- I. Phonemes
- II. Orthography decisions
- III. Morphophonemics
- IV. Word divisions
- V. Trade languages
- VI. Loanwords
- VII. Effect of orthography on literacy
- VIII. Dialect situation

### I. Phonemes

#### Vowels

i	u
ei	ou
e	o
a	

#### Consonants

p	t	k
b	d	g
	s	x
β	δ	
	l	
m	n	ŋ

Of the six contrastive vowels, four are -Low and three +Low. The -Low are /i/, /ei/, and /ou/. The +Low are /e/, /o/, and /a/. Both the /ei/ and the /ou/ are classed as -Low because they act like high vowels in vowel harmony. The height of a vowel rather than its front or back quality is important for vowel harmony. The /a/ is classified as -Round because that quality is important for vowel deletion. See Hote Phonology Essentials (1988) for a more complete discussion of vowel harmony and vowel deletion in Hote vowels.

The four contrastive consonants at the bilabial point of articulation are /p/, /b/, /β/, and /m/. These phonemes and their symbols are as follows: /p/ represented by p, /b/ by b, /β/ by v, and /m/ by m.

The six contrastive consonants at the fronted alveolar point of articulation are /t/, /d/, /s/, /δ/, /l/, and /n/. These phonemes and their symbols are as follows: /t/ represented by t, /d/ by d, /s/ by s, /δ/ by th, /l/ by l, and /n/ by n.

The four contrastive backed-velar consonants are /k/, /g/, /x/, and /ŋ/. These phonemes and their symbols are as follows: /k/ represented by k, /g/ by g, /x/ by h, and /ŋ/ by ng.

## II. Orthography decisions

No orthography existed for the Hote language before SIL work was started. A committee made decisions about what symbols to use for the Hote orthography, taking into consideration Jabem, Pidgin, and English orthographies, but not those of any neighboring languages.

When we wrote the tentative orthography in 1978, we used 'ŋ' because many people were familiar with that symbol from their reading of Jabem Scriptures. Since that time, we have made the decision to follow the Pidgin and English symbol and use 'ng'. In 1978 a community school was started in Yemli in the Hote dialect area and now children are more familiar with the English alphabet. The committee decided that following this alphabet will make reading the vernacular easier. They also considered that typing 'ng' will be easier than typing 'ŋ'.

We have followed writers' preference and the fact of its predictability in deciding it was not necessary to write prenasalization except in compound words.

There are several spelling rules for vowel sequences.

1. When stress is on the second vowel of a V V sequence, [+Hi]  
then the high vowel will be written as a semivowel only in word and syllable initial position, but when the stress is on the first vowel, no semivowel will be written.

[o.'yan]	/o.'ian/	oyang	'nothing'
['i.yak]	/'i.ak/	iak	'coconut'

2. When a high vowel precedes a lower vowel, the phonetic semivowel will not be written.

[du.'βi.yan]	/du.βi.an/	duviang	'earthquake'
--------------	------------	---------	--------------

3. When /ai/ occurs preceding [y] and [ŋ], it will be written as a. When stress occurs on the i, then ai will be written and the ai will occur in two syllables.

[da.xa.'lain]	/da.xa.'lain/	dahalang	'tongue'
[ma.la.'iŋ]	/ma.la.'iŋ/	malaing	'heavy'

4. The vowel sequence /au/ will be written as au when it occurs in either one or two syllables .

['au.βiŋ]	/'au.βiŋ/	auving	'small number'
[ma.'u]	/ma.'u/	mau	'you two'

See Spelling Rules, pp. 45 and 46 in Hote Phonology Essentials for complete discussion and examples of these rules.

The person marker number two in Class 3 verbs will not need to be written as it can be predicted.

### III. Morphophonemics

There are two morphophonemic rules which are applied to pronouns or nouns when they are joined to other words. These are rules of vowel deletion and vowel harmony.

#### 1. Vowel deletion $V_1 - V_2 \rightarrow V_1$

When two vowels occur across a morpheme boundary, they coalesce to the first one which maybe identical.

alalu + ining  $\rightarrow$  alaluning 'ours (inc)'

#### 2. Vowel harmony $\begin{matrix} V \\ [-Low] \end{matrix} \rightarrow \begin{matrix} V \\ [+High] \end{matrix} / \text{---} \begin{matrix} C_1 \\ \end{matrix} \begin{matrix} V \\ [+High] \end{matrix} \begin{matrix} C_0 \\ \end{matrix}$

A [-Low] vowel agrees in height with the next following high vowel after an intervening one consonant or more and is followed by zero or more consonants. It agrees only in height, not in front or back position. This harmony does occur across morpheme boundaries.

Underlying form	ta - le - ambou
	female his - parent
Vowel deletion	*ta - le - mbou
M deletion	ta - le - bou
Vowel harmony	ta - lei - bou
Derived form	/taleibou/
Phonetic form	['ta.le <sup>^</sup> .bo <sup>^</sup> ]
	'his mother'

There are seven morphophonemic rules which are applied to basic verb forms to create surface forms. Not all rules are needed for each class of verbs, but vowel harmony does apply in all three classes. Also, the rules are ordered. These seven rules are listed below:

#### 1. Vowel harmony

$\begin{matrix} V \\ [-Low] \end{matrix} \rightarrow \begin{matrix} V \\ [-Low] \end{matrix} / \text{---} \begin{matrix} C_1 \\ \end{matrix} \begin{matrix} V \\ [-Low] \end{matrix} \begin{matrix} C_0 \\ \end{matrix}$

A [-Low] vowel agrees in height with the next following [-Low] vowel after an intervening one consonant or high

nonsyllabic vowel or both and is followed by zero or more consonants. It agrees only in height, not in front or back position. There may have been an historical rule that there was vowel harmony within the verb stem, but now it occurs across morpheme boundaries.

xoumou 'you (sg) sit'

## 2. Vowel assimilation

ei → ou /G \_\_\_\_ \$

When an /ei/ occurs following a glide in an open syllable, it becomes /ou/. This rule has a limited application, being used in the second person singular and plural irrealis forms of the verb ei 'to see'.

	nou + gw-ei	
Vowel Assim.	nou + gw-ou	
Glide deletion	nou + g-ou	
Metathesis	oun + g-ou	
Consonant assim.	oun + g-ou	
Derived form	oungou	'you pl will see'

## 3. Glide deletion

G	V	→ V /	/ei/
[αBack]	[αBack]		/i/
[αRound]	[αRound]		

/y/ and /w/ are deleted if they agree with the following vowel in backness and rounding. They may be deleted preceding /ei/ and /i/ but not preceding /ai/.

	xa + y-eik	
Glide deletion	xa + eik	
Vowel deletion	x + eik	
Derived form	xeik	'he sleeps'

## 4. Vowel deletion

V1	V2	→ V2
[αRnd]	[αRnd]	

When two vowels occur across a morpheme boundary, they coalesce to the second one if they agree in rounding. If the second vowel is high nonsyllabic, then it would not be deleted.

	yaxa + aiŋ	
Vowel deletion	yax + aiŋ	
Derived form	yaxaiŋ	'I eat'

## 5. Metathesis

CV → VC / [+Irrealis]  
 [+Class 3 and Class 1 (Sub-class)]  
 [+2nd Plural]

The consonant and vowel interchange in the second-person plural person markers of the irrealis in the Class 3 verbs and also in one verb in the Sub-class of Class 1.

	nu +gw-ik	
Metathesis	un +gw-ik	
Consonant assim	un +gw-ik	
Derived form	ungwik	'you pl will hit'

## 6. Insertion

a. 0 → n/  
 [Class 3 and Class 1 (Sub-class)]  
 [2nd sq. Irrealis]

/n/ is inserted word initially in Class 3 irrealis second singular forms and in one verb in the Sub-class of Class 1. The result is that these forms are then differentiated from the second plural forms.

nungwik	'you will hit'
undum	'you will work'

b. 0 → ŋ / — g  
 [Class 3 ]  
 [Irrealis]  
 [1st Pl. ]

/ŋ/ is inserted before g in the irrealis first plural forms which results in a regularization of all irrealis forms.

	na + g-aiŋ	
Insertion	naŋ + g-aiŋ	
Derived form	nangaiŋ	'we will eat'

## 7. Consonant Assimilation

C → [αPlace] / — C  
 [+nasal] [αPlace]

A nasal consonant assimilates to the same point of articulation of a following consonant. This occurs in all verb classes.

yamben	'I will walk'
--------	---------------

For a complete discussion and application of these rules, see pp. 28-34 of Hote Phonology Essentials.

We have been writing the derived or surface forms for nouns, pronouns, and verbs. In Class 3 verbs, the person marker two is not written as it can be predicted.

#### IV. Word divisions

The only place where there have been problems has been in reduplication of phrases. There is no problem when part of a word is reduplicated; then the reduplicated part is added to the word, for example *kikisi* 'into many parts' from *kisi* 'apart, into two'. However, when a modifier or noun is reduplicated, sometimes the phrase is written as one word and sometimes as two. At the most recent checking session in February, 1989, the consensus was that the phrase should be written as two words.

When two verbs are used together to form a phrase, such as *hayou* 'to come up' and *heik* 'to sleep', *hayou heik* 'to come up and sleep/stay on', this phrase is written both as one word and as two. The committee wants this phrase written as two words, but I still see people writing it as one. Consequently, a final decision has not been made. People have no trouble reading phrases either way, but I have a feeling that they prefer them as one word.

#### V. Trade languages

As mentioned already, there are no neighboring vernacular languages whose orthographies influenced people's opinions about their own orthography. However, we did consider the Jabem, Pidgin, and English alphabets. Jabem is the language which in years past was used in most church services. Now it is being used much less with Pidgin and Hote replacing it. Because of this fact, the committee decided to follow the Pidgin and English and use 'ng' instead of the 'ŋ' which is used in Jabem.

Although Hote does have two raised vowels [e<sup>ˆ</sup>] and [o<sup>ˆ</sup>], we made the decision to write them as 'ei' and 'ou' respectively. See Hote Phonology Essentials, p. 18, for a complete discussion.

Both the voiceless [ɸ] and voiced bilabial fricative [β] are symbolized by 'v' since both a voiceless and a voiced unaspirated bilabial stop occur. As the sounds are close, the transfer has worked well.

Also, both the voiceless [θ] and voiced [ð] interdental fricatives are symbolized by 'th' since both a voiceless and voiced dental stop occur. The transfer of this symbol is more difficult for new readers and even for some who read English.

Both the voiceless [x] and voiced [ɣ] backed-velar fricatives are symbolized by 'h' with no transfer problems.

There were no other symbols which were potential problems in transferring.

## VI. Loanwords

Hote speakers use many loan words from Jabem, Pidgin, and even English. Most of the words from Jabem are words associated with church or with items not originally found in the Hote area. Some examples of these are as follows:

### Jabem words used:

akesotau	'cross'
sio	'cemetery'
matheng	'holy'
sek	'sin'
katepoli	'potato'
kaping	'scissors'

### Pidgin words used:

ama	'hammer'
bainap	'sword'
kopi	'coffee'
gapman/gavman	'government'

### English words used:

ring	(ling)	'ring'
glass	(gilas)	'glass'
deer	(dia)	'deer'
	(dia ting)	'female deer (doe)'
taxes	(takis)	'taxes'

You will note that words are changed to fit Hote patterns. The 'r' in ring is changed to an 'l' since 'r' does not occur in Hote. The word glass has a vowel added. The vowels change in deer and the 'r' is dropped. Also, the Hote word ting 'female' is used with the English word deer.

These words have been assimilated into the Hote language, and many speakers do not even realize that they have come from another language until this fact is pointed out to them. This is especially true of Jabem church-related words. In checking sessions, people have wanted to drop loanwords, only to find they have no Hote words to replace them. They have even changed to a Hote word in the translation only to go back to the loanword when they realize that is the one they consistently use.

Names which are not found among Hote speakers are sometimes changed to fit the Hote phonology or they may follow Pidgin spelling or both. For example, Ruth in the Hote translation keeps

tion to me that the decisions made in the Hote Phonology Essentials must be valid.

#### VIII. Dialect situation

According to the Ethnologue, 1988, there are 3,000 Hote speakers. McElhanon, 1984, reports 3200 speakers.

The Hote people themselves consider that there are three dialects of Hote: 1) Hote, 2) Misim (or Musim), and 3) Yamap. The relative population figures for these areas according to the 1975 census (McElhanon, 1984) are as follows:

Dialect	Population
1) Hote	1503
2) Misim	251
3) Yamap	1310

However, after I have taken a word list from Misim and Yamap speakers, and after Greg Purnell did a dialect survey in October of 1988, I believe that the Hote and Misim are divided primarily on the basis of geographical features rather than on dialect differences. There are some lexical differences with more of them between Hote and Yamap and between Misim and Yamap than there are between Hote and Misim. Average cognate percentage between the different areas is shown below. (Purnell, 1989)

Hote and Misim	90.5
Yamap and Misim	79.3
Yamap and Hote	77.6

It is evident that Hote and Misim are more closely related to each other than either one is to Yamap.

Based on the dialect survey, I conclude that while Hote speakers still consider themselves three dialects, linguistically there are only two dialects--Hote and Yamap.

As I have not formally tested story books or Scripture portions with Yamap and Misim speakers, I cannot report on their ability to read the Hote dialect. Although speakers understand the dialect from another area and communicate easily, they all say their talk in the correct way of speaking. Yamap school children have read stories in the Hote dialect and seemed to understand but have not been tested for comprehension.

There are some phonological changes between Hote and Yamap, but these are not consistent. Some lexical differences are predictable.

At this time, I will continue translation of Scripture and stories in the Hote dialect and then will check these with



the 't' of the Pidgin spelling but changes the 'r' to an 'l' so that Lut is used. Speakers find it hard to use the 'th' in places they are already used to using a 't' such as Gethsemane. They would say Getsemani.

Since 'ph' does not occur in Hote, a 'p' would be used, not an 'f' as found in the Nupela Testamen, for example, Alpias not Alfias.

Even though 'n' does not occur word final in Hote, people are now using it in that position in borrowed names. Some of these are: Jon, Benjamin, and Gideon. Since a few years ago people would have said Bengyaming and now say Benjamin, I can see a shift to using loanwords with their original spelling.

Especially older people and older church leaders have not accepted some names which are newer loanwords. At times this is true even of younger people, for example, the use of Sadang for Satan, and Kilisi for Christ. While both Sadang and Kilisi are Jabem, they have been used so much that the use of Satan and Krai from English and Pidgin are not acceptable. Even when the word Satan is written, people will read it as Sadang. As younger men would like the newer Pidgin or English word, a later printing of Scriptures may reflect this pattern of thinking.

While Hote will probably continue to use many loanwords, now that people are becoming more aware of their own language, they are attempting to find their own language words to express ideas. Sometimes they have done this by consulting older men who are able to tell them words that were used years ago.

## VII. Effect of orthography on literacy

The one symbol which will need more explanation in literacy is the 'th' which represents the /ð/. As this symbol occurs in neither Jabem nor Pidgin, readers of Hote often stumble the first few times they read it. Sometimes even English readers do not know what sound it symbolizes when they first see it and need help. In spite of this fact, readers have learned the 'th' very quickly and seldom pause at it after seeing it a time or two.

Other symbols which I had expected to cause trouble have not proven to do so. These would be 'ng', 'v', and 'h'.

After I wrote prenasalization and found people not knowing what the words were, and after I observed people not writing the prenasalization themselves, I dropped it and discovered they had no trouble reading and, in fact, read better. This was true of both story books and Scriptures.

I have been amazed to see people who can read both Pidgin and Jabem, but who have not read Hote previously, pick up Scripture and read almost fluently, except for the 'th'. This is an indica-

speakers in the Yamap and Misim areas. I would predict that Yamap speakers may desire a separate translation because of lexical differences--a translation which could be done by using some kind of computer assisted change program. Of course I may be proven wrong and they may be able to use the Hote translation. By watching adults from Yamap, I am sure their dialect will need more literacy than the Hote dialect. There are no schools in Yamap, but their children come to Yemli in the Hote dialect area for schooling.

#### BIBLIOGRAPHY

- Grimes, Barbara F., 1988. *Languages of the World, Ethnologue*, Eleventh Edition. Dallas: Wycliffe Bible Translators.
- McElhanon, K.A., 1984. "A Linguistic Field Guide to the Morobe Province, Papua New Guinea" *Pacific Linguistics*, Series D, No. 57. Australia National University
- Muzzey, Marguerite, 1988. *Hote Phonology Essentials*, Ukarumpa, Summer Institute of Linguistics
- Purnell, Greg, 1989. *Dialect Survey for the Hote Language*, Ukarumpa, Summer Institute of Linguistics