REMBONG AND WANGKA: A BRIEF COMPARISON OF TWO DIALECTS

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1. INTRODUCTION

In the preface to his dictionary of the Rembong language Father Verheyen has made the following statement:

In 1971, when collecting data concerning the dialects spoken in East-Manggarai and Riung, I became aware that I was encountering a new language, ... In Riung the speakers of this language are more numerous than in Manggarai. ... In the Manggarai part of the language we find some enclaves of other languages within the dalu-dom of Rembong. Outside Rembong this dialect is also spoken in Biting by the inhabitants of Ladar-Kaong, and Riung by those of Teding and Teong, maybe farther eastwards.

The language which Father Verheyen mentions, Rembong, bears remarkable similarity to the language of the village of Wangka, which is a Riung dialect. In fact Rembong and Wangka appear to be closer to each other than Wangka is to some other Riung dialects.

The purpose of this paper is to give evidence that Rembong and Wangka are closely related dialects of the same language. Since the data for Rembong which is available to me at present is very scanty, we cannot say that this article proves the dialects are very close to each other, but we can say that the data strongly suggests that this is the case.

2. BACKGROUND INFORMATION ON THE LANGUAGE

As of 1975 there were approximately 17,000-18,000 speakers of this language, which is spoken in East-Manggarai and Riung. (See map on page 52.) The speakers of Wangka number about 5000.

3. THESIS

As stated above the main purpose of this paper is to give evidence that Rembong and Wangka are closely related.

4. EVIDENCE

In the absence of rigorous criteria for dialect studies and of complete data for one of the dialects, I have tried to make as thorough a comparison of the data given as possible. One of the most compelling reasons for saying that Rembong and Wangka are dialects of the same language is their mutual intelligibility. A person with only the most basic knowledge of Wangka can easily see that it is very similar to Rembong, and a native speaker can translate with apparent ease from one to the other.

The fact that my informant, Paulinus Petor, could easily translate the story of Liang from Rembong into Wangka, the language of his village, which he said only in written form, strongly suggests that these are really just dialects of the same language, and that Rembong is not a separate language in its own right. One of the most striking things about this translation is that there are very few words in Rembong which my informant, who is familiar with many Riung dialects, could not translate. The words which he could not translate are: (line 8) mbésár, suga; (line 10) petak; (line 41) ambi gaq; (line 43) anóng. (See text at the end of this article.) The fact that he did not know these words did not significantly hamper his grasp of the story. It, therefore, appears that there is a high degree of mutual intelligibility between the two languages, at least as they are represented by the data here.

5. DIALECT STUDIES

At this point we would like to digress to consider what a thorough dialect study should consist of. It seems to me that a thorough comparison of two or more dialects would require:

1. Adequate data of different areas from different informants. This could include written stories, spoken narratives and spontaneous live conversations.
2. There should be an explicit and reliable measure of the degree of
mutual intelligibility between twq or more dialects. How can we measure this?

a. In discussions of the Polynesia

sian languages it has been stated that speakers of the
language of one island can learn to speak the languages
of certain other islands in a very short time - even in the
period of a week in some cases. Although this type of
statement is not directly useful to a linguist, it is certain-
ly noteworthy and can be used as a subjective measure of
similarity which can later be checked by less subjective
means.

b. The percentage of vocabulary

in common between two dialects
has been and could be a meas-
ure of the similarity of those dialects. There are,
however, questions as to how the vocabulary to be compared
should be selected.

c. Of course aspects of language

other than vocabulary are
relevant to dialect comparison.
Grammatical similarity, simi-
larity in word order and in
basic sentence types are of
interest. There should be
explicit measures for these
different aspects of language.
What is the value of counting
the frequency of different
sentence types in a narrative?
How would this quantitative
information fit into what is
essentially a qualitative
study?

6. THE COMPARISON OF WANGKA AND REMBONG

We will compare Wangka and Rembong in the following manner: First, we will consider vocabulary similarity of Wangka, Rembong, Teong and Terong (other Riung dialects). Then we will discuss words in Rembong which differ from their Wangka counterparts only slightly phonetically. Thirdly, we will take a look at vocabulary items which are similar to or differ from those in Wangka in their grammatical functions. Fourthly, we will consider the basic sentence types in Wangka and Rembong. And finally we will consider the use of different particles in these two dialects.

VOCABULARY CHART FOR RIUNG DIALECTS

<table>
<thead>
<tr>
<th>English meaning</th>
<th>Wangka</th>
<th>Rembong</th>
<th>Teong</th>
<th>Terong</th>
</tr>
</thead>
<tbody>
<tr>
<td>'speak'</td>
<td>nenge</td>
<td>ngampaong ngampaong ngampaong ngampaong</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'not'</td>
<td>pa.i</td>
<td>paq eq</td>
<td>pa.e</td>
<td></td>
</tr>
</tbody>
</table>

7. VOCABULARY SIMILARITY

If we refer to the chart of vocabulary items from Wangka, Rembong, Teong and Terong, we can see that Rembong and Teong seem to have a considerable number of vocabulary items in common and that Wangka seems to be close to both Rembong and Terong. It is not surprising that Wangka and Terong should be close in vocabulary, because they are fairly close to each other. (See map page 52). The list of words available on these dialects is too limited for us to draw hard and fast conclusions. However, it seems clear that these dialects are related to each other. One can also see from this data that my informant’s knowledge of the Teong and Terong dialects must have aided him in translating the story of Llong.

8. PHONETIC VARIATION IN VOCABULARY BETWEEN DIALECTS

In addition to vocabulary items which are the same in Wangka and Rembong, there are also a few vocabulary items which differ from each other only slightly phonetically. An example of this is Rembong waqa 'washed away' which seems to differ from Wangka only in that the Wangka word waq 'washed away' has the final consonant -ng (/-g/). In some cases Rembong has only one word medial vowel where Wangka has two: (Rembong) buu 'follow', (Wangka) luut 'follow'.

In some cases there may be a slight degree of vowel variation. Rembong niuq 'to give'
differs slightly from Wangka *su'nu* 'to give', and this word may be related to the benefactive 'for' which takes the form *zi'un* in Teong and Terong and which has the form *su'nu* in Wangka. *Wangka* *ome* 'if' and Rembong *omo* 'if' also seem to represent another case of vowel variation which is also reflected in Teong and Terong.

In some cases Rembong has the pre-nasalization of stop consonants where Wangka does not. For example, Rembong *tumpue* 'all along' is the same as Wangka *tupus* in meaning and it appears that the medial *-p* in Wangka is prenasalized in Rembong. This also appears to be the case in Rembong *wongkoq* 'village', which corresponds to Wangka *woko*.

There is only a slight difference between the Rembong *go* 'for-to', 'want' and Wangka *ngo*. Rembong seems to have a frequent use of glottal stops /q/ after vowels, which may or may not be phonemic in that dialect. The pharyngealized vowel in Wangka is phonemic, but sometimes only occurs for the purpose of stress. For example, *ome* 'if'; *ome* 'see' represents a minimal pair in which the distinguishing feature is the pharyngealization of the vowel /ε/. When a Wangka speaker wishes to stress the word 'that' /na/, he or she can pharyngealize the vowel /a/ as in /na/. It would be interesting to see whether glottalization has a similar function in Rembong.

9. GRAMMATICAL FUNCTIONS

In this section we will take a look at several words in Rembong which seem to be similar to corresponding words in Wangka in their grammatical functions.

The first words which we will consider are Rembong *ngai* and *niq*. These two words are translated by *ne.e* in Wangka which means 'with', 'and', and 'to exist' in different contexts. *Ngai* (Rembong) and *ne.e* (Wangka) seem to have essentially similar meanings and functions, as can be seen in the following sentences: (The numbers in front of the examples correspond to the numbers of the sentences in the text which follows. Numbers in parentheses are taken from my notes on Wangka.)

4.R. *Waliq sa lesaq Liong ngampong*
   *Wali sa leso Liong nenge*
   More one day name say
   *ngai* endégn.
   *ne.e* inÉn.
   with mother-her
   'One day Liong said to her mother ...'

46.R. "*Sa* sale, Liong nari

W. "*Sa*I't ale, Liong nari
   'Arrive there, name become
   wau ngai kaba."
   wau ne.e kaba."
   pig and 'water buffalo.'
   "When we get there, Liong
   will be made into a pig and
   a water buffalo."

In these examples both *ngai* (R) and *ne.e* (W) can mean 'with' and 'and'. The words *niq* (R) and *ne.e* (W) can mean 'with' and 'exist', as is illustrated below:

55.R. *Muli wengang ena Liong*
   *Muli weng kena* Liong
   After after that name
   *lusi giq niq moros* mbokEt
   luse *ne.e bongo* mbokEt
   run pt. with porcupine large
   ena.
   kÉnang.
   that.
   'After that Liong ran away
   with the large porcupine.'

59.R. *mata lonaq lalan----ni niq*
   *mata losa lalan ne.e*
   die middle road with
   moros ena,
   bongo- kÉna,
   porcupine that,
   '(Liong) died in the middle of
   their journey along with the
   porcupine.'

The use of *niq* (R) and *ne.e* (W) in sentence 55 does not seem to differ from the use of *ngai* (R) and *ne.e* (W) in sentence 4.R, above, although this would require further investigation to substantiate. In sentence 59.R. *niq* (R) and *ne.e* (W) mean 'with' as in sentence 55.

In other contexts *niq* (R) can mean 'to exist', as in sentence 56.R, below. This meaning is often found with *ne.e* (W) and is not unusual.

56.R. *Omo paq niq moros;*
   *Ome-k pa,q ne.e bongo;*
   If not exist porcupine,
   tentuq Liong mata giq,
   tentu Liong mata taun,
   certainly name die already,
   'If the porcupine had not been there, certainly Liong would already have died, ...'
Another example of seemingly similar functions in vocabulary items is represented by the word *mak* (R) which corresponds in 26.R. in translation to *kudu koi* 'how', 'how is it that?' (W). However, the word *ma:k* also occurs in Wangka as a sentence initial question word. There seems to be a slight shift in the meaning in the Rembong use of the word. An example with *ma:k* as a question word in Wangka is given in sentence (1) below.

(1) *Ma:k sisa nenge ne e kau, Q-wd* they talk with you,  
    ko ta pa.i? or pt. not  
    'Do (did) they talk with you or not?'

We can compare the Rembong use of *mak* with Wangka *ma:k* in sentence 26.R. below.

26.R. *Mak* Liing, tawu waeg  
W. *Kudu koi* Liing, bonggo wa.e  
How name, place water  
en sa ga manga tina---si, kena- pa.t sari tina, that not happen accepted,  
terus luzi ... terus luzi ...  
straight run  
'How was it that Liing after not accepting the water jug, ran straight ...'

In sentence 32.R. *mak* (R) is translated by Wangka *kudu* which means 'like'. The word order of the constructions used in the two dialects seems to be different in this case, and therefore it seems to gloss Rembong and Wangka separately, as is done below.

32.R. *mak rupa wai*  
like appearance emph.pt.  
R. *ata reba qig.*  
person young man inchoative pt.  
32.W. *mi rupa kudu ata*  
start appearance like person  
W *rebai na,*  
young man emphatic pt.

It would be necessary to have access to a Rembong speaker in order to clarify what the meaning and use of Rembong *mak* actually is. Given the data that we have, we can only say that there appears to be a shift in the meaning of *mak* in the two dialects which is slight, but still significant.

9. BASIC SENTENCE TYPES

9.1 TYPICAL SENTENCE TYPE

The most frequently occurring type of sentence in both dialects is that in which the subject occurs initially in surface structure, as is illustrated below:

6.R. "Aku go sarga  
W. "Aku da.ong sarga  
"I progressive guard
  nosong, ..."  
  nosong, ..."  
  hut, ..."  
  '"I am going to wait in the hut, ..."'

9.2 VERB INITIAL SENTENCES

Both Wangka and Rembong have a great number (approximately 25% of the text of Liing and also of Tambi-Lawam) of sentences which are verb initial with the subject in the agentive form. This sentence type has been called ergative by some writers. Some examples of this type are:

23.R. *Omeq le Liing wulu berambang  
W. *Ome* le Liing wulu berambang  
See by name hair chest  
  ata ...  
  ata ...  
  person  
  'It was seen by Liing that the hair on the old man's chest ...'

41.R. *Ngampong le nggia: ...* (embed-  
W. *Nenge le nggia: ...* ded sen-  
Say by him: ... tense)  
  'It was said by him (the cock):  
  ... (embedded sentence) ...

Another sentence of this type is introduced by the word 'because'. For example:

6.R. *Paleng ngampong le  
W. *Paleng nenge le*  
Because say by
enđaqn: ... (Sentence).
inën: ...
mama-her: ...

'Because it was said by her mother: ...'

This is also a very frequent type of sentence in Wangka.
The ergative sentence may be preceded by a locative clause which begins with the verb 'to arrive' těka. Examples of these are given below:

49.R. Teka ga aláq mbaru,
      W. těka ale išwo-
      Arrive pt. there house,
omáq le Liông
ome- le Liông
see by name

'When they arrived at the (old man's) house there, it was seen by Liông'

50.R. kasu tîmpo ...
      W. kasu to.ōng ...
      wood pile/many ...

'a pile of wood ...

The general structure of the examples given thus far can be diagrammed as follows:

VERB + le 'by' + AGENT + OBJECT

In sentences 4.R. and 6.R the object of the verb is actually an embedded sentence.

9.3 SUBJECTLESS SENTENCES

Both of these dialects frequently seem to have sentences in which the subject is not mentioned in the sentence nor referred to by an anaphoric device, but is simply omitted. For example,

9.R. Teka naq lozaq,
      W. Těka na loza,
      Arrive at middle,
      petak giq go sakoq kâgo,
      lama ngo poka ke.o.
      first want cut corn.

'When (she) arrived in the middle of the field, (she) first wanted to cut the corn.'

In this case the subject is understood from context and there is no ambiguity in the sentence. Another example of this type is:

14.R. Tenu waliq sebenaang:
      W. Tenu waling sabenaang (ea wai):
      Call again one time:
      "Endáq, Endáq"
      "Ine, Ine,"
      "Mama, Mama,"

'She called again: "Mama, mama."'

9.4 CONCLUSION

If we look back to the text of the story Tambi-Lawan, published in NUSA Vol. 5, Part IV, 1977, which is in the Wangka dialect, we will see that approximately 25% or more of the sentences are basically verb initial, and that in many of these sentences in a narrative context the agent is not mentioned in the sentence, but is understood from the context. Therefore, at first glance we get the impression that Rembong and Wangka are very similar in sentence types. Since the sample from the Rembong dialect is very brief, we cannot say that statistically there is enough data to prove that the proportion of similar sentence types in narratives is the same. However, there certainly seems to be a non-accidental similarity between these two dialects with respect to the types of sentences used.

10. PARTICLES

In this section we will take a look at several particles which occur in Rembong and not in Wangka. The particles in Rembong which we will consider are: giq, wai, ata, naq, and ni. There seems to be more difference in the use of particles in these two dialects than there is in word order, vocabulary or sentence types, at least in the data we have at hand.

10.1 GIQ: DIRECTIONAL PARTICLE

GIQ seems to be a particle which occurs in Rembong and not in Wangka. We will explore some of its uses here. Since particles are often the most difficult elements of language to translate, we will have to rely on the Wangka-Indonesian translation and on our knowledge of the functions of particles in Wangka and other Florenese languages. GIQ seems to
function as a directional and aspectual particle in Rembong. Some examples of the former function follow:

8.R. Muli wenang ena Liang emi
W. Muli wënaŋ kena Liang mi
After after that name start

9.R. mbëser, suqa, tërus ma
W. tërus lako
VERB ? VERB? straight go

naq losaq giŋ.
na losa nan.
to middle direc. pt.

'After that Liong started to VERB and VERB, (and) she went straight to the middle of the field.'

In this sentence giŋ has been translated with the directional particle nan in Wangka. Some further examples of this use of nan in Wangka are:

(2) kia lako? amba? nan.
he/she go market direc. pt.

(P6/3.16)

'He goes to the market.'

We can see that sentence 8.R. from the Rembong text and Wangka sentence (2) both have the same general structure, which is diagrammed below.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>VERB OF MOTION</th>
<th>PLACE WORD</th>
<th>DIRECTIONAL</th>
<th>PARTICLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Optional</td>
<td>VERB</td>
<td>PLACE</td>
<td>DIRECTIONAL</td>
<td>PARTICLE</td>
</tr>
<tr>
<td>STATIONARY</td>
<td>VERB</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This same structure can also be seen in the sentence below:

(3)W. Ṣən naŋ nika kawin, ata
after marry marry, person

rana ne.e ḡaŋ ṣeŋalang
male with wife-his can

lako-sulëwë-atu rana
go to house person male

nan, ko pa. i ści.a-
direc.pt. or not fixed

ni.In pa. ḡa-
stay at/in house person

winan.
wife-hers.

'After marriage, a man can go with his wife to the man's house, or if the man's house is not fixed, they can stay in the woman's house.'

In this case giŋ occurs at the end of the first sentence in a compound sentence in which the conjunct ko 'or' is used.

As indicated in the diagram above the place word is optional, and may not be expressed in the sentence. This can be seen in sentence 55.R, below in which the verb of motion lusë 'run' occurs.

55.R. Muli wenang ena Liang luzi
W. Muli wënaŋ kena Liang luzi
After after that name run

giŋ niŋ moroś-
direc.pt. with porcupine

ne.e bongo-
mbokët ena,
mbokët kënaŋ,
large that.

'After that Liang ran away with the large porcupine.'

Giq can also be used to indicate where the action is taking place and is not just used with verbs of motion, as is illustrated in sentence 16.R.

16.R. Muli wenang ena Liang
W. Nggi lëk wënaŋ kena Liang
Finish after that name run

niŋqëng
ni.In
sit

17.R. awaŋ mai níli
W. awa waŋng mai níli
under direc.wd. shadow

kasu giŋ go
kasu nga
wood pt. for-to

18.R. tamang bëšik lusqoq.
W. tamang loso lësoq.
protect heat sun.

'After that Liang sat under the shade of a tree in order to be protected from the heat of the sun.'

In 18.R. giŋ occurs at the end of the major clause, and before the beginning of a for-to clause.
10.1.1 GIQ: ASPECTUAL FUNCTION, CHANGE IN STATE

In several sentences in Rembong giq seems to function as an aspectual particle indicating change in state, and as an inchoative particle. As is discussed in my article on the particle man in the Maumere language, a particle which has directional functions can also have inchoative functions. These two functions have a semantic relation to each other in that the one involves the change of the location of an object in space and the other involves, or can involve, change in state. Therefore, it is not surprising that giq could have these two functions in Rembong. However, as has been stated above, the actual function of the Rembong particles is somewhat conjectural at this point. Several examples of the inchoative function of giq follow:

11.R. Rémo sakoq kéqo kia
W. Remo- pokè ka, kia mi
Enough cut corn she start
mua waég giq.
mua wa'é.
thirsty water pt.

'When she had cut corn for a while, she began to feel thirsty.'

It is also possible that giq could have some other function in this case, such as an emphatic function. Another example of the inchoative function of giq is as follows:

56.R. Omo paéc niq moros,
W. Ome-k pa.e ne.e bongo',
If not exist porcupine,
tentuq Liog mata giq, ...
tentu Liog mata laun, ...
certainly name die already, ...

'If the porcupine had not been there, Liog certainly would already be dead, ...'

Just as sentence 11.R. could be interpreted to have a meaning indicating change of state, i.e. that Liog was not thirsty at first, but became thirsty, sentence 56.R. could also be interpreted as indicating change in state, i.e. that Liog was alive and certainly would have become dead if the porcupine had not saved her.

In the following sentence giq is used with an aspectual meaning, which seems to be slightly different from those above:

10.R. Téka naq losaq, petak
W. Téka na loza,
Arrive at middle,

qiq go sakoq kéqo,
lama ngo pokè ke.e.o,
first want cut corn,

'When she arrived in the middle of the field, she first wanted to cut the corn.'

Since we do not know the meaning of petak (R), we do not have a complete translation of sentence 10.R. and the function of giq remains unclear. In the following sentence the function of giq seems to be unclear.

52.R. ena go pok giq.
na: ngo pok na'.
that want be hit emph.pt.
'She was to be hit!'

In 52.R. giq is used with go (R) 'want' which could indicate an inchoative function, e.g. that something is about to happen. It is also possible that giq has an emphatic function in this case. We simply need more information in order to know what is happening, since particles can have more than one function in a language.

10.2 WAI: FOCUS PARTICLE, RELATIVE PRONOUN

On page 54 we have already seen an example of this particle.

32.R. mak rupa wai
like appearance emph.pt.
ata rebu giq.
person young man inchoative pt.

'He started to have the appearance of a young man.'

Wai also occurs in another sentence with the Wangka translation wi.

35.R. oméq le Liog wai mama
W. omé- le Liog wi ineng
see by name pt. mama
ngénég ngaq.
lén wo.
her own pt.

Wi often has an emphatic function in
Wangka, as can be seen in the following examples:

(4) W. sapang ata rana langu when person male drunk
    tuak, sa; it lone
    native drink, arrive in
    Lwoo', pongga wi Winan.
    house, hit pt. wife-his.

'When a man gets drunk on
    tuak, when he gets to his
    house, it's his wife that he
    beats up.'

In this sentence wi functions like
a relative pronoun which puts emphasis
on the object. Another example in which
the use of wi puts emphasis on the object
is as follows:

(5) W. pego wi aku sl5/19.6
    accuse rel. I
    pron.

'Why is it me that you accuse?!

The use of wai in 35.R. seems to be
similar to that of wi in sentences (4)
and (5) above. Therefore, we attribute
to it the function of an emphatic parti-
cle. It is possible wai could also have
the functions of a type of relative pro-
noun.

We have some further examples of
the emphatic function of wi in Wangka.

(6) W. aku ngo tabo~ wi ka.o.
    I want bring rel. dog.

'I want to bring a dog.
    p11/24.233

In sentence (6) above the emphatic
function of wi as it stands alone is
clear. In the example below wi is used
to emphasis a ne.e 'with' clause in
Wangka.

(7) W. aku lako ne.e Joan, panggu
    I go with name, not
    ngo wi ne.e Radus.
    future pt. with name.

'I am going with Joan not
    with Radus.'

In sentence (7) above the use of
panggu ngo wi is like that of kok (the
surprise particle) in Indonesian in that
it carries the sense of surprise. Sen-
tence (7) is actually like a rhetorical
question. It could be read 'Of course I
am going with Joan, not with Radus. What
did you think?' Wi also seems to have a
contrastive function in this sentence,
i.e. 'I am going with Joan, not with some-
one else.'

10.3 TA AND ATA

The relative pronoun and emphatic
particle ta usually occurs in this form
in Wangka. Occasionally it occurs as
ata in Wangka and it usually seems to
take this form in Rembong. An example in
which this relative pronoun occurs in the
Liong story is as follows:

53.R. Teka wai moros
    W. Buag na wai bongo~
    Arrive one tail porcupine
    ketot wasegn ata soe
    nggetir tali ta so.e
    chew/bite rope which tie
    lone bokak ngge Liong.
    lone bokak Liong na,
    at neck name that.

'Along came a porcupine that
    chewed through the rope which
    was tied at Liong's neck.'

In the following Wangka sentence
either ata or ta may be used.

(8) W. nipa-nipa sëngang ata
    ta
    snake RED that pl.
    g0lok ku.i.
    swallow boar. p8/12.49

'It is those snakes that
    swallowed the boar.'

Ata may also be used in Wangka when
it is followed by an adjective.

(9) W. kawang kau na.a xan
    as long as you do not eat
    ata mar, pasti tuka nggau
    rel. hot, surely stomach yours
    ke.e- di.a~.
    will be good p8/19.10

As long as you do not eat spicy
food, your stomach will surely
get better.

This sentence (9)W. differs from
53.R. and (8)W. above in that the relative
pronoun ata is not preceded by a noun.
Ta seems to occur most frequently in Wangka 'in sentences where the focus is on the subject. This is illustrated by the following sentences:

(10)W. kia na ta pongga
    he emph.pt. pr. hit
    aku.
    I.

    'It is he who hit me.'
    p8/21.16

(11)W. nipa kenang ta golo k ku.i.
    snake that pt. swallow boar.

    'It is that snake which swallowed the boar.'
    p8/12.49

It is interesting to note the similarity in the form of the relative pronoun ata and the word for 'person' or 'people', which is also pronounced ata. One could speculate that the relative pronoun ata may have originated from a generalized use of the word for person. An example in which both of these forms occur follows:

(12)W. noro siza ata pitar ta
    only they people clever who
    ngalang luluu lone uzian.
    able to pass in exam.

    'It is only those who are clever who can pass the exam.'
    p8/12.45

Ta may be used where the object is in focus as in sentence (13)W. and it may also be used as part of a relative clause which modifies the object as in sentence (14)W.

(13)W. kaba k6nang, ta k6bo-
    buffalo that, rel. killed
    le sisa
    by they

    'It is that buffalo which was killed by them.'

(14)W. kia ngutir nggolok tali ta
    he bite all rope rel.
    so.e Lanur.
    tie name

    'He bit through all the rope which tied up Lanur.'

It is interesting to note that sentence (14)W. comes from a Wangka story in which animals help save a young man from death.

10.4 NAQ AND NA

We have seen frequent uses of naq (R) in the Liong text. It is usually translated by na in Wangka. The simplest use of na in Wangka seems to be the deictic 'that'. Na (W) can frequently be used to mean 'there', which is actually a logical extension of its deictic meaning. Na na is a combination of two 'that' s in Wangka, which can be used to mean 'that place over there'. Na is also often used to add emphasis to a statement.

10.4.1 NAQ AS A PLACE WORD

We find several examples in the Rembong text of naq as a place word. It has been translated as 'to', 'at', 'in' and 'there' in the text, but the actual meaning is probably closest to 'there' in each case, as the following examples illustrate,

1.R. Petaqng lesoq kiq
    W. Lonzang leso kii
    Middle day quiet/very hot

    Liong
    Liong
    name

2.R. ma naq losaq go sakoq
    W. lako ma losa ngo poka
go there middle for-to cut

    ke.o.
k6go.
corn.

    'In the middle of the day when it was very hot Liong went into the middle of the fields to cut corn.'

We find a similar combination of words in both 1.R. and 5.R. although the order of the phrases is different.

5.R. Go ma sakoq k6go naq
    W. Ngo lako poka ke.o na
    Want go cut corn there

    losaq.
    lona.
middle.

    '(She) wanted to go cut corn in
the middle of the garden.'

We have many other examples of this locative use of na (W) in other data. For example,

(15) W. Kau ngo ko, Ong na avan?
   I. Kau mau buat apa di situ?
   You want do what at there?

   'What are you doing there?'
   p7/10.4

In the example above na (W) is a word which is used to point to or indicate a place. A similar example with the double use of na (W) follows:

(16) W. Kia sadi apa i= na na'?
   I. Dia buat apa di sana?
   She/he do what at there?

   'What is she doing there?'
   p7/10.5

Na na in the sentence above is a frequently occurring construction in Wangka which means 'there' or 'over there'.

10.4.2 NA MEANING 'THAT'

In the first line of the Liong story na (R) occurs with the meaning 'that'.

1.R. Ngaliat ata na Liong.
   Name person that Liong.

   'The name of that person was Liong.'

We would like to ignore the Wangka translation for this line at this point, since it uses the word kEnang (W) for 'that' and it is not our intention to deal with kena (W) 'that' and kEnang 'that' in this paper. However, we have other examples in which na (W) is used with the meaning 'that'. The following example is taken from the story Tambi-lawan (NUSA, Vol. 5, Part IV, p. 40):

(17) W. Tami kEnang mi kudu sa
   Name that already like ART
   Rokus na,
   name that.

   'Tambi was already as big as Rokus.'

We have a similar use of na in the following sentence from Tambi-Lawan (NUSA, Ibid., p. 42)

(18) W. Ngo tewa sa.sá ngo
   Want seek one RED want
   tinu wina anak y na.
   take care wife child-his that.

   '(He) wanted to find something to take care of his wife and children,'

10.4.3 EMPHATIC NA

Na (W) is frequently used for emphasis as can be seen in the Tambi-lawan story (Ibid., p. 40),

(19) W. kia ..., pela kanang
   she intercourse always
   le lokan mata wa.e-
   from husband-her source water
   kEnang na.
   that that

   'She would always have intercourse with her husband the spirit of the spring.'

In sentence (19)W, above na is used as a particle to stress mata wa.e- kEnang 'that spring'. There are many examples of this use of na (W), but we will let one suffice here,

10.4.4 NA (W) AS A RELATIVE PRONOUN

Occasionally na (W) seems to function as a relative pronoun. We have several examples of this from the Tambi-Lawan story (Ibid., p. 45 and p. 49).

(20) W. ia ipo rumbing kEnang,
   ya grandpa damage that
   ta ne,ang Télo na .dandak.
   rel. stay eggs rel. long.

   'Ya, that was Grandpa Damage who had testicles which were long.'

(Télo 'eggs' is used as a euphemism for 'testicles' in this sentence.) It is possible in sentence (20)W, that na is used as a pinch-hitter for ta which often functions as a relative pronoun, since ta has already been used once in this sentence.
Another example of na as a relative pronoun is:

(21) W. tunda, le kia sato-ular
Thus, by him cut/kill snake
na losang lako.
that/rel. while walk.
'Thus, that was the snake that
he killed when they were walking.'

The construction of this sentence is somewhat unusual, perhaps because it is elliptical.

We have seen thus far that na (w) can be used as a deictic, as a place word, as an emphatic particle and occasionally as a relative pronoun. From the Rembong examples we have also seen that na ~ naq in Rembong can also function as a deictic and a place word. In the following Rembong example it appears that naq could also function as a relative pronoun in certain constructions.

3.R. Manga naq uma naq Liong
W. Manga na' uma Liong
Still one garden pt. name

'lam kágo,
ta ne.e ke.o.
rel exist corn.
'There was still one garden
where Liong had corn.'

In sentence 3.R. naq (R) is translated by Wangka ta, the relative pronoun, which suggests that naq (R) is functioning here like the relative word 'where'. Our Wangka data seems to suggest that such a use of naq could be possible in Rembong.

10.4.5 NGGE

Since we have been discussing na and naq, it seems appropriate at this point to mention the personal pronoun ngge (R) which occurs in lines 44.R. and 54.R. of the Liong text. In both of these examples ngge is used to refer to a body part of Liong's. Therefore, it seems possible that this is a deictic which is used with personal body parts, or with proper names.

10.5 ZI

The particle zi seems to be used for

dramatic effect and could be an emphatic particle of some type. In all of the examples of zi in the Liong text it seems to be used with a negative idea. In sentences 13.R., 26.R. and 58.R. zi occurs with

paéq manga VERB

There may be a construction of the form below in Rembong:

NEGATIVE manga VERB ZI

These sentence examples are given below:

13.R. Paleng endágn nggia
W. Paleng le ine nggia
Because by mama her
paéq
pa.i
not

W. mai.
still come pt.
'Because her mother had still
not come.'

26.R. tawu waéq ena paéq manga
W. bonggo wa.e kena pa.i zari
place water that not happen
ti.ma------zi.
ti.ma,
accepted pt.
'the water jug was not accepted
(by her)'

58.R. Liong, paéq manga moréq
W. Liong, pa.i muait
Liong, not still live
terus zi,
iwoq na,
continue pt.

60.R. mata losa lalan----zi.
W. mata' losa lalan,
die middle road pt.
'Liong did not live on, but
died in the middle of their
journey.'

In sentence 58.R. zi is translated
by the emphatic particle na (W). In
11. CONCLUSION

In this paper we have tried to show that Wangka and Rembung are closely related dialects of the same language. The primary evidence for this statement is intelligibility between the dialects. My informant was able to translate the story *Liong* from Rembung, which he only saw in written form. This fact indicates that there must be a high degree of intelligibility between the two dialects.

We have also compared Wangka and Rembung with respect to: (1) vocabulary similarity, (2) words which differ only slightly phonetically, (3) vocabulary items which are similar in grammatical function, (4) basic sentence types, and (5) grammatical particles.

Our findings are summarized below:

1. We have found that Wangka, Rembung, Teong and Teron seem to have more vocabulary in common with each other than they do with other Riung villages such as Lengko Sambia, Mbai, Deru, Nggolo Nio and Bebek, which are closer to the sea and farther from the Manggarai speaking area than the former are.

2. There are words which occur in forms that vary only slightly phonetically from dialect to dialect. This only seems to increase the degree of mutual intelligibility among dialects.

3. Some morphological items may have different shapes and functions in different dialects. Whereas Wangka has one word *ne.e* which can mean 'with', 'and' and 'to exist', Rembung has two separate words, Rembung *ngai* can mean 'with' and 'and', and Rembon *nig* can mean 'with' and 'to exist'. The use of *mak* in Rembung seems to have shifted slightly from the use of *mak* in Wangka. *Mak* in Wangka seems to function mainly as a straightforward question-word, whereas *mak* in Rembung can be glossed with the meanings 'how could it be that?,' and 'like'.

4. On page 61 of this paper we have seen that there is a deictic *ngge* in Rembung which is used to refer to personal body parts or to proper names. There does not seem to be such a deictic in Wangka. Therefore, we can conclude that there are morphological differences among the different dialects of Riung.

5. In the case of the data we have at hand for Wangka and Rembung these differences do not seem to be very extensive.

The use of *zi* in sentences 60.R. and 61.R. could also be for emphasis.

62
particles waɪ, ata and naq seem to correspond to wi, ata or ta, and na in Wangka. Since particles are rather complex linguistic elements, we will need more data to determine what the functions of the Rembong particles actually are.

NOTE ON TRANSCRIPTION

There are several differences in the transcription used by Father Verheyen in the Liong story and in my transcription for Wangka.

**Rembong transcription** | **Wangka transcription**
---|---
[e] | [ə]
[ɛ] | [e]
[g] | glottal stop not indicated

**Wangka transcription:** vowels

[a] The line above the vowel indicates that it is pharyngealized. Pharyngealized vowels are phonemically distinct from non-pharyngealized vowels.

[a]- This symbol represents a pharyngealized and diphthonged vowel. This form is often used to indicate the third person singular form of the verb.

[aɪ] These symbols are used to represent diphthongs.

[ɔ] This represents the sound /ɔ/ which is an allophone of /o/ in this language.

[ɛ] This represents /ɛ/ which is an allophone of /e/ in this language.

[a:] A colon after the vowel is used to indicate that the vowel is long. As far as I know, vowel length is not phonemic in this language.

[œ] Stands for schwa.

**Consonants**

[b] The voiced stops are sharply imploded and occur in contrast with a prenasalized consonant series /mb/, /nd/, /ng/. /ng/.

[d] This represents a single consonant /d/.

[g] Represents a velar, voiceless fricative.

[w] Represents a bilabial, voiceless fricative sound which an English speaker might at first perceive as being /v/.

**Stress**

/* Stress is phonemic, but is not significant for all words and is, therefore, not indicated for every word in the story. In general, stress tends to fall on the second syllable of a word.

Syllable boundaries between vowels

[a.a] In most cases two adjacent vowels will be divided by a syllable boundary, which is indicated by a period. However, in the case of very frequently occurring words, such as kia 'she', 'he', the syllable boundary has not been indicated.

**TEXT**

1.R. Ngalit ata na Liong, Pétqng
W. Ngalit ata kEnang Liong, Losang
I. Nama orang itu Liong, Tengah
name person that Liong, Middle

lesoq
lëso
hari
day

'The name of that person was Liong. In the middle of the day

2.R. kíq Liong ma naq
W. kí Liong lako na
I. sunyi (panas terik) nama pengi ke quiet (very hot) name go to

losaq go
losa ngo
tengah mau
middle for to

when it was very hot Liong went into the middle of the fields to

3.R. sakoq káqo, Manga saq una
W. poká ke.o. Manga sa’ una
I. potong jagung, Masih satu kebun cut corn. Still one garden

naq Liong
Liong to
nama yang
name that/which pt.

cut corn. There was still one garden where Liong had

4.R. dami káqo, Walig sa lesoq
W. nes ke.o. Walí sa lëso
I. ada jagung, lagi/pada satu hari exist corn. more one day

Liong ngampong
Liong nenge
nama bica (bilang)
nam say

corn. One day Liong said
5. R. ngai endéqn. Go ma sakoq  
W. n. e inën. Ngo lako poka  
I. dán mamanya. mau pergj potong with mama-her. want go cut  
kégo nq losaq.  
ke.o na losa.  
jagung dǐ tengah kebun.  
corn at middle  
to her mother that she wanted to  
go cut corn in the middle of the  
garden.  

6. R.  
W. Paleng ngampong lé endéqn:  
I. Sebab bilang oleh mamanya:  
Because say by mama-her:  
"Aku go  
"Aku da.ong  
"Saya lagi  
"I progressive  
Because her mother said: "I am  

7. R. zaga nozong, ma sakoq  
W. zaga nozong, lako poka  
I. jaga pondok, pergj potong guard hut, go cut  
romoq kau,"  
noro kau,"  
hanya/cukup enkgâu,"  
only/enough you."  
going to wait in the hut (in the  
field), you just go cut enough,"  

8. R. Mulī wēnang ena Liông emi  
W. Mulī wēnang kena Liông mi  
I. Sesudah itu nama mulai  
After that name start  
mbéśér, suqa,  
VERB VERB  
After that Liông started to VERB  
and VERB, [and]  

9. R. terus ma nq losaq  
W. tērūs lako na losa  
I. terus pergj ke tengah straight go to middle  
giq. Teka  
nan. Teka  
itu. Sampai  
that/direc. pt. Arrive  
she went straight to the middle  
of the field). When she arrived  

10. R. nq losaq, petak giq go  
W. na losa, lama ngo  

11. R. Rémo sakoq kégo kia  
W. Remo" poka ke.o kia mi  
I. Cukup potong jagung diā mulai  
Enough cut corn she start  
mua waēq giq.  
mua wē.  
haus air  
thirsty water incoat. pt.  
When she had cut corn for a while,  
she began to feel thirsty.  

12. R. Mulī ena kia tenu endéqn  
W. Mulī kena" kia tenu inën  
I. Sesudah itu dia panggil mamanya  
After that she call mama-her  
go podoq  
ngo podo  
mau antar  
for-to bring  
After that she called for her  
mother to bring  

13. R. waēq. Paleng endéqn nggia  
W. wē. Paleng le inë nggia  
I. air. Karena oleh mama nya  
water. Because by mama her  
paēq manga  
pə.i  
tidak not (still?)  
water. Because her mother had  
still not  

14. R. mai-----zi. Tenu walīq  
W. mai. Tenu waling  
I. datang. Panggil lagi  
come. Call again  
sebensang;  
sabensang (aa wai);  
satu kali;  
one time;  
come. She called again:  

15. R. "Endēq, Endēq" Endēq nggia paēq  
W. "Ine, Ine." Ine nggia pa.i  
I. "Mama, mama" Mama nya tidak  
"Mama, mama" Mama her not
"mama, mama," Her mother still did not appear (come).

16.R. mai-----zi. Muli wenang ena
W. main. Nggilok wēnang kēnā
I. datang. Habis sesudah itu come. Finish after that

Liong niqging
Liong ni.In
Liong duduk
name sit

After that Liong sat

17.R. awaq mai nili
W. awa waung mai nili
I. dibawah bayangan under direc.wd. shadow

kasu giq go
kasu ngo
pohon kayu mau
tree wood for-to

under the shade of a tree in order to

18.R. tamang bisik lesoq. Kia
W. tamang loxo lēso. Kia
I. berlindung panas matahari. Dīa protect heat sun. She

rémo
lozang
sedang/sementara
progressive

be protected from the heat of the
sun. While she was

19.R. niqging, teka wai ata
W. ni.In, mai sa wai ata
I. duduk, datang satu kali seorang sit, come one time person

gaqē mekas
gā.ē mēkas
 tua lāki-lāki
old male

sitting, an old man came along

20.R. niq tawu waēgn go niq
W. ni.In bonggo waēn ngo sung
I. duduk tempat air-nya mau beri sit place water-his want give

Liong.
Liong.
name.

and sat down, and wanted to give his water jug to Liong.

21.R. Lone mai tavu waēq ena
W. Lone mai bonggo wa.ē kēnā
I. Dalam tempat air itu

tekaq wi
yg ada
that which exist

That which was in the water jug

22.R. waēq daraq kita ata-----zi.
W. wa.ē daraq nggita ata.
I. air darah kita manusia.
water blood our people.

Liong ena
Liong kēna
Liong itu
Liong that

was the blood of us human beings.

23.R. gi niniq etaq-----eto awa-----awa.
W. mēkēt oto-----oto awa-----awa.
I. lihat atas-----atas bawah--bawah.
pt. look above RED below RED

Omēq
Ome
Terlihat

looked above and below. It was seen

24.R. le Liong wulu berambang ata
W. le Liong wulu berambang ata
I. oleh nama bulu dada org
by name hair chest person

gaqē mekas
gā.ē mēkas
 tua lāki-lāki
big male

by Liong that the hair on the old man's chest

25.R. ena, bantang lima
W. kēnāng, bata batang moso
I. itu sepanjang tangan that as long as RED hand

depa.
depa.
depa.

arm span

was as long as an arm span (from finger tips to finger tips with the arms spread wide).
26.R. Mak Lioni, tawu waéq
   W. Kudu ko’ Lioni, bonggo waé
   I. Bayatmana nama, tempat air
   How name, place water
   ena padq
   kena’ pa’i.
   itu tidak
   that not

   How Lioni, the water jug was not

27.R. manga tima-----zi, terus lusi
   W. sari tima, terus lusi
   I. jadi diterima, terus lari
   happen accepted, straight run
   kolo
   sulu
   kesana
   there

   accepted (by her), then she ran straight

28.R. lau nosong niq endéq
   W. lau nosong niq na. In ineng
   I. sana pondok tempat duduk mama
   there hut place sit/wait mama
   nggia, nggia.
   -nya
   -her

   to the hut where her mother was waiting.

29.R. Ata gaqé mekas ena
   W. Ata gaé mekas kénang
   I. Orang tua laki-laki itu
   Person big male that
   terus lut
   lut: tuq
   ikut terus
   follow continuously

   The old man continued to follow her

30.R. maing musi------main, sampéq teka
   W. mai musi main, sa’I tika
   I. dari belakang, sampai tiba
   from behind, until arrive
   lau
   Lau
   disana
   there

   from behind, until he arrived at

31.R. nosong. Teka lau nosong, paéq
   W. nosong. Teka lau nosong, pa’i
   I. pondok. Sampai di pondok, tidak
   hut. Arrive at hut, not

32.R. rupa wai ata gaqé
   W. rupa ata gaé
   I. rupanya org besar
   appearance person big
   mekas, mak rupa
   mika, mi rupa
   laki-laki, mulai rupanya
   male, start appearance

   the appearance of an old man anymore, (but) started to have the appearance

33.R. wai ata reba, gig.
   W. kudu ata rika na.
   I. seperti org mudah lah/pt.
   like person young man pt.

   Ata ena konong
   Ata kénang konong
   Org itu maquk
   Person that entered

   of a young man. That person entered

34.R. terus to mai nosong.
   W. kiruk lone ma’ nosong.
   I. terus kedalam pondok.
   straight into direc. hut.
   Teka lone
   Tika lone
   Sampai didalam
   Arrive in

   straight into the hut. When she was in

35.R. mai nosong, oméq le Lioni
   W. mai nosong, omé le Lioni
   . I. di pondok, lihat oleh nama
   direc. hut, see by name
   wai
   wi
   pt./adalah
   pt./there was

   the hut, it was seen by Lioni there was

36.R. mama ngené,n gaq. Ramak
   W. ineng le.In wo. Xebe
   I. mamanya sendiri pt. Senang
   mama—her own emph. pt. Happy
kia le
kia le
dia karena
she because

her own mother. She was happy
because

37.R. oméq mamam. Muli ena
W. omé inEn. Wénang kena
I. lihat mamamnya. Sesudah itu
see mama-her. After that

ata mekas
ata mëkas
org laki-laki tua
person male

she saw her mother. After that
the old man

38.R. ena nui Liong saqot manuk
W. kenang nui Liong sa.Ot manuk
I. itu suruh nama tangkap ayam
that order name catch chicken

lalung
lalung
jantan
male

ordered Liong to catch a cock

39.R. go taboq aléq wongkoq
W. ngo tabo woko
I. mau bawah pl.wd. kampung
for-to bring to village

nggian.
nggian alEn.
-nya ke/pl.wd./west
his to

and to bring it to his village.

40.R. Liong saqot saq manuk
W. Liong sa.Ot sa manuk
I. nama tangkap satu ayam
name catch one chicken

kowa.
kowa.
jantan muda (sedang)
male young

Liong caught a young male cock.

41.R. Ngampung le nggia: "Ambi gaq
W. Monge le nggia:
I. Bicara olen dia:
Say by him:

kia,

The cock said:

42.R. konang tebong teka alég.
W. kenang təbong teka aleʷ.
I. itu tumbuk setiba disana.
that strike arrive there.
collide (west)

Liong paké
Liong pake
Liong pakail
Name where

something will happen when you get
there. Liong was wearing

43.R. anéng, tala watu, lipa
W. tala watu, lipa
I. gelang batu, kain
bracelet stone, cloth

mitong. Lone
miton. Lone
hitam. Pada
black. In

..., a stone bracelet, and a black
sarong. In

44.R. mozoq ngge Liong, puing
W. mozo Liong na, kapu
I. tangan nama itu, gendong
hand/arm name that, carry

manuk lalung.
manuk lalung.
ayam jantan.
chicken male.

her arms Liong carried a male
chicken.

45.R. Tumpus lalan manuk ena
W. Tupus lalan manuk kena
I. Sepanjang jalai ayam itu
All along the road chicken that

kako saqit:
kako tówq:
berkokok terus:
crow continuously:

All along the way the chicken
crowed out continuously:

46.R. "Kako éok. Sai sale.
W. "kako éok. Sa.I t ale,
I. "kako éok. Sampai diisana
"Cockelddeldoo. Arrive there

"Cockelddeldoo. When we get
there, Liong will be made into
47. R. wawi ngai kaba." "Apa
W. wawi ne.e kaba." "Apa
I. babi dan kerbau." "Apakah pig and water buffalo." "What

betuan,
betuan,
faedahnya.
use, benefit

a pig and a water buffalo." "What is the use of .

48. R. kako manuk endo, mama?"
W. kako manuk kendong, ine?"
I. kokok ayam ini, mama?"
crowing chicken this, mama?"

tana le Liong.
tana le Liong.
tanya oleh Liong.
ask by Liong.

this chicken's crowing, mama?" asked Liong.

49. R. Teka ga alēq mbaru, omēq
W. Tēka ale lewo", ome"—
I. Sampai pt.? sana rumah, terlihat
Arrive pt.? there house, seen

le Liong
le Liong
oleh nama
by name

When they arrived at the (old man's) house there, Liong saw

50. R. kanu timpo golé tapa
W. kasu to.ōng ngo tapa/kolat
I. kayu kumpulan mau bakar
wood pile for-to burn/roast

Liong.
Liong.
Liong.
Liong.

a pile of wood which was to be used to roast her.

51. R. Ata bēwāq gaq, Liong soē
W. Wi bewe", Liong so.e
I. Pada malam, Liong dēkat
At night, Liong tied up

awas
awaq
di
at/in

In the night Liong was tied up in

52. R. losaq natar giq, enq go
W. lona natar na, na't ngo
O. tengah halaman itu, itu yg mau
middle garden that, that want

pok giq,
pok na",
dipukul emph. pt.
be hit emph. pt.

the middle of the garden, she was to be hit!

53. R. Tekə wai moros ketot
W. Buas sa wai bongo" ngṣêir
I. Tibahal seekor landak memotong
Arrive one porcupine cut/bite

wanēqn atu
talā ta
talā yg
rope which

Along came a porcupine that cut (chewed through) the rope which

54. R. soē lonē bokak ngge
W. so.e lone bokak
I. ikat pada leher
tie at neck

Liong.
Liong na.
Liong itu/emph. pt.
Liong that/emph. pt.

was tied at Liong's neck.

55. R. Muli wenang ena Liong lusi
W. Muli wēnang kena" Liong lusi
I. Sesudah itu nama lari
After after that name run

giq niq
ne.e
bereama
with

After that Liong ran away with

56. R. moros mbokēt ena. Omo
W. bongo" mbokEt Kēnang. Ome-k
I. landak besar itu. Kalaū porcupine large that. If

paq niq
pa.ē ne.e
tidak ada
not be/exist

the large porcupine. If the porcupine had not been there,

57. R. moros, tentuq Liong mata
W. bongo" tentu Liong mata
I. landak, tentu nama mati porcupine, certainly name die

giq, pok
tawm, po.0k
sudak, pukul
already, hit
certainly Liong would already be dead, hit

Certainly Liong would already be dead, hit

58.R.  le ngiung  enas.
W.  le pendok  sensa.
I.  oleh orang hutan (purba) itu.
by forest man (old) that.

Paleng Liong,
Paleng le Liong,
Sebab Liong,
Because name,
by that old man of the forest.
But Liong

58.R.  le ngiung  enas.
W.  le pendok  sensa.
I.  oleh orang hutan (purba) itu.
by forest man (old) that.

Paleng Liong,
Paleng le Liong,
Sebab Liong,
Because name,
by that old man of the forest.
But Liong

59.R.  paéq manga moréq terus----si,
W.  paéq manga moréq terus----si,
I.  tidak [masih]\$ kidup terus pt.,
not still live continue pt.,
mata
mata-
mati
die
did not live on, she died

59.R.  paéq manga moréq terus----si,
W.  paéq manga moréq terus----si,
I.  tidak [masih]\$ kidup terus pt.,
not still live continue pt.,
mata
mata-
mati
die
did not live on, she died

60.R.  losaq lalan----si níq
W.  losa la lan ne.s
I.  ditengah jal an dgn
middle road with
moros  ena,
bongo  këna,
landak itu,
plrcupine that,
in the middle of their journey
along with the porcupine,

60.R.  losaq lalan----si níq
W.  losa la lan ne.s
I.  ditengah jal an dgn
middle road with
moros  ena,
bongo  këna,
landak itu,
plrcupine that,
in the middle of their journey
along with the porcupine,

61.R.  waqa  le waq mëzéq----si.
W.  wa ang  le waq mëzéq----si.
I.  dihanyut oleh air dèras.
washebd away by water fast.

61.R.  waqa  le waq mëzéq----si.
W.  wa ang  le waq mëzéq----si.
I.  dihanyut oleh air dèras.
washebd away by water fast.

NOTES

1. It seems appropriate at this point to mention the work of the Rev. Jilis A.J. Verheijen, S.V.D., in more detail. Father Verheijen has lived on the island of Flores for many years. He has published fourteen articles on Manggarai, a language spoken in the area to the West of the area in which Wangka is spoken. (Speakers of the Teong, Terong and Wangka dialects of the Wangka or Rembong language say that they can understand 50% of Manggarai.)

Verheijen's articles have been published in journals such as Tijdschrift voor Indische Taal-, Land- and Volkenkunde; Bijdragen tot Taal-, Land- and Volkenkunde; Anthropos; De Katholieke Missiën; Pastoralia; and others. In addition, he has published a three volume dictionary of the Rembong language. It is also my understanding that he has been collecting folk tales in the area around Mataloko, Flores.

Volumes I and II of the Rembong series have been published by Regio S.V.D., Ruteng, and Volume III by Provinci S.V.D., Ruteng. The date of volume I is 1977, that of volume III, 1978; volume II has no date (and could be either 1977 or 1978). The respective titles are: Bahasa Rembong di Flores Barat; Bahasa Rembong di Flores Barat II; Bahasa Rembong di Flores Barat III. Volume II adds Teku-teku asli serta terjemahannya. These books apparently can be ordered through S.V.D. offices in The Netherlands.

2. Wangka: manga = still.