

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 we find some enclaves of other languages within the *daludom* 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, may-be, farther eastwards.¹

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 *Liong* from Rembong into Wangka, the language of his village, which he saw 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) *mbésér*, *suqa*; (line 10) *petak*; (line 41) *ambi gaq*; (line 43) *anéng*. (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 two or more dialects. How can we measure this?

- a. In discussions of the Polynesian 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 certainly 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 measure of the similarity of those dialects. There are, however, questions as to how the vocabulary to be compared should be selected.
- d. Of course aspects of language other than vocabulary are relevant to dialect comparison. Grammatical similarity, similarity 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

English meaning	Wangka	Rembong	Teong	Terong
'speak'	nenge	ngampong	ngampong	ngampUng
'not'	pa.i	paéq	pa ⁱ .éq	pa ⁱ .e

'water'	wa.i	waéq	—	—
'corn'	ke.ó	keqo	pangIn	ke.o
'go'	lakó	ma	lako	lako
'see'	mEkEt	niniq	niniq	ngereng
'sit'	ni.In	niqing	ni.ing	ning, ni:ng
'again'	waling	waliq	wali	waling
'for-to'/'want'	ngo	go	ko, go	pele
'for' (benefactive)	azeng/ zu:ng	—	zi.ung	zi.ung
'big'	mbokEt	mbokét	—	mbokEt
'mother-her'	inen	endéqn	ene	inEn
'large' (not measurable)	mězeq	mězeq	—	—
'if'	ome	omo	omo	ome
'hand'	mozo	mozoq	mozoq	—
'follow'	lu.Ut	lut	—	—
'washed away'	wa.ang	waqa	—	—
'all along'	tupus	tumpus	—	—
'village'	woko	wongkoq	—	—

RIUNG AND MANGGARAI VOCABULARY

English	Wangka	Rembong	Manggarai
'to exist'	ne.e, no.e	dami	dami

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 *Liong*.

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 *wa.ang* 'washed away' has the final consonant *-ng* (/—ŋ/). In some cases Rembong has only one word medial vowel where Wangka has two: (Rembong) *lut* 'follow', (Wangka) *lu.Ut* 'follow'.

In some cases there may be a slight degree of vowel variation. Rembong *ziuq* 'to give'

KEY:

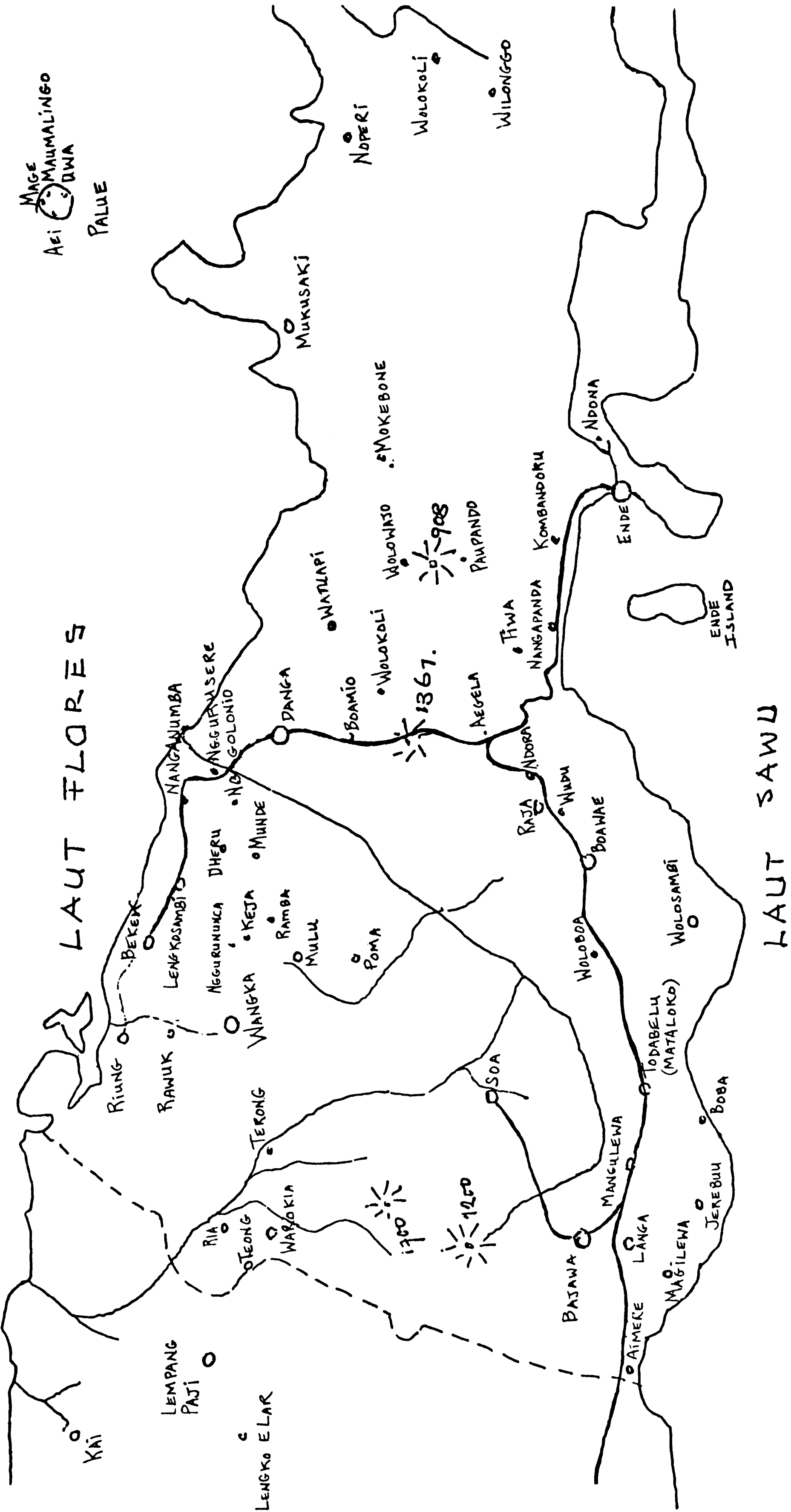
○ CITY
● VILLAGE

--- MAPUPATEN BOUNDARY

▲ MOUNTAIN

== ROAD (RATHER THICK)

— RIVER



KEY:

○ CITY
● VILLAGE

--- MAPUPATEN BOUNDARY

▲ MOUNTAIN

== ROAD (RATHER THICK)

— RIVER

differs slightly from Wangka *zu.u* 'to give', and this word may be related to the benefactive 'for' which takes the form *zi.ung* in Teong and Terong and which has the form *zu:ng* 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 prenasalization of stop consonants where Wangka does not. For example, Rembong *tumpus* '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 /e/. 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 lezoq Liong ngampong*
 W. *Wali sa lezo Liong nenge*
 More one day name say
ngai endeqn.
ne.e inEn.
 with mother-her

'One day Liong said to her mother ...'

- 46.R. "Sai sale, Liong zari

- W. "Sa.I-t ale, Liong zari
 "Arrive there, name become
wawi ngai kaba."
wawi 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 wenang ena Liong*
 W. *Muli weang kena- Liong*
 After after that name

luzi giq niq moros mbokét
luze ne.e bongo- mbokEt
 run pt. with porcupine large

ena.
kEnang.
 that.

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

- 59.R. *mata lozaq lalan----zi niq*
 W. *mata- loza lalan ne.e*
 die middle road with

moros ena,
bongo- kEna,
 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 paéq niq moros,*
 W. *Ome-k pa.i ne.e bongo-*
 If not exist porcupine,

tentuaq 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 siza 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 Liong, tawu waéq*
 W. *Kudu koi- Liong, bonggo wa.e*
 How name, place water
ena paéq manga tima----zi,
kena- pa.i zari tima,
 that not happen accepted,
terus luzi ...
têrus luzi ...
 straight run
 'How was it that Liong 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 giq.*
 person young man inchoative pt.
 32.W. *mi rupa kudu ata*
 start appearance like person
 W *rēbai 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 zaga
 W. "Aku *da,ong* zaga
 "I progressive guard
nozong, ...
nozong, ...
 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 *Liong* and also of *Tambi-Lawan*) 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. *Oméq le Liong wulu berambang*
 W. *Ome- le Liong wulu berambang*
 See by name hair chest
ata ...
ata ...
 person ...
 'It was seen by Liong that the
 hair on the old man's chest
 ...'
 41.R. *Ngampong le nggia: ...* (embed-
 W. *Nenge le nggia: ...* ded sen-
 Say by him: ... tence) ...
 'It was said by him (the cock):
 ... (embedded sentence) ...

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

- 6.R. *Paléng ngampong le*
 W. *Paleng nenge le*
 Because say by

endéqn: ... (Sentence).
 inEn: ...
 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 aléq mbaru,*
 W. *Těka ale lěwo-*,
 Arrive pt. there house,

oméq le Liong
ome- le Liong
 see by name

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

- 50.R. *kazu timpo ...*
 W. *kazu to.Ōng ...*
 wood pile/many ...

'a pile of wood ...'

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

VERB + <i>le</i> '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 kéqo,
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 sebensang:*
 W. *Tenu waling sabensang (sa wai):*
 Call again one time:

"Endéq, Endéq"
 "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 *zi*. 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

*Gi*q 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. *Gi*q seems to

function as a directional and aspectual particle in Rembong. Some examples of the former function follow:

8.R. *Muli wenang ena Liong emi*
 W. *Muli wěnanang kena Liong mi*
 After after that name start

9.R. *mbésér, suqa, terus ma*
 W. *, těrús lako*
 VERB ? VERB? straight go

naq lozaq giq.
na loza 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 *giq* 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.

SUBJECT	VERB OF MOTION	(PLACE WORD)	DIRECTIONAL
		Optional	PARTICLE
	or		
	STATIONARY VERB		

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

(3)W. *Wěnanang nika kawin, ata*
 after marry marry, person

rana ne.e winan ngalang
 male with wife-his can

lako- sulu lěwo- ata rana
 go to house person male

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

ni.In pasga- lěwo- ata
 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 *giq* 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 *luzi* 'run' occurs.

55.R. *Muli wenang ena Liong luzi*
 W. *Muli wěnanang kena- Liong luzi*
 After after that name run

giq niq moros
ne.e bongo-
 direc.pt. with porcupine

mbokét ena,
mbokEt kEnang,
 large that.

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

*Gi*q 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 Liong*
 W. *Nggělok wěnanang kena- Liong*
 Finish after that name

niqing
ni.In
 sit

17.R. *awaq mai nili*
 W. *awa waung mai nili*
 under direc.wd, shadow

kazu giq go
kazu ngo
 wood pt. for-to

18.R. *tamang bisik lezoq.*
 W. *tamang loxo lězo.*
 protect heat sun.

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

In 18.R. *giq* 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⁻ poka ke.o kia mi*
Enough cut corn she start

mua waéq 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 paéq niq moros,*
W. *Ome⁻k pa.i 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, Liong certainly would already be dead, ...'

Just as sentence 11.R. could be interpreted to have a meaning indicating change of state, i.e. that Liong was not thirsty at first, but became thirsty, sentence 56.R. could also be interpreted as indicating change in state, i.e. that Liong 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. *Teka naq lozaq, petak*
W. *Téka na loza,*
Arrive at middle,

giq go sakoq kéqo.
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.'

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.*
na¹ ngo pok na².
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.e. 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 reba 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 Liong wai mama*
W. *ome⁻ le Liong wi ineng*
see by name pt. mama

ngenéqn gaq.
lEn 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
lẽwo', 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* s15/19.6
 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 particle. It is possible *wai* could also have the functions of a type of relative pronoun.

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 someone 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. *Buas sa wai bongo-*
 Arrive one tail porcupine
ketot wazégn ata soé
ngétir 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 sěnang ata*
ta
 snake RED that pl. pt.
g0l0k 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 za.a xan*
 as long as you do not eat
ata mar, pasti tuka nggau
 rel. hot, surely stomach yours
ke.e- di.aⁱ.
 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. pt. hit

aku.
I.

'It is he who hit me.'
p8/21.16
- (11)W. *nipa kenang ta gOlok 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 lulus 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 kEnang, ta kēbo-*
buffalo that, rel. kill(ed)

le siza
by they

'It is that buffalo which
was killed by them.'
- (14)W. *kia ngētir nggēlok tali ta*
he bite all rope rel.

so.e Lanur.
tie name

'He bit through all the rope
which tied up Lanur.'
p9/9.62,

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 Rem-bong 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. *Pétaqng lezoq kiq*
W. *Lozang lēzo ki*
Middle day quiet/very hot

Liong
Liong
name
- 2.R. *ma naq lozaq go sakoq*
W. *lako na loza ngo poka*
go there middle for-to cut

kéqo.
ke.o.
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 kéqo naq*
W. *Ngo lako poka ke.o na*
Want go cut corn there

lozaq.
loza.
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 apaⁱ⁻ 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. *Ngalit 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. *Tambi 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 sewa sa.sá ngo*
Want seek one RED want
tinu wina anakn 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 tēlo na .dandak.
rel. stay eggs rel. long.
'Ya, that was Grandpa Damage who had testicles which were long.'

(*Tēlo* '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. *tunaⁱ⁻* , *le kia sato⁻* *ular*
Thus , by him cut/kill snake

na *lozang 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 saq uma naq Liong*
W. *Manga sa⁻ uma Liong*
Still one garden pt. name

dami kéqo.
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

<i>paéq</i>	<i>manga</i>	VERB
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There may be a construction of the form below in Rembong:

NEGATIVE	<i>manga</i>	VERB	<i>ZI</i>
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These sentence examples are given below:

13.R. *Paleng endéqn nggia*
W. *Paleng le ine nggia*
Because by mama her

paéq
pa.i
not

14.R. *manga mai-----zi.*
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

tima-----zi.
tima,
accepted pt.

'the water jug was not accepted (by her)'

58.R. *Liong, paéq manga moréq*
W. *Liong, pa,i muzit*
Liong, not still live

terus zi,
iwon na,
continue pt.

60.R. *mata lozaq lalan-----zi.*
W. *mata⁻ loza 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

sentence 58.R. the reader does not expect Liong to die on the road, because in such stories the heroine usually escapes to safety with the help of animal friends. Therefore, *zi* could be used to convey the idea of something being contrary to expectation.

In the following examples the negative word *paéq* 'not' (R) does not occur in the phrase in which *zi* is used. However, the idea of something being contrary to expectation seems to be contained in these phrases and sentences. For example,

- 21.R. *Lone mai tawu waéq ena*
 W. *Lone mai bonggo wa.é kEnang*
 In place water that

tekaq
wi
 that which exist

- 22.R. *waéq daraq kita ata-----zi.*
 W. *wa.é dara nggita ata.*
 water blood our people pt.

'That which was in the water
 jug was the blood of us human
 beings.'

Please notice the occurrence of the particle *wi* in sentence 21.W. In this context Wangka *wi* is translated by the Indonesian word *adalah* 'there exists'. *Wi* (W) seems to have both an emphatic and a contrastive function in this sentence. That is, usually we would expect to find water in a water jug, but in the story the strange old man offers Liong a jug full of human blood and wants to deceive her into drinking it.

In the following two examples the explicit negative *paéq* 'not' (R) does not occur. However, the idea of something being contrary to expectation seems to be conveyed in both.

- 60.R. *mata lozaq lalan-----zi.*
 W. *mata loza lalan.*
 die middle road pt.

'(she) died in the middle of
 their journey.'

- 61.R. *waqa le waéq*
 W. *wa.ang le wa.é*
 washed away by water

mézéq-----zi.
ngěru.
 fast.

'Washed away by a flood.'

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

11. CONCLUSION

In this paper we have tried to show that Wangka and Rembong 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 Rembong, 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 Rembong 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, Rembong, Teong and Terong seem to have more vocabulary in common with each other than they do with other Riung villages such as Lengko Sambi, Mbai, Deru, Nggolo Nio and Bekek, 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', Rembong has two separate words. Rembong *ngai* can mean 'with' and 'and', and Rembon *niq* can mean 'with' and 'to exist'. The use of *mak* in Rembong seems to have shifted slightly from the use of *ma:k* in Wangka. *Ma:k* in Wangka seems to function mainly as a straight forward question-word, whereas *mak* in Rembong can be glossed with the meanings 'how could it be that?', and 'like'. On page 61 of this paper we have seen that there is a deictic *ngge* in Rembong 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. In the case of the data we have at hand for Wangka and Rembong these differences do not seem to be very extensive.
4. The basic sentence types for Wangka and Rembong seem to be very similar. Many sentences in both dialects are verb initial and ergative (verb initial with the subject in the agentive form).
5. Several particles (*giq* (R) and *zi* (R)) which occur in Rembong do not seem to occur in Wangka. The Rembong

particles *wai*, *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]	[ǣ]
[é]	[e]
[q]	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.
- [aⁱ⁻] This symbol represents a pharyngealized and diphthongized vowel. This form is often used to indicate the third person singular form of the verb.
- [ai] } These symbols are used to represent
[au] } diphthongs.
- [O] This represents the sound /ɔ/ which is an allophone of /o/ in this language.
- [E] 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.
- [ǣ] Stands for schwa.

Consonants

- [b] } The voiced stops are sharply
[d] } imploded and occur in contrast
[g] } with a prenasalized consonant series /mb/, /nd/, /ngg/.
- [ng] This represents a single consonant /ŋ/.
- [x] Represents a velar, voiceless fricative,
- [w] Represents a bilabial 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. Pétaqng*
W. *Ngalit ata kEnang Liong. Lozang*
I. *Nama orang itu Liong. Tengah*
name person that Liong, Middle

lezoq
lězo
hari
day

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

- 2.R. *kiq Liong ma naq*
W. *kii Liong lako na*
I. *sunyi (panas terik) nama pergi ke*
quiet (very hot) name go to

lozaq go
loza ngo
tengah mau
middle for-to

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

- 3.R. *sakoq kéqo. Manga saq uma*
W. *poka ke.o . Manga sa⁻ uma*
I. *potong jagung. Masih satu kebun*
cut corn. Still one garden

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

cut corn. There was still
one garden where Liong had

- 4.R. *dami kéqo. Waliq sa lezoq*
W. *ne.e ke.o . Wali sa lězo*
I. *ada jagung. lagi/pada satu hari*
exist corn. more one day

Liong ngampong
Liong nenge
nama bicara (bilang)
name say

corn. One day Liong said

- 5.R. *ngai endéqn. Go ma sakoq*
 W. *ne.e inEn. Ngo lako poka*
 I. *dgn mamanya. mau pergi potong*
 with mama-her. want go cut

kéqo naq lozaq.
ke.o na loza.
jagung di tengah kebun.
 corn at middle

to her mother that she wanted to
 go cut corn in the middle of the
 garden.

- 6.R. *Paléng ngampong lé endéqn:*
 W. *Paleng nenge le inEn:*
 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, pergi potong*
 guard hut, go cut

romoq kau,"
noro kau,"
hanya/cukup engkau,"
only/enough you."

going to wait in the hut (in the
 field), you just go cut enough."

- 8.R. *Muli wenang ena Liong emi*
 W. *Muli wěnanng kena Liong mi*
 I. *Sesudah itu nama mulai*
 After that name start

mbésér, suqa,

VERB VERB

After that Liong started to VERB
 and VERB, [and]

- 9.R. *terus ma naq lozaq*
 W. *těrus lako na loza*
 I. *terus pergi ke tengah*
 straight go to middle

giq. Teka
nan. Těka
itu. Sampai
 that/direc. pt. Arrive

she went straight to the middle
 (of the field). When she arrived

- 10.R. *naq lozaq, petak giq go*
 W. *na loza, lama ngo*

- I. *di tengah, dulu mau*
 at middle, first want

sakoq kéqo.
poka ke.o.
potong jagung,
 cut corn

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

- 11.R. *Rémo sakoq kéqo kia*
 W. *Remo- poka ke.o kia mi*
 I. *Cukup potong jagung dia mulai*
 Enough cut corn she start

mua waéq giq.
mua wa.e.
haus air
 thirsty water inchoat. pt.

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

- 12.R. *Muli ena kia tenu endéqn*
 W. *Muli kena- kia tenu inEn*
 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. *waéq. Paléng endéqn nggia*
 W. *wa.e. Paleng le ine nggia*
 I. *air. Karena oleh mama nya*
 water. Because by mama her

paéq manga
pa.i
tidak
 not (still?)

water. Because her mother had
 still not

- 14.R. *mai-----zi. Tenu waliq*
 W. *mai. Tenu waling*
 I. *datang. Panggil lagi*
 come. Call again

sebensang:
sabensang (sa wai):
satu kali:
 one time;

come. She called again:

- 15.R. *"Endéq, Endéq." Endéq nggia paéq*
 W. *"Ine, Ine." Ine nggia pa.i*
 I. *"Mama, mama." Mama -nya tidak*
 "Mama, mama." Mama her not

manga
omeⁱ
muncul
appear

"mama, mama," Her mother still
did not appear (come).

- 16.R. mai-----zi. Muli wenang ena
W. main. Nggelok wɛnang kena-
I. datang. Habis sesudah itu
come. Finish after that

Liong niqing
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

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

under the shade of a tree in order to

- 18.R. tamang bisik lezoq. Kia
W. tamang loxo lɛxo. Kia
I. berlindung panas matahari. Dia
protect heat sun. She

rɛmo
lozang
sedang/sementara
progressive

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

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

gaqe mekas
ga.é mɛkas
tua laki-laki
old male

sitting, an old man came along

- 20.R. niq tawu waéqn go ziuq
W. ni.In bonggo wa.en ngo zung
I. duduk tempat air-nya mau beri
sit place water-his want give

Liong.
Liong.
nama.
name.

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

- 21.R. Lone mai tawu waéq ena
W. Lone mai bonggo wa.é kEnang
I. Dalam tempat air itu
In place water that

tekaq
wi
yg ada
that which exist

That which was in the water jug

- 22.R. waéq daraq kita ata-----zi.
W. wa.é dara nggita ata.
I. air darah kita manusia.
water blood our people.

Liong ena
Liong kena
Liong itu
Liong that

was the blood of us human beings.
Liong

- 23.R. gi niniq eta-----etaq awa----awaq.
W. mEkÉt oto-----oto awa----awa .
I. lihat atas----atas bawah--bawah.
pt. look above RED below RED

Oméq
Ome-
Terlihat
Seen

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

gaqe mekas
ga.é mɛkas
tua laki-laki
big male

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

- 25.R. ena, bantang lima
W. kEnang, bata batang mozo
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 i- Liong, tawu waéq
W. Kudu koⁱ Liong, bonggo wa.é
I. Bagaimana nama, tempat air
How name, place water
- ena paéq
kena- pa.i
itu tidak
that not
- How Liong, the water jug was not
- 27.R. manga tima-----zi, terus luzi
W. zari tima, terus luzi
I. jadi diterima, terus lari
happen accepted, straight run
- kolo
sulu
kesana
there
- accepted (by her), then she ran
straight
- 28.R. lau nozong niq endéq
W. lau nozong nian ni.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 ga.é mēkas kEnang
I. Orang tua laki-laki itu
Person big male that
- terus lut
lu:t iwon
ikut terus
follow continuously
- The old man continued to follow her
- 30.R. maing muzi-----main, sampéq teka
W. mai muzi main, sa.I-t tēka
I. dari belakang, sampai tiba
from behind, until arrive
- lau
lau
disana
there
- from behind, until he arrived
at
- 31.R. nozong. Teka lau nozong, paéq
W. nozong. Tēka lau nozong, pa.i
I. pondok. Sampai di pondok, tidak
hut. Arrive at hut, not

go
waling
lagi
anymore

the hut. When he arrived at the
hut, he did not have

- 32.R. rupa wai ata gaqé
W. rupa ata ga.é
I. rupanya org besar
appearance person big

mekas, mak rupa
mēkas, mi rupa
laki-laki, mulai rupanya
male, start appearance

the appearance of an old man any-
more, (but) started to have the
appearance

- 33.R. wai ata reba. giq.
W. kudu ata rēba. na.
I. seperti org mudah lah/pt.
like person young man pt.

Ata ena konong
Ata kEnang konong
Org itu masuk
Person that enter

of a young man. That person en-
tered

- 34.R. terus lo mai nozong.
W. kiruk lone ma² nozong.
I. terus kedalam pondok.
straight into direc. hut.

Teka lone
Tēka lone
Sampai didalam
Arrive in

straight into the hut. When she
was in

- 35.R. mai nozong, oméq le Liong
W. ma² nozong, ome- le Liong
I. di pondok, lihat oleh nama
direc. hut, see by name

wai
wi
pt./adalah
pt./there was

the hut, it was seen by Liong
there was

- 36.R. mama ngené, n gaq. Ramak
W. ineng le.En wo. Xebe-
I. mamanya sendiri pt. Senang
mama-her her own emph. pt. Happy

kia le
kia le
dia karena
 she because

her own mother. She was happy
 because

- 37.R. *oméq* *maman.* *Muli* *ena*
 W. *ome* *inEn.* *Wěnanang* *kena*
 I. *lihat* *mamanya.* *Sesudah* *itu*
 see *mama-her.* *After* *that*

ata mekas
ata mēkas
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. *Ngampong le nggia: "Ambi gaq*
 W. *Nenge le nggia:*
 I. *Bicara oleh dia:*
 Say *by him:*

kita,

The cock said:

- 42.R. *konang tebong teka aléq.*
 W. *kenang tēbong teka ale*
 I. *itu tumbuk setiba disana.*
 that *strike arrive there.*
 collide (west)

Liong pake
Liong pake
Liong pakai
 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 jalan ayam itu*
 All along the road *chicken that*

kako saqn:
kako iwon:
berkokok terus:
 crow *continuously:*

All along the way the chicken
 crowed out continuously:

- 46.R. *"Kako éok. Sai sale,*
 W. *"Kako eok. Sa.I-t ale,*
 I. *"Kako eok. Sampai disana*
 "Cockeldodeldoo. *Arrive there*

Liong zari
Liong zari
nama dijadikan
 name *be made into*

"Cockeldodeldoo. When we get
 there, Liong will be made into

47.R. *wawi ngai kaba.* "Apa
W. *wawi ne.e kaba.* "Apai
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 aléq mbaru, oméq*
W. *Těka ale lewo-, omē-*
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. *kazu timpo golé tapa*
W. *kazu to.Óng 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 béwéq gaq, Liong soé*
W. *Wi bewē-, Liong so.e*
I. *Pada malam, Liong diikat*
At night, Liong tied up

awas
awaq
di
at/in

In the night Liong was tied up in

52.R. *lozaq natar giq, enq go*
W. *loza natar na, naⁱ 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. *Teka wai moros ketot*
W. *Buas sa wai bongo- ngětir*
I. *Tibalah seekor landak memotong*
Arrive one porcupine cut/bite

wazéqn ata
tali ta
tali yg
rope which

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

54.R. *soé loné 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 luzi*
W. *Muli wěnang kena- Liong luzi*
I. *Sesudah itu nama lari*
After after that name run

giq niq
ne.e
bersama
with

After that Liong ran away with

56.R. *moros mbokét ena. Omo*
W. *bongo- mbokEt kEnang. Ome⁻k*
I. *landak besar itu. Kalau*
porcupine large that. If

paéq niq
pa.i ne.e
tidak ada
not be/exist

the large porcupine, If the por-
cupine 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
taun, po.Ok
sudah, pukul
already, hit

certainly Liong would already be
dead, hit

washed away by a flood. The old
man of the forest

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

Paléng Liong,
Paleng le Liong,
Sebab Liong,
Because name,

by that old man of the forest.
But Liong

- 62.R. *sial, Liong seman mata.*
W. *sial, Liong sēman mataⁱ.*
I. *sial, nama juga mati.*
unlucky, name also die.

was unlucky, and Liong also died.'

NOTES

- 59.R. *paéq manga moréq terus-----zi,*
W. *pa.i muzit iwon na,*
I. *tidak [masih]² hidup terus pt.,*
not still live continue pt.,

mata
mata⁻
mati
die

did not live on, she died

- 60.R. *lozaq lalan-----zi niq*
W. *loza lalan ne.e*
I. *ditengah jalan dgn*
middle road with

moros ena,
bongo kEna,
landak itu,
plrcupine that,

in the middle of their journey
along with the porcupine,

- 61.R. *waqa le waéq mézéq----zi.*
W. *wa.ang le wa.é ngěru.*
I. *dihanyut oleh air deras.*
washed away by water fast.

Ngiung
Pendok
Orang hutan (purba)
Man of the forest (old)

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; Anthropolos; 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 Provinsi 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 *Teks-teks asli serta terjemahannya*. These books apparently can be ordered through S.V.D. offices in The Netherlands.

2. Wangka: *manga* = still.