The following text is in the Atelea dialect (subdialect Mau- 
mang) of the Woisika language spoken in the central part of 
Alor, East Indonesia. Together with 11 other languages used 
on the islands Alor, Pantar and Pura this language has been 
classified as a stock level family within the sub-phylum level 
Timor-Alor-Pantar Stock of the Trans-New Guinea Phylum 
(Wurm 1975:710) although such a relationship has not been 
established conclusively and genetic links with the so called 
Western Papuan Phylum are demonstrable. The other Papuan 
languages spoken in the archipelago are (see map): Lamma, 
Tewa, Blagar, Nedebang, Kelon, Kabola, Kui/Kiramag, 
Kafua, Abul, Kolana and Tanglapui. Only one non-Papuan 
language is spoken on the islands: the Alor language, which 
is strongly related to Lamaholot, a language found on the 
islands of Solor, Lembata, Adonare and in the eastern part 
of Flores. Woisika is spoken by approximately 12,000 people 
living in the following deas: Lembur Timur, Lapi, Sidaba, 
Silaipu, Langkurununeman, Pido, Kamot, Taramana and 
Bukapinti (resettlement).

2. The Woisika language distinguishes occlusives and fricatives. The series of occlusives comprises /p, b, t, d, k, g/ 
which are neutralized wordfinally and before a stop or fricative: /P, T, K/. The voiced velar stop /g/ alternates with 
/w/ before back vowels and with /y/ before non-back vowels. There are three nasals /m, n, ng/; two fricatives /f, s/, two 
liquids /l, r/ (the latter often alternates with /d/ in inter-o-
 calic position), three central approximants: /w, y, h/. Pho-
 menically relevant sequences of (two) identical consonants 
and of two identical vowels are attested. The vowel phonemes 
include two series: /a, e, a, o, u/ in which tense, lax, respectively do not function as distinctive 
features. The oppositions /i/ vs. /y/ and /u/ vs. /w/ are 
neutralized after a vowel before a consonant and wordfinally, 
I write /i/ and /U/, respectively. Woisika has a weak expla-
atory stress the place of which is not always easy to estab-
lish. It is functional on word level. Its position is variable 
and unpredictable except for certain cases where it is gov-
erned by morphological rules. On the subphonemic level 
word-nasalization, palatalization and labialization occur.

The morphology includes affixing (prefixing and suffixing), 
reduplication (rare) and compounding. The language is pre-
dominantly suffixing, though prefixes play a part i.e., as sub-
jectmarker, (indirect) objectmarker with verbs and as pro-
ession marker with nouns. In Woisika, nouns and verbs, 
which in general can be distinguished on the base of morpho-
syntactic criteria, are divided into two sets: set 1 those 
which occur which obligatory personmarkers, set 2 those 
which occur which optional personmarkers, e.g.,

set 1 verbs /'na'bora/ 'I die' 
/ga' tak/ 'him see' 
/wolat/ 'him/her/it/them make' 
set 1 nouns /'ga' man/ 'it/his/her/their neck(s)' 
/nebuK/ 'my buttocks' 
/sio'uko/ 'our mother(s)'

set 2 verbs /'tam/ 'to cook' /'ne'tam/ 'to cook for me' 
/bun/ 'to hide' /'na'bun/ 'me hide' 
/beta/ 'to push' /'ye'beta/ 'it/him/her/their push'

Set 1 nouns indicate kinshipmembers, bodyparts, parts of the 
granary/dwelling.

Morphologically signalled non-singular forms of nouns are 
rare but a small set (human beings) may occur with a plural-
izing suffix. Some nouns take a vocative suffix. To set 1 be-
longs a number of intransitive verbs. A large number of as-
pectual, temporal and modal markers occur with the verb as 
suffixes denoting: perfective aspect, continuous, habitual, 
 imperative, adhortative, prohibitive, hypothesis, dubitative, irrealis, optative, optionalis, certificative, interrogative, 
progressive and attitude of speaker to actions/situations: un-
seen, seen, deduced. There are three tenses: past, non-past 
aud unmarked/neutral. Woisika has special sentence medial 
verb forms with identity/ non-identity of the subjects of the 
medial and final verbs indicated by separate forms. In addi-
tion there are two gerund-like forms which seem to be used 
especially in stories. One denotes simultaneity of actions as 
well as identity of subject, the other indicates that the action 
took place before that of the final verb. Another interesting 
feature of the verb is the incorporation of adverbial elements 
into the verb complex, e.g.,

/sil sii ma lam o'koma/ 
we(slightly emphatical) we walk hour two-pastmarker(im-
perf. resp.)

'we walked for two hours'
The word order in the verbal sentence is generally subject 
object verb.

3. The Woisika person markers distinguish between first, 
second and third person in the singular, plural and dual. 
Number is neu-tralized in the third person. The first 
person plural shows the inclusive/exclusive opposition. In addition 
there is a fourth person marking indefiniteness or catego-
ryality, sometimes reciprocity. This fourth person does not 
occur in independent pronouns. It is especially found 
with verbs and nouns from set 1. The following person 
markers with nouns (possessives) exist; They show the char-
acteristic base elements in the Woisika personal system:

<table>
<thead>
<tr>
<th>Possessive Prefixes</th>
<th>Example from the 3 Series</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Né ~ ne ~ na ~ n</td>
<td>ma'lañ</td>
<td>my hand(s)</td>
</tr>
<tr>
<td>Oô ~ oô ~ o ~ ò</td>
<td>a'lañ</td>
<td>your hand(s) sing.</td>
</tr>
<tr>
<td>Gû ~ ge ~ gû ~ g</td>
<td>gâ'tañ</td>
<td>her/his/their(it.) hand(s)</td>
</tr>
<tr>
<td>Tô ~ te ~ ta ~ ts</td>
<td>ta'tañ</td>
<td>hands'</td>
</tr>
<tr>
<td>Sî ~ sî ~ s</td>
<td>sî'tañ</td>
<td>our hand(s)</td>
</tr>
<tr>
<td>Ex. nô ~ ni ~ n</td>
<td>nî'tañ</td>
<td>our hand(s)</td>
</tr>
<tr>
<td>Oô ~ oô</td>
<td>i'tañ</td>
<td>your hand(s) plur.</td>
</tr>
</tbody>
</table>

Matrix 1

/ô/ indicates 'more than one' as opposed to /ô ~ e ~ ò indicating
Map I: Languages of Alor, Pantar and Pura

1. Wolsika
2. Apui
3. Siliptui
4. Kalabahi
5. Maumang
6. Bukapiting
7. Kolomana
8. Langkuru
9. Pido
10. Taramana

(from: "Linguistic research in the Alor islands"

Report for the year 1976
Netherland's Foundation for the
Advancement of Tropical Research
The Hague 1977: 27-31.)
The independent neutral personal pronouns are:

<table>
<thead>
<tr>
<th>sing.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>plur. incl.</td>
<td>si</td>
<td>i</td>
<td>ga</td>
<td></td>
</tr>
<tr>
<td>excl. ni</td>
<td>'sinoK</td>
<td>'inoK</td>
<td>'gannol'</td>
<td></td>
</tr>
</tbody>
</table>

| dual incl. | 'sinoK | 'inoK | 'gannol' |
| excl. | 'sinoK | 'inoK | 'gannol' |

From these personal pronouns other series can be derived by suffixing and/or internal modification (vowel change) indicating i.a., location /gêT/ 'to him, with him, from him', antithesis /gera, get/, foregrounding /gâlU/, slight emphasis /gal/, definiteness /gala/, definiteness plus emphasis /gala/, emphasis plus actor focus /gêN/ 'its him who', reflexivity /gëru/ 'himself, herself etc.', possessive /gên/, etc.

Wolsika has different sets of deitics. In general the relative position of the speaker as centre of the speech situation functions as point of reference:

<table>
<thead>
<tr>
<th>near to S</th>
<th>not near to S</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.e. near to A</td>
<td>deictic</td>
</tr>
<tr>
<td>+</td>
<td>0 'apa</td>
</tr>
<tr>
<td>-</td>
<td>0 pa</td>
</tr>
<tr>
<td>-</td>
<td>0 aŋ</td>
</tr>
<tr>
<td>+</td>
<td>aŋ</td>
</tr>
<tr>
<td>+</td>
<td>aŋ</td>
</tr>
</tbody>
</table>

Other series can be derived by suffixing, e.g.:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>'apa</td>
<td>'akmi</td>
<td>'apaK</td>
<td>'apaK</td>
<td>'akol</td>
<td>'akan</td>
</tr>
<tr>
<td>pa</td>
<td>-</td>
<td>'paK</td>
<td>'paK</td>
<td>'pol</td>
<td>'pan</td>
</tr>
<tr>
<td>aŋ</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
<td>'aŋol</td>
<td>'aŋan</td>
</tr>
<tr>
<td>pan</td>
<td>'paŋmi</td>
<td>'paŋmi</td>
<td>'paŋmi</td>
<td>'paŋol</td>
<td>'paŋan</td>
</tr>
<tr>
<td>aŋ</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
<td>'aŋol</td>
<td>'aŋan</td>
</tr>
</tbody>
</table>

The same features which constitute the distinction on which the system of the spatial relations between S and his environment are built, hold also for a small set of verbs indicating movement which are subdivided on the basis whether they are goal orientated or not:

<table>
<thead>
<tr>
<th>place in relation to S</th>
<th>+goal orientated: to move</th>
<th>-goal orientated: from</th>
</tr>
</thead>
<tbody>
<tr>
<td>+</td>
<td>tuŋ</td>
<td>tân</td>
</tr>
<tr>
<td>-</td>
<td>mu'tuŋ</td>
<td>me'tâŋ</td>
</tr>
<tr>
<td>=</td>
<td>tu'muŋ</td>
<td>tânme</td>
</tr>
<tr>
<td>-</td>
<td>funuŋ</td>
<td>yâŋ</td>
</tr>
</tbody>
</table>

| matrix 3 |

<table>
<thead>
<tr>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>'akmî</td>
<td>'akmi</td>
<td>'akmi</td>
</tr>
<tr>
<td>'apa'</td>
<td>'apaK</td>
<td>'apaK</td>
</tr>
<tr>
<td>'aŋ'</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
</tr>
<tr>
<td>'aŋ'</td>
<td>'aŋmi</td>
<td>'aŋmi</td>
</tr>
</tbody>
</table>

matrix 4

e.g.: 1 'akmi 'here' (unspecified, e.g. here in the village)  
2 'apaK' 'this, these' (more specified than 'apa')  
3 'apaK 'here' (more specified as to 'akmi)  
4 'akol 'via here, this way'  
5 'akan 'in this way, manner'  
6 'akasi 'in this way, manner (plus non-past marker)'

Another set of situationally conditioned deitics/local adverbs are given 'below. Their meaning is in fact constituted by their ordering in relation to each other and to the speaker, respectively. In addition to the proximity distinction three other oppositions are demonstrable:

1 + direction i.e. being or lying in the same general (ascending or descending) line with the speaker  
2 + level i.e. being on the same horizontal level with the speaker  
3 + position i.e. being higher than the speaker
Elements from matrix 3 may precede or follow those from matrix 5 yielding forms such as: 'empoq that, those overthere high up straight in front of S or behind S (invisible), 'tupaq that place overthere high up straight in front of S or behind S (visible) in contra distinction to e.g. 'tunga idem but less distant, or 'tupanak idem but with anaphoric a:k 'that is what I meant'.

4. The story is told by Limus Laumau Kamengmai from the village Maumang in central Alor. Kamengmai is now 18 years old and lived until 1973 in Alor. Then he left for Kupang (Timor, N.T.T.) to study at Sekolah Tehnik (1974-1976). He is bilingual and the free Indonesian translation presented here is his and has not been changed in any respect.

The story describes a hunting expedition. In the Woisika area it is a custom that people belonging to the same clan help during planting and harvesting provided the owner of the garden gives them food, sirih pinang and - in case of harvesting - a small part of the yield. The meat offered to the helpers should be from home raised pigs /pe/ or goats /wal/ or big game: wild pig /sa:kpe/ or deer /a:th/. Since the owner of the garden in this story (Soleman) did not have any pig or goat left and apparently did not want to ask one from his clan members, he was forced to go hunting. He could have chosen to go alone but he preferred to use dogs and dog's. He took three little boys with him, none older than 11 years. Limus, the informant, as his personal assistant and Nani (John) and Eduard (Edward) as hostelers. The story relates their adventures and describes the planting of the rice.

The text was recorded on tape first (in 1976) and subsequently transcribed, checked and translated with the assistance of Mr. Kamengmai. It is presented here in a simplified phonemic transcription. In the left column the Woisika text is printed followed by a word-for-word translation. This translation is not more than a rough approximation. The hypen is written where no one-to-one correspondence was available. In the right column Mr. Kamengmai's Indonesian translation is offered followed by a free English translation. The numbers correspond more or less with those printed at the beginning of every Woisika line. A row of dots indicates hesitation. Indonesian loanwords have been underlined.

* * *

**FOOTNOTE**

1. The oppositions ± direction, ± level and ± position are neutralized in verbs such as:
yu 'to go, to go to', mS 'to go, to walk, to leave', iS 'to walk', su'e 'to come', etc.

**BIBLIOGRAPHY**

Anceaux, J. C.

Capell, A.

Steinhauer, H.

Stokhof, W. A. L.
1975 Preliminary notes on the Alor and Pantar languages (East Indonesia), PL B 43, RSPS/ANU, Canberra.


Watuseke, F. S.

Wurm, S. A.
1975 Editor's note to A. Capell's 'West Papuan Phylum': general, Timor and further West, New Guinea area languages and language study vol. I, Papuan languages and the New Guinea linguistic scene, PL C 19: 710, RSPS/ANU, Canberra.

**1** Tanam padi tetapi tidak ada daging, jadi cari daging dulu. Planting but there is no meat, so hunting first.

**2** Tempo hari tahun 71 kami tanam.
Some years ago in 1971 we wanted to plant

**3** padi tetapi dagingnya tidak ada. Karera tidak ada daging saya rice but there was no meat. Therefore I

**4** kasih tahu lakak Soleman: "Kakak, sekarang daging tidak ada jadi went to my uncle Soleman and said: "Uncle, there is no meat, you know, so

**5** kalau bagaimana kita pergi di lereng buru rusa? Kita buru?" what about going up the slopes to hunt? To find us some meat?"
6 'anna 'idama 'sole ya 'akasi: "kañ, 'kañte 'ina 'watu then older-relative Sole he in-this-manner: "o.k., o.k. - but now time
7 'nala 'sempla' wons, na 'apiw wot 'lewescih, 'palsan na I time there-is-not. I Apui it-via go-down-so, tomorrow I
8 'minawal 'melantane, 'palsante 'wilkan si te," 'anna I return come-up-first. tomorrow-first morning we go-up," then
9 na'lomsisi: "'andañbo kañ, 'ahte 'neTbë 'ina nal yi I say: "If-so o.k. but I-in-my-turn-too now I go
10 sa'kolasi, 'palsanshe 'neTbë nal 'minta 'isindante, school. tomorrow-too I-in-my-turn-ask permission on first
11 na 'guru 'yëshante, 'kañdanbo si te," 'anna 'palsanna I teacher him-tell, if-o-k-then we go-up." then morning
12 'bapa 'sole 'apiw 'fewa, 'wilkan 'nera yi sa'kolara. older-man Sole Apui go-down-already, early I-in-my-turn go school
13 na 'yäha 'wuru sa'kolam. na 'wilkan 'nensu 'yäma, I am-going teacher school-in. I early ahead went
14 na 'yëshisi, "kañ, 'ahte 'watu 'oKsa 'boko. løñ I him-tell. "o.k. but days two bad. only
15 'ewatu 'mukanjon. 'anna 'watu 'a, o 'yumaT 'watu your-day one-only. then day that-too Friday day
16 'ahte 'sa'Puy kul 'miawal se sa'kolasi," nal 'minawal but Saturday again you-return come school." I-I-return
17 se 'mufu sa'kolasi. 'anna gal 'lomsisi: "'andah ka a 'mäisi, come we-together school. Then he say: "If-in-this-way go ahead you leave."
18 na 'minawal yi 'mUlmañ, na yi 'nenaka 'yëshisi: "'idama I return to Maumang, I go my-older-relative him-tell: "older-relative
19 na yi 'guru 'yëshamañte kañ. si 'te te 'sa'Pumt miawal I go teacher him-told-but o.k. we go-up-and Saturday-in I return
20 se sa'kolasi. 'andañ ka si mä. "'anna 'anmi 'nipata come school. if-in-this-way let us go." Then there our-preparations
21 'funna, 'nání 'yera 'niboño 'wora, 'eduar 'yera made, John he-in-his-turn our-tubers he-carries, Edward he-in-his-turn
6 Kemudian kakak Soleman dia begini: "Baik, baik tetapi sekarang Uncle Sole said: "Very well, but
7 saya tidak ada waktu. Saya turun pergi ke Apui, besok I don't have time today. I'll go to Apui,
8 saya kembali naik datang dulu. Besok pagi baru kita pergi naik." Lalu I'll not be back before tomorrow. Let's go tomorrow morning.
9 saya bilang; "Kalau begitu, baik. Tetapi saya juga sekaran pergi I said: "O.K. Now I'll go
10 ke sekolah. Besok juga saya juga minta izin dulu. to school then. Tomorrow I'll ask permission to leave.
11 Saya kasih tahu guru dulu, kalau baik, kita pergi naik." Dan besok I'll tell my teacher, we shall go if he agrees." The following morning
12 Bapak Soleman sudah pergi di Apui, pagi saya pergi sekolah, after uncle Sole had gone to Apui, I went to school early.
13 Saya pergi, guru ada di sekolah. Saya sudah pergi dahulu, I went to school and the master was present. I had gone to school early,
14 saya kasih tahu. "Baik, tetapi dua hari tidak bisa. and I told him our plans. "O.K., but two days is not possible.
15 Hanya engkau satu hari saja. Jadi hari itu juga hari Jumat I give you one day only. Now, today it is Friday
16 tetapi hari Sabtu harus engkau kembali ke sekolah." so, I expect you back on Saturday."
17 Saya kembali klat pelajaran. Dan dia bilang: "Kalau begitu, ayo, engkau pergi." I had to go to school with the others on Saturday. Then he said: "You had better go now."
18 Saya kembali sampai Maumang. Saya pergi kasih tahu kakak: "Kakak, I returned to Maumang and said to my uncle: "Uncle,
19 saya sudah pergi kasih tahu guru dan dia bilang baik. Kita pergi naik dan Sabtu saya kembali I told the teacher and he agrees. We go now but on Saturday I'll have to be back
20 datang sekolah. Kalau begitu, ayo, kita berangkat." Jadi bikin bekal di situ. in school. So we had better leave now." Then we made our preparations.
21 Johannes dia pikul kami punya ubi, Eduar dia John took the tubers, Edward
22 bawajang, saya busur, saya bawa busur saya, bawa parang saya, the maize. I a bow, my own bow, my knife
23 parang saya bawa, kami jalan. Kami pergi menuju, ke Maneng, kami terus and off we went. We went to Maneng, we went
24 tebus Maneng, habis itu sampai Moikameng kami tebus, langsung straight through it to Moikameng and from there we went directly
25 pergi turun di Pulim. Lalu pergi naik miring sampai mendaki naik, down to Pulim. Then we went up and climbed the mountain.
26 Setelah sudah di atas kami jalan naik rata miring ke sana terus jalan rata lagi sedikit. Thereupon we walked in the direction of the plane, we walked on and on and then we walked a while on flat ground.
27 Sesudah jalan rata, kami jalan miring turun sampai di pinggir sungai. Then we went down slantwise to the bank of the river.
28 Sudah sampai di pinggir sungai, kakak saya periksa tempat dan ollang: There my uncle inspected the place and said:
29 "Ah! Dishini tempat yang bagus!" Lalu saya katakan: "Oh! This is a beautiful spot!" So I said:
30 "Ah, kalau begitu kita menginap di sini.. kita hidup di sini," "Well, in that case, let's just have a rest here."
31 Sesudah kami berhenti capai, mulai gantung kami wuuya tempat-tempat pada pohon. When we had rested we began to take our baskets and to hang them together on a tree.
32 Sesudah tempat gantung di pohon setelah simpan ubi di hutan After that we hid our tubers In the bush and
33 kami naik. Kami naik di atas bukit. Eduar dengan Nani mereka dua we went away. We went up the slope. Edward and John they-in their-turn they both
34 antar anjing, ikut bagian sebelah bukit jalan menuju ke Timur, went with the dogs to the other side of the hill and
35 Setelah itu, saya dengan kakak ikut sebelah bukit lagi. uncle I and followed them in that direction.
36 Kami mulai jalan, sampai naik pertama kali. We went through the huntingground until we had to climb for the first time.
37 Satu kali buru, tetapi tidak dapat apa-apa. We went through one hunting ground but we did not see a deer.
'Anna ni kul 'månc1 noK 'mimå, ni kul 'måmeI 'yeoka then we again hunting-ground one walked, we again hunting-field its-two

' mimicå, 'yeoka 'mimimante, 'anå 'bel 'ahu ga'taKsinå, walk. Its-two walked-but, that-also not deer it-see-not.

'anna ni kul më 'kåhpui ta'nin 'wåi 'tewe, ni më then we again to Kahpui in-the-direction via go-up, we to

'kåhpui ta'nin wåi 'tewå, 'neldama 'ninnoka, Kahpui in-the-direction via went-up, my-younger-relative we-both,

ni yå kawâtan. 'eduarî 'nâni 'gannoK 'kuî pil. 'kuî we go take-position. Edward-and John ûey both hounds lead. hounds

pil më dol 'wëi 'yeñå, ya 'gannoK yå 'ol fe yå 'wåa lead to valley via they-went-down, they they-both go via-there go-down go it-hunted

'mifaretakansaK, 'kyäfu 'fu' kaTsî! 'anna 'nala na in-long-good-this, the-dogs below give-tongue! then I I

kô 'nemfunç 'akan 'suKxî: " 'inapa 'aUha noK 'fumoldi- continuously my-heart this-way think: " now-this the-deer one belcw-

akwe, 'kuyaKbo fu'ka TsîloUsîh, 'mifaretakansa this. dogs-this below give-tongue-so, in-long

'aUha 'tamante 'beî nît 'wënî 'tamemå, 'yësîol taK më the-deer went-up-but not with-me via come-up-not, straight run to

'amaK gåT wënî 'tutewë, " 'anmante yå 'idama ga'ming older-relative-this with-him it-via is-going-up," but as far-as older-relative him-close-

damante 'beî më gåT 'wëi 'tewênå kul u'sh, 'mïyakî but not to with-him via go-up-not again turn, turn-round-it

më yëtå 'wëi te. 'yëtå 'wëi 'temante kul 'lefet bái to its-higher-part via go-up. its-higher-part it-via went up-but again far very-

pak, 'idama ga 'ilehizo lôn më an 'sebaran 'gatadîT thîk, older-relative he draws-and only to in-this-way at-random it-at-random-shot-

tak, 'gatadîTaK ... öi lôn! 'aUhsîlîK noK gefanë, this, it-at-random-shot-this....ah! really deer with six-tined-antlers this one it-hits.

'ama 'gëtaK, 'aUhsîlî yëtaK më dol 'wëi ëK, 'nera then it-runs, deer-with-six-tined-antlers it-runs to valley via went-down, I-in-my-turn

ga'tatak 'tewëk, lôn ga'taKsinâ, lôn ga'taKsinå. it-run go-up-this only it-see-not-that. only it-see-not.

Kami buru lagi di tempat yang kedua, tetapi tidak ada rusa juga. We went through the second ground, but there were no deer.

Kami jalan menuju ke Kahpui lagi. Kami jalan menuju Then we went to Kahpui. There

ke Kahpui, saya dengan kakak, my uncle and I

pergi setelan. Eduar dengan Johannes antar anjing. went into the hide. Edward and John led the dogs.

Mereka dua antar anjing turun di lembah, mereka dua turun terus sampai di bawah mulai buru. They led the dogs down into the valley, they both went down and started the chase.

Lama sedikit, anjing mulai bergonggong di bawah! Jadi saya After a while the dogs below gave tongue! I was

plikir di hati: "Pasti sekarang ada satu rusa di bawah. thinking: "We have got a deer now somewhere down there, that is for sure.

Anjing ada bergonggong di bawah jadi, Iana sedikì The dogs are barking down there, so, after a while

rusa sudah naik tetapi tidak menuju ke arah saya, rusa lari terus the deer will come up here, but not in my direction. They will be running straight up

menuju kakak." Tetapi sampai duka tak kakak tetapi to my uncle." However, though they came close to my uncle

tidak langsung masuk di tempat kakak dan dia belok, balik they did not go up to him all the way but they turned off

lagi menuju ke atas. Dia ikut di atas begitu jauh sekali, to the higher part of the hill. While they were running far away,

kakak mulai tarik busur, dia panah sembarangan saya my uncle drew his bow and shot at raxom.

asal kena. Aduh, dia kena rusa enam cabang. Ah! he got a deer with six-tined antlers.

Lalu dia lari, rusa enam cabang dia lari turun di lembah, tetapil saya It ran away, down to the valley and I

lari potong ke sana, tidak ada! Ah, tidak ada! traversed to head it off, but I could not find it. I could not find it!
55 'anna 'kul 'bel lōng 'atłaK a'rubālsīh. 'tolkolnāsēh then dogs not only deer—this many—therefore, very—many—therefore
56 lōng tæŋ gā fāh 'wēme. 'yewetalt a'rubāl tāklaK ga only wrong it—look-for go—come. their—places—this many ran—this they
57 lōng gæŋ fāh 'wēme. 'anna 'nābo ni 'akasi: 'si lōng only they—wrong look—for go—come. then we in—this—way: 'we only
58 'wēbo 'walsipalk wōl 'māsi." 'anna 'nābo 'wēbo si'laŋ—blood—which goes—down—this via go." then blood—which goes—down—
59 paK ni kō 'wōl 'mādi' yā dōl nok'midaхаK, ga'talšinā. this we continuously via go—continuously to valley one—in—this, it—see—not—that,
60 'elāK gā lōng 'kaesakaK nōkmi ga'buṇḍūntanoUsiḥ... whereas it only bush—this one—in it—is—hidden—so...
61 'kaesakakmi ga'buṇḍūntanoUsiḥ 'īnkoU ga 'seraŋbo taK bush—this—in it—is—hidden—therefore earlier (? ) it rose—
62 mē mu'tun' buka wōl te. 'Idama ga'Tīla ga'maŋa wōl to higher—up the—hill via goes—up, older—relative it—shot
63 'mitan. ga'maŋa 'mitanna, ka'wālla yāŋ, ka'wālla mē hit. its—neck hit, jumps come—down. jumps in—direction—of
64 'dola 'yesišanbo kul 'wetel mē 'buka wōl taŋdahako the—valley it—went—down. and again goes—up to the—hill via wants—to—go—up—an?
65 'bukan yā ga'taya mē 'mikatē. ga'urf 'mikatē, i'leh the—dogs they its—thigh into—bite. its—thigh into—bite, drag
66 si'laŋ, mē si'laŋ 'matanmi 'dīa, 'wosol ni yā 'wogaTī. go—down. cause to—go—down river—in put, begin we go
67 ni yā 'wogaTī, 'kine mē ga'tal a'li ka'reT. 'kine mē we go it—add—shoot, knife with its—thigh tendon cut. knife with
68 ga'taya a'li ga'roT, 'wobā 'i'pā, 'wosol 'nimū bōŋ bul its—thigh tendon cut, it—make dead, start our—thing wood cut
69 'kape fā. 'kape 'a'l se 'yewa ga'tañ 'fallafya, 'wofal—rope—look—for. rope take come its—legs its—hands bind—
70 laK, 'wosol 'nimū wa'le'T. 'nimū wa'le'tinēhate, 'atłaK this, begin our—thing carry. our—thing carry—want—but
deer—this
55 Tetapi anjing juga karena banyak rusa jadi The hounds too did not...there were too many deer...so
56 cari ke sana ke mari salah. Bekas rusa yang jalan banyak jadi mereka they ran all over the place looking for it but without re-
57 cari salah. Lalu kami bilangi: "Kita result. Since there were so many traces
58 ikut saja darah yang tumpah ini." Jadi kami mulai ikut have only to follow the blood that drips from the wound."
59 terus sampai di satu lembah — tidak ada! for a long time until we came in a valley, but it was not there,
60 Padahal dia tidur di rumput... Now you must know that it had hidden itself in the bushes...
61 dia tidur di rampai jadi, dia mulai bangun terus lari it was hid in the bushes but then started
62 mē 'nendali bukti, kakak parah iag: kena d'i leher. for a place higher up the hill and my uncle shot it in the neck.
63 Kena di leher, dia jatuh turun. Dia jatuh turun Hit in the neck it stumbled and came down. It stumbled into
64 di lembal. lalu dia mau la.i naik di bukit, the valley rose on its legs again and it was about to go up
65 anjing gigit di paha bagian belakang, gigit di paha, anjing when suddenly
66 rusu turun kasih tidur di kali, kami mulai tambah panah lagi it down, down to the bank of the river where we shot it again.
67 Kami sesudah panah, kami mulai potong lagi. Thereupon we cut the Achilles tendons.
68 Kami potong dengan parang pada urat paha, buat matti, Then we killed it and started to cut wood and
69 cari tali. Sudah cari terus ambil bawa ikat kaki to look for ropes. When we had tied its hind legs
tangan habis, sesudah ikat, kami mulai pikul. Kami mau and front legs together, we began to carry it. We wanted to carry it but this deer
70 pikul tetap rusa

terlalu besar jadi berat. Emang cabang jadi tidak bisa. Semua anak
was so big that we could not do it. A stag with six-tined
antlers- impossible. We were all

kecil, orang besar hanya kakak sendiri. Jadi kakak
little boys, the only grown-up was my uncle. He

bilang begini: "Kalau bagaimana, jangan dulu pikul, saya
said: "Well, what about going to the mainroad

hari orang di jalan besar dulu? Sapa saja yang datang
nanti saya kasih tahu
looking for people? The first people I see I'll

mencoba punuk rusa kita. Baru kita semua
tell to come down to carry our deer with us. Although we'll

bagai dua juga baik.” Jadi kakak naik, kami
have to share the meat with them later, that does not
My uncle went away and we

di situ juga rusa. Kakak jalan sampai di jalan.
sat down there to keep an eye on the deer. My uncle went
up to the mainroad

Sampai di jalan orang Sitaipui pergi ke Kalabahi
There were people from Sitaipui who had gone to Kalabahi

lalu kembali pulang datang semua. Meroka ke Kalabahi
and who were now together on their way home. They had

baru pulang ke kampung. Mereka datang, tetapi, ah!
and now they went back to their village. When they came

banyak orang. Laki-laki hanya tiga orang. Hanya tiga
but only three men. Only three men.

Tetapi kakak begini: "Tidak apa-apa, biar kita
But my uncle thought: "That does not matter, we

tukar-tukar. Jalan satu-satu meter, baru kita berhenti
juga baik.
can take turns. Even if we had to rest after every

Baru kita pikul jalan lagi juga tidak apa-apa." Kakak
and then again carried on, never mind." My uncle

minta mereka mau, begini: "Kalau bagaimana kamu tolong
asked if they wanted to help: "What about helping me out?"

Jadi tiga orang itu mereka bicara: "Baik, tetapi, saudara-
Then the three men said: "Alas, the women will then
ga'fakon. 'nenaUti ga'fakon 'gyânboko. 'ina ma'nâ—
they-on-their-own, my-female-relatives they-on-their-
own they-go-home-bad. now slope

88 sama 'wosih, ga'fakon 'yelânboko,' 'anna 'neldamâ
halfway it-follow-so, they-on-their-own they-go-home-
bad.' then my-older-relative

89 'wosuKai:'uh, 'andañbo, 'alma 'uhoKsa 'kanpi 'boko?
think: "well, if-this-way-then, human-being-piece-two
"good bad?" 

90 'alma 'uhoK 'enaUti pîl mâñ, 'alma 'uhoK na
humar-being-piece-one your-female-relatives accompany
goes, human-being-piece-two me

91 'tulinî,... 'tolonsi,' 'annâK a 'nînûsaK ga' 'lom-
assist.....help." then people-three-ths they say:

92 si: "kañ," 'anna 'alma 'uhoK 'yenaUti pîl 'yênsol
"o.k." then human-being-piece-one their-female-re-
latives accompanions straight

93 ya 'yemanemidasi, 'alma 'uhoKpa 'nenaka wô. 'ne-
go their-village-in, human-being-two-that my-older-re-
lative him-follow. my-

94 naka 'wôa, ya 'tewe 'yênsol'mida, 'mâh! 'okof 'sife.
older-relative him-followed, as-far-as go-up road-
main-in, "go! here-via we-go-down.

95 'atô ya'kumUma, 'nenaUhiU waleTsiloU i nal 'to-
the-deer here-below-so, my-deer carry you me

96 lonsi," 'anna ga'nînûsu 'ol 'yefe, ga'nînûsu fe ya
help. then people-three there-via they-go-down, people-
three go-down to

97 'atô ga'kaisa. '"ai, 'nepä, kañ, kañ. 'ina 'ni'Tô
the-deer it-see. "ah, my-father, good, good. now we-
too

98 lëhí ise'mU ni'wosuKste, lëhí 'alma 'pënsâshil
only meat-edible we-it-want-but, only human-being
kill-not-so.

99 'annânti 'tohnâ, si wa'leTet." 'anna 'gannoK 'yetowan.
being-so, it-does-not-matter, we shall-carry," then
they-both they-carry-in-between-them.

100 'gannoK wa'leTta ni tân se 'gelbâmiña. ni kul
they-both carried we come-up come road-main-in. we
again

101 'miniwâl ya 'nîsâ疽mida, ni kul 'miniwâl ya 'nîsâ疽-
we-go-back to our-bivouac-in. we again we-go-back to
our-bivouac-

sendiri. Saudara-saudara saya mereka tidak bisa pu-
lang sendiriian. Sekarang di
be on their own, wouldn't they? The women cannot go
home alone. We are here

pertengahan padang, jadi mereka tidak bisa pulang sen-
diri." Lalu kakak pikir:
halfway up the slope, so they cannot go home alone." Then my uncle said:

89 'Ah, kalau begitu, dua orang bisa atau tidak bisa?
"Well, in that case, is it possible to give me two men?

90 Jadi satu orang antar saudara-saudara pulang dan dua
orang tolong saya?"
One man can accompany your women, whereas the two
others help me?"

91 Jadi tiga orang bicara:
Then the three men said:

92 "Baik." Jadi satu orang antar mereka punya saudara
langsung
"Very well," Then one man escorted their female-re-
latives straight

93 ke kampung. Lalu yang dua orang ini skut kakak,
to their village and the two other men followed my uncle.

94 Mereka, skut kakak terus sampai di jalan. "Ayo, kita
turun di sini.
They followed him to the main road. "Let's go, here we
go down.

95 "Rusa :da! bawah sini. Kamu tolong pikul rusa saya."
The deer lies here immediately below, you know, now
you help me to carry my deer.

96 Lalu mereka tiga turun di situ, mereka tiga turun
Then the three men went down, they went down

97 sampai di bawah lihat rusa. "Ah! Bapak, baik, baik!
Sekarang kami
until they saw the deer. "Ah! Sir, that is nice, very
nice. Of course we

98 juga ingin daging, tetapi, tidak ada orang yang panah,
si. ....
ike game very much too but nobody killed any, so you
understand.....

99 Tetapi tidak apa-apa, kita pikul," Lalu mereka dua junjung.
But never mind, we shall carry it." They carried the
kill between them.

100 Mereka dua pikul naik sampai di jalan. Kami lagi
So we came at the mainroad. We

101 kembali ke tempat pengirapan. Kami ke tempat pengi-
nap went back to our bivouac. There

43
102 cari kayu dengan bambu yang sudah keriny. Kami di situ kebetulan we started to look for firewood. There was a
103 dekat satu rumpun bambu besar, kami ambil bambu ke- there was bamboo in the neighbourhood so we took bamboo from there and
104 ring batang dan bamboo groove in the neighbourhood so we took bamboo from there and
105 kakak mulai berbicara secara adat. Sesudah berbicara, started to speak the magic formulas. Thereupon, we roasted it
106 bakar, dipotong-potong, cari lidi, tusuk pada lidi panjang, sesudah tusuk kami and when that was over we cut it into pieces, looked for wooden skewers and impaled the pieces.
107 buat para-para lalu dagingnya simpan di atas. Buat para- then, cut into pieces, wooden-skewers lock-for, take come impale, impaled we
108 para, Then we made a rack and put the cuts on top of it. We made a rack
109 lalu yang dibuat dendeng, yang untuk tanam padi punya and the cuts which were meant to dry, which were meant for the planting
110 itu kami angkat taruh pada para-para, yang untuk dima- these cuts were placed on the rack. Bamboo was cut
111 kan these cuts were placed on the rack. Bamboo was cut
112 kami potong bambu dan melemang. Potong bambu lalu melemang, for the meat mean for immediate consumption. It was put in the bamboo containers, cooked in the hot ashes and
113 lalu bagi orang yang tadi pikul rusa itu mereka punya then divided. The meat meant for the men who carried the kill
114 kasih mentah. Tetapi yang sudah melemang punya makan di situ dulu. was given to them raw. But the cooked meat was eaten the bivouac.
115 Mereka punya yang mentah untuk bawa pulang tersendiri. Lalu mereka punya yang mentah. The meat that was given to them to take home later on, that was a thing apart. So raw meat
116 dikasih, kami punya yang melemang makan. Makanan habis, was given to them, ours that was cooked in the bamboo containers was eaten. After the meal was finished,
117 kami dukud sedikit. Kami dukud sedikit sampai jam empat. we sat together a little. Until four o'clock.
118 Sampai jam empat, kakak bilang: "Ah, sekarang kita Then uncle said: "Well, where do we
119 ke mana lagi?" Lalu saya bicara: "Tadi kita go to now?" I said: "Well, just now we
120 si 'mafi?' "anna 'nera 'lomsi: 'ah, 'unco so 'akol we go?" then I-in-my-turn say: "Well, just now we here-via
121 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120
117 'tantanoUsih, 'Kahpu i woi 'tantanoUsih, 'inka si came-up-so, Kahpu i it-via came-up-so, just-now we
118 'ol te 'mimaItantanoUsih 'ina 'aUha kul tak 'aI ye-there-via go-up covered-so now the-deer again run to-gether its-
119 rel woi 'fantanoUsia. gal 'ol 'tantanoUte gal lower-part via went-down. they there-via came-up-but they
120 'taputar se 'yereI woi 'fantanoUsia. gal 'taputar- turned come its-lower-part it-via went-down. they turned
121 da se 'yereI woi 'yantanoUsia. 'AntanoU 'taniynau come its-lower-part via came-down. so, what-if
122 bo si a'wingg a ta'nin woi 'tewe 'wisi?' 'anna 'idama we Awingga direction via go-up it-hunt?' then older-relative
123 'lomsi: 'ah, 'anindaAbu ka, si an 'miasi.' 'anna says: 'well, if-in-this-way o.k. we in-this-way shall-go.' then
124 ni maa rel 'waTin ta 'ninan woi 'nietewc. 'waTin ta'- we go to the-east in-the-direction via w3-go-up. the-east-in-the-
125 nin woi 'nitewaI, ni 'mameI noK 'timamante 'beleI, direction via we-went-up. we huntingfield one in-walked-but there-is-not.
126 'bei 'uIh ga'takSima. 'anna ni kul ya eIen noK 'nito-no deer it-see-not. then we again go place one we-to-gether-
127 'nI. ni kui 'akan 'nikawaliS: 'eI, 'ina si 'mameI sit. we again in-this-way we-speak: 'oh, now we hunting-field
128 oK 'timamante, bei I 'seI ga'takSimaUna. 'LeinidaAbu two in-went-but, no meat it-see-not-so. what-if
129 si Ioin a'wingga 'wosodasi... 'winggak 'wosodasi?' we only Awingga go-straight-to... Awingga-this go-straight-to?'
130 'annaK ni maa. ni ya 'tewe ga'mienda, 'nenaka gal then-this we go. we go go-up close, my-older-relative he
131 'lomsi: 'kaIaI, 'ina si 'ninjhaItuUna. 'nera ya a' says: 'now, now we-people-four-so, I-in-my-turn shall go A-
132 wingga 'wopukansiloUna, 'ninju 'ira ya ma 'nakwo 'laT-wingga it-ambush-so, you-people-three you-in-your turn go slope-this stand
117 naik di bagian sini jadi, kita naik di Kahpu, jadi tadi kita came up this way, we came up here via Kahpu, we
118 naik di situ kita sudah buru jadi, sekarang rusa mereka lari lagi have covered the hunting-grounds going upward, so the deer ran
119 pasti menuju ke bawah semua. Tadi mereka semua lari ke atas to the lower part of the hill and that is where they are most certainly now. They came up but
120 tetapi sekarang pasti mereka semua sudah lari putar menuju ke bawah semua. Tadi mereka putar they turned back to the lower part of the hill, that's for sure. They turned back
121 datang menuju pasti ke bawah. Jadi kalau bagatmanana to the lower part. As things are now, what about
122 kita pergi buru menuju Awingga?" Lalu kakak going to Awingga and hunt there?" Then my uncle
123 bilang: "Ah, kalau begitu baik. Kita jalan begitu." said: 'Very well, let's go that way then.'
124 Jadi kami jalan menuju ke bagian matahari naik. Then we left and went to the East.
125 Menuju ke matahari naik, kaiI buru satu kali, tetapi tidak ada. When we had gone to the East, we went through a hunting-ground but nothing.
126 Tidak ada rusa. Lalu kami pergi lagi istirahat di No deer to be seen. Then we went to a place
127 satu tempat. KapiI mulai bicara begini lagi: "Ah, tadi kita sudah to sit together and we said to each other: 'Oh, now
128 buru dua tempat tetapi, tidak ada rusa jadi kalau bagat-mana we have covered two grounds but no luck. What about
129 kita langsung saja ke Awingga? Langsung menuju Awingga?" going straight to Awingga?"
130 Jadi kami jalan. Kami jalan sampai dekat dan kakak dia Thus we left. We went up to Awingga and my uncle
131 bilang: 'Sekarang kita empat orang, jadi saya pergi said: 'O.K., we are four now, therefore I'll go into the hide
132 jaga pintu (Awingga), jadi kamu tiga pergi berdiri di in Awingga, you three go up the slope and
133 si 'wete. ma'nåkwo 'la'Tsi 'wetete, 'gålbo... 'yålbo go-up, slope-this stand go-up-and, track-which... track-which

134 ma'sela 'boronoU... 'kånoU 'wola'Tsi... 'wotonihsi." "beautiful very... good it-stood... it-together-sit."

135 'anna ni'nånså, 'wete ma'nåwåo 'tonihya, 'eduari'è nånì then we-people-three go-up slope together-sat, Edward and John

136 'yera 'kùl pil 'aI dol 'wöfål 'yefè. 'aI dol 'wöfål they-in-their-turn hounds lead together valley it-via they-go-down. together valley it-via

137 'yefål, 'mimå se 'tåmante 'beI 'aUå ga'tåksinå. 'må- they-went-down, in-go come came-up-but no deer it-see-not. hunting-

138 meÌ su'mante, 'beI 'aUå ga'tåksinå. 'anna si'laipul-ground three-times-but, no deer it-see-not. then Si-

139 wåha gal 'lomsi: "'nepåìå, 'ina si 'måmeÌ su 'mimå- laipul-inhabitant he says: "my-fathers, now we hunting-field three in-walked-but,

140 nte, 'beI 'aUå ga'tåksinå. 'tåmånuÌåpo si 'kul 'misi- no deer it-see-not. what-if we again we-return

141 wåìl 'wehe? si 'kul 'miswåÌl 'wehe, yå 'wa'tsiÌån ta- go-down? we again we return go-down, go-the-west in-

142 nnoU 'wåì? "'anna ni 'kul 'miswåÌl se 'kåtån ta- the-direction-of it-follow?" then we again we-return come Katang in-

143 ni'n 'wöfål 'yånme. ni se 'yånma, 'minåwåÌ se 'kåtån the-direction-of it-via come-down, we come-came-down, we-return come Katang

144 ta'nån 'wöf ni se 'mållåÌn ta'nån wåì. 'mållåÌn pe'linÌ- in-the-direction via we come Mollang in-the-direction it-follow. Mollang Peling-

145 man ta'nån 'wöa, ni se 'såpì pe'linìÌnåwa 'wå'llamamam in-the-direction-of it-followed, we come there Pelingang it-went-around-

146 nte, 'åpåÌ 'beÌNåì, 'beI 'aUå ga'tåksinå. 'anna i'tun but, that-too there-is-not. no deer it-see-not. then evening.

147 i'tumåN kåbo, 'nenaka gal 'lomsi: "ah, was-evening-this and, my-older-relative he says: "well,

148 tìdkåÌÌ, i'tumåna 'sìfåÌnå 'pålsånte, "'anna ni 'minåwåÌ, younger-relatives, became-evening-so we-go-home/ tomorrow." then we we-go-back.

133 lereng. Kamu berdiri di lereng ke sama tetapi, stay there. Go up the slope, sit there...

134 berdiri...duduk pada tempat yang bagus sekali." stay there and watch a very nice...very good track."

135 Terus kami tiga ke sama duduk di lereng, Eduar dengan Nani So when the three of us had gone up the slope and sat there, Edward and John

136 mereka antar anjing mereka turun di lembah, led the hounds down the valley.

137 Mereka turun di lembah, mereka menembak di kami, tetapi tidak ada rusa. Then they walked through a hunting-ground in our direction, but there were no deer.

138 Tiga kali buru tetapi tidak ada rusa. Lalu orang Three hunting-grounds were covered but no deer were found. Then the men from

139 dari Silaipui mereka bilang: "Bapak-bapak, sekarang kita sudah buru tiga kali Silaipui said: "Men, we have now gone through three grounds,

140 tetapi tidak ada rusa. Kalau bagaimana bakal lagi without any result. What would you say if we go down

141 ke sama? Kita kembali ke sama, porgi buru di bagian back again? Let's go back again to the

142 matabahi turun sekarang?" Jadi kembali lagi datang di West and hunt overthere?" So we went back down again to Katang

143 Kami datang menuju Katang and further

144 kami menuju buru lagi di Mollang. Sesudah to Mollang and there we hunted.

145 buru di Mollang Pelingmang, kami mulai buru keliling Pelingmang We hunted in the direction of Mollang and Pelingmang and we went around Pelingmang

146 tetapi itu juga tidak ada. Sudah sore, But there too - no result. There were no deer. Then the night fell.

147 Karena sudah sore jadi, kakak dia bilang: "Ah, Because the night was falling, my uncle said: "Well,

148 adik-adik, sudah sore jadi, kita pulang, besok baru buru lagi," Jadi kami pulang, boys, it is evening now, so let's come back here to- morrow." Then we went back.
149 Kami pulang ke tempat penginapan lagi, kakak kastih-tahu kepada orang Silaiipi: "Kamu pulang, Back in the bivouac, my uncle said to the men from Silaiipi: "You go home,"

150 jadi bagaimana?" "Besok kami datang lagi atau tidak?" but what are you going to do?" And they said to each other: "Do we come back again tomorrow or not?"

151 Lalu anak-anak bilang: "Ai, bapak, And then they said: "Well, sir,

152 mungkin besok kami tidak datang." "Kalau begitu, tidak apa-apa, we probably don't come back tomorrow." "O.K., never mind.

153 Ambil kamu punya daging dan bawa pulang." Jadi kasih mereka punya daging dan Take your meat and go home." Then they got their meat and

154 mereka pulang. Kami tidur di situ. Kami tidur, besok, went home. We slept there. The next morning, after our sleep,

155 ah! Besok pagi saya pergi sekolah. Tetapi nanti kakak dengan anak-anak alas! I have to go to school early in the morning. But with whom will my uncle and the others

156 mau buru dengan siapa lagi? Jadi besok siang saya bilang: go hunting? So in the morning I said:

157 "Kakak, kemarin saya hanya izin satu hari saja, jadi "Yesterday I got permission for one day only, so

158 sekarang saya kembali, kembali harus saya pergi sekolah." now I go back to school."

159 Kakak bilang: "Ya, itu tidak apa-apa, jadi saya dengan anak-anak Then he said: "Yes, that does not matter. Your friends and I will

160 kami tiga bisa buru, jadi engkau pergi sekolah baru kembali datang." Jadi, hunt. So you go to school and come back later." Then,

161 busur saya kasih tinggal di situ, saya lari terus. I put my bow away and ran straight away.

162 Saya lari terus-terus sampai di kampung. Sudah datang di kampung tukar pakaian I ran all the way to my village. I changed my clothes, I

163 saya pergi sekolah. Ambil buku, saya pergi sekolah. I took my book and went to school.

164 Saya pergi sekolah jam tujuh. Sampa\d i sekolah guru saya I went to school at 7 o'clock. The teacher
'akasi:  "'éll, 'linus, 'ala 'máhàK 'laÀ;  'boràq, 'inàK in-this-way: "'ah, 'linus, you walking-this fast very. now-this

ma'nàwò 'càntà su'e?" 'annàK 'akasi: "nàh, ma'nàwò slope you-sleep-first come?" then-this in-this-way: "yes, slope

'netànte su'ex, "'kànda, 'tà;me,' "'anna 'tewè sa'kola. I-sleep-first come," 'good-so, come-inside," then go-inside school.

'alamùnì 'yèdhihà K, kul 'nefàlaka 'sà'we'Tdàlà:nàną dwelling-in-it-place-this, again my-clothes change-finish-that

lòn ka'mà nok 'ò; 'ràwale'Tsà lòn mà. ka'mà noK 'ò; only sugar-cane one break for-me-carrying only leave. sugar-cane one break

'ràwale'Tsà na kul mà yà... na'mà yà 'waTtanda for-me-carrying I again leave go... I leave go o'clock

gàl 'mìòk, ... 'mìòköbo na yà 'sànìpàmìda, 'nenàkalì it in-tô,... in-tô I go bívouac-in, my-older-relative and-the others

'jàt'KsìnhìtÒ, 'nenàkalì 'gà'tàKsìnhìtìraK na gà'fìh, them-see-not-all-of-them. my-older-relative-and-the others them-see-not-all-of-them that I them-look-for

na gà'fìh 'kùlùbo ko 'kàTsa na 'mìgàfìh. 'kùlùbo I them-look-for dog-which all-the-time barking I in-ii-look-for, dog-which

kò 'kàTsaK na 'mìgàfìh, na yà te 'yètà, 'sànìmìràh-all-the-time bark-this I it-look-for, I go go-up the higher-part, bívouac-in-which

bo, na mà te 'yètà'ràhà K, 'ô;ì noK kò 'kàTsì. na kò I go go-up the higher-part-being-this, dog one continuously barks. I continuously

'mìgàfìh yà 'sànìmìràh K. ò;èl 'nenàkalìñà. 'alamàkà 'pìàkù, in-it-look go there-in-being-this, not my-older-relative-with-the-others-not. people other.

a'nì 'nèmuùÀ 'wàsùhà, 'annàK na 'akan: "'ai, that my-heart it-distress. then-this I in-this-way: 'oh,

'nènàkalì, 'ài, 'tò;àyàhàlìè?" na kul 'minàwàlì mà my-older-relative-and-the-others, oh, where-go?!" I again I-return to

'waTàtà thà'nìñ 'wòlì 'tewè. na ga'fìh mà 'waTàtà the-east in-the-direction-of via go-up. I them-look-for to the-east

bilang: "Ah, 'linus, kumu jalan terlalu cepat. said: "Ah, 'linus, you are a very fast walker.

Sèkaràng engkau tidur di padang baru datang?" You slept on the slope before you came here, didn't you?"

Saya bilang: "Ya, saya tidur di padang baru datang." "Baik, masuk!" Jadi saya masuk. I said: "Yes, that is right. I slept on the slope and then I came here." "O.K., come in." So I entered the school.

Jam satu kami pulang. Kami pulang, buku saya bawa langsung taruh di At 1 o'clock I went home. I put my book: in

gudang, pakaian saya tukar, the dwelling/granary and after I had changed my clothes,

yatah tebu satu pikul langsung jalan. Sesudah patah I broke a sugar cane to eat en route and left.

pikul saya jalan lagi sampai jam Carrying this sugar cane I walked until two

dua siang....jam dua saya sampai di tempat pengina- pan, kawan-kawan o'clock....at two o'clock I arrived at our bivouac, but my uncle and the others

tidak ada. Kawan-kawan tidak ada jadi saya cara-cari. were not there. Because they were not there I began to look for them.

Saya cara anjing yang gonggong itu. Saya cara saja itu. I looked for the dog that usually kept on barking.

Anjing yang bergonggong itu saya cara, saya sampai di atas, ke tempat penginapan. Looking for this dog I went up to the higher part of the hill. After my visit to the bivouac,

saya jalan ke atas, ada satu anjing yang bergonggong. Saya cara I went up to the higher part of the hill where a dog barked continuously. I looked

terus sampai di tempat yang anjing bergonggong itu, oh, bukan kakak. Orang lain. for the dog going up there, but it was not my uncle and the others. It was other people.

Itu saya hatinya susah. Jadi saya pikir di hati begini: "Ah, I felt sad. I thought: "Oh,

kakak, kemana ya?!" Saya kembali jalan menuju uncle and you, friends, where ever did you go?! I went again

ke bagian matahari naik. Saya cara pergi menuju mata- hari naik back to the east. I looked for them eastwards
ta'niñ 'wóī 'tewamante, 'beyá 'nimi'tafíUsínìñ. 'nimi-in-the-direction-of via went-up-but, not we-meet-not. we-

tetapi tidak bertemu. Saya tidak bertemu dengan mereka, but I did not meet them. I did not meet them,

fadmíUsínìñ, 'anna na kul mì mì 'pulmota ta'niñ 'wóī meet-not, this-way-being I again leave to Pulmota in-the-direction-of it-via

jadi saya jalan lagi menuju ke bagian Pulmota. so I went back in the direction of Pulmota.

'newehe. na kul mì mì 'pulmota ta'niñ 'wóī 'newehèK, I-go-down. I again leave to Pulmota in-the-direction-of via I-went-down,

Saya jalan lagi menuju bagian Pulmota, Going down to Pulmota,

'fì= áq fuñ kò i'sel 'wósi. áq fuñ kò i'seI 'wòhaK, na they below all-the-time meat it-follow, they below continuously meat it-following, I

merekà ada buru rusa di bawah. Merekà ada buru di bawah, jadi saya there below I found them hunting. They were there hunting and I

begini....saya panggil begini: "Nani!" Terus Nani .... I called them: "John!" And John

menyahut di bawah begini: "Ya!" "Kamu?" "Ya!" answered from down there: "Yes!" "Is it you?" "Yes!"

Terus saya tanya; "Kamu berapa orang?" "Ah, hanya Then I asked: "How many of you are there?" "Well

kami 'iga saja," Lalu saya bertanya: "Sudah panah satu atau belum?" there are only three of us here. Then I asked: "Did you kill one or not?"

'Tidak, tidak panah satu!" Jadi He said: "No. We did not kill any." Then

saya bilang begini: "Ya," Jadi saya turun di mereka. Saya turun di mereka, saya I said: "O.K." and went down to them. The-

bilang begini: "Kakak, seka:ang kùta ke tempat yang kita suka said: "Uncle, let's go to the ground which we like most

kita buru di situ, kita ke situ." Lalu kakak deduk and hunt there. Then my uncle sat down

baru bilang: "Ah, kalau begitu kita jalan menuju bagian BiliMang," for a while and said: "Very well, let's then go down in the direction of BiliMang."

Kita menuju ke BiliMang, lalu kami We went to BiliMang, went

jalan terus sampai di lereng, kami turun di situ. Kami we went to BiliMang, up to the slope and traversed there. We went to Bili-

kita di 'wóike, ni yá bi'-we go up slope-this we there-via we-go-down. we go

menuju ke BiliMang we went to BiliMang

nilañ ta'niñ 'wóī 'niwehe, ni yá bi'ilìman ta'niñ BiliMang in-the-direction-of via we-go-down, we go BiliMang in-the-direction-of

kì, 'akasi: 'ah, 'adandó, sì mi bi'ilìman ta'niñ 'wóì for-a-while, in-this-way; well, if-in-this-way, we in-the-direction-of of BiliMang in-the-direction-of via

194 'wehe." sì mi bi'ilìman ta'niñ 'wóì 'siwehe, 'anna go-down," we in-the-direction of BiliMang in-the-direction-of it-via we-go-down, then

195 ni mì yà te ma'abòokitì ni 'ol 'niwehe, ni yá bi'-we go up slope-this we there-via we-go-down. we go

196 liñañ ta'niñ 'wóī 'niwehe, ni yá bi'ilìman ta'niñ BiliMang in-the-direction-of via we-go-down, we go BiliMang in-the-direction-of
tetapi, kami turun buru di situ, tetapi tidak ada.
and went down there to hunt, but without result.

Kami satu kali buru tetapi, tidak. Jadi kami jalan.
We went through a ground but nothing. Thereupon we left.

Kami kembali naik lagi. Kami sampai di lereng kami
jalan lagi
We went back up. We got to the slope and there again we
look the way to

menuju bagian Katang. Kami menuju bagian Katang,
Katang. When we had descended to Katang,

saya bicara: "Kakak, kemarin kita sudah bucu jadi
I said: "Uncle, yesterday we already went through this
so

sekarang terang juga tidak ada tokh? Mari kita ke tempat lain.
the deer will not be here, will they? Come let's go to
another place."

Jadi dia silih begini: "Malam itu mereka bisa jalan datang
Then he said: "Last night they

tidur di bawah. Malam itu mereka datang tidur, bukan?
slept here below. Last night they slept overthere, didn't they?

Malam kita tidur rusa di lain tempat mercu pindah datang
Last night during our sleep deer from other places
moved to

di sini." Lalu kami turun Nani bawa anjing
this very place," So we went down.

turun masuk di tempat jurang, rusa satu
John was about to lead the hounds under the over-hanging
brink, when suddenly a deer

ekor tidur di bawah lalu lari naik. Naik lari mau lompat lewat
that had slept there below came up. It came up and
wanted to

lereng begitu, saya sudah panu di, kena,
jump over the hill downwards as I shot it and hit it.

Kena di perut, kena di perut, kemudian dia lari
I caught its belly. Though it was hit, it jumped

turun di sebelah lereng. Lari turun di sebelah,
down to the other side of the hill.

saya panggil begini: "Kakak! Rusa saya sudah
I cried: "Uncle! I hit a deer just now,
213 panah baru, ada turun di simi," Terus kami lari potong jalannya. Anjing it is descending here." Then we blocked its way. The dogs
214 bergonggong hebat karena rusa. Kami lari potong jalan menuju bagian sebelah. barked furiously. We tried to cut it off in the direction of the other side of the hill.
215 Kami lari turun di sebelah, sampai di bawah. Oh, We ran down as far as the valley, oh
216 di sudah naik lagi di lereng sebelah. Kami buru ke sama it is going up at the other side of the hill. We went
217 tetapi tidak dapat. after it, but we did not catch it.
218 Kakak tanya saya: "Tadi engkau kena panah di mana?" My uncle asked me: "Where did you hit it?"
220 "Ah, kalau kena di perut, tidak kena di tempat mati. "Alas, when you shot it in the belly it's capable to walk.
221 Kalau kena di perut, tidak kena di tempat mati, If you shoot it in the belly its capacity to walk is not impeded.
222 Jadi dia bisa lari jauh. Kalau sepertinya kena di ketiak in that case it still can walk far. If you had caught it somewhere in the armpit
223 atau di leher, itu bisa kita buru or in its neck, we would have been able to hunt
224 sampai dapat. Kena di perut jadi, kena di tempat kosong. it down. But now it is in the belly. That has no effect.
225 Jadi tidak dapat." Lalu kami panggil kami punya anjing-anjing. So we will not get it." Thereupon we called the dogs back.
226 Kami panggil anjing, kembali. Panggil, We called the dogs and went back. We called,
227 lalu Nani panggil anjing, mereka kembali datang semua. John called the dogs and they all came back.
228 Kami jalan menuju ke Kahpui. Jalan menuju ke Kahpui. We went in the direction of Kahpui. There
229 kami buru tetapi tidak ada rusa besar. Hanya satu ekor rusa we hunted but there were no stags. Only a hind
230 main dengan anaknya. Mau lari naik begitu, anjing gigit. with its cub. They ran upward and the dogs bit it.
Gigit anaknya, gigit anaknya, gigit anaknya lalu
They bit the cub. When the dogs had bitten it,

Nani panah lagi ambil. Ambil lalul pulang,
John shot it and took it. Then we went back.

Pulang naik, pulang naik sampai di lereng.
Terus kami
duduk istirahat dan saya
We went back to the slope. We sat down and I asked

tanya kakak: "Sekarang kita kemana lagi?"
your uncle: "Where do we go to now?"

Lalu kakak dia bilang begini: "Ah, sudah sore jadi, mari
My uncle said: "Well, the night is falling so, let's

kitapulang. Besok juga hari Minggu jadi, sekarang biar
sore juga kita pulang."
go back. Moreover, tomorrow it is Sunday, and it is
getting dark now, so let's go back."

Lalu kami kembali, kembali ke tempat penginapan.
So we went back to our bivouac.

Sudah kembali balik di tempat penginapan, saya bilang:
"Kakek, sekarang sore ini
When we had arrived there. I said: "Uncle,

kitapulang atau besok pagi baru kita turun?" Lalu kakak
bilingual:
do we go home tomorrow morning since it is dark now?"
My uncle said:

"Adik, sekarang kita pulang juga baik tetapi siapa yang
akan bawa daging-daging ini?"
"My dear boy, if we went home now, that would be nice
but who is going to carry the meat?

Kita sendiri." Jadi saya bilang: "Ah, kalau begitu
We are or our own." I said: "Well, in that case

Nani pulang. Sekarang biar sore juga dia lari turun sampai di
John had better go back. Although it is evening he could go to

kampung kasih tahu satu anak naik." Jadi Nani Lilang:
the village and tell a boy to come here." John said:

"Baik." Jadi Nani sore itu dia turun. Sudah gelap itu,
"O.K." So John went down in the evening. Though it was
dark,

dia jalan terus, sampai kembali turun. Kembali turun
terus ikut kali turun.
he walked on and on straight back to the bank

Dia turun di kali, dia naik di Mumanu, terus
and there he went up to Mumanu and via
264 "ah, andan kansih si masi," aman da'katara meTsapaK ga 'well, if-in-this-way good-so we leave,' then being-dark very-this they

265 maga, aT wu'leh aT yewulahaK ga wosol ye-bamboo look-for, firewood light, firewood lighted-this they begin their-

266 weta woh, ga migawal yeweta woDhaK kul se 'asinya-place it-follow, they-return their-place it-follow, continuously-this again come bivouac

267 mi, kul se 'asinya mira, wosol fu'ra woDhaK, fu'ra in again come bivouac-in, begin rope it-make-this, rope

268 'minak, i'selma 'feldik'iT, 'feldik'iT 'nisot ai 'wo' made-this, meat-edible bind-together, bind-together our-baskets take it-via

269 'nawaK, 'miniwali, titlapaK aT wu'lehaK 'miniwali, aT pile-up-this, we-return, night-this firewood lighted we-return, firewood

270 wu'leha 'miniwali, fe titlarama, ni 'miniwali fe nil light we return, go-down it-was-night, we we-return go-down we

271 'al kawillaha, ni 'bei 'panindah beha, ni ko together stumble-but, we not give-attention not, we continuously

272 'mili, ni ma 'titlasamara 'nilya 'manemi, 'nilya go-continuously, we go night-halfway we go-home village-in, we go-home

273 'nilya 'manemiraK, 'kuyal ni'okaTsa 'koloknate, ni we go-home village-in-this, the-dogs us-bark furiously-but we

274 'doSibend ni ko 'mili 'doSibenda, ma ya 'alman'raK give-a-sound also-not we continuously give-a-sound also-not, go go dwelling-cum-granary-below went-this

275 ni ya 'mukana 'al 'ai 'wo' si'lan towal ko'ra'TsundaahaK, we go possessions take bed via go-down together-put clutter-this,

276 'nani 'wo'olok tu 'akasi: "'kaffe? 'muli se 'funja? John his-mother upstairs in-this-way: "Who is-it, who comes downstairs?

277 'muli se 'funja?" 'nani 'lomsi: "'nilloura, who comes downstairs?" John says: "It-is-us."

278 "'nani, il su'eano?" 'nani 'akasi: "yoh, nih su'eako, "John, you come-there?" John in-this-way: "yes, it-is us come-here."

264 "Ah, kalau begitu, baik, kita jalan," Jadi sudah gelap tetapi
Well, in that case, let's go. And though it was pitch-dark,

265 mereka suluh api, cari bambu, pasang suluh dan mereka mulai
they looked for wood, made torches and then

266 ikut tempat tadi, Mereka ikut tempat tadi ikut terus sampai di tempat penginapan.
they took the same way hillward. They walked on and on until they arrived at the bivouac.

267 Di tempat penginapan lagi, langsung buat tali, belah bambu jadikan tali,
There they made ropes and

268 mulai ikat-ikat daging-daging, mulai menyiapkan tempat-tempat,
bound the cuts together. Then they piled the meat up in the baskets

269 kami kembali. Sudah malam tetapi suluh api jadi pulang,
we went back. It was night and we went back with lighted torches.

270 Suluh api kembali, turun itu sudah malam jadi, kami kembali turun kami,
We made our descent with torches. We went down in the night and we

271 jatuh-jatuh tetapi kami membiarkan saja. Kami jalan stumbled but we did not mind that. We went on and

272 terus, kami jalan tengah malam, kami sampai di kampung. Kami sampai
on and in the dead of the night we returned to the village.
When we arrived there,

273 di kampung, anjing menggonggong kami hebat tetapi kami
the dogs barked terribly at us, but we

274 tidak bersuara jalan terus diam-diam sampai di bawah gedung,
went on quietly to the granary.

275 Kami letakkan barang-barang di tempat tidur, taruh kedengaran bunyi-bunyi
We unloaded the bag on the rack of the granary and since we made some noise

276 mamanya Nani ada omong di atas: "Hei! Siapa yang datang di bawah?
John's mother upstairs said: "Who is there?

277 Siapa yang ada di bawah?" Nani bilang: "Kami." Who is it downstairs?" John said: "It is us."

278 "Nani, kamu sudah datang?" Nani bilang: "Ya, kami yang datang ini."
"John, is it you down there?" John said: "Yes, it is us here."
279  'anna 'nîni 'wûko 'tînà ñî ñî 'yesîlañ. 'tînà ñî ñî then John's mother the ladder cause it—goes-down. the ladder cause

280  'yesîlañ, 'titlûbè 'tî tafe. 'titlûbè 'tî tafe 'gayok it—went-down-this, night-also unhusked—rice pound. night-also unhusked—one-ounce pound it—winnow

281  'wûkî 'beltarâ'ñ K tâm. 'i'seîmî to gânen 'aî tâm. it—make clean—this cook. meat—edible a—little together take cook.

282  'nîkâtûâ'ñ K, te 'nitûtowal. te 'nitûtowal. 'mîpasamâ. we—ate—this. go—up we—sleep—together. go—up we—sleep together. in—morning.

283  'ûkawutu. 'ûkawutu nî yî 'tûnba ñ K. nî yî 'tûnba ñ K. Sunday. Sunday—is we go pray. we go prayed

284  'nîni 'yeçî 'akan 'nîhâshî. 'ibidîk. 'îma a 'tebo, John's father in—this—way we—instructions: 'young—relative. now you go—up—and

285  'enakâîdîbo 'a'ëñûñ 'tonîhuîyà. 'yîtîlî 'a'kastî. 'sa 'îki—your—older—relatives—who that—above together—stay, them—tell in—this—way: 'Tuesday—

286  sammi 'nepî 'sole 'yeîsi 'Ttâ ñ e. 'baîa 'sole 'yeîsi 'Ttâ— in my—relative Soê he—will—plant. relative Soê he—

287  feûna, ta'fe. b'oûk îqî. 'anna 'ârnol nal 'eisinsi: will—plant—so morning early come—down! then Arnold me a'spîs:

288  "'yuû, kan. 'kanète. 'anîplanbo 'enakâî'î 'miyensi 'yes, o.k., o.k. — but, if—in—this—way then your—older relatives they—セール

289  'yîhîî 'nîte îñî 'almakân 'wofâzehya'ñ K 'gâîma come—down or only people them—invited—this this tî. Ley— all—/getether

290  yîqî?! 'anna 'nera 'îomsî: 'aî, 'tsëmàëëgî 'yensî yî come—down?" then I—in—my—turn say: 'well, older—relatives they—ahead go

291  wûn 'tîmsakwî. 'anna, sa 'tisân 'wilka:-a, pan cook. "then, Tuesday early,

292  'ârnol 'yemâle, 'endî 'yemâle ga fe yî ba'kâpînanâ. Arnold his—wife, Andrew his—wife they go down go Bakapangan.

293  yî ma'ñëmi 'wûpanaka 'aî 'wora. i'seîmâ ñî 'belta 'aî go village—in pan—container take bring. meat—edible husked—rice take

294  'wûkî K nî yî 'milîîmi, nî yî 'milîîmi K nî 'yînîmante carried we go garden—ini. we go garden—in this we went—but

295  'almakàn se 'bîni Tafe 'tanî, 'alma su'enî. 'anna people come plant not—yet, people come—not. then

279  Lalu Nani punya mama kasih turun tangga. Kasih turun tangga, Then John's mother let the ladder down and

280  malam juga tumub padi. Malam juga tumub padi goyan began to pound rice though it was night. Thereupon the rice was winnowed,

281  buat bersih, lalu masak. Masak dengan daging sedikit. cleaned and cooked. The rice was cooked with a little from the meat.

282  Makan, kami naik tidur. Kami naik tidur, be вокля We ate and then went to sleep. The following morning

283  hari Minggu. Kami pergi sembahyang. Kami pergi gerej was Sunday. It was Sunday we went praying. After the prayers,

284  bapaknya Nani suruh kami: "Adik-adik, sepakarang engkau naik John's father said to us: "Boys, go now

285  di Molpui, kakak-kakak yang tinggal di sütu kasih tahu begini: "Selasa to your older relatives who live uphill in Molpui and tell them this: "Tuesday

286  Bapak Sole akan tanam kebun dia. Bapak Sole mau my uncle Sole will plant rice. Uncle Sole will

287  tanam jadi, pagi—pagi turun. "Jadi Arnold tanya saya: plant rice so come up here early in the morning." Arnold asked me:

288  "Ya, baik, baik, tetapi, kalau begitu kakak perempuan merka dunia turun "Very well, but do the relatives come:

289  atau sama-sama turun dengan orang yang diundang?" aherd or do they come together with the other that are invited?"

290  Lalu saya bicara: "Ah, kakak-kakak perempuan mereka I said: "Well, our female relatives have to

291  daluan pergi masak." Lalu Selasa pagi, come earlier to cook, don't they?" Early Tuesday morning

292  isteri nya kakak Arnold dengan isterinya kakak Endi me- reka turun di Bakapangan, the wives of Arnold and Andrew went down to Bakapangan,

293  pergi ambil priuk, sendok, piring segala macam di kam- pung dulu. Terus dengan daging jengan berka谲 to the village for the cooking utensils. Meat and rice

294  bawa semua dan kami bawa pergi di kebun. Sampai di kebun, sampai di Bakapangan they brought and we went to the garden. In the garden

295  tetapi orang yang tanam padi belum datang. Belum ada orang there were no people yet, they had not come.
'nila ni yâ il 'isâ, aT ânh, 'al se wun tâm, ise-we we go water draw, firewood look-for, take come pan cook, meat-

mâ tâm, 'âbe'ta tâm, tân yâ 'watusamaraheK, 'alma-edible cook, husked-rice cook, cook go day-half-this, people

kân su'e. 'almakan su'âK, 'idama 'akasi: 'ah, a'ninhcome, people came, older-relative in-this way: 'well, people-

arumana, ân 'âbinâ mê yâ fu'n 'milâ 'yewulwo,' 'anna many-so, that rice-seed go below garden its-lower-section." then

na 'âbinâ mê yâ fu'n 'milâ 'yewulwo,' 'woos til'en, I rice-seed go go below garden its-lower-section, begin distribute.

ta'ku noK mê su'e, 'etatakâ su'T'âl ta'watawa 'yesô half-coconutshell one come, unhusked-rice scoop take respectively their-baskets

'tte, 'yesô 'ââK, 'mulal 'tunpaK. 'al 'yesô 'itt'- fill, their-baskets filled, start pray, take their-baskets fill-

layâK, 'tunpaK, 'tunbâkâlyâ, 'akasi: "'kanâ, ta'- completed-this, pray, pray-finished, in-this-way: "o.k.,

fe!" 'anna 'ââTafe, 'tafe'da yâ te 'yesika, aŋ plant!" then plant, plant-continuously go go-up its end, that

'bâTafe 'kplân ka'balsa 'kolkol'ân, 'ahte 'idama plant songs to-make-noise very-much, but older-relative

'sole 'akasi: 'ah, 'kplân ka'balsa. âŋ 'makSuT Sole in-this-way: "now, songs to-make-noise, that purpose

'nokKoUna, 'aâhâ. lôn 'dokSîte, 'tafe. 'palean oK one-so, do-not. only make-noise-do-not-but, plant. tomorrow two

â bokoranâânbo lôn 'ti'si? 'ahloUna, 'kplân ka'balrice if-bad-then only what? in-this-way-being-therefore, songs make-noise-

sîte, 'dokSîte 'tafe!" 'ahte dum luthê'ân, do-not-but, make-noise-do-not-and plant!" but men-young-all-so

'replâq ka'balsi ga 'bei 'bapa 'sole ga'mi 'wowa-their-songs make-noise they not father Sole his-voice listen-

sinsânh, ya 'yelkplân ka'bal. 'anna 'bâta 'tafe yâ 'telafya, not, they-they-songs make-noise, then plant go go-up-completed,
312 'wosol ta'felâlya...........eh........
begin plant-completed.........sorry........

313 'tatemisamapa 'mulai wa'te ba'kî ti'len, 'maIsi ti'len.
plant-halfway-this start distribute coconut arecanut,
betel distribute.

314 "ah, 'dummos! 'tonih. 'tonih! ba'kî 'isekanâya kul 'tafe!"
"now, boys! you-together-sit, you-together-sit! are-
canut chew-first again plant!"

315 'anna lu'teI lu'teI 'male'fona 'yetonih,
then young-men young-men they-together-sit

316 'maIsi ba'kî 'yese, 'lalsa 'mifai etakansa kul 'mulai 'tafe.
betel arecanut they-chew, complete a-little-long again
begin plant.

317 'tafe yâ 'telâlya, 'mulai i'tun.
plant go-go-up-completed, begin evening.

318 wa'Tanda mî 'mibiTai. 'paspas laI.
o'clock past in-four. precisely finished.

319 'baIa 'tafe laI. 'anna 'yebâ 'yetonihYaK, 'wosol l'iseImî
plant finished. then them-tell they-together-sit-down,
begin meat-edible

320 'îmî suT. 'aI atorda 'yetomââK, 'woâI lu'teI lu'teI 'yebası:
rice-cooked scoop, take a:ange them-together-place-
on-in-this, them-call young-men, young-men them-tell:

321 "lu'eteI, lu'eteI, se 'sisisihsı." 'anna lu'teI
"young-men, young-men come we-eat." then young-men

322 se wu'ton ka'ê. wu'ton ka'telâya, nuñ 'gera 'yelyâ
come vegetables eat. vegetables eat-completed, some
they-in-their-turn they-go-home

323 'aI 'molpu 'wôI yete, nuñ 'gera 'yebisîl  yfyâ 'aI 'mane
together Molpu via they-go-up, some they-in-their-turn
straight they-go-home together village

324 'wôI 'yewete. 'anna lu'teI 'male 'fonfon 'mane
via they-go-up. then young-men young village

325 'wôI 'wete 'yebası: "ah, 'ïla 'stwun 'stipakan 'aI 'worasi." via
go-up them-tell: "well, you our-pans our-containers
take them-carry."

326 'anna 'male 'fonfon lam lu'teI 'wunpakân 'wora.
then women young men young-men pan-containers carry.

327 'minivâl yâ ma' nemi. mê se 'akmi 'yedî.
we-return go village-in. cause come this-in it-lies.

---

*  *  *

---

* The present publication is one of a series dealing with the
Wolsika and their language. It is based on the results of field
work carried out under the auspices of the Pusat Pembinaan
dan Pengembangan Bahasa (Jakarta) and the Netherlands' Foundation for the Advancement of Tropical research (grant

Kupang/Kalabahi 1976