Workshop on Documenting Minority Languages in Nusa Tenggara Timur Indonesia

7 - 13 May, 2018

Universitas Kristen Artha Wacana
Kupang, Nusa Tenggara Timur
# Daftar Isi / Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kata Pengantar</td>
<td>1</td>
</tr>
<tr>
<td>Forward</td>
<td>2</td>
</tr>
<tr>
<td>Helong Darat di Bolok</td>
<td>3</td>
</tr>
<tr>
<td>I. Pengantar</td>
<td>3</td>
</tr>
<tr>
<td>II. Kumpulan foto Kegiatan Dokumentasi bahasa Helong</td>
<td>4</td>
</tr>
<tr>
<td>III. Kosakata</td>
<td>14</td>
</tr>
<tr>
<td>IV. Kosakata Tenun</td>
<td>16</td>
</tr>
<tr>
<td>V. Sejarah suku bamae di desa Bolok</td>
<td>18</td>
</tr>
<tr>
<td>VI. Surrey Video Stimuli</td>
<td>21</td>
</tr>
<tr>
<td>Uab Meto di Amarasi Nekmese (AAZ)</td>
<td>31</td>
</tr>
<tr>
<td>Language Information</td>
<td>31</td>
</tr>
<tr>
<td>Speaker Information</td>
<td>31</td>
</tr>
<tr>
<td>File Metadata</td>
<td>32</td>
</tr>
<tr>
<td>Story 1: Matu’i Nak Ri’ana Re’nam Neuk</td>
<td>33</td>
</tr>
<tr>
<td>Story 2: Anfi Neek On Atoni Mnasi</td>
<td>36</td>
</tr>
<tr>
<td>Wordlist</td>
<td>43</td>
</tr>
<tr>
<td>Bahasa Abui</td>
<td>50</td>
</tr>
<tr>
<td>Kosa kata/Wordlist</td>
<td>50</td>
</tr>
<tr>
<td>Cerita/Story</td>
<td>53</td>
</tr>
<tr>
<td>Termanu</td>
<td>61</td>
</tr>
<tr>
<td>Deskripsi</td>
<td>62</td>
</tr>
<tr>
<td>Wordlist</td>
<td>67</td>
</tr>
<tr>
<td>Bahasa Uab Meto di Burain (AOZ)</td>
<td>71</td>
</tr>
<tr>
<td>Word List</td>
<td>74</td>
</tr>
<tr>
<td>Video Stimuli</td>
<td>78</td>
</tr>
<tr>
<td>Church History</td>
<td>86</td>
</tr>
<tr>
<td>Bahasa Sar</td>
<td>97</td>
</tr>
<tr>
<td>Sar orthographical notes</td>
<td>99</td>
</tr>
<tr>
<td>Kosa Kata</td>
<td>99</td>
</tr>
<tr>
<td>Dongeng: Mus Ra’biin (Bintang Tujuh)</td>
<td>101</td>
</tr>
<tr>
<td>Map of the languages of Alor and Pantar</td>
<td>103</td>
</tr>
<tr>
<td>Bahasa Rote Thie</td>
<td>104</td>
</tr>
<tr>
<td>Halaman</td>
<td>Isi</td>
</tr>
<tr>
<td>---------</td>
<td>-----</td>
</tr>
<tr>
<td>104</td>
<td>Pengantar</td>
</tr>
<tr>
<td>109</td>
<td>Kamus Thie-Indonesia</td>
</tr>
<tr>
<td>113</td>
<td>Foto – Foto Kegiatan</td>
</tr>
<tr>
<td>115</td>
<td>Bahasa Rote Lole</td>
</tr>
<tr>
<td>116</td>
<td>Tentang Kami</td>
</tr>
<tr>
<td>116</td>
<td>Informasi tentang Bahasa Lole</td>
</tr>
<tr>
<td>117</td>
<td>Perjalanan kami</td>
</tr>
<tr>
<td>119</td>
<td>Kosa Kata Bahasa Lole</td>
</tr>
<tr>
<td>122</td>
<td>Cerita sejara</td>
</tr>
<tr>
<td>123</td>
<td>Cerita Dongeng</td>
</tr>
<tr>
<td>125</td>
<td>Daftar Peserta</td>
</tr>
<tr>
<td>126</td>
<td>Daftar Narasumber</td>
</tr>
</tbody>
</table>
Kata Pengantar


Workshop ini tidak akan terselenggara tanpa bantuan dari banyak kolega. Kami sangat ingin berterima kasih kepada UKAW sebagai tuan rumah workshop dan telah menyediakan tempat pertemuan di kampus. Kami juga berhubung budi kepada The Netherlands Organization for Scientific Research (NWO) dan The United States National Science Foundation yang telah mendanai workshop ini. Kami juga berterima kasih kepada Language Documentation Training Center dari University of Hawai’i at Manoa yang telah menyediakan peralatan dan modul-modul pelatihan. Akhirnya, kami ingin mengucapkan rasa terima kasih yang sebesar-besarnya kepada para penutur bahasa-bahasa daerah di NTT yang telah berbagi pengetahuan bahasa meraka serta menyediakan rumah tempat tinggal bagi para peserta workshop.

Semua data primer yang telah terkumpul selama praktik lapangan akan disimpan di dalam ruang penyimpanan di Pacific and Regional Archive for Digital Sources in Endangered Cultures (www.paradisec.org.au).

June Jacob, Universitas Kristen Artha Wacana
Marian Klamer, Leiden University
Gary Holton, University of Hawai’i at Mānoa
Forward

The Workshop on Documenting Minority Languages in Nusa Tenggara Timur was held 7-13 May 2018 in Kupang, NTT at the Universitas Kristen Artha Wacana (UKAW). The goal of the workshop was to provide practical training in language documentation for people from Nusa Tenggara Timur with an interest in their local and regional languages, and have the potential to play a major role in documenting these languages. In addition to classroom study, the workshop included three days of field study by eight different teams. These teams visited Desa Bolok (Bahasa Helong), Nekmese and Burain (Bahasa Uab Meto), Pukdale (Bahasa Termanu), and Rote (Bahasa Thie and Bahasa Lole). In addition, Bahasa Abui was studied with Abui speakers living in the Kupang area, and Bahasa Sar was studied with a speaker who was visiting from Pantar. The book contains the initial field reports compiled by each of the eight teams during the three-day field practica. The reports were compiled in a single day on 13 May 2018 and as such should not be considered to be final products. Still, these reports demonstrate the enormous potential of well-trained local documentation teams to complete professional quality documentation in a relatively short amount of time. One of the greatest challenges for documentary linguistics is the lack of capacity, especially in regions where language endangerment is most severe. It is our hope that the workshop participants will continue in their efforts to document local languages and preserve the rich linguistic heritage of NTT.

This workshop would not have been possible without the assistance of many people. We would especially like to thank UKAW for hosting the workshop and providing meeting space on campus. We are indebted to the Netherlands Organization for Scientific Research and the United States National Science Foundation for providing the funding which made this workshop possible. And we thank the Language Documentation Training Center at the University of Hawai‘i at Mānoa for providing equipment and training modules. Finally, we express our greatest thanks to the speakers and language communities in NTT for sharing their homes and the languages with the workshop participants.

All primary data collected during the field practica will be deposited with the Pacific and Regional Archive for Digital Sources in Endangered Cultures (www.paradisec.org.au).

June Jacob, Universitas Kristen Artha Wacana
Marian Klamer, Leiden University
Gary Holton, University of Hawai‘i at Mānoa
Helong Darat di Bolok

Jennifer Sou
Yunus Sulistyono
Aldolfina M. S Moybeka
Florinda Tang
Isak Asulo Sally Blegar

I. Pengantar


Pada 9 Mei 2018, satu tim yang beranggotakan lima mahasiswa berpartisipasi dalam Workshop Dokumentasi Bahasa-Bahasa Minoritas di Nusa Tenggara Timur. Tim ini pergi ke Bolok dan mengumpulkan data bahasa yang berupa:
- Daftar kosakata
- Cerita rakyat atau legenda
- Aktivitas dan deskripsinya dengan menggunakan alat bantu stimulus MPI
- Petunjuk arah MPI

Tim ini terdiri atas lima orang yang beranggotakan
- Jennifer Sou dari University of Hawaii at Manoa, Amerika Serikat
- Yunus Sulistyono dari Leiden University, Belanda
- Adolfina M. A. Moybeka dari Universitas Tribuana Kalabahi, Indonesia
- Isak Asulo Sally Blegar dari Universitas Kristen Artha Wacana Kupang, Indonesia
- Florinda Tang dari Universitas Kristen Artha Wacana Kupang, Indonesia

Daftar informan yang diwawancarai:
- Kristofel Neno, usia 73, lahir 17 Agustus 1945
- Yuliana Neno, usia 73, lahir 9 July 1945
- Paulus Sau, usia 85, lahir 12 Agustus 1933
- Mince Taek, usia 45, lahir 10 Mei 1973


II. Kumpulan foto Kegiaitan Dokumentasi bahasa Helong

1. PERSIAPAN SEMUA TIM UNTUK BERANGKAT KE LOKASI TARGET DOKUMENTASI BAHASA.

2. KEBERANGKATAN TIM HELONG

(Pose didepan gereja Syalom Airiona sambil menunggu jemputan ke Desa Bolok: Jenny, Rinda, Isak, Yunus and Novie)
3. Sampai Di Desa Bolok

(foto Yunus Sulistyono mahasiswa Universitas Leiden, Belanda)

(foto Jennifer Sou mahasiswa University Hawaii, Amerika)

4. Selama mengerjakan Rekaman Audio dan Video
(foto rekaman Novie Moybeka dari UNTRIB Alor dan bapak Kris Neno)

(foto rekaman Rinda tang dari UKAW Kupang dan bapak Kris Neno)
(Foto rekaman Isak Blegar dari UKAW Kupang dan Bapak Paul Sau)

(foto rekaman Rinda Tang, Isak Blegar dan Ibu Mince Taek)
5. Mengerjakan Segmentasi dan Transkripsi

(foto Novie melakukan Transkripsi Bahasa Helong deng mama Mince)

(Foto Transkripsi Bahasa Helong; Opa Paul, Isak, Jenny dan Yunus)
6. Having fun with new family
(Foto depan Gereja Elim Bolok setelah ibadah Kenaikan Yesus Kristus)

(Belanja sayuran di pasar lokal)
7. Kenang-Kenangan

(Foto bersama: Bapak Kristofel Neno dan Ibu Yuliana Neno)
8. Pemberian Marchendises:

(Foto bersama: Keluarga bapak Paulus Sau)

(Oleh-oleh dari Belanda buat mama Mince)
9. Going back to Kupang

(foto perpisahan dengan keluarga opa Paul)
### III. Kosakata

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<td>Meaning</td>
<td>English</td>
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<tr>
<td>---------</td>
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<td>---------</td>
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<tr>
<td>kai</td>
<td>kai</td>
<td>tree</td>
<td>pohon</td>
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<tr>
<td>klehen</td>
<td>klehɛŋ</td>
<td>leaf</td>
<td>daun</td>
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<td>kai klui</td>
<td>kai klui</td>
<td>bark (of tree)</td>
<td>kulitpohon</td>
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<td>klaput</td>
<td>klaput</td>
<td>root</td>
<td>akar</td>
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<tr>
<td>beas</td>
<td>beas</td>
<td>seed</td>
<td>biji</td>
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<tr>
<td>hoten</td>
<td>hoten</td>
<td>to burn (clear land)</td>
<td>baka(kebun)</td>
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IV. Kosakata Tenun
V. Sejarah suku bamae di desa Bolok

Heloong Transcription
Au ia suku bamae se heloong iung bolok ia. Leol neo tia titinadehe lia ni au tia ne iung Ui Hani. Ama Yunus Linda Jenny Isak Novi ma ne au uma lia one oe noran kaim dehet.

Mulai kaim. Deol mang sampe ke mang sampe ke mang dalung bolok ia. Dari au klenaden kaim in mak hias de au in tana de au in namsas tek au mapes au.


Laeskodat huni sela bolo benteng selat nium utul onanas laiskodat atilulas lakopaitlakopait tut laa apa ket atauin sa kudar neolaka kon au dar net faut feto. Kaim batu nia sampe mapes leolneo tia kaim faut feot tuan. Oenlatut nala soelinila kon oengkeket oenteka nol oen hunis ne bolo mauntasi kua. Airmya maleoneo tia oen batu na mauntasi tuan, oen tunal laiskodat ias laiskodt tia.

Un teka nuan au huni ne benteng hea huni ne ne tasi su one oen batu a kopang tuan kopang. Di tulis itu Kupang tapi dalam bahasa Heloong itu Kopang, kopang tuan selama laiskodat umbatu na kopang tuan. Tau-tau seakon kaim pinda mas se karantina lia, karantina lia.

Kemang lius ium bolo kon kaim lako. Se iung ngela ana kaim dar. Se a oe ma lius a dar se a kon oemul tua in at sea. Umala no um sapa noumpalina sap lo undar sea kon. Palina teka non dar sea dale kea manget isi.

Batul oe lako se stadiun mardeka la. Haim oenabua nol Manggi kias. Kon uno un neleng behat manggi kias at ne sa teka lam nol manala manget isi. Ta um poet lako el manggi kias stadiun merdeka. Um pai ma ium bolo lo ta un lako oe li. Kakala dar se iung ngela mo un oindah oai lako iung lokon sampe ma pes leo neo tia. Sampe mape leo neo tia kaim laok lo son kaim dar tetap. Kaim turunan ba mae lia kaim dar tetap se iung bolok ia.

Kupang Malay Translation


Indonesian Translation

Merdeka dan pindah lagi ke tanah Fatufeto untuk tinggal di sana sehingga batu kami di sebut Fatu-feto Tuan dan keluarga Soelini bersembunyi di lubang Manutasi.


Di stadion Merdeka mereka tinggal bersama Keluarga Manggi dan berhubungan dengan seorang gadis dari keluarga manggi. Setelah ia dia pindah dari stadion merdeka ke Oeli dan pindah dari inguelaana ke Inguklokon sampai sekarang ini. Dan sampai hari ini Keluarga Bamae tinggal di Bolok

English Translation

I'm of the Bamae clan in Bolok village. Today we are talking about village Ui Hani. With Yunus, Linda, Jenny, Isak, and Novi have come to my house and asked me to talk.

Now we can start. From where we come from to arriving to Bolok village. So we are talking about where we come from, which I know from my past and father.

First, we had war with VOC in the past. We ran away from beside the sun in the east, but from east Timor or from where I don't know. We ran away and stayed in Babau. From Babau, that is the biggest door, and then we come to Kupang, and stayed in Merdeka stadium, and then we moved again come and stay in. So we have this stone called Fatufeto tuan from the place where the family of Soelini was hiding in the hole of Manutasi.

Laiskodat hid in the Benteng Strait in the western part of where the sun sets beside the ocean. Laiskodat and his three friends met one by one and then they asked each other, “Where are you staying?” So the family of Bamae asked if I was staying in Fatufeto. In the traditional custom today it is called Fatufeto tuan. From the place where they met people of Soelini told them to go hide in the hole of Manutasi. They hid themselves in the hole of Manutasi. Finally they stayed there until today. They have stones called Manutasi tuan. They met this Laiskodat, met this Laiskodat.

He hid himself in the western part of the fortress beside the ocean, beside the ocean. So they had this stone called big Kopang. It is written Kupang, but it was in Helong language Kopang. So Laiskodat had the stone called Kopang until today. Day by day we moved from Fatufeto, from quarantine, a place for quarantine.

When they got to quarantine they planted mango trees one by one. The mango trees were cut down recently these days, and then they moved from those mango trees. They went to the road heading to Pertamina. They passed through, but there was only one girl staying there. So by the time they stayed there, her children, the children had scabies so they bathed in the river Tenau. So the mother of the children waited too long, so she went to look for her children. She went like that, but then she turned into a crocodile. She had become a crocodile, but only her face looked human. May I continue in Malay? She had become a crocodile, her body had become a crocodile except her face. She went home like that, then she promised her mother mama went home. Mama said whatever you want just call my name and your wish will be granted and then they moved to Bolok, they moved to Bolok. They stayed in Bolok
in the area called Lungela ana and then her younger sibling said that this place is too narrow. In that place they planted four palm trees. Her older brother had a wife, but her little brother had no wife. From there he went back to Merdeka stadium, because his younger sibling said that the place was too narrow.

So his younger sibling went back to Merdeka stadium. They joined with the Manggi clan. He had a relationship with a girl from the Manggi. Said the place was too narrow. From there he went back to Merdeka stadium. He did not come to Bolok, but he went to Oeli. So they moved from Ingunela to Ingu klokon until today. Until today we are still staying in Bolok. We have descendents and they are also still staying in Bolok village here.

VI. Surrey Video Stimuli

a tuli adua ias karmitang no karbiru ia
Ada dua orang yang memakai baju biru dan hitam
there are two people wearing blue and black shirts

enduas ding apa le enduas le keing apa
merekas bertengkar dan saling arik-menarik
they are fighting and pulling each other

tana na atmesa karo biru lako dil sandar se balan bekobe atmesa un ama tam atuil balu ko tanan lo
ada anak kecil baju biru dia pergi sandar di satu bapak tapi itu de pu bapak atau orang lain jadi kita
tidak tahu
there are two children wearing blue shirts she went lean on a guy but I dont know if that is her father
or not

wen joget pesta pora ias atuil
ada yang berjoget atau berdansa tapi kita tidak tahu itu orang baik atau orang jahat
there is someone dancing or dansa but we dont know if she is a good or bad person

atuil banan lo atuil dacii
orang tidak baik semua
those people are not good

tana ana banan lo tana ana harat dat mesa ma balan bekobe mesa nini mu saen kida de dapa kap
ada anak kecil datang ada satu bapak tidur dan anak kecil itu injak itu bapak jadi anak itu kurang ajar
(tidak baik)
there is a small child came there is a guy sleep and the small child step on the guy so the small child
is impolite (not good)

un ama tam atui baluko
itu de pu bapak atau orang lain
that is his father or a stranger

tanan lo
tidak tahu
dont know

atuil atmesa nini sampe lelo ditu mun hangubi ta atuil os banam ta atuil os data tanan lo alas siamu
nini mo hangutang lo
ada satu orang tidur sudah siang tapi tidak bangun jadi ini orang rajin atau orang pamalas
there is one person sleeping. already noon but he is not waking up so this person is hard worker or
lazy

atuil atmesa dara mo un simo dar nangkan dat un nangan mamo
ada satu orang duduk sendiri tapi dia pikiran jadi dia duduk sendiri
there is one person sitting alone but he is thinking about something he sits alone

un nangan daatlo
tidak pikirang (senang)
not happy

sapa atau atuli atuli ta
itu dia punya suami atau orang lain
that (pointing) her husband or someone else

dae kula un dale na teuma dar naslae na tembok ka un nangan dat
bicara salah dengan dia jadi dia pergi duduk sendiri dan dia pikiran
talking wrongly with him so he sits alone and thinking about something

balan behata atmessa un nangan ne banan te un dara-dara kon umai esa
ada satu mama duduk sendiri-sendiri dan dia senyum karena dia bahagia
there is one lady sitting alone and she smiles because she is happy

atuli ngi ki ula
ada satu orang ada bawah atau pegang ular
there one person down there holding a snake

ula ne jahat mo un kilan le un kuti
ular itu jahat tapi dia bermain
the snake is evil but he is playing (with it)

na ung bel tanana ia tanana kali ta tanana kalali
dia pergi dan berikan kepada anak kecil, tapi anak kecil itu takut jdi dia lari
he went and then gave it to the child, but the child was afraid so she ran away

seklas le atuli nis ui le neun ui
ada satu gelas air putih yang di tuang oleh seseorang
there is one glass of water poured by someone

nis ui muti
tuang air putih
pouring water

le uniru
mau minum
wants to drink

tulinge nangan dat no sa lo tu un lako nini ne lapangan un ngaca e saek la ke
dapa ko
ada satu bapak lagi pikiran jadi dia sedang berbaring di lapangan
there is one person thinking about something so she lie down on a field

unare salo tam un nangat daat oo
dia tidak omong apa-apa
he did not speak a thing

atulinga dara-dar kon un lu buta
ada satu bapak sedang duduk tapi ada lapar
there is one person sitting but he is hungry

un lako kat buah los mesa le'ung kan dale ka ka
ada makan satu buah pisang
he ate a banana

atuli tararan un na anangan dat no salo
ada seorang laki marah dia pu anak
there is one guy angry to his child
ataul balan atmesa un di se lapangan na kon tatana atmesa lei ma ta un ana ta
ada satu bapak, berdiri di tengah lapangan jadi anak kecil satu orang lari datang
there is one guy standing in the middle of the field and then one child ran over to him

kon u lali ma kon un hepan se bona
dia lari datang dan bapaknya pegang dia pu kepala
she ran over and the father hold her head

kon oen duas meos no apa
bapaknya langung senyun keada anak perempuannya
the father and then smiled to her daughter

un nenna ta un sayang un nam nau
dia punya anak jadi dia sayang
she is her daughter so he loves her

balan bekobe karmita nia un dili
ada satu bapak baju hitam dia berdiri
there is one guy with black shirt he stands

kon kar jeket biru le ma kon tabrak balan
jadi yang pake jeket biru jalan datang dan tabrak baju hitam tab tabrak
so the one who wear blue jacket walked and hit the one who wears black shirt

ku un net lalan lota lako un
dia tidak dapat lihat jalan
he cannot see the way

sembarang ta saek taring bala na ta un lea
jadi jalan tabrak itu bapak
so he hit the guy

ia tembok atuli uma
ada satu tembok orang pu rumah
there is a wall of somebody's house

matulinga me nanga ndat no salo un ma dar mu ian
tapi orangnya pikiran jadi sering duduk di saping rumah
but the guy have a lot in his mind so he often sits besides the house

ta un se un uma lua la met nangandat
kalau di dia pu rumah sendiri pasti dia pikiran jadi dia pergi di samping rumah orang dan hilangkan pikiran itu
if he has his own house, he would sits by his own house. So he want to sits beside somebody's house

nares nolan lo ta un nangatdat no
tidak ada yang bicara dengan dia jadi dia pikiran
no one is speaking to him so he has a lot in his mind

atuli tararan (naris kula) un na se uma dale atau un sapa atau un kaka pali se uma dale
ada orang omong tasalah dengan dia ( orang lain) atau dia pu istrri atau dia punya saudara
there is a guy speak about tasalah with his wife or a stranger

un ma dar sing-sing leu nare un si
dia datang duduk sendiri-sendiri dan omong sendiri-sendiri
he come and sits alone and speak alone

ia ta un nangandat
dia pikiran
he thinks
niu un ing mesa
dengan dia pu hati sendiri
with his own heart

un isin mamo tapi anginahu isin ma hu ta
ada satu pohon kelapa, buahnya banyak sekali tapi angin kencang jadi ada satu buah yang jatuh ke tanah
there is one coconut tree, the tree has many coconuts but strong wind is blowing so one of the coconuts fell to the ground

isin bu mesa nahi ma se dale ka
satu buah jatuh ke tanah
one fruit fell to the ground

ia ne
ini dimana
where is this

lapangan nia ol ia no/ alas ol ia no
di lapangan atau di hutan?
in the field or in the wood

alas ol ia no kon un lako tao mata kene salo / tao mata kene ola lo ta un lao saek taring(tabrak) kai ina
dia jalan, dia pu mata taruh dimana jadi dia tabrak pohon
he walks, where did he put his eyes so he hits the tree

ko un lea
jadi dia jatuh
so he fell

ka ina tene ia ta
ada pohon besar
there is a big tree

langsung unnnnnn neko kaila tum dil napan se kai ina ka
langsung dia pergi rangkul itu pohon
directly he hugs the tree

kai teben lol at
ada empat potong kayu
there are four pieces of wood

tapi lol mesa la batas
tapi ada satu batang yang panjang
but there is one piece that is long

tapi lol tilulas daen
tapi yang tiga potong itu pendek
but the other tree are short

ta asi ma pesangia lo ma pesang ne epe kia( lapangan)
sapa yang datang simpa kayu di lapangan
who came to save the wood in the field

tana ana behata mesa
ada satu anak perempuan
there is one girl
Ada satu anak perempuan sedang menarik kayu yang panjang dan berat. Heavy wood but she has to pull it out.

One guy came and see.

And he screams and he is afraid.

He asked, what blood is this?

One lady arrived in here.

One guy and not care about the other guy's talking.

He looked at the other way.

One guy is talking to him so he looked somewhere out there.
dia kembali duduk di belakang rumah  he goes back to sit at the back of the house

kon un ka sa iana  what does he want to eat?
dia mau makan apa ko?

roti ta, me roti le ledaat ta un kanlo
ro li ma mungkin roti rusak
a bread may be but it is damaged

kanalan lo ta un le soleng mo un soleng lo un katang kilan tu
dia tidak jadi makan sehingga dia hanya pegang
he did not eat it so he only hold it

kon uki ai no garis un lema hoet uma la kon hoet
dia bawa api dan korek entah dia mau mau bakar apa ko?
he carries fire and a match i dont know if he wants to burn something

atuli uma ki taung korek/garis ia
di orang pu rumah tapi dia bawa korek
he is inside a house but he holds a match

mo aile mate
trus api padam
and the the fire is off

oet nalan lo
tidak jadi bakar
nothing is burnt

un nangatdaat isi no sa lo?
dia kecewa karena apa ko?
what is he disapointed about?

balan bekobe mesa ma masima dar paet mana kia dar nahlae nea atuli uma
orang tua laki-laki ni datang duduk di orang punya rumah
this old man come and sit in a someone's house

ribisia tatuli uma ta un uma lo ma dar ete-ete mo ian
dia lupa dia pu rumah jadi dia datang duduk di orang pu rumah ko tenang-tenang
he forgot his house so he sits at someone's house relaxing

ta mui gatuli in nareh nol un na lo
orang sonde toe deng dia juga

balan adua ma dili ma ait so nian
dua orang tua datang duduk lagi
two old men come and sit

mo one nareh nol apalo?
dong datang sama-sama tapi tidak baomong
they arrived together but they do not speak to each other

mesa ngaat lako kisamo ngaat apa lo
yang satu liat di lain tempat, tidak ba omong
the other one looked at other place, they do not speak

ta oen duas komall no apatah
yang ko dong dua ba marah
kon tanan ana atmesa
trus satu orang anak
and then one child

ma un dili un si
dia datang berdiri sendiri
he arrived stand alone

mui gatuli lo in lolan lo
orang tidak lihat dia
people do not see him

ta unlis am un si ta un le ahan
dia balik belakang dia sendiri na
he looked at his back he is alone

ahan te atuli ase ta un le lali
dia batareak tapi orang sonde peduli deng dia
he screamed but people do not care about him

ta un lena le tamana ta unsi ta muik atuli nola lo
dia bermain di situma dia sendiri tidak ada orang bermain deng dia
he play alone and noone is playing with him

tanan atmesa nini se lapangan na kon atuli atmesa ma le bukan
satu anak tidur di lapangan ma orang tua satu datang kasi bangun
one child sleep on the field and one older guy came to wake him up

um bapa ta atuli kisa ko
dia punya bapa ko, orang lain ko?
is he his father or stranger?

mabukan hangu ta ia um lo te lapangan
bilang bangun, ini lapangan bukan rumah
he said wake up! this is a field not a house

balan bekobe mesa pake karu muti un ta sao ko
satu orangtua pake baju putih dia ambel batu satu ko mau buat apa ko?
one old man wearing a white shirt he take one stone what is it for?

ung kata tubu mesa
dia ambel batu satu
he take one stone

nene se bepo ka
taruh di dia punya belakang
he put it behind him

le un
supaya
so that

Jongkok mo un tanan le un
jonkok sama ke tunduk
squat and bow down

nangatdat lo sa lo
dia pikiran apako?
what is he thinking?
untuk-untuk untuk for

tubin buku kia dia berlutut he bow down
te un le berdoa (nodan) ta un dara ko mau berdoa mungkin he maybe wants to pray

un sura laku he dale ka dia tondok di ini tanah he bow down on this ground

Lapangan (epe) kebuang mo atuli mesa lako-lako kon tabanting (lea) atau um lea ada satu orang jalan dia lapangan ko dia tabangting there is one guy walks on the field and then he got slammed ta un lubu ko mungkin dia lapar maybe he was hungry atau un ta sao ko tan un ili lo mungkin dia sakit maybe he was sick

kon un lea hangu mesa kon un haung nalo te masi nini dia jatuh ma dia bangun tapi tidak bisa bangun jadi dia tidur he fell and he get up but he cannot wake up if he is sleeping

ia ne ini di this is in

epe mesa mo satu lapangan one field

kai tebe mesa mo buah lo mes mana hi pase kai tebe na satu potong kayu dengan pisang satu buah jatuh di situ one piece of wood and one banana one piece of wood and one banana fell on there I dont know good people of bad people

kabuah los mesa nini se kaila dapa satu buah pisang ada taruh di atas kayu one banana is on a wood

kai tebe ne tetap mui buah mo buah los mesa mo muik atuli in kata lo tidak ada orang yang ambel itu pisang yang taruh no one is taking the lying banana
one guy is standing in the wood, maybe he likes the wood
he stands and smiles by himself
try if he can stand in some other places
he stand at the peak of a river maybe he is happy with the wood so he hugged it
he stands and hugs the tree
he put one piece of wood on the tree and then the wood is almost broken
maybe the wood is too heavy
one piece of wood on the tree and then the wood is almost broken
maybe he wants to own the field
in the field there is no lush but everyday he stands on the field
he saw a dirty plate so he wash it
he put it in
the plate into the place to wash
want to wash it until clean
un tao puting nalan lo masing neneng ne
dia tidak kasih keluar dia masih rendam
he do not take it out he still soaks it
ui sabuna dale
dia masih rendam di air sabun
di soaks it in the soap water

balan bekobe lelo-lelo uma di ne epe kia mo epe kia mui kai hun lo mu ma di hui ne leol oto tia
orang tua satu di lapangan ni tidak ada pohon tapi tiap hari dia datang berdiri di sini
this old man in the field. no tree in the field but everyday he come and stand in the field

un ngaat lako he leol sake lua le un ngaat si lo
dia lihat pi matahari naik bagian timur, mau lihat siapa ko?
he looks at the sun raises from the east. who does he want to see?

ne epe kia batu butilu mo bu dualas ana
di lapangan ada tiga bua batu tapi yang ua itu kecil
in the field there are three stones but the two are smaller

bu mesala bun tene
yang satu itu besar
the other one is big

ia baut sa lo baut alas palunta baut alas ho tanan lo
entah batuh dari kali atau batu dari hutan, tidak tahu
i dont know stones from the river or stones from wood i dont know

batu butilu mo batu lias warna muti
tiga buah batu tapi warnanya putih
three stones but the color is white

balan bekobe mesa lako nini se epe kua kon unga saek lao dapa le un nangan sa lo
satu orang tua laki-laki tidur di lapangan entah dia susah ko, dia menoleh ke atas
one old man is sleeping on the field I dont know maybe he is poor. he looks above

bua los mesa na he de dapa nahi pas se taina mo ung katan lo
ada pisang masak satu di dia punya perut tapi dia lihat di langin, entah dia pikir apa ko
there is a fine banana on his stomach but he looked at the sky I dont know what is he thinking

se epe kia balan bekobe mia lelo lam un lako pait- lako pait se epe ka dale na
di lapangan ni tidak ada pohon ma tiap hari dia datang di lapangan terus
in the field there are no trees but everyday he come to the field over and over again

balan nia nangandaat ta unma dar pait se atuli uma mo un lubu ta un lako pait
orang tua laki-laki tu duduk di lapangan dia lapar ko pikir susah apa ko dia sudah kembali
old guy sits on the field. he is hungry do you think he is poor of he is back

lelo unin ta un dara kia ne uma lupo kesi
dua orang pake baju biru dan hitam, tiap hari dong duduk di belakang rumah.
two men with blue and black shirts everyday they sits on the back of a house
Uab Meto di Amarasi Nekmese (AAZ)

Jacob Hakim
Chan Wan Ting
Jacklin Patricia Bunga
Renhard Saupia
Yusuf Tande
Frengki Delpada

Language Information

<table>
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<td>Timor Amarasi, Uab Meto</td>
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Speaker Information

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Story 1: Matu'i Nak Ri'ana Re'nam Neuk
Perumpaman tentang anak yang hilang
The Story of the Prodigal Son

Nai Lukas bata bo'esam nim era bo'esa mese ntea bo'te numnuu
Lukas pasal lima belas ayatnya yang ke sebelas sampai ayatnya yang ke tiga puluh dua
Luke 15:11-32

Matu'i nak ri'ana re'nam neuk
Menceritakan tentang anak yang hilang
A story about a lost boy

Anmui atoin es mui ri' anmone tuaf nua' mbinan ri' anmone re' ahet susu neman mbi'in amaf
Ada seorang ayah memiliki dua orang anak laki-laki lalu yang bungsu datang kepada ayahnya
A father had two sons then the youngest came towards him

Am mbait kau au sapakan he au nao on baerges, rarit 'in amfe anbait neh onem inaa' sosa nain in sapan
Berikan apa yang menjadi bagianku lalu ayahnya memberi tapi ia menjualnya
The younger son told his dad to give him his inheritance, but he sold it

I'nao nporin in amaf rarit in ma hoe nbi bare nan
Ia meninggalkan ayahnya dan hidup berfoya-foya
He left the house and lived how he wanted

Nbi oras nan mnahas antam 'nbi bare nan
saat itu kelaparan melanda tempat itu
Once there was a famine there

Oras in nao 'nhao fafi in he nah faif nin si nam nahat
saat ia memberi makan babi ia juga ingin untuk makan
And at that time he fed the pigs but he wanted to eat too

Mes ina tenab nak au ama in hao in aten on re usif onet nansa es aum nah on re ia
namun ia berfikir bahwa ayahnya memberikan makanan kepada pembantunya seperti raja tapi mengapa ia di landa kelaparan
Then he realized that his father has a lot of food at home
Rarit in fanin bi in amaf onem ina'k maski hokam top kaufam sa ya penting au umen
lalu ia pulang kepada ayahnya. yang penting saya kembali ke rumah.
Then he decided to return home. The most important thing in his mind was 'I should go back home.'

Noka' roo in amfe'nit in amfe'
dia sudah dilihat ayahnya dari jauh  ayahnya
His father recognized him his father

Nreunn in kurisin hena' baur gem nakrenim an sepatu
Ayahnya meminta pelayan untuk memberikan pakian terbaik, cincin dan sepatu
His father asked the servant of the house to give the best clothes, shoes, and ring

In tatfe neman te in nit tomfaun mbi uminan
kakaknya pulang dan melihat banyak orang disana
His brother came and realized that there were lots of people at home.

Rarit in koa in aet ni nem nak nansa am es him moa onre ia
lalu dia memanggil pelayannya dan bertanya apa yang terjadi
Then he called one servant and asked, 'What happened?'

An fain nem onem ho'ama anreun hemroor bijae ges hem fesat
sang pelayan memberitahukan kepada sang kakak bahwa adiknya sudah pulang
dan ayahnya menyuruh untuk memotong sapi untuk pesta
The servant said, 'Your brother has come back home so your father is going to slaughter the cow for the party.'

Intat fe 'nato onema in taman mbi in amaf onem inak am au aet nok ton bani-bani neo ko
kakaknya marah kepada sang ayah dan berkata saya sudah bekerja bertahun- tahan untukmu
His brother got upset at his father and said 'I have served my dad for years

Mes hokam moa mit fa he au marin
tapi ayah tidak membahagiakan saya
'But he never appreciates me like he appreciates my brother'

Au ore re ansuis ga homoa' ge on re ia in am fe nak ho ore anaon namneok
tapi dia (sang adik) yang pergi entah kemana tapi ayah mampu
membahagikan dia, jawabnya
'But my brother just came back and he is celebrating,' he said.

Hit anggap ge inmaet mes oras ia in monin fain
adikmu pergi dan semua menganggap dia sudah mati namun sekarang dia telah
kembali jawab ayahnya
'Your brother has been gone for a long time. Everybody thought he was dead.
But now he has come back,' said his father.

Umhet fesat tabu-bua oras nan in oer fe
sang ayah menyuruhnya masuk dan berpesta
His father asked him to join them for the celebration

Nem intat fe nato' mes intam onem sin fesat nabu-buan
kakaknya begitu marah namun mereka tetap masuk dan berpesta bersama.
The brother was still upset but his father forced him to join.

Au toit makasih.
Terimakasih.
Thank you.
Story 2: Anfi Neek On Atoni Mnasi
Curahan Hati Seorang Kakek
A Story of an Old Man

Au reta nok hai atoin tain ji
saya bercerita tentang kami petani
I will tell a story about what farmers do

Hai meup gue es re hai msen kauriri
pekerjaan kami adalah menanam dan memelihara tomat
We as farmers used to grow tomatoes

Hai msen unus, haim hao fafi, haim hao bibi, haim hau manu
kami menanam cabai, memelihara babi, kambing dan ayam
We take care of chilis, pigs, goats, and chickens

Haim hao bija kase, haim hao bijae
memelihara kuda dan sapi
Horses and cows

Onaimes in suste in nana ren te
sehingga ada kesulitannya
The difficulty of caring for them is normal

Faif je mese, bib je mese, bijakaes imese, bijae jemese
babi satu ekor, kambing satu ekor, kuda satu ekor dan sapi satu ekor
One pig, one goat, one horse and one cow

Onaim mese baer ji na ro
tetapi tempatnya jauh
But the place to care for them is far away

Es et Makuni faif jee et makuni bijae je es nahen Rua Rofo
satu di Makuni, babi satu di Makuni sapi satu di Rua Rofo
One place in Makuni, a pig in Makuni and Rua Rofo

Maun ne etan nahen Kua Reno onaim haim murai' re' kiku haim fen re' ia
hai' nek min no're kaun in esat et baer es
ayam dipelihara di Kua Reno. Ketika saya pergi ke kebun, saya berfirasat
bahwa ayam di Kua Reno mungkin dimangsa ular
[the farmers are] taking care of them in Kua Reno. When I go to the plantation,
I tend to think that they are probably being hunted by snake or other reptiles
Haim tai birum haim manam hai misop-sop are iam
kami kerja dan hasilnya kami habiskan begitu saja
We work but we spend all the earnings

Anfain finit hai na imam haim haem maet
kami bekerja hingga malam dan sangat lelah ketika kembali ke rumah
We work until night and get tired when we get back home

Hai imat haim haem maet
kami kembali dalam keadaan lelah
We will get tired

Onai te haim sen kauriri of u'unua sa etan re'nae
bapak sudah tanam tomat disana
I have planted tomatoes there

Unsiin mbaer jes et re'nae
cabai ditanam secara terpisah dengan sayuran lain
Chilis and other vegetables are planted separately

Onaim neo hai mnao neno ia hai maen nok renu hai imat haim manam maet
Perjalanan kami sangat melelhakan karena tempat untuk memelihara ternak
dan tanaman saling berjauhan
We have a long journey and hard work because the place to keep the animals
and the vegetables is far, far away

He taham sat ma'muit, het pakem sat ma'muit
mau makan juga susah, mau pakai juga susah
We have little food, and little clothing

On naima neo honek mi hemu' sosa faif je ana' mese
jadi pikir mau jual babi satu
We want to sell the pig but sadly we have only one

Of ta' sos e' atruki nekni na' sosa bibjet ana' mese
kalau jual nanti rugi gara-gara mau jual anak kambing satu
It also happened to the goat, the horse... we have lost a lot

On naima kabisa fa onaim rohemaski haima' mui haim nana ren haimmi
nukam sa ro re haimmoen ti es esa re ia
jadi tidak bisa begini walaupun kami susah dan sedih kami kurang mampu
inilah hidup kami
It will be alright, no matter how hard our lives are

O naim mes hai taibiurgi batur haim taibiur
jadi memang benar-benar bekerja
So, we have to really work hard

Haim tebiur, haim sen unus, haim sen kauriri, haim sen utan, haim mi ren
pekerjaan kami di kebun itu menanam tomat, cabe, kemiri.
That's our job, to plant tomatoes, chilis and candlenut

Mese haem senat an-ana
sedikit yang kami tanam
We plant just some

Pen imsaat paling teok tana ha pen mate
kami hanya makan jagung muda dan menyimpannya sebagai bibit hanya sebagian
We eat young corn and save some just for seed

Kabisat tseek ai hom seket on re niuf goes ai nifu nuam teun kan tea fanifu
ketika panen tiba hasilnya berkisar dua ribu sampai tiga ribu bulir
When the harvest comes we only have 2000-3000 ears of corn

Hai meok, meok onta' mera
kami menikmatinya hanya sekejap
We have it just for a while

Jadi nok reranan re hai mono re ia
dengan cara ini maka kami keliru
In this method we were wrong

Kalau memang anmui peluang ainmui nakmanuan ai bisa nmui cara-cara on me
kalau memang ada cara lain yang bisa kami lakukan untuk mencari cara yang lain
We hope there is another way

Ah noka re'hi aneset ki ahinit ki noh ka pah kuan
tergantung dari orang cukup mengerti untuk mengarahkan cara-cara yang lain di kampung
We need new perspectives to figure out how to farm
Hi bisa mturun kai nokranan hem her mitonan re'hai atoin tain ji
kamu bisa membantu memberikan arahan pada kami sebagai petani
You probably could help to share new perspectives

Ah... ranan ia on re'mem on re me hena hai bisa mitenab hai moin mini
ah... bagaimana caranya kami dapat berfikir tentang hidup kami
Ah... how we can think better and smarter for our survival in the future

Kat of hai moen mini of hit teom tema te hai es ia
kalau tidak seperti itu bagaimana kami memikirkan kehidupan kami selanjutnya
If not, how can we take care of the future?

Hai nek mi miskor ri an in he nati ri an in nrarin atoin rekom msa
kami berfikir untuk mendapat pendidikan yang layak
We want to get better education

Mese henat ese ia
kalau begitu inilah saatnya
So we think this is its time

Taibiurgi kabaturfa padahal haim haem maet
pekerjannya tidak betul padahal kami capek
The job is not very good, but we get tired

Bukan hai kam mu'mui ji bukan hai kam taibiur fa
kami hidup bukan tidak bekerja
We live and work

Haim taibiur betur mes haim taibirum msan
tapi kami bekerja tapi di salahkan
We work so hard, but

Atsenat nak natonam nak au nao poen unus
ada yang memberitahu, menanam, dan menyiram lombok
Some people teach us about how to water [the plants], how to plant the chilis

Au nao poen kauriri nao poen utan ai au nao et rene neno ia innao an fai
mese neot renji kabaturaf
saya pergi menyiram tomat, lombok, pada hari ini di kebun
I went to water the chilis in the garden today

Jadi makanya an murai
jadi makanya mulai kerja
So I should start work
Funan fak fauk re ia kre rohe termasuk on re in pa Roni
dalam beberapa minggu dalam bulan ini saya menanam bersama pak Roni
I was planting some things with Mr. Roni

Sin toet kau he' ure ta sin kir-kira on re me
meminta saya untuk menceritakan kira-kira bagaimana
He asked me about how…

Eton neu hai atoin tain ji hai moen mi ese ia
ini dia, kami orang petani kerja begini sudah
Well, that's what farmers do

Okat neu re' parenti re hai too parenti muni ia taprenat tat kannaoafa
dari pemerintahan memberikan perintah kepada masyarakat tidak berjalan
The government orders to the people are not going well

Muni ia re pahi nak na skoram nahin reana prentin RT Dusun hom ko'am
neo hom ko'am ko'a ko'a ko'am na hom mauf ga
sekarang dimana-mana, orang mengerti tentang pendidikan tentang jalannya
peraturan pemerintah RT, Dusun, berteriak-teriak begitu saja atau sampai
mabuk orang tidak akan dengar.
Many people understand about education and rules for the RT sub village. The
government orders and rules are useless. Nobody cares about them

Ai ho mu prenat ho mreun ge haim naom tof kannao mahai un ii uis pah
Koroh karu nak he
kalau bapak perintahkan untuk pergi bersihkan tidak mau pergi. masa Raja
Koroh kalau tidak mengikuti perintah dianggap melawan
If the head of village gives an order to clean something. In King Koroh's day if
people against were the government it was categorized as resistance.

Bakti het meup gotong-royong berarti neno ia ankoa hana mese at nao oke
pada hari ada kegiatan bakti gotong-royong semua harus pergi
When the community practices self-help everybody must go

Mese muni ia nan sa am es nahum on ia
kenapa sampai sekarang terjadi begini
Why does it look like this

Jadi re'moenti oras ia he na reok gui
jadi hidup ini kalau mau baik
So if we want better life
Et ana aprenat et ame po kre tungguru askor ahin taskor am tahin jair
tungguru oras ia taim ranan
jadi dari sisi pemerintahan, gereja, pengajar/guru mengajarkan supaya dapat
jalan terbaik
The government, the church, the school and the people have to work
cooperatively

Taim ranan he bbisa tafenan hit kuan ni tafena re'rian ini.
cari jalan supaya bisa membangun kampung dan memberi motivasi kepada
anak-anak
They should be inspiring younger generations

Tapi karu hit het paek re parenat e re kebiasaan-kebiasaan re hit biasa
kabisa fa maski bait hit moa' on me msa ka bisa fa
tapi kalau kita memakai kebiasaan-kebiasaan yang biasa kita pakai tidak akan
berhasil
If we keep our bad habits, it would not work at all.

Jadi, au ruikini au ka'nen reko fa papa sin tapi onem au uaba ok ki rekot
onem au uabah kit rekom meeshi mi uaba mok kaut kabisa fan mes neo
jadi, telinga saya tidak mendengar dengan baik bapak-bapak, tapi kalau saya
berbicara baik akan tetapi kalau kalian berbicara dengan saya tidak
mendengar dengan baik
So, I am half deaf. my ear is not really good. So if you try to speak with me I
probably do not catch many things.

Nak he ureta an ret esat paling au uab are masalah atoin tain ji haik
kelemahan esa re ia
kalau mau bercerita paling saya berbicara tentang masalah kelemahan orang
tani in sudah
If you want the story, I would probably just tell about the weaknesses of being a
farmer

Hai atoin tain ji hai kelemahan ni ese haim taibirut memang taibiur gi reko
au fanik re'ia mes heim tabirum san
kelemahan kami orang tani yaitu kami benar-benar bekerja dengan baik
tetapi semua pekerjaan itu salah
Our weakness is that we can farm the soil but we do not know how to be a good farmer.

_Hai kam usaha fa batur-batur hen moe on me he re usaha nan bisan bantu hai moin mini_
_kami tidak berusaha dengan sungguh-sungguh mau buat bagaimana supaya itu usaha bisa bantu kehidupan kami_

We really need to make our lives better by farming

_Tapi au kius on re pa Roni in tungguru on ai mese in na moin nii ka ro in tapi kalau saya melihat Pak Roni jadi guru begini kehidupannya kalau dia Like Mr. Roni. He is a teacher and he has a good life._

_Jadi of au ak on re ia kir-kira jadi kira-kira saya berkata seperti ini_  
So, that's all I want to talk about.
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Bahasa Abui


The Abui language (ISO ABZ) is a Papuan language spoken on the island of Alor. It has a population of 17,000 and a small diaspora population living in Kupang. From this research, we found that it is not only in Alor (Abui People) who still use Abui Language but also a small population who live in Kupang. They still preserve the language by speaking with others in the community. However, many do not pass on the language to their children.

Kosa kata/Wordlist


This wordlist was collected in Kupang on May 9 and 10 from two speakers. Their names were Herlofina Kalmata and Gerson Maniko. Herlofina was born in Likwatang on the island of Abui on the 13 of January 1972. She now lives in Oesapa with her family. Gerson was also born on Alor on the 1 of January 1974. He now lives in Naikolan, Kupang with his family.

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<td>Anei</td>
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<td>93</td>
<td>fish</td>
<td>ikan</td>
<td>afu</td>
</tr>
</tbody>
</table>
Cerita/Story


Presented below is a story told by Tertius A. Atalani accompanied by Matias Malaimakani. This story was collected on the 9 of May in Naikolan, Kupang. Tertius was born on the 8 of August 1959 in Kuyamasang on the island of Alor. Matias was also born on Alor in Mainang on the 23 of March 1958. Both now live in Naikolan, Kupang-NTT.

afe
dahulu
A long time ago

tura tara beeka yo ekuta we di
dahulu kala para nenek moyang
the ancestors

ateng ateng ba ming anangri ba
menceritakan cerita cerita dongeng
told folk stories

miba nil ba iti
kepada kami yang
to us who

ry nana re naha ba mi nil rehi yo
kepada kami yang sebagai kakak atau digenerasi saya ini
are now the elder generation, my generation

ateng ateng ba na henaminag dia yo
cerita dongeng yang saya ingat
the folk story that I remember

mara wuo
itu yang di
is the one that is

**pi melang wuo**  
*kampung satu yang diatas*  
in one village high in the mountains

**lilafang mahafui nung dara mara naha yo**  
*sebelum berpindah ke kampung Lilafang dan Mahafui*  
before it became the villages of Lilafang and Mahafui

**sei dara**  
*masih di*  
still in the

**loma tama do mia yo, melang nuku**  
*suatu kampung sebelum kampung tersebut*  
one village in the past, that

**melang nuku dihenmia yo, hane winatu**  
*tempat tersebut bernama Winatu*  
place was named Winatu

**winatu, yaldo bai, winatu nu dara mahada**  
*kampung Winatu itu masih ada sampai sekarang*  
Winatu still exists now

**hedo iti ateng haba, kul rofi**  
*itu cerita dongeng tapi benar terjadi*  
the folk story did happen

**ateng ba kul rofi**  
*dongeng yang nyata*  
a real folk story

**perna mingdalakdi wan mingdalakdi iti**  
*yang pernah terjadi*  
that really happened

**pi melang to, wuo...**  
*itu kampung kita*  
that’s our village

**ailolkiding nu hada mareiba melang mara tore, melang makila nung mara maie dimara dara wuo**
untuk kesana, kita melewati Ailolkiding, terus ke atas ke kampung kecil.  

to get there, we have to pass Ailolkiding, then go up to a small village and continue on

loma nu, dara melang mara naha nu 
di tengah gunung, sebelum sampai di kampung (Lilafang dan Mahaful) 
in the middle of the mountain, before we reach the villages (Lilafang and Mahaful)

winatu dise mara peringwi di kanri 
lewat Winatu dan Peringwi 
through Winatu and Peringwi.

henirte mara melang di, jadi hare 
setelah itu baru sampai di kampung yang di maksud. 
After, then we arrive at the village that we mentioned,

peringwi nu baiba hen baiba 
Peringwi juga 
also called Peringwi.

wifoka nuku, bane peringwi haba henu bai betang heanangra mada 
ada sebuah kisah tentang batu besar, yang namanya Peringwi namun, itu memiliki kisahnya tersendiri 
There’s a story about a huge rock named Peringwi, but it also has it’s own story.

na 
saya. 
I

hel winatu do 
tentang Winatu ini 
about Winatu

melang kiding nuku henu mia 
ada sebuah kampung kecil di dalamnya 
there is a small village inside

melang kiding nuku henu mia ba nala hu 
itu yang 
in which

neng nuku, mayol nuku ming tapaking di ya 
seorang laki- laki dan perempuan membuat janji 
a boy and a girl make promise

hen mia ba


**di situ**
in that place

**ming taranri tehu**
*untuk bertemu, sebelum* to meet

**yal melang makila ba iti lilafang mahafui nu ama henu mia ba**
*pergi kekampung lama Lilafang dan Mahafui. disitu orang akan* and go to the old villages of Lilafang and Mahafui. In that place, people will

**lek ba**
*membuat pesta* have a party.

**lek tanga ba iti nala maise**
*saat pesta itu akan di lakukan* When the party will do

**ama lek panenga...**
*orang orang membuat pesta* people have a party

**luuk yaai ba**
*lego-lego* named lego-lego.

**hare heloku di mingtapaking di ya**
*jadi mereka membuat janji* So they made a promise

**o hel winatu nu mia mingtaranri tehu**
*untuk bertemu di Winatu* to meet in Winatu.

**hen mia ba di**
*disitu* In that place

**dieng mut dieng mar ba neise hu**
*masak kemudian makan* they cooked and ate

**war afeiafeida maie di loma do ril ba melang marei ya**
*sore harinya mereka bergegas ke tempat pesta itu* In the afternoon, they hurried to the party.
mara lek nu haluol ya luuk yaai yo heniri
pergi mengikuti pesta lego - lego
They went to the lego-lego party

henirba
kemudian
then

wil mayol do hen war afeiafeida mai di
menjelang sore perempuan ini
in the afternoon, this woman,

di dieng mal
dia mulai memasak
she started to cook.

di
dia
She

feloku do hati kanri rowol loku do di hapuni ya
memberi makan babi kemudian menangkap ayam peliharaannya
fed the pigs and then caught her chicken.

kanri, hen wan di dieng male
setelah itu, dia memasak
After that, she cooked.

di fala dong marei ba di dieng mal ba nala ti
dia masuk di dalam rumah dan masak
She entered the room and cooked.

afe yo dara akun akan homi mia hare
dulu masih dalam kegelapan (belum mengenal agama)
In the past, people lived in the darkness (they had not religion yet)

amakang do baiba
manusia juga
human being too

amakang ya angmona do baiba
manusia dan juga setan (jiwa manusia)
human beings and the ghosts (human souls).

lol laaq do dara
The ghosts walked as human beings,

biasa
biasa (normal)
normal.

So

wil neng do
laki- laki ini
this man

didn’t come (he didn’t fulfill his promise)

So

wil mayol do
perempuan ini
this woman

the ghost appeared as her boyfriend.

After that,

the ghost came

and sat in the bamboo chairs (the voice of the chairs when the ghost sat on them)
When the bamboo chairs made a sound, the girl thought that it was her boyfriend, so she called him to enter.

In the past, there wasn’t yet electricity.

There wasn’t yet electricity,

not yet.

There was fire in the traditional stove

The traditional stove had not yet been used.

When the girl called the man to come, but (the ghost) didn’t want to come close.

(The ghost) didn’t want to come close.

After that,

this man

liktaha mia akok, wil mayol di dompang maie heneng hare wan di
jadi sewaktu bale- bale itu bunyi, perempuan itu mengira pacarnya tiba,jadi dia
hore ba marang yo, henile
memanggil untuk masuk
called him to enter.

haba afe we mi, ara hadu naha hare
tetapi dahulu, belum ada listrik
In the past, there wasn’t yet electricity.

ee lampu (nala falaka) hadu naha hare
belum ada listrik
There wasn’t yet electricity,

dara
belum
not yet.

ara ba, diking ya
api yang di tungku
There was fire in the traditional stove

pokonya diking ya, nala do dara pake hare
pokoknya tungku dan sesuatu yang belum di pakai
The traditional stove had not yet been used.

di maran ba mit ba di horba mi hapekdati dokaleng
ketika perempuan itu memanggil datang mendekatinya, (setan) tidak mau mendekatinya.
When the girl called the man to come, but (the ghost) didn't want to come close.

di dokaleng
(setan) tidak mau mendekatinya.
(Them ghost) didn't want to come close.

henil do
setelah itu
After that,

wil neng di
laki-laki ini
this man

wil mayol di iti
perempuan ini
and this woman

hedong pampang do, hedo heneng masi
berpikir dalam hatinya, "jikalau ini pacar saya-
thought "if he is my boyfriend

he amaling dohapada
kenapa badannya bau
why does he have a bad smell?

he amaling ti, setang heamaling, angmona heamaling
bau seperti orang mati"
He smells like a dead person."

hare wil mayol nu wan mielang dia
jadi perempuan ini sudah mulai takut
So the woman began to feel afraid.

wil mayon do wan mielang di ba nala
karena sudah takut,
She was afraid.

hare wil mayol do hen mielang diba iti
jadi karena sudah takut
So she truly began to be afraid.

hieng takia henil do, oro hel setang re ama hanoting do wan hienglaka di
dia ingin meninggalkan setan itu, namun setan tahu kalau ia akan lari
She wanted to leave the ghost, but the ghost knew what she was thinking about him.

di wil mayol he
dia (setan) mengetahui rencana perempuan itu,
The ghost knew the woman's plan

hehoming marang ba oro nala nu di hieni
yang dalam pikiran perempuan itu semua setan ketahui
everything in her mind could be known by ghost
While participating in the Workshop on Documenting Minority Languages in Nusa Tenggara Timur, a group including Benidiktus Delpada, Abdul Rahman Hasan, Alowisius Berani, Yefri Bilaut, Jhon Wally, and Trent Ukasick made a series of audio and video recordings of the Termanu dialect of the Rote language from May 9th through May 11th, 2018. Termanu is spoken by various communities in the province of East Nusa Tenggara, Indonesia. According to Ethnologue, it is a member of the Austronesian language family, with a total speaker population of roughly 30,000 people. Ethnologue indicates that children of all ages are still learning and using the language, and an EGIDS status of 6a (vigor) is listed. On the island of Timor, there is a Rote-Termanu community in and around the village of Pukdale. According to community members, roughly 1,500 speakers live in the area. The language situation in this area may differ from others in which Termanu is spoken, as the language appears to be losing domains, and children are no longer using the language in their daily lives. In Pukdale, Termanu is spoken mainly by older generations. It appears that although children have some passive knowledge of Termanu, they are not acquiring the language as an L1. We would like to give a special thanks to Mario Ndun, Charles Darwin Ndoki, Hendrik Thomas Lubalu, Edison MarabiDjala, Adiri Lubalu, and the community of Pukdale for hosting us and for making it possible to record and transcribe the Termanu language.

<table>
<thead>
<tr>
<th>Identifier</th>
<th>Title</th>
<th>Description</th>
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<tbody>
<tr>
<td>NTT_TWU_20180509_STORY-01</td>
<td>Monologue</td>
<td>Rice process in wet land</td>
<td>2018-05-09</td>
</tr>
<tr>
<td>NTT-TWU_20180509_WRDL-01</td>
<td>Wordlist</td>
<td>List of 97 words in Rote Termanu</td>
<td>2018-05-09</td>
</tr>
<tr>
<td>NTT-TWU_20180510_STORY-02</td>
<td>Monologue</td>
<td>Story of Rotenese and Timorese in Pukdale, Termanu</td>
<td>2018-05-10</td>
</tr>
<tr>
<td>NTT-TWU_20180510_ELICIT-01</td>
<td>Elicitation</td>
<td>Video elicitation using 21 pronominal marking video stimuli</td>
<td>2018-05-10</td>
</tr>
</tbody>
</table>

**Deskripsi**


**Transkripsi**

*Nama saya Adi Lubalu awala*
Nama saya Adi Lubalu pertama-pertama

*suna ia karja ia ha’doe suna partama-partama tao a nuk*
awal kerja sawah awal, pertama-tama buat nuk

*suna bahasa indonesia suna ia persamaian*
kalau bahasa Indonesia bilang persemiaan

aim lotek sona tao nuk
kalau bahasa Rote bilang buat nuk

tao nuk selama faik duhulu esa umur na faik duhulu esa sona
buat persemiaan selama dua puluhan satu hari dahulu
ita mulai fe'a nuk ndiai bibit ndia ita pindan lo a ia
kita mulai cabut persamaian persamaian itu kita pindahkan

ha'doe ndale artinya nanahuk kan so ita sele
ke dalam sawah yang sudah digarap kita tanam

ita selen selama ha de seselek ndia umurna ngale dua
kita tanam selama padi yang ditanam berumur dua minggu

ita pupuk partama taro pupuk neu, ngali pupuk neu
kita pupuk pertama kali siram atau tabur pupuk

ngali pupuk neu foa a umur ngale dua seluk sona
siram pupuk supaya umur dua minggu lagi

biasa mak hulluk sona lasik kala tofa
biasa orang tua dahulu mulai tofa

limana fo tofa nauk a tofa en na'uk la
tofa rumput yang ada di dalam padi

sona besak ka pupuk kedua besak ia zaman modern na
baru pupuk ke dua sekarang zaman modern

ia pake semprot
kita pakai semprot

istilah semprot sona nanu aido na'uk
istilahnya semprot jadi ada obat untuk rumput

biasa mpake sona aido na'de lindomin dma, abolisi
biasa obat rumput yang dipakai Lindomin DMA, Abolisi

fentori artinya aido na'uk sila an semprot basan
Fentori itu semua obat rumput setelah semprot selesai

sona umpama semprot fafaik
seandainya semprot pagi
sona lainoso ndia sona pupuk langsung kan leon
berarti sore hari langsung pupuk

fela ha’dé boso anmalek artinya boso merana
supaya padi jangan mamalek artinya tidak layu

nan ndia pupuk kedua ndia so
itu sudah pupuk ke dua

ita elan leon fo ngale sona kasi masok oe leona
kita membiarkannya selama satu minggu baru diairi

kasik maso oe fo oe ene nisa na’auka mulai ita noa
supaya air mematikan rumput mulai kita siap

semprot hama
semprot hama

tak nanae ule ka na ha’dé sona ita semprot uleka pokonya
na’dé hama ndia leon
kita lihat hama makan padi kita mulai semprot

semprot perangsang bulak telu
semprot perangsang tiga bulan

kurang nem bulak telu mai sona ha’dé mulai
kuirang lebih tiga bulan padi mulai

ha’dé mulai nailu so am neia sona nailu
padi mulai mengembang

nailu ndia te ha’dé nak po’ok huk so
batangnya membesar
nok po’ok huk ndia
batangnya mulai membesar

ela ngale esa sona ana lapu kakisa so
tinggal satu minggu lagi dia mengeluarkan bulir satu persatu

ampo’i kakisa
lepas satu-satu

ampo’i kakisa sona ita harus kuat semprot ia perangsang
ketika dia sudah mulai lepas satu-satu harus kuat semprot perangsang
ia hama  karna ami ne ia sona mai balmangik
penyakit  kita disini menyebutnya balmangik

nama nu li’dak nde kalau antalak ha’d de sona
dia punya sayap, kalau dia hinggap di padi

bararti ha’d de ndia tananu isik so’ on
berarti padi itu sudah hampa

lok dan ita musti kuat semprot an leon
kosong berarti kita harus kuat semprot

dan ita semprot basan
setelah selesai semprot

sona taknanae perkembangan ngalei esa seluk
kita lihat perkembangan satu minggu lagi

manae ma ngale esa saseluk fo ia
lihat satu minggu lagi kalau dia

isi na mulai nama henu sona semprot
punya bulir sudah penuh   semprot

pokonya amper bulak telu   sona isi na namhenu snona
pokoknya hampir tiga bulan  dia punya isi sudah penuh

ita mulai kasih kurang oe leon
kita mulai kasih kurang air

kasih kurang oe fafa
kasih kurang air sedikit-sedikit

karna ndia pe’da na parmisi te ha’d de pedan na kuni so kuni
kakisak
karena permisi bulir padi yang paling ujung sudah mulai
kuning satu persatu

ndia sona ita siap mangkolu ndia sona
itu berarti kita siap orang untuk panen sudah

kolu ndia sona bahasa indonesia sona lae panen nen ndia
koru itu kan bahasa Indonesianya panen
nae san kolu sona  pokoknya umur aa tepat
kalau mau panen sudah na pokoknya umurnya tepat

bulak telu faik sanhulu lima ndia te
tiga bulan lima belas hari

harus kolu fe ita hapu hasil malole
harus panen supaya kita dapat hasil bagus

au ita lewat nen ndia boe
kalau kita lewat dari hari itu

an ta talalu mamtuk sona hasil ta malole  harus tepat
dia terlalu kering berarti hasil tidak bagus harus tepat

bulak telu faik sanhulu
tiga bulan sepuluh hari

tambah no faik sanhulu lima natun esa
tambah lima belas hari berarti seratus satu

faik natun esa lima lo faik natun esa sanhulu ndia te
seratus lima hari sampai dengan seratus sepuluh hari

harus kolu  ela ha’dè aa hasil a malole
harus panen supaya hasil padi bagus

mungkin ka’dà ndia  na awal -awal ita sona ia
mungkin hanya itu saja awal-awal kita harus

tao persemayan artinya  tao nuk bek sona
buat persemaian artinya buat nuk sudah

ami ne ia sona biasa
kita disini biasa

pertama neia sona istilah na tetelolok
pertama disini istilah pembersihan saluran

aa tetelolok ndia sona  ami pesa’wa khususnya tetkolo
pembersihan saluran itu kami pesawah khususnya Tetekolo

ndia sona nae tetkolo  tetkolo a tetkolo b tetkolo dua
itu di Tetekolo  Tetekolo A dan B  Tetekolo itu dua
jadi khususnya ami lesang pesa’wa sona
khususnya kami semua pesawah

musti tao barisi lolok a
mesti kasih bersih saluran

artinya kerja ndia tao barisi lolok a
itu kerja bersihkan saluran

untuk oe la’o neme lain ndia te
untuk jalannya air itu

ha’doe ndia te ha’doe oe udan bukan ha’doe bendungan
sawah itu sawah tadahan air hujan bukan air dari bendungan

kalau bandungan sona oe a siap ne bandungan a
kalau bandungan itu air kali selalu ada

de ka’da buka bandungan sona oe mai
tinggal buka pintu maka air masuk

am ne ia sona mahani musim
kami disini menunggu musim

jadi udan mai sona bisa karja
jadi hujan datang baru kami kerja

tapi udan ta sona tak bisa kerja so
kalau tidak ada hujan kami tidak bisa kerja

ha mungkin makasi ba’uk a londiak leon
Hanya itu saja, Terima Kasih Banyak

**Wordlist**

<table>
<thead>
<tr>
<th>English</th>
<th>Indonesia</th>
<th>Local Language (Language Orthography)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Night</td>
<td>malam</td>
<td>Lo’daek</td>
</tr>
<tr>
<td>Smoke</td>
<td>asap</td>
<td>haimasuk</td>
</tr>
<tr>
<td>Moon</td>
<td>bulan di langit</td>
<td>bulak</td>
</tr>
<tr>
<td>Sand</td>
<td>pasir</td>
<td>solkaek</td>
</tr>
<tr>
<td>Sun</td>
<td>matahari</td>
<td>Le’do</td>
</tr>
<tr>
<td>Land</td>
<td>tanah</td>
<td>dae</td>
</tr>
<tr>
<td>English</td>
<td>Batak</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Fireplace</td>
<td>abu tungku</td>
<td>La’o</td>
</tr>
<tr>
<td>Stone</td>
<td>batu</td>
<td>batu</td>
</tr>
<tr>
<td>Star</td>
<td>bintang</td>
<td>nduk</td>
</tr>
<tr>
<td>Mountain</td>
<td>gunung</td>
<td>letek</td>
</tr>
<tr>
<td>Water</td>
<td>air</td>
<td>oe</td>
</tr>
<tr>
<td>Rain</td>
<td>hujan</td>
<td>u’dan</td>
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<tr>
<td>Cloud</td>
<td>awan</td>
<td>koas</td>
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<tr>
<td>Fire</td>
<td>api</td>
<td>ha’i</td>
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<td>Knee</td>
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<td>ma’awo</td>
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<td>Nose</td>
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<td>to kill</td>
<td>bunuh</td>
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<td>Liver</td>
<td>hati</td>
<td>ate</td>
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<td>Skin</td>
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<td>Head</td>
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<td>langan</td>
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<tr>
<td>to bite</td>
<td>anjing gigi</td>
<td>ka</td>
</tr>
<tr>
<td>Bone</td>
<td>tulang</td>
<td>duik</td>
</tr>
<tr>
<td>feather</td>
<td>bulu burung</td>
<td>buluk</td>
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<tr>
<td>Claw</td>
<td>cakar</td>
<td>ku’un</td>
</tr>
<tr>
<td>to sleep</td>
<td>tidur</td>
<td>sungu</td>
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<td>Heart</td>
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<td>janton</td>
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<td>to die</td>
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<td>mate</td>
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<td>Mouth</td>
<td>mulut</td>
<td>bafa</td>
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<td>Tongue</td>
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<td>man</td>
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<td>Teeth</td>
<td>gigi</td>
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<tr>
<td>Hair</td>
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<td>langa bulu do</td>
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<tr>
<td>Meat</td>
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<td>pa</td>
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<td>Breast</td>
<td>susu;buah dada</td>
<td>su’un</td>
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<tr>
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<td>en</td>
</tr>
<tr>
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<td>darah</td>
<td>dak</td>
</tr>
<tr>
<td>Name</td>
<td>nama</td>
<td>naden</td>
</tr>
<tr>
<td>to say</td>
<td>berkata</td>
<td>omok</td>
</tr>
<tr>
<td>Big</td>
<td>besar</td>
<td>kade’ek</td>
</tr>
<tr>
<td>Long stick</td>
<td>kayu panjang</td>
<td>ai manalu</td>
</tr>
<tr>
<td>Cake</td>
<td>kue</td>
<td>kokis</td>
</tr>
<tr>
<td>Round</td>
<td>bulat</td>
<td>babongok</td>
</tr>
</tbody>
</table>
Small to lie down kecil baring anana
to sit duduk sungu mamtuk
to stand berdiri mapdek
Cold dingin makalinik
Black hitam ngeok
Green daun hijau ijo
Red merah pilas
Yellow kuning kunik
White putih fulak
New house rumah baru uma beuk
Hot panas mato'bik
to see lihat makan
Dry kering tuk
Full penuh henun (henu)
Many banyak bauk
One satu esa
Two dua dua
All semua laesak
to give beri; kasih fe
Two datang mai
Road, way jalan enok
to fly terbang la
This itu dia
Woman perempuan inak
Man laki-laki tok
1sg saya au
Person orang hatoci
Egg telur mantolo
to eat makan ta'a
Good baik malole
to go pergi laok
What apa bek
No; not tidak, bukan ta
Who siapa se
Head louse kutu kepala utu
Bird burung mampui
Dog anjing busa
<table>
<thead>
<tr>
<th>English</th>
<th>Indonesian</th>
<th>Malagasy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fish</td>
<td>ikan</td>
<td>i’ak</td>
</tr>
<tr>
<td>Tree</td>
<td>pohon</td>
<td>ai (huk)</td>
</tr>
<tr>
<td>Leaf</td>
<td>daun</td>
<td>do</td>
</tr>
<tr>
<td>bark of tree</td>
<td>kulit pohon</td>
<td>ai’lon</td>
</tr>
<tr>
<td>root</td>
<td>akar</td>
<td>okan</td>
</tr>
<tr>
<td>Seed</td>
<td>biji</td>
<td>de'en</td>
</tr>
<tr>
<td>to burn(clear land)</td>
<td>bakar</td>
<td>de'de osi</td>
</tr>
</tbody>
</table>
Bahasa Uab Meto di Burain (AOZ)

From May 9-11, 2018, a team of four people went to Buraen, Amarasi Selatan, Indonesia, to document the Uab Meto language. The team members are A.L. Blake (Hawaii, U.S.A.), Lorens Malbiyeti (Alor), Arjuna Mone (Sumba), and Selfina Olang (Alor). The Uab Meto speakers recorded are Frits Yulius Taopan, Ketsia Burain Feni, Toni Yulius Buraen, and Victor Bani. There were seven audio and video recordings collected. According to the 2009 census, there are 700,000 speakers of Uab Meto.

<table>
<thead>
<tr>
<th>Name of recording</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>AOZ_20180509_CHURCHHISTORY</td>
<td>HISTORY ABOUT CHURCH</td>
</tr>
<tr>
<td>AOZ_20180509_LIFESTORY</td>
<td>HISTORY ABOUT LIFE</td>
</tr>
<tr>
<td>AOZ_20180509_INDONESIANSTORY</td>
<td>HISTORY ABOUT LIFE</td>
</tr>
<tr>
<td>AOZ_20180509_UABMETOSTORY</td>
<td>STORY ABOUT FOLKTALE</td>
</tr>
<tr>
<td>AOZ_20180510_PICTURESLIST</td>
<td>TRADITIONAL ARTS PICTURE STIMULI</td>
</tr>
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<td>AOZ_20180510_VIDEOSTIMULI</td>
<td>MPI VIDEO STIMULI</td>
</tr>
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<td>AOZ_20180510_WORDLIST</td>
<td>100 WORD WORDLIST</td>
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<td>Word List</td>
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<tr>
<td><strong>fai</strong></td>
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<tr>
<td>malam</td>
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</tr>
<tr>
<td>night</td>
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</tr>
<tr>
<td><strong>masu</strong></td>
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<tr>
<td>asap</td>
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<td>smoke</td>
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<td><strong>fun</strong></td>
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<td>bulan</td>
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<td>moon</td>
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<td><strong>snaen</strong></td>
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<td>pasir</td>
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<tr>
<td>sand</td>
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<td><strong>afu</strong></td>
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<td>land</td>
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<td><strong>manas</strong></td>
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<td>matahari</td>
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<td><strong>to‘ef</strong></td>
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<td>gunung</td>
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<td>mountain</td>
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<td><strong>aofnao</strong></td>
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<td>abu (tungku)</td>
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<td>ash</td>
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<td><strong>fatu</strong></td>
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<td>batu</td>
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<td>stone</td>
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<td><strong>ror</strong></td>
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<td>kill</td>
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<td>liver</td>
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<td>bulu (burung)</td>
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<td>feather</td>
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<td><strong>ai</strong></td>
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<td>tidur</td>
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<td>tanduk</td>
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<td>horn</td>
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<td>mata</td>
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<td>head</td>
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<td><strong>feft</strong></td>
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<td>mulut</td>
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<td>mouth</td>
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</tbody>
</table>
man
lidah
longue
	nisin
gigi
teeth

nisin
gigi
teeth

nakfunu
rambut
hair

neok
leher
neck

tein
perut
abdomen

ruik
telinga
ear

lukn
ekor
tail

nim
tangan
hand/arm

sisi
daging
meat

sus
susu (buah
dada)
brust

haef
kaki
foot/leg

na
darah
blood

kan
nama
name

nauaba
berkata
speak

ko"u
besar
big

mnanu
kayu panjang
long wood

kbubu
bulat
moon

muti
putih
white

ana
kecil
small

nen
dengar
hear

tup
baring
lie down

feu
baru
new

umi
rumah
house

uienfeu
rumah baru
new house

maputu
panas
hot

kius
lihat
see/look

meto
kering
dry

me'e
merah
red

naheon
penuh
full
mfaun
banyak
many

mfaun
banyak
many

mese
satu
one

nen
dua
two

barisi
semua
all

nfe
beri/kasih
give

nem
datang
come

nabhae
berenang
swim

nao
pergi
go

nao
jalan
road

ran nae
jalan raya
great road

natpen
terbang
fly

nan
itu
that

ai
ini
this

feto
perempuan
woman

mone
laki-laki
man

au
saya
I/me

tuaf

orang
person

teno
telur
egg

au kua
saya makan
I eat

tiun
minum
drink

tiun/miun/kiu
n
kita minum/dia
minum/saya
minum
We drink/he
drinks/I drink

reko
baik
good

koro
burung
bird

hau

kuhin
saya tahu
I know

nahin
dia tahu
he knows

hin
dia
he

sekuna
siapa
who

hutu/hut nak
kutu/ kutu
kepala
lice/head lice

asu
anjing
dog

ika
ikan
fish

hau
pohon
tree

nof
daun
leaf

hau poho
kulit pohon
bark

ba’af
akar
root

muisn
biji
seed

not/ntun
bakar; bakar
burn

not/ntunt
bakar/ bakar
burn
Video Stimuli

FRITS YULIUS CHARLES TAOPANG
Tempat Tanggal Lahir Burain, 07 februari 1969

atone nua ma hern
dua orang batarik
two peoples pulling

esenher heesi her napoin e
Yang satu tarik kasikeluar Yang satu
one of them pulls the other one to the outside

lerje nao enhnasje
yang satu tarik pi bawa ke hutan
one of them pulls to bring to the forest

npaksa nherje
paksa tarik
pulls him with force

esnokhinanna haiek etnasje
satu deng dia pung ana berdiri di
one person and his child stand in

hunitnanne
di tengah rumput
the center of grass

mkius hin anne sandar ete hin amni ne
liat dia pung ana sandar di dia pung bapa pung
look at his child leaning an his father

bnabne

amou innai na nab so on
yang ini dong baronggeng
this is people boogieing

in nain na saenter amna
ini ana naik injak dia pung bapa
this child steps on his father

nabena naehke mantub hinnemma insainter mankon
bentang tikar ko tidor, na dia datang, nae injak ko terus
puts the carpet and then sleep but he comes and steps on him

atoni ai tup nvin
ini orang tidor sono ma
this people sleep but

buah hairini manakon
lipat kaki ko mangorok
his legs are folded and he snores

kon bui na pere
mangorok talalu
snores alot

aji tok naruri ma
dia duduk tondok
he sit and bows his head

nateneb sa na
pikir apa
what his thinking about

e kasaki
e kasi
poor him

bi fe ai marin hin main mait mait
ini perempuan, senang ko ketawa setengang mati
this woman is so happy and laughing crazy

atoni ai na kaun i
ini laki laki pegang ular
the man is holding the snake

naema ndriae
pegang ko lipat
hold and folded

tuarin nem na
dong datang
they come

ern rian i manaktuasan rean i ine
kasi takut ana ana dong  
to scared the children

**ai krasa ma tisi oe**  
ini gelas ko ada tuang aer  
this glass and pour the water

**nuniun oe**  
mo minum aer  
want to drink water

**tis e na heon krase**  
tuang kasi penuh gelas  
pour until the glass is full

**aton i tup nat nen ma napen ner nsae**  
ini orang tidor malenggang ko liat pi atas  
this person sleeps and sprawled out and looks above

**nasui nimri ni**  
alas tangan  
handcare

**fe ni katok kosfeni esae ma nah uri**  
yang tadi duduk itu, ada makan pisang  
the one who was sitting before is eating banana

**nataum urji**  
kunya pisang  
chewing banana

**na pen teta**  
liat lain  
look at the other

**nem nasi in pau anne nem noko nae ma haek nokne**  
bapa tua tunggu dia punya anak lari datang dari sana ko berdiri dengan dia  
the old man wait his child run come from there and stand with him

**sin et nasje nin ne**  
dong di pinggir hutan  
they are at the side of the forest

**ajin haek te esi nem ma nsitre man kon**  
yang ini berdiri yang satu datang tabrak ko lewat  
this one stands and then the other one collides with him and keeps going
noi na noin
hampir jatuh
almost fall

ai sana o naem nasi
o ini apa lagi o orang tua
o what is this o old man

fe nina uri manem took teni es barni
tadi makan pisang ko datang duduk kembali di tempat
the one who was eating banana before and sit come to the place

sei kuna
sapa
who

nria nimrina
lipat tangan
fold hands

ai noa ha ain ni fu boe no hin mof nem
ini kelapa angin tiup ko kelapa jatuh datang
this coconut, the wind blows and then coconut is fall

noa hi fua nin mof
buah kelapa jatuh
the coconut falls

nem nasi nem tea na nasji
bapatua datang sampe hutan
the ild man come to the forest

na bake et habui uni
tagae di pohon
collide with the tree

hau met ui na
kayu kering dong
dry wood

nono ha
empat batang
four boards

naketi sin es
susun dong di
arrange the woods
**huni tnan ni**
di tengah rumput
in the middle of the grass

**hau met ui naempat batangnaketi sin eshuni tnan ni**
**neto ri an i her habui net**
o ini anak tarik kayu pi
o this child pulls the wood to

**es huni tnan ni**
tengah rumput
the middle of the grass

**aton i nem nkius hin fanji nok na na a ha**
ini orang datang liat dia punya kapak badarah
this person comes and looks at his machete has blood on it

**uri tokes es ran nim aton i nem ter jem naspero**
pisang satu buah di jalan orang datang injak ko terpeleset
one banana in the street persons came and steps on it and slips

**nhaek es umji bna b ni es umji sus ni**
berdiri di samping rumah di sudut
standing at the side of the house at the corner

**fain nem**
pulang datang
come

**na pen nao en rouboe**
pandangan jauh
looking far

**nria nim rini**
lipat tangannya
folding his arms

**nu e nai**
ini dua dong
these two people

**na fojet of na foo ten ma fusa**
cium dia bau mungkin mabok
he smells him and he smells bad maybe he’s drunk

**a ton in ntok m na**
orang duduk makan
people sit and eat

na foe he mnah ti of nafo npai hen
cium ini makanan mungkin bauh basi
the food smells bad maybe rotten

nkairis nu not umji
bakar korek mau bakar ini rumah
the lighter will burn the house

o ajin maet
o api mati
o the fire is dead

te hin took ma nreru
na dia duduk ko mengantuk
but he sits and is sleepy

ntup nfin
tidur sono
sleeping deeply

nas kekhen
sudah kaget
already surprised

tenuin ni nhaeken
ini dua dong berdiri
two people stand

napen
pandang
looking

ana ai
ini satu
this one

nnen sana naporo ma niaka
dengar apa bunyi ko menoleh
listening for a sound and looking back

ana ai ntup nfin amni nem poe
ini anak tidur sono dia punya bapak datang panggil
this child sleeps deeply. his father comes and calls him
ntup es hunit nan ni
tidur di dalam rumput
sleeps on the grass

e aton e nri tu mana saeba fatu bui et es koet ni
ini orang lipat lutut ko kasih naik batu di belakang
this person is on all fours with a stone on his back

aunbian et naehke
badan sebelah di tikar
the body beside the carpet

hunit nanni
dalam rumput
in the grass

o nun nao en me
o mau pimana
o where does he want to go

nem na no ni ha
datang jatuh saja
just come and fall

a ton in pori urji es habui tun ni
orang buang pisang di atas pohon
someone throws a banana on top of the tree

okor urjia et habua
buang kasih naik pisang di pohon
throws the banana up in the tree

a toni nae nhak haek te nkoe maniaka nem
orang berdiri-berdiri dong panggil ko balik datang
the people stand and they call and then come back

a ton i nho ha bui
orang pelok pohon
the person hugs the tree

et habui uni ma npao sekuna
di bawa pohon dia tunggu siapa ko
under the tree he waits for someone

nat bata hau
kasih melintang kayu
he lays the wood down
pap nima nasaeba hau et tun ne ma tuk es
di papan kasi naik kayu di atas satu batang
on the board he lifts the wood on top of the tree trunk

npasn fatu fua nua
pasang batu dua buah
two rocks together

naim nasi nas kau an nim nuasin nhaik is ran ni nin ne
bapa tua gendong dia punya anak ko berdiri di pinggir jalan
the old man carries his child and stands on the side of the road

ete huni nanne
di dalam rumput
in the grass

o ai nsaef pika
o ini cuci piring
o this is washing dishes

nim rin pik ini isin fon pik ini
dia gosok piring pake dia punya tangan
he scrubs the dish using his hand

nhaek mnapeen
berdiri ko lihat
stand and look

pao hin
tunggu dia punya
wait for his

anne
anak
child

fatu fua teun an es ma
batu tiga buah kecil satu
three stones and one of them is small

babaun mkou
sedang besar
one is medium and one is big

ntup nat nen te nporje nok urjia nas kek na ta tai
tidur malenggang na dong lempar dengan pisang ko takuju
sleep sprawled out and they throw banana and then surprise him

**o nem nas in mareu un**
o orang tua dong bakejar
o the old people run

**ha does nat bat e es ne**
Kayu satu melintang
One piece of wood is sprawled out

**hu ni tnan me**
di tengah rumput
In the middle of the grass

**tokon fain man fen nu nao hen**
duduk kembali bangun terus jalan
Ait again, stand up and then walk

**Church History**

Ketcia Burain
tahun lima puluh enam
buran
dan setelah

**umi boemsha**
empat belas rumah
fourteen houses

**npea noko baitesda**
dia pisah dari gereja baiteesa buraen
It separated from the bethesda buraen church

hai pisah dari baiteesa buraen
kami pisa dari baiteesa buraen
We separated from the bethesda buraen church

**unu'fe hai nakaf teta noko buraen**
dulu kami adalah Temukung Suit (kepala kampung suit )
In the past, we are the head of suit village.

**nakaf Suit**
kepala kampung (Suit)
head of Suit village

**haim ruim nu mihake kreikuk**
kami mau untuk membangun gereja sendiri
We wanted to build a church ourselves.

**1959 murai nauabin nu nahakin krei kuk**
pada tahun 1959 mereka mulai duduk untuk merencanakan pembangunan gereja sendiri
In the year 1959 they started planning to build a church themselves.

tahun 1960 te
Tahun 1960
in the year 1960

naverema
mulai memutuskan
we decided

haim haikuk
kami berdiri sendiri
we stand alone

haimikana hai kreji
kami beri nama gereja
we name the church

hai
Kami
our

Kre
gereja
church

Uab Meto
Uab Meto ( nama gereja )
Uab Meto

Kre Uab Meto
Gereja Bahasa Daerah
local language church

enaima
jadi
then

ton 1960
tahun 1960
in the year 1960

ton nifoes noutun seo boa’ne haim haek kuk
tahun 1960 kami berdiri sendiri
in the year 1960 we stand alone

na’kona haim haik kuk te
dan setelah kami berdiri sendiri
then after we stand alone
haim mi bua ma mi uaba mteini ma
kami kumpul lagi untuk
we gathered together in order to

miskor tuafes
kasi sekolah satu orang
send one person to school

nu hin na kuk hai kreji ndrair tosrani kukai
untuk dia memimpin kembali jemaat sendiri
so that he can lead the church himself

hai maitce nrair panrit nun ntuthae kai
kami angkat dia sebagai pendeta untuk melayani kami
we make him become a pastor to serve us

nasrain riana ma ntuthae kai
baptis anak dan perjamuan kudus
baptize children and the holy banquet

rituba sidi ma mahoet
menabiskan sidi dan berkat
to bless confirmation and blessing.

mone fe
pasangan suami istrri
marry husband and wife

mone fe kaibin Masehi
pasangan nikah Masehi
Masehi marriage

fin na ko haim hak jim sa
dan dari kami berdiri
then since we stood

nmui hin kamreu ta
ada punya tantangan
we have the challenge

nmui kamreu ta ji ese
ada tantangan itu, adalah
the challenge is

noko Baitesda nrui kai
dari Baitesda usir kami
the Bethesda drove us out

noko Baitesda nsair kai
dari Baitesda ancam kami
the Bethesda threatened us
nsair kai ji nunban kai
ancam kami untuk pukul kami
threatened us to hit us

mese haim mi bar
tapi kami tetap
but we still

haiten bi natuin hai num haek kuk
pendirian bahwa kami tetap berdiri sendiri
by our selves that we still stand alone

ese na ko ton 1960
sehingga dari tahun 1960
so that since 1960

teana neno ai
sampai hari ini
until today

hai mi kana hai kreji kan’na Kefas
kami beri nama gereja Kefas
we give the church the name Kefas

natuin kefas he nan
karena Kefas itu
because Kefas is

 hmmmmm,,
ahmmmmm,,
 hhhmmmm,,

Kristus
Kristus
Christ

nai ma hai kreji kan ni
jadi nama gereja kami
so our church is named

Kefas
Kefas

tea neno ai
sampai hari ini
until today

ma hai mi bar tea neno ai
dan kami tetap sampai hari ini
so we still until today

ma krejim sa tarn najaerin
dan gereja bisa menciptakan
so the church can create

panrit mana nua hen
pendeta dua orang
two pastors
ma oras he ai
dan sementara ini
and while

tuafes na ko keturunan he hai
satu orang dari keturunan kami
one person of our family

na skor nteni
kulia lagi
is in school again

na skor et Salatiga
kulia di Salatiga
school at Salatiga

krei he ai mui reufamae
jadi gereja ini bukan sembarang
so this church is not any church

mese kre he aji
tapi gereja ini
but this church

Uisneno roimna ma es hai mi hake kreji
Tuhan berkehendak sehingga kami mendirikan gereja kami
The church blessed by te God so that we can build the church

es hai mi pin mahoet
sehingga kami mendapat berkat
so that we can get the blessing

orosai he aimsa jemaat he ai
sekarang ini juga jemaat ini
now the followers of the church also

hin an rinisma ntea
mereka punya anak-anak juga hampir
their children also almost

hmm,, hae umi te
hmm, tiap rumah
hmm,, every house

um jes te najaerin najaerin
hampir setiap rumah menghasilkan atau menciptakan
almost every house produces or creates

Sarjana
Sarjana
bachelor

ar um jioke
hampir semua
almost all

noko mahoet nako Uisneno
mungkin berkat dari Tuhan
maybe blessed by God

hai kreji nabar ntea neno ai
gereja kami tetap sampai hari ini
our church still until today

ma hai mi pin mahoet
dan kami mendapat berkat
and then we get blessings

noko Uisneno
dari Tuhan
from God

dan murai neno ai noko he toni sim sa hai mipen tamu noko luar negeri
dan mulai hari ini bahkan dari tahun lalu juga kami dapat tamu dari
luar negeri
and starting today and since last year we also got visitors from foreign
countries

nem na natan kai na tuina
datang tanya yang berhubungan dengan
they come and ask something related to

bahasa daera e
bahasa daerah
local language

jadi kalau berarti semua rata-rata masyarakat sini bahasa daerah

kristen protestan
kristen protestan
Protestant Christian

tua kristen protestan
ia kristen protestan
ya Protestant Christian

rata-rata he kre kevas kristen protestan
rata-rata semua orang kevas kristen protestan
all of the Kevas people are Protestant Christians

selain gereja p

tita mae
tidak ada
there is no

nmes
sendiri
alone

mui nsero kai mae
tidak ada campuran
there is no mix

pendeta orang atoni kuan fafi
pendeta orang dari Kuan Fafi
the pastor is from Kuan Fafi

hanya pendeta asli noko aji
hanya pendeta yang asli dari sini
just the original pastor is from here

hin e sen pandet nmese eta
dia yang pendeta tapi
he is the pastor but

et siuf
di Siuf
at Siuf

es maet hen etone si
satu sudah meninggal tahun lalu
the other one already passed away last year

pandeta Oktovianus Buraen
Pendeta Oktovianus Buraen
pastor Oktovianus Buraen

nmaet es dua tahun lalu
meninggal dua tahun lalu
passed away two years ago

sekarang
sekarang
now

au angk ese pandit nsenu mese
saya punya anak yang pendeta ganti
I have a child who replaced the pastor.

mesa ntempatkan et Bimos
but he still is at Bimosu

dan hin anne sekarang hin nok nkulia
and now his child is in school

kulia pandeta nteni
he is also studying to be a pastor

agar
so

he hai keturunan kaisa nat fer
so that our descendants do not end

tapi haim na mi hern he
but we still hold on tight

a...apa
a...what

ahli taurat
the master of the Bible

jadi
so

bukan ntua
not means

tapi haen usaha
but we keep

generasi est harus nmui generasi es harus nmui
every generation must have

he kre he ai an ana hai hanya
ini gereja kecil kami hanya
this small church just

**umi boa fan mne ha**
hanya delapan puluh enam rumah saja
just 86 houses

**mese haim tetap**
tapi kami tetap
but we still

**tea neno ai**
sampe hari ini
until today

**haim jamin pandeta es penuh**
kami jamin satu peneta penuh
we promise a pastor full

**gajim msa hampir juta ne**
gajinya hampir enam juta
salary almost Rp.6000.000

**mese haem mampu mbain ne tiap bulan**
tapi kami mampu bayar tiap bulan
but we can pay every month

**kan kurn senes ka sen mese**
tidak kurang satu sen pun, sedikitpun tidak
not one cent less

**hai tetap utuh**
kami tetap...
we still

**nfejem sa**
kami tetap kasih
we still give

**panrit noko**
pendeta dari
the pastor from

**a...pur tiium ri**
a..pulau timur ini
a.. timur island

**nako oe fafi**
dari Oe Fafi
from Oe Fafi

**hin kan ne pendeta Isak Noman S.Th**
dia punya nama Pendeta Isak Noman S.Th
the name of the pastor is Isak Noman S.Th

jumlah
jumlah
total

sran i nabubua
jumlahnya itu sekitar
the total is around

nautn teun neis
tiga ratus lebih
more than Rp.300.000

mese biani ntam jemaat
tapi yang lain masuk jemaat
but the other include the followers of the church

natua et kopn
tinggal di kupang
stay in Kupang

mese hen mui kesempatan
tapi dia punya kesempatan
but he have the chance

nem ma hai mok ne e kai
tapi datang dan kami bersama-sama disini
but he come and we together here

sedangkan he jemaat tetap
sedangkan kami yang jemaat tetap
but we who are the followers of the church still

hanya seratus lebih
hanya seratus lebih
just more than 100

hampir dua ratus haim tetap
hampir dekat dua ratus kami tetap
almost 200 we still

na ko he to ana
dari anak-anak
from children

ri ana sampe nam nais
dari anak-anak sampe yang dewasa
from children to adults

sekarang he ai hai mit he naim nasi fem nasi mae
sekarang kami tidak ada lagi yang tua-tua lagi
now we no longer have elderly people

maetn oke
sudah meninggal semua
all already passed away

kafena kreji nmaetn oke hen
yang membangun gereja semua sudah meninggal
the ones who built the church already passed away

tinggal haim mes
tinggal kami saja
leaving just us

ene hai n'anggap kae sebagai orangtua
seperti kami ini dianggap sebagai orang tua
so that we are considered as old people

atoin nasi fem nasi nuhe kreji
sebagai orangtua laki-laki- dan orang tua perempuan di ini gereja
as old men and old women at the church

karu eke kelurahan Buraen
kalau di kelurahan Buraen sini
so in this Buraen village here

hanya gereja Masehi Injili Di Timor
hanya gereja Masehi Injili Di Timor
just GMIT Church

kre teun
tiga gereja
three churches

Buraen
Buraen

Kevas
Kevas

Tun Hiut
Tun Hiut

kalolik mese
katolik satu
one Catholic
Bahasa Sar

Sar is a language belonging to the Timor-Alor-Pantar family, a group of several dozens of Non-Austronesian (Papuan) languages spoken on the islands of Timor, Alor and Pantar.

Two generations ago, Sar was spoken by approximately 100 speakers living in Sargang and Lalafang, two villages located in the central hills of northern Pantar, Nusa Tenggar Timor, Indonesia. Due to mixed marriages with speakers of Luul, Blagar and Teiwa, Sar speakers adopted one or more of these languages, and there were also speakers who decided to bring up their children in Indonesian/Malay. Currently, there are only three speakers of Sar left, two of which are passive speakers: they understand Sar but do not actively use it anymore. The single remaining active speaker of Sar is Bpk. Henrik Lambolang, born in 1947.

In May 2018, Bpk. Henrik Lambolang visited Kupang so that his language could be documented as part of the Documentation workshop at UNKRIS. Bpk. Amos Sir and Marian Klamer recorded him on May 9, 10 and 11, 2018, in the studio that was kindly made available to us by the Unit Bahasa dan Budaya (UBB) in Kupang.

Bpk Amos Sir (left) and Bpk Henrik Lembolang in the recording studio of UBB, Kupang.
Bpk. Henrik Lembolang was born in 1947 in Sargang, and went to school at the Sekolah Rakyat (SR) GMIT in Tamalabang from about 1954 till 1960. In 1965, he moved from Sargang to Nule. In Nule, there are speakers of Blagar, Teiwa, Luul and Sar. He married a Luul speaker, and together they speak a mix of Luul and Sar. Their children grew up speaking Luul. His brothers married speakers of Teiwa and Luul, and speak these languages with their wives, and Indonesian with their children. Bpk. Lembolang has been a farmer on Pantar all is life.
Sar orthographical notes
The orthography used here follows Indonesian orthographical conventions. Sounds not found in Indonesian are the pharyngeal fricative [h], written as x, and the uvular stop [q], written as <q>. Sar also has a regular glottal fricative [h], written as <h>, and a glottal stop [ʔ] written as <‘>. Vowels that are pronounced long, are written as double vowels. When a double consonant is written, this indicates that the syllable following the double consonants is stressed.

Bpk. Amos Sir (right) and Marian Klamer at the Documentation workshop.

Kosa Kata

<table>
<thead>
<tr>
<th>English</th>
<th>Indonesian</th>
<th>Sar</th>
</tr>
</thead>
<tbody>
<tr>
<td>night</td>
<td>malam</td>
<td>qa’an, i qa’an</td>
</tr>
<tr>
<td>smoke</td>
<td>asap</td>
<td>buun; xar buun</td>
</tr>
<tr>
<td>moon</td>
<td>bulan (di langit)</td>
<td>wus</td>
</tr>
<tr>
<td>sand</td>
<td>pasir</td>
<td>aluus</td>
</tr>
<tr>
<td>land; earth; soil</td>
<td>tanah</td>
<td>moxxo’</td>
</tr>
<tr>
<td>sun</td>
<td>matahari</td>
<td>wasgeet</td>
</tr>
<tr>
<td>mountain</td>
<td>gunung</td>
<td>muug</td>
</tr>
<tr>
<td>(fireplace) ash</td>
<td>abu (tungku)</td>
<td>damman</td>
</tr>
<tr>
<td>stone</td>
<td>batu</td>
<td>war</td>
</tr>
<tr>
<td>star</td>
<td>bintang</td>
<td>yif</td>
</tr>
<tr>
<td>water (fresh)</td>
<td>air</td>
<td>yir</td>
</tr>
<tr>
<td>rain</td>
<td>hujan</td>
<td>hal</td>
</tr>
<tr>
<td>cloud</td>
<td>awan</td>
<td>manaaf</td>
</tr>
<tr>
<td>fire</td>
<td>api</td>
<td>har; har or</td>
</tr>
<tr>
<td>knee</td>
<td>lutut</td>
<td>kuu’</td>
</tr>
<tr>
<td>fat</td>
<td>lemak</td>
<td>qout</td>
</tr>
<tr>
<td>eye</td>
<td>mata</td>
<td>eet</td>
</tr>
<tr>
<td>18</td>
<td>nose</td>
<td>hidung</td>
</tr>
<tr>
<td>19</td>
<td>to kill</td>
<td>bunuh</td>
</tr>
<tr>
<td>20</td>
<td>liver</td>
<td>hati</td>
</tr>
<tr>
<td>21</td>
<td>skin</td>
<td>kulit</td>
</tr>
<tr>
<td>22</td>
<td>horn</td>
<td>tanduk</td>
</tr>
<tr>
<td>23</td>
<td>head</td>
<td>kepala</td>
</tr>
<tr>
<td>24</td>
<td>to bite</td>
<td>(anjing) gigi</td>
</tr>
<tr>
<td>25</td>
<td>bone</td>
<td>tulang</td>
</tr>
<tr>
<td>26</td>
<td>feather</td>
<td>bulu (burung)</td>
</tr>
<tr>
<td>27</td>
<td>claw</td>
<td>cakar</td>
</tr>
<tr>
<td>28</td>
<td>to sleep</td>
<td>tidur</td>
</tr>
<tr>
<td>29</td>
<td>heart</td>
<td>jantung</td>
</tr>
<tr>
<td>30</td>
<td>to die</td>
<td>mati</td>
</tr>
<tr>
<td>31</td>
<td>mouth</td>
<td>mulut</td>
</tr>
<tr>
<td>32</td>
<td>tongue</td>
<td>lidah</td>
</tr>
<tr>
<td>33</td>
<td>teeth</td>
<td>gigi</td>
</tr>
<tr>
<td>34</td>
<td>hair</td>
<td>rambut</td>
</tr>
<tr>
<td>35</td>
<td>neck</td>
<td>leher</td>
</tr>
<tr>
<td>36</td>
<td>stomach; belly</td>
<td>perut</td>
</tr>
<tr>
<td>37</td>
<td>ear</td>
<td>telinga</td>
</tr>
<tr>
<td>38</td>
<td>tail</td>
<td>ekor</td>
</tr>
<tr>
<td>39</td>
<td>hand</td>
<td>tangan</td>
</tr>
<tr>
<td>40</td>
<td>flesh; meat</td>
<td>daging</td>
</tr>
<tr>
<td>41</td>
<td>breast</td>
<td>susu; buah dada</td>
</tr>
<tr>
<td>42</td>
<td>foot</td>
<td>kaki</td>
</tr>
<tr>
<td>43</td>
<td>blood</td>
<td>darah</td>
</tr>
<tr>
<td>44</td>
<td>name</td>
<td>nama</td>
</tr>
<tr>
<td>45</td>
<td>to say</td>
<td>berkata</td>
</tr>
<tr>
<td>46</td>
<td>big</td>
<td>besar</td>
</tr>
<tr>
<td>47</td>
<td>long (stick)</td>
<td>(kayu) panjang</td>
</tr>
<tr>
<td>48</td>
<td>round</td>
<td>bulat</td>
</tr>
<tr>
<td>49</td>
<td>small</td>
<td>kecil</td>
</tr>
<tr>
<td>50</td>
<td>to lie down</td>
<td>baring</td>
</tr>
<tr>
<td>51</td>
<td>to sit</td>
<td>duduk</td>
</tr>
<tr>
<td>52</td>
<td>to stand</td>
<td>diri</td>
</tr>
<tr>
<td>53</td>
<td>cold</td>
<td>dingin</td>
</tr>
<tr>
<td>54</td>
<td>black</td>
<td>hitam</td>
</tr>
<tr>
<td>55</td>
<td>green</td>
<td>(daun) hijau</td>
</tr>
<tr>
<td>56</td>
<td>red</td>
<td>merah</td>
</tr>
<tr>
<td>57</td>
<td>yellow</td>
<td>kuning</td>
</tr>
<tr>
<td>58</td>
<td>white</td>
<td>putih</td>
</tr>
<tr>
<td>59</td>
<td>to hear</td>
<td>dengar</td>
</tr>
<tr>
<td>60</td>
<td>new (house)</td>
<td>(rumah) baru</td>
</tr>
<tr>
<td>61</td>
<td>hot</td>
<td>panas</td>
</tr>
<tr>
<td>62</td>
<td>to see</td>
<td>lihat</td>
</tr>
<tr>
<td>63</td>
<td>dry</td>
<td>kering</td>
</tr>
<tr>
<td>64</td>
<td>full</td>
<td>penuh</td>
</tr>
<tr>
<td>65</td>
<td>many</td>
<td>banyak</td>
</tr>
<tr>
<td>66</td>
<td>one</td>
<td>satu</td>
</tr>
<tr>
<td>67</td>
<td>two</td>
<td>dua</td>
</tr>
<tr>
<td>68</td>
<td>all</td>
<td>semua</td>
</tr>
<tr>
<td>69</td>
<td>to give</td>
<td>beri; kasih</td>
</tr>
<tr>
<td>70</td>
<td>to come</td>
<td>datang</td>
</tr>
<tr>
<td>71</td>
<td>to swim</td>
<td>berenang</td>
</tr>
<tr>
<td>72</td>
<td>to go</td>
<td>pergi</td>
</tr>
<tr>
<td>73</td>
<td>road; path; way</td>
<td>jalan</td>
</tr>
<tr>
<td>74</td>
<td>to fly</td>
<td>terbang</td>
</tr>
<tr>
<td>75</td>
<td>that</td>
<td>itu</td>
</tr>
</tbody>
</table>
Dongeng: Mus Ra’biin (Bintang Tujuh)


Mahaar pinna mahadis wa gia gah wawa, I misa oom mai, piing e piraxau I har uad ga gee, mahadis I la ho’a pi wang krayang la pi ga qau yip gassara maang, pi ga qau yip

Dongeng: Mus Ra’biin (Bintang Tujuh)


Mahaar pinna mahadis wa gia gah wawa, I misa oom mai, piing e piraxau I har uad ga gee, mahadis I la ho’a pi wang krayang la pi ga qau yip gassara maang, pi ga qau yip
gassara maang. Pi banna 102in102 ba eeh, maang ba, hmm bai-ruut yip I wal ba hmm pi piraxau pi ta waraaq, aan pi bisa ga dagain gu, hmm ping bisa naa’, wutun ganeeg gaa qau pi bisa ma peen. Maang te iraxau ga gee I walis wawa, bai-ruut 102in102 102in102 beeh, yang aan yiffar, ta yang aan uy.

Maang te ga matuu’ a baq gawalis, maam naang na bai ruut ga hittar ping tasa ba,102in102 102in102 ma yiffar a, giteris. Maang 102in102 e ma yiffar giteris, gateris aria wawa, bai ruut walis 102in102 matuu a ta gena minna wawa. Yiffar walis hu gamman assi geen yiffar. Gena minna waw, bai-ruut gena minna iraxau pin yaf ma arian gah la, a ta tahara ga aq’ai pinna, maang te a ta anna u ga tawee’. Arian la uy maang, aang ma yiffar.

Aria gang wang amela, 102in102 wang sirsuk-sirsuk. A ta oom wan maia, nanna laquun yiffar beeh e. Ga bos aang ma yiffar ba aang ma yiffar beeh e. Maang te gu oom gun yaat a, bai le ruut wad gena minna u, aria yaf ma’. Anna ga tawee’ la, yiffar 102in102 wang amela oor beeb. Maang te wang oom maia la wassaa maang, ga quun, na nanna’ ga bos aang ma yiffar gah ba aang ma yiffar.

Ba inaan la 102in102 gah ma moxxo’ ta maia la a yaggung maang, ga tu’aar mian aan a naa’. Mang te ga matu’ misa wang oom maia wassa maang nanna’ yip aang yiffar buuh.

A banna la ganna’ eqqar wang, ta iraxau banna, bif sanaa’ wan sanaa’, bukan uyaq. Yiffar ho’a yisraq. Yiffar xo’a yisraq aan ga ge, was I gena min yip, ba I tahara ga gena minna. Pi aq la bif waw sanaa’ aang ma yiffar. Mang te iraxau oom nuk xai erra boqai wau ta yiffar goqai yisraq ma mia’. Yiffar goqai yisraq ma gada waw, ga yih kalau begitu, hmm babi dan rusa juga banyak jadi,hmm kita dua cari, supaya kita bisa makan dia punya daging, makanan sedikit juga kita bisa punya. Lalu mereka dua berunding, babi dan rusa sudah ada, tetapi siapa yang jadi anjing dan siapa yang jadi manusia.


Kalau makanannya di taruh di tanah, dia tidak mau makan, ditaruh di piring baru dia makan. Jadi dia punya kakak yakin bilang, tidak, adik saya sudah jadi anjing.

Dia masih hidup, dia punya adik menikah, dan mereka tinggal bersama sampai melahirkan anak, bukan manusia. Semua anjing, tujuh ekor. Mereka mau kasih mati anjing tujuh ekor itu, tetapi bagaimana cara untuk kasih mati. Dia punya istri yang melahirkan lalu jadi anjing. Tidak jadi mereka berdua sepakat...
Yo, ga a ta gilala beeh, hmm bat-tiraq hi pinna mahadis, I gada la ul, ninig yisraq ni 103in103 I ma tasa, yif uad yed sira yed I fo ma tasa, I gada gaai. I gada gu maang te halla moxxo’ goom mat naa’. Mooxo’ goom mat naan maang la ul da sira gi yit wang, wa’ wang a as na waw, hi hioom gi tiggis ninig yisraq da I gu ma tasa la ul, brenti I gaad atau I gada gu mai. Bat aan ma so’oog.

Ya, misa ga gee, gaffat pinna ba sampe ma 103in103 eh, mus ra’ 103in gu da tasa la u la, I gada gaai. Ga lut “mus ra’ bin”. I gul ma’.

bikin perahu, lalu kasih masuk tujuh anak anjing itu ke dalam perahu. Ketika mereka tolak kasi terapung ke laut, hmm bukan anjing lagi. Hmm mereka ramai-ramai memuji Tuhan sambil menuju ke tengah laut.


Ya, sampai di kita, kita masih pegang itu, kalau bintang tujuh (mus ra’biin) itu berdiri, maka tidak boleh menanam. Dia punya nama "bintang tujuh". Sekian.

Map of the languages of Alor and Pantar

Pantar (left) and Alor (right). Sar used to be spoken in central Pantar.
Bahasa Rote Thie

Pengantar

Soda Molek..... Neu ita basan...
Itulah sepenggal salam dalam bahasa Rote Thie yang disampaikan oleh masyarakat ketika bertegur sapa. Soda molek (sukacita) diucapkan lebih dahulu oleh seseorang dan orang yang membahasnya mengucapkan Neu ita basan (buat kita semua).


Fieldtrip ini berlangsung selama 2 hari dengan beberapa kegiatan bertahap dan menarik yaitu perekaman video dan audio yang berisikan video tentang cerita rakyat/tradisional masyarakat setempat, words list (daftar kata-kata) dan gambar yang harus dijelaskan dalam bahasa Thie dan kemudian diterjemahkan dalam bahasa Indonesia dan Inggris, Surrey video stimulasi yang mana penutur harus bisa “membaca gambar” serta menjelaskan kegiatan apa saja yang terjadi di video tersebut kemudian menjelaskan dalam bahasa Thie; setelah perekaman dilakukan, tahap berikut adalah segmentasi rekaman yaitu peserta harus membuat segmen dari video dan audio tersebut untuk mendapatkan kata serta kalimat dalam bahasa Thie. Untuk segmensi digunakan aplikasi ELAN. Tahap selanjutnya adalah transkripsi, pada tahap ini peserta harus mentranskripsikan hasil segmentasi yang sudah dibuat sebelumnya, dan harus menerjemahkan ke dalam bahasa Indonesia dan bahasa Inggris. Dari hasil transkripsi tersebut dibuat Kamus Bahasa Thie dengan menggunakan aplikasi WeSay.

Adapun para penutur yang mengambil bagian dalam kegiatan ini yaitu Bapak Jonas Mooy selaku narasumber cerita rakyat dan Ibu Sartje Benyamin Foeh selaku narasumber words list, surrey video stimulasi dan terjemahannya. Para penutur sangat antusias dan berterima kasih karena kegiatan ini sangat membantu mereka dalam melestarikan bahasa Thie untuk diwariskan kepada generasi selanjutnya.


Mari... lestarihkan bahasa daerah agar tidak punah pada masa yang akan datang. Bahasamu menunjukkan jati dirimu...!!
Au ba'in na tui ela tutuin.

Boema au selama amo'o ia au hik tui neu basa nufaneluk ma numbusaduk fo ela lobena ara boso ili au ba'in tutui.

Au ba'in ar tui rae be hida fan do be ndalu don na lau inggun belumata ma ar pinu idu hu setipuk no lakalinuk numa balanda lelen mai de ar lumata no al pinu idu boe ma neu teu ka lifun esa natun hitu dua hul hitun na, boema ara soku manek nade Foembura.

Manek ia ana dadi manek boe ma ana hambu du'du'a beuk esa nae leobena mai ita basangga ta tala dalek esa fo teu sangga Batu Lei no Pena Tauk.

Fo ela leo be na rauiringgo ralela boema teu sangga soda siok nai lai fo anggama fo elalobe na rauinggu namata'u ma ansue.

Boena faik esa no dalen boema ana du'a nala dudu'ak ia boema ana nitama nala ofak esa ofak nade Sanggandolu.

Altui lae lelek na anggama lah mori nai Batavia boema neu nori ana sakola no fo batuleu ala dadi nai ia. Boema ana tao nala ofak boema noke nusa thie maneleo kaduahululiman.

Nae au ala ofak esa de mae teu sangga anggama no Batu Leu no pelatau'u fo ita rauinggu lalela fo ala boso lalu mata de.

Cerita kakek saya meninggalkan ceritanya.

Kemudian selama saya besar saya mau menceritakan kepada semua keturunan dan cucu cece supaya mereka tidak melupakan cerita kakek saya.

Saya punya leluhur cerita bilang dahulu kala rakyat menderita dan sengsara. Dari jaman Belanda karena mereka menderita dan sengsara, maka tahun 1725 mereka mengangkat raja Thie bernama Foe Mbura.

Waktu dia menjadi raja, dia mendapat pemikiran baru bilang supaya mari kita semua sehati untuk mencari pengetahuan.

Dengan demikian rakyat mengerti dan kita pergi mencari keselamatan sorgawi supaya rakyat takut dan cinta kepada Tuhan.

Lalu pada suatu hari raja berpikir untuk membuat sebuah perahu perahu diberi nama Sanggandolu.

Ada cerita bahwa pada saat itu agama berkembang di Batavia lalu dia pergi belajar lalu dia pergi sekolah dan belajar menggunakan batu le. Setelah buat perahu dia memanggil kedua puluh lima maneleo maneleo di nusa thie.

Dia bilang saya sudah buat perahu mari kita sama-sama pergi mencari agama dan pengetahuan.
Le areu mamanak nade Rete Leo aia losa boto reo boema ana nata ma nafada sa lae.

Ita Batavia teu an do te hu ma ita tahambu tasi de fo ita fe ita hao tasi ma ita fate ri de te hu ita tahambu tenik banda esa te eik dua

Boena naeleo umaleo su'a neu touk nade Nggamea anbotik liman nae lete e sangga banda e duak na banda na nai au de e lao na au la'e banda e duak.

Nate dedea'k lakandandak ... te hu ma Nggaemea tanbubuluk dedeak ia banda e duak na ela hatoli. De Nggaemea nae fate banda eduak nda manu de be'e mai boe ma ofak sangga le la'o boema. Ana ko'o nen'i manu neu de nen'i losan Maneleo matan do Manek Foembura matan do.

Boema rae na banda e duak bukan ndaia ma banda e duak nda hatori de ma o matan malan ma sumba so basan de ta bisa pepeko dede'ak ia.

Boena to Nggaemea ana bonggi kada anfeto kisan esa anan nade Pingga Nggak.

Te hu touk nae nah famaka te ar tahambu tasi na ara fua no anan nen'i Batavia neu.

De toun ana nafada anan leo de non mai de anfen no manek.

Mereka berkumpul di tempat bernama Rete Leo lalu dia menyampaikan kepada mereka.

Kita sudah mau berangkat ke Batavia, tetapi kita harus mempersiapkan hewan berkaki dua satu ekor.

Lalu maneleo su'a bernama nggame'a angkat tangan dan mengatakan jika kalian mencari binatang berkaki maka saya yang memberikan binatang berkaki dua.

Tetapi hal tersebut disalah artikan ... tetapi Nggaemea tidak tahu maksud binatang berkaki dua adalah manusia. Tetapi Nggaemea membawa binatang berkaki dua adalah ayam, jadi keesokan harinya, ketika kapal akan berangkat, lalu membawa ayam ke hadapan Maneleo dan raja Foembura.

Lalu raja mengatakan bahwa binatang yang berkaki dua adalah bukan ayam tapi, manusia karena engkau sudah sumpah maka harus ditepati tidak boleh ingkar.

Lalu bapak Nggaemea hanya memiliki seorang putri tunggal bernama Pingga Nggak.

Tetapi ia berpikir mungkin anaknya dibawa bersama-sama di atas perahu ke Batavia.

Lalu ia menyampaikan kepada anaknya besok berangkat bersama raja.
De touk falin neni uma neu boema ala reu tasi retaan batu esan naina batu losa faik ia batu nade batu anafetok neu batu na

Boema futu lala touk anan pingga ngga de ala halan no na de ala tete hen langgan de ala pa'a langga bulun no fuli alhao no tasi boema de fo ala la'o touk tabubulk.

De lein la'o alena ri ma arsida epo de alosa batavia de leu boema ala hambu agama boema ala hambu pendidikan fo batu lei no penatau ia.

De teuk kan lifun esa natun hitu dua hulu sion boema ar fali al fali de almai Nggamea naten ta lo falik Pingga Ngga.

De Nggamea natane “Au anan be neu?” boe ma lae “Nah te o anan ai hao notasi de ai hala hen batu nade batu Ana Fetok.”

Namo bafak de ai mi sangga ndolu nai na boema Nggamea ana lu mata de an mbilu se de fali uma neu de ana tanau konda dae mai.

Boema manaleo kaduhulu hak ara lalahalak de leo kokoen nai ndia uman lae ama e mai leo te mangganik boe o anan aimahaon no tasi.

Lalu ia kembali ke rumah, kemudian mereka pergi ke laut, sampai di pinggir pantai ia meninggalkan anaknya bersama dengan raja, setelah ia pergi.

Lalu anak ini diikat lalu mereka potong kepalanya dan mereka mengikat rambutnya dengan jangkar perahu bapaknya tidak tahu sama sekali.


Pada tahun 1729 mereka pulang lalu mereka sampai lalu Nggamea menanyakan anaknya tetapi mereka tidak membawa pulang Pingga Ngga.

Lalu Nggaemea bertanya “Di mana anakku?” mereka menjawab: “Kami mengambil dia dan menyerahkan ke laut mereka mengambil batu dan menamakan batu Ana Fetok.”

Anak gadis menjadi tumbal bagi kami mencari kedamaian di batavia lalu nggemea menangis dan pulang kerumah dan tidak mau kembali.

Lalu maneleo kekaduluk pergi untuk membujuk dia katanya mari kembali sudah karena anak mu kami sudah jadikan tumbal untuk laut.
Dan kami sudah membawa injil yaitu agama dan kami juga membawa pendidikan, yaitu Batu Lei dan Pela Tao, jadi ini kita sudah mendapat terang dan keluar dari kegelapan.

Jadi pada injil ini yang mengatur kehidupan bernama Tuhan Yesus dan ibunya bernama Maria.

Jadi anakmu kami jadikan tumbal bagi laut, sehingga anakmu diberi nama Maria. Maria melahirkan Tuhan Yesus di pulau Rote.

Setelah membujuk dia melalui kejadian ini dia berpikir dalam hati jikalau demikian maka anak perempuan menjadi pengikut kehidupan. Dia megikhlaskan kejadian tersebut.

Sampai saat ini letak batu tersebut berada di pesisir Pantai Sanggandolo dan batu itu bernama Batu Ana Fetok yang berarti perempuan bernama Pingga Ngga tetapi kemudian diberi nama Maria Ngga.

Sampai di sini kakek saya, sekian dan terima kasih.
Kamus Thie-Indonesia

A
A'i NOUN Api
A'i masuk NOUN Asap
Abas NOUN Benang
Afu NOUN Abu
Ai PRONOUN Kami
Ai NOUN Kayu
Aido ADJECTIVE Hijau
Aidok NOUN Daun
Aihuk NOUN Pohon
Airouk NOUN Kulit pohon
Ana¹ PRONOUN Dia laki-laki² NOUN Dia perempuan
Antara VERB Bertemu
Ao Heli heli NOUN Diri sendiri
aon NOUN tubuh
Ara PRONOUN Mereka
Ardansa VERB menari
Au PRONOUN Saya

B
Bafak NOUN Mulut
Baru NOUN Celana
Basan ADVERB Semua
batu NOUN batu
beran ADJECTIVE berat
Beuk ADJECTIVE Baru
boan NOUN buah
Bobonggok ADJECTIVE Bulat
Boema CONJUNCTION Kemudian
Boto NOUN Botol
Bubuluk VERB Mengetahui
Bulal NOUN Bulan
Bulik NOUN Leher
Busa NOUN Anjing

D
Dae NOUN Tanah
Dak NOUN Darah
Dalak NOUN Jalan
Dale PREPOSITION Dalam
Dalek NOUN Hati
De CONJUNCTION Kemudian
De'ek¹ NOUN Biji² NOUN Benih
Dede VERB Membakar
Di'a VERB Menuang
dok ADJECTIVE jauh
Dua NOUN Dua
Duik NOUN Tulang

E
Eik NOUN Kaki
Esa NOUN Satu

F
fafaen VERB bangun
Fe VERB Memberi

garis VERB mengorek api
Gelas NOUN Gelas

H
Ha ADJECTIVE Empat
ha'i VERB mengambil
hae VERB bernapas
hahaek VERB mencium
Hala VERB Bunuh
hata QUESTION WORD apa
Hatana QUESTION WORD Apa
Hathori NOUN Orang
Heta VERB Menginjak
Hihikak ADJECTIVE Tertawa
holu VERB memeluk
huk NOUN batang
Hundi NOUN Pisang

109
I
l'ak NOUN Ikan
l'duk NOUN Hidung
la PREPOSITION Ini
Ikok NOUN Ekor
Inak NOUN Perempuan
Ita PRONOUN Kita

K
Kabon VERB Bau
Kada ADJECTIVE Hanya
Kadi'ik ADJECTIVE Kecil
Kakanak NOUN Anak
Kakanana NOUN Anak-anak
Kakari NOUN Cakar
kalfeta PREPOSITION Di tempat pesta
Kamatuk ADJECTIVE Kering
Karosi NOUN Kursi
Katobik ADJECTIVE Panas
Keke'en VERB Menggepal
Keketuk NOUN Potongan
Kiki VERB Gigit
ko'on VERB menggendong
Kolakola VERB Berkata

L
la'ok VERB berjalan
Lafa NOUN Selimut
Lain PREPOSITION Atas
Lambu VERB Terbang
Langga NOUN Kepala
Langga Bulu NOUN Rambut
langgo VERB memanggil
Le'a VERB Tarik
Le'doh NOUN Matahari
Le'oda'ek NOUN Malam
Lenggu VERB Jatuh
Letej NOUN Gunung
Limak NOUN Tangan
Loliloli VERB Baring

Lulanggak NOUN Lutut

M
Mai 1 VERB Datang 2 VERB Kemari
Mak NOUN Lidah
Makasufuk ADJECTIVE Dingin
Malole ADJECTIVE Baik
Mama NOUN Ibu, Mama
mamo'o ADJECTIVE besar
Manggatuk VERB Duduk
Mata NOUN Mata
matan PREPOSITION Depan. Muka.
digunakan untuk sesuatu di depan seseorang
Matan PREPOSITION Depan
Mate VERB Mati
Mba 1 NOUN Daging
mbila VERB menyala api
Mbilas ADJECTIVE Merah
Mbui bulu NOUN Bulu (burung)
Mbuik NOUN Burung
Mengge NOUN Ular
mete VERB melihat
Minak NOUN Lemak
Minu VERB Minum
Mo'ok ADJECTIVE Besar
Mu VERB Pergi
Mu'a VERB Makan
Mutik ADJECTIVE Putih

N
Na PREPOSITION Itu
na'a VERB membakar
Na'a VERB Makan
Na'u NOUN Rumput
Nadek NOUN Nama
nae VERB mengatakan
nahehere VERB mempertinggi. digunakan
untuk badan atau tubuh
Nai PREPOSITION Di (dalam,luar,atas,bawa).
ini adalah preposisi umum untuk berbagai
lokasi.
Nakatata'u ADJECTIVE Menakuti
nakatunu VERB terantuk
Nalaik VERB Berlari. kata kerja ini digunakan berdasarkan kata ganti
nalelenggak ADJECTIVE terlentang
Namanenek VERB Mendengar
nambadek VERB berdiri. bentuk kata kerja berubah sesuai dengan subyek atau kata ganti
Nanea VERB Menjaga. penggunaan kata kerja harus sesuai dengan Subyek
Naneoe VERB Berenang
Nanggatuk VERB Duduk. digunakan harus sesuai dengan Subyek.
Naruk ADJECTIVE Panjang
Ndil'idok NOUN Telinga
Nduk NOUN Bintang
Neni PREPOSITION Ke
Neu VERB Pergi
nggali VERB membuang
nggari NOUN korek api
nggengger ADJECTIVE Terkejut
Nggeok ADJECTIVE Hitam
Nggua-nggua 1 VERB Berbaring, posisi tidur 2 VERB Duduk melamun, duduk menghayal, bersantai di tempat tidur atau kursi
Nisin NOUN Gigi
niskuku 1 VERB menutup2
No'uuk ADVERB Banyak
nonon NOUN teman
nu PREPOSITION Di. digunakan berdasarkan subyek yang digunakan

O

o PRONOUN Kamu
OE NOUN Air
Okak NOUN Akar
Osi NOUN Kebun

P

Papa NOUN Bapak, Ayah
pinggak NOUN piring

po'on NOUN perut

R

reredon NOUN punggung
ro'o VERB Menginjak
Rombo NOUN Sarung (tenunan)
Rook NOUN Kulit

S

safe VERB menyuci
Sakun NOUN Saku
Sandar VERB Bersandar
Sandu NOUN Sasando
sangga VERB mencari
Saraek NOUN Pasir
Se QUESTION WORD Siapa
Seli ADVERB Sangat
Seli VERB Lewat
sendek VERB berlutut
sira PRONOUN mereka
Sofek ADJECTIVE Penuh
Solangga dorindik NOUN Ti’iangle
Soso'ak NOUN Awan
Sue VERB memberi
Sunggu VERB Tidur
Susa ADJECTIVE susah
Susuk NOUN Buah dada
Susurak NOUN Tanduk

T

Ta 1 Tidak
Tadu'a VERB Berpikir
Taka NOUN Kapak
Talobe PREPOSITION Seperti apa
tao VERB menaruh
Telu NOUN Tiga
Tende Boak NOUN Jantung
Tenu VERB Menenun Sarung
To'u VERB Memegang
Tolok NOUN Telur
Tou NOUN Laki-laki
Tua NOUN Pohon tuak
tuda jatuh

U
Udan NOUN Hujan
Uma NOUN Rumah
Unik ADJECTIVE Kuning
Utu NOUN Kutu kepala
Foto – Foto Kegiatan

1. Perekaman Video dan Audio untuk cerita rakyat / tradisional

2. Perekaman Video dan Audio untuk Words list dan surrey video stimuli
3. Kerja sama tim selama kegiatan

4. Bersama narasumber dan keluarga di desa Batutuah
Bahasa Rote Lole

Oleh:
Alvin Meko, Novliana Koloman, Yandri Suana, Oma Ora, George Saad, Ruben Ton dan suku Lole
Informasi tentang Bahasa Lole

Lole (ISO: LLG) is an Austronesian language spoken in the south eastern part of the island of Rote. It is considered a variety of Rotinese and is mutually intelligible with other varieties of Rotinese such as Tii and Ba’a, for example. It is spoken by 20,000 speakers. The data used for this documentation project was collected in the desa of Helebek, dusun of Noandale, in the province of NTT.
Perjalanan kami

Naik kapal, terus di jemput oleh sopir remaja...

Rekaman yang pertama
Kosa Kata Bahasa Lole

Jumlah kata: 80 kata
Nama Penutur: Robert Balukh, Paul Mandala

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ma’dak kering
maan lidah
mai datang
mamanene dengar
manalu kayu panjang
manilik dingin
masuk Noun asap
Mata mata
mate mati
matobik panas
mbaa daging
mbilas merah
mbuikh burung
mbusa anjing
meten lihat
momodok hijau

N
naaden nama
nakambeuk baring
nambadei berdiri
nanggatuuk duduk
ndaakh darah
nde’den bakar kebun
nde’ek biji
ndia itu
ndidok telinga
nduuk Noun Bintang
neulauk baik
ngga’e berenang
nggeok hitam
ninu minum
nisik gigi
no’ukh banyak

O
Oe Air
oukak akar

S
salaek pasir
see sapa
sunggu tidur
Susulan tanduk
susun buah dada

T
ta tidak
ta’a makan
tein perut
tolo telur
touk laki-laki

U
U’da Noun hujan
utu kutu kepala
tua foto

=tua make

= 'toe pedal"

boltik ek

1. make local hook hang
2. make hole hand turn
3. make hole turn make
4. make hand turn hook make

13. meh buas
2. make too kasik make hang make wong make hang move turn make
3. move hang move hang move hang
4. move hang move hang move hang

Seselik

Kekandak
Cerita sejara

Bahasa Lole | Ai ba'i nala' tui ela ai bahwa itan nusa ia terjaja neme penjaja telu ya itu penjajaan pertama inggris kadua belanda dan katelun jepang waktu penjahahan belanda losa jepang boma lelek ndia beta hambu bupati dan camat nai nusa Lothe hanya mane manek yang disebut kerajaan sehingga manen nusa lothe terlebih ai mane lole na Ana foi lole na'de lole yang artinya malole kata malole ia terjalin losa ai ba' in ninggituuk neu dai pertama neu Mbuiknoanan boema ana fenu na'de dae Mbuiknoanak na'de Mbuiknoanan yang artinya mbuik ningginuni anan ya yang ta memihak esa boe siapapun yang namanya hatahuli, setiap hatoli pendatang ana mai nai nusak ia ai ba'in harus neu soluk nala neme ndia mai hai ai ba'in nala de losa hai ai aman de losa ai anak kala ai mehele na'de mbuiknoanan ia ta bisa mopo sa demikian nusa lole na'de lole foo malole ia tetap lole losa umbu ana solo kai titik yang kadua nai mamanak foo ita nai mamanak ia na'de Lutulete yang artinya kumpulan batu yang alla tao laka bubuan anda'di kletek bo'ma ala leo au berpindah neni

Bahasa Indonesia | Kakek kami bercerita kepada kami bahwa negeri kita dulu dijajah oleh 3 negara yaitu yang pertama Inggris kedua Belanda dan ketiga jepang waktu penjajahan Belanda sampai Jepang dan waktu itu belum ada bupati dan camat di nusa Rote hanya ada raja-raja yang disebut kerajaan sehingga para raja terlebih raja kami yaitu raja lole Dia memberi nama lole dengan nama lole yang artinya baik kata malole ini terjalin sampai ke orang tua kami saya tinggal di tanah pertama di Mbuiknoanan dia memberi nama tanah Mbuiknoanak dengan nama Mbuiknoanan yang artinya burung yang melindungi anaknya yang tidak memihak kepada siapapun setiap manusia yang datang ke negri kami,harus di sambut dengan baik dan sampai sekarang kami selalu menyambut siapapun yang datang ke negri kami sampe ke anak cucu kami kami pertahankan nama Mbuiknoanan ini sehingga tidak bisa hilang atau tidak di lupakan sehingga negeri lole yang baik ini tetap baik sampai anak, cucu kami yang berikut di tempat yang kami tempati ini bernama Lutulete yang artinya kumpulan batu yang di
kumpulkan menjadi gunung untuk di tempati. saya berpindah ini ni cerita dongeng bisa ko?

Cerita Dongeng

Bahasa Lole | Ai nai ia ai leo mia letek dua esa na’de manuanak ma esa na’de Inggufufuk ee hituk, na’de hitu Hituk letek kadua kala ia bersejarah nai nusa lothe hituk na ana bonggi nala kakanak ana maak hitu ala leo leme ndia sehingga kanak ka hitu kasila tutuin ana losa Jepang boema akhirnya penjajah Jepang ana mai de ninggituuk neme hitu hitu yang bersejarah losa sekarang ia losa umbu ana solo kai ta bisa mopo karna neme saman penjajah jepang mai ana leo nusak ndia letek ndia foo n dadik neu tutuik soa neu ai losa ai umbu ana bahwa waktu jepang ana jajah ai Nusa Lole na ninggituuk nem ndia nusa Lotte, na ninggituuk nem ndia yang kadua letek esa bersejarah neme awal mai losa sekarang dan losa dodoon nai nusa lote ia na’d de nai lole na’d de manu anan manu anak ndia na manu ningginuni anan fo andadik neu namhehelek neu hatahola bahwa hatahola selalu ninono hatoli itulah tanda kebersamaan manusia dedic’ak ia ba’ik kala tui elan mai ai supaya andadik neu ai ma katutudak kal neu umbu ana makabuik kal ia ia tutuik foo sejarah hituk ma manu anak ia terkesan losa umbu ana ma solo kai tutuik esa ne me ba’i amak kal mai mengenai manu anak letek esa na’d de manu anak manu ningginuni anan nala ala leo lai letek boema ala pindah pindah ala pindah leni letek esa na’d de inggufufuk letek yang na’d de inggufufuk ia tutuik neme ba’i amak kala mai bahwa saman lalaaai an terpisah la’o ela daebafok ia foo daebafok (k)ana ana fe’ e dadi daebafok na neu ndia ana ma manu ia ala leo leme letek foo mana’de inggufufuk ia tehu al pake edak esa untuk hubungan daebafok nen i lain lalai neu yaitu ana mamamu sila sila bein an leo nai bulak foo nai lai lai no e’dak ndia andadik neu dalak soa neu ana mamamu leme daebafok mai untuk lalalak leni lalai ndia mai tungga lasik kal tutuin na bahwa la’o-la’o neu boema fufuk na’a ketu e’dak fufuk na’a ketu e’dak boema ketu heni dala hubungan daebafok neni lai lai neu, sehingga daebafok nai daebafok kama lalai nai lai lai ana berakhir neme ndia mai boema hambu hubungan antara hataholi daebafok neni Manaduk neu titik.

Bahasa Indonesia | di tempat kami ada dua gunung yang pertama Manuanak dan yang kedua kedua gunung ini bersejarah di negeri Rote Hituk melahirkan tujuh orang anak yatim piatu yang tinggal di Hituk sehingga ceritera itu terdengar sampai ke Jepang hingga pada akhirnya penjajah datang dan menempati tempat itu dan bersejarah sampai saat ini karena pada saman penjajah Jepang tinggal di negeri Rote cerita sampai ke anak cucu kami bahwa dulu Jepang pernah menjajah kami di situ terbentuklah negeri Lole yang bertempat di negeri Rote yang kedua, gunung bersejarah dari dulu sampai sekarang di negeri Rote ini namanya di Manuanan Manu anak itu artinya ayam melindungi anaknya supaya menjadi kepercayaan orang bahwa orang selalu berteman itulah tanda kebersamaan manusia cerita ini di jadikan sejarah dari nenek moyang kami dan kami warisikan untuk generasi kami cerita supaya sejarah Hituk dan manu anak ini terkesan sampai anak cucu ada satu cerita dari nenek moyang kami tentang sebuah gunung yang di sebut Manu anak di situlah tempat induk ayam melindungi anak- anaknya suatu saat mereka pindah ke satu gunung nama Inggufufuk gunung yang nama Inggufufuk ini merupakan cerita dari nenek moyang kami bahwa ada saman di mana langit dan bumi terpisah supaya bumi lain jadi bumi dan pada saat itu anak ayam yatim tinggal di gunung yang namanya Inggufufuk tetapi mereka menggunakan satu tangga untuk menghubungkan bumi dan langit yaitu anak ayam yatim mereka punya nenek dia tinggal di bulan yang di langit dan tangga itu menjadi jalan untuk anak yatim dari bumi.
untuk mereka tahu ke langit dari situ menurut orang tua punya cerita bahwa lama-kelamaan tangga itu lapuk karena di makan fufuk sehingga putuslah jalan yang menghubungkan bumi dan langit, hingga akhirnya bumi tetap di bumi dan langit tetap di langit dan disitu berakhirlah hubungan antara manusia dan Pencipta.
Daftar Peserta

Abdul Hasan
Agusta Tododjahi
Aloysius Berani
Alvin O. Meko
Arjuna Mone
Bapak Amos Sir
Benny Delpada
Chan Wan Ting
Frengki Delpada
Ibu Adolfina Moybeka
Ibu Serli Penton
Isak Asulo Sally Blegar
Jacklin Patricia Bunga
Jhon Wally
Lourensius Malbiyeti
Naomi Thomas Mare
Nofen Kueanan
Novliana Koloman
Renhard Saupia
Ruben Ton
Selfina Olang
Simon Lanma
Vivi Maufani
Waanisa D Jainangga
Yandri Suana
Yefri Bilaut
Yusuf Tande
Yedida R. Ora
Florinda Tang

*Universitas Kristen Artha Wacana*
June Jacob

*Leiden University*
Marian Klamer
Hanna Fricke
George Saad
Yunus Sulistyono

*University of Hawai’i at Mānoa*
Gary Holton
Khairunnisa
Leah Pappas
A.L. Blake
Trent Ukasick
Jenny Sou
Jacob Hakim

*Unit Bahasa dan Budaya GMIT*
Charles Grimes
Daftar Narasumber

**Helong**
- Kristofel Neno
- Yuliana Neno
- Paulus Sau
- Mince Taek

**Uab Meto di Burain**
- Frits Yulius Taopan
- Ketsia Burain Feni
- Toni Yulius Buraen
- Victor Bani

**Uab Meto di Amarasi Nekmese**
- Tri Ora
- Heronimus Bani
- Sepnat Masneno
- Melianus Lie
- Albinus Bani
- Sarmolina Ara
- Ema Bani
- Salina Da Costa
- Ansel Bani
- Helena Bani
- Rimon Bani

**Abui**
- Herlofina Kalmata
- Gerson Maniko
- Tertius A. Atalani
- Matias Malaimakani

**Sar**
- Henrik Lambolang

**Rote Thie**
- Pdt. Tonny Nale, S.Th.
- Simon Nalle

**Rote Lole**
- Robert Balukh
- Paul Mandala