Multi-CAST

Tondano translated texts

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## Contents

1. **gulamera**  
   1.1 Utterances 0001–0050  
   1.2 Utterances 0051–0100  
   1.3 Utterances 0101–0136  
2. **holiday**  
   2.1 Utterances 0001–0050  
   2.2 Utterances 0051–0100  
   2.3 Utterances 0101–0106  
3. **kiniar01**  
   3.1 Utterances 0001–0050  
   3.2 Utterances 0051–0100  
   3.3 Utterances 0101–0142  
4. **kiniar02**  
   4.1 Utterances 0001–0050  
   4.2 Utterances 0051–0100  
   4.3 Utterances 0101–0150  
   4.4 Utterances 0151–0200  
   4.5 Utterances 0201–0203  
5. **kiniar03**  
   5.1 Utterances 0001–0050  
   5.2 Utterances 0051–0100  
   5.3 Utterances 0101–0131  
6. **mapalus**  
   6.1 Utterances 0001–0050  
   6.2 Utterances 0051–0100  
   6.3 Utterances 0101–0137  
7. **water**  
   7.1 Utterances 0001–0050  
   7.2 Utterances 0051–0100  
   7.3 Utterances 0101–0114  
8. **watulaney**  
   8.1 Utterances 0001–0050  
   8.2 Utterances 0051–0100
8.3 Utterances 0101–0150  
8.4 Utterances 0151–0200  
8.5 Utterances 0201–0250  
8.6 Utterances 0251–0300  
8.7 Utterances 0301–0312
1 gulamera

1.1 Utterances 0001–0050

0001 ketarètarè simèdo tabelang
Firstly he will take the hard bamboo.

0002 pasiwon ntangga
(He) makes a ladder.

0003 pasiwonala entangga tu irèdèimèè witu
He makes a ladder. Then (he) leans (it) on, the

0004 mm

0005 tabelang esa
the first piece of hard bamboo.

0006 tu wa’akesela
Then (he) will tie (the hard bamboo) with string.

0007 sipaturu’enè nituama esa
He is still being taught by the first man.

0008 kaa simelelongkot itu entabelang
Because he will climb up the hard bamboo (ladder),

0009 ka’ayomèè witu
until (he) reaches...

0010 entowan mbewèanè
the 'roof' (i.e. the top of the tree), (where) there is,

0011 empaèdoan
the collection place

0012 ee timpa’
(for) palm sugar sap [i.e. there is a palm sugar sap container].

0013 ka’ayomèè aki ujung sia
Until he is at the end (of the branch).

0014 o tu
And then,

0015 siminena’apè’la
he has still stopped (there).

0016 simædopè’ ee keteran
He still takes it (the hard bamboo) forcefully.

0017 kaa simewewè’ewel
Because he will pound (the palm sugar tree branch).

0018 aa minèdomou entabelang
Ah (he’s) taken the hard bamboo.

0019 o ni pewe’akesenapè’
Oh he has still tied (the hard bamboo) with string (to the branch).

0020 a ninamou pekewè’akes
Ah, (he) has already finished tying it with string.

0021 kela, ah entè’ kouman kapaæ’akes tuama
Oh my, meanwhile how forcefully is that man ty- ti’i
ing it (the hard bamboo) with string.

0022 siwitumou ujung enakel, ya
He’s already at the tip [of the sago palm tree branch], yes.

0023 a, nei patumpanamou entabelang esa
He’s brought down the first length of hard bam-

0024 entabalang esa it’i ni’itumou, ee
boo.

0025 simiwona potung
The one length of hard bamboo, so that then,

0026 tiniboian nituama esa
he has made (it into) a tube [for collecting palm

0027 siwiia rarem siesa, siesa siwia natas
sugar sap].

0028 de’i’mou
One man he is inside (the foliage), one guy he is

0029 empaalinou nituama esa embina’akesanè
no longer [i.e. he has finished].

0030 i’iti’
It’s bought along by the first man, it [the bam-

0031 o ensiwona rê’en ee anu
boo] has been tied up by these guys.

0032 keteran sianu rimedèi’ witu entabelang waki
(He) brings (it) down [through the tube].

0033 towana nakel
And he then does it the, erh, whatsit.

0034 de’i’mou simè’ewèlou
Whatstheirname forcefully leans (the bamboo
tube) there against,

the ‘roof’ [i.e. top] of the sugar palm tree,

He no longer will hit (the sugar palm tree branch).
However, it [the tree branch] was still being cut by him beforehand.

He will hit it [the palm sugar tree branch].

Oh dear! How long is he [taking to do this].

How [i.e. what] is this man doing?

Oh, he's...

He's removing [i.e. unblocking] everything from its end [of the tube]. Because,

(he) hasn't hit, struck it [the branch] (yet). He clears it out, the end [of the branch where the sap comes out].

Eh...

It's not,

what's not yet (happening)?

(He's) already just taken his machete. (He) clears out everything from its end.

Hey, he will hit it [the sugar palm tree branch]. He ties it [the tube] off with string.

He's now stopped there [by another man] on the hard bamboo tube [ladder].

He has used, fastened struts [to the hard bamboo].

He's again adding the first bamboo pole, oh dear.

The palm sugar sap collection tube, it's not, because there.

1.2 Utterances 0051–0100

Ah he has brought down (the bamboo tube with the palm sugar sap).

Ah (he) will put it [the bamboo tube] at the tip [of the palm sugar tree branch], no more.

Finished, what's their name will tie that off with string.

Definitely this, the palm sugar sap comes out [of the bamboo tube].

He's gone to a hut.

The first man has brought along the collection tube that is really full up [with sap].

(He) has moved this to the wok.

(He) lights the fire [i.e. 'makes it live'].

(After) (he) lights that fire, done.

They’ll stir it [the palm sugar sap in the wok].

And now (they’ll) add this.

(The palm sugar) boils, oh.

Finish [i.e. boiling, it's done], it becomes (hard) palm sugar.

It's boiling extraordinarily.

Oh.

This palm sugar sap is really incredible.
nemis kasa
ka’a ntimpa’ tantu itu timpa’ emis
oo matè
karo’oko’ena luar biasa
siesa simalumumi
o kala mbinééanamou panci
ya ensu, réi’ toro sumewu
jadi makaro’ko’ sè itu sumewu mbééananoula panci witu nuner
du makaro’oko’ luar biasa nemis kasa ngula ni
tuang paka, pakaro’ko’ana luar biasa
eï parou’ hamou mpang e
kha entawimou malutu’
mamualimou gula
wo’ mokan wona’ stenga jam dëi’ mou
mamualimou gula
sémasadiamou uka
kaa nyii
niireta’ mou wia ntana enuka ka’a embéanou
ngula siniwola ntadi
ta’an ka’a mpasu’ pé papaghe’gheranèamou, è ola
makaro’oko’ pé’
binunu’ néamo napi
dëi’ mou
pasodoanéami tu pawééra itu ndano situ réi’mou makerut
tou ngulamou itu
a dë’imou
minamualimou gula
eï wéénéamou itu nuka’
empakipé’anamou situama
ëti pekaanenou nituama niairum
ëti isesepoukan
aa dë’imou
sémawéémou wia

0067 0068 0069 0070 0071 0072 0073 0074 0075 0076 0077 0078 0079 0080 0081 0082 0083 0084 0085 0086 0087 0088 0089 0090 0091 0092 0093 0094 0095 0096 0097 0098 0099

(It) is very sweet.
Because palm sugar sap like this (is) sweet palm sugar sap.
Oh dear me.
He will boil (it) intensely.
The one (guy) he adds wood.
Oh dear, he’s already added the pan [i.e. put it on the fire].
(The palm sugar) can’t foam up too much [i.e. it can’t be left to boil too much].
So it boils. If it foams up he puts the pan in the middle [of the wok; relates to a large round pan that sits in the middle of the boiling palm sugar sap].
Wow, (it) boils intensely, this palm sugar sap is very sweet.
Oh dear (now) he boils it up so much.
Hey, he, he cleans out the wok.
Because it (the palm sugar) is almost cooking [boiling].
Now (the palm sugar sap) becomes (hard) palm sugar.
And only maybe half an hour is no longer [the palm sugar sap is done].
(Now it) is palm sugar.
They prepare halved coconut shells [to hold the palm sugar].
Because now,
(they) have detached the half coconut shells on the ground, because there is it,
the palm sugar that (they) made earlier.
But because it’s still hot, they cool (the hot palm sugar) down.
(It) still boils.
They’ve already put out the fire.
(its) no longer [i.e. already done].
They ladle (some of the palm sugar) out. Then (they) put (it) in some cold water, if it does not stick [to the side of the wok].
This is like (hard) palm sugar.
Ah, (it’s) no longer [i.e. boiling, it’s already finished].
(It) has become palm sugar.
They have put (it) into the coconut shell.
He asks the (other) man to try it [the palm sugar].
Hey the man eats (the palm sugar).
Hey (he) will really slurp (the hardening palm sugar).
Ok, no longer [i.e. already done, finished].
They put (the palm sugar) in,
At (its) place. (They) put (the palm sugar) in the other bamboo tube.

Meanwhile how will this man [put the hot palm sugar in the tube]. Hey, he will put it inside the bamboo tube. Meanwhile (the man) opposite him stirs the fire because (the other man) cools it down. If that’s already cool, finished. He has put (it) in the coconut shells. (He) increases the (amount of) coconut shells. Oh dear (he) will just put them there. Oh dear. Areally big wok. (He) adds the one [coconut shell] into, a small bamboo. And, he will make palm sugar. What is this? (He) still puts (it) in the small bamboo (tube). (He) puts the first (palm sugar) in the coconut shells.

So that is a lot (of palm sugar from) one wok. Maybe it’s become, One large wok. I see not just [i.e no more than] fifty rocks (of palm sugar) hey. Ah (he) will just ladle out (the hot palm sugar). (He) has already ladled out more (palm sugar). Oh, no more [finished], on the other it’s really just a little bit. It has finished being laded by him, it’s no longer [i.e. it’s done]. (He) has cooled it down. (It) becomes (hard) palm sugar. It’s no longer [it’s done], they warm that up [the palm sugar liquid]. (It) has already become hard palm sugar. It’s already done No longer [i.e. it’s finished], not. And just a little bit is in the wok. It has stuck [to the inside of the wok]. There’s still (that which) (he) removed from the coconut shell. One. That big wok isn’t just fifty rocks [half shells worth of hard palm sugar], more perhaps, right?
Eh, then...
Ah now it’s already done [code-switching to Manado Malay], Already [done].
The palm sugar (is), already finished [code-switching to Bahasa Indonesia].
He’s already done with this place now, (I) see that. [code-switching to Bahasa Indonesia].
That place of his, coconut shells.
He returns (home) again (as) the palm sugar is already made [code-switching to Bahasa Indonesia].
2 holiday

2.1 Utterances 0001–0050

0001 sipuyunku, sèurangku sèa aki brisbèn
My grandchild, my children they are in Brisbane.

0002 sipuyungku esa siwaki sidni
My first grandchild she is in Sydney.

0003 jadi
so,

0004 torang itu mateku tiga bulan manamèè
we stay there for three months.

0005 minemasimasiarla
(We) travelled around there.

0006 empaana’anèa
Their house (lit. ‘place of staying’) (is)

0007 ee engkampung
the suburb

0008 dèisi hil
Daisy Hill.

0009 mèmang waki kota
(It’s) really in the city

0010 brisben
(of) Brisbane.

0011 o kèisa hari dumingsgu kèimaya si muntep
And we, if it’s Sunday we will all go to church

0012 waki tomboren, odo matè ndou‘mèè
at Tamborine, oh dear me, far away (from Brisbane city),

0013 tumawimoumèè laut sabla
next to the sea.

0014 sala sala mèmang musti mèa muntep
Maybe (we) really would have to go to church.

0015 jam sebalas marèngi
At eleven o’clock (we) would return home.

0016 o kèymèa kasi waki
And we would go again to

0017 e dabel yu
Big W (department store).

0018 èimèa aki dabel yu, mèa tumelesla labung
We would go to Big W. (we) would go to buy

0019 pa’ayangen nèoki
children’s toys.

0020 kèymèa aki
We would go to,

0021 haperdom
Hyperdome.

0022 haperdom itu wiya enanu ya
That Hyperdome (is) everything, yes (it sells

0023 spesial pewangkeran rupa rupa
many different types of items).

0024 taan tou mol kua niti
But that (it) is like a mall then.

0025 makatlesi mbengimou
After (we) buy (things) it’s already night time.

0026 marèngoumi kasi aki walè
(Then we) would return home again to the

0027 siurangku waki brisbèn
house.

0028 simepa’ayang mana
My child is in Brisbane.

0029 èmepa’ayang waya
She works there.

0030 situama mapa’ayang kantor, siurangku
They (she and her husband) do all sorts of work.

0031 wewenè
The husband works (in) an office. My girl child

0032 ma
does

0033 tèrapi, tèrapi spor dènæng akupungtur
therapy, sports therapy with acupuncture.

0034 sia siwaki
She, she is in,

0035 ee brisbèn
erh, Brisbane.

0036 ndou’mèè embalè mpa
Far away the house,

0037 tou wia ntoundano ka’ayomèè mpinèlèng
she is living, oh dear me.

0038 hari hari sumèrèt oto
(It’s) like from Tondano until Pinèlèng.

0039 ya, mbayanèa sèwean waya oto
Every day (they) would drive a car.

0040 papakènèa kaa tu
All of them, they have cars.

They use (cars). Because then
**2.2 Utterances 0051–0100**

0051 abis bulan

0052 sampé ëi réi

0053 nèi mou ka’ayo wia ntondano

0054 ya tuang

0055 mèmang manamèè sedap

0056 ta’an

0057 èla

0058 pèila’an réimou pakë dolar, ndèikan tou wia entondano

0059 megenagenangitèmi kinatouan, ha ha ha

0060 waki tana nètou, mèmang sènang ta’an magènangi bia entondano è kala

0061 marèngou

0062 sa urèurè wia

0063 payah kua

0064 megenagenangtèmi mbalè aki tondano jadi

0065 pas nèi awese niginè dua bulan

0066 kunèi ka’ayola enem bulan waki australi

0067 o matè

0068 masimasiarla noto

0069 pigi datang o embaya entokotoko kèymèèa waki gol gos

0070 ka’ayo aki gol gos, ya

0071 pemaksamaksanèa ma’ayangoukè

0072 njakpot odo o matè

---

(they) come and go (they) come and go (un-marked Manado Malay verbal roots), until (they) are there.

Okay, you would say to him/her "we go here for five months. You would stop us here (for five months). We will return home.

Really our passports only came (were valid) until that month of, erh, June.

Her husband said (to us) "(you) don't extend (your passport)". Straight away I had extended (my passport) at the immigration office, so (I) added another two months, so then we returned home in the month of June.

(they) say (to us) "(they) no longer use (American) dollars", also not like in Tondano. (They) are remembering their birthplace (when far away from it), in the land of the (original) people, truly happy. But (they) think about (they birthplace) in Tondano, oh dear me. (They) would return home.

If (they) are here for a long time. (They) are tired then (They) are just thinking (about) the house in Tondano. So the [UNCLEAR] added two months (to my passport).

I then arrived (spent time) for six months in Australia.

(We) are travelling around (with) the car. (We) come and go with all the shops. We would go to the Gold Coast, until at the Gold Coast yes. They forced (us). Apparently we would play the jackpot (gambling machines), oh wow oh dear me.
mèmang ma’abis eloit sa mèa aki jakpot, ha ha
mèa mpèila’anèatè kua mèa mepa’ayang piano ha ha
o matè
waki gol gos ti’i mèmang luar biasa
kèyki minatekel aki walè o tèi
dèi aves satu minggu
soalnya
siurangku waki briskèn
sèwewèan anu mana gol gos
wewèan
saham
jadi, meokiokila mèa tumeikel aki
gol gos
mèa tumekel manamèè ya mete’umoukani kumaanou
mekekaala
waya ano ee
pema’ayama’ayangen manamèè mema’ayama’ayang wo sè
sètou bulè bulè mana
pokonya mina
ruparupa pa’ayangen,
pema’ayama’ayangenou mèa mengatongatone sèmanèrènèrètë
ee drèimoulan
mulèimèè ni’tu lilala niurangku sa kos’omou memiamia
ee tanggal tiga pulu yuni kokotoromou médola tiket ya
ya sudah médomi tiket kénykèy
marèngi kèy
minèei ketarè sumèrèti kapal, kèyminèei ka’ayomi ngkuala lumpur, malaysia
manamoukan kasi o kêsïmèrèti kasi kapal ka’ayomi jakarta
manamoukan jakarta kosumèrèti kasi

(We) truly finish (our) money if (we) go to the jackpot.
(We) go. They say it that "(we) go to play the piano (i.e when we win the jackpot the music plays)".

At this Gold Coast, (it’s) truly extraordinary.
We slept at the house and not one week not added (is not enough),
Because
my child is in Brisbane.
They have a what’sit on the Gold Coast.
There is a time share.
So occasionally (we) would go and sleep at the Gold Coast.
(We) would go to stay there yes. (We) definitely know that (we) would eat (lots of food).
(We) will eat all the what’sits, eh.
(We) played (slot machines) there, (we) played (slot machines) with the the Westerners there.
Mainly (they) were making different games. (They) are playing (them), (we) go to watch (them) riding (the the fun fair rides) at
erh, Dreamland (fun park).
From that (time) my child said (to me) that if you don’t want to be here.
Ehr, on the 31st day of June you you can get a ticket".
Yes (I) already would get a ticket. And we, then we
would return home. We
firstly came. (We) took a boat. We came to Kulala Lumpur, Malaysia.
Again just there and we would again get a boat to Jakarta.
Just there in Jakarta I would get again

2.3 Utterances 0101–0106
kapal kumèei wia embènang, ka’ayomi entondano
ya sudah
he he he he
he he he
he he he
malam

a boat. I would come to Manado, until Tondano.
Yes, already (finished)
[LAUGHTER]
[LAUGHTER]
[LAUGHTER]
Good night.
3 kiniar01

3.1 Utterances 0001–0050

0001 tabèa patuari Good afternoon everyone.
0002 koupinutaranoula filem nitim (I) rolled (i.e. showed, narrated) to you Tim's film.
0003 èi ruparupamou paloo’la ni the many many (things), (I) see those.
0004 wèan sileloi’ kinetor There are snakes which (he - the seller) sliced up.
0005 engkoking néleloi’ snakes heads,
0006 ikawok tinunu (There are) the mice that you (i.e. the trader in the video) grilled.
0007 tinu deipè’, deipè’ bineresi He has not yet, not yet cleaned (gutted)
0008 pèrèt ti that bat.
0009 wèan tuama ti’i There is that man.
0010 nèi angkatnamoumi pèrètou ya pitarnala The bat has been removed (from the pile) by the man, yes. He will open up (the bat -i.e. gut it).
0011 mèmang Truly
0012 kasa selako you are very big.
0013 sèi si Who, he
0014 dèi’ mou wurè toto’kenèamou sèpèrèt ni (it will be) no longer easy for them to chop up these bats (they are now trying to hack off the wings).
0015 paèdonou nituama esa The first man takes (the bats).
0016 papaloo’anami ye’i itim He shows this (bat) to Tim.
0017 papaloo’an tu kamèra rèè (He) shows that camera (to the second man) then.
0018 pèaloo’la nitàm wo Tim sees (It - the bat ) and,
0019 mèmang truly
0020 kasa wangko’ (the bat) is very big.
0021 o wia empasar sè Oh at the market,
0022 sèmewangker pèrèt sètì’i they sell bats, these guys.
0023 paketoren, paberesinèamou Aah, (they) slice (it-the bat), they clean (the bat),
0024 parou’ empaya empengit they slice (the bat).
0025 bayà dèi pekaanen parou’ nèa (They) remove all of the entrails.
0026 paketorenèamou, a All (the parts) (they) don't eat, they remove (them).
0027 parou’ embaya ti’ni’i They slice up (the bat), ah.
0028 paloo’ngkumëè tanta ti’i (They) remove all of it those (entrails).
0029 labutetë’ empaloö’ngkumëë, maberesi ti’i I can see that auntie (gutting the bat).
0030 taa paloo’èngkumëë wewènè ya (unclear) I can see it (the bat), (she) cleans it.
0031 bineresimou, kin, tino’tokou But I can see the woman, yes (i.e. I am more interested in looking at women than bats!).
0032 patimbangenou, o imanamou embalè ni (She) cleaned (the bat). (She) cut up (the bat).
0033 pa, o, paawesen, pa, patununen (She) weighs out (the bat). Oh, he stays (in) the house of..
0034 pasiruan sapa Oh, (he) adds (the bat). (He) burns (it - the hair of the bat).
0035 a kalè’kèw, kalè’kèw niperèt (He) burns, removes hair (from) what,

ah, the bat, bat's wing.
They add the bat’s wing.

But how then (can I) narrate (when) (I) still don’t see their faces.

This man slices (it, i.e. the bat).

He sees the head (of the bat).

And he slices (the bat’s head) like this then

(He will) remove (the bat’s head). Oh he takes that (bat).

(He) will strike (it) (the bat meat).

If it is just meat (if there is no bone, then you don’t need to use a machete).

I see the very sharp (machete), he will dull it (the blade - by using it to chop through the bone)

No longer (would he) hit it.

(He) hits (it) (with) a machete.

He puts the (bat in the bucket), then

(He) adds (it). Oh,

They put it (it) into the pan. (They) add water because, I see (it) and (they) will boil (the bat).

3.2 Utterances 0051–0100

Oh they boil (it-the mixture of bat, spices, and coconut milk).

(They) boil (it). (They) will tenderise their meat (by boiling it).

He has already prepared the ingredients, red onion, garlic, ginger, the lemongrass, pandanus leaf, chilli.

(They) slice (the ingredients). They slice (them)

(They) dice the onion.

Ah they have diced the onion.

The ginger is crushed (by him). And I see (the ginger), (that he) will pound (the ginger).

(He) will add in garlic, ginger, and chilli. (He) grinds (it) up again.

And I see that they have added salt.

No longer, (the mixture) is finished.

Hey, (he) adds onion.

Oh (he) crushes all, all the onion ingredients (the red onion and the garlic).

(He) slices up the ginger,
0072  lelê’os
0073  o imaki’kis po’opo’, o pewewèen po’opo’
0074  a popo’ ti’i makelaarla ki’kisen
0075  wèènoula rano witu puusen
0076  puusanèla, a pawèènou rano
0077  pawèènou rano
0078  a, puusanenou
0079  papuusenou kaa empèdoan santan
0080  parou’anèamou
0081  itu santan
0082  o, minamualimou santan, pinuusanèamkola
0083  tu tuanala ensantan
0084  o médopè’
0085  makatelu ona’ kua empamakarua, puusan ko’ko’
0086  a po’opo’
0087  pelelakeran santan, paloongkula
0088  tuanè patuari waya
0089  sa
0090  kopa’ar mekeaa sera’ pèrèt
0091  paloongkoela
0092  tuana sa masiwo
0093  sè itu
0094  sèitu, lem’è’mou dagingna
0095  niangkatèamou, patèa’ mou ndano
0096  linungala ni’tu o’ è lutu’ mou paloo’nèa, lemémou
0097  gorèngenèamou, bumbuna
0098  pawèèan lana, rumping
0099  ee
0100  embaya, baya embumbu pawèèmou itu rumping

0073  And he grates the coconut, oh he will add the coconut.
0074  Ah, that coconut finishes (ends up) as shredded (coconut).
0075  (He) will put the water in the mixture.
0076  (He) would mix (the shredded coconut mixture).
0077  Aah (he) adds the water (to the mixture).
0078  (He) adds water.
0079  (He) mixes (the shredded coconut and water). (He) mixes (it) because (he) takes it, the coconut milk.
0080  They remove (the coconut milk from the bucket).
0081  That is coconut milk.
0082  Oh, (the shredded coconut and water mixture) has already become coconut milk. They have already mixed (it).
0083  Then therefore (this) is coconut milk.
0084  Oh (they) will still take (the coconut milk from the bucket).
0085  Three times perhaps, (they) will divide (the mixture) in two. (They) mix in the chicken ( speaker means ‘po’po’ and not ‘ko’ko’).
0086  ah, the coconut
0087  I see that (they) will increase (i.e. make more) coconut milk.
0088  As such everyone,
0089  if
0090  you want to eat bat meat
0091  You see
0092  when (they) make (bat curry) like this.
0093  If it
0094  If that is tender, it’s meat.
0095  They remove (the bat). (They) throw out the liquid.
0096  (They) have lit that (the fire). Oh hey it’s ready, they see (that), (it’s) tender.
0097  They will fry its (the curry’s) ingredients.
0098  (They) put oil (in) the wok
0099  ... (They) put all, all the ingredients in the wok.
0100  (They) have put oil (in) the wok, fresh oil.
0101  I can see (that) they will fry the other ingredients.
0102  spring onion
Onion
Then (they) will add the lemongrass.
the leaf,
pandan leaves,
(and) the citrus leaf.
And then (he) will add those (crushed ingredients).

(He) crushed (the ingredients) earlier
They crushed the ingredients, the ingredients.
Red onion, garlic
chilli, and ginger were crushed by him.
Ah, they pour (the ingredients) in to the wok,
the meat which (they) crushed/diced up earlier.
They stir in (the meat mixture). They stir in (the meat mixture), it's done, no longer, they will put in coconut milk.

Ah, they pour in the coconut milk.
I see (that it) has not yet boiled, but (unclear).

Red onion, garlic
chilli, and ginger were crushed by him.
Ah, they pour in the coconut milk.
I see (that) has not yet boiled, but (unclear).

Red onion, garlic
chilli, and ginger were crushed by him.
Ah, they pour in the coconut milk.
I see (that) has not yet boiled, but (unclear).


daging linuwek tadi
bumbu linuwekanèamou embumbu
lansuna méa’ lansuna put’
marisa wo lia’ linuwek
a patao’nèamoula tu rumping
daging linuwek tadi
pekayonèamou, pekayonèamou, ndé’i mou
uré wèèanèamou santan
a patao’nèamou santan
paloongkumèè de’pe’ ma, makaro’ko’ taan
menenepenewo
néi wèè
o tèa, tèapè’ kua
tèakan tumi’pumi, lalèina

kunir
pawèèmou kapala santan
kokongna santan
o watè karo’komoukan
o wèla
paloongcumèè
pa’angkatenèamou entu
maèwèmouko
o matè

[unintelligible]
wo tu pemurkimurkitene nitim kokong
mapèlèngtè paa’ tim
mapèlèngtè paa’ tim, o wèla
okela tim, tank you tim, hendrik pa’at, abler
toli
terima kasih
4 kiniar02

4.1 Utterances 0001–0050

0001 tabèa patuari
0002 ee witu enanu takè, tarèkan
0003 wi, tawia embalè nipatuari
0004 ee patuaria sidèki tangkuman
0005 ee
0006 wia enkiniar
0007 lingkungan lima
0008 ee kaluaren kiniar
0009 toudano
0010 minahasa
0011 ee patuari waya ee
0012 wo niaku mese, me, me, mesesusila
0013 kumura sèmakèët tu entimpa’
0014 ka’a enpaperlun nikalota tim waki mèlborn
0015 sè, épatonta ye’i sè
0016 ee nanu entabelang
0017 ee sèminewëë entimpa’ pelaanen tampanèa
0018 ka’a entimpa’ ye’i pesesiwonèa gula
0019 ee nemis
0020 sè itu esem pasiwonèa sopi
0021 ee wopira empotung pa, nèi
0022 sadèrnè witu enanu, sesadèran
0023 sèmelelaamou mekekèët waki akel
0024 aa kinèètanamoumi enye’i
0025 ee
0026 witu empotung
0027 ma’alaliyamou potung, pe
0028 méa mekekèët
0029 mekekèët aki akel
0030 waki akel sinandaranèamou ano
0031 ee, aran siniwo witu entabelang
0032 maran tabelang nèi sadèr waki akel kaa empekekèëtàn
0033 sèmelelaamou waki ano, waki akel
0034 maaliali empotung ee rèi’pe’ winèë entimpa’
0035 aa silumongkotou

Good morning everyone.

erh, on the whats’it now

We are in the house of the family,

erh our family member Deki Tangkuman.

erh

(We) are in Kiniar,

neighbourhood five,

erh, outside Kiniar suburb,

Tondano town.

Minahasa province

Erh, everybody, erh,

and I will now talk

about how they extract that palm sugar sap.

Because our friend Tim from Melbourne needs it.

He is, he is in Kiniar.

We, can see them, them now (on the video), they,

erh, the what’s it, the hard bamboo.

They have provided the palm sugar sap. They have moved their (palm sugar collection) place.

Because this palm sugar sap, they will make (hard) palm sugar,

erh sweet.

If that (sap) is sour, they make palm sugar brandy.

Erh several bamboo tubes are leaned by them on the whats’it, the leaning frame.

They will go to extract (sap) from the sugar palm tree.

Ah, he has already extracted that (sap),

erh,

in the bamboo tube.

(They) are bringing along some bamboo tubes.

(They) will go to extract (sap).

(They) extract (sap) from the palm sugar tree.

On the palm sugar tree they have leaned the whats’it,

erh, the ladder which (they) made on the hard bamboo tube.

(They) have leaned the hard bamboo ladder on the sugar palm tree because (they) will extract it (the sap).

They go to the what’s it, to the sugar palm tree.

(They) are bringing along bamboo tubes erh.

(They) haven’t yet provided the palm sugar sap.

Ah he will climb up (the tree).
He has brought along, the bamboo tube, (but) (They) have not yet provided the palm sugar sap.

He will climb up on it (the bamboo tube) to to the what’s it, to the palm sugar collection place, to its ‘heart’ (i.e. the centre of the tree’s foliage). They climb (up the tree) like rats, until at its centre. He, will take a what’s it, (he) will take (it). (He) will take the hard bamboo. (He) has provided (it).

(They) have filled up the palm sugar sap (into small bamboo tubes). Because, (they) have put (the palm sugar sap) in a receptacle (for) the evening. (They) have filled up the palm sugar sap there. Yes, aah

4.2 Utterances 0051–0100

They will make it, hard palm sugar. Now (they) will make palm sugar, the palm sugar sap must be sweet. (They) will make sweet palm sugar sap.

(He) must fragment (by slicing) the clean (palm sugar). If that (palm sugar) is dirty, what only that thingumy. Because there’s dirt the palm sugar sap sours, they will make palm sugar brandy (instead of palm sugar wine). Ah,

They bring down the what’s it. They will prepare the bamboo tube. The bamboo tube has palm sugar wine (in it). The centre erh, they have made the palm sugar sap come out (start flowing).

Erh

He will fragment it (the centre of the foliage). He will fragment (it).

Erh because (they) put the bamboo tube, not yet, the empty hard bamboo. He brings along the thingumy, the palm sugar sap inside the bamboo tube. It’s said he will hit the what’s it (the branch) because he fragments the what’s it, the centre (of the foliage).
Then he will hit (the palm sugar tree branch). Supposedly he has tied that (bamboo tube) with string. Because then (he) doesn’t, doesn’t know (what to do), because there is water. Then (he) cannot remove (it -the bamboo tube) because, so that they can provide that, they make it a shelter. (They) provide a shelter, lovely (a beautiful shelter). This palm sugar sap, they will make (hard) palm sugar. They hit strike it (the branch in the centre). Hey the whats’it, the centre, (they) fragment The centre, erh, the centre has what’s it, there’s dirt. (They) remove (it), (they) clean (it) so that then, the palm sugar sap, ahh the sweet palm sugar sap will come out. Fresh palm sugar sap is sweet. (They) add (it), (they) add, erh, leaf, a leaf, so that (the palm sugar sap) comes out smoothly, (It) goes out from the bamboo tube. lovely (They) add (it), (they) add, erh, leaf, a leaf, so that (the palm sugar sap) comes out smoothly, (It) goes out from the bamboo tube. lovely (They) add (it), (they) add, erh, leaf, a leaf, so that (the palm sugar sap) comes out smoothly, (It) goes out from the bamboo tube. lovely

Ah, now he arranges a what’s it, a new bamboo tube. He will put (the hard bamboo) at the centre (of the foliage). That is definitely the sustenance of, the Tondano people, the Minahasan people. I will tell the story of it. The elders from before obtained this palm sugar sap. Because they, came (into) the forest, the elders from before. (He) sees the what’s it. Ah this is the what’s it, erh the hard bamboo.

**4.3 Utterances 0101–0150**

Erh because after they add it. They do what’s it, they make the thingumy.
pesiwonèa para para
pewèèn gula méa’
embalina
pasiwonèa lumu
aa pawèè witu dano rumping
tiikan pa, palunganèa
timpan’ iti’i wèènèala itu rumping
witu wèanèa
api wia embawa
kaa rior tu
kumaro’oko kumantal
karo’oko’ nui makaro’okomou pasiwon gula méa’
ee witu rumping
karo’okomoukan
wèè wia rumping
tu kangkèi ee, wewèan ee
wia natas rumping wintèèana
tou mpatoranèa panci
panci ye’i rior tu rëi’, rëi’, rëi’ ano, rëi’
re’i katèan ano
aa engula ye’i
itu kantalou mamulaimou gula
makantalou kaluaranèamou empanci ti’i io
mamualimou gula èi, karo’komoukan
panci iti’ nèité sèmpè rior tu rëi’ ma, marisik
sa wuna’ déi ma, makalar
aa yei kaanen nuka
nuka pewewèènèa
ee gula
pa’awasan nuka
rior tu beresi engula méa’
ee pengidopan tantu nè
nètou minahasa sèmengèèet
masiwo gula sè itu timpa emis
sèitu timpa’ esem pasiwonèa sopi
ta’an sè itu mèmang pekekoo’ entè parèrèo’
ndèi’ siwonèa gula ndèi’ siwonèa sopi
pakoo’ entè’ parèrèo’
ee en
timpan’ iti’i ee
sa koano, menewel

They make the drying racks.
(They) put the hard palm sugar (there).
The others
they make a wod pile
Ah (they) put (it) in the what’s it, the wok
They boil that also
He will put that palm sugar sap in the wok.
They will put (it) there.
The fire is underneath
Because so that then
(they) will boil (it).
(They) will thicken (it)
(It’s) boiled, it boils, (they) make hard palm sugar,
in a wok.
(It’s) definitely boiled.
(They’ll) put (it) in a wok.
The also, eh, there is, eh
on top of a wok, he puts (the pan).
Like (what) they call it, the pan.
this pan so that then, not, not, not, the what’s it, not
(he) doesn’t spill the what’s it, this palm sugar
That is thick,. (It’s) become palm sugar.
(It’s) already thickened, they will remove that pan.
(It’s) become palm sugar, hey (it’s) really boiling.
(They) just block the pan so that then (the palm sugar) doesn’t spill out.
if (it’s) fibrous (then), (the palm sugar sap) won’t come out
Ahh, now (he) eats (from) the half coconut shell.
They will add the (half) coconut shell.
erh, sugar
(They) add the half coconut shell.
So that the palm sugar is clean.
(It’s) the sustenance of of the Minahasan people. They extract (palm sugar sap).
(They) make (hard) palm sugar, if that palm sugar sap is sweet.
If that is sour palm sugar sap, they make palm sugar brandy.
But if that’s a really strong drink, (they) will obtain (it), they won’t make (hard) palm sugar and they won’t make palm sugar brandy.
(They) would obtain the strong drink.
Ehr the
that palm sugar sap, eh
When you what’s it, get drunk.
The people get drunk.
The wild boar, the elders from before saw it.
It (the wild pig) ate the sugar palm tree fruit,
(The sugar palm tree fruit) makes him (the wild pig) drunk, it brings him sleep by the sugar palm tree, under the palm sugar tree.
So that the early elders could discover first (the palm sugar sap), (they) had obtained the palm sugar sap.
... He puts the what’s it in the half coconut shell, the palm sugar. He puts (it) in the half coconut shell.
(They) cool (it) down when it’s already hardened.

4.4 Utterances 0151–0200

(They) have removed (it) from the half coconut shell, the palm sugar.
(They) clean the erh, wok.
Because (they) make (it) erh.
If again that’s a what’s it, supposedly they would now make a new (batch).
But (they) had to clean (it) because this sustenance hey wow.
Erh, this sugar also they sell to other people.
If that is not clean, then the people don’t want to buy it.
Hey they put (the hardened palm sugar sap) in a half coconut shell.
(They) cool (it) down.
(They) cool (it) down.
That half coconut shell is truly, uh
(They) have added many half coconut shells.
(They) put (it) in the what’s it, erh
Hey they put (the hardened palm sugar sap) in a half coconut shell.
(They) cool (it) down.
(They) cool (it) down.
The hard bamboo tube.
They’ve chopped up (the smaller hard bamboo tube).
They would make that, erh.
He adds some half coconut shells.
(They) cool the (hot palm sugar) down.
Erh the three people, they taste that.
Yes, they a lot of palm sugar
Hey, they get a lot of money (from the palm
EE wetenengé’ telu
lakeré, ee bitupé’ rumping
pa
pawéepé’ wia nuka

aa empawéé itu nuka ku’a empapaghegheran
rëi tu mina
eemgula méa iti’i wëè itu nuka, mamuali tabuléleng
t’a’n tabuléleng senga parua

eee
dëi’amou
eee, pengidopan nëtou minahasa wia wia, entoudano
sèsemengèèt
pëitanèa mengèèt, ya
ëstimandaritë tu empengidopan tu masiwo gula, masiwo sopi, wo
masiwo timpa’ pakoo’
nakel iti’i kaberaguna nëtou minahasa
toudano
nëi
pelelialumëè wia niko nëi paali népatuarita sitim waki mèlborn
itim sitou australita sikasa paar metete’u la embahasa toudano sapaitë toro pesesiwonta wia empatoutouan, wia engkoatan yei
taruma kasé laker kaa kita simiritamou kasila
tumodon, ee

sugar).
Erh, they’ll divide into three (the money).
Still a lot (of palm sugar) still in the wok.
...
(He) still puts (palm sugar) into a half coconut shell.
Ah, (they) put (it) in a half coconut shell then, (they) cool (it) down.
That’s not,
Erh (they) will put that palm sugar in the half coconut shell. (It) becomes a sphere.
But they divide the one sphere into two (i.e. it is halved as it is put in a half coconut shell).
Erh
no longer,
The sustenance of the Minahasan people is in, is in Tondano.
They, they extract (the sugar palm sap).
They say "(they) extract (the palm sugar sap)" yes.
The just relied on that sustenance. Then (they) make palm sugar, (they) make palm sugar brandy and
(they) make palm sugar wine which (they) drink.
That sugar palm tree is very useful for the Minahasan people.
Tondano
...
I will talk (about this) to you because our family member Tim has taken (it) to Melbourne.
Tim the Australian, he really wants to learn the Tondano language. Just what we intend to do,
in this life, in this world.
Thanks very much. Because we have now talked about (this) again.
Up next, erh

4.5 Utterances 0201–0203

ee situ’a déki tangkuman sisumusui
pakatu’an wo pakalawiran
cut
erh, the elder Deki Tangkuman, he will talk
about palm sugar
Long life and happiness.
stop
5  kiniar03

5.1 Utterances 0001–0050

0001 patuari waya niaku mesesusula en
0002 ee rinekman nipaturiku tim
0003 waki lolah, tombulu, tomohon
0004 ngaa, sê
0005 ésimiwomou pèrèt
0006 pèrèt itii
0007 wo séékawok
0008 ngaa, èi
0009 pilapila népèrèt ti’in kaa
0010 penera’an kangkasi empilapilana taan musti

0011 pali’pik
0012 pali’pik, patèwèl, patèwèl ninipèrèt empal’pikena
0013 penera’an kangkasi ta’an musti siluwanèla
0014 ee papato’nèami ikawok, kawok puti’ ipus

0015 wèanou séano, sê
0016 sèkawok wo sèpèrèt
0017 ékawok ku’a siréi’lèi pali’pik ré’ilèi tetèwèl ta’an sipéèrèt siwewèan tetèwèl, ee
0018 paa
0019 paketorenèamou, pa
0020 parou’n embaya
0021 baya, riberek, baya déi’
0022 ré’i pengaanen parou’
0023 eee
0024 parou’ embaya
0025 bayu enano
0026 hmm tine’èi emparou’mi eee
0027 ee mèmang sésiga’amou masiwo pèrèt sèa
0028 toulodakenè mèmang, èi wona èi
0029 pesaputenèa
0030 pasiruwan ano
0031 wauk witu pali’pik
0032 witu enano
0033 witu keketotan néano, népèrèt
0034 pakethozani pèrèt ku’a
0035 sia sa sia, maketot mana engkokongena, empakethothanou
0036 ni’tumou sépèrèt ni sê, sa koghumorem tu
0037 ee ruraar, mawou ketot, tampa népèrèt tii

Everybody, I will talk (about) the, recording of my family member, Tim in Lolah (village), Tombulu, Tomohon (area).
Uh, they, they prepared some bats, that bat, and the rats.
Uh, hey.
The wings of those bats, because, (they) prepare the bat’s wings also. But (they) must, (the) wingtips, wingtips, wings, the wings of the bat, are his wingtips.
(They) also prepare (the wings). But (they) have to burn off (the hair).
Erh, they display the rat (to the camera), the white-tailed rat.
There are the whatsit, the, rats and the bats.
The rats, it has no wingtips, there are no wings. But the bat, it has wings.
Hmm.
They slice up (the bat).
(They) remove all all the entrails. (They) don’t , eat all (the entrails). (They) remove (them).
Erh.
(They) remove all, all the whatsit.
hmm, the intestine, (they) remove it.
Erh, truly they are expert at preparing bats, they (are).
Like, hey truly, perhaps, hey. They cover (the bat ) up (in a bag).
They burn off the whatsit, the hair from the wingtips.
on the whatsit,
(They) de-bladder the bat (remove it’s bladder), then.
If he (the) bat urinates on its head (involuntarily). (They) de-bladder it.
So that these bats here, if you enter into a cave. You smell urine, (then) that is the bat’s place.
0038  èpaketorenamou
0039  o kela, i
0040  iwewènè ti’i mèmang kasa’ ee
0041  ee paiwuana sipèrèt
0042  o dèi’
0043  aa ss, oo
0044  paa
0045  parintekenamou sipèrèt
0046  pe
0047  èi loo’ aa ma
0048  kaa léi’ékè wona empa, parepu’enéaitè’
0049  ng, wèènamou itu
0050  aaa pa, parerebusanamou

5.2 Utterances 0051–0100

0051  pelelugan
0052  peleluganou wo
0053  eee, nèi, nèinou wèèla witu enano, toumou,
0054  ou empanci
0055  aa sinadiamou embaya rampa rampa, lelè’os
0056  wo enano
0057  lansuna
0058  lansuna mèa’ wo lansuna puti’
0059  wo lia’
0060  wo saribata, wo enano
0061  podang
0062  dano, marisa
0063  marisa o
0064  lia’ empamèanatè
0065  eë, lansuna mèa’
0066  ee, petetoomenamou ngè
0067  o empa, o pato’omena witu enteto’omeian
0068  marisa, lansuna
0069  sinawokanamou enano
0070  rampa rampa
0071  sedapoukan maloo’la
0072  mèmang pererampan sipererampa
0073  nininiperèt iti’i, sa sia réi’ tena’an, ndèi’
0074  taan sè itu tena’anè loo’nèa
0075  marisa, lansuna
0076  sinawokanamou enano
0077  rampa rampa
0078  sedapoukan maloo’la
0079  mèmang pererampan sipererampa
0080  nininiperèt iti’i, sa sia réi’ tena’an, ndèi’
0081  sedap
0082  taan sè itu tena’anè loo’nèa

He slices them up.
Oh wow the, the woman is really expert at (it),
Erh, she slices up the bat.
Oh not.
Aah.
Hmm.

Because (it’s)... perhaps they just break it up [the bat meat].
Uhm, he will add it (into the water).
Ah, he will boil (the bat ).

(He) will boil (the bat).
(He) will boil (the bat) and...
Erh, (he) has put (the bat) into a whatsit, like a likeapan.
Ah (he) has prepared all the ingredients, sping onion and whatsit,
oneion,
and ginger,
and lemongrass and whatsit,
pandanus leaf,
water, chilli,
and... The ginger, he just strikes it.
Hey, red onion
Erh, he will grind (the ingredients) up.
Erh, he grinds (the ingredients) up in a mortar and pestle.
Chilli, onion.
He has mixed up the whatsit, the ingredients.
(I) can see the tastiness.
Truly the spices of, of, of, that bat, if it’s not just right, it’s not tasty.
But when that (bat) is still (seasoned) just right they will see (this).
Ehr.
(They) grate coconut, because they have to add it, whatsit.
They will add coconut milk,
coconut which (they) have grated.
(They) add water, because they will mix up the
coconut milk, (and) the bat, if he has coconut milk.
The head (main) part of the coconut milk truly, they filter (it).
(He) drools, (he) can see (it), yes.
Ah, he pours the coconut milk, (he) adds (it) into, a water container.
He mixes the coconut milk in, in a small plastic container.
(He) filters the coconut milk.
The bat, if it is truly just right, the spices are truly, tasty. He will eat (the bat).
He
boils him, the bat.
(He) has drained the water.
Water first, (he, the man) has boiled him (the bat), because (he) will spice it [the bat].
They add (it), they add oil, fresh oil.
(They) stirfry the fresh oil.
(They) use the fresh oil (which) (they) have fried.
Hmm...
The onion is from before, spring onion.
(He) stirfries all all the ingredients.
There is pandanus leaf.
(They) make (the bat) tasty then.

5.3 Utterances 0101–0131

Oh wow, erh,
(they) have added pandanus leaf.
The perfect ingredients, they add them.
Ginger.
Oh yes.
They can strify those (ingredients).
(He) would add some spices.
(He) would add the whatsit, the bat which they have already boiled.
That bat, they boiled him up then. He is cooked he is.
He, he is really spiced now. (They) put him in.
They add coconut milk.
They render away, the (pandanus) leaf.
(He) adds coconut milk
This is definitely tasty.
Ooh.
0118  aa nèimou paakirou  Ah (he) has ladled (the bat curry) out.
0119  paakiromi  (He) ladles out (the bat curry).
0120  pawèèmou itu empring  (He) puts it on a plate.
0121  ee, èkumaanou  Erh, they will eat (the curry).
0122  tim wona, ikumaan tii  Tim perhaps, he will eat that.
0123  tim mekaanou  Tim eats (the bat curry).
0124  o kela, ye’i itou lolah siwewèan o mama o tuang e tepesoukan  Oh wow, the Lolah person, he’s there, oh mamma, oh God, they definitely ‘kiss’ (i.e. taste the bat).
0125  he aa tepesenèa entoto’ nipèrèt  Ah, they will ‘kiss’ (taste) the bat’s breast.
0126  toto nipèrèt  the bat’s breast.
0127  tim, hehehe, kela  Tim, oh wow.
0128  toto’ nipèrèt kinaan nitim, hehehe  Tim ate the bat’s breast.
0129  tinepesan nitim, toto’ nipèrèt, hehehe  Tim has kissed the bat’s breast.
0130  hehehe  [LAUGHTER]
0131  hehehe  [LAUGHTER]
6 mapalus

6.1 Utterances 0001–0050

0001 waktu kumasi kureraapè
When I was still, I was still a young girl.
0002 kumaki’it mepepalus
I join in the collective working.
0003 kèimèa metamen
We would go to cultivate (crops).
0004 wo sapà
And what else?
0005 ta’an sa marèngoumi sa hari sabtu
But if (we) would return home on Saturday,
0006 ee mèa wia empesta mèa lumangsa waki kolèt
(we) would go to a party. (We) would go to
dance at Kolot.
0007 serta itu èi kasiang o sèa mèi, se
Following this, oh dear, and they came, the
0008 apa
what (who)
0009 sèbrawijaya
the Brawijaya regiment (of the TNI).
0010 perangou permèsta itu
That is the Permesta rebellion.
0011 ya
Yes.
0012 sèminèamou wia ntalun baya sèka’ampitèi
tuama
They went into the forest, all of our male friends
0013 timingkasou wia ntalun
[to escape the TNI].
0014 jadi, kèirèimou mete’u sumiwo sapà
(They) fled into the forest.
0015 winèèan jam malam
So we no longer know (that) (we) would do
0016 rèi toro makaesa jamou enem rèimou toro
whatsit.
0017 mèa waki uma
(We) could not go alone. After six o’clock (we)
0018 komusti wewèan kartu penduduk sa réila
could no longer leave (from) the house.
0019 kotaanganèanou, taanganèa
(They) would go to the fields.
0020 baya emparampatan wewèan pos
You have to have an identity card. If (you) don’t
0021 ya pengalaman nitu, ya
have it, you can’t (go out).
0022 pengiiten nibrawijaya
They would hold you up [i.e. not let you leave].
0023 lutnan tèa taan siwèan ampit
They would hold (you) up.
0024 he he
All of the neighbourhood quarters had Braw-
0025 adoèla kuso’o
ijaya checkpoints.
0026 maan kuèdon kadang mengopas kusoo
Yes, that is the experience, yes.
0027 ya keadaan memaksa
The Brawijaya regiment follows (us).
0028 daripada kusinusanèamou.
The new Lieutenant (followed me), but he had
0029 mèamou memema’ayang kua brèds o sèanu
a wife.
0030 ee sisapa?
Hah... Oh dear me, I don’t want (to be courted by him).
0031 sèloï mana
Although sometimes a fisherman would take
0032 waki katinggolan ti’i
me out. I didn’t want (him) to take me out
0033 [unintelligible; second person talking in the
(either).
background]
0034 [UNINTELLIGIBLE]
dèi’ ya
sia
rèi
eruk mayor ti’i
[unintelligible; second person talking in the background]
dan niaku kinaiurangkumou ngarana
pengingitien nibrawijaya
mèa ma’ayang badminton sa kuano, siwo
simèamou
épè
sitèa magoremèè mbaya séloo’nala
ada situ tapè nona
he he
kakuruala kumekekirong
kumekekirong
so’o kaa si
siwewèan ampit

No, yes.
He
is not
that Major.
And as for me, I have forgotten his name.
The Brawijaya regiment is following (me).
(I) went to play badminton if (they) whatsit, would make me.
He would go.
Err...
As soon as he entered (my neighbourhood), he would see them (everyone).
My young sister was there [Manado Malay code mixing].
Hah...
Sometimes I want to hide.
(I) don’t want (him) because he he already has a wife.

6.2 Utterances 0051–0100
kuramou sia?
jadi kasiang keadaan memaksawaktunitu
ya
sama skali kusoonisia makirong
minawoopiarminggu minèa maakèkètou entaler
minèa makirong wakikendis
sa jamou lima kemùawakikendis
mèa wakisètantaku esa
mèa matekelwitulakuso’omatouanou sibrawijaya
kaa kinalininga’angkumou, wewèanou sisimusuiia niaku
sa kuku’na wia elalansakualinamounotoalina akitbung
o kumakirong
susur kasiang sorèmou mèamou kumirong
èna pengancangancamemamakuoipapaku
wisakèaku
laingkali lila’nipapakuminèawakîwènang

How about him [how could he court me when he already has a wife]?
So dear me, (they) force this situation (on me) during that time.
Yes.
In a similar way I didn’t want him. I hide (from him).
In several weeks (I) went with my younger friend (to) the Taler people.
(We) went to hide in Kendis.
When it was already five o’clock I would go to Kendis.
(I) would go to my first aunt’s place.
(I) would go to stay there. I didn’t want the Brawijaya regiment and me to meet.
Because I had heard (that) there was someone who had spoken about me (to the Brawijaya regiment).
If he saw me, us on the road, he would take me with a car, he would take (me) to Bitung.
And I hide!
Dear me, every afternoon I would go to hide.
(He) is threatening my mother and my father.
(About) where I supposedly am.
Sometimes my father would say (to him),
"(She's) gone to Manado".

Sometimes he would say (to them), "She's gone out, (they) don't know where (she is)."

Although (they) knew (that) as for me, I was in Kendis.

So, (this) experience, we want to work together [to avoid the TNI].

Yes.

We do community work. We will do collective work. There are 37 of us, as for me, I do community work.

(We) took us. (They) took photos but (they) are already lost. (It) is the experience of earlier times.

But in the first times before the Permesta rebellion we truly went to compete. (We) dance at Kolet.

Yes, (we) gave some wide ranging association (with others). So,

But (we) could be afraid because (we) were already together [the men and the women].

Yes yes, you just run away, yes.

But yes (it) is already thus [Manado Malay code mixing],

the war situation.

The experience when, the Brawijaya regiment are here.

The army contained us at Sakenare.

But sometimes, oh dear me, if they would waylay me in the countryside.

I no longer, I age (in) jail then [they would put me in jail].

Yes, me.

Oh dear, then he would give me an identity card. We would return home, oh goodness.

From that point on I don't want to go to the fields.

But the experience of that time, what'sit,
6.3 Utterances 0101–0137

0101 mepepalus
0102 èi kéitiga pulu tuju
0103 niaku kumasuweng wia nisèa
0104 ta’an wèta kulinèbèan jam
0105 ta’an kulinèbèan jam kaa kumasuweng
0106 itu rèkèn empengalamana
0107 matulung sètu’a
0108 tu pepalus waya ma
0109 mepa’ayang wia numa jadi
0110 tu mèng pengalamanèa
0111 ya kiok idè sa komawingkung
0112 kolumoo’la embusa wowosou
0113 lutu tatèa batumbang bangkengoula enguntengena mewingkung kaanenou kua håha
0114 e he
0115 ya komareèomou ya
0116 èi kakakurala kéimemikingkumungk kolumoo’la embusa
0117 itu kunirokuan pupunoumi wèëmoula tu mbatu bangkèngenou waya
0118 itu mineparuamou engkosenou
0119 ya empengalamana ni sa wia numa
0120 koma’ana maèdo pa’ai
0121 o manamèè aki salu maowasa ni’tu
0122 réimou itu wangkèngenoula
0123 tu kaanenou
0124 daripada komarèo’mou
0125 jadi ya
0126 itu kouman pengalaman ta’an ya
0127 kéiminepa’ayang numa kua tolaan nianu numa
0128 numa
0129 mèa mawingkung wia numa o metanem
0130 tanu wia lepo niaku sumusuweng
0131 jadi ya
0132 laker empengalamana wia numa
0133 sa marèngomi ndèi’mou
0134 kumaanoula kumirongou
0135 sa korèi kumirong eì mèi sèbrawijaya
0136 pengalaman tèmpo

is collective working.

Hey, there are 37 of us.

I do community work for them.

But they added me (my work) hours.

But they added me (my work) hours because I do community work.

That is the total experience.

Then (we) all work together.

We work in the fields. So,

That is truly their experience.

You would see a ripe pineapple.

We just brought it down (from the tree). (They) split it with a sharp object. (They) dig the ground (with it), (then) (we) would eat (the pineapple), right, ha ha.

Heh.

Yes, you are thirsty, yes.

Heh sometimes you are hoeing the ground (and) you would see a pineapple.

It’s definitely yellow (ripe). (You) pick (it) up. (You) drop (it) on a rock. (You) crush all (of it).

That (pineapple) was in half. (Then) it’s gone (eaten).

Yes this is the experience, if (you) are in the field, yes.

You stop to take a knife [to cut the pineapple].

And (you) stop in the ditch. (You) wash that (pineapple).

You have not crushed that (pineapple).

Then (you) would eat (it).

(Better) than you being thirsty.

So yes, that on the other hand is the experience (of Permesta). But yes, we had worked the fields then, the whatsit the field.

(You) would go to hoe the ground. And/then (you) grow (crops).

Like this in the wet rice fields I would do community work.

So yes, the many experiences are in the fields.

When (you) would return home (then) it’s done.

(You) eat (some food) (and) (you) hide.

If you don’t hide, hey, the Brawijaya regiment will come.

The experience (of) the time when,
| 0137 | brawijaya sèmina' | the Brawijaya regiment stayed here. |
7 water

7.1 Utterances 0001–0050

0001 o, watè Oh, sago grubs,
0002 watè sago grubs,
0003 sè itu toudano if that is (in) the Tondano language,
0004 t’in that,
0005 linina’léa watè they call "sago grubs".
0006 watè pasiwon witu (They) make [collect] the sago grubs from,
0007 nakel a sugar palm,
0008 pohon nakel a sugar palm tree.
0009 sa nakel If the sugar palm tree.
0010 ya, sèmakaluar itu nakel taan sèmakaluar itu Yes, they come out of the sugar palm tree. But,
0011 nakel they come out of the sugar palm tree.
0012 aa Ah,
0013 musti have to,
0014 ee, sapa eh, what is (it).
0015 aa, siwola lobang Erh, (he) makes a hole [in the tree, to remove
0016 lobang siwon o the sago grubs].
0017 empati’ (He) will make holes with,
0018 siwo empati’ an axe.
0019 sa if
0020 piramou èdo (he) would take a few (grubs).
0021 tano duamou mengèdo So like this (he) takes two (sago grubs).
0022 toromou (He) can
0023 pasera’an sèwatè prepare [lit. 'meat', i.e. 'make meat out of'] the
0024 watè sèodègodè kasa sago grubs.
0025 rua néi èdo (He) has taken two (of them).
0026 aa, toro pekaan langsung watè, toro pekaan Aah, (he) can eat sago grubs directly [i.e. raw],
0027 langsung (He) can eat (them) raw.
0028 ngaa (He) can, because (he) can make (it), yes.
0029 tano, tano yei’i Ah.
0030 natè rêi’pè Like, like this now,
0031 kimaluar itu the sago grubs have not yet [TB: should be watè’
0032 ee, nakel not ‘natè’]
0033 pasiwonèala, aa come out of,
0034 palubangen o empati’ erh, the sugar palm tree.
0035 ee, ka’apa tamako They make (it, the hole in the side of the tree).
0036 pasiwon itu (They) make (a hole) with an axe,
0037 lobangnèa, tampanèa erh, or a tomahawk.
0038 aa (He) makes that,
0039 pati ka’apa pepatil toro their hole, their place.
0040 sumiwo lobang, aanèa Ah.
0041 aa pakaruten tanu ni’itu An axe or a machete can

7.2 Utterances 0051–0100

0051 ee watè (is) the sago grub.
0052 sa rèi’ ‘wu’ul nakelna If it’s sugar palm tree is not rotten.
0053 aa tanu nye’i’ Ah, just like this
0054 nakelna emwu’ul ka’a the sugar palm tree, it is rotten, because
0055 nèi kakolo itu ndano nèi kakolo itu ndano, (they) felled it in the water. (They) felled the
naken sugar palm tree in the water.
0056 pasiwonéamou sarang nèwatè They are making the sago grub’s nest.
0057 naa, mèmang kasa It’s truly very,
0058 susa makèwè’ nakel saa witumou ndano difficult (for them) to chop the sugar palm tree
0059 na in half if (it) is in the water.
0060 ti’in Ah.
0061 simiwomou lubang That (guy)
0062 patampaan nèwatè made a hole,
0063 aa a sago grub place.
0064 mèmang pedis kasa mekekaluar aa, sapa if
naken (it’s) truly very difficult [for the sago grubs] to
0065 sa come out of the sugar palm tree.
0066 minakolo’mou waki dano, naa, ti’in watè (it ) had already fallen in the water. Ah, this is
the sago grub.
0067 oh tuang kasela kasa the sugar palm grub.
0068 nnh, na, nèi Oh god, (it’s) too big.
0069 paédonéamou na, ee watè Hmm, ah.
0070 a, ti’in watè kasela kasa watè They take the, eh, sago grubs.
0071 wewéan Ah this sago grub, it’s too big, the sago grub.
0072 na, toro watè pasiwon satè There are,
0073 watè toro enpasiwon satè (they) can make sago grubs into satay.
0074 ta’an lèbè sedap, satè engkokong nèwatè, (They) can make sago grubs into satay.
          ikaluarla But satay are tastier, (if) (he) would remove the
0075 o, bumbulaa, bumbu satè wèan marisa head of the sago grub.
0076 aa, o, tunun, tunun itu embaa’ (They) would spice it (the sago grub). As for
0077 mbaa, tampurung satey ingredients, there is chilli.
0078 mbaa tampurung Ah, and (they) will grill (it). (They) grill (it) over
0079 nuka, nuka, yon the hot coals,
0080 saa tampurung kapa nuka aa.. coconut shell coals,
          coconut shells, coconut shells, yes.
          When coconut shell [in Manado Malay] or
masuatou nuka
ee, tunun itu mbaa kasa, aa
sa
paloo’la
kimerèa, kimerèmèamou toro ngkaanèn
luttumou n’itu
mm, sedap kasa wèlow
oo, tuang
ta’an, sa paloo’la tanu ti’in, oh tuang iwatè
o wèlow, o tuang
tanumoukan, tanumoukan lelo ima mengelangelang o tuang
ta’an, sa sia
ee, suma selamouni
mamuali kopo’kopo’, ee sapa rë’en sia?
ee, tantamengkan, nna
tu masopit, masopisopit, hhmm
o watè toro kangkèi siwon ensapa, mbalap
ma sèmasiwo mbalap sèwatè
taan nitu papa’yangenatè
tanu, mm

7.3 Utterances 0101–0114

papa’yangenatè
aa, ti’in, o tuange èì
watè sèmeeloo’an
sèrior
ka’ayo finis
nge, o tuang, rimaraghà’ ti’in
sa simaselamouni watè
woo pira minggu
mamualimou sapa
eetantamengkan
wewèan, ee sapana
nsayapena
soalnya sèa ma
matèwèl sèa matèwèl

(0081-0088, 0090-0097) coconut shell [in Tondano], ah, are the same, coconut shell.
(0089) Erh, (they) will grill (it) on many coals.
(0092, 0093) When (they) see (that) it becomes red [i.e. cooked], then (they) can eat it.
(0094, 0095) That [sago grub] is cooked.
(0096, 0097) Hmm, (it’s) very tasty, wow.
(0099, 0100) Oh goodness.
(0101-0114) Definitively like this, just like this the snake (grub) is going along, oh god.
(0103, 0104) But when it is already big.
(0105-0114) (It) becomes a butterfly, uhm, what is it then? (eh, it’s) the flying beetle. Then (it) stings. (It) is stinging. They are having a race, the sago grubs.
(0107, 0108, 0111, 0113) They are quick until the end (of the race).
(0110) If it gets bigger, the sago grub. In a few weeks (it) becomes what, erh, the flying horned beetle?
(0112, 0114) Because they fly (away). They fly (away).
8 watulaney

8.1 Utterances 0001–0050

0001  ee
0002  niaku timou waki
0003  wanua watulanéy
0004  waki keluarga
0005  tulangi korèngkèng
0006  ee
0007  niaku wewèan
0008  kaka telu
0009  niaku oki’ ka’epat
0010  kéimatuari wewènè waya
0011  ee ngaranèa mulai
0012  siee
0013  oki ketarè
0014  wewèan sinona, sikèkè, sièla maa niaku.
0015  ngarnanku, sefli tulangi
0016  niaku, ee
0017  simekola téka, esdèi, esèma, aa
0018  niaku
0019  kumawèng maan si
0020  tuama mekegaran déine gérungan
0021  meke’oki’ sipatri Gerungan
0022  ee, ye’in sioki’ku masekola waki èsèma satu tondano
0023  e, kelas telu
0024  ee, waki wanuaku kelaker patuari
0025  ee
0026  e pepayangenèa
0027  ee
0028  kelaker
0029  wewèan sèpetani
0030  wewèan, sèmewangker, wawèan sèmapa’ayang kantor
0031  pokonya
0032  ee, kelaker karangan, ee papa’yanganè wal
0033  eem
0034  waki wanuamèi
0035  ee
0036  laker karangan sèee, mepa’ayang uma
0037  ee
0038  uma nitu
0039  sèa sèma, matanem se’ut, cinkè’

Eh
I was born in
Watulaney village,
to the family,
of Tulangi Korengkeng.
Eh,
I have
three older siblings.
Eh, I am the fourth child.
We siblings are all women.
Eh, there names are, firstly,
the, eh
(with) the first child.
There is the miss, the youngest, the... and me.
My name is Sefli Tulangi.
I, eh,
went (to) primary school, junior high school,
(and) high school, ah.
I marry the
man named Deine Gerungan (the man who has
the name Deine Gerungan).
(We) have a child, the Gerungan daughter.
Eh now my child goes to the high school one in
Tondano.
Eh, class three.
Eh, in my village (are) many families [lit. 'very
many are families'].
Eh,
Their jobs
erh
are very many.
There are farmers.
There are those who sell [i.e. traders]. There are
(those who work (in) offices [i.e. office workers].
Primarily,
erh, (there are) definitely many (of) their jobs.
Although,
erh,
in our village,
erh,
(there are) definitely many who work the fields
[i.e. are farmers].
erh,
(In) these fields
they, they grow bananas, cloves,
marisa                chillies.  
sêma                  They  
mepa’ayang waki uma ni’tu  work in those fields.  
sa se’a matanem cinkè’ sêmepa’ayang  When they grow cloves, they truly work properly, erh.
memang ulit ulit, ee  
supaya ee  
cinkè’ nitu musti ma  In order that, erh, 
mawua laker  these cloves must, 
sèmawingkung, sêma  bloom a lot (yield a lot of fruit).  
maberesi cinkè’ sêma, marou’ witek waki  They  
chillies.

They work in those fields. When they grow cloves, they truly work properly, erh. In order that, erh, these cloves must, bloom a lot (yield a lot of fruit). They clean the cloves. They remove the grub larvae from erh, what, from the clove trees. They fertilize (the fields).

chillies.

They work in those fields. When they grow cloves, they truly work properly, erh. In order that, erh, these cloves must, bloom a lot (yield a lot of fruit). They clean the cloves. They remove the grub larvae from erh, what, from the clove trees. They fertilize (the fields).
They, search for people from outside the village. (They) come and pick cloves together (with the villagers). (The outsiders) are hired by people (from the village). (They) pick (the cloves).

They are given food (by the villagers). They are paid (by them). Primarily they, they work, these cloves trees.

Every two years (they) pick cloves. Recently the clove price is very expensive. But (they) don’t pick (the cloves).

Only in the coming (next) year maybe, if the elder ancestor [i.e. a god] will give a blessing (to us).

Eh, now my child has returned home to the village. (She) will follow (attend) a meeting.
Hmm
so we live here noisily in the house here, because (there are) very many people.

Every day,
I have to get up.

(I) wash the clothes, (I) clean up the plates.
(I) wash the dishes, (I) wash
erh the cups.

Uh...
primarily, (I) work in this house here.
erh,
erh,

(If) it's still morning, when it's school time they (the children) go to school.
Because the mother here, who teaches at the junior high school
with my child, goes to school there. So they go together
with the two children here. They go to primary school and senior high school.
(They) go to (school) together.

And when they come home, (they) come home one by one.
If they all go (together).
I'm definitely all alone in the house.
So, I

I will do this work, what I do in the house.

(When) this is finished again.

When it's already afternoon of the day.
I have to bathe.

Ehr
not long (after) it is already night time.
When it is already night time,
(I) would watch television
until night, late at night.

8.4 Utterances 0151–0200

When this is done (I) rest.
(When) it's daylight again (I) will get up.
Every day my work is like this.
There's also
uhm, my story from in my village.
erh
The
my father
he died
erh, two years past.
So, my parents (are) only one, only my mother. The
my mother lives in Watulaney village with my
older brother. Erh, the,
my mother, she is aged,
already 72 years old. So she is already old. But
but, she
is still strong.
She can still wash herself. (She) can still cook for
herself.
She still works at the house, eh alone. Although she is,
definitely alone. But she is, she still is doing
what it is she wants.
Erh, as well in my village,
there are those who work.
(They) are making coconut meat (copra).
They, who, many of them
have cultivated coconut trees. They make
cocoanuts (i.e copra).
Because very expensive
erh, are cocoanuts, right? So they
make coconut (copra).
(They) make copra. And (they) sell (copra) in Bi-
tung. The older brother of my spouse/my spouse’s
older brother
he buys copra.
So, the,
my husband who
works with my older brother
Uh... sells (copra). (They) buy the copra (and) bring it
from Bitung in their car.
Hmm
erh, I again still have
in laws. My in laws are only female in laws, be-
cause my father in law, he already died.
Eh...
8.5 Utterances 0201–0250

0201  ee               
0202  sisiampitku sèa sè  My husband, they, they are  
0203  enem, enem matuari  six, six brothers.  
0204  ee               
0205  siampitku sioki keenem  my husband is the sixth child.  
0206  si               
0207  keluarganèa gérungan tèndèan  their family are the Gerungan-Tèndèans.  
0208  jadi            
0209  kumawéngla niaku maan siampitku  I am married to my husband.  
0210  minamuwalila kéikeluarga  We have become the family  
0211  Gérungan tèn, gérungan tulangi  Gerungan Tèn..., Gerungan Tulangi  
0212  a ye’in sioki’ku si  Ah, now my child, she  
0213  ee umurna         
0214  tujuh belasou te’un  seventeen years old already.  
0215  ee               
0216  te’un esa sisumekolamou tingkat ee  (In) first year she will go to school in level eh.  
0217  sisumekelamou    
0218  ékumuliamou waki unima  They will attend Manado State University.  
0219  ee               
0220  wewéan kasi sè  There are still  
0221  sépatuariku waki wanua sèkelaker karangan sèma  my family members in the village. They are definitely many, they  
0222  makuliala waki unima  attend university at Manado State University.  
0223  e waki wanuaku maan, maan wanua  In my village, although, although the village is far from  
0224  rou’ waki         
0225  karamèan ta’an     
0226  sè               
0227  sèdèi’ mou         
0228  déimou péila’an, ee  no longer called [i.e. labelled], (as) backwards. Because  
0229  udik karna        
0230  sèa              
0231  sèwaya waya, pe  they are all  
0232  pesesiwonè’ waki  still made by [come from] from  
0233  ee               
0234  tou kota sèa sèa kasi, sèma, masiwomou tuana  the city people [i.e. the rural people and the city people come from the same stock]. They, they still also they do this [things that people do in the city]. (They) make houses, make. (They) buy cars. (They) buy all (things).  
0235  masiwo, walè, masiwo mateles oto mateles  
0236  waya waya sè        
0237  sèwéan loit, sè     
0238  ee laker dang petelesenèa  They have money. They, they buy many (things).  
0239  jadi             
0240  waki wanua       
0241  ee               
0242  sètou tou mana dang  in the village  
0243  sèma, masuatu waki  ehm, the people there then they are the same in  

waki kota, dèimou, dèimou kasa

ee wanua wanua

ee

wanua yang dèipè'

berkambang, dèipè' mina, minalo'lo' sé

sètou tou ma, mateles laker laker barang

ta'an waki wanuaku ni'itu

(waki wani) kota, dèimou, dèimou kasa in the city. (It) is no longer, no longer, very, the villages,
eh

village that is not yet [code switching to Bahasa Indonesia and Manado Malay] developed. (I) had not yet seen (that).

the people buy lots and lots of things.

But in this village of mine,

8.6 Utterances 0251–0300

sè

sèlakerou, noí, sèsèla, sèla, sèlakerou sèma

mateles to rupa rupa

maan, mana kasi, ee

tampa pa'ibadaan mana, enemou

jadi enemou tampu pa'ibadahan

karna sètou mana sèlakerou

waki wanuaku sètou mana, sè

sè

lakerou karengan sè

laker, soalnya sèlaker oki' sèlaeng, jadi sè

wanua, ee masalahmou, masalahmou karengan wanua waki watulanéy

ee

sè

sèmaksi’iki’itou

eem

perkambangan waki kota

waki wanuaku sèlaker sèlaker karengan kasi sèmaskola, maskola pendèta

jadi sè

sèe

tou tou lèwo' tèmpo sèmakurakurangoula'

e waktu te'un te'un limangkoila laker

sèkelaker karengan sètou tou ma, mawunu tou wewéan sèma

ma, apa

ma

matokol ma, ma, matiboi, ee pepatil

ma, sèma pokonya sèmaketor tou ta'an ye'in

sèmakurangoula kaa sèmete'umou, mate'umou siopo' empung

e

mudamudahan beri, me, te'un te'un berikut

8.6 Utterances 0251–0300

they

they (are) many, they (are) many, they (are) many (who)

just buy all types (of things).

Although still there,

six prayer places are there.

So the prayer places are six.

Because the people there, they are many.

In my village, the people there, they, they, they,

erh,

(are) definitely many. They,

are many. Because they are many children, the others. So they

the village, erh, is trouble. Definitely trouble in

the village of Watulanéy.

erh,

they

They are following,

erm,

the developments [trends] from the city.

In my village they are many, they’re definitely many who are still learning to be priests.

So the

the erm,

bad time people [the people from the earlier bad times], they are far fewer.

Eh in the times many years ago

they were definitely many. The people kill (other) people. There are (those who)

uhm, what,

Uh...

fight. (They) take machetes.

They, primarily, they cut (other) people,. But now

they are fewer, because they know, know (about) God.

erh,

Luckily, in the following years,they, they, there
sèsèdè’moula sètou tanu ni’itu

0282 supaya sèwaki wanua, wanuaku watulanèy, sèmusti pesesiwon supaya, ee

0283 sèmete’u waya si siopo’ , opo’ wana natas

0284 ye’in kasi

0285 karna sikapalamèi sikewangun

0286 ee

0287 kelaker pere, pasiwon waki wanua

0288 e pasiwon pewewangun wanua

0289 pasiwon lalan sèmasiwo

0290 ee

0291 ee

0292 got, got waki lalan, jadi

0293 sa sèa dépè’ pernah, wak, mèa waki wanuamèi, genangnèa waki wanua, wanuaku

0294 ee, kaa, dèi wangun karangan padahal sa sèa pernahmou mèa

0295 waki wanuaku

0296 kewangun sebenar, kewangun karengan sa peleloo’n

0297 em

0298 pemandangaana kawangun pokoknya, sètou tou kasi, sèsèkewangun waya

0299 sèmalèolèosanou sèwa, sètou waki wanuaku

0300

are no longer people like that.

0282 So that those in the village, my village, Watulaney, they have to be made (to be nice – by others), so that, erh,

0283 they all know the, the God up above.

0284 Still nowadays

0285 because our (village) head, he is very good.

0286 erh,

0287 (He) does many things in the village.

0288 (He does (these things). (He) will improve the village [organise for these things to be done].

0289 (They) make roads. They make, erh,

0290 erh,

0291 drains on the road. So,

0292 if they have not yet ever been to our village.

0293 (This is) their opinion about my village.

0294 Eh because (it) is not definitely a good place (they think), although if they would have ever been

0295 to my village.

0296 (it’s) very nice actually. (It’s) very definitely very nice, if (they) will see (my village).

0297 ehm,

0298 It’s scenery is very nice. The main thing (is) the people again. They are all very nice.

0299 They are being good to each other the people in my village.

0300

8.7 Utterances 0301–0312

0301 ee

0302 kaayo ye’in sètou waki, waki wanuaku

0303 sè

0304 malèolèosanou

0305 dèimou tanu ndulu dulu

0306 e, kaayopè’ wia sesusuienkula

0307 e

0308 sambungenukran ee kasi

0309 eem

0310 berikut

0311 abisla ye’in mungkin abisla ye’in, mesesusui lèi

0312 mesesusui ee, cerita laèeng

ehm,

0301 Until now the people in my village they, are being good to each other.

0302 (They) are no longer like the early times.

0303 Erh, until here (this point) (is) my story erh,

0304 (I) will continue (it), erh, again, ehm,

0305 another time following.

0306 (It) is over now, maybe. (It) is over now. (I) will speak again.

0307 (I) will tell another story.
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