Kob

Sago

Told by Yairus Dowansiba, 17 November 1995, Minyambou

(1) *Dani di-pui   sut /   kob / di /   jo   ei   riei   nggup #*
    I   1SG-tell   about   sago   REL   be   at   Prafi   river.mouth

I will tell about the sago (swamp) which lies at the mouth of the Prafi.

(2) *Ni-mbud-reu-si   kob   di   jo   ei   riei   nggup /*
    3SG-walk-from-NOM   sago   REL   be   at   Prafi   river.mouth

    di-no   mim-pui   kwas   mem /   kret   Tinam-nya #
    REL-3SG   NOM-tell   divide   for   tribe   Tinam-PL

The place of origin of sago which is at the mouth of the Prafi, which Story handed out to the tribe of Hatam.[2]

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[2]The form *mim-pui* is a nominalization of the verb 'to tell'. It is explained as the name for God, before the Hatam had heard about *Tuhan Allah*. An alternative form is *Pui-nghim* 'tell-back/room', which contains the *him*, an adverb meaning 'the very one'. Which of the meanings is appropriate here, it is clear that something like 'the true story' is meant.

(3)
Yai	*bahak* /	*bahak* /	*yai*	*bahak*	*mim-pui*	*sob*	*di*	*ni-nyeng*	*pia*	*Ntaig #*
take	to	to	take	to	NOM-tell	woman	REL	3SG-name	QUOT	Ntaig

He gave it to a mythological woman whose name was Ntaig.

(4)
Ntaig	*di-ni*	*mbut*	*leu* /	*mbut*	*leu*	*ne-te*	*hag*	*Siriop*	*kin*	*Rina #*
Ntaig	REL-this	walk	from	walk	from	3SG-side	rock	Siriop	with	Lina

This Ntaig left, she went away from her area, the rock formations Siriop and Lina.

(5)
Hak	*Siriop*	*kin*	*Rina*	*ig-yai*	*mi-sob* /	*Ntaig*	*di-ni* /
rock	Siriop	with	Lina	3PL-take	NOM-woman	Ntaig	REL-this

mi-i-ndo	*bag*	*nungugw*	*Kibreibou #*
POST-3PL-show	to	mountain	Kibreibou

The rock formations Siriop and Lina took this woman Ntaig and showed her to the mountain Kibreibou (= they offered her to Kibreibou as bride.).[3]

(6)
Lene	*nungugw*	*Kibreibou*	*rok*	*mi-sop*	*ni-nyeng*	*Ntaig #*
then	mountain	Kibreibou	push	NOM-woman	3SG-name	Ntaig

Then the Kibreibou mountain rejected the woman with the name Ntaig.

(7)
Api-no	*ngges*	*kob* /	*ei*	*minu*	*di* /	*dihyei*	*di*	*i-jem*
then-3SG	leave	sago	at	place	REL	ground	REL	3PL-call

Binigrin /	*kin*	*Bikekbei #*
Binigrin	with	Bikekbei

So she dropped sago at the place, at the ground çalled Binigrin and Bikekbei.

(8)
Hak	*Siriop*	*cug*	*hanyen*	*ug*	*wak*	*nungugw*	*di*
rock	Siriop	order	anew	go	marry	mountain	REL

i-jem	*ni-nyeng*	*Siti*	*ri #*
3PL-call	3SG-name	Siti	FOC

The Siriop rock ordered her to go and marry the mountain called Siti.[4])

(9)
Siti /	*lene*	*mi-sop*	*ma*	*ndab*	*mpo*	*tut*	*kob*	*hanyen* /
siti	then	NOM-woman	that	hand	tired	with	sago	anew

ngges	*hanyen*	*i-jem*	*pi* /	*ngges*	*hanyen*	*ei*	*dihyei-ə*	*ti #*
drop	anew	3PL-call	QUOT	drop	anew	at	ground-CIT	LOC

At Siti, then that woman's hand got tired[5] of the sago again, she dropped it again at what is called, dropped it again into the ground.

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[3]The name of this mountain, located near the Anggi lakes, can be analyzed as *ki* 'break' + *brei* 'clear' + *bou* 'head/center'
[4]*Si-ti* is explained as '1DU-cross a bridge'.
[5]*Ndab mpo* 'hand bitter' is the Miriei variant for Tinam *ndab ttin*.

(10)　*Lene　minu　di-ma　　wer　igkrop #*
　　　then　place　REL-that　near　mud

　　　Then that place became rather muddy.

(11)　*Api　i-jem　　ni-nyeng　　Dum /　Ansui　dumandam #*
　　　so　3PL-call　3SG-name　　Dum　Ansui　Dumandam

　　　So they call it Dum, Ansui dumandam.[6]

(12)　*Mbut bu　　leu　nungugw　Siti　kou　　mi-sop　　　ma　hanyen #*
　　　walk again　from　mountain　Siti　refuse　NOM-woman　that　anew

　　　She walk on again because the mountain Siti refused that woman again.

(13)　*Lene　yai　bak　bi-wak　　nungugw　di　i-jem　　ni-nyeng　Ndon #*
　　　then　take　to　PUR-marry　mountain　REL　3PL-call　3SG-name　Ndon

　　　Then (Siti) gave her to marry the mountain called Ndon.[7]

(14)　*Ndo / ndo　bak　Ndon #*
　　　show show　to　Ndon

　　　He showed her to Ndon.

(15)　*Ndon　pai　bi-pia　　dani　lene /　andigpoi　ri #*
　　　Ndon　say　PUR-QUOT　I　then　old.man　FOC

　　　Ndon said: I am an old man.

(16)　*Lene　sop-nya　　mi-i-wak　　dani　ser　　au #*
　　　then　woman-PL　POST-3PL-marry　I　block.off　don't

　　　So women should not marry me at the exclusion of others

(17)　*Ne　yai　bak　di-munggwom-bat　nungugw　gahai-gahai-nya #*
　　　then　take　to　1SG-child-COLL　mopuntain　around-RED-PL

　　　So give her to my children scattered around (me).

(18)　*Api-no　ndo　bak　nungugw　Gurigbou #*
　　　so-3SG　show　to　mountain　gurigbou

　　　So he showed her to the mountain Gurigbou.

(19)　*Lene　Gurigbou　ni-ngon　　sibui　sut #*
　　　then　gurigbou　3SG-heart　twist　with

　　　Then Gurigbou got angry with (her, Ndon; not certain who he got angry with).

(20)　*Api-no　yai　tig　　leu　mug　las /　bi-hwen /　Ruigbou /*
　　　so-3SG　take　stone　from　sea　beach　PUR-throw　Gurigbou

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[6] I have no meaning for these names.

[7] *Ndon* is the Hatam name for what in Indonesian is referred to as 'mountain Arfak', the highest peak of this range.

Ndon #   *bi-hwen*   *Ndon-a #*
Ndon   PUR-throw   Ndon-CIT

Therefore he took a stone from the beach to hurl it at *Ruigbou* (this is a mistake), at Ndon, to hurl it at Ndon.

(21)   *Api-no*   *Ndon-a*   *ni-bou*   *re #*
        so-3SG   Ndon-CIT   3SG-head   bald

So the mountain Arfak is bald.

(22)   *Nogindini*   *tig*   *di-ma*   *no*   *jo*   *ei*   *kak*   *minyei*
        now   stone   REL-that   3SG   be   at   track   water

        di   *i-jem*   *ni-nyeng*   *Pumbwem #*
        REL   3PL-call   3SG-name   Pumbwem

Nowadays that stone lies along the river called Pumbwem.

(23)   *Lene* *tig*   *di-ma*   *i-jem*   *pia*   *Pubwem*   *tig #*
        then stone   REL-that   3PL-call   QUOT   Pubwem   stone

So that stone is called the Pubwem stone.

(24)   *Lene Ndon* / *Ndon*   *ni-ngon*   *sibui*   *sut* /
        then Ndon   Ndon   3SG-heart   twist   with

        lene   *yai*   *awidou*   *leu*   *minu*   *ni-nyeng*   *Igbanti #*
        then   take   k.o.bamboo   from   place   3SG-name   Igbanti

Then Ndon got angry and took some *awidou* bamboo from the place called Igbanti.

(25)   *Bi-hwen*   *nungugw*   *Gurigbou #*
        PUR-hurl   mountain   Gurigbou

In order to hit the mountain Gurigbou.

(26)   *Gurigbou* / *Amber* / *nungugw*   *Amber*   *om*   *no*   *leu*   *hambuig #*
        Gurigbou   Amber   mountain   Amber   press   3SG   from   k.o.bamboo

Gurigbou, Amber, the Amber mountain ducked away from the *hambuig* bamboo.

(27)   *Api-no*   *i-jem*   *pia*   *Amber*   *nggrei #*
        so-3SG   3PL-call   QUOT   Amber   peel

Therefore it is called the barren Amber.

(28)   *Awidou*   *pi-ma*   *tibim*   *tut*   *nungugw*   *di*   *i-jem*   *ni-nyeng*
        k.o.bamboo   ANA-that   fly   along   mountain   REL   3PL-call   3SG-name

        Ngibeng #
        Ngibeng

The *awidou* bamboo flew along the mountain called Ngibeng.

(29) *Ngibeng lene kwat / i-jem ni-nyeng pia Simboti #*
Ngibeng then break 3PL-call 3SG-name QUOT Simboti

The Ngibeng split, they call it Simboti.[8]

(30) *Hambuig pi-ma tibim kikau ug cut ei ne-te mug las #*
k.o.bamboo ANA-that fly continually go fall at 3SG-side sea beach

The *hambuig* bamboo flew on until it fell down at the coast.

(31) *Lene ug hyei ei minu di ni-nyeng Siruisi #*
then go grow at place REL 3SG-name Siruisi

Then it started to grow at a place called Siruisi (near Mupi).

(32) *Lene api-no i-jem mpia di-no ma*
then so-3SG 3PL-call place REL-3SG that

awidou ei Siruisi #
k.o.bamboo at Siruisi

So then they call that place Awidou at Siruisi.

(33) *Nogindini no jo si ri #*
now 3SG be LOC FOC

Nowadays it is (still) there.

(34) *Lene mi-sop pi-ma / Ntaig pi-ma / mbut kikau*
then NOM-woman ANA-that Ntaig ANA-that walk continually

ug wak nungugw di i-jem ni-nyeng Umbui #
go marry mountain REL 3PL-call 3SG-name Umbui

Then the woman, the mentioned Ntaig, she continued on and went to marry the mountain called Umbui.

(35) *Umbui wak iwai #*
Umbui marry anyway

Umbui married her anyway.

(36) *Sindig lo Umbui wak iwai #*
old.woman but Umbui marry anyway

Although she was an old woman Umbui married her anyway.

(37) *Api ttei kob ta ei riei nggup #*
so carry sago plant at Prafi river.mouth

So she brought the sago and planted it at the mouth of the Prafi.

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[8]*Simbo* is explained as 'broken' which would then be cliticized with the areal nominalizer *ti* 'the place of breaking'.

(38) *Lene kes mindhedhe rusa-o / na-o / ngkini-o*
      then   leave animals   deer-or   pig-or   k.o.kangaroo-or

      miei / ha / ntun him ei si ri #
      cuscus bird origin very at LOC FOC

      Then she left (there) animals, like deer, pigs, kangaroos, cuscus, birds, they all originate from
      right there.

(39) *Na rin tu #*
      that FOC already

      This is it.

(40) *Gi-ni   mim-pui   di-no   ngges mindhedhe bak mben ei*
      NOM-this NOM-tell REL-3SG drop   animals   to   people at

      Minukwar di-ni   ri #
      Manokwari REL-this FOC

      This is the story who has left animals for the people at Mánokwari here.

(41) *Gi-n-di-a   ri #*
      NOM-thing-REL-CIT FOC

      That's all.

STUDIES IN IRIAN LANGUAGES

PART II

Edited by

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