

PART TWO

TEXTS

1. KANÄQ KI-SINGGA JAMBÄI

(A VISIT TO JAMBÄI)

- | | | | | |
|---------------------|---------------------------|----------------------|----------------------|------------------------|
| 1. En-Jambäi(1) | moq(2) | näi(3) | senoi(4) | yeeq |
| <i>In-Jambai</i> | <i>is</i> | <i>one</i> | <i>man</i> | <i>I</i> |
| im-singga(5) | 2. Yarr(6) | bar-babuu(7) | yarr | bar-pakad(8) |
| <i>I will-visit</i> | <i>We two</i> | <i>with-meeting</i> | <i>we two</i> | <i>with-conferring</i> |
| 3. Ledgidgid(9) | i-chiib(10) | ma-Jambäi(11). | Tuaaq(12) | |
| <i>Very often</i> | <i>I-go</i> | <i>to Jambäi.</i> | <i>Chief</i> | |
| yeeq-öh | na-bahalab | ma-reh(13) | ma-Bog | |
| <i>I-his</i> | <i>he-goes downstream</i> | <i>to-downstream</i> | <i>to-Bog</i> | |
| Krääl(14). | 5. Tuaaq-teh | na-gööl | en-Jambäi | wab |
| <i>Krääl.</i> | <i>Chief-upstream</i> | <i>he-lives</i> | <i>in-Jambäi</i> | <i>with</i> |
| senoi-öh | dallam(15) | lima-puloh(16) | senoi. | |
| <i>people-his</i> | <i>in (about)</i> | <i>fifty</i> | <i>people.</i> | |
| 6. Nengneng-top | näi | deeg | rayah-öh | näq |
| <i>Formerly</i> | <i>one</i> | <i>house</i> | <i>large-his</i> | <i>three</i> |
| | | | | <i>deeg</i> |
| | | | | <i>houses</i> |
| amäsh. | 7. Deeg | jeruq | pai | rayah |
| <i>small.</i> | <i>House</i> | <i>long</i> | <i>new</i> | <i>large</i> |
| | | | | <i>meedy.</i> |
| | | | | <i>good.</i> |
| 8. Kanäq(17) | weq | num-Bertaam(18) | yehyaq | |
| <i>We all</i> | <i>leave</i> | <i>from-Bertaam</i> | <i>early morning</i> | |

ki-loi(19) ma-Jambäi pedi-ish. 9. Ki-loi ma-
we all-arrive in-Jambäi mid-day. We all arrive in-

Jambäi yeeq pun(20) i-krek sabid-lah(21) un-
Jambäi I I- surprised because they

joog(22) ma-moi.(23) 10. Un-praq deeg(24) mana.
move to-other (place). They-leave place old.

11. Ki-chiib ma-teh ti-gääh-oh(25) ki-nee
We all-go to-upstream more-little while-of it we all-see

Tuaaq wab senoi-öh. 12. Un-reroh täq deeq
Chief with people-his. They-clear earth place

pai-un.
new-theirs.

13. Yeeq: —Tuaaq, eloh gah-ääq? (26)
I: — Chief, what news-all of us?

14. Tuaaq: —Hoi, toq (27) bar-gah-ääq. (26)
Chief: — No, not with-news-all of us

15. Yeeq: —Tää i-nee Tuaaq suma (28)
I: — Just now I-see Chief all

senoi-öh hody un-joog. 16. Tää i-nee deeg
people-his already they-move. Just-now I-see houses

Tuaaq en-Jambäi hody na-churr. 17. Top (29)
Chief in-Jambäi already it-burn. Formerly

Tuaaq deeg-öh jerug rayah meedy. 18. Pai-
Chief house-his long big good. New-

doh (30) na-churr-öh. 19. Eloh Tuaaq ha-churr
this it-burn-of it. Why Chief you -burn

deeg ha-doh?
house you-this (Yours).

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- deeg ha-doh?
house you-this (Yours).

34. Yeeq: — Reqeloh ha-pikirr (37) Tuaaq,
I:— How you-think Chief,
ka-ham-guu selai pai ka-hoi kadeq?
if-you will-cut field new if-no. not?
35. Tuaaq: — Täq deeg ki-heed.
Chief: — Earth house we all (ours)-only.
36. Ma-deeg mana toq jeruq. 37. Boleh (39)
To-place old not far. Can
ki-chep-chiib (38) näi ish näi ish. 38. Toq
we all-walk-walk one day one day. Not
ki-chen ki-göh-guu (38) selai pai.
we all-want we all-cut-cut field new.
39. Yeeq: — Meedy-lah.
I: — Good.
40. Tuaaq: — Maloh Tuan ham-chiib?
Chief: — Where you you-will-go?
41. Yeeq: — I-chiib ma-Bog Jendrol (40)
I: — I-go to-Bog Jendrol
- im-nee papööd (41) sekolah. (42) 42. Tuaaq,
I shall-see children school. Chief
hody i-lah chep-chiib.
already I walk-walk.

NOTES TO TEXT ONE

(1) Jambäi is the name of a small Temiar settlement on the Nenggiri river. The same place is called *Pasir Parit* by the Malays. The prefix *en-*, meaning *in* or *at* cannot stand on its own, i.e. does not appear to be understood in isolation. In

writing, I therefore always show it as connected with the word to which it refers.

(2) This word corresponds to the Malay *ada*, meaning *is, there is* or *are, there are*; but this usage seems less common in Temiar.

(3) The Temiar in counting use only the following words: — *näi* meaning *one*, *narr* meaning *two*, and *näq* meaning *three*. Nowadays Malay numerals are freely used for higher numbers.

(4) This corresponds roughly with the Malay use of *orang* and means man, men or people. It should be noted that the Temiar call themselves *Senoi Serok*, meaning *In-land* or *Hill People*. The term *Temiar* is of alien, probably Semai origin, and it is actually used by the Temiar only when talking to outsiders. The term is however so widely used that it would be most difficult to change it.

(5) *Singga* (with accent on the second syllable) is the Temiar pronunciation of the Malay word *singgah*, to visit. Typical here is the fact that although basically a Malay word, it is here used in conjunction with the purely Temiar personal pronoun prefix *im-*, denoting first person singular and future tense. Thus: *Yeeq i-singga*, “I visit” and *yeeq im-singga*, “I shall visit”. These prefixes are always used, while the full personal pronoun, in this case *yeeq*, need not always be specified. These prefixes have no meaning in isolation, and I have therefore always joined them to the verb they qualify.

(6) *Yarr* is the “exclusive” form of the First Person Dual, i.e. it means “we two”, or “the two of us”, but does not include the person addressed. The corresponding prefixes are *ya* for the past and present and *yam* for the future tense.

(31) The Malay word *tuan* is in common use. In addressing another Temiar the Chief would normally use a kinship term. If not known, the term *tataa*, meaning *old man*, would be acceptable.

(32) Temiar pronunciation of Malay '*adat*.'

(33) More fully *Senoi Serok*, meaning Hill People.

(34) Here the Malay *lepas* is used with the Temiar suffix *-naq*.

(35) *-lah* is a Malay balance word.

(36) Malay.

(37) The Malay *fikir* or *pikir*.

(38) This type of modified repetition of the stem of the verb usually denotes repeated action.

(39) Malay.

(40) A place name, *Kuala Jenera*; meaning the mouth of the Jenera river.

(41) This word is used for *child* or *children* generally, whereas the term *kuäsh* denotes one's own child.

(42) Malay.

FREE TRANSLATION OF TEXT ONE

1. In Jambäi there is a certain man whom I want to visit.
2. I have often met and talked with him.
3. I often go to Jambäi.
4. This Chief of mine (also) comes down-stream to

visit me in Kuala Krai. 5. The Chief lives at Jambäi with about 50 of his people. 6. Formerly he had one large house and three smaller ones. 7. His longhouse was new and nicely made. 8. We left Bertam in the early morning and arrived at Jambäi at midday. 9. On arrival I was surprised to see that the people had moved. 10. They had left their old houses. 11. We went on and in a little while met the Chief and his people. 12. They were clearing the ground in their new location. 13. I:- "What is your news, Chief?" 14. Chief:- "There is no news!" 15. I:- "Just now I saw that you and all your people had moved. 16. Just now I saw that your houses at Jambäi had all been burnt. 17. Formerly you had a large and well-built longhouse. 18. Now it is burnt. 19. Why did you burn all your houses?" 20. Chief:- "For this reason, Sir. 21. You know the customs of our hill people. 22. You used to know my child. 23. My son's name was Angah. 24. One day recently he got sick. 25. Soon after he died. 26. After that I burnt the houses. 27. After they had been burnt we moved to another place." 28. I:- "I am terribly sorry to hear that your child has died. 29. But formerly when a person died, you didn't all move away?" 30. Chief:- "We moved for this reason, Sir. 31. The shaman had a dream and afterwards told us to move away. 32. Because we were afraid that the sickness would increase and that we would all die. 33. That is the reason for our move." 34. I:- "What do you think Chief, will you cut a new field or not?" 35. Chief:- "We will only clear a piece of ground for our houses. 36. It is not far to our old place. 37. We shall be able to walk there every day. 38. We don't want to cut a new field." 39. I:- "All right". 40. Chief:- "Where are you going, Sir?" 41. I:- "I am going to Bog Jendrol to see the school children there. 42. All right, Chief, I'm going."

TENGLEQ KUI SEROK

A STUDY OF THE TEMIAR LANGUAGE, WITH AN
ETHNOGRAPHICAL SUMMARY

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