VI. SPECIMEN TEXTS. 21

VI. 1. Fa nundewboke da je dowkajnale.


21 See the comment on these texts in I. I.

VI. 2. Ə bala Jakali le Ajokoj de.


VI. 3. Ə bala Jakali le Hubulew de.

Ja ambəj Hubulew Ohej jo da dala kaje da. Nəwmeke mo Ə bala

22 menka-fa, “sister’s child”, i.e. the child of the sister of Dasim Kəlawbew mentioned hereafter.

VI. 4. Translation of VI. 1.

The child (that) even after he-was-lost, they-got [-him].

One man’s sons (were) two. The younger child, for his part, to his father said [-to-him]: “Father, give-me my due goods [as for them]”. His goods he-divided-to-them. Not many days only after that, his younger child [for his part] collected his goods altogether, he-departed (and) to a far country he-went. There he-went (and) -squandered his possessions as he went (and) lived in great style. Inside that country a great famine broke out. To a certain man of that country he-went (and) entered-his-service. That man ordered-him to his garden as his pigs’ guard. In order to fill his belly even the refuse intended for the pigs’ fodder made his mouth water, but not one man gave (it) to him. After that he came to his senses (litt.: his body’s thoughts came- (and-)

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23 In the 3rd p. dual! More logical, in our eyes, would have been the 3rd p. sg.
24 Dialect form for ikajxale = jekajxale; cf. II.1 and II.3.
25 Dialect form for məwədajende; cf. II.1 and II.3.
26 These translations, though not completely literal, follow the Sentani text as closely as is possible without doing more violence to English idiom than is necessary for the purpose. Words between ( ) do not occur in the Sentani text but must be supplied in English; those between [ ] do occur in the original but are not needed in English.
dwell in him), and he says: "So many (are) my father's servants (who) went (and-now-) take food in quantities; (but) I here have-come (and-) perish from hunger. I shall-rise in order to go to my father's presence (and) to my father I-shall-go (and-) say [-to-him]: 'Father, I wrong I-have-done [-him] to God, (and) I-have-done [-thee] to thee; thy son [even] to me do-not-say [-to-me], thy servant [though] call-me.' He-rose (and) to his father's presence he-went. (While) he (was) still far-away [even], his father saw-him, he-ran towards his son ['s person], he-took-him, kissed-him [the nose], (his) heart filled- (litt.: hung-) him (with) love. That child to his father says [-to-him]: "Father, I have done wrong to God and to thee, don't call me thy son". But his father to his servants says [-to-them]: "Quickly bring hither the finest clothing (and) come-clothe-him, stick [-him] rings on his hand, (and) come-put-on-him footwear. A fat and round [and] pig take (and) come-slaughter. Let-us-eat (and) let-us-make a feast. (For) my son, [even] after he-went- (and-) had-died, came- (and-) has-come-back-to-life, [even] after he-went- (and-) had-got-lost, he-came- (and-) has-been-found." Finally they-ate (and) made a feast.

His elder child, for his part, had-gone-to-stay in the garden. (When) he-went-back to the house (and) came-near-home, people (who) [just] are-making feast he heard. A slave he called [-him], (and) he asks-him: "This thing, [just] what (is it) they-are-doing?" That servant [though] says-to-him: "Thy younger brother [just] has-come-home, (and) thy father has [even] killed a fat and round (and) pig, because he-has-seen-him (-back) sound-and-well." His (i.e., the) elder child became angry, inside he-did-not-go, he-stayed (where he was). Therefore his father came-down (and) came-made-him a kind speech. But to his father he-says: "(Thy) thought must dwell-in-thee (i.e., thou must think); [just] these [so] many years [I] to thee only have-I-always-obeyed- [thee-] -till-now, I have-not-spoken once against thy word, but thou hast-not-given once even a small pig's young to me, (so that) I and my young friends [we-] make a feast. But thy (other) son (is) hardly here, (who) had-gone- (and-) squandered thy possessions on light women (and) girls, then thou-hast-killed-for-him a fat and round (and) pig." His father says-to-him: "Son, thou with me we just have-always-stayed (together), my own possessions (are) [just] thine. Let-them-make merry, (for) thy younger brother, even after he-went- (and-) had-died, he-came-home- (and-) has-come-back-to-life, even after he-went- (and-) had-disappeared, he-came- (and-) has-been-found (-again)."
VI. 5. Translation of VI. 2.

Jakali of Ǝbaɭa (village) and Ajokoj [and].

Jakali of Ǝbaɭa (village) came from Buwaj village, (and) he came (and) stayed in Ohej village. He (was) the grown-up sister's child (of Dasim Kəɭəwbej).22 Once upon a time his mother's brother told-him to go over (and) cut (litt., he-will-go-over, will-cut) for his uncle jokoluwej faləm (on) the shore of the village's water-passage. Jakali went, cut off the head of his uncle's dog, loaded it (in a canoe), (and) came-back (with it). He went over to his uncle, (and) says-to-him:

"Uncle, that dog's head just mentioned (is) there, I-have-cut- (it-) off, have-loaded (it), (and) come-back (with it), in the canoe." Dasim Kəɭəwbej was (litt., became) startled: "Oh! how (is) that! Hondombi27 I-said-to-thee, thou (art) just a fool, a dog thou wentst (and) killst." Other men he-told [-them] (and) they-went-over (and) buried the dog.

Another time his uncle says-to-him: "Go-over, thou-wilt-tear-off banana leaf (and) wilt-bring (-it) -back." Jakali went, cut (and) cut a banana leaf to little bits (and) scraps (and) came-home (with them). To his uncle he-says [-to-him]: "Uncle, that (is) that banana leaf just mentioned." His uncle had hardly taken (it), (then) he felt the banana leaf scraps. "This (is) for what?" Jakali says-to-him: "Uncle, that banana leaf thou-saidst-to-me, that's it". — "Take (and) go-throw-it-away in the water; (is) this (good) for tobacco (i.e., cigars) when they-use-to-roll (it)?". Jakali went- (and-) threw-it-away.

Because always-thus only he-acted-up-to-this-time, his uncle ordered [-them] (other) men (and) they-loaded sago (i.e., he ordered others to load sago). (When) day had broken, he-went to the shore. They-had-knocked (and) knocked sago, (when) Jakali feigned fever. Shrieks only he-kept-on-shouting. (If) the people hold-him (by) the hand, he (litt., his body) does-not-notice (it). He just continued-shouting shrieks. Ajokoj, Dasim Kəɭəwbej's daughter, went (and) held-him, then only (his) voice was-silent. Every time Ajokoj lets-him-loose, Jakali makes a very loud uproar. Therefore Ajokoj continues-holding-him. That way she just kept-on-doing.

(When) they-had-gone-over to the village, Dasim says-to-them: "Immediately take (and) bring-him-home." Jakali and Ajokoj (and) sat in her canoe. Ajokoj ate food in her canoe. In the evening they-

27 Hondombi (dial.) = jokoluwej faləm foremostioned; see vocabulary s.v. jokoluwej. Jakali, who came from another village, did not, or acted as if he did not, understand his uncle's words, and thought that joku faləm, dog's head, was meant.
transported Jakali to his own village. Jakali in the middle of the water continued-supporting-himself on Ajokoj’s hand (litt.: J. . . . with A’s hand they-two-kept-supporting). (When) they-all-had-disembarked in the village, they-two-went-down the house’s nibung-passage, (then) suddenly Jakali embraced-her, shouting: “Hey (people of) Ǝ balɔ, (this is) my wife, hey Ǝ balɔans, my wife!” Ajokoj uttered a loud crying and shrieking, a violent crying. The Ohej people went to Dasim Kɔlɔwbew (and) say-to-him: “Thy daughter suddenly has-taken Jakali for her [own] husband.” Jakali dealt-out-to-them traditional gifts, very sufficiently he-gave-to-them. Dasim’s voice did-not-speak (i.e., he was silent). After all (Jakali was) only a nephew through (his) sister, in that way (it was) just sufficient. (In) that same manner the two young people became (and) remained husband and wife (and).

VI. 6. Translation of VI. 3.

Jakali of Ǝ balɔ and Hubulew.

One day Hubulew (went) to Ohej village for the claiming of goods. Just (as) he-had-put-off, he-met Jakali of Ǝ balɔ (litt.: Jakali they-two-met-each-other). Jakali of Ǝ balɔ asks-him: “Father, thou (goest) whither?” Hubulew says-to-him: “Father, I (go) to Ohej village to claim goods.” Jakali of Ǝ balɔ to Hubulew says [-to-him]: “Father, I-shall-await-thee in the Buki.” Hubulew went-up to Ohej village. He-went-up (and) by Cape Wajana he landed. (After) he-had-stayed-there a while, they-gave-him the goods, (and) finally he-put-off (and) went-home. (Since) Jakali of Ǝ balɔ had not waited-for-him in the Buki, he-put-out (and) went-up to the open water. (After) he-had-gone-up, they-two-met-each-other in the open water. Jakali of Ǝ balɔ asks [to-him] to Hubulew: “Father, those goods did-they-give- (them-) to-thee?” Hubulew says-to-him: “Yes, father, they-did-give- (it-) to-me”. Jakali of Ǝ balɔ says-to-him: “Father, let-us-two-see (it) now.” Hubulew took (it, and) opened (it), (and) just as they-two-had-looked, Jakali of Ǝ balɔ says-to-him: “Father, let-us-two-throw- (it-) down, will-it-float, the thing?” (i.e., if we throw it in the water, will this stuff remain afloat?). Hubulew speaks: “Who knows?” Finally they-two-threw, (and) promptly it-sank. Hubulew made a very big uproar against Jakali of Ǝ balɔ. After that, though, they-two-went-back to the Buki. (After) they-two-had-stayed in the Buki, they-two-went-off to their own villages; Hubulew to Jawbε village, Jakali of Ǝ balɔ to his own Ǝ balɔ village. Just as they-two-were-coming-back on the open lake, Jakali of Ǝ balɔ to Hubulew says [-to-him]: “Mine, father, mine
(is) one garden (i.e., I have a certain garden), (which) is-all-the-time-lying without seedlings. Wilt-thou-cut (and) wilt-thou-come- (and-) give-me some more hakaj seedlings?” Hubulew says-to-him: “Father, don’t worry; my (own) hakaj seedlings (are) very extraordinary.” Hubulew went (and) cut (at) new 28 seedlings, came-back (with them, and) gave [-him] (them) to Jakali of Ǝ balə. Jakali of Ǝ balə planted (them) in his own garden, (but after) they-had-come-up, they-kept-on-standing (only); its fruits (were) just not (there).

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28 See vocabulary s.v.