

**columns**

# edo otbop # wot wot aip kel-u-den ye  
 otbop # ege olal-an-e kem-an eyen #  
 adon mim =ko kon yu kawupki yom yi  
 alop mo tio-d-o-n-ip # wen-e om bat win-  
 ip-ten # om bat wen-e tut tut =a om om  
 tut bon weno-n-ip # weno-n-ip # wen-e  
 om ambangga-ip adon nak-on adon mim  
 kedon-ip # om wi-o komb-ip-ten # ZERO  
 win-e komb-\*a alum-ip # ZERO alumo-n-  
 ip boma wen-e opn-on =e # ZERO b-e kan-  
 e wen-e angg-ip-ten # anggene # nak-on  
 # ta kedo win-ip-ten # okemo-n-ip # wen-  
 e adon alopmim odo # yu kawupki (o)do  
 kedon-e engg-on # na enggon # om mo  
 ano-d-up kole yo # ne =go kedo ton ton bat  
 kedo oktikap eyanu wan-an-e kem-an =o  
 # engg-on # engga-n-e # kedo tobon tinim  
 mo bio-n-e # ano tinim # bio-n-e # kedo  
 ton wano way-e wen-en # way-e boma-n  
 =mo wen-en # weno -n -ip # wen-e ton  
 odo b-e kan-e men-en # b-e kan-e meno-  
 n-e # mengga-mb-en # mengga anengga-  
 en # mengga-n-e # ye yeman odo an-e # ta  
 kedo yu ye kon yeman o(go) kedo kombe-  
 ngg-on # Kombe-ngg-on , # opn-on # om  
 bon =bet mun-un # meno-n-u # meno-n-u  
 # ih # tem-un =go # om =ko ban-e mengga-  
 en # ah # kep =ko om odo wene kede =bet  
 ben-e mengga-ep ko # engg-un =go , # yu  
 kawupki =do engg-on # ah # om ombet =an  
 # ombet ta ton yanop mengga-in =o # an-i  
 yeman =an =o # engg-on # hmm # om to  
 an-an-up balin =o # baat kedo Awin ambip  
 onggo won-o-den amot ok bon won-o-den  
 odo oyip mon-ok =get om =ko an-an-up =o  
 om =ko an-i =n =o jadi kole om to an-an-  
 up balin =o engg-un =go yu kawupki odo  
 kedo engg-on (klick)

This is a story, A story (about how) the moon came into being. This is what I want to tell. Once upon a time, a lady was living with her brother. They went to find sago. They went to find sago, they went to the sago place in the forest. They went (there) and they made the sago. The next day, they got up. They fell a sago tree. They fell (the tree) and chopped (the sago). They chopped it, They continued until evening, then they collected it and went home to sleep. sleep and the next day, they went again. They did so until the third day. Her brother began to say, "Sister!" "Since we are eating only sago all day..." "I want to go downstream to find some fish", he said. He said so and then he took some arrows made of splintered ribs of sago leaves and a bow, arrows and a bow He took them and went to find some fish down there. He was walking, looking out for fish. they (!) went and then and then he collected and brought the fish. He collected, brought and cooked them. (he) cooked and ate it. He cooked for himself and ate it, and then she, he kept something for his woman (i.e. sister). He kept it for her, and when it became evening, she came (back) from the sago place. She came and..., she came and ... "Oh!", she saw that he had taken some of the sago and cooked it. Oh! "From where did you take that sago and cook it?" She said so and her brother said, "Oh!" "It is from that sago, from that and..." "there is also fish that I cooked." "It is (for us) to eat", he said. "Hmm." "We cannot eat that sago!" (Your) brother-in-law went to Awin. "He went to the market, let him come as well, then we can eat the sago." (we always) eat sago so "We cannot eat the sago (now)." She said so but her brother called out:

moyon mok medep =bet mengga-n-an-up  
balin koleya ambikin =ko kan-e an-i=dep  
balin a moyon mok medep =bet mengga-  
n-an-up balin koleya ambikin =ko kan-e  
an-i=dep balin a om bat mun-up-ten odo  
om =bet an-i =n ah engg-e ningtem mo  
kumungg-i yip balin ye ningtem mo komb-  
o-den kele-n-e ta nak-on nak-on =ko wen-  
e om =ko alum-ip ban-e alum-e kolo-ngg-  
e ta kedo okun-e ton bat wen-en boma-n-  
e eh opn-on ombet olal-e komb-un olal-e  
olale-n-u engg-un =gi om to ine (o)do om  
a(i)p mengga an-an-ep balin om alep om-  
bet om alep ombet menggane-n-ep =ket  
ton =ko an-i =n =o engg-un gole moyon  
yanam =an engga-n-e kedo-n-u adut wa-  
un gole om =to yal-e kol-on ton =ko op-  
non =ko b-e men-en kedo bom-an-e wen-  
e ton ko yio-Ø-n-e b-e men-on-e om alep  
bet mengga-en mengga-n-e ye go an-on  
ye go om alep odo b-e yal-e kol-e kedo  
ton tit ombet mo be-n an-en kele-n-e ton  
yena (o)do nekwa-n-e kan-e ye kon (a)ip  
kombe-ngg-on ye kon kombe-ngg-on =e  
ye kon ko opn-on =e om ambangga wan-  
e kedo ambip mun-un ambip meno-n-u  
ambip men-e nangg-e komb-e ma kep ko  
boma-ep ode ko , engg-un ah kan-e men-e  
komb-a-den oyen kole [om] [kalep] [bet] ,  
om alep bet mengga-in kole oyen o engg-  
on eih yu (o)do om alep o(go) nekwa b-  
e yam-e kan-e onggo komb-e kedo om  
yanop an-un =e ma yu kawupki (o)do  
om alep ombet mo an-en ano-n-e angg-  
on amkibi opkongga-mb-en moyon mok  
medep kun-an-an ga mok om ko an-i ye-  
man ambangga-up ko an-i yeman =an a  
engg-e opkongga-mb-en

"Oh dear me, what can we use to cook with  
the fish, we cannot eat earth (to the fish)."  
"Oh dear me, what can we use to cook with  
the fish, we cannot eat earth (to the fish)."  
We went to find sago so we (must) eat from  
the sago, he said only in his mind, (he) did  
not say anything. He kept (his thoughts)  
in his mind only. And then On the next  
morning The next morning they went to  
make sago. He opened (the sago bones)  
and chopped for her and then he went to  
find fish like (the day before). he walked  
and ..., oh she had told him the evening  
(before). Talked, she talked and said: to-  
morrow, you will not cook the sago to eat.  
(But instead) from the sago pulp You cook  
the pulp of the sago and eat the fish, she  
said, so "Oh dear me, that is true", he said  
Since she turned to him and she forbade  
(him to eat it), he left the sago. He brought  
the fish in the late afternoon. He went out  
and killed some fish and brought them and  
then ... He cooked it with the pulp of sago.  
He cooked and he ate it. He took out the  
pulp of the sago he only ate from the meat  
of the fish. and then he made the other fish,  
he prepared it and kept it for his woman  
(i.e. sister). He kept it for his sister and  
then... His sister finished to make the sago  
in the evening and she came home. She  
came home and ... when she arrived home  
"What about your trip?", she said. "Oh,  
here is what I have brought and kept (for  
you)." "Because with sap, I cooked with the  
sago sap, so that it is", he said. "Oh!" She  
prepared (the food) by taking out the sago  
sap, threw it away, ... and then she ate (the  
fish) with sago. But her brother ate only  
the mucus of the sago. He ate and he slept.  
He made plans in the night: "Oh dear me,  
what can I do? We make the sago to eat,  
so (we must) eat the sago", he thought like  
that.

kedo amkali kumungg-on oni kedo amkali kumungg-on oni om ko an-em =o engg-on Baat bekm-e bal-an-up ko bunup kole om ko an-an-up nea ko engg-e kededan-on ga ne taman om ko an-an-up balin o engg-un om ko baat awin ambip wen-en oyip mon-ok get Engg-un gole eyuk eyuk engga-n-e eyuk engga-n-e kedo kedo nekwa-en nekwa-n-e wen-en odo bonyik taliyik bonyik tariyik [mede] mong , mong kel-an-on a , adit kel-an-on a kenambun kenambun kumun b-e meno-n-e b-e men-on-e ayetm-en ayetmo-n-e talep kenambun kenambun ayet ayet talep onongmon-e b-e kan-e ap kobi yan-o-den b-e kan-e ap kobi yane-n-e kawen-e wangga bet nekwa-n-e nekwa-n-e kan-e bodon-e komb-on tip =mo odo wadi (o)do ningtem tap aip komb-on gole ye oni (a)ip opkongg-ok balin om yeman ombet kedon-e wen-en kawen-e nekwa-on ga tip mo ap nop wangga go ap nop wangga go nekwa-n-e konop tubun-on nowan nowan tin , taman an kedo ong yamit amb-on ong yamit omb-on ga ambut ko kan-e men-e tin kol-on kot kan-e men-e tin kol-on go okay tip =mo go[l]e medep kun-an-an kedo ambip ambip wen-en ambip weno-n-e anyan odo mun-un mun-un go amnom , opn-on kumungg-on =gi oni yo ne go yo eh on amun talep tem-a-den o ongg-on on amun kenambun kolem tem-a-den gole wen-e a-Ø-an-up o amun yanop kan-e kal-i yeman an oh engg-on go ih ne taman yanam =an wan-an-up a om mo ano-d-up uyen gole , engg-an-u kede eyuk wan-an-up engg-un =gi

In the next morning he said, "Sister!" In the next morning he said, "Sister!" "Let us eat the sago", he said. "We can keep on waiting for (my) brother-in-law but it will be long, so will we eat the sago?", he asked but, "My brother, we cannot eat the sago", she said. The sago, let the brother-in-law (who) went to Awin region come back first. she said so Yes. "Yes", he said and... "yes", he said and... and then he planned (something). He planned (something) and ... He went for sort of thorns sort of thorns and then bees, bees were also, some sharp objects, He brought all sorts of rough things and... He brought (them) and wrapped it. He wrapped a big (one), a rough (one)... he made a huge package and he took it and climbed on a tree. He took it onto a tree and... he climbed there and arranged (everything) on the tree and he arranged it and He hung it up there, well. It was up there, since he planned a bad thing. He did not care for his sister just because of the sago. Then he went on He climbed and arranged (everything) and it was good. high on the tree there he arranged it and He shut his eyes but nothing (happened). Nothing near, it was far away. Then he stucked out (his) tongue. he stucked out (his) tongue and made the sky came closer. so, he made it come closer, okay. it is nice, so What will I do? Then he went home. He went home and His sister came. She came at night, in the evening he told (her): "Hey sister! "I..." Uhm, I have seen a huge nest of a bird, he said. A huge nest of a bird. I have seen it so we will go to kill it (=the bird). (I) will drop it with its nest he said, and (she said:) "Oh my brother, that is true." "We will go," "because we are eating only sago all the time", she said and then "Yes, we will go", she said.

wan-an-up engg-un go wan-an-up engg-un go kedon-ip kedo yanggan yanggan ko bio-n-ip anyan yu nin-un kedo yu kawupki yu taman nin-on bom-an-ip wen-e wen-e wen-e ap ap a amun onongm-en oya wen-e nangg-en-ip oni alabel-e bel-e kawan-an gole engg-on ongg-an-e kedo ap kawen-en kawen-on-e kawen-on-e kawen-on-e wen-e angga angga nangge-n-e kedo ani kededan-on =gi oni kup ko wene kede al-ep engg-on ga "Ae" ne daman eya al-in ai kan-e eya adep kele engg-e kolem nekwa-n-e wen-e amunon nan-e kal-an-on go wudo kolem w-Ø-an-on yeman oya wen-e oya bet ko eya al-in iyen engg-un eyuk odep kole okun-e ale-bel-e amun ko wan-e kal-an-e kam-an okun-e badop =mo alebel-e bel-e engg-on =go okun-e alo-d-un =go amun kenambun o(go) wan-e kal-on =gi amun wa-en oye kaduk ogo wan-e kalo-n-e =go kido wen-en go wen-e anyan eya kenambun anjan ye kat bet okun-e bomo-n-e womko taliyik =a medep an , mong a tap o(go) belewa-en yeman odo kumun yu ya mo wenwai wene- komb-on wene-komb-on =e ye go kawut kedo ong yamit omb-on =gi ong yamit omb-on go wot ko men-e tin kul-un go kawut kedo koke wot wot yan-o-den ambikin ,ambutambut ko kedon-e o(go) yan-o-den odo kedo kawut wot kol-o-den wot kol-o-den go ti-ip ombet ta , yu (o)do amun ombet wio- komb-e wan-e ta kede adep an , kede adep an engg-e kelega-un ga nowan yu taman odo kadek kadek kadek kadek =an kido min-i nowan i.. odep kole ombet ta wot a(ip) kel-on

"We will go", she said and "We will go", she said and So they first (took) some torches They took the torches and then His sister, she held (one). and her brother, her younger brother... He held (one). They walked, they were walking for a long time to the tree, they arrived at the tree where he had made the nest and then... "Sister, you keep standing here!" "Because I climb", he said. Said it and then he climbed the tree. He climbed, and climbed, and climbed, until there. he arrived there and then he asked down there: "Sister, where do you stand?", he asked and (she answered:) He said it and (she answered:) "Oh!" "My brother I stand here." "Oh, you come a little bit here!" He said so and arranged exactly, so that when he drops the nest, it must hit her. She went there and said, "Alright, here is where I stand." "Yes, if so please stand there!" "I want to pick and drop the nest." "You keep standing there well", he said and when she was standing there, he dropped the (huge) package. He dropped the nest that he made and it went down onto (his) sister hardly. it broke at (his) sister's body and the thorn inside what is that, the bees and all the bad things he loaded (fell) exactly on her. He hit her roughly. It hit her and then he stucked out (his) tongue. He stucked out (his) tongue and the moon came closer so he got in to the moon the land, the sky, the sky, so he got in to it and he became the moon soon. He became the moon so they stayed. from that, after the nest hit her and "Why was this, why was this", she thought and she looked (around) but (there was) nothing. Her brother was quiet. It was quiet. (He) did not come down. Oh if so, from that, there was a moon.

wot kenambun kel-on go woh ne daman ko wot kol-on iyen adep e engg-un wot kenambun kel-on go woh ne daman ko wot kol-on iyen adep e engg-un enggan-u kedo aleng yanop kolo ambip wun-u-den aleng yanop kedo boma-n-u wen-e ambip adi nangg-e moyon ne daman =an engg-e olok wa-ngga-d-un engg-e tio-d-un got yanam angg-un=e nak-on ombet yu kaduk Awin ambip won-o-den odo mon-on mon-on go men-e keleg-e keleg-e tem-on keleg-e kem-on ga nowan wom to yu bet mo =on ma baat ode? ah baat odo yo ekune (a)dep an =o e om ko , baat Awin ambip won-o-den oyip mon-ok get =a om ko an-an-up =an o enggan-u engg-ain go ton a o(go) b-e men-e bat boma-n-e b-e men-e kem-en odo wen-e om alep b-e mengga-mb-e kemo-d-on =e wen-e ekuni (a)dep kol-o-den o kole eh [ke] okun-o-den o , kelo-n-e wen-e nemengga-d-on =e baat a bonyik taliyik kumun mong kel-an-on a kumun amun tokmom on amun tokmom tokbut tokbut kem-on-e wen-e ap , ap yinim yi(mi)ngga-n-e , ap=kobi yi(mi)ngga-n-e kan-e kal-on go wudo ni-Ø-en o kele-n-e ye odo wane kedo [am] wot wot kel-o-den o engg-un =gi enggen-u kedo yu kaduk okun-e olal-e komb-un yu kaduk odo kedo aleng kembo-n-e ye baat yeman ye baat yeman aleng kembo-n-e otkenep tamat tamat kan-e teb-o-den odo kedo wio-komb-o-den wio-kombe-n-e wio-kombe-n-e womb-e alop womb-e alop kol-o-den jadi okune otbop komb-un komb-on odo biyonnggo kele kowong kele kol-o-den kole kowong odo otbop eh ambang a ye otbop odo kowong odo uyen bionnggo (o)do wane kedo [ehm] ambikin kul-u-den

"The moon has become strong (more bright) so, oh maybe my brother has become the moon", she said. "The moon has become strong (more bright) so, oh maybe my brother has become the moon", she said. She said so and she went back home crying. She went away crying and arrived at home, she said "Oh, it is my younger brother" she said and she was missing him. She said that and stayed and true She slept and the next morning (next day) her husband who had gone to Awin region came back. He came and (he) looked around. He looked around but (there was) nobody. She was alone inside (the house). "But where is (my) brother-in-law?" "Oh, the brother-in-law" "it is like this" (, she said.) The sago, brother-in-law in Awin region he went so we will eat the sago when he comes back, she said and "I said like that and the fish and other things, that he usually hunt and caught," he came and he was cooking with the pulp of sago untill it became like this, so uhm, he did like that, he did something to deceive me and the brother-in-law thorns, all of the sort of thorns, all of the bees and other dangerous insects (were in) the nest He pretended it was a bird's nest. He pretended and lied about it went to a tree, (he) hung it at a tree, he hung it on a tree he dropped it and it fell then hit me, he did that and then he became a moon "he has become a moon", she said, and she told to her husband like that Her husband cried out for his brother-in-law. He cried for his brother-in-law and (he was full with) emotion. He picked up a stone adze, and then he killed her. He killed her and he killed her and cut her in two he cut her in two (halves). so the story goes on like that: she became a soil beetle and a spider. so the spider, in the language of ancestor, that is the spider, the soil beetle went (in) to the soil

kole kowong odo kowong am o(go)  
onongm-e kum-un odo kole kowong odo  
kowong am o(go) onongm-e kum-un odo  
kuduyap a on amun on amun kuduyap  
onongm-i=mo kum-un ma kowong odo ,  
kowong odo wane [ambi] ambikin dem  
kul-u-den gole wot a(i)p kedo man-a  
engg-e kem-an-un odo opn-on opn-on  
wot a(i)p kedo min-i yeman odo ah  
kedon-u ooloolok kem-e bel-e kem-un edo  
wot kedo min-i yeman =an ma kaduk , yu  
kaduk odo tamat kan-e kedo eh tama tama  
ban-e kedo wom won-o-den kele-n-e on  
on batotenek on batotenek kol-o-den kole  
wot (a)ip kedo min-i yeman ko ye baat  
odo kedo yongg-i kem-en baat totenek  
engg-i=mo kem-en odo baat men-en  
wen-en engg-i=mo kem-en odo okun-e  
odo wot wot (a)ip kel-o-den ye otbop  
[eh] kayabak modenen ye otbop ko oyen  
engga-ip okun-e adep =an kole ombet mo  
=n

so the spider, when it makes its house  
(nest) so the spider, when it makes its  
house (nest) the imitation, she (it) used  
to make the imitation of the nest of the  
bird she (it) used to make. But the spi-  
der, since the spider went into the soil,  
when the moon wants to come out (raise)  
in the evening, in the evening, when the  
moon wants to come out, When she starts  
(with) ooloolok, when she keeps doing this  
It (means that) the moon wants to come  
out. then the man, her husband took a  
stone axe uhm.... the termite hill, he cut  
the termite hill and went inside. He be-  
came a bird, a kookaburra bird. he be-  
came the kookaburra bird When the moon  
comes out, his brother-in-law usually cries  
out. he usually says "baat" totenek is say-  
ing that brother-in-law is coming always  
said that That's it. that is the story (about)  
how he became the moon.

It was a story of the ancestors, they said. It  
was like that. so that is all