A STUDY OF THE YAMI LANGUAGE AN INDONESIAN LANGUAGE SPOKEN ON BOTEL TOBAGO ISLAND

PROEFSCHRIFT TER VERKRIJGING VAN DEN GRAAD VAN DOCTOR IN DE LETTEREN EN WIJSBEGEERTE AAN DE RIJKSUNIVERSITEIT TE LEIDEN, OP GEZAG VAN DEN RECTOR MAGNIFICUS Mr. A. S. DE BLÉCOURT, HOOGLEERAAR IN DE FACULTEIT DER RECHTSGELEERDHEID, VOOR DE FACULTEIT DER LETTEREN EN WIJSBEGEERTE TE VERDEDIGEN OP MAANDAG 24 FEBRUARI 1936, DES NAMIDDAGS TE 4 UUR

DOOR

ERIN ASAI

GEBOREN TE ISHIKAWA-KEN, JAPAN

UNIVERSITEITSBOEKHANDEL EN ANTIQUARIAAT J. GINSBERG — LEIDEN

PL
6120
.A8

DRUKKERIJ „LUCTOR ET EMERGO" — LEIDEN

CONTENTS.

I. INTRODUCTION . . . . . Page 1—11

II. GRAMMATICAL ANALYSIS.

Phonology . . . . . „ 12—30

§ 2. Vowels. — § 5. Consonants. — § 15. Glide Sounds. — § 16. Additional Sounds. — § 17. Accent. — § 18. Phoneme Inventory. — § 20. Transcription. — § 21. Transcription of Ibatan. — § 22. Comparison with the Original Indonesian. — § 26. Palatal Law. — § 27. Sounds of Ibatan. — § 28. Comparison with Ibatan.

Morphology . . . . . „ 30—45

§ 1. Reduplication of Word-Bases. — § 2. Prefixes. — § 3. Infixes. — § 4. Suffixes. — § 5. Compound Affixes. — § 6. Fossilized Prefix. — § 7. Prenasalization. — § 8. Predicate and Subject. — § 9. Determinants of Relations. — § 10. Pronomen Personale. — § 11. Apposition and Genetive Attribute. — § 12. Verbum.

III. TEXTS with TRANSLATION . . . . . „ 46—73

IV. ANNOTATIONS . . . . . „ 74—92

V. CONCLUSION . . . . . „ 93

ERRATA

Page 5,	line 3:	Peculier	read:	Peculiar
„ 8,	„ 27:	inventry	„ :	inventory
„ 9,	„ 20:	Trobetzkoy	„ :	Trubetzkoy
„ 12,	„ 20:	equivaelent	„ :	equivalent
„ 13,	„ 10:	ω	„ :	*w*
	„ 16:	ω	„ :	*w*
„ 14,	„ 28:	*ilauwd*	„ :	*ilawud*
„ 15,	„ 33:	ω	„ :	*w*
„ 17,	„ 19:	ot	„ :	of
„ 19,	„ 12:	mi-aŋin	„ :	mik-aŋin
	„ 15:	?	„ :	?
„ 21,	„ 3:	-ə-	„ :	ə-
	„ 22:	-e-	„ :	-ə-
„ 22,	„ 16:	?	„ :	?
	„ 18:	timuj	„ :	timuγ
	„ 34:	row	„ :	raw
„ 25,	„ 17:	Brantstetter	„ :	Brandstetter
„ 27,	„ 1:	the ultimate syllable n Yami	„ :	the penultimate syllable in Yami
	„ 24:	begore	„ :	before
„ 31,	„ 11:	*awaawan*	„ :	*awawan*
„ 36,	„ 19:	weaveng	„ :	weaving
„ 44,	„ 22:	Realis	„ :	Realia
„ 45,	„ 5:	aωapen	„ :	aωapən
„ 79,	„ 12:	*mijn*	„ :	*mian*
	„ 22:	*kawajan*	„ :	*kawayan*
„ 80,	„ 2:	*kaju*	„ :	*kayu*
	„ 26:	*rataj*	„ :	*ratay*
	„ 31:	peaple	„ :	people
„ 81,	„ 19:	*kumajat*	„ :	*kumayat*
„ 83,	„ 4:	*ḷamaḷaωən*	„ :	*ḷamaḷamaωən*
„ 84,	„ 4:	*tataja*	„ :	*tataya*
	„ 23:	*aja*	„ :	*aya*
„ 85,	„ 22:	*talata*	„ :	*tatala*
„ 87,	„ 24:	*mikarijat*	„ :	*mikarijak*
	„ 25:	*maŋanam*	„ :	*maganam* or *maŋanam*
„ 91,	„ 13:	exclanation	„ :	explanation
	„ 26:	boubled	„ :	doubled

STELLINGEN.

I.

De Liu-Kiu vocabulaire, beschreven in de Soei Sjoe (annalen van de Soei-dynastie in de 7e eeuw), moet behooren tot een taal in die periode op Borneo gesproken.

II.

De argumenten, welke de verwantschap aantoonen van de Japansche taal met Ural-Altaische talen, zijn zeer zwak.

III.

De opvatting van eenige Japansche geleerden, dat het woord „todaru" in de Kodjiki (oude Japansche annalen) in verband staat met IN *sinar*, is onjuist.

IV.

De prenasaleering is geen algemeen Indonesisch taalverschijnsel.

V.

Hoewel de theorie van Blake's grammatica van het Tagalog een voortreffelijken indruk maakt, wijkt zij gedeeltelijk af van den Indonesischen taal-geest (Blake: The Grammar of the Tagalog Language, 1923).

VI.

De oud-Chineesche kalender en de Indonesische kalender vertoonen overeenkomsten in samenstelling.

VII.

Het boeddhistische Ullambana-doodenfeest in Japan (Urabon) vertoont inheemsche elementen evenals het Çrāddha-feest op Java.

VIII.

Er mag niet te veel gewicht gehecht worden aan de beteekenis van Gräber's Kulturkreise (Gräber: Kulturkreise und Kulturschichten in Ozeanien, 1904).

B 43699
4-16-64
SS Lib

I. INTRODUCTION.

This thesis treats of the language spoken by the Indonesian people of Botel Tobago Island, which lies between Formosa and the Philippine Islands, to speak precisely, in lat. N. 22° and long. E. 121°.30, 45 miles distant from Taito of Formosa, therefore nearer to Formosa. The island is very small, about 45 square km., having a population of 1.682 (according to the census of 1934) consisting of one tribe only, which is called *Yami* by the Japaneses. The name *Yami* originated from the report of Dr. R. Torii, who made a scientific expedition to this island in 1897, in which he says that the people call themselves *Yami-Kami* [1]).

The island is called by the Europeans *Botel Tobago*, the origin of which name is not certain. Old charts [2]) printed in Europe give it as follows:

1650	No name	W. J. Blaeu: Imperii Sinarvm nova descriptio.
1654	Tabaco Xima	Sanson d'Abbeville: Les Isles Philippines Molucques et de la Sonde.

[1]) *Kami* is a personal pronoun 1 person pl. exclusive. Thus it may mean "We are Yami". The natives do not call themselves Yami and tell us the nomination of Yami was made by the Japaneses. Strangely enough that the name Yami appears in Otto Scheerer's Batan Texts as the native name of Botel Tobago Island (?). Anyhow we use Yami as the name of the people of Botel Tobago Island.

[2]) Cf. T. Kano, On the Name of Botel Tobago Island (in Japanese), (Chirigaku Hyōron 1931 Vol. 7 No. 2). He says that the first map, on which the name Botrol appears, is that of De l'Isle, which was published 1700 (about) according to his opinion. The catalogue of he Exhibition of Rare Books of Maruzen gives the date of c. 1730 to this map. The date 1730 is more likely.

1720	Botrol	Herman Moll: A Map of the East-Indies and the adjacent Countries, London.
1730	Botrol	Issac Tirion: Nieuwe kaart van 't Keizerrijk Japan. A'dam.
1792	Bottol	Jan. Bt. Elwe: 2 Partie de la nouvelle grande Carte des Indes Orientales, A'dam.
1805	Botel Tobago	W. Rob. Broughton: Neue Carte von der Nordost-Küste von Asien und den Japanischen Inseln. Weimar.

The name *Tabako* is used on an old chart which is in possesion of Mr. Sueyoshi, Osaka; this chart is supposed to have been used in 1607—1608. We also find on an old map of the Nagasaki Library the name *Tabako-Shima* given to this island.

With respect to Chinese sources we find the name *Tabako* (or *Tambako*) in Chu-fan-chih of the Sung dynasty, and the name *Taba* in Tao-i-chih-lüo of the Jüan dynasty. Later in the Ching dynasty it is called by the name An-tau-su. The present Japanese name of this island is Kō-tō-sho, which is the Japanese pronunciation of the Chinese An-tau-su.

Now it can be supposed that the name Tabako or Tambako came from China to Japanese navigators and cartographers, and again was transmitted from Japan to European navigators and cartographers. *Shima* means "island" in Japanese and is transcribed *Xima* by Sanson d'Abbeville and treated as a part of the proper name by later cartographers (Zürneri, Witsen, Elwe, etc.). What are then *Botrol* and *Botol?* The Puyuma tribe residing on the east coast of Formosa calls this island *Botol* and the coast Ami tribe of Formosa also *Buturu*. Now it is fairly clear that Tobago comes from the Chinese origin through Japan and Botol comes direct from the aboriginal tribes living on the east coast of Formcsa, and later the two names were jointed, and now this island is known as Botel Tobago Island by the Europeans.

It is a well known fact that there lives an Indonesian race on Formosa, and it is called by the Japaneses Ban-zoku or Takasago-zoku, which includes Indonesian aboriginal tribes not only on Formosa, but also on this small island Botel Tobago. According to the classification of the Aboriginal Department of the Formosan Government-General they are divided into 7 tribes (or divisions!), namely, Taiyal, Tsou Saiset, Bunun, Paiwan, Ami and Yami, but linguistically we must expect more divisions.

a. Living Languages:

1.	Ataiyal [ətajal]	Northern.
2.	Sedeq	Northern.
3.	Saisiyat (or Saiset, Saisirat)	Northern.
4.	Bunun [ʔ bunun]	Central.
5.	Tsou	Central.
6.	Kanakanavu	Central.
7.	Saaroa [laʔaroa]	Central.
8.	Rukai [d̥ukai]	Southern.
9.	Paiwan	Southern.
10.	Puyuma	East coast.
11.	Ami [paŋtsah]	East coast.
12.	Yami	Botel Tobago Is.

b. Half-dead Languages: These peoples are bi-lingual: speaking Chinese and their proper Indonesian languages. They speak their proper Indonesian languages among the tribesmen to a limited extent and it is feared their languages will disappear in the near future.

1.	Kavalan	Northern.
2.	Pazeh	Central west coast.
3.	Thao	Central.

c. Dead Languages:

1.	Ketagalan	Northern.
2.	Taokas	Northern west coast.
3.	Papora	Northern west coast.

4. Babuza	West coast. It is called *Favorlang* [1]) by the Dutch missionaries.
5. Siraya	Central west coast. It is the language of the Bible translation of Gravius [2]) and the vocabulary of Utrecht MS [3]). Makatao and Taivoan belong to this group.

It is indisputable that these Formosan languages by which we mean only the Indonesian languages of the aboriginal tribes of Formosa, not the Cantonese, Hakka and Amoy languages of the Chinese of the Chinese immigrants on Formosa, belong to the Indonesian group of the Austronesian family, though some of them show traces of language-influence of non-Austronesian races, but the phonological, morphological and lexical differences between some of them are fairly great and it may be surmised that various strata of the Indonesian peoples immigrated to Formosa which lies at the northern end of

---

[1]) Woordenboek der Favorlangsche Taal, waarin het Favorlangs voor, het Duits achter gestelt is, door Gilbertus Happart. Batavia 1842. The same text appears in Verh. B. G. XVIII. Dictionary of the Favorlang Dialect of the Formosan Language, by Gilbertus Happart: written in 1650, translated from the Transaction of the Batavian Literary Society, by W. H. Medhurst. Batavia 1840. The English translation appeared before the publication of the Dutch original!!

[2]) HET HEYLIGE / EUANGELIUM / MATTHEI / en / JOHANNIS, / ofte / HAGNAU / KA D'LLIG MATIKTIK, / ka na sasoulat ti / MATTHEUS, / ti JOHANNES appa, / Overgeset inde Formosaansche tale, voor de Inwoonders van Soulang, / Mattau, Sinckan, Bacloan, Tavokan, en Tevorang. t'AMSTERDAM. 1661. PATAR / KI TNA-'MSING-AN / KI CHRISTANG, / ka / Taukipapatar-en-ato tmaeu'ug tou sou / KA MAKKA SI-DEIA. / ofte / 't FORMULIER / DES / CHRISTENDOMS. / Met de / Verklaringen van dien, / Inde / SIDEIS-FORMOSAANSCHE TALE. t'Amsterdam 1662.

[3]) Printed in Verh. B. G. XVIII. Woordenlijst der Formosaansche Taal. Volgens een Handschrift in de Bibliotheek der Utrechtsche Academie aanwezig; door C. J. van der Vlis. There are many misprints!

the Indonesian district. For example, the northern languages Taiyal, Sedeq and Saisiyat show an interesting plenomenon IN t′ (Brandstetter s) > h. Peculier non-Indonesian suffixes exist in Ataiyal and Sedeq. Tsou, Kanakanavu and Saaroa are open-syllabled and Tsou has a complex system of the tense-expression. Our present knowlege of the Formosan languages does not permit us to construct a full table showing the affinity of each language *definitively*, but in view of the reciprocal relation of their phonology, morphology and vocabulary, the table on Page 6 though it is very rough, can be suggested.

Though the Formosan languages rich in phonological, morphological and lexical peculiarities offer an attractive subject-matter to the students of Indonesian linguistics, the available materials are rather limited, especially to the Europeans. The Dutch sources left by the devoted Gravius, Happart and the unknown compiler of the Utrecht MS, cannot be too highly valued: those materials were used by Klaproth, Gabelentz, Kern, Brandes, Brandstetter etc. for their comparative studies, and they are really invaluable documents of the dead languages of Siraya and Babuza. Materials of numerous living languages written in European languages are, only small collections of words made by European travellers, which are insufficient for the scientific study of Formosan linguistics. Prof. Otto Scheerer did an excellent work in his paper "Sagen der Atayalen auf Formosa, Zeitschrift für Eingeborenen Sprachen XXII Heft 2. 3. 1932", which is a result of his own field-work in the Ataiyal tribe. The writer treated briefly of the grammar of Sedeq [1]). We have no works written in European languages for other languages than the Northern Group of the Formosan languages.

As for the contributions of Japanese scholars to the Formosan linguistics, we must mention the works of Prof. N. Ogawa of

---

[1]) Some Observations on the Sedik Language of Formosa. (Philologia Orientalis Vol. I, 1934).

- Northern Group
  - Original Ataiyal
    - Ataiyal Proper
      - Taikei-Dialect
      - Taiko-Dialect
      - Bunsui-Dialect
      - Hakku-Dialect
      - Bandai-Dialect (mixed with Sedeq)
    - Sedeq
      - Taroko-Dialect
      - Musha-Dialect
  - Saisiyat

- Bunun Group
  - Bunun
    - Northern Dialect
    - Central Dialect
    - Southern Dialect

- Tsou-Paiwan Group
  - Tsou
    - Arisan Dialect
    - Ruftu Dialect
  - Original Saarua-Kanakanavu
    - Saarua
    - Kanakanavu
  - Original Paiwan
    - Paiwan Proper
      - Southern Dialect
      - Central Dialect
      - Northern Dialect
    - Puyuma
  - Original Rukai
    - Rukai Proper
    - Taromaki
    - Tordukana-koŋadavanu
    - Mantaulan (?)

- Ami Group
  - Ami
    - Northern Dialects
    - Central Dialect
    - Southern Dialect

- Batan Group
  - Batan Proper (Philippine Islands)
  - Yami

the Taihoku Imperial University: dictionaries [1]) of Taiyal, Ami and Paiwan, and several essays [2]) of his new theories on the Formosan linguistics (all in the Japanese language). Prof. N. Murakami's "Sinkan Manuscripts, Memoirs of the Faculty of Literature and Politics Taihoku Imperial University Vol. II No. I, Taihoku 1933" is a collection of old documents (written during 1733—1809 bi-lingually in Chinese and romanized Formosan languages, which are not only good materials of the dead languages Siraya, Makatao etc., but also historically a proof that the aborigines living in the Dutch mission district preserved for more than one century after the retiring of the Dutch from Formosa the Latin characters which were taught by selfsacrifing Dutch missionaries.[3]) In order to collect materials of the living languages a vast linguistic survey was begun in 1930 with the help of the ex-Governor Kamiyama's fund, and Prof. N. Ogawa and the writer were engaged in that work. Considering that the study of the living languages should be based on the living materials we made a scheme of collecting trustworthy texts transcribed in precise phonetic signs. The materials we could collect by our field-works were published in "The Myths and Traditions of the Formosan Native Tribes, Texts and Notes. Taihoku 1935". Texts transcribed in phonetic symbols of the International Phonetic Association with word-for-word and free translations, a sketch of the grammar and grammatical notes (in Japanese) are given to each language of the Formosan living languages, of which Prof. N. Ogawa worked on Ataiyal, Saisiyat, Rukai, Paiwan, Pujuma, and Ami, and the writer on Sedeq, Bunun, Tsou, Kanakanavu, Saaroa, Rukai and Yami.

The grammatical notes given to the texts are rather brief

---

[1]) Paiwan-Japanese Dictionary, Taihoku 1930. Atayal-Japanese Dictionary, Taihoku 1931. Ami-Japanese Dictionary, Taihoku 1933.

[2]) Q-Sound in Paiwan (Gengo to Bungaku Vol. I). Ts-Sound in Paiwan (Gengo to Bungaku Vol. II). Numeralia of the Formosan Languages. (Tōyō-gogaku no Kenkyū) etc.

[3]) Cf. W. A. Ginsel. De Gereformeerde Kerk op Formosa of de lotgevallen eener handelskerk onder de Oost-Indische-Compagnie 1627—1662 p. 84—112.

and not sufficiently worked out, as the aim of that publication was mainly to collect as much materials as possible. Now we have to work out those materials in view of the comparative study of the Indonesian languages, and for that purpose this thesis is written as a linguistic interpretation of the Yami language of Botel Tobago Island. The writer also uses materials which are not yet published. All materials, published and not published, were collected first-hand by the writer during two expeditions of 1923 and 1931.

The thesis consists of Texts with translations, Annotations and Grammatical Analysis.

Texts: Legend of the village Imulud. It was recited by Sjamandjagalit aged c. 50 at the time of the 1923 expedition. The narration is simple and naive, but is a fine piece of epos full of various episodes — deluge myth, searching of the treasure, holy pots and so on. We hope it may also interest students of ethnology and folk-lore, especially followers of Perry's theories.

Text No. 2 is a variant of the Yami legend. Both texts were taken from our "Myths and Traditions". As the published texts being a honest reproduction of the narration, it was transcribed as it was really pronounced reserving various forms for the same word in order to serve to detect phonemes, variants and facultative variants of the Yami phonological construction, and moreover even awkward expressions and grammatical errors were left untouched. But in the present texts the facultative forms were unified through phoneme inventry and therefore there are some differences of the transcription in the published text and the present one. We did not touch the style except to correct some very evident grammatical errors. The phonetic symbols of the International Phonetic Association was adopted for the published texts, but for the present a modified system is used owing to typographical difficulties and also for the purpose of the phonematic transcription.

Translation: The most desirable style of translation is the reproduction of their expressions, but it is difficult to transfer them into English just as they think and express. So we

translate as "I eat fish", instead of "My eating-object is fish", which is a real Indonesian thinking. Though it is not the strict rendering of the Yami expressions, the translation is done very literally as far as the English grammar permits without regarding to the style of the sentences. Thus it is a half verbatim translation. Mr. Goto, then an assistant-policeman on the island, helped me to translate the original texts. He is a Puyuma tribesman and has some knowledge of the Yami language. No native interpreters were then available.

Annotations: Batanese equivalents are added to prove the lexical connection of Yami and Batanese. Original Indonesian Words [1]) are due to Prof. Otto Dempwolff of Hamburg. For the lexical comparison equivalents from other Indonesian languages are not very much referred to, as the original Indonesian words are sufficient to prove the Yami language as a member of the Indonesian language family.

Grammatical Analysis: This is the study of the phonology, morphology and syntax of the Yami language, and the text and unpublished texts were used as materials. The phoneme inventory was made after the method of the Trobetzkoy school. [2]) For the phonological comparison the method of Prof. Otto Dempwolff was adopted. Regarding the grammatical terminology the writer used terms favoured by the Hamburg school, [3]) as the terms of the Latin grammar are not adequate for explanation of the Indonesian languages.

The aim of this thesis is not only to analyse the Yami language, but also to confirm the affinity of the Yami language to the Batanese. Prof. Otto Scheerer [4]) compared Yami words

---

[1]) Otto Dempwolff, Vergleichende Lautlehre des Austronesischen Wortschatzes. Beihefte zur Zeitschrift für Eingeborenen-Sprachen. Fünfzehntes Heft, Berlin 1934, and unpublished dictations of his lectures.

[2]) N. Trubetzkoy, Projet de Terminologie Phonologie Standardisée (Travaux du Cercle Linguistique de Prague IV).
N. Trubetzkoy, Anleitung zu Phonologischen Beschreibungen, Brno. 1935.

[3]) Example of the Hamburgian terminology: C. Lopez's Comparison of Tagalog and Iloko, Hamburg 1928.

[4]) Ein Ethnographischer Bericht über Die Insel Botel Tobago. Mit sprachvergleichenden Bemerkungen (Mitteilungen der Deutschen Gesellschaft für Natur- und Volkenkunde Ostasiens. Band XI. Teil 2. Tokyo 1908).

and Yami affixes with several Philippine languages viz., Tagalog, Ilokano, Pampango, Bagobo, etc. to prove that the Yami language belongs to the Philippine group, and again he inserted Yami words together with vocabularies of other Formosan languages in the list of the comparative lexical study of the Batanese [1]) to prove the Batanese belongs more to the Philippine group than to the Formosan. Those two works are not a direct verification of the affinity of the Yami language to the Batanese. Prof. N. Ogawa and Prof. I. Utsurikawa [2]) proved the connection of both languages by comparing their words. Thus the proof of the connection of both languages was done by our predecessors, but it is a comparison of a limited number of words without sound-laws.

By the Batanese language (Batán, Ibatán or Ivatàn) we mean a language spoken by the people living on three islands: Batan or Basay (Vasay), Itbayat and Saptang. There are also Batanese immigrants on Calayan Island. The dialect differences are not very strong. It is divided into three dialects.

1. Basco.
2. Isamurang; Saptang and other villages than Basco on Batan.
3. Itbayat.

The sources on the Batanese language used for this work are as follows:

1. La Gramática de Idioma de Batanes. MS. Biblioteca Nacional, Madrid (printed in Retana's Archivo del Bibliófilo Filipino II tomo., Madrid 1896).

2. Diccionario Español y Batan, corregido por el M.R.P. Fr. Franco, de Paula Miosero destas Yslas.... MS. Biblioteca Nacional, Madrid (printed in Retana's Archivo).

---

[1]) The Batan dialect as a member of the Philippine Group of languages. Manila 1908.

[2]) N. Utsurikawa, Natives of Botel Tobago Island and their Relationship with those of the Batan Archipelago in the Philippinnes. Tradition and Fact. (Ethnological Journal of South-Eastern Asia and Oceania Vol. I No. I 1931) — in Japanese.

3. CATECISMO / DE LA DOCTRINA CHRISTIANA / IMPRESO / POR ORDEN DE N. M. R. P. Fr. / JOSE RODRIGUEZ PRIOR PROVINCIAL / DEL SANTISIMO ROSARIO DE FILIPINAS CON APROBACION DEL ILLMO. Y / RM. Sr. D. Fr. FRANCISCO AL / BAN OBISPO DE NUEVA SEGOVIA.... 1834.

4. Diccionario Español-Ibatán por varios P. P. Dominicos Misioneros de las Islas Batanes. Manila 1914.

5. Vocabulario Ibatán-Español.... por varios P. P. Dominicos Españoles Misioneros de.... Manila 1933.

6. Otto Scheerer: Batan Texts with Notes. Manila 1926.

II. GRAMMATICAL ANALYSIS.

PHONOLOGY.

1. There are no obvious phonetic differences in the seven villages on Botel Tobago Island. The study of the phonology is based on the material collected at the village of Imulud.

Vowels.

2. Front vowels *i*, *e*. The latitude of the articulation of the front vowel *i* is so great, that almost all shades between *i* — *e* are heard, but the most general is the vowel between the close *i* and the half-close *e*, which should be transcribed with [ɪ] of International Phonetic Association (IPA). *e* or *i*, which is very near to *e* is heard after the not palatalized *t*, e.g., *teka* "end", (Vd. § 18).

3. Back vowels *a*, *o*, *u*. *a* is a back vowel. The front a is not heard. *u* has also a large latitude of articulation, it is generally a middle sound between [o] and [u] of the cardinal vowels of IPA. It should be transcribed with [ʊ] of IPA. *o* is a facultative variant of *u*: *ano* / *anu*, if *moḷoŋ* / *muḷoŋ* / *muḷuŋ* ornament of a boat.

4. Central vowels *ï*, ə. *ï* is a close central vowel, slightly inclining to front, it has an i-colour in its accoustic sense. Batan equivaelent i / e very well confirms this position. The more open ə comes as a facultative variant, but *ï* is more general than ə.

Consonants.

5. Bi-labial. *p*, *b*, *β*, *m*. [*β*] is a bi-labial fricative.

6. Alveolar. *l*. By the examination of palatograms we know that this lateral is articulated between the blade of the tongue and the alveolus or the back of the upper teeth.

7. Retroflex or Cacuminal *ṭ, ḍ ṇ, ḷ ṣ*. They have no corresponding dentals. The turning back of the tip of the tongue in the case of *ḍ* and *ḷ* is very strong.

7. Palatal *n', l', s'*. Though the marks of palatalization are used, they are not *palatalized*, but pure *palatal*, as our experiment with artificial palates confirms.

8. Affricata. *ts', dz'*.

9. Velar. *k, g, ω, ŋ*. *ω* is a fricative voiced, and therefore it is a voiced velar fricative [x]. Its friction is very slight and sometimes is lost, then it is heard as *ω*. On the contrary, it seldom appears as *g*, being changed into a plosive.

10. Glottal stop [ʔ]. Final vowel is followed by the glottal stop. *asa* ʔ one. In one breath-group only the final vowel of the breath-group is followed by a glottal stop. *aṣa ka tau* ʔ one man.

11. Trill. *r*.

12. Semi-vowels. *ω, j*.

13. Diphthongs. *ai au*. The secondary sounds *i* and *u* of the diphthong compounds are very open and we hear *ae* and *ao* instead of *ai* and *au*.

14. Final stops and final nasals are always without explosion: thus apa*t* "four", kawa*n* "year".

Glide-sounds.

15. Semi-vowel *j* appears between two vowels, one of which is a front vowel *i*. *mijanak* from *mi-anak* "having a child". Semi-vowel *w* appears between two vowels, one of which is a back vowel. *su wamuŋ* instead of *su amuŋ* fish (accusative case). When a suffix -ən is affixed to a word-base which ends with a vowel, a glide sound *ω* appears. *ts'itaωən* < *ts'ita-ən*.

Additional Sounds.

16. Additional sounds or supporting sounds mean the sounds which are added facultatively to a word without changing its meaning. In Yami the vowel *a* is added to the word which is begun with a consonant: *mijan* or *amijan* existence, *kanu* or

akanu and, *maŋai* or *amaŋai* going. The initial *a* is often preceded by an additional consonant *j*: *akumai* or *jakumai* similar to, *abu* or *jabu* without, *pija*, *apija* or *japija* good. This *j* seems to have developed from a soft in-glide of the initial vowel. In Yami a glottal stop never comes before an initial vowel.

Accent.

17. The final syllable is accented. Their accent is the pitch-accent. In one breath-group the accent falls on the final syllable of the breath-group, and the accent of the last syllable of each word disappears. Thus their accent is rhythmic, having no semantic relation.

Phoneme Inventory.

18. Vowels and Diphthongs. All the shades of *i* are variants of i-phoneme. A special e-phoneme appears in the word *teka*, which is to be compared to *Bt. tayuka* "being finished"; thus *Ym.* e < Bt. -ayu-. Yami i-phoneme corresponds to Bt. i . U and o go to u-phoneme. ï and ə go to ə-phoneme. Thus we have in Yami five vowels: i, a, e, u, ï.

The problem of diphthongs is rather difficult: the diphthongs have sometimes as facultative forms *aji* and *awo*, thus losing the principal nature of the diphthongs, but the original non-diphthongs *a-i* and *a-o* very often have glides between two vowels, thus *aji* and *awo*. Therefore we fix the diphthongs *ai* and *au*: ai < *ai* or *aji* and *au* < *au* or *awo*, non-diphthongs *a-i* and *a-o* < *aji* and *awu* / *awo*. For example: we have *maŋai* or *maŋaji*, but the latter *maŋaji* is very seldom, thus *-ai* is a diphthong, but in the case of *ilaud* / *ilauwd* the latter form is very general, thus *-au-*is not a diphthong.

19. Consonants. *bəkən* "prohibitive" and *abu* "without, negative" are generally pronounced with a plosive *b*, which may be substituted with a bi-labial fricative *β*. *b* always comes at the final position of a word and as a medial only in a position adjoining a consonant. For example: *karab* a kind of shell fish, *sawub* a wall of a house, *abčil* want of food. A fricative never comes at this position, therefore this *b* is a variant of *β*.

Palatal *n'*, *l'*, *s'* are always followed by a front vowel i. n'ipïn is often heard as a facultative form of *ŋipïn* "tooth". Thus, n' < n-phoneme / ŋ-phoneme.

l' comes only before *i*, never in other combinations, and liquids *l ḷ* never appear before *i*, thus *l'* is a realization of *l* and *ḷ*. *l* + *i* is also a facultative variant of *r* + *i* combination, e.g. *ripus* or *l'ipus* "relatives".

l' < l-phoneme / ḷ-phoneme / r-phoneme. Therefore *n'* is a realization of *n* or *ŋ*, and *l'* is a realization of *l*, *ḷ* or *r*.

If *k* is followed by the front vowel i, it is changed into *ts'*. If *t* is followed by the front vowel i, it is also changed into *ts'*. In the case of *l'* it stands only before i, never in other combinations, but in the case of *ts'* it stands not only before i, but also before other vowels, therefore the latter *ts'* is one phoneme, but the former *l'* is to be regarded as a variant of *l*, *ḷ*, *r*.

dz' is found before i and a. In the former combination *dz'* is a variant of *d*, as *d* can stand before a and u, but never before i. Example: *dz'iḷatai* "at Iḷatai". In the latter combination *dz'* is a variant of *dj*. Example: *dz'a* here, which is a locative of *ija* "this", thus *d-ija* > *dja* > *dz'a*. Another example: a locative of a personal name *sjamanmanagat* is *djamanmanagat* or *dz'amanmanagat*, this *dz'* being developed from *djaman-* < *di-ama-n-* (to the father of, *di* is a locative of *si*). Therefore *dz'* cannot be a phoneme.

Liquids *l ḷ r* do not appear as a final sound. Retroflex ḍ, which has an acoustic similarity with those liquids, comes in a final position, but *ḍ* appears in other positions, so that *ḍ* is not a variant of those liquids.

Regarding *ω* it appears either as a glide sound or as a variant of a velar fricative *ω*, so that it can not be one phoneme. uw + other vowels and other vowels + wu are realizations of u + other vowels and other vowels + u respectively.

After analysing Yami sounds we have the following phonemes.

p β m ṭ ḍ ṇ ṣ l ḷ r ts′ k g ω ŋ

Transcription.

20. A more simplified system of transcription is used in this thesis in view of the phonematic analysis, and also symbols of IPA are not used owing to typographic difficulties. Some explanations of our symbols used in this thesis must be given.

Vowels: *i* and *u* should be pronounced nearer to *e* and *o* respectively. *e* has the same value as the Cardinal Vowel No. 2, that is to say, to be pronounced as a close e. The sign *ə* is used instead of ï, therefore, *ə* in the transcription should be pronounced closer than the standard ə: it is similar to the Russian [ü], but the front tongue is a little raised. *a* in the transcription should be pronounced as the German short a.

All the vowels have the same length (this does not mean experimentally). In special cases the quantity gives semantic changes: for example, *ḷaku* is "many" and *ḷāku* means "very many", *analu* is "long" and *anālu* means "very long". We use ā for such a long vowel. These emphatic long vowels are always raised in their pitch, thus ā means long and high-pitched a. The facultative long vowels are marked with [:] in the text.

We use the following signs for the consonants.

Bi-labial	p	b	v	m		w
Aleveolar			l			
Retroflex	t	d	ḷ	n	s	
Trill			r			
Palatal			(l)	(n)	(s)	j
Affricate	č	(d)				
Velar	k	g	ω	ŋ		

b variant of v.

v bi-labial, not labio-dental, as a Spanish v.

t, d, ḷ, n, s The tongue tip should be turned backwards.

č for ts′.

j for English y.

ω voiced ach-sound.

ŋ ng

We do not use special signs for the palatal series. The palatal l, n, s occur only *before i*, thus

li l is articulated between the front tongue and the hard palate, like a Spanish ll.

ni as ñi.

si as s'i.

di as dz'i.

A glottal stop is not given in the transcription, but every final vowel of one breath-group is followed by a glottal stop. Each breath-group is shown by / in the texts.

Though the present transcription of the texts is more unified than the published one, e.g., *ku* and *ko* into *ku*, and *nu* and *no* into *nu*, we have left untouched some variants, e.g. *tokon, ikoŋŋo*, as they prefer *tokon, ikoŋŋo* to *tukun, ikuŋŋu, b* is used, and all distinct glide-sounds are inserted. For the diphthongs no sign is given.

Transcription of Ibatan.

21. The system of Vocabulario Ibatán-Español is used for the transcription ot the Batanese words.

j Spanish j, i.e., voiceless velar fracative x.

ñ Palatal nasal.

ng Velar nasal.

ch Affricate ts'.

Comparison with the Original Indonesian. [1])

22. KVKVK KVKKVK. [2])

Group I. a i u m n ŋ b g k t t' p l '

a. Initial

IN a- = Ym. a- IN anak "child" Ym. anak id.

abu "ash" avu id.

---

[1]) By "the Original Indonesian" we do not mean a language which *really* existed, but a language, which has been constructed on hypothesis as a medium for the comparative study of the Indonesian languages.

[2]) K = consonant. V = vowel. The sign ' for the in-glide and off-glide aspiration is omitted in the transcription of IN forms. We use only Yami equivalents, of which the meanings are not very divergent. KVK forms are omitted from the list, as the meanings are too very divergent.

IN i-	=	Ym. i-	IN ina "mother"	Ym. ina id.
			inum "drink"	inum id.
u-	=	u-	ubi "yam"	uvi id.
			uɣat "vein"	ujat id.
m-	=	m-	mata "eye"	mata id.
			manuk "fowl"	manuk id.
n-	=	n-	nijuɣ "cocoanut palm"	annjuj id.
			(a of annjuj is a supporting vowel.)	
ŋ-	=	ŋ-	ŋipən "tooth"	ŋipən / nipən id.
ŋi-	>	ŋi/ni	ŋut'u "nostril"	ŋusu "mouth"
b-	>	v-	baba "bring"	vava id.
			balaj "house"	vaωai id.
g-	>	k-	gatəl "itch"	katə id.
			gəlap "dark"	kujab "dark, night"
k-	=	k-	kuku "nail"	kuku id.
			kaju "tree"	kaju id.
			kan "eat"	kan id.
ki-	>	či-	kilat "lightening"	či-čilat id.
t-	=	t-	tanah "earth"	tana id.
			taliŋa "ear"	taliŋa id.
ti-	>	či-	timuɣ "south"	čimui "rain"
t'-	>	s-	t'ut'u "breasts"	susu id.
			t'uluh "torch"	suωu id.
p-	=	p-	punaj "dove"	punai id.
			pitu "seven"	pitu id.
l-	>	ω-	laŋit "heaven"	ωaŋit id.
			la[n]a "oil"	ωana "salt"
			lət'uŋ "mortar"	ωusuŋ id.
	=	l-	la'ud "sea"	i-lawud "overseas, north"
			lalu "pass by"	laju "walk"
	>	(n-)	laləd "fly"	nanəd id.
'-		'-	anak	anak
			ina	ina

b. Medial.

IN		Ym.	IN	Ym.
-a-	=	-a-	anak	anak
-i-	=	-i-	t'iku "elbow"	siku id.
-u-	=	-u-	inum	inum
-m-	=	-m-	ama "father"	ama id.
			lima "five"	lima id.
-n-	=	-n-	anitu "soul"	anitu id.
			tənun "weave"	tunun id.
-ŋ-	=	-ŋ-	baŋa "pot"	vaŋa id.
			taliŋa	taliŋa id.
-ŋi-	=	-ŋi-	laŋit "heaven"	ωaŋit id.
			aŋin "wind"	mi-aŋin "storm"
-b-	>	-v-	abu	avu
			ubi	uvi
-g-		?		
-p-	=	-p-	ŋipən	ŋipən
			apuj "fire"	apui id.
-t-	=	-t-	batu "stone"	vatu id.
			buta "blind"	vuta id.
-t'-	>	-s-	t'ut'u	susu
			ət'a "one"	asa id.
			at'in "salt"	asin id.
			at'ih "sympathy"	k-asi id.
-k-	=	-k-	aku "I"	aku id.
			t'akup "helmet"	sakup id.
			kaka "elder brother or sister"	kaka id.
-l-	>	-ω-	halu "pestle"	aωu id.
			dalan "road"	ḷaωan id.
			alap "take"	aωap id.
			puluh "ten"	puωu id.
			bulan "moon"	vuωan id.
	>	-j-	lalu	layu
			təluγ "egg"	ičai < i-tjuj Cf. Bt. itioy
-li-	>	-li-	pilih "select"	pili id.
			palit "exchange"	palit id.

			IN kulit "skin"	Ym. kulit id.
			kali "dig"	kali id.
			ulih "repeat"	uli "return, go home"
		-l-	dilah "tongue"	lila id.
			ulaɣ "snake"	vulai id.
	>	(-n-)	laləd	nanəd
-au-		-awu-	la'ud "sea"	i-lawud "oversea, north"
			da'un "leaf"	ḷawun id.

c. Final

IN -a	=	Ym. -a	mata	mata
-i	=	-i	ubi	uvi
-u	=	-u	abu	avu
-m	=	-m	inum	inum
			ənəm "six"	anəm id.
			sijam "nine"	sijam id.
-n	=	-n	bulan	vuωan
			vanan "right"	wanan id.
-ŋ	=	-ŋ	tulaŋ "bone"	tuωaŋ id.
			datəŋ "arrive"	ḷatəŋ ld.
-b	=	-b	uab "vapour"	aub / awub "smoke" Cf. Bt. ahub
-g		?		
-p	=	-p	alap	aωap
			dakəp "fetch"	ḷakəp id.
t-	=	-t	uɣat	ujat
			ɣamut 'root"	jamut id.
-t	=	-s	diɣut' "bath"	ma-ḷijus id.
			alat' "forest"	aωas id.
-k	=	-k	anak	anak
			patuk "pick"	patuk "hammer"
-l	>	nul	gatəl "itch"	katə id.
-'	>	?	mata'	mata?

Group II ə n′ d ḍ d′ g′ ṭ k′ ḷ γ

a. Initial

IN -ə- >	Ym. a-	IN ət′a "one"	Ym. asa id.
		ənəm "six"	anəm id.
n′- >	n-	n′antuh "a kind of tree"	natu "a kind of tree"
d- >	ḷ-	dakəp "fetch"	ḷakəp id.
		dalan	ḷaωan id.
		datəŋ	ḷatəŋ
ḍ- >	ḷ-	ḍataγ level	ḷatai id.
		ḍaləm "inside"	ḷaωəm "under"
		[dḍ] aγah "blood"	ḷala id.
		[dḍ] anum "water"	ḷanum id.
d′- >	ḷ-	d′aγum "needle"	ḷajum id.
		d′ahit "sew"	ma-ḷait id.
g′-	?		
ṭ-	?		
ḷ- >	r-	libu "thousand"	um-rivu "ten thousand"
γ- >	j-	γamut "root"	jamut id.

b. Medial.

IN -ə- =	Ym. -e-	IN ənəm	Ym. anəm
		atəp "roof"	atəp id.
		təlu "three"	atḷu / atəḷu
>	-u-	pənuh "full"	punu id.
		gəlap	kujab id.
>	-i-	tənun "weave"	t-um-inun id.
-n′-	?		
-d- >	-ḷ-	andav "sun"	aḷau id.
-ḍ- >	-ḷ-	siḍa "they"	siḷa id.
-d′- >	-ḷ-	tad′əm "sharp"	taḷəm id.
-g′- >	-ḷ-	ag′an "name"	ŋ-aḷan id.
-g′i- >	-li-	ag′i "younger brother or sister"	wali id.
-ṭ- >	-t-	baṭik "pattern"	vatək id.

IN -k′i-	>	Ym. -či-	IN dak′i "rust"	Ym.	ḷači id.
-ḷ-	>	-r-	piḷak "silver"		pərak id.
-ḷi-	>	li-	kəḷit′ "sword"		ta-kulis (or ta-kurəs) id.
-γ-	>	-j-	uγat "vein"		ujat id.
			bahəγu "new"		vaju id.
			d′aγum		ḷajum
	>	-l-	baγa "embers"		mi-vala "red"
	>	-l-	baγat "north-west"		ka-valat-an "west"
-γi-		-ri- / li-	viri "left"		uri / uli id.

c. Final

IN -d	>	Ym. -d	IN la'ud	Ym.	lawud
			laləd		nanəd
			liku [dḍ] "back"		likuḍ id.
-ḍ		?			
-g′	>	-d	put′əg′ "navel"		psəd id.
-ḷ		?			
-γ	>	-j	ulaγ "snake"		vulai id.
			timuj		čimui

Group III. h j v

a. Initial.

IN h-	>	Ym. nul	IN halu "pestle"	Ym.	aωu id.
			hulu "head"		uωu id.
			huma "cultivated field"		maŋ-uma "cultivate"
v-	>	w-	valu "eight"		waωu in.
			vanan "right"		wanan id.

b. Medial. *c.* Final.

IN -h-	>	Ym. nul	IN d′ahit "sew"	Ym.	ḷait id.
			pahit "bitter"		pait salty
-j-	=	-j-	kaju		kaju
			ija "he"		s-ija id.
-v-	>	-w-	duva "two"		ḍuwa / ḷuwa id.
-h	>	nul	tanah		tana
			mantah "row"		mata "row meat"
			pilih		pili

Diphthongs.

IN -aj =	Ym. -ai	IN balaj "house"	Ym. baωai id.
		punaj "dove"	punai id.
-av =	-au	taŋkav "steal"	takau id.
		bulav "gold"	vuωaw-an id.
-uj =	-ui	apuj "fire"	apui id.

Group IV. Nasal plus Stops.

IN mp >	Ym. p	IN əmpat "four"	Ym. apat id.
nt >	t	mantah	mata
nd >	ḷ	andav	aḷau
n'd' >	d (ḷ) ?	tun'd'uk "point"	tudu (?) id. Cf. Bt. tudu
ŋk >	k	taŋkap "fetch"	takəp id.

23. Irregularities. [1]) Vowels of the ultimate syllable of some IN words are changed to ə in Yami.

IN batik "pattern" Ym. vatək id.
IN tutup "shut" Ym. təb < panəb id.
IN d'ahat "bad" Ym. ḷaωət id.

But in the example of IN piḷak the vowel of the penultimate syllable is changed to ə.

IN piḷak "silver" Ym. pərak id.

IN h > Ym. ω in the example of IN d'ahat, ω may be explained as a development of a glide sound. In contrast to IN h > Ym. nul, we have

IN tahi "excrement" > Ym. tači "urine"

There are some examples of IN final -p > Ym. -b: IN gəlap Ym. kujab, IN tutup "shut" > Ym. panəb "door".

IN -i > Ym. -i, but IN laki "male" > Ym. ωa-ωakai id.

---

[1]) They do not mean "exceptions". They can be solved by further study.

24. Now we resume these sound-changes.

IN m < Ym. m
IN n < Ym. n
IN k < Ym. k
IN t < Ym. t
IN p < Ym. p
IN ŋ < Ym. ŋ
IN b < Ym. v
IN g- < Ym. k
IN t′ < Ym. s
IN l- < Ym. ω, Ym. l
IN -l- < Ym. ω, Ym. l, Ym. j
IN ʻ- < Ym. ʻ-
IN -ʻ- < Ym. w,(jʔ)
IN -ʻ < Ym. ʔ
IN ə- < Ym. a
IN -ə- < Ym. ə
IN n′- < Ym. n
IN d-,-d- < Ym. ḷ
IN -d < Ym. d
IN ḍ-,-ḍ- < Ym. ḷ
IN -ḍ < Ym. d
IN d′-,-d′- < Ym. ḷ
IN -g′- < Ym. ḷ
IN -g′ < Ym. -d
IN -t- < Ym. t
IN ḷ-,-ḷ- < Ym. r
IN γ-,-γ < Ym. j
IN -γ- < Ym. j, Ym. l
IN h < Ym. (nul)
IN -j-,-j < Ym. j
¯N v-,-v-,-v < Ym w

Ym. m < IN m
Ym. n < IN n, IN n′
Ym. k- < IN k, IN g
Ym. -k- < IN k, IN ŋk
Ym. -k < IN k
Ym. t-, -t < IN t
Ym. -t- < IN t, IN nt
Ym. p-, -p < IN p
Ym. -p- < IN p, IN mp
Ym. ŋ < IN ŋ
Ym. -d- < IN n′d′
Ym. -d < IN d, IN ḍ, IN g′
Ym. v < IN b
Ym. l- < IN l
Ym. -l- < IN l, IN γ
Ym. ḷ-,-ḷ < IN d, IN ḍ, IN d′
Ym. -ḷ- < IN d, IN ḍ, IN d′, IN g′, IN nd
Ym. r-,-r- < IN ḷ
Ym. j- < IN γ
Ym. -j- < IN l, IN j, IN γ

IN a	<	Ym. a		
IN i	<	Ym. i		
IN u	<	Ym. u		
IN aj	<	Ym. ai		
IN av	<	Ym. au		

Ym. -j	<	{ IN γ IN j
Ym. ω-	<	IN l
Ym. -ω-	<	IN l
Ym. w-,-w-	<	IN v
Ym. -ə-	<	IN ə
Ym. a-	<	{ IN a IN ə
Ym. -a-, -a	<	IN a
Ym. u	<	IN u
Ym. ai	<	IN aj
Ym. au	<	IN av
Ym. s	<	IN t′

The special sound changes of Ym. ŋ, l, ḷ, r, t, s, which are followed by i, are excluded from this table (vd. § 26).

The unification of IN d ḍ d′ g′ nd into Ym. -ḷ- is striking. The γ (Brantstetter r_2) diverges into Ym. j and l in the medial, but in the initial and final it corresponds to Ym. j. The pĕpĕt remains in the medial.

26. Palatal Law.

1. *IN k k′ t followed by i are unified into č.*
2. *IN l ḷ d′ ḍ g′ followed by i are unified into the palatal l.*

Sounds of Ibatan

27. In the spelling of the Ibatan catechism, the old vocabulary, Dicionario Español-Ibatan and Vocabulario Ibatan-Español, the use of d and r is not constant; viz.,

macadadanum (E-I)	dodot (I-E)
caranuranum (E-I)	rorot (I-E)
dichor (E-I)	
dichod (E-I)	dichod (I-E)
dayem (E-I)	ranum (Cat.)
rayem (E-I)	danum (voc.)

The interchanging of d and r suggests that d is retroflex, as the retroflex d is very often mistaken for r.

We can not guess what quality the Batanese *l* has. In Bat. loan-words, the Spanish *l* is represented by *l*.

Bt. lamesa	< Sp. la mesa	Bt. lanseta	< Sp. lanceta
Bt. lapis	< Sp. lapiz	Bt. plasa	< Sp. plaza

h is a variant of *j*, which corresponds to IN *l*, viz., *huva* or *juva* blister, *hudhud* or *judjud* in the middle of, *ajsu* or *manghusu* to disjoint, *ajap* or *ahap* to take. In the old catechism, this sound is transcribed with g, viz., *bugan* moon, *gañit* heaven, *gacay* man, *tetegnan* throat (I-E, E-I *tetejnan*) *bubug* feather, *bagay* house, *cugat* hot. This shows us that the Batanese *j* has the variants *h* and *g*, just in the same way as the Yami *ω*.

By the fact that *b* and *v* are interchanged in Batanese writing, it may be presumed that the Batanese *v* is a bi-labial: viz., *vivi* (E-I, I-E), *bibi* (Voc.) lip; *vahay* (E-I, I-E), *bagay* (Voc.). The compilers of Vocabulario Ibatan-Español complain of the difficulty of distinguishing *b* and *v*.

The Batanese e corresponds to IN ə: thus, *atep* roof, *kanen* food. The writers of the old documents use -ue- for this pĕpĕt in the following examples;

Catecismo de la Doctrina

iamuen we namuen our	diamuen to us
inumuen something to drink	

Old Vocabulary

nipuen	tooth	(Cf. I-E. ñipen)
buecbuec	rat	(Cf. I-E. bekbek)

By the spelling *ue* we may conclude that the Batanese pĕpĕt *e* is not a phonetically pure front *e*, but an *e* slightly inclining towards the central ə.

e and *i*, and *o* and *u* are interchanged in the Batanese orthography.

We find the notation of the accent in the dictionaries: *Ibatán, amá, Español akó* I am a Spaniard, *maparín* to make, etc. Therefore, the Batanese accent may be ultimate. There are some opposite examples: *pía* good, *dadákay* custom. The

emphatic long vowel accompanied by the accent falls on the ultimate syllable n Yami (Vd. § 20). The Batanese penultimate accent of these examples may be caused by the emphatic long vowel.

Comparison with Ibatan.

28. a i u m n b v k g s

The sounds of both languages agree:

i Bt. nanid "fly" Ym. nanəd id.
yakin "mine" jakən id.

Bt. *i* is Ym. *i*. The Bt. *i* corresponding to the Ym. ə is a variant of the Bt. pĕpĕt *e*.

n In the Basco dialect of Batanese *n* is palatalized before i. (Basco) anito (añito) "soul" = Ym. anitu (an'itu) id.

29. ng ñ Bt. ngoso "mouth" Ym. ŋusu id.
ngares "alveolus" ŋarəs id.
angay "going" aŋai id.
ngahay "saliva" ŋaẃai id.
añin "wind" mik-aŋin typhoon
ñipen "tooth" nipən or ŋipən id.
pisñi "cheek" pusŋi (pisŋi?) id
rayañirang "rain-bow" ḷaŋiḷaŋ id.
miñen "pain" miŋən id.

Thus: Bt. ng (before a u) = Ym. ŋ
ñ (begore i e) > Ym. ŋ
Ym. nipən is only one exception found in our material.

30. d l r

d Bt. davi "weep" Ym. lavi id
daktat "sick" laktat id.
mapiday "lame" mapilai id.
vadede "turn" alilə "wheel"
vuday "snake" vulai id.
vidad "sail" vilad id.
idaud "north" ilaud "overseas, north"
chidat "lightening" čilat id.

di	Bt. kadi "dig"	Ym. kali id.
	idi "village"	ili id.
	kudit "skin"	kulit id.
	tadiña "ear"	taliŋa id.
	sudi "taro"	suli id.
l	Bt. lagao "neck"	Ym. ragau id.
	kulai "to dry meat"	kurai id.
	pulak "silver"	pərak id.
	somla "south"	kasumran id.
li	Bt. umlivu "thousand"	Ym. umrivu "ten thousand"
	lipus "relatives"	ripus / lipus id.
	juli "left"	uri / uli id.
r	Bt. rachi "rust of metal"	Ym. ḷači id.
	arau "sun"	aḷau id.
	taru "wax"	taḷu id.
	aru / arru "many"	aḷu id.
	pira "how many"	piḷa id.
	mairamon "to wash the face"	miḷamun id.
ri	Bt. marius "to bath"	Ym. malius in.
	rida "tongue"	lila id.
	uari "younger sister or brother"	či-wali id.

Thus:	Bt. d-, -d- (except before i)	Ym. l (alveolar)
	-d	-d
	di	li (palatal)
	l	r
	li	li (facultative)
	r (except before i)	ḷ
	ri	li

Bt. danum "water" > Ym. ḷanum id. But it is *ranum* in Isamurung and Itbayat dialects, and *rranum* in the affixed *marranum, purrarranum* of Basco. Therefore, *danum* is a facultative form of *ranum*, which corresponds to IN [dḍ]anum. IN d, ḍ > Bt. r.

31. t ch

The Bt. t. except before i corresponds to the Ym. *t*.

ti Basco and Itbayat *ti*, Mahatao, Ibana, Saptang *chi*.

Bt. timuy "rain"	Ym.	čimui id.
tippa "saliva"		čippa id.
maitiptip "to pluck up grasses"		mičipčip id.

ch Bt. chai "a kind of tree"	Ym.	čaji id.
tachay "arm"		tačai id.
sicharau "today"		sičaḷau id.
tachi "excrement"		tači id.
chinuwat "hot water"		činuwat id.
chirin "speech"		čilin id.
ch sicho "elbow"		siko id.
dichod "back"		likud id.
ichan "food eaten with yams and taros		jakan id.
ichadua "second"		ikaḷua id.

Thus: Bt. ti (Basco, Itbayat)	>	Ym. či
Bt. chi	=	Ym. či
Bt. ch (not before i)		Ym. k, č

32. y

y Bt. uyat "vein"	Ym.	ujat id.
yamut "root"		jamut id.
bayu "new"		vaju id.
rayem "needle"		ḷajum id.
nioy "cocoanut palm"		annuy id.
kayu "tree"		kaju id.
Bt. kawayan "bamboo"		kawalan id.
tataya "boat"		tatala
kavayatan "west"		kavalatan
mibaya "red"		mivala id.
raya "blood"		ḷala id.
yamit "hair of the pudenda"		lamit, jamut (iḷaḷalai dialect) id.

Thus:

Bt. y > { Ym. j / Ym. l

Comparing with the original Indonesian,

IN j > Bt. j > Jm. j

IN γ > Bt. j > { Ym. j / Ym. l

33. j (h)

j	Bt. vahay "house"	Ym. vaωai id.
	hana "to salt fish"	ωana "oil"
	tuhang "bone"	tuωaŋ id.
	mahango "sea-sick"	maωaŋu id.
	waho "eight"	wao < waωu id.
	hañit "heaven"	ωaŋit id.
	mahma "soft"	məωma id.
	Bt. vutuh "grain"	vutuω id.
	bubuj "feather"	bubuω id.

Thus: Bt. j > Ym. ω

34. e

e	Bt. atep "roof"	Ym. atəp id.
	kanen "food"	kanən id.
	tamek "grass"	təmək id.
	mavakes "woman"	məvakəs/mavakəs id.

Thus: Bt. e (pĕpĕt) > Ym. ə

MORPHOLOGY.

Word-formation.

1. Reduplication of Word-Bases. A full word-base (abv. WB) or a part of a word-base, with or without affixes, is reduplicated to denote: emphasis, variety, continuation, reciprocity, similarity, instrument, measurement, etc..

a. Iteration:

WB *čita* (**kita*) see	*mačitačita* search
vaŋa bowl	*vaŋavaŋa* various bowls

palu strike	*mipalupalu* strike each other
tana earth	*mitanatana* make earthern ware
ŋana guest	*miŋanaŋana* eat in company (especially with strangers)
tau human being	*tautau* doll

b. Repetition:

WB *tokon* mountain	*tokotokon* various mountains
avaŋ	*avavaŋ* (*ava-avaŋ*) toy-boat
awan year	*awaawan* (*awa-awan*) many years
anak child	*ananak* (*ana-anak*) junior
kanən food	*kanəkanən* various foods
riček split	*miričeriček* split gradually

c. Reduplication:

WB *pija* good	*pipija* very good
təḷu three	*tatəḷu* / *tatḷu* three persons
ḷawan way	*ḷaḷawan* way
ḷaku big	*ḷaḷaku* gigantic
kali dig	*kakali* a pole for digging
paḷu strike	*papaḷu* club
patuk beat	*papatuk* hammer
wakai sweet potato	*miwawakai* plant sweet potatoes
rakat die	*nimikararakat* died together

d. Reduplication of Final Syllables:

vaŋa bowl	*vaŋaŋa* quantity in one pot Cf. *vaŋavaŋa* and *vavaŋa* various bowls

e. Reduplication of WB with Supporting Vowels:

anaḷu long	*ananaḷu* very long

2. Prefixes:

ka- (Bt. ka-, IN ka-)

WB *aŋai* go	*kaŋai* going
busui complete	*kabusui* satisfaction
tau human being	*kataautau* body
ɭius bath	*kaɭius* midwife
tukas be wounded	*katukas* injury
uli return	*kauli* going home
asin salt	*kawasin* preserving in salt
vunuŋ portion	*kavunuŋ* distribution in portions

ma- (Bt. ma-, IN ma-)

WB *vuta* blindness	*mavuta* blind
rakat death	*marakat* to be dead
ɭawəm deepness	*maɭawəm* to be deep
čita see	*mačita* to be seeing
aɭau sun	*maɭau* to be in the sun, during the daytime
kujab darkness	*makujab* to be in darkness, in the evening
vijai life	*mavijai* to be in life, to be in growth
kaikai speed	*makaikai* to be quick in walking, to be in early morning
sarausau gentle wind	*masarausau* to be cool
lalas untruth	*malalas* to be false
kulit skin	*makulit* to skin

ma + nasal- (Bt. ma + nasal-, IN ma + nasal-)

WB *usus* gimlet	*maŋusus* bore with a gimlet
kaju wood	*maŋaju* take fire-wood
mata raw meat	*maŋmata* eat raw meat.
takau thief	*manakau* thieve
awap taken	*maŋap* (*maŋawap*) take
tawag summon	*manawag* summon

amuŋ fish	*maŋamuŋ* to fish
palin made	*mamalin* to make
ili village	*maŋili* to go to a village
avaŋ boat	*maŋavaŋ* to sail in a boat
ɭala blood	*manaɭala* to smear with blood
ɭakəp fetch	*manakəp* to fetch

mi- (Bt. mai- or mi-, Malagassy mi-, Maanjan-Dayak mi- Sangir mer-)

WB *atəp* roof	*miatəp* having a roof
tatala boat	*mitatala* having a boat
jakan food eaten with taros and yams	*mijakan* having side-dishes
vatək pattern	*mivatək* having a pattern
kusuŋ husband or wife	*mikusuŋ* to be married
ŋaɭan name	*miŋalan* having a name
anak child	*mianak* having a child
vuɭaŋat silver helmet	*mivuɭaŋat* wearing a silver helmet
talili coat	*mitalili* wearing a coat
tana earth	*mitanatana* using earth, to make earthenware
vunuŋ portion, share	*mivunuŋ* to get a portion or a share
mumudan nose	*mimumudan* having a nose

ni- (Bt. nay-, ni-, Tontemboan ni-, Malagassy n-)

maŋai, WB *aŋai* go	*nimaŋai* went
mijan, WB *ijan* exist	*nimijan* existed
mutau go to the sea	*nimutau* went to the sea
mačita, WB *čita* see	*nimačita* saw
marakat, WB *rakat* die	*nimarakat* died

In Yami exactly corresponding prefixes for Bt. nai- (or ni-), nang-, na-, which are the praeteritum forms of Bt. mai- (mi-), mang-, ma-, are not found.

Bt. nai, ni-	Ym. ni-mi-
Bt. nang-	Ym. ni-ma + nasal-
Bt. na-	Ym. ni-ma-

ni-, which is prefixed to WB without ma-, mi, ma + nasal-, is a development of the infix -in- (Bt. -in-, IN -in-).

WB *atəp* roof	*niatəp* completed roof
asin salt	*niasin* preserved thing in salt
sawud braid	*nisawud* braided object
kava broken	*nikava* broken object
vovo under	*nivovo* object put under the earth
valikud upside down	*nivalikud* object turned upside down

i- (Bt. i-, IN i-)

WB *luḷai* swing	*iluḷai* cradle
kasi love	*ikasi* loved
uli return	*iuli* be brought to a house
	ivatan Ibatan
	imanila Manila, people of Manila, or generally Europeans
	imuḷud Imulud village or villagers, all the village names are prefixed with i-.

pa- (Bt. pa-, IN pa-)

WB *aŋai* go	*paŋai* put into
kan eat	*pakan* to feed
usuk descend	*pausuk* to make some one to go down
kaḷuwan other	*pakaḷuwan* to take away
teka end	*pateka* to put to an end
ḷala land	*paḷala* to direct to a land

pa + nasal- (Bt. pa + nasal-, IN paŋ-)

WB *aωap* taken	*paŋap* to make to take
uli return	*paŋuli* to bring back
isis scale of fish	*paŋisis* to take off scales
tuvung (Bt.) to put something before something else	*punuvuŋ* to plant taros in the earth
takəp catch	*panakəp* to catch

Number of examples of pa + nasal- is rather limited in our material. There are some which are compounded with other affixes, viz., *kapamalipaliŋ* letting to make < WB *paliŋ* make, *ipaŋapui* to dry by fire < WB *apui* fire

pi- (Bt. pai- or pi-, Malagassy fi-, Ngadju-Dayak pi-, Tontemboan pi-, Ami pi-)

WB *tana* earth	*pitanatana* to make earthen ware, maker of earthen ware
kusuŋ wife or husband	*pikusuŋən* marrying person

mači- (Bt. machi-, Tag. maki- ("desire")

WB *vusui* kill	*mačivusui* to kill each other
ŋina barter	*mačiŋinaŋina* to barter with each other
ili village	*mačikilian (mači-ka-ili-an)* fellow-villagers
alam play	*mačialam* play together

pači- (Bt. pachi-)

miωərura, go WB *ərura* / *ωərura*	*pačiωərura* to go together; persons who go together

um- (Bt. um-, IN -um-)

WB *lida* tongue	*umlida* to sprout
ujut ebbing of tide	*umujut* to ebb

WB *aḷau* sun	*umaḷau* to eat midday meal
ḷači rust	*umḷači* to be rusty
usuk go down	*umusuk* to go down
ḷavi weep	*umḷavi* to be weeping

The prefix um- is a development of the infix -um-. The um- occurs before the WBs beginning with the vowels and the liquid ḷ. In Ibatan um- comes before the WB beginning with the vowels and l; in the case of the initial r -um- occurs (with a few exceptions).

Bt. *anud* harmony	*umanud* sail with a favourable wind
lasag to step in	*umlasag* to step in
liud drift	*umliud* to drift

3. Infixes:

-um- (Bt. -um-, IN -um-)

WB *savuŋ* flower	*sumavuŋ* to flower
kan eat	*kuman* to eat
sibu outdoors	*sumibu* to go out of a house
**tinun* weaveng (*činunan* loom)	*tuminun* to weave
**kita* see (*mačita* see)	*tumita* to see

By the Palatal Law we know that *ti* and *ki* are changed into *či*. The WB of *mačita* is *kita* and -um- form must be *kumita*, not *tumita*. This *tumita* is due to the false-analogy of *ti* > *či*.

-in- (Bt. -in-, IN -in-)

WB *usuk* go down	*minusuk* went down

The prifix -in- appears as the fossilized prefix:

WB *vijai* live	*vinijai* animals and birds
savuŋ flower	*sinavuŋ* child (bloomed object)

WB *rakat* die	*minarakat a vatu* a reddish stone which is believed to have a magical power. Here *minarakat* may have an original meaning of "fallen leaf" Cf. IN ḷakat falling of leaves. "Fallen leaves" are associated with "reddish" by the analogy.
(Bt. *kedked* to fasten)	*činədkəḷan* big boat < k-in-ədkəḷ-an Cf. Bt. *Chinedkeran* id.

4. Suffixes:

-an (Bt. -an, IN -an)

WB *kali* dig	*kalijan* hole in the ground
ikut bind	*ikutan* thread
sulep enter	*səsulepan* entrance
činun weave	*činunan* loom
avaŋ boat	*avaŋan* place for boating
iωu stap	*iωuωan* place of stabbing
inum drink	*inuinuman* water pot
valak shout	*valakan* place to where one shouts

-ən (Bt. -en, IN -ən)

WB *rakat* die	*rakatən* dying object
kita see	*čitaωən* seeing object
asin salt	*asinən* salting object
kan eat	*kanən* eating object, food
kaḷa search	*kaḷaωən* searching object
patut break	*patutən* breaking object
aωap take	*aωapən* taking object

5. Compound Affixes:

ka- -an

WB *anitu* spirit	*kanituwan* graveyard
ḷatai level	*kaḷatajan* level ground

WB *vatu* stone	*kavatuvatuwan* stony place
aḷau sun	*kaḷauan* daytime
uvi yam	*kauvijan* uvi-fields
sijam nine	*kasijaman* the 9th month

pa- -an

WB *aŋna* fish by hook	*paŋnan* fishing hook

i- -an

WB *ŋuso* mouth	*iŋusowan* to make to speak fluently

maka- (ma + ka)

WB *pija* good	*makapija* to improve
ḷala land	*makaḷala* to land on the shore
amuŋ fish	*makamuŋ* to fish
ḷatən reach	*makaḷatən* ten, (used to denote tens, viz., 10, 20, 30 . . . , its original meaning may be "arriving of the counting on ten fingers").
asa one	*makasa* once

mika- (mi + ka)

WB *aju* river	*mikaju* the water of a river increases
aŋin wind	*mikaŋin* the storm blows

mipa- (mi + pa)

WB *ḷaku* big	*mipaḷaku* to increase

kapa- (ka + pa)

WB *sikud* wait (Bt. *tuvung* to put something before something else)	*kapasikud* making to wait *kapanuvuŋ* planting in the ground

kapi- (ka + pi)

WB *uvuk* hair	*kapiuvuk* having hairs
anmu distribute	*kapianmu* distributing

mačipa + nasal- (mači + pa + nasal)

WB *ɭama* coitus	*mačipanama* to intercourse

mina + nasal- (m-in-a + nasal)

WB *tawag* summon	*minanawag* person who went to summon

pina- (p-in-n)

WB *tujun* invite	*pinatujun* one who was invited

ika- (i + ka)

WB *tɭu* three	*ikatɭu* the third
mijən laugh	*ikamijən* to be at the laughing, be laughed at
pija good	*ikapija* to be at the goodness, to be made good

ipi- (i + pi)

WB *čibčib* plucking grasses from plantations	*ipičibčib* tool to take away grasses
puwa thrown away	*ipipuwa* to be thrown away
kali dig	*ipikali* tool to dig

ipa- (i + pa)

WB *nuba* cut	*ipanuba* cutting place, to be cut

ipa + nasal (i + pa + nasal)

WB *bətbət* pluck hairs	*ipambətbət* hair-tweezers
tawar knit	*ipananawar* net

ipači- (i + pači)

WB *ŋina* bargain	*ipačiŋinaŋina* to be bargained for, to sell

6. Fossilized Prefix:

ti- (Bt. tai- or ti-)

WB *ɭawəm* deep	*tiɭawəm* at the bottom
(Bt. *ato* upper)	*tiŋato* summit
tɭu three	*titatɭu* three and three, three apiece
pitu seven	*tipipitu* seven and seven, seven apiece

We find in Batanese *taiyipat* "four and four", which corressponds to Yami *tiwəpat* "four and four". The first two Yami examples denote "location".

7. Prenasalization.

vowels;

	maŋili	ili village
	maŋusus	usus gimlet
p:	mamunu	punu full
	mamalin	palin make
b:	ipambətbət	bətbət pluck hairs
	mamokbok	bokbok blossom
t:	manakau	takau steal
	manawag	tawag call
s:	manulisuli	suli taro
	manawud	sawud knit
ɭ:	manama	ɭama coition
	manaɭala	ɭala blood
k:	maŋaju	kaju wood
	maŋali	kali dig
m:	maŋmata	mata raw meat

In Ibatan b and v are absorbed into the the nasal.

mamalbal	balbal volcano
mamiay	viay life

And m is not absorbed in Ibatan.

manmulta	multa many (Sp.)
manmama	mama chew

Predicate and Subject

8. The predicate precedes the subject: *umujut u wawa* ebbs the sea-water, (The sea water ebbs); *marakat ḷana u tau* is-dead already the human-being, (The people died); *muli ḷana siḷa* are returning already they (They returned).

When the subject comes first, the particle *am* is inserted between the subject and the object: *simarawuŋ am maŋai du tokon*, as-for simarawuŋ goes to a mountain (Simarawuŋ goes to a mountain).

In Batanese the same particle *am* is used in the inverted sentences: *Si Pedro am mapia* Mr. Pedro — being-good (Mr. Pedro is good). In Batanese *amna* and *asna* are used besides *am*. In Yami *a* or *ja* is used very often for the same function, and these *a* and *ja* are used to connect several simple sentences, like an English conjunction *and*: kawap sija du ili, kavaka ḷana sija, a kataŋtaŋ ḷana sija, a kapaliŋ ḷana sija su wasai akanu kakali (text 2) (He took it to the village. He broke it *and* he beat it *and* he made an axe and a digging pole.) *akanu* means also "and", it is used to connect words.

In the texts such particles do not appear very often in contrast with the ordinary conversation, because the narrators had to tell stories slowly.

9. Determinants of Relations.

	Nomen Appellativum		Nomen Proprium	
Nominative	Ym. u	Bt. u	Ym. si	Bt. si
Attributive	Ym. nu	Bt. nu	Ym. ni	Bt. ni
Locative	Ym. du	Bt. du	Ym. di	Bt. di
Objective	Ym. su	Bt. su	Ym. si	Bt. si

umujut a wawa The sea ebbs, *mipaḷaku u wawa* The sea water increases, *ḷaḷuwa ḷana u tau* two already human-being (The men were two.). *mamili su kanən* one-who-is selecting against thing-to-be-eaten (One selects food), *nimaŋap su asin* (text 2) one-who-took against salt (He took salt). *silisili nu ili* border of village, *kanən nu tau* food of people. *maŋai du*

kawasan one-who-goes at-the-direction-of forest (One goes to a forest), *nimijan du kasavilugan* were at-the-location-of kasavilugan.

The selection of these determinatives is in some cases facultative: *abu su kanən* short of food or *abu nu kanən*, *abu kanən da* without their food, *amijan nu kauvijan* yam field exists, *amijan u kuis* pig exists.

simarawun Mr. Marawun, *nimarawun* of Mr. Marawun, *dimarawun* at Mr. Marawun. Mr. in the translation does not mean "honorific" or "address". *si* must be prefixed to all the proper nouns of persons.

10. Pronomen Personale.

	1st Person Singular	1st Person Plural	
		Exclusive	Inclusive
Nominative	Ym. jako, jakən Bt. ako jakin	Ym. kami, jamən Bt. kami, yamen	jatən yatin
Attributive	Ym. ko Bt. ko	Ym. namən Bt. namen	ta, takamu ta
Locative	Ym. djakən Bt. diakin	Ym. djamən Bt. djamen	djatən djatin

	2nd Person Singular	2nd Person Plural
Nominative	Ym. imu, ka Bt. imo, ka	Ym. kamu, inju Bt. kamu, injo
Attributive	Ym. mu Bt. mo	Ym. nju Bt. nio
Locative	Ym. dimu Bt. dimo	Ym. dinju Bt. dinio

	3rd Person Singular	3rd Person Plural
Nominative	Ym. sija, sja Bt. sia	Ym. siḷa Bt. sira

Attributive	Ym. na Bt. na	Ym. da Bt. ra
Locative	Ym. dija Bt. dia	Ym. diḷa Bt. dira

The ending of *jakən* and *jamən* is related to the prefix *-ən*, therefore, they mean properly "mine" and "ours" respectively. The very general IN genetive formant *n-* disappears in the Ist sing. 2nd sing. and 3 rd plu.

Takamu of Yami is a compound of *ta* and *kamu*, thus "I and you" or "we and you".

11. Apposition and Genetive Attribute.

ḷaku a vaŋa	big pot
malavaŋ a poŋso	white island
manakau a tau	thief
niasin a asisi	salted meat

The particle *a* is used to connect two words, which are in appositive relation. Its appositive use is very clear in the last two examples: *manakau* one who steals, *niasin* object salted.

The words in attributive relation are connected by the particle *nu*, but

pija nu kanən	good food
mavalaŋ nu aḷau	hot sun
ikapitu n aḷau	seventh day

these examples show that the natives intermix the use of *a* and *nu*.

Verbum

12. Action Words.

maŋaju siḷa du kaωasan	They go to take wood in a forest. maŋaju < kaju
mamalin su kanən	Make food, i.e. to arrange eating party. mamalin < palin

13. Process Words. -um-, um-

umusok du kaḷatajan u anak nu vatu	The son of the stone goes down towards a flat land. um-usok
sumaḷap ḷana u paw̆ad	The soul flys. s-um-aḷap

14. State Words. ma-, mi-

ma-	maŋai ḷana siḷa du vaw̆ai da	They go to their houses. maŋai < aŋai go
	mačita siḷa su analalu nu amuŋ	They see a big fish. ma-čita < čita see
mi-	mijanak su tau u kawalan	The bamboo begets a human being. mi-anak < anak child.
	mijanak nu inapu namən sjapunlatunan u miŋaḷan su tau	Sjapunlatunan was born from our ancestors. A person having a name "tau". mi-ŋalan < ŋalan name

15. Partitiva.

Imaginativa	Realis
asin-ən "object to be salted"	ni-asin "salted object"
rakat-ən "person who will die, or be killed"	ni-rakat "person who died, or was killed"

The derivatives of the suffix -ən denote the things or persons on which the action or quality of the WBs are not yet effected and will be effected in the future.

The derivatives of the infix -in- or ni- denote the things or persons on which the action or quality of the WBs has been effected.

Thus: -ən is imaginative or imperfectum and ni-, or -in- is real or perfectum.

These derivatives are very much used in Yami to denote verbal actions.

taŋtaŋən u tamətamək	thing to be beaten is silver. ie. He will beat silver.
aωapen mu u tamətamək	your taking object is silver. i.e. You will take silver. or Take silver!
nivovo siḷa am nimakačita da a suli (text 2)	Object-which-was-put-under-the-earth by them is their discovered taro. i.e. The taro which they found was put under the ground by them.

16. Action words, process words, state words and partitiva are used in Yami as "Verbum". Other locative derivatives -an and i- are also used as "verbum". The abstract derivatives ka- are very much used as "verbum". Further explanations are given in the part of the Annotations.

III. TEXTS.

No. 1.

umujut u wawa mači / nimutau mamili su kanən / maŋai du ilawud / valikudən u ωaωan / tu mamuno u wawa / mipaḷaku u wawa / maŋai ḷana du silisili nu ili / to mipəωnəp ḷana maŋai du kaωasan / maŋai ḷana du tiŋato / mipaḷaku u wawa / tu ḷana ωnəp du tokotokon / abu ḷana nu mavijai u kujis kanu kaωuliŋ kanu manuk kanu kaḷam ḷunsoŋ ḷana marakat / abu nu kanən nu tau ḷuŋsoŋ marakat ḷana u tau / tumbaŋ makasa kawan abu pa nu mači / tumpaŋ ikaduwa na kawan / tumpaŋ ikatəḷu na kawan / tumpaŋ du ikapat na kawan / ḷaḷuwa ḷana u tau du makaḷaŋ nu tokon dipiωaŋən / kanu dičakuḷman / ḷaḷuwa ḷana u tau / makapat ḷana kawan abu pa nu mači / ikalima na kawan / kanu ikanəm na kawan / ikapitu na kawan / ikawau na kawan / aḷu ḷana nu kunu kanu karab du kaωasan / ikasijam na kawan / nipasalap du wawa u kaḷam / umujut ḷana a manči u wawa / makaḷatəŋ su wawawan / amijan ḷana nu kawuvijan / pitujajan nu wawan / asa kawan nu pitujajan nu wawan / amijan ḷana nu kakitanan / ikaduwa na kawan nu pitujajan nu wawan / ikatəḷu na kawan nu pitujajan nu wawan / amijan ḷana nu kawalan / ikapat na kawan nu pitujajan nu wawan amijan ḷana du kisakan na / aḷu ḷana nu kaju nu kaωasan. /

čilibana nu tau-du-to du kaḷatajan / čimman nu poŋso nu jami kuwana / maŋkas su lāku nu vatu dipaptok / məωtak u vatu / mijanak su tau u vatu / kanən na nu tau u paptok / abu su kanən / umusok du iḷawud / umilida u kawalan du iḷawud / məωtak u kawalan mijanak su tau u kawalan / umsok du kaḷatajan u anak nu vatu / tumanaŋ u wanak nu kawalan umlavi / misinmu siḷa akanu anak nu vatu du vučid / sinu ŋaḷan ta kuwana / tau ta kuwana / umlivun / nimaŋai du iḷatai u niməωtak du vatu / nimaŋai du divalinu u niməωtak du

TRANSLATION.

Legend of Imulud.

No. 1.

The sea ebbed and dried up. / A pregnant woman came to the sea, / and went far off the coast. / A coral stone was turned upside down. / The sea-water was gushing out. / The sea-water increased, / and came already to the border of the village. / The tide was flowing and went to the forest, / went already to the summit of the mountain. / Now it flowed over all the mountains. / Pigs, goats, fowls and rats did not live, and all died. / The people had no food, and all the people died. / The first year passed, it did not yet dry up. / The second year passed. / The third year passed. / The fourth year passed, / and there were two men at the high places of the mountain (named) Dipiganən / and Dičakulman. / Two were the human beings. / Already the fifth year, yet no drying-up. / And the sixth year, / the seventh year, / the eighth year, / already many were the *kunu*-shells and *karab*-shells at the forest. / In the ninth year, / a rat was offered to the sea, and then the sea-water ebbed and dried up. / After ten years, there were already *yam*-fields. / Ten years, eleven years, then there were already *taro*-fields. / The twelfth year, / the thirteenth year, / then there were already bamboo. / On the fourteenth year there was already the surf-breaking on the shore. / There were many trees in the woods. /

The god saw the flat ground, / and said: "Good island of Yami!" / He dropped a big stone on Ipaptok. / The stone burst, / and the stone gave birth to a human being. / The human being ate *paptok*, / as there was no food. / He descended sea-wards. / A bamboo sprouted towards the sea / The bamboo burst and gave birth to a human being. / The

kawalan / nimijan du kasavilugan / maωap su tamətamək u wanak nu kawalan / nimaŋai du iḷatai nimijan dimasapau maωap su vaωalaŋ u wanak nu vatu / maŋai ḷana siḷa du vaωai da dikavučidan taŋtaŋən u mačiguḷan a vaωalaŋ / taŋtaŋən u tamtamək / məωməωma a tamtamək /

anāḷu a gutai nu ḷaḷuwa / ḷamaḷamaωən du tud na / marabtək u tud na makatə / u niməgtak du kawalan a tau / mijanak nu wanan na nu tud na ωaωakai / mijanak nu uri na nu tud na vavakəs / u niməωtak du vatu a tau / mijanak nu wanan na nu tud na ωaωakai / mijanak nu uri na nu tud na vavakəs / mijausoŋ siḷa miktə miḷama siḷa miktə mijanak mavuta / pipalitən u kusuŋ na / u kusuŋ na nu anak nu niməωtak du vatu / pikusuŋən du anak nu niməωtak du kawalan / u kusuŋ nu anak nu niməωtak nu kawalan / pikusuŋən du anak nu niməωtak du vatu / mijanak siḷa mipaḷu ḷana atḷu ḷana siḷa tapilan /

mitatala ḷana siḷa / masajisaji u tamətamək du kaju / pitupilisun ta aωapən mu u tamtamək aωapən ku u vaωalaŋ /

ičakura ku u vuωawan /
abu jakuma su vaωalaŋ a ija /
ipanijačjaŋ ta su kaωasan /
ibalatok su wapoapug nu kaju /

mapabusbus / teka ḷana u tatala / talunusən ḷana pauskən lana / manijaωib du likud nu tatala nu niməωtak du saωad nu tatala nu niməωtak du vatu / mivuwak u tatala nu niməωtak du kawalan / nimakava mataḷumus u tatala nu niməωtak du vatu maŋai du wawa / maωataωatau du wawa / məωnəp u lipak / maḷaωət kuwana / maŋap su vaḷok nu kuḷaŋ səksəkan u tatala su vaḷok nu kuḷaŋ / čimman ḷana kuwana / isiva na u kaju a vaḷok /

lima tapilan du iŋato u miŋaḷan su tau / umusok takamu diminavujit / mijanak du ilawud diminavujit vujit u kaktəb na tau kaktəb na / u milivun du ωuvuk u niməωtak du vatu / mačita su mikuskus a kujis / ikoŋŋo paḷu mu akai / aωapən mu pala ipačita mu dijakən kuwana nu akai na / aωapən u anak na nu kujis / uito akai aku niḷakəb kuwana nu apu na / čitaωən nu akai na / kujis mu apu ku kuwana nu akai na /

son of the stone descended to the level ground. / The son of the bamboo ascended weeping. / They both met at a miscanthus-field. / "What is our name?", said one. / "We are *tau* (human being)", said another. / They walked around. / The out-burster from the stone went to Iḷatai. / The out-burster from the bamboo went to Ivalinu. / The son of the bamboo stayed at Kasavilugan, / and took silver. / The son of the stone went to Iḷatai, and stayed at Imasapau, and took iron. / They went already to their house at Ikavučidan, and (the son of the stone) beat hard iron, / and (the son of the bamboo) beat silver / — soft silver. /

Long were the penes of two, / and (the penis) was copulated with his knee-joint, / and his knee-joint swelled and itched. / (As for) the out-burster from the bamboo, / a male was born from his right knee-joint, / and a female was born from his left knee-joint. / (As for) the out-burster from the stone, / a male was born from his right knee-joint, / and a female was born from his left knee-joint. / They brother-sister married and did coitus, and a blind child was born. / His wife was exchanged. / The wife of the son of the out-burster from the stone was married to the son of the out-burster from the bamboo. / The wife of the son of the out-burster from the bamboo / was married to the son of the out-burster from the stone. / They got children, growing till three generations. /

They built boats. / The silver bent against tree. / "Let us exchange, you take silver and I take iron". /

My love is silver. /
I have not a thing such as this iron! /
We cut a wood, /
We fell a big tree. /

They did a launch ceremony. / The boats were already complete. / They were launched and pushed down. / He fixed ribs on the out-side of the boat of the out-burster of the stone. / He fixed ribs on the in-side of the boat of the bamboo. / The boat of the out-burster of the bamboo became separated. / Destroyed. / The boat of the out-burster from the stone launched, went to sea. / It floated on the sea, / but was

maŋai pa siḷa du ɯuvuk mačita su manuk / muli ḷana du vaɯai ikoŋŋo paḷu mu akai aku nimačita jok-jok kuwana nu apu na / maŋai kamu pala aɯapən čitaɯən ku kuwana nu akai na / maŋai aɯapən nu apu na / muli ḷana siḷa / uito akai aku niḷakəb čitaɯən mu kuwana nu apu na / čitaɯən nu akai na manuk ija mu apu ku pipaḷuwun ta kuwana nu akai / maŋai siḷa dimaḷamai / makačita su kagliŋ / ikoŋŋo paḷu aku nimačita kuwana nu apu na / aɯapən mu pala čitaɯən ku kuwana nu akai na / maŋai aɯapən nu apu na / uito akai čitaɯən mu kuwana nu apu na / čitaɯən nu akai na / kagliŋ ja mu apu ku / pipaḷuɯun ta u kagliŋ kuwana nu akai na / milijun siḷa maŋap ḷana siḷa su alibaŋbaŋ dimaḷamai /

palai dipaptok a činaɯətakan nu tau /
minusok du kaḷatajan du ilawud /
minapaivanua sja dimaḷamai /
u jaku niragpit dičakawalanan /
susuɯuɯən a minauɯuɯap nu rijar /

lima tapilan / musok ḷana siḷa du ilawud / mijanak du ilawud / u mačiŋu a tau / lima siḷa tapilan umusok du katədtədan kanu dilaŋui na / maŋai siḷa du maḷaɯəm nu aju dilibuŋ /

makaḷala u ḷāku nu avaŋ nu ivatan nu tau du ilawud / maŋunuŋ du aju / maŋai namən dinu kuwana / bəkən kuwana / manuwud siḷa

asa ka mijalapalag makojukojun /
dijaminaivana dimailanijug /
tabunaičanibuk taminalamaŋ ḷana /
siča maimamuluŋ ainagaŋuruŋan /

abu maji kamu ta manakau kamu kuwana valakan ḷa / abu ḷana nu u malam / nimaŋai siḷa du tokon / nimikararakat ḷana siḷa ta abu kanən da / ḷaḷā; ku a kadaji kakumai gagu u bijas nu kadaji / valakan ḷana nu tau nu ivana to mipalikəi u vijas nu kadaji ḷana /

anəmaŋaḷanan siḷa u niməɯtak du kawalan / mačita siḷa su ḷaḷaku nu amuŋ / maŋap siḷa su ananaḷu a ɯuvid / ipaŋna ḷa

filled with bilge-water. / "Bad", / said he. / He took fibres of *kuḷaŋ*, and the boat was stopped with the fibres of *kuḷaŋ*. / "Good already", said he. / He discovered the stopper-fibres of a tree. /

For five generations on the up-land lived those having the name *tau*. / "Let us descend to Iminavuit." / A child was born towards the sea (i.e.) at Iminavuit, half of it being *vuit* (a kind of dove), half of it being a human being. / An out-burster (-descendant) from the stone went around on the beach. / He saw a swine digging with its nose. / "What, you grandfather?" / "Take and show me!", said his grandfather. / A young of the swine was taken. / "This, grandfather, I took", said his grandchild. / His grandfather saw. / "Swine, you my grandson", / said his grandfather. / "Let us breed, we have no swine", / said his grandfather. / They went still on the beach, and saw fowls, / They returned already to the house. / "What, eh? you my grandfather,? I saw (an animal clucking) yok-yok", said his grandson. / "You go! Take! I shall see", said his grandfather. / His grandson went and took. / They (he?) returned. / "This, grandfather, I took, look!", said his grandson. / His grandfather saw. "It is fowl, you my grandson, let us increase", said his grandfather. / They went to Imaḷamai, / and found goats. / "What, eh, I saw?", said his grandson. / "Take! I shall see." said his grandfather. / His grandson went and took. / "This, grandfather, look!", said his grandson. / His grandfather saw. / "It is a goat, you my grandson". "Let us increase goats", said his grandfather. / They had the fishing season, They took flying fish at Imaḷamai. /

Here from Ipaptok, the place of bursting of
the human being, /
Descended to the level ground sea-wards, /
He did the ceremony of fish-calling at Imaḷamai, /
I landed at Ičakawalanan, /
A torch was lighted and fishing was
done with fire. /

Five generations (passed). / They descended sea-wards. / A child was born at the sea-direction / (it was) a thin-waisted

su ḷaku nu amuŋ / kanən da nu ḷaku nu amuŋ / vaωurin u ḷaku nu kawalan / aωapən da u ḷaku nu amuŋ / ikoŋŋo ja mu akai kuwana / čiḷat ija mu maŋa apu ku / maŋai pa siḷa maŋna / makamuŋ siḷa su vawuju / ikoŋŋo ija mu akai kuwana nu apu na / vawuju ja mu apa ku kuwana nu akai na / maŋai pa siḷa maŋna makamuŋ su vura / ikoŋŋo ja mu akai kuwana nu apu na / vura ja mu apu ku kuwana nu akai na / maŋna makamuŋ siḷa su aḷau / ikoŋŋo ja mu akai kuwana nu apu na ḷ aḷaju ja mu apu ku kuwana nu akai na / pamənəmənəkan ŋaḷana su kajukaju / ωaωu ja / valinu ja / gaju ja / vučid ja / saviḷug-nu-manuk ja / kuwasi ja / guḷu ja / kaḷaḷaŋi ja / sagapid ja / balaŋbaŋ ja / apači ja kasijai ja / ḷaji ja / pipija-təmək ja / paωtak je / mabaḷas-inujat ja / taiḷas ja / anukə ja / paŋŋoωən ja / minasuvai ja / ipə ja / taŋiḷo ja / agaḷaŋ ja / valičivit ja / ligəi ja / savau ja / akumai-kadaji ja / minatakurus ja / minaubut-nu-manuk ja / aωsiωsum-nu-karakuran ja / aωəsum ja / manakawui ja / kaliliknun ja / kamananawa ja / paωutak ja / pasasapaωən ja / ḷunus ja / kaωpau ja / kadəsdəs ja / ωaŋsəd ja / ḷawun ja / ωaipau ja / kapuŋ ja / maωaωa-su-aḷamai ja / kakapun ja / vananai ja / vararavar ja / lipawu ja / tavalai ja / pasək ja / aptus ja / makotor-su-vuwoŋ ja / ragarag ja / avuwa ja / ωawud ja / tuvalan-avuwa ja / tagtagraŋ ja / minaiḷus ja / ugui ja / upi-nu-vijau ja / mavərərəŋŋa-a-upi ja / annuji ja / talibačib ja / aumananjui ja / təmək-nu-kavijawan ja / təmək-no-kaju ja / vaωəŋ ja / avaka ja / njaga ja / vinuvə ja / minaivatan ja / aniniŋala ja / minaiḷoko ja / jipusaŋ ja / gujud ja / ki:tan ja / miniililau-a-ki:tan ja / linlin ja / maḷaḷaωəd-a-ki:tan ja / maŋbara ja / uvan ja / suli ja / kanato-a-suli ja / paton ja / minapujat ja / lunos ja / ḷuiḷui ja / saviḷug ja / čipoωo ja / čaji ja / pali ja / nato ja / kaniωən ja / jiŋas ja / anuŋu ja / jiḷak ja / minoŋau ja / paraka ja / wawanan ja / vanigajui ja / miḷakamuωəd ja / mavaωuŋ-a-kaju ja / aninipra ja / anam ja / isis ja / u:jas ja / aωaωatən ja / mararawa ja / vačiŋḷau ja / vasaŋu ja / avugui ja / maḷabdu ja / vinuwa ja / wanači ja / vasaωo ja / vanisa ja / maviḷad ja / kamatədvui ja / marabuwa ja / alijuk ja / tapa ja / kamala ja / paŋalisu ja / avuŋui ja / vanaji ja / vanatŋil ja / paŋowun ja / saŋijin ja / uvak ja / apnuwanam ja / galtagit ja / nuso ja / ḷabnui ja / pija-su-ŋaḷan

human being. / They lived five generations, / they descended to Katədtədan and to that Llaŋui. / They went to a deep river i.e. to Ilibun. /

A large boat of strange people over the sea landed. / They waded through the river. / "We go to you", said they (Yami). / "Don't!" said they. / They song *anuwud*-melody and they song milawud-melody. /

(The meaning of this song is unknown).

"You must not come, as you steal", so shouted the strangers. Yami did not step on. / They went to the mountain. / They died because they had no food. / Giant millet. Similar to mangrove fruits were the ears of millet. / The strangers shouted, and then the ears of millet diminished. /

Sixty were the out-bursters from the bamboo. / They saw huge fish. / They took with very long lines. / The big fish were to be hooked. / Big bamboo poles were raised. / They took big fish. / "What is this, you my grandfather?", said he (they). / This is *čilat*, you my grandson. "They went again for angling. / They fished *vawuju*. / "What is this?" you, grandfather", said his grandson. / "This is *vawuju*, you my grandson", said his grandfather. / They again went angling (and) fished *vura*. / "What is this, you my grandson?", said his grandfather. / They went yet angling (and) fished *alaju*. / "What is this, you my grandfather?", said his grandson. / "This is *alaju*, you my grandson", said his grandfather. / The name were appointed to various trees. / "This is mangrove. / This is *valinu*. This is *gaju*. This is *vučid*. / [77 breath-groups are omitted.] The out-burster from the bamboo went to Ilanumiruk (Ilanumilik?) on a wide sandy place by the sea, / and they increased. /

(As for) the men bursting out of the stone, "Let us go to Itoŋŋa!", said they. / There *suli* (a kind of taro) was taken, as it was on a tree, there is origin of *suli*.

(The meaning of the song is unknown).

Dead was already the father of the out-bursters from the stone at Itoŋŋa, / and went to Iwaokunun. / They bore a child, / half of it being *vawokunun* (a kind of fish) / half of it

ja / moruŋi ja / kamaḷasoju ja / toba ja / apatut ja / palida ja / alijau ja / tabanju ja / aωaωapnitan ja / alipasaḷau ja / tajutu ja / təgtəgḷan-nu-anito ja / ḷagajən ja / təgəi ja / puḷau ja / apnulωau ja / malasaŋ ja / aninibrawun ja / vaḷuk ja / vavaωətən-nu-jaju ja / anajup ja / manavarok ja / maračigi ja / varačinuk ja / kasiru ja / ragalap ja / kamanasiriŋan ja / arunuk ja / jitap ja / valiči ja / tabudi ja / uris ja / gaguga-gu-nu-kuraŋ ja / ganut ja / ananarujuŋ ja / laŋtak ja / paḷpaḷŋun ja / aḷamai ja / aḷamai ja / avjus ja / talaŋau ja / nunuk ja / siωubaŋ ja / varit ja / monas ja / ḷiwas ja / kavanu ja / u niməωtak du kawalan am / nimaŋai diḷanumiruk du ḷaku a pasalan / kapipaḷu ḷana siḷa /

niməωtak du vatu a tau am / maŋai takamu ditoŋa kuwana / uḷi nipaŋapan su suli nimijan du kaju / uli nipuŋajanan su suli /

anu pamičukuna su kawui /
akumai malarad nu karamana /
akumai vandjan nu malalanjau /
vinatovotovo lalawan ḷa sinavoŋ /
dimakaḷokat jamačiloko /
kasanivan nu maŋawud nu pinaladiwan /

nimarakat ḷana u ama nu niməωtak du vatu ditoŋa / a kaŋai ḷana diwaokunon / mijanak siḷa vawoknuŋ u kaktəb na / tau u kaktəb na / niməωtak du kaju nu təwəi u tau dimuwasik / maŋai takamu dida nu tau dipiḷatajan kuwana / tu malilis takamu amaŋai diḷagpitan kuwana / mijanak siḷa miŋaḷan su sirmagpit / maŋai takamu du təḷaωəm / mijanak am miŋaḷan su siŋaliωəω / kaḷuwan takamu du aḷu a tau dimasik / mijanak am siminaḷsuωuvai /

nimakas diakumaimoḷoŋ u tarak / niaωap da nu tau dimasik u tarak / niaωap da nu tau divatan u tarak /

mijanak siminaḷasuωvai papat nu anak / siminamawawa u ḷakə / səmənamatod mijanak u ḷakə siminamatod / mačivusui siḷa / nirakat ḷana siminamawawan / milawud nu pausoŋən na /

maŋai ḷana pavujug du malanu /
ivajuwanu ku pasaḷawaḷaku /
ḷumuḷumuḷu luvək da malalamau ravurak /

being a human being. / A human being burst out of a tree of tə̆wəi at Imuwasik. / "Let us go to them people at Ipiḷatajan!", said they. / They bore a child and it was named Sirnagpit. / "Let us go to the low land!" / A child was born and it was named Sinaligig. / "Let us go out, let us go to Imaliwudwud. / "Let us go to many men at Imasik. / They bore a child and (it was) Siminaḷsuw̆vai. /

Fell at Ijakumaimuḷuŋ *tarok*. / *tarok* was taken by men at Imasik, / (and then) *tarok* was taken by men at Ivatan. /

Siminalsuw̆uvai bore four children; / the eldest was Siminamawawa. / He bore children and the eldest was Siminamatod. / They (Siminamawawa and Siminamatod) fought. / Siminamawawan died. / His fellow-lodger(s) sang: /

> I went to throw it into the sea,
> Being loath to part with it,
> I left it on the rock by the sea,
> It has disapeared — happily
> It was found under the tree of *lumulu*.

They gave *uvai* (reciprocally). / "Our mind is already good, / we will hold an eating-party, we will make a house", they said. / The house-making was complete and the eating-party was held. / "Let us invite our relatives, as we hold a fishing ceremony, as it is already the fishing season". Siminalsuw̆uvai died. / His sons were Siminamawawan, Siminatod, Siminapunumaniču and Siminapunumanagad. /

A man from over-seas came and made friends with a man of Yami. / The foreign friend went overseas. / Came another foreigner, / a bad foreigner having a gun. / The Yami friend was killed by him. That bad foreigner from overseas went away. / The over-sea friend came. / "Where-to my Yami friend?," said the foreigner. / "He is not as he was shot by an over-sea man". / "I shall go over-seas and we (I and he) will fight to the death one another", said the over-sea friend. / The over-sea men fought with one another. /

An Ibatanese came to Imwasik, / and proposed a marriage to a woman (who was) ancestress of Sjapunmanagad. / They went beyond the sea, / and bore children at Ibatan. / Their

mitoḷo siḷa su uvai / pija ḷana nu nakənakəm ta / mamalin ta su kanən / mivaωai ta kuwana / teka ḷana nu mivaωai mamalin ḷana su kanən / mapatujun ta ḷana su ripus ta milijun ta ḷana ta lijun ḷana / marakat ḷana u ama na siminaḷsuωuvai / siminamawawan / akanu siminatod / siminapunumaniču / siminapunumanagad anak na /

nimai u tau du ilaud nimačiŋanaŋana su tau du jami / nimaŋai du ilawud u kaŋanaŋana a tau du ilawud / nimai u amataḷuka tau du ilawud / a mipəωətakən maḷaḷaωət a dədau / nirakat da u kaŋanaŋana a jami / akaŋai ḷana nu maḷaḷaωut a dədau du ilawud / mai ḷana u kaŋanaŋana a tau du ilawud / a dindja u kaŋanaŋana ku a jami kuwana nu tau du ilawud / jabu ḷana nu tau du ilawud kuwana nu jami / maŋai ku du ilawud maliliman namən kuwana nu kaŋanaŋana a tau du ilawud / kapililiman da nu tau du ilawud /

maji ivatan dimuwasik / mičakajun su kusuŋ a vavakəs inapuwan njapunmanagad / maŋai ḷana siḷa du ilawud /

mijanak du ivatan / ḷaḷuwa u anak da / makčiŋ siḷa abčil / mamirin da siturijau du to / maŋai takamu diturijau ta mabusui kuwana / maŋai siḷa mansəksəkəd / tu mokaŋu u analasan da am akətəban / masasnad da du poŋso nu ivovos / sinu mačikilijan diturijau kuwana nu ivatan / jakən u mačikailijan diturijau kuwana nu tau du ivovos / maŋai namən kuwana no ivatan / anu kamaŋai aωap kamu uja asa ka ḷapai / anu kanən da inju nu gulu / itoḷo mu ja činapai ta ikakúra kapalalajun amaŋai /

dimu avaŋ da minipanananad / akuma kaijaupup nanadan /
ḷagaḷau ačinamaŋ nu aωuju /
kadi čana ḷasaḷa amanarasar du panənəvan /
mupačitanab du wawa aωarawagau /

kaŋai ḷana du iŋato du tau du to / kainum ḷana su inuinuman niturijau / kauli ḷana u anak na / rakatən namən kuwana nu anak na niturijau / tausja ta niminum ḷana su inuinuman ku kuwana niturijau / kapačijausoŋ ḷana / makasa vuωan / makaduwa vuωan siḷa / makatəḷu vuωan siḷa / makapat a vuωan siḷa / makalima vuωan siḷa / makanəm a vuωan siḷa / makapitu a vuωan siḷa / makasijam a vuωan siḷa / makasa kawan ḷana / makaduwa

children were two. / They were hungry owing to want of food. / They heard of Siturijau in the Heaven. / "We go to Siturijau as there is plenty of food", said he. / They went and went towards the horizon. / Then the mast was hindered and so was cut short. / They cut five times. / They reached the island of Ivovos. / "Who is a fellow-villager of Siturijau?", / said the Ibatanese. / "I am a fellow-villager of Siturijau", said a man of Ivovos. / "We go", said the Ibatanese. / "If you go, take a bundle of leaves and stems of *ubi*. / If the monsterpigs eat you, give these *ubi*-leaves as these are their favourite (food) and they run away." /

1. Their boat is sailing along, lightly
   gliding on its way,
   It is broken in pieces by the surges.
2. The island fell down into the sea bottom.
   Quiet is the deep sea.

They went to the Heaven to the Goddess (*Siturijau*). / They drank water of the pot of Siturijau. / Her child returned. / „We will kill you!" said the child of Siturijau. / Don 't! as they have drunk water of my pot", said Siturijau. / They lived together. / One month. / Two months they were. / Three months they were. / Four months they were. / Five months they were. / Six months they were. / Seven months they were. / Eight months they were. / Nine months they were. / One year already. / Two years. / Three years. / Four years. / Five years. / They went out, / (namely), the Bataneses and Siturijau's grandson (went) to fields. / They saw goats. / Her grandson chased the goats. / A man of the Heaven of Ikalduŋ. / "What do you take?" said he. / "My goats", said he. / "Don't take because you and I go to the Heaven, / you will see me dancing" / It was already night and they already danced. / The dance of Ikalduŋ was opened. /

No rain and the plants are dried up.
Tarokok in the Heaven! May put a bowl on the head!

"I will go and speak with them, then let us go and see the dance at Ikalduŋ", said the Batanese. / "Let us rob them! /

kawan / makatəḷu a kawan / makapat a kawan / makalima kawan / maŋai siḷa sumibu / du taki u tau du ivatan akanu apu na niturijau / mačita su kagliŋ / jujaun na nu apu na / mačita u tau du iŋato du ikarduŋ / ikoŋŋo aωapən mu kuwana / jakən nu kaωuliŋ kuwana / abu aωapən mu maŋai ta du iŋato / čitaωən mu maganam ku / maωəb ḷana maganam ḷana siḷa / itbok ḷana u ganam nu ikarduŋ /

dija kačimui ta gajugajuωun ana imo /
tarokok du iŋato maisakoŋ su lapanai /

maŋai ku na ipanči da ḷana / maŋai takamu čitaωən u maŋanam du iŋato kuwana nu ivatan / samsaman takamu siḷa / aωapən takamu u ikalima na vinaωa / amijan ku du vaωai / amijan ka du supanəd / amijan ka du səsədpan / amijan ka du rarakdaŋan / amijan ka du auḷud / apitotodagan takamu / malaju takamu ḷana / misoωosoωo takamu kuwana nu ikarduŋ / čitaωən ta u tamətamək ta sisamsaman da jatən jabu ikalima na vinaωa / jajaun takamu siḷa ta puωusun ta / jujaun da siḷa malalaju siḷa du ilawud u tau du ivatan / mačita su wawa u tau nu ikarduŋ / marakat u nimakačita su wawa / u tawu nu ikarduŋ abu ḷana nu aωapən u tamətamək da paŋavajan takamu kuwana / makanəm a kawan siḷa / makapitu a kawan siḷa / makapitu a kawan siḷa / makawau a kawan siḷa / anu ujud kamu anak nu minakəm / avijasan mu u:pun nu alilin / ta amijan daŋ atəωə nu tamətamək namən kuwana / pisisisjuωun nu guḷu / tu mikavuguvugus u pijaskulit / vurnutən nju kuwana / tu manulisuli siminavuwan / makortod u vonoŋ na niminaikasalaŋan / makortod u ikaduwa na nu vonoŋ na niminavuwan / ikasijam na kawan / maŋai ta ḷana ta jaku ikapau siḷa du poŋso nu jami / mamiliŋ siturijau / anu maŋai ḷana miḷuŋḷuŋsoŋ takamu su kanən / anu mapiḷubḷubtən da / gunagunajən takamu vaωai nu manuk ta disiḷaŋan su pinigatajan nu manuk kuwana nu ivatan / dikamuwaŋan ŋudŋud u pinigatajan nu manuk / dikamuwaŋan sija / a kuman kamu kuwana nu ivovos / nun kuwana nu ivatan / anu kuman kamu aωapən nju ta vaiwan kuwana nu ivovos / nun kuwana nu ivatan ḷuŋsuŋ aωapən da nu ivatan / kaωap ḷana sija maŋai ḷana siḷa / pakaωəωəpən takamu / aωapən takamu u inuinuman niturijau kuwana nu ivatan / kaŋai

Let us take the fifth pot. / I shall be in the house. / You shall be at the inner door. / You shall be at the outer door. / You shall be at the space before the house. / You shall be at the stone steps. / You shall be at the space on the stone wall. /

Let us hand over from one person to another. / Let us run!" (so ordered the Batanese to his companions) "We light a torch!" said a Ikalduŋ man. / "Let us see our treasure. They stole ours. The fifth pot is missing. / Let us pursue them to take it back!" / They were pursued by them, but the Ibatanese were running sea-wards. / The men of Ikalduŋ saw the sea. / Those who saw the sea died. / (As for) the people of Ikalduŋ, they did not take their treasure, and "We curse them the Ibataneses". said they (the Ikalduŋ's). / The sixth year (they were). / The seventh year (they were). / The eighth year (they were). / "If you are really (born as) a son of fortune, / the inner space of the warehouse shall be swept by you / as there is perhaps the root of our treasure", said he (an Ikalduŋ man). / "(If) you swing a huge bamboo, / then the treasure will appear. / It shall be pulled out." said he. /

Now Siminavuwan pulled. / The portion of Siminaikalaŋan was torn. / The second portion of Siminavuwan was torn. / The ninth year. / "We go as I am anxious about them in the island of Yami", (said the woman coming from Yami). / Siturijau heard. / "If (they go), all of us give them food". / (said Siturijau). / "When they collect (food), / we shall shake a fowl-hut as they do not eat (the food) over which fowls tread". said the Batanese. / "You dont't eat those of which middle (fowls trod on)! Those where fowls passed are filthy. / You don't eat it! / and do you eat?", said an Ivovos man. / "Yes", said the Batanese. / "If you eat, you may take, as it is a pity (to throw away)." said the Ivovos man. / "Yes." said the Batanese, and all the Batanese took. / They took and went. / "We shall wait till the night comes, / and take the water pot of Siturijau." said the Batanese. / He (they?) went and took in the night. / "Wake, you my sons! as / it seems my water pot is taken by the Bataneses. We go and pursue and kill them rogues!", (said Siturijau). / "We go to Yami as there are many various foods", said the woman of Yami. / They found one island. / "Let us land!" said he. / "Let us cook!",

ḷana maŋap sja du maωəp / kajukai kamu maŋanak ku ta / ada nijaωap u inuinuman ku nu ivatan / maŋai takamu ju:jawun limanən takamu siḷa u maḷaωət / maŋai takamu du jami ta aḷu: kanəkanən kuwana nu vavakəs nu jami /

masari da su asa ka maωatau / gumčin takamu kuwana / manutun takamu kuwana / tu ωənəp nu maŋatau / maḷaωət kuwana rumagpit siḷa du tatala / kəŋai da ḷana / masari da su asa ka maŋatau / gumčin takamu kuwana / umaridaŋdaŋ tu (ω)-unəd ikaduwa na maωatau / maŋai takamu kuwana / rumagpit du tatala / maŋai takamu ḷana du iḷala amijan siḷa dikbalat / aḷu mananau du kisakan u tau / maŋai namən dinu kuwana nu ikbalat / dikamuŋai kuwana nu ivatan / ta ditamumakaḷawa mamakoŋ / čaωa ta makaḷawa namən kuwana /

mai ḷana siḷa du jami / masasunad siḷa diktib / maŋannjau kamu kuwana / makamuŋ su ilək kanu tovotovo / maŋai kamu pala diakai mu diḷaḷalai kuwana / maŋai siḷa diakai / ikoŋŋo annjau nju kuwana / tovotovo kanu ilək kuwana / dikamuŋai / asilinən nju siḷa maḷan nju kuwana / abu ḷaḷaun na jatən nijakai kuwana / maŋai takamu ḷana maŋanak ku kuwana / maŋai takamu maŋdut su ωumut dikanjujau kuwana / maŋawud vavakəs / dinu ja kuwana / dimavunut kuwana / ijawawavali uvəωəvək kuwana / mapalipalit maŋawud pa ninaŋgoton / ijawawavali ku uvəωəvək kuwana / dinu ja kuwana / dikalaωəm kuwana / ijawawavali ku uvəωəvək kuwana / gumčin siḷa du kisakan / maŋdut siḷa su ωumut / pusiŋŋət miḷuŋḷuŋsuŋ siḷa aωapən kanu kačičimus / asa inapan u kačičimus du avaŋ da / asa inapan u ωumut / mitakamu ḷana / maŋai siḷa du rakdaŋan / tausja ta maŋai takamu dukuwaŋ / maŋai siḷa disumarap / aḷu nu manuŋət tausja ta kaḷuwan takamu / maŋai takamu divalinu / tu ḷana ŋijan siḷa u ḷaku a vanuwa divalinu / tu ḷana ŋijan siḷa u ḷaku a vanuwa divalinu / tu ḷana siḷa mivaωai / ḷana siḷa divalinu /

mijanak nu inapu namən sjapunḷatunan / manijagui nu vusui / anak ḷana sjapunmananagat njapunḷatunan / mijanak njapunmanagat anak na siminarivu akanu sigajuŋ / ḷaḷuwa siḷa nu anak na / mijanak niminagajuŋ asa ka anak na sikiŋas / mijanak nikiŋas tatḷu nu anak na / u ikatəḷu na anak nikiŋas mijanak su ḷalima / inapu na njapunmuakal u asa ka tau /

said he. / Then the tide covered the island. / "Bad!", he said and they got on the boat. / They went. / They found one island. / "Let us land!" said he.. / The second island was hot and at once they put themselves into the water. / "Let us go!" said he. / They got into the boat. / "Let us go to land!" / They were at Ikbalat (Itbalat). / Many people took *nanau*-shell fish at the shore. / "We will go to you", said the people of Ikbalat. / "You must not come", said the Batanese, / "as you and we together shall not be able to row". / "It does not matter, as we can (row)", said he (Ikbalat-man).

They came to Yami. / They reached Iktəb. / "You shall do an initial fishing!" said she (the woman from Yami). / They fished *ilək* and *tovotovo*. / "You go to your grandfather at Iḷaḷalai!" said she. / They went to the grandfather. / "What is your first fishing?" said he. / "*tovotovo* and *ilək*". said they. / "You shall not come, you will intrude upon your uncles". said he (their grandfather). / "Grandfather does not accept us", said they (the children). / "Let us go, my children!" said she. / "Let us go to pull out sea-weeds at Ikanjunjau." said she. / The woman rowed. / "Where is this?", said they. / "At Imavunut", said she. / "I recall the sandy strand", said she. / In turns she yet rowed with Sinaŋgoton. / "I recall this sandy strand", said she. / "Where is this?", said he. / "At Ikaḷaωəm". said she. / "I recall this sandy strand." said she. / They alighted on the shore. / They picked up sea-weeds / and *pusiŋŋət*. / All of them took *kačičimos*. / The *kačičimos* were in one partition of their boat. / The sea weeds were one partition. / "Let us go". / They went to Rakdaŋan. / "It is of no use that we go further. / We go to Isomarap." / They went to Isomarap. / "Very hot, it is of no use, we (go) to another place. / We will go to Ivalinu". / There they resided on a large land near the sea at Ivalinu. / There they constructed houses. / They increased. / They constructed houses at Ivalinu. /

From our ancestor was born Sjamanḷatunan, a horrible murderer. / The son of Sjapunḷatunan was Sjapunmanagat. / From Sjapunmanagat were born his sons Siminarivu and Sigajuŋ. / Two were his sons. / From Siminagajuŋ was born his sole son Sikiŋas. / From Sikiŋas were born three children. /

inapu njamanmanaŋatu u ikaḷaḷuwa na / inapu njamandjagalit u ikapat na / siminavələvələtən u ikalima na / abu nu mijanak siminavələvələtən / mijanak nu inapu namən sjaman ičalau / ḷaḷuwa nu ωaωakai papat nu vavakəs namən siḷa miktəktə u anak nu inapu namən / mijanak sjaman ičaləu papat namən a ωaωakai / nimarakat asa kaktə namən / tatḷu namən ḷana mavijai a ωaωakai / papat nu kaktə namən a vavakəs nimarakat na u tatḷu asa ḷana u mavijai a vavakəs / u kaktə ku a ωaωakai maŋai siḷa ditaiwan / nimapagpag akalinau na niḷa nu pagpag nimaŋai ḷana du ilawud / abu ḷana nu nimaji du dija du puŋsu namən / nimijan ḷana siḷa du ilawud / mai u pairaŋ sidjinsiŋ u ŋaḷan na / nipanči djakən amijan u kaktə mu du ilawud / ta nimijanak ḷana čičakuwaja ḷaḷuwa u anak na nu ḷakḷakə / tatəḷo u anak na nu ananak /

The third child of Sikiŋas bore five children. / One of them was the grandfather of Sjapunmuakal. / The second was the grand-father of Sjamanmaŋato. / The third was the grandfather of Sjamanrivu. / The fourth was the grandfather of Sjamandjagalit. / The fifth was Siminavələvələtən. / Siminavələvələtən had no child. / From our grandfather was born our deceased father. / Two male and four females, that is, six brothers and sisters were the children of our grandfather. / Our deceased father gave birth to us four sons. / Our one brother died. / We three brothers live. / Our four sisters, of which three died and one sister lives. / My brothers went to Itaiwan. / The storm came and they drifted by the storm and went abroad. / Came a Chinese-Formosan Dinsiŋ by name, / and told me, "Your brothers are abroad, / and they begot children, now the children of the elder brother are two, / and the children of the younger brother are three. /

No. 2.

nimikaḷa su namisiḷ u mamili su kanən / maŋai du ilawud / nivalikud na u ωaωan / tu da manusot ḷaku nu wawa / nimakaḷala ḷana / malalaju amaŋai du iḷala / tu ŋai ḷana u wawa du pamusana / muli siḷa du ili / aωapən da u prapratan / a kaŋai ḷana du tokon / to mipaḷaku ḷana u wawa / maŋai ḷana du tokon u wawa / nimaŋap su asin / amijan ḷana du tokon / abu su kanən am / asinən ḷana u paptok / a kakan ḷana siḷa / tu miḷunḷunsuŋ ḷana siḷa / dipigaωun u aḷu a tau / tu ḷana mičararakat siḷa u kaḷuwan nu tau / ta makčin siḷa abu kanən da / u nimavurud ḷana asa ŋaŋaḷanan a tau / makapuωu awawan maŋči ḷana siḷa umusuk du tiḷaωəm / maŋai ḷana siḷa kaḷaωən u vaωavaωai da / nikava nu wawa / nimaŋai ḷana pačiunununuŋan du ili da / maŋai siḷa u kaḷuwan nu tau dilanumilik / maŋai divalinu u kaḷuwan da / maŋai dimuḷud / maŋai diḷatai u kaḷuwan da / maŋai dijaju u kaḷuwan da / maŋai divatas u kaḷuwan da / tu mivuak ḷana siḷa / miili / vaju pa maŋči u wawa / abu pa nu kanəkanən / u nimanuma kanən da vuwaŋ nu avutan / niasin ḷana siḷa / uli nikaviai ḷana u tau nu kakuwa / u nitumuntun am vunitan u nijakan da / mikaḷakaḷa siḷa am makačita su ali: ki a suli / nivovo da u nimačita da a suli / a kamuωa ḷana siḷa / kanuvaŋ nila su kitan / mipaḷu ḷana u kitan / mačita su ḷanum am / muωaωən u pina du ḷanum / kanən u asin na / u nimuωa du ḷanum / ḷaḷāku ḷana u asi na / mabusui ḷana siḷa u tau / abu ipičibčib da a vaωalaŋ du tau nu kakuwa / maŋap siḷa su vatu / piḷasin a kaωudaŋ ḷana siḷa / ipičipčip ḷana du taki / muŋunai ḷana maŋai u asa ka tau du kisakan / makačita su nipaḷadau / atapi a rijuŋ / čitaωən ḷana / alū nu vaωalaŋ / niuḷai da su avaŋ da du tau du ilawud / kaωap ḷana sija du ili / kakava ḷana sija / a kataŋtaŋ ḷana sija / a kapaliŋ ḷana sija su wasai / akanu kakali / udaŋən na / kaŋai na maŋaju du kaωasan /

Legend of Ilalalai.

A pregnant woman searched for *namisil*-shells, / and went far out from the shore. / (When) a coral stone was turned up-side down by her, and much of the sea water came out gushing. / She landed, / and run and arrived on the land, / then, came the sea water right up to the sandy beach. / They took their belongings / and went up the mountain, / still the sea water increased. / The sea water went as far as the mountain. / They took salt. / They were on the mountain. / There was no food and so / salted *paptok*, / and they ate. / Now assembled / at Ipigawun many people. / Now some of them died / as they were hungry, having no food. / Ten persons remained. / Ten years passed, the sea water ebbed. / They descended to the low land. / They went to look for their houses. / (The houses were) destroyed by the sea. / They went to their own villages. / Some of them went to Iḷanumilik. / Some of them went to Ivalinu. / Some of them went to Imuḷud. / Some of them went to Iḷatai. / Some of them went to Jaju. / Some of them went to Ivatas. / Still they split up, / and made villages. / The sea water ebbed anew, / and there was not yet food. The leaves of the *avutan* were their initial food. / They ate salted (leaves). / So the ancestors lived. / Their next food was lily bulbs. / They searched and found a tiny *taro*. / They buried the taro which they found, / and planted it, / and they planted *yams*. / The *taro* increased. / They saw water, / and the stems were planted in the water. / The bulbs were eaten. / (As for) those which were planted in the water, / the bulbs grew. / The people ate to satisfaction. / The ancestors had no iron mattocks. / They took stones, / splitted and ground. / Those were the ploughing instruments for the fields. / A litte later one man went to the shore, /

:panənə ḷana na su ai nu vaѡai na / a kapanəŋən na su mauvoŋ a tapi / a kapaŋaḷan a sija su aḷu a tau umuli nja / pakanən a sija su kakawan na u ḷaku a kuis akanu suli / aḷū u nipakan a sija su minakakawan na / maḷuvut ḷana u tapi am / paḷiŋən ḷana u vaѡai / atḷu a ŋaŋalanan u matuwatuvan ai nu vaѡai / a kapasusu da su sapawan / a kapalipaliŋ da ḷana siḷa / a kapaŋai ḷana siḷa su ais na sinasa / kaḷū ḷana siḷa u tau a sumiduŋ sija a mijatəp / teka siḷa mijatəp am maŋap ḷana siḷa su suli / pamaliŋan su kanən / a kapaŋkat ḷana su ripus / mai ḷana siḷa u pinatujun / mivuḷaŋat ḷana siḷa a kapaniliŋ da du makujab / a kalivun ḷana siḷa du amawud / a kačita su niamawud a kuis akanu kaѡuliŋ / akaḷaku na nu aḷu a tau alū a viniai / teka ḷana čitaѡən u viniai / maŋai ḷana u aḷu a suli / am nipadpunən du vaѡai / a kapijanmu da teka ḷana mianmu / kurŋən ḷana du iaḷa u vunuŋ da nu ripus a suli / teka ḷana vunuŋən u suli / manakəp su avijək / a kavabud sija / a kasoksok da dija / a kaiѡu ḷana sija / kapatara ḷana sja ḷala na du vaѡavaѡa / teka ḷana iѡuwan am / saraban da / teka sarabanan am / čisičisan da ḷana / a kapalipaliŋ ḷana sija / teka ḷana palipaliŋən maŋmata ḷana siḷa / teka maŋmata m maŋgagai / a kataitain ḷana sija / a kadpədpə dija / teka mapadpə am mapatudtudau ḷana siḷasu təkə du ripus da / teka ḷana mitəkə am maŋai ḷana u ripus du vaѡai / muli siḷa u ripus du vaѡai da / isaḷai ḷana kabusui ḷana /

and found a float, / a drifting board. / He saw it. / There was much iron, / used by oversea people for joining boat together. He took it to the village. He broke it, / and beat it, / and made an axe., / and a rod for digging out yams. / He ground it, / and went to cut wood in the mountain. / He cut poles for his house. / He cut a broad board, / and called many men, and came back. / He fed the helpers with a big pig and *taros*, / and he served the helpers substantially. / The boards were completed, / and so a house was built. / The standing poles for the house were thirty. / They fastened a beam, / and continued to build, / and there very many men who helped him to thatch. / When they had finished thatching, they took *taros*. / They prepared food, / and invited relatives. / Those who were invited came. / They wore silver helmets and sang in the evening and walked around an enclosure, / and saw the enclosed pigs and goats. / Many men were surprised(?) that there were so many beasts. / They finished looking at the beasts, / which were heaped up by the house, / and they distributed them; and the distribution is finished. / Taros, which are portions for the relatives, were put into baskets. / The dividing of *taros* into portions is finished. / They caught a pig, / and fastened it together by the legs, / and put through them a pole, / and stabbed the pig in the throat, / and received its blood in bowls. / When the stabbing was finished, / they roasted it. / When the roasting was finished, / they scratched off the skin, / and dissected it. / When the dissection was finished, they ate the raw meat and hashed / and arranged dishes, / and divided (the meat) on them. / When dividing was finished, they delivered the portions to the relatives. / When the distribution was finished, the relatives went home. / The relatives returned to their houses, / they rejoiced and ate and were satisfied. /

No. 3.

teka namən niḷumijag piḷvuḷvutən ḷa jamən du činudkuḷan / amaŋai ditaiwan kapaŋap namən su mata a suli / ta misan namən am kapaŋjid namən ditaiwan / kapaŋjid namən kapagčin namən su aωaaωapən namən / kapila namən kaluwas namən ḷana / kapasikud namən sja du wariraḷau kapaniḷən namən / tiωəsa namən pa su amuŋ / umuksu sičidas kan jamanmuŋai / maŋai / mibuja / kaŋap namən sja du makakərub kapakakamuŋ namən du daŋ / kapakamuŋ njamanribu su piŋpinuŋ kanu ḷaḷaku isuisuk / nimamuŋ namən / kapijiguna nu aḷau / maωaŋu simatapat / kapilis namən kaŋai namən du tilawudan na nu kaŋalalawan / abu kuman / maŋai namən ḷana kaḷaωən siḷamanmuŋai du pukul ta makujab ḷana kapaliput namən sja du vanuwa / čitaωən namən u rčip / nirajən da ḷana u nivujan da / katəilai da sja / kaŋai da ḷana mivuja / čitačitaωən na nimaḷan u pamsana / mitakamu na ta ditamuŋisan ta ja marda / nuun / am maŋai takamu pa sila kalawən u nimivuja / am tusjaniŋi u pikavaŋan maniləŋ namən pa / am pasikudən da nu pikavaŋan / ta ja siḷa pamijan u činudkuḷan / kuwan da jamən / am čitaωən da / am tu da ḷana paḷala / ta mačita da ḷana marda / amaŋai maŋap su aωaaωapən da / teka da ḷana aωapən u aωaωapən da / am tu da ḷana vakuŋa / mačinədčinəd sila djamən / amačita namən u nimivuja / amai lana / tu ḷa namən ipuωan u pila namən / kakawud namən sja ḷana / amaŋai ḷana diḷa / mijan namən du vanuwa / um to namən ḷana ukso siḷa amanmuakad kannjamanribu kan nimatapat / kaωag namən sija su nisuwada du vaŋa du panəntunan / kapiparagpit namən ḷana sija su aωaωapən namən / kapakaḷnus du djamən nu nimivuja / karagpit namən ḷana / di namən ḷana čita u pikavaŋan / amijan namən ḷana du tilawud nu vanuwa / am kuman namən ḷana su oωtuwan kaus namən su duwa kakarab / ajakan namən

No. 3.

We finished the breakfast and were gathered on the boat, / to go to Itaiwan. We carried uncooked taros / as we were to pass a night / We beached the boat on Itaiwan and disembarked our cargo. / We loaded pebbles into the boat and rowed off the coast. / We stayed at Ariraḷau and we fished sitting on the boat. / We caught one fish apiece. / Sičidas and Sjamaŋmuŋai sprung into the sea, / to spear fish. / We turned our boat towards Makakərub and there fished. / Sjamanribu caught piŋpiŋun and big isuisuik. / We fished. / At noon / Simatapat became sea-sick. / We removed to the haunt of albatros far off the coast. / Fish did not eat bait. / We went to search for Sjamanmuŋai and others at Pukul, as it was getting dark. / We turned along the promontory towards the harbour. / We saw a grotto. / The fish which they caught were cut and / exposed to the sun. / They were away for spearing fish. / Simaḷan looked several times the surfs. / "Let us go back not staying over the night as the sea is rough." / "Yes!" / and we went to search for those who were spearing fish, / then appeared a small boat. As we were angling, / the small boat stopped / as the big boat still stayed. / They told to us / that they saw them land, / as the sea was rough. / They went to fetch the cargo. / When they had fetched the cargo, / they rowed off, and they went with us side by side. / We saw those who went to spear. / As they came / we threw away the pebbles, / and and we rowed / to go towards them. / When we arrived the harbour / Sjamanmuakad, Sjamanribu and Simatapat landed. / We pulled out our cargo from pots and nets, / and loaded them on the boat. / Those who went to spear fish / reached to us. / We embarked on the boat. but we lost sight of the small boat. / When we were on the sea off the coast of the

sja / kakawud namən sja / natnatən namən / abu ḷana siḷa / pičatluωən namən am mačita namən ḷana siḷa / kadinablisan nu ωawaŋ namən / ka tu namən naŋijidan nja / ka pisipəd ḷana du vanuwa / ka pivilaŋ namən ḷana / ka sikapat namən du muḷuŋan tatḷu namən / dja nikamuŋ simatapat / ta nimaωaŋu / ka sikapitu siḷa du maudi / ta papat siḷa / kapaŋisis namən ka nimujab namən lana / ta makujab ḷana / kavunuŋ namən ḷana su nivujan / a kavunuŋ namən minawud tuwan namən pinaiwuli / kaωəb na lana kaŋai namən u mamiriŋ su mikalijag akanu mijanuwanuwud akanu milawud akanu ja manuwud / akaŋai namən mijanuwanuwud / namən inaḷaωən u mijanuwanuwud du kaωasan / ḷa kapaganam nu vavakəs / namən kaŋai ḷana mitkə ḷamanrumagpit avak nu uωəp mijaku majukai jamačimui kukaitkə / aku mujukai am ja madaωdaω / teka kuman amijaku mitkə / ana kaŋai umjukai djakən niŋawat / kukakan su mavau / aku na kaŋai nu vaωai nu dedəω / ana pačičijən jakən du kanimaŋai namən ditaiwan / maŋai ku maŋaju čimaḷau / kauli ku ḷana akaguḷa namən / aka kujab na ḷana / kanjab namən ḷana / akaωəb na ḷana / akapačikikiḷai namən amijaŋaŋai / akadaωdaω namən aka piḷulijaωən / aka pačiωirura nu manisibu /

---

harbour, / we ate our provisions. / We took off the meat of two *karab*-shells, we ate them with our provisions. / We went on, / but the small boat was lost. / When we came far off Itaiwan, / we saw them. / Two boats came side by side at a good distance. / We directed the stern of the boot towards the land. / We counted our take. / Three who were at the stern caught forty. / Simatapat did not catch fish, / as he suffered from a sea-sick. / Those who were at the bow caught seventy, / as there were four persons. / We took off scales of fish and divided among us. / We went home, / and ate supper / as it was getting dark. / We divided the fish which were speared. / We divided the provisions, which we brought back. / When it was night, we went to hear *mikalijag* and *mijanuanuwud* and *manuwud*. / We went to sing, / We imitated songs of mountain. / And women sang dance songs. / We went to sleep at Sjamanrumaŋpit. / In the middle of the night, I waked up, but it was raining, and I slept again. / When I got up, it was the dawning. / I finished to eat a breakfast and again slept. / When Siŋawat came to awaken me, / I ate cold *taros*. / I have come to the police-station, / and I am now being inquired about our trip to Itaiwan. / I will go to fetch firewood today. / On my coming back, we will take lunch. / When the evening comes, / we will take supper. / When the night comes, / we of the same age will meet together. / When it dawns, we will take breakfast and go in company for outdoor working. /

No. 4.

ḷaḷuwa siḷa u məktə a vavakəs a tau dimasik / maŋai umilivun siḷa diḷaḷalai / makačita siḷa su vatu dikavatuwan / aωapən da u vatu a ḷalitan / amijan ḷana diḷaḷalai / sabujin da u tokotok am na nu ḷanum / jaku imu sabujin a tokotok am məωakai ka / pipaḷapuwapuwan nu tau du poŋso / jaku imu tuduωən tokotok am ŋaḷan mu am sitoroŋan ka / nimanuma u lima na tumuntun am ai na mivurururuŋ am mimumudan / kanu taliŋa na / kapiuvuk na a kapanuma na mirarijak uli pakabənəbənək na / məωakai u tau / ŋaḷan am sitoroŋan /

No. 5.

anu tawu nu kakwāpa / maji u ivatan / maωijəd disibuwan / maji ḷana siḷa dimuḷud / miŋinaŋina siḷa / mikagagan ta kuwana / nun kuwana nu ivatan / kauli da ḷana u ivatan / makaduwa vuωan / maji u ivatan / kaŋanaŋana na nu jami / kapisuwasuwaru da su pijaskulit / kakan da ḷana u jami akanu ivatan su kəitan kanu uvi / kaŋai da ḷana u ivatan / kavaun na diḷa u uvi akanu kəitan / kaŋai da ḷana u ivatan / ḷaḷākə ḷana u ivatan / kaŋai na ḷana du kaŋanaŋa na / kapiŋinaŋina su pijaskulit / maniliŋ u ivataŋ / aωapən mu kuwana nu ivatan / ta pikapawan ta kuwana / ta di ku ḷana ŋai ta ḷaḷakə kuwana /

No. 4.

Two sisters of Imasik / walked around as far as Iḷaḷalai / They saw a stone at Ikavatuwan. / The *ḷalitan* stone was taken by them. / Having arrived at Iḷaḷalai / they poured water on the top of the stone. / "I baptize you on the crown of the head, and you shall be a man." / The baptism was imitated by the Yamis / "I point the finger at the crown of your head, and your name shall be Sitoroŋan. / At first his hands and next his legs grew, then his eyes opened. His nose / and his ears came out / The hairs grew. He began to speak and spoke fluently. / (He was) a man named Sitoroŋan. /

No. 5.

At the time of the ancient people / Ibataneses came / and landed at Isibuwan. / They came to Imuḷud, / and bartered. / "Let us be friends!", said they. / "Yes." said the Batanese. / The Batanese went back. / After two months came Ibataneses and they ate with Yamis, / and bartered ornaments. / Yamis and the Ibataneses ate taros and yams. / Bataneses came. / We gave them provisions of yams and taros. / Bataneses came. / There was an old Batanese. / He came to his friend / and bartered ornaments. / After thinking / "Take them!" said he. / "I shall not be able to come again, as I am old." /

IV. ANNOTATIONS.

Text No. 1.

umujut ebbing of the tide, from WB *ujut*, Bt. *manguyut* to pluck, to pull off (e.g. hairs from the fur of a animal, and *atap* from the roof).

u wawa sea-water, sea. The initial *w* may be a glide-sound. No cognate *Bt.* is found. *umujut u wawa* ebbs the sea, as *wawa* is the subject. A nominative determinant *u* is used. Bt. *u* nominative article.

mači state-word, *manči* action-word, *ačian* nomen loci a river, the water of which is drawn off, from WB *či* drawning off or drying off of water, Bt. *titi*, *t-um-iti* distillating or letting flow a liquid, bringing a liquid little by little in a jug, IN *titit* drop ?.

nimutau from *tau* ocean. Bt. *tao* / *taao*, id., *mu-tau* going to sea for sailing or fishing, *mu-tau* < process word *ma-tau* ??, its action-word *maŋatau* means rather "going to fish", as the word *maŋamoŋ* "fishing" is a tabu-word, when one goes to fish. In this text *nimutau* means in reality "the woman went to take shell-fish". Fishing work is forbidden to the women on this island, and the women have only right to pick up sea-weeds and shell-fish by the sea. Cf. Text 2 Deluge Myth of *Iḷaḷalai*. *nimutau* is the past form of *mutau*.

mamili su kanən pregnant woman, literally, one who selects food, *mamili* prenasalized form of WB *pili* selecting, Bt. *pidi* id., IN *pilih* id. *su* determinant of the objective relation, Bt. *su*. *kanən* object to eat, food, from WB *kan* Cf. process word *k-um-an* eating, Bt. *kanen* id. IN *kan* id. *-ən* suffix of nomen agendi, Bt. *-en* (-ən), Tg. *-in*, Il. *-en*, IN *-ən*.

du locative relation. Bt. *du*. id.. *du* is *d* plus nominative appellativum *u*, and *d* is to be compared with IN *di'* locative particle.

ilawud sea-wards, open-sea, over-seas, foreign land, north; from *laud*, Bt. *idaud* id. IN *laut* sea. *i-* is locative prefix.

valikudən u ωaωan *valikudən* < *valikud* to turn something upside down. -ən is a suffix of the partitivum imaginatum, and *valikudən* means "something which someone will turn upside down". e.g. *kanən* is "something which one will eat, something which is eatable" i.e. "food". It is very difficult to render *-ən* derivatives into English. *ƃitaωən* (WB *ƃita* see) is translated "thing to be seen" or sometimes "see-object" in the annotations. The cognate form of *valikud* is not found in Bt. Bt. *tadichokod* means "to turn over", which is a reduplicated form with the fossilized prefix *ta-* of *dikod* "back", which is general in Indonesian languages, Ym. *likud* back, IN *likud* back. Cf. Tagalog *talikod*. OJ *walikut* Ramayana XIII (due to the suggestion of Dr. W. Aichele, Hamburg) is to be compared to Ym. *valikud*. OJ *wa-* and Ym. *va-* may be explained as a fossilized prefix. But OJ *walikut* and Ym. *valikud* may be also explained as a conglomeration of IN *likud* and IN *balik* "go back" through semantic and formal analogy. *ωaωan* a white coral stone. Bt. *hahan* lime-stone on the shore.

valikudən u ωaωan means literally "turn-object (predicate) is a coral stone (subject)". We translated this sentence as "A coral stone was turned upside down".

tu mamuno particle *tu* means "now, at the same time, continuity, still". It is translated in our translation as "and", "now" or "then". Cf. Bt. *tu ako dia* I am here. *Tu pa abu u pachirauatan*. The boy does not yet come.

mamuno is a prenasalized action word of WB *puno* full, IN *punuh* id. *mamuno* means in this context "the sea water fills (the ebbed sea)".

mipaḷaku to increase, to grow, < *ḷaku* big. Bt. *rakuj* great, abundant, *miparrakuj* to increase. *mi-* state word, *-pa-* causative.

maŋai to come, WB *aŋai*. Bt. *angay* id.

ḷana already. The particle *ḷana* is very often used and gives a sense of "completeness, perfection, decision etc.". In the translation the *ḷana* is not always translated. The abbreviated form of *ḷana* being *na*, it is in some cases difficult to distinguish *na* of *ḷana* from *na* of the 3rd person sing. possesive pronoun. Bt. *rana*.

silisili border, edge. Bt. *siri*, coast, border of a mountain and other things.

ili village, Bt. *idi* village.

mipəwnəp *mipawnəp*? The Bt. cognate is *kajnep* current of the sea. Ym. WB must be *awnəp*. Again we must give some explanations of *tu*. After *tu* come 1. mi-, ma-, maŋ- or compound prefixes containing these prefixes, viz., *tu miḷonḷonsoŋ* assemble. 2. in the case of state words, forms without *mi-* or *ma-* e.g. *tu ŋai* now come. 3. in the case of action words, prenasalized WB without *ma-*, e.g. *tu nakau* now steal, *nakau* is a prenasalized form of *takau*. The particle *ḷana* or its abbreviated form *ḷa* and a personal pronoun generally comes between *tu* and WB or a derivated form. e.g. *tu ḷana mičararakat* now die together, *tu ku ḷa nakau* now I steal. In the last case the pronomina personalia are put in the remarkable position of "vervoegde vormen". *tu sja niŋi* and then he appears, *sja* is a personal pronoun 3rd sing. *niŋi* < *t-um-iŋi* to appear.

kawasan forest, *ka-awas-an* WB *awas*. Bt. *kahasan*, OJ *alas*, IN *alas*.

tiŋato summit, high place. Bt. *ato* upper. The fossilized prefix *tiŋ-* may be compared to the Malagassy *ta*-nasal-name of place, inhabitant, and Tontemboan *to*-nasal-, *ti*-nasal-.

tokotokon Reduplication of *tokon* mountain. Bt. *tokon* mountain.

mavijai WB *vijai* life. State word *mavijai* to be living, one who is living. Bt. *viay* life.

abu It is used to denote "negative" *abu nu mavijai* not living. Bt. *abu* id.

kuis pig. IN *babuj* disappears in Yami. Bt. *kuis* id. Lepant Igorot *koes* dead of animals.

kaωuliŋ goat. Bt. *kaddin* id. These two words do not conform to our sound laws (Bt. j > Y. ω). Cf. Inibaloy *kalching*, Lepant Igorot *kalding*, Zambales *kandiŋ*, Iloko *kalding* (Ilk. l > Ym. ω). Lexically Batan-Yami is much connected with Iloko.

kanu or *akanu* and. Bt. *kanu* or *kan*. *kanu* is used to connect only nomen appellativa. For nomen propria *kani* is used. Thus, *kanu* is *ka* plus *nu* and *kani* is *ka* plus *ni*. *nu* and *ni* are determinants of the attributive relation of nomen appellativa and propria respectively.

manuk fowl. Bt. *manuk* id. IN *manuk*.

kaɭam rat. Bt. *karram* id.

ɭuŋsoŋ all. Batan cognate is not found.

marakat to die WB *rakat*. Bt. *lakat*, *malakat* to pursue an animal or one who runs away. IN *ɭakat* falling down of leaves of a tree. IN *pataj* for "die" disappeared in Batan and Yami. Perhaps *pataj* was regarded as a tabu-word and replaced by *madiman* and *marakat*. Ym. *marakat* has become in turn a tabu word and the people of Yami refrain from using it to denote the death of a member of the family. The substituting words for *marakat* are as follows: *kaɭuwan* to separate, *mapulug* to disappear, *masilun du karawan* to disappear from the day-light, *abu nu ikapau du kaɭawan* the day light is not visible, *vaju a minanalolog* a new fallen object, *nimaligan* object which was turned upside down, *mačitaluk* to separate.

tau human being. Bt. *tau*, IN *tavu* id.

tumpaŋ passing of time, Bt. *timpang*? Bt. *timpaŋ nu sauman* the following day of tomorrow.

makasa once WB *asa* one, *makasa kawan* during one year, one whole year, Bt. *makasa* per one, to unite.

kawan year, WB *awan*, Bt. *kaoan* year, IN [h]a'un time.

ikaɸuwa second, < *ɸuwa* or *duwa* two. Bt. *ičadua* second, *dua* / *rua* two. IN *duva'*.

ikatəlu (ikatlu) third, < *atɸu* three, Bt. *atdo* three. IN *təlu'*.

ikapat fourth, < *apat* four, Bt. *apat* four. IN '(ə)*mpat*.

ɸaɸuwa a group of two. The reduplicated forms, i.e. *tatəɸu*, *papat*, *ɸalima* etc., are used to denote the numbers of animals and persons. All the vowels of the reduplicated first syllables are changed into *a*.

makaɸaŋ high. Bat. *makaraŋ* high, elevated.

dipiwaŋən *d-i-piwaŋin*, *d* < *du* locative relation, *i-* locative.

dičakulman di- v. dičakulman, *-an* locative suffix.

ikalima fifth, < *lima* five, Bat. *dima* five. IN *lima'*

ikanəm sixth, < *anəm* six, Bat. *anem*. six. IN '*ənəm*.

ikapitu seventh, *pitu* seven, Bat. *pitu* seven. IN *pitu'*.

ikawau (*ikawawu*, better) eighth, *wawu* eight. IN *valu*['].
Bt. *waho* eight.

kunu a kind of shell-fish. Bat. *kunu*.

karab a kind of shell-fish.

ikasijam ninth, < *sijam* nine. Bat. *siam* nine.

nipasalap object which was offered. < salap *ni-* realis pf., *pa-* causative pf. Bt. *salap*, *masalap* to put something before another thing.

umujut *ɭana a manči u wawa a manči* < *am manči* *am* conjunction meaning "therefore", "but", "and" etc. Bat. *am*, *as* but.

makaɭatəŋ su awawan *makaɭatəŋ* means here "ten". The original meaning is probably "arriving, complete counting of the ten fingers", Compare, Bt. *ratəŋ* to arrive, IN *datəŋ* arriving. Beside *puwo* (IN *puluh*), which is used to count, they have *makaɭatəŋ*, *pitujajan* and *ŋaɭanan* / *ŋoŋa-ɭanan* to denote the idea of "ten". *awawan* is a reduplicated form of *awan* year.

amijan existence, *amijan* / *mijan*. Bt. < ian, yan. Initial *a* is optional. Bat. *mijn* to be.

kawuvijan yam-field, < *uvi* jam Bt. *uvi* ka- . . . -an place. IN '*ubi*'.

pitujajan ten. Both *makaɭatəŋ su wawan* and *pitujajan nu wawan* mean "ten years". The root of *pitujajan* may be *tujaj*, but a cognate form is not found in Batan.

asa kawan nu pitujajan nu awan 11 years. The common counting of 11 is *asa a ikaduwa*, Cf. Bat. asa sichadua or *asa pojo kanu asa* 11.

katitanan kitan-field, < *kitan* a kind of taro.

kawalan bamboo, Bat. *kawajan* bamboo. Tag. *kawajan*.

pututən The informants translate as "the stones on the shore became visible". As the cognate Bt. is *putut* "to be broken (hard objects such as stone, wooden poles etc.)", the original meaning of Yami *pututən* may be "break-object" and here perhaps means "sea-breaking".

kisakan shore where surf breaks. Cf. Bat. *isak* currents of the sea towards the sore, marine currents towards the orient. Yami *kisakan* < *ka-isak-an*. *ka-* . . . *-an* location.

na 3rd person sing. pronoun genitive.

kaju tree, wood. Bt. *kaju*, IN *kaju*.

čilibana < *čiliban na*, *čilib-an* look-place. Bt. *tidib* appearance, to look, to observe. There are also Yami *čiban*. Bat. *tiban* forms having the same meaning. *li* (Bt. *di*) is no infix. *čiban* (Bt. *tiban*) is probably elided form of *čilib* (Bt. *tidib*) with a suffix *-an*.

tau-du-to men-at-height = supreme beings in the heaven-world. According to their belief there is another world in the heaven, where live supreme beings, who are divided into two classes, higher classes and lower classes. The lower class gods are servants and messengers of the higher class gods and number more than the higher class gods. The highest of the higher class gods is named *si torijau* or *si umina*. The lower gods are generally named *si aŋimus* or *si vidai*. As those supreme beings are *tau* (human), they live in the same manner as the human beings, but they use silver plates and silver spoons (silver is very highly esteemed by the Yamis). The Yamis believe that unnatural death, failure of the crops, death of the live stock etc. are the punishment of the supreme beings. On the day of the full moon in the month of *kapituwan* a ceremony named *paros* is done, and the people bring yams and meats to the sea-shore to be offered to the supreme beings.

kaḷatajan flat-place, *ka-latai-an* *ḷatai* flat, Bt. *rataj* plain, level, IN *ḍataγ*.

čimman good, excellent. Its cognate is not found in Batan.

poŋso island. Bt. *poŋso* island, IN *puṇṭuk* elevation (?).

kuwana *kunu* also appears in another text in the meaning "they say, peaple say", Bt. *kuan*, *kunko* my saying, *kunmo* your saying, *kuana* or *kuno* his saying. Cf. O.-J. kuwa. Lep. Ig. *kanó* it is said, they said, he said. Mal *konon*, IN *kunu'*.

maŋkas to let fall. Cf. IN *kat'* scrape.

ɟaku nu vatu *ɟaku a vatu* is better. *ɟaku* Bt. *rakuj*.

dipaptok place-name. *d-i-paptok* < *paptok* a kind of plant.

kanən eat-object. WB *kan* Bt. *kanen* food. IN *kan*.

umusok to descent. WB *usok*. Bt. *umusok* to go downwards, IN *t'ukt'uk* put in.

məwtak to break out. pəgətak gun. Bt. ?? Cf. Tag. *mugto* to break. ??

mijanak to get a child. WB *anak* child. Bt. *anak* child, IN *anak*.

umilida to germ, to sprout, *lida* tongue, a sprout. Bt. *rida* tongue. IN *dilah*. Why *i* between *m* and *l* appears? The original form should be *um-lida*. Being assimilated to the palatal *l*, *m* becomes a palatalized *m'*, that has a possibility to be followed by a glide-sound *i*. Thus, *um-lida* > *um lida* > *umilida*.

tumanaŋ to ascend a mountain. No cognate Batan is ascertained. *tu manaŋ*? Cf. Ym. *kumarat* (*kumalat*?) to ascend a tree, Bt. *kumajat* to ascend a tree or wall.

umlavi to weep. Bt. *davi* to weep. It is remarkable that IN *taŋis*. Bt. *tumañis* disappeared in Ym.

misinmu to meet. Bt. *sinmo* to put something against something else.

vučid miscanthus. Bt. *vuchid* el cógan.

sinu who. personal *si* + indefinite *anu*. IN *anu* someone, something. Bt. *sinu* who.

ŋaɟan name. Bt. *ngaran*. name, IN *ag'an* name.

ta our (inclusive) *ta-kamu* is also used for inclusive, *ta* < *jatən* we (inclusive), IN *ki(n)ta'* we.

umlivun to go around. Bt. *divun* circumference.

nimaŋai preterite of *maŋai* to go.
Compare: Ym. *maŋai* to go Bt. *maŋai* to go.
Ym. *nimaŋai* went Bt. *naŋai* went.
Cf. Yami *mai*, Bat. *mai* to come.
In Batan *maŋ*, *ma* are changed into *naŋ*, *na* or an infix -in- is inserted in case of *mi-*, *pa-* to denote the past tense. In Yami they are unified into prefix *ni-*.

iḷatai a place-name. *i-ḷatai*, *i*-locative prefix, < *ḷatai* evenness.

divalinu to Ivalinu-village.

niməωtak *ni-məωtak*.

nimïjan *ni-mïjan* < *mïjan* existence.

kasaviḷugan a place-name. *ka-saviḷug-an*, Cf. Bt. *savidug* a kind of almond-tree.

maŋap take, its -ən form being *aωapən*, WB should be *aωap*. *maŋap* < *maŋaωap*. Bt. *maŋjap*, *umajap* to take. *ajapen* object to be taken. IN *alap*.

tamətamək Something precious, treasure, generally silver in a narrow meaning. Syn. *pïjaskulit* a treasure, a silver-ornament *(uvai)* in a narrow meaning. Silver itself is called *pərak*. Bt. *pulak* money.

vaωalaŋ iron. Bt. *vahayang* iron.

vaωai house, Bt. *vahai* house. IN *balaj*.

dikavučidan to Kavučidan. *kavučidan*, place-name, < *vučid* miscanthus.

taŋtaŋən beaten, (on a anvil), *mitaŋtaŋ* a smith. Bt. *tuxtux* to forge?

mačiguḷan hard. Bt. *teglang* id.

məωməωma soft, *məω-məωma*, WB *əma* < *aωma*, Cf. Bt. *majma* soft, IN *ləmah* soft.

ana:ḷu very long, anaḷu long. Bt. *manaru* long (as a rope, road etc.)

gutai penis, Syn. *vučid.*

ḷamaḷaωən copulated, *miḷama* to copulate, Bt. *mirama* coition. *ω* is a glide sound between *a* and *ən.*

tud knee-joint.

marabtək to swell, Bt. *mai-rabtek* to be inflamed with wind.

makatə itching, *makateω*, Bt. *makatej* to feel itching.

ωaωakai = maωakai male, Bt. *mahakai*, male IN *laki'*.

vavakəs = mavakəs female, Bt. *mavakes* female, IN *baji.*

wanan right, Bat. *wanan* right, IN *vanan.*

uri left. Bat juli left, IN *viγi'*.

mijausoŋ to be married, Rt. usoŋ, Cf. *kusoŋ* husband or wife. Tag. *kausong* companion, *usong* more than two persons bring a thing together.

miktə brothers and sisters, WB *ktəω : kaktə* brother or sister, elder brother or sister *či-kaka*, younger brother or sister *či-waḷi*. Cf. Bt. *kaktej* brother or sister, *mičaktej* brothers and sisters together.

mavuta blind. Bt. *mavuta, vuta* blind, IN *buta'*.

pipalit-ən exchanged, *pi-palit-ən* < *mamalit* to barter, to exchange. Bt. *maipadit* to sell.

pikusuŋən *pi-kusuŋ-ən* < *kusuŋ* husband or wife to be married.

usuŋ = kusuŋ.

mipaḷu to increase, mi-p-aḷu < aḷu many, Bt. *aru* or *arru* many.

tapilan generation, Cf. *pitapil* to double, to put something over something, *tumapil* to stand in a row < *tapil.* Bt. *tapid* the lining of a cloth, *manapid* to put one thing over one thing.

mitatala possesing a boat, to construct a boat, *tatala* a small one or two person boat. Ten-member boat is called *činədkuḷan*. Boat in general *avaŋ*, *sakajan* (Ivaḷinu dialect). Cf. Bt. *tataja*, *chinedgeran*, *abang*, *sakayan*.

masajisaji bend. Bt. *masayisi* to break with the hand.?

pitupilisun to be exchanged. *pi-tuplis-en*. Bt. *tupdis* to answer (a letter).

aωapən < aωap to take.

ičakura desire-place, to be desired, *i-ča-k-ura* < ura? Cf. Bt. *kulay*, *ulay* desire, submission to something. Another example of *-a / -aj*: *akma* or *akmaj* "as, like" in both Yami and Batan. In Batan *k* not only before *i* but also before *a* is palatalized, but in Yami *k* is palatalized only before *i*. Bt. *ichakey* liked, Yami *ikakəi* loved. In Yami *ičakura* appears only in classical songs, it is an archaic form; its modern form appearing in the ordinary language is *ikakura*.

vuωawan archaic word for *pərak* silver. Bt. *vuhawan* gold > Yami vuωawan silver (in classical songs), Bt. *purak* silver > Yami *pərak* (common language). Cf. Tontemboan Mongondon, Sangir. *wulawan*, IN *bulav* gold.

jakuma = *akmai* same as, like. Bt. *akma*, *akmay* as, like.

a ïja this. Bt. *aja* this.

ipanïjačïjaŋ The informant gives a translation "cut". Its WB can not be traced, but *ipan-* may be referred to Bt. prefix ipañ.

ibalatok "cut down" according to the informants. Cf. Tag. *balátak* hammer. Yami classical songs contain archaic forms and a few natives can interpret them. Even their interpretation can not be relied on. Some of the songs are at the present time intelligible.

wapoapug the initial *w* is a glide-sound between *su* and *a*. "thick" according to the informants. Cf. Bt. *tuxpux* thick.

mapabusbus launching feast of a new boat. Bt. *busbus* to bring something to the shore.

teka finish. Bt. *tayuka* being finished.

taɸunusən floating-object, launched on the sea. < *mataɸunus* to float on the sea.

pauskən put down, *pa-us(o)k-ən* < *um-usok* to descent.

manijaωəb to put ribs on a boat.

likud back, outside of a boat. Bt. *dikod* back.

saωad inside of a boat. Bt. *sahad* interior of a house.

mivuwak The informant translates "to be broken in pieces." but the true meaning seems to be "to be rejected, to become useless", as the Bt. equivalent is *maivuwak* to refuse, to divorce a wife.

nimakava was broken. Bt. *kava, maŋava* (The wind) blows off the roof, to throw away something.

mataɸunus to float on the sea.

maωataωatau *ma-atau-atau*, WB *atau* or *tau*, Cf. *nimutau* went to the sea. Bt. *tao* sea. *ω* is a glide sound.

vaɸok fibres for stopping small holes of a boat. Bt. *varok* id.

səsəkan location-of-stopping WB *sək*. Bt. *seksek* id. IN *t'əkt'ək* to stop a hole.

səksəkan u talata su vaɸok nu kaɸuŋ a boat is a location of stopping with a stopper of *kaɸuŋ*, i.e. a boat is stopped with a stopper of *kaɸuŋ*. The locative -an is used to denote the direction and location of the action or quality of WB.

isiva *i-siva* WB *siva, misiva* to regard, to peep. The locative prefix i- is used in the same way as -an.

miŋaḷan *ŋaḷan* name, Bt. *ngaran* id. *miŋaḷan* a person having a name, thus, the determinant *u* is added. Action words, state words and process words are used not only as a verbum, but also as a nomen actoris.

diminavujit locative of *iminavujit*, a name of place. *d-i-mina-vujit*.

vujit Bt. *vuit* a kind of dove.

kaktəb half. Bt. *aktib*, *kaktib* a part of something. IN *kətəp* to pick up.

umilivun Bt. *divun*. *umdivun* to go round.

ωuvuk *·ω* is a glide.

mikuskus to dig, WB *kuskus*. Bt. *kuskus* to make a canal, IN *kat'kat'/kit'kit'* to scrape.

paḷu interrogative interjection.

pala imperative interjection

ipačita mu djakin your showing-direction to me.

niḷakəp partitivum reale of WB *ḷakəp*. Bt. *rakep* to catch running animals. IN *dakəp*.

avijavijaωən WB *vijai* life. Bt. *viay* id.

makačita to discover < *čita*.

apu grandchild, but in Batan apu is grandfather.

pipaḷuωun *pi-paḷu-ən* obj. to be increased.

milijun *lijun* the fishing season of flying fishes. Flying fishes which are their favorite food are caught only during the limited season, which begins on the lst night (at Imulud) or on the 15th full moon night (at other villages) of the month *panənəb* of the native calender which corresponds to April-May, and continues for four months.

alibaŋbaŋ flying fish Bt. *adiwangwang* name of a plant with zigzag leaves. IN *baŋbaŋ* wide.

palai here, used in poems. We find in Batan *maray*, but the meaning is "far".

činaωətakan *k-in-a-ωətak-an* WB *ωətak* break, explode.

minusok *m-in-usok*. Bt. *usok* to go down.

minapaivanua *m-in-apa-i-vanua* obj-caused-to-come-to-land WB *vanua* landing place. *mivanua* a fish-calling ceremony. The fishing season is begun with a ceremony to call flying fishes towards the land.

ujauu *u jaku?*

niragpit *ragpit* to land. Bt. *lagpitan* ladder.

dičakawalanan *d-i-ka-kawalan-an*.

susuωuωən WB *suωu* torch. Bt. *sojo* id.

rijar a poetic or archaic word for *apui* fire. Bt. *rial* glitter, ray of light.

minauωuωap dazzled by a light. *mauωap* to dazzle.

katədtədan *tədtəd* to trim (hair or other objects). Bt. *tedted* id.

aju river. Bt. *ayu* id.

makaḷala to land (from a boat). WB *ḷala*.

avaŋ big boat. Bt. *avang* id.

ivana Ivana of the Batan Island?

maŋunuŋ Bt. *unuŋ* to take care of.

bəkən prohibitive. Bt. *veken*, *avuken*, *avueken* id.

manuwud Bt. *anuhed* obedience.

mikarijat choral songs of both sexes.

maŋanam dance songs.

milaud male classical songs.

manakau Bt. *takao* to steal.

valakan Bt. *vadaak* to cry.

nimikararakat *ni-mi-ka-rarakat*. WB *rakat*.

ɭaɭa : ku from *ɭaku*.

kadaji millet.

kakumai similar. Bt. *akumai* id.

ωaωu fruit of pandanus. Bt. *jagu* id.

mipalikui to become small. WB *alikəi*.

wuvid cord. Bt. *huvid* id.

vaωurin according to the informant "to raise or hoist a fishing pole", but *kavaωud* (text 2) binding, Bt. *vahod* to bind with ropes.

ikoŋŋo what, Bt. *añgu* what, *mangu* how *kangu* when.

maŋa apu quasi-prefix for "honorific" and "beloved" *maŋa apu* honoured or dear grandchild. Bt. *manganac* beloved child, *mangapare* reverend padre.

pa yet, still. Bt. *pa* id. particle of the continuation.

pamənəmənəkan WB *mənək* to allot (a name).

ŋaɭana *ŋaɭan na*.

* After *vučid* come 177 names of trees and plants, which are omitted in the translation.
Ym. *avuwa* Bt. *aboa* betel-nut, Ym. *avaka*, Bt. *avaka* abaca, Bt. *biñivej* means "plants in general", but Ym. *vinivə* means *only* "banana". Ym. *čipoωo* bread fruit Bt. *tipoho* id. Ym. *toba* a tabooed tree, which the Yamis never touch, (Baringtonia asiatica), Bt. *tuva* I-E dictionary gives an explanation: a shrub tree used for killing dog-ticks, or medicine, Cf, IN *tuba*. Sugar cane is in Yami *unas* and IN *təbu* is not found.

kapiɭaku ɭana siɭa They increased. The abstract ka- is used here for "verbum".

uli there, then.

nipaŋajanan su suli < *aŋai* go, *paŋai* to put into, *tuŋajan* place of living < prf. ti-

anu if, particle of the condition.

kuḷamana poetic word for *malam* to walk.

tumalilis to go down, Bt. *adis* to transpose.

təḷaωəm low land. IN *dal̥əm*.

tarok one of the dwellers at the Olympus of the Yami myth.

mačivusui *mači-* association, reciprocity. Bt. *busui* enemy.

pausuŋən persons who live in the same house. WB *usuŋ*, *kusuŋ* wife or husband.

pavujug to throw. Siminaḷsuωuvai asked his fellow-dweller to throw his *uvai* into the sea, as he intended to commit suicide in excess of his sorrow.

malanu poetical word for "sea".

uvai breast-ornament, Bt. *huvai* ear-rings.

nakənakəm Our mind is good, i.e. we are at peace. WB. *nakəm* to think, Bt. *naknakman* memory.

mapatujun to invite, Bt. *tuyun* to inform something to someone.

nimačiŋanaŋana WB *ŋana*, *mačiŋanaŋana* to treat a stranger as a guest, to be friends with.

mipəωətakən *pəωətakən* bursting object, i.e. gun. WB *ωətak*

dədaw or *dədəω* alien, Bt. *dejdej* a boat laden with cargo.

maliliman WB *liman* to fight to the death. *kaliliman* fight, battle.

mičakajun to propose a marriage Bt. *kajun* to consult over a marriage.

makčiŋ hungry Bt. *maktin* id. Ym. *makčin?*

mabusui plenty of food. Bt. *busui* has another meaning. Cf. Tag. *busog* Sambali *mabsoy* satisfied.

makawu At the horizon the end of the heaven touches the world, so think the Yamis. The mast of the boat touches the heaven and is hindered by it. Bt. *kahu* to wind a rope on a frame.

analasan mast Bt. *anayasan* id.

gulu monster-pigs which guard the house of Situriau.

mapačitanab Bt. *tanab* even, level.

taki plantation field, Bt. *takey* field.

ikarduŋ village on the mountain of the Olympus.

itbok prelude of dance-songs.

tarokok du iŋato a bird in the heavenly world. When it comes out, the weather is fine.

maisakoŋ Batan prefix *mai-* appears in this song.

lapanai cup, bowl. *panay* plate. la-??

samsaman place of plundering, Bt. *samsaman* to plunder Situriau has many holy pots.

vinawa pot. IN *vinaŋa* pot. Bt. *vinaha.*

pantau paved courtyard in front of a house. Bt. *pantau* id.

apitotodawan to hand over. Bt. *tudaj* to acquire.

puwusun Bt. *puhes* to snatch.

paŋavajan WB *avai* to curse, Bt. *avay* id.

daŋ perhaps; other particles of "uncertainty" *ada, ana.*

di siḷa ŋan In the same way as in the case of *tu*, the negative *di* is followed by prenasalized WB, and pronouns precede WB. *ŋan* < *kan* to eat. *di kamu ŋan* you do not eat.

kajukai WB *jukai* to wake. Bt. *yukay* id.

maŋanako *maŋa anak ku* my dear son.

umaridaŋdaŋ Bt. *dangdang* to put something to fire.

ditamumakaḷawa we are not able. *tamu* < *ta-kamu.* Bt. *makarawa* to enable.

tu ɭana ŋijan *ŋijan* < *ijan* to be.

ičaɭau *i-ka-aɭau* beloved. Bt. *addao* love. Deceased fathers and mothers are called *sjaman- ičaɭau* and *sinan- ičaɭau.*

ditaiwan Little Botel Tobago Island. Uninhabited islet.

kalinaun blown off. Bt. *dinao* to sail from a harbour.

pairaŋ Chinese immigrants on Formosa. A loan word from pairaŋ of Ami and Paiwan.

čičaɭau today. WB *aɭau* sun. *čiča-*. Bt. *siča* sichalao id. *sicha-* Bt. *sicha-rua* number between 11 and 19.

[It is impossible to translate their classical songs literally as most of words contained in the classical songs are unknown to the natives. We tried to translate some of them rather freely according to the natives' exlanation of the plots of the songs.]

Text No. 2. Dictated by Siɭanui of the village of Iɭaɭalai.

nivalikud na u ωaωan her inverted-object is a coral stone, i.e. she turned a coral stone upside down. There are some good examples of the ni- in this text. *nikava nu wawa* destroyed-object of the sea.

pačiununuŋan each one does his own action, *maŋunuŋ* to do in a conservative manner. Bt. *unung* conservative, prudential.

vaωavaωa some of the natives say *vaωa* instead of *vaŋa.*

kakawan helpers, *minakakawan* persons who helped.

mivuɭaŋat *vuɭaŋat* silver helmet. Silver helmets are used in the occasions of ceremonies and feasts.

sarabanan boubled -an to WB *sarab*. Bt. *salab* to roast. Nomen loci *saraban* is treated as WB in this context, and added again with -an, because a nomen loci *saraban* is very often used and might sound like a simple WB.

Text No. 3. Dictated by Siɭiɭisaωun of the village of Imuɭud.

piɭvuɭvutən. to be gathered. *maɭvut* all, *miɭvut* to assemble.

kapaŋap namən su mata a suli our taking against uncooked taros, i.e. We bring uncooked taros. In this text forms of ka- are often used in the function of "Verbum".

kapaŋjid *maŋjid* to beach a boat.

kaluwas *l-um-uwas* boating.

kapïjigunan *mïjigun* middle.

kaŋalalawan *ŋalalau* albatros.

mitakamu pronoun *takamu* with the prefix mi-: "we go".

ditamuŋisan *di-tamu-ŋisan* we do not pass a night. *ŋisan* < misan.

tusjaniŋi u pikavaŋan *tu-sja-niŋi*, niŋi < *t-um-iŋi* to wait.

kannjamanribu *kan-* "and", *njaman* attributive of *sjaman* "the father of".

ḷa kapaganan this use of ḷa is peculiar. *siḷa*?

ḷamanlumagpit locative of Sjanlumagpit. ḷ- is a facultative sound of d-.

amïjaŋaŋanai having the same age, *mïjaŋai* similar.

vaωai du dədəω a house of foreigners, i.e. the police office on the island.

Text No. 4. Dictated by Siḷanui.

sabujin < *sabui* to pour water. Bt. *savoy* to consume. The Yami baptism is conducted as follows: a father fetches water from a spring (never stagnant water) and pours it on the crown of the head of his newly born child. The ceremony is called *sabujin*.

situruŋan WB should be *turuŋ*, but we do not know the meaning of *turuŋ*.

Text No. 5. Dictated by Sjamandjagalit.

pikapawan < *ikapau* loved.

V. CONCLUSION.

We have proved that The Yami language contains a good number of common Indonesian words and conforms to the general morphological construction of the Indonesian languages; moreover it is in every respect so much akin to the Batanese language, that we would opine the Yami language is nothing but a *dialect* of the Batanese language.

Now we must prove to which of the dialects of the Batanese the Yami language is most closely related.

A. Basco, Itbayat [1]) capi-, ipi-, mi-, mapi-, pi-, ti-
Other places: capay-, ipay-, may-, mapay-, pay-, tay-

B.

Basco	Itbayat	Yami	
tetejnan	*bakgao*	*tətəwnan*	"throat"
teglang	*kulahat*	*ɓigulaŋ*	"hard"
kuhat	*magsoor*	*kuwat*	"hot"
tanoro	*lima*	*tanoɸo*	"hand"
yakan	*ichan*	*jakan*	"side-dishes"
sirin	*mangalat*	*ɓirin*	"speech"
añgu	*akú*	*ikoŋŋo*	"what"

In respect of the grammatical formants the Yami language belongs to Basco and Itbayat, and in respect of the lexical affinity it belongs to Basco.

Thus the Yami language is most closely related to the Basco dialect of the Batanese language.

---

[1]) Vocabulario Ibatan-Español p. IX.