Huang 1994, Ergativity in Atayal, pp. 135–142

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**NB: the same story as in Rau 1992**

a: qutux knerin qani uzi ga’.

e: This (story) is also about a woman.

a: musa’ magan panga’ qhuniq ma, lru’ ini’ ga’, ki’a musa’ mqumah squ’ qmayah uzi ga’.

e: It is said that she (the woman) was going to carry wood on her back, or that perhaps she was going to work in the field.

a: ana ga’ nyux smsun squ’ buli’ uzi ma.

e: It is said that the woman also carried a knife with her.

a: yaqu’ knerin qani hiya’ ga’, ini’ qbaq ryax, mromun tmutu’ qhuniq lga’.

e: As for this woman, she had her head lowered cutting trees, without noticing how time passed.

a: si ktay nyan qu’ ngarux lmru’, kyapun nya’ qu’ knerin qani uzi ma.

e: It is said that suddenly a bear came and grabbed this woman.

a: nanu’, nanak qu’ ngarux uzi wah.

e: Well, this bear was special too.

a: mita’ squ’ knerin maga’, nanu’ si ga’, psliqan qu’ lukus knerin, ru’ nanu’ yasa qu’ bbwax qu’ knerin la.

e: When he (the bear) saw the woman, he tore the woman’s clothes, and so the woman was naked.

a: nanu’ spanga’ nya’ lru’, rasun nya’ squ’ ska’ hlahuy.

e: Therefore he (the bear) carried her (the woman) on his back and took her into the forest.

a: ktan lga’, rasun nya’ qwang uruw rgyax ma.

e: It is said that it seemed that he (the bear) took (the woman) to the deep valley between mountains.

a: rasun nya’ qwang hlahuy ru’ nyux maki’ kya qutux qu’ lxyux btunux.

e: He (the bear) carried her to the deep valley and there was a protruding rock, a stone cave.

a: nanu’ yasa qu’ rasun kya lxyux btunux lsa lru’, nanu’ yasa qu’ syun nya’ kya qu’ knerin qasa uzi, nanu’ yasa ru’, ini’ nya’ niqi qu’ knerin qasa.

e: So he (the bear) carried the woman to the stone cave and put her there, and he didn’t eat her (the woman).

a: ini’ nya’ phqili uzi ma ay.

e: It is said that he (the bear) didn't make her (the woman) die either.

a: knerin qasa ga’, baha hmswa’, nanu’ sa ga’, ngarux qasa ga’, galan nya’ knerin hiya’, nanu’ yasa qu’ musa’ magan qsinuw, ini’ ga’ piku’ ru’ ini’ ga’ bzyok ini’ ga’ yapit ga’, nanu’ yasa qu’ rasun nya’ spqaniq knerin qani lpi.

e: It is said that because the woman was taken as his wife, he (the bear) went hunting beasts, or wild cats, or pigs, or flying squirrels; and then he brought (the food) to give to this woman to eat.

a: nanu’ knerin qani uzi lga’, si kaki’ kya maniq nagan nya’ qsinuw uzi.

e: Therefore, this woman lived there too and ate the beast he (the bear) had hunted.

a: bsyaq uyay lga’, nyan nya’ rasun lga’, yasa qu’ niqun nya’.

e: For a long while she (the woman) was hungry; so she ate what the bear brought (for her).

a: nanu’ yasa qu’, si nya’ qtaqi maniq qu’ qsinuw lru’.

e: So it seems that she ate the beast raw.

a: nanu’ kira kira nya’ lga’, bsyaq qu’ byacing kni’an nya’ kya lga’, nanu’ balay kki’an qu’ knerin qasa uzi lma.

e: So later, she (the woman) lived there for a few months, and so she got pregnant.

a: kki’an lru’, tehuk qu’ byacing nya’ lga’, maki’ ngasan lru’, mslaqi’ qu’ knerin qasa la.

e: After she got pregnant, then the due date came, and the woman gave birth to a child.

a: mawa cikay lga’, hupa’ qu’ laqi’ qasa uzi ru’.

e: (After) a while, the child grew big.

a: ktan laqi’ qasa ga’, ki’an bukin qu’ binah hi’ nya’ ru’, binah hi’ nya’ ga’, ingat bukin nya’, tnaq balay hi’ squliq ma.

e: When that child was seen, (one might notice that) half of his body grew fur, and

the other half didn't grow it, like a (normal) person.

a: hi’ ta’ ga’, ungat bukin nya’ ma.

e: Our bodies have no fur.

a: tnaq tayan baq hkangi’ ru’ rqyas nya’ uzi ga’, nyux mi’a rqyas squliq uzi ma.

e: Like a (normal) person, he (the child) was able to walk, and his face too was like a person’s face.

a: nanu’ yasa qu’ kya qutux ryax maga’, ngarux qasa mwah maga’, si wah tkara’ squ’ ’byan nya’ kryax mapi, ini’ usa’ m’abi’ binah ma.

e: Therefore, one day, the bear came back, and he lay on the place where he slept every day; he didn’t go to other places to sleep.

a: nanu’ yasa qu’ knerin qani lga’, si nya’ spngi squ’ ’byan mlikuy nya’ ngarux, buli’ snsun nya’ kryax.

e: Therefore, this woman used the knife she carried with her every day to aim at

the place where her bear husband was sleeping.

a: buli’ qasa ga’, yasa qu’ lman nya’ tmuya’ squ’ hzyan.

e: As for that knife, she buried it in the earth in advance.

a: nanu’ yasa qu’ nyux nya’ sbuyuq squ’ hzyan, nanu’ yasa hnyan qu’ mlikuy nya’ ngarux qasa.

e: Therefore, it (the knife) came out of the earth, and then her bear husband came (back).

a: tehuk lga’, nanu’ yasa qu’ si nya’ wahi m’abi’ nanu’ yasa hbun ka skutaw nya’ lga’, yasa qu’ si bbetak squ’ buli’ qasa lru’, si ngayuq ru’ si spiray spaqux qu’ ngarux qasa lma.

e: When arriving (home), he (the bear) went to sleep, and so the knife stabbed the

center of his heart, and he (the bear) groaned and turned over and over.

a: ha… mspiray mhuqin lrwa’.

e: Ah, he (the bear) turned over and then died.

a: mhuqin qu’ ngarux qasa lga’, nanu’ yasa qu’ knerin qani hiya’ lga’, rasun nya’ ngasan qu’ laqi’ qasa la.

e: After the bear died, (so) the woman took that child home.

a: rasun nya’ ngasan lmaru’, tehuk squl’ qraya’ qalang nya’ lga’, m’awa’ qu’ knerin qasa, muci aras, aras lukus, aras lukus mha ma.

e: She took (the child) home, and when she arrived at the village, she yelled like

this, “Bring (me) clothes!”

a: nanu’ yasa qu’ pungan nha’ ru’ nyux mqyanux qu’ lawa qani na mha.

e: Therefore, they (the woman’s family) heard and (they said), “Is Lawa still alive?”

a: kwara’ squliq mnkux kwara’.

e: Everyone was shocked.

a: nanu’ balay san nha’ matu’ lukus ru’ nanu’ yasa qu’ ngon nha’ hiya’.

e: So they really sent clothes over and waited for her.

a: mnkux kwara’ squliq, yan nha’ wan niqun na’ ngarux ru’ wan mhuqin la.

e: All the people were shocked; they thought that the bear had eaten her (the woman) and that she had died already.

a: ktan ga’, nyan maras qutux qu’ laqi’.

e: When people saw her, (they noticed that) she had a child with her.

a: nyan nya’ rasun gal’, laqi’ ngarux.

e: As for this child she came with, he was the son of the bear.

a: nanu’ yasa rasun nya’ ngasan lru’, laqi’ nya’ qani ga’, baq ke’ tayan uzi lma, baq mung ke’ tayan uzi.

e: It is said that the child she brought home could speak the Atayal language, and understand (hear) the language.

a: aring cikuy, nyux mluw laqi’ tayan mziwi’ ru’, mkayan ke’ tayan uzi lma.

e: It is said that since his childhood, the (bear) child played with other Atayal

children and spoke the Atayal language.

a: maqut squliq mha, minhasu’ nanu’, pqzwi sami zyaw su’.

e: People then asked her, “How did you live/survive’ Tell us your story!”

a: kman lawa mha, aw, pqzway simu aki mamu baqun.

e: Lawa then said, “OK, let me tell you, so you will know.”

a: musa’ tmutu qhuniq ru’, mwah qutux pswiy ngarux.

e: I went cutting trees and then came a male bear.

a: kyapun ku’ nya’, rasun ku’ nya’ rgyax.

e: He (the bear) caught me and took me to the mountains.

a: syun nya’ lxyux tunux, galan ku’ nya’ knerin kya.

e: He put me in a stone cave and treated me as his wife.

a: qsinuw s’aras ku’ nya’ pqaniq.

e: He brought meat to let me eat.

a: babaw nya’ lga’, maki’ laqi’ myan ngarux.

e: Later, I gave birth to a bear child. (Lit. ‘There was our bear child.’)

a: mnglung ku’ qutux mha, phqilaw ta’ ngarux qani.

e: Then I thought about a way and killed the bear.

a: nanu’ balay, cyux mu bilan phuqin sahuy lxyux tunux.

e: Really! I killed the bear and left it inside the stone cave.

a: nanu’ yasa qu’ musa’ mrkyas mlikuy mpanga’ ngarux qasa ru’ syukan nha’ ru’ hbengun nha’ ru’ qsugun nha’ ru’ wan nha’ niqun la.

e: Therefore, some young men went, and carried back that bear on their back, and burned its skin, cut it into pieces, and then distributed it to people and ate it.

a: nanu’ inaras lawa laqi’ ngarux qasa ga’, ngyut hupa’ laru’, mluw laqi’ tayan mosay mcisan uzi ru’, baq ke’ tayan uzi.

e: So the child Lawa brought back gradually grew bigger, played with other Atayal kids, and could speak the Atayal language.

a: hupa’ hazi’ laqi’ lga’, nanak inlungan nya’ lma.

e: When the child grew a little bit older, his heart became strange.

a: smka’ inlungan nya’ lga’, nyux mtnaq inlungan nqu’ ngarux lmaga’.

e: His heart split into two; one half was like the bear's heart.

a: nanu’ yasa qu’ msayu’ ki laqi’ tayan lga’, si karuh ru’ kmat ma, baha hmswa’ kamit nya’ qani ga’, tnaq kamit ngarux ma.

e: Therefore, when he fought with other Atayal kids, he scratched and bit them, because his fingernails were like the bear’s claws.

a: nanu’ yasa kmaruh lga’, suqun nya’ pramu’ kwara’ qu’ laqi’ tayan ru’ si nya’ kma phuqin uzi maga’.

e: Therefore, when he scratched the Atayal kids, he made them all bleed and even

killed them.

a: nanu’ yasa qu’ kngun nha’ balay ma ru’, swa’ hupa’ babaw nya’.

e: Therefore, people were very worried about what they could do when he (the bear child) grew up.

a: musa’ ru’ phqilun nha’.

e: So they would go and kill him.

a: nanu’ yasa qu’ ana si ngilis yaya’ nya’ uzi lga’, nanu’ saw ingat sbngan.

e: Therefore though his mother cried and cried, there were no other ways out (but to kill the child).

a: tehuk sqani.

e: Here is the end!