

Three Pieces of Kui Text

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This article carries three texts of the Kui language (ISO 639-3 code: kvd), one of the indigenous languages spoken in Alor Island, in eastern Indonesia. The three texts include (i) a legend about the history of the Kui (*Masin*) people; how the three clans, namely Murwas, Koiman, and Peraman, united into one under the king, and how Islam was introduced, (ii) observance of the marriage customs inherited from their ancestors, and (iii) a recipe for vegetable stir-fry.

Keywords: Kui, Timor-Pantar-Alor languages, narrative texts, marriage customs, procedural texts

1. Introduction
2. Text 1: History of the Kui people
3. Text 2: Customs on marriage
4. Text 3: How to cook vegetable stir-fry

1. Introduction*

1.1. Socio-linguistic background of Kui

Kui (ISO 639-3 code: kvd) is a language spoken in Alor Island in eastern Indonesia. It is classified as one of the Timor-Alor-Pantar languages (TAP languages, hereafter), a family of non-Austronesian (so-called Papuan) languages spoken in the eastern part of Indonesia.¹ The self-designation of the people is *Masin*, and the language is *Masin Lak* (the *Masin* language).

Previous research on Kui society and culture includes Katubi (2011), a preliminary ethnography, and Katubi (2013) on the socio-linguistic situation of Kui, and Katubi (2020) ethnography focusing on *Lego-lego*, the oral tradition of Kui people. According to Katubi (2020), the homeland of the Kui people is a village called *Lerabaing* (also called *Kui*),

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¹ TAP languages had been considered to be a subgroup of Trans New Guinea family, but according to Holton et al. (2012), based on recent descriptive studies on TAP languages, any evidence to confirm a genealogical relationship between TAP and Trans New Guinea family or any other family is attested, suggesting that TAP languages form an isolated family.



which means the village (*aban*) of the king (*ler*). However, a small portion of the Kui people live in Lerabaing at present because, one of the clans called *Malangkabat* had left to the nearby village of Buraga, and, more recently, most populations, including the king's family, migrated to the town of Moru near the district capital of Alor. The first author of this article conducted a complete survey of Kui families in three places: Lerabaing, Buraga, and Moru, in 2012. Based on this, the number of Kui people is 833 (Katubi 2013). We can estimate that the number of Kui speakers is lower than the figure because both Buraga and Moru are multi-ethnic communities, and the language shift is ongoing, from the Kui language to Alor Malay, a lingua franca employed in inter-ethnic communities. Fig. 1 shows the three locations where Kui is spoken, indicated by the underlined names, and the distribution of speakers of other languages in Alor.

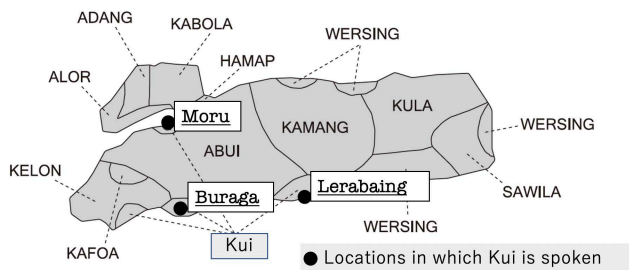


Fig. 1 Languages spoken in Alor Island and locations in which Kui is spoken

1.2. Previous studies and basic phonology and morpho-syntax of Kui

Previous studies on Kui language includes Akoli (2013a and b) on the phonology and morphology, respectively, a sketch grammar (Windschuttel et al. 2018), and dictionary (Katubi, Thung & Akoli 2013). In this section, basic phonology and morpho-syntax of Kui are given based on Windschuttel et al. (2018). Windschuttel et al. (2018) distinguish 18 consonants as Kui phonemes, which are shown in Table 1. The transcription used for each phoneme is given in angle brackets, which differs from the IPA.² Among the 18 consonants below, according to Windschuttel et al. (2018), the status of palatal consonants other than /j/ is marginal in that they occur in very limited lexemes, mainly in pronouns and pronominal prefixes.

Six vowel morphemes are distinguished in Windschuttel et al. (2018): five cardinal vowels /a, i, u, e, o/, which is represented without diacritics, and a mid-front vowel /ɛ/, which is represented as <é>. A schewa [ə], which is not given a status of a phoneme in Windschuttel et al (2018), is often observed in the surface forms, mainly either as a reduction of /a/, typically in pronominal prefixes (e.g., /ga-mai/ [gə-mai] 3-put 'put it'), or epenthesis in the consonant clusters (e.g., /mample/ > [mampələl] 'pepaya'). As long as

² The transcription employed in the text given in this article basically follows that of Indonesian.

Table 1 Consonant phonemes

	Bilabial		Alveolar		Palatal	Velar		Glottal
Plosive	p	b	t	d		k	g	(ʔ) <'>
Fricative			s					
Nasal		m		n	(ɲ) <ny>		(ŋ) <ng>	
Affricative					(dʒ) <j>			
Approximant		w			j <y>			
Rhotic				r				
Lateral				l	(ʌ) <ll>			

schwas are concerned, we adopt the phonetic representation, following the preference and convenience of native speakers; thus, the phonetic representations such as *gə-mai*, as well as *mampələl*, instead of phonological representations *ga-mai* and *mamplel*, respectively, are adopted.

Kui exhibits grammatical features similar to the neighbouring languages spoken in Alor and Pantar Islands. The canonical constituent order is SV or AOV. Kui also has pronominal prefixes, the functions of which are similar to that in many other languages in Alor and Pantar. The prefixes obligatorily attach with lexically determined group of verbal and nominal roots. The pronominal prefixes code patient with the verbs, and possessors with the nouns (for example, *ga-lél* [3-take.up] ‘take it/them up’ for patientive prefix and *na-maa* [1sg-father] ‘my father’ for possessive prefix).

1.3. Texts included within this article

The first author collected many Kui texts of various genres and topics during the fieldwork he conducted from 2011 to 2013, as mentioned in section 1.1. We selected three narrative texts that are highly representative of the history, culture, and daily life of the Kui people for discussion in this article. The second author contributed the grammatical annotations, and the third author, a native speaker of Kui, provided annotations on Kui history and culture. The titles, speakers, and recording locations and year of the texts are listed in Table 2.

Table 2 Title, speakers, recording places and years of texts

Text number	Title	Speaker	Locations	Year
1	History of the Kui people	Pak Rasiid Sanga	Lerabaing	2012
2	Custom on marriage	Pak Nurdin	Lerabaing	2012
3	How to cook stir-fry	Ibu Jawa	Moru	2012

Text 1 is the history of the Kui (*Masin*) people, which is the unity of the three clans,

namely Murwas, Kuiman, and Perman. They accepted the king and established the *Lera-baing* village. It is not mentioned in the story, but the king of the *Masin* people is widely believed to come from Flores Island, which is located to the west of Alor. The story also describes how Islam was introduced.

Text 2 is about the customs regarding marriage shared among the *Masin* people. Details of the customs are not clarified there, but the speaker emphasises their observance of the customs on marriage inherited from their ancestors.

Text 3 is a procedural text explaining how to cook vegetable stir-fry with papaya leaves, cassava leaves, papaya flowers, and banana hearts.

Each text and its translation are presented in three sub-sections. The first sub-section shows the original Kui text, the second provides the English translation, and the third shows the glossed texts with English translation. This structure is adopted for the convenience of readers who wish to read the texts of each language without interruption.

2. Text 1: History of the Kui people

2.1. The text in Kui

- (1) *alaasu narata namaa khususnya Tena Misa. Tena Misa ogo garata gamaa ogo Sødenta, Gamera Sødenta.*
- (2) *gaaban gnei ya Tabuin.*
- (3) *Tabuin gamaa laak sawai gaa.*
- (4) *Peraman la gai gəma get gəmai, get gəmai.*
- (5) *ala.*
- (6) *ler gasawai.*
- (7) *gasawai gəle Murwas misoli ya.*
- (8) *gamei gele Koiman go taléki.*
- (9) *baka sino.*
- (10) *gamei Langanla malél nyimaa busari.*
- (11) *narata Somala séi.*
- (12) *Langanla malel busari.*
- (13) *pesak anin gei ga.*
- (14) *Mamane aban go tə-léki.*
- (15) *akhirnya Mamane aban garaki.*
- (16) *mei.*
- (17) *Murwas, Koiman Peraman mei nyiirig sél nuku, nyenako nuku lei.*
- (18) *ler gotagi ler gotagi nok marei gəle.*
- (19) *aban namataa ubani Masin.*
- (20) *ma séi misa.*

- (21) *nyi séi lei Sirlaa nyi malel aban pati.*
- (22) *Sultan sawai.*
- (23) *Sultan sawai nyi umasingin degi.*
- (24) *nyi umasingin deg lei, gai, nyi maléla aban pati, misəbini misəbani.*
- (25) *tapi narata ogo salan masuk təne ya gap dop-dop nanga salan gaya asal po galol nanga.*
- (26) *akhirnya narata abaya sultan gabarini.*
- (27) *terus mei ya pengakuan gamainy lei.*
- (28) *nyi mei salan galol.*
- (29) *adup dup salan galoli lei mei duur pun nyai sumpah.*
- (30) *omo yal sampe duur ogo nyi ugupuna nok anin ga sunat sampai yaal.*
- (31) *main po.*

2.2. The text in English translation

- (1) ‘A long time ago, our ancestors (lit. my siblings and father), belonged to the Tena Misa clan. Tena Misa clan, that is, its ancestors (lit. its grandson and father) were in (the place called) Sedenta, Gamera Sedenta.’
- (2) ‘The name of their village was Tabuin.’
- (3) ‘Their ancestors (lit. fathers) were from (lit. went walking from) Tabuin.’
- (4) ‘They settled (lit. put their butt) in Peraman.’
- (5) ‘(It is) a long time ago (lit. before).’
- (6) ‘The king visited them.’
- (7) ‘(The king) visited them, arrived at them, and entered (where) Murwas people were, and visited them.’
- (8) ‘Then (the king) fought with Koiman people.’
- (9) ‘Maybe (it is) bad.’
- (10) ‘Then, above Langan, or a meeting place, our ancestors held a negotiation.’
- (11) ‘My ancestor (lit. my grandson) went down to Somala³.’
- (12) ‘There, on Langan, (they) had a negotiation.’
- (13) ‘They fixed the time (for fighting) (lit. They gave the fixed time to people).’
- (14) ‘They fought at Mamane Village.’
- (15) ‘Finally, Mamane Village was crushed.’
- (16) ‘Then...’

³ Somala is a name of place.

- (17) ‘Murwas people, Koiman people, and Peraman people came, and our minds were united (lit. Murwas clan, Koiman clan, and Peraman clan, our hearts came to be one rope, our eyes came to be one).’
- (18) ‘(They) addressed to the king, and (they) went up to the village.’
- (19) ‘The outsiders call the village Masin.’
- (20) ‘(They) settled there (lit. (They) went down and sit down there).’
- (21) ‘We went down. We build (lit. tied) the village in Sirlaa.’
- (22) ‘Sultan came.’
- (23) ‘Sultan came (and) we build the mosque.’
- (24) ‘We built a mosque (in the place) where a village was built, in which we conducted worship.’
- (25) ‘But (it can also be said that) my ancestors’ conversion to Islam is not a real one, (as) our mother’s family line did not follow Islam.’
- (26) ‘Finally, the Sultan killed many ancestors of ours.’
- (27) ‘Then the confession was made.’
- (28) ‘We converted to Islam (lit. We came to follow Islam).’
- (29) ‘(We) were converted to (lit. came to follow) the Islam and came to conduct circumcise.’
- (30) ‘That Until now, we have held the knife, then people, they do circumcision, until now.’
- (31) ‘That is it (lit. (I) made (it)).’

2.3. The text with analysis⁴

- (1) *alaasu narata namaa khususnya Tena Misa. Tena Misa ogo garata gamaa ogo Sødenta, Gamera Sødenta.*

ala-asu na-rata na-maa khususnya Tena Misa Tena Misa ogo ga-rata
before 1sg-sibling 1sg-father especially Tena Misa Tena Misa this 3-grand.son

ga-maa ogo Sødenta Gamera Sødenta
3-father this Sødenta Gamera Sødenta

‘A long time ago, our ancestors (lit. my siblings and father), belonged to the Tena Misa clan. Tena Misa clan, that is, its ancestors (lit. its grandson and father) were in (the place called) Sedenta, Gamera Sedenta.’

- (2) *gaaban gnei ya Tabuin.*

⁴ Texts are divided according to the pauses that the speaker inserted when telling the story. For that reason, some sections include more than one sentence, as in excerpt (1), and others consist only of a phrase, as in (5).

ga-aban g-nei ya Tabuin
3-village 3-name filler Tabuin

‘The name of their village was Tabuin.’

- (3) *Tabuin gamaa laak sawai gaa.*

Tabuin ga-maa laak sawai gaa
Tabuin 3-father walk go filler

‘Their ancestors (lit. fathers) were from (lit. went walking from) Tabuin.’

- (4) *Peraman la gai gəma get gəmai, get gəmai.*

Peraman la gai gə-ma g-et gə-maiq g-et gə-mai
Peraman above 3 3-father 3-butt 3-put 3-butt 3-put

‘They settled (lit. put their butt) in Peraman.’

- (5) *ala.*

ala
before

‘(It is) a long time ago (lit. before).’

- (6) *ler gasawai.*

ler ga-sawai
king 3-come

‘The king visited them.’

- (7) *gasawai gəle Murwas misoli ya.*

ga-sawai gəle Murwas mi-soli ya
3-go arrive Murwas in-enter filler

‘(The king) visited them, arrived at them, and entered (where) Murwas people were, and visited them.’

- (8) *gamei gele Koiman go taléki.*

gamei gəle Koiman go-talék-i
then arrive Koiman 3.DAT-fight-PFV

‘Then (the king) fought with Koiman people.’

- (9)
- baka sino.*

baka sino
bad maybe

‘Maybe (it is) bad.’

- (10)
- gamei Langanla malél nyimaa busari.*

gamei Langan-la malél nyi-maa busari
then Langan-above there 1PL.EXCL-father negotiate

‘Then, above Langan, or a meeting place, our ancestors held a negotiation.’

- (11)
- narata Somala séi.*

na-rata Somala séi
1SG-grand.son Somala descend

‘My ancestor (lit. my grandson) went down to Somala.’

- (12)
- Langanla malel busari.*

Langan-la malel busari
Langan-above there negotiate

‘There, on Langan, (they) had a negotiation.’

- (13)
- pesak anin gei ga.*

pesak anin g-ei ga
fixed.time people 3-kasih filler

‘They fixed the time (for fighting) (lit. They gave the fixed time to people).’

- (14)
- Mamane aban go tǝ-léki.*

Mamane aban go-talék-i
Mamane kampung 3.DAT-fight-PFV

‘They fought at Mamane Village.’

- (15)
- akhirnya Mamane aban garaki.*

akhirnya Mamane aban ga-rak-i
finally Mamane kampong 3-crush-PFV

‘Finally, Mamane Village was crushed.’

(16) *mei.*

mei
come

‘Then...’

(17) *Murwas, Koiman Peraman mei nyiirig sél nuku, nyenako nuku lei.*

Murwas Koiman Peraman mei nyi-irig sél nuku ny-enako nuku lei
Murwas Koiman Peraman come 1PL.EXCL-heart rope one 1PL.GEN-eye one COMPL

‘Murwas people, Koiman people, and Peraman people came, and our minds were united (lit. Murwas clan, Koiman clan, and Peraman clan, our hearts came to be one rope, our eyes came to be one).’

(18) *ler gotagi ler gotagi nok marei gəle.*

ler go-tagi ler go-tagi nok marei gəle
king 3.DAT-greet king 3.DAT-greet then go.up arrive

‘(They) addressed to the king, and (they) went up to the village.’

(19) *aban namataa ubani Masin.*

aban namata uban-i Masin
village outsiders tell-PFV Masin

‘The outsiders call the village Masin.’

(20) *ma séi misa.*

ma séi misa
there go.down sit.down

‘(They) settled there (lit. (They) went down and sit down there).’

(21) *nyi séi lei Sirlaa nyi malel aban pati.*

nyi séi lei Sirlaa nyi malel aban pat-i
1PL.EXCL go.down COMPL Sirlaa 1PL.EXCL there village tie-PFV

‘We went down. We build (lit. tied) the village in Sirlaa.’

(22) *Sultan sawai.*

sultan sawai
sultan come

‘Sultan came.’

- (23) *Sultan sawai nyi umasingin degi.*

sultan sawai nyi umasingin deg-i
sultan come 1PL.EXCL mosque build-PFV

‘Sultan came (and) we build the mosque.’

- (24) *nyi umasingin deg lei, gai, nyi maléla aban pati, misəbini misəbani.*

nyi umasingin deg lei gai nyi maléla aban pat-i mi-səbini
1PL.EXCL mosque build then 3 1PL.EXCL there village tie-PFV in-worship
mi-səbani
in-worship

‘We built a mosque (in the place) where a village was built, in which we conducted worship.’

- (25) *tapi narata ogo salan masuk təne ya gap dop-dop nanga salan gaya asal po galol nanga.*

tapi na-rata ogo salan masuk təne ya gap dop-dop nanga salan ga-ya asal
but 1PL-ancestor this Islam enter also ITJ NEG really.RDP NEG Islam 3-mother origin
po ga-lol nanga
PTC 3-stay NEG

‘But (it can also be said that) my ancestors’ conversion to Islam is not a real one, (as) our mother’s family line did not follow Islam.’

- (26) *akhirnya narata abaya sultan gabarini.*

akhirnya na-rata abaya sultan ga-barin-i
finally 1PL-ancestor many sultan 3-kill-PFV

‘Finally, the Sultan killed many ancestors of ours.’

- (27) *terus mei ya pengakuan gamainy lei.*

terus mei ya pengakuan gamain lei
then come filler confession made COMPL

‘Then the confession was made.’

- (28) *nyi mei salan galol.*

nyi mei salan ga-lol
1PL.EXCL come Islam 3-follow

‘We converted to Islam (lit. We came to follow Islam).’

(29) *adup dup salan galoli lei mei duur pun nyai sumpah.*

a-dup-dup salan ga-lol lei mei duur pun nyai sumpah
EMPH-really.RDP Islam 3-follow COMPL come knife hold 1PL.EXCL.BASIC circumcise

‘(We) were converted to (lit. came to follow) the Islam and came to conduct circumcise.’

(30) *omo yal sampe duur ogo nyi ugupuna nok anin ga sunat sampai yaal.*

omo yal sampe duur ogo nyi u-ga-pun-a nok anin ga sunat
that now until knife this 1PL.EXCL APPL-3-hold-IPFV already people 3 circumcise
sampai yaal
until now

‘That Until now, we have held the knife, then people, they do circumcise, until now.’

(31) *main po.*

main po
make PFV

‘That is it (lit. (I) made (it)).’

3. Text 2: Custom on marriage

3.1. The text in Kui

- (1) *nyi masin adat... yalamany ya... mei... nén... to tamir to tawaki, nyi wom nyi adat, nyi masin adat, ala bak mi geimen séi sampai nyoi*
- (2) *og nal abangan nanga*
- (3) *mei go nya galaki tentunya*
- (4) *nyi a nabat galol*
- (5) *a ...nén go nyi galaki tenei o nabat nya galol, nya galol*
- (6) *nyi gap yalamany nyo goter nyo kawal nanga*
- (7) *mei nén ogo mo to tamir to tawak ogo mo ela bak mi gai mainy séi*
- (8) *orantua nun nyaubani nyaganyiei, sampai dengan nya gapun lol nya gapun laak ogo sampe dengan yal ogo*

- (9) *to tamir to tawak ogo, araman-araman ge dagai mainy sampe dengan nyai nyo'i*
- (10) *jadi yalamany ya, Koilelan araman naban ogo, mei ool lak ogo, nyi ubani ga-nei ogo orantua gai nya ubani*
- (11) *sehingga nyi pun lol pun laki*
- (12) *mei ya ur la go tanei yo nya gabagi*
- (13) *nya urus aras si sampe dengan nyai pun tanei*
- (14) *ogo gé da gaimain*

3.2. The text translated to English

- (1) 'Our custom of Kui at present, (on) that a woman and a man get married, our history and our custom, our custom of Kui, was (already) like that in the old-time, (and) came down so that it was with us.'
- (2) 'As for this, things are the same (lit. things are not different).'
- (3) 'We certainly let it (the custom) go for women.'
- (4) 'We follow the custom (lit. We follow the door).'
- (5) 'A...(as for) a man, we also let the custom go for them, following the door of a house, we follow it.'
- (6) 'We will not keep things back or talk in a roundabout way.'
- (7) '(The custom) on how women and men get married was like this since a long time ago (and) has come down.'
- (8) 'Our ancestors have transmitted (the custom) to us, (they) gave it to us, so that we keep following it, we keep it running, until now.'
- (9) '(The custom on) the marriage is, (all the) groups are already like that until it is with us (now).'
- (10) 'So maybe the custom of the Koiman Clan on marriage (woman and child) that we talk was transmitted to us by the ancestors.'
- (11) 'Then we keep (it) and run (it).'
- (12) 'We share it (betrothal present) with the women from the outside, too.'
- (13) 'We arrange so that we are involved (in the process).'
- (14) 'This is the end of the story (lit. This is already made).'

3.3. The text with analysis

- (1) *nyi masin adat... yalamany ya... mei... nén... to tamir to tawaki, nyi wom nyi adat, nyi masin adat, ala bak mi geimen séi sampai nyoi*

*nyi masin adat yalamain ya mei nén to ta-mir to ta-waki*⁵
 1PL.EXCL Kui custom now filler woman man CMN.DAT CMN-take CMN.DAT CMN-?

nyi-wom nyi-adat nyi masin adat ala bak mi geimen
 1PL.EXCL-story 1PL.EXCL-custom 1PL.EXCL Kui custom before ITJ in like.that

séi sampai nyo-i
 go.down until 1PL.EXCL.DAT-exist

‘Our custom of Kui at present, (on) that a woman and a man get married, our history and our custom, our custom of Kui, was (already) like that in the old-time, (and) came down so that it was with us.’

(2) *og nal abangan nanga*

og nal abangan nanga
 this things different NEG

‘As for this, things are the same (lit. things are not different).’

(3) *mei go nya galaki tentunya*

mei go nya ga-laak-i tentunya
 woman 3.DAT 1PL.EXCL 3-go-PFV certainly

‘We certainly let it (the custom) go for women.’

(4) *nyi a nabat galol*

nyi a nabat ga-lol
 1PL.EXCL ITJ door 3-follow

‘We follow the custom (lit. We follow the door).’

(5) *a ...nén go nyi galaki tenei o nabat nya galol, nya galol*

a nén go nyi ga-lak tenei o nabat nya ga-lol nya ga-lol
 ITJ men 3.DAT 1PL.EXCL 3-walk also house door 1PL.EXCL 3-stay 1PL.EXCL 3-stay

‘A...(as for) a man, we also let the custom go for them, following the door of a house, we follow it.’

(6) *nyi gap yalamany nyo goter nyo kawal nanga*

⁵ The phrase *ta-mir ta-waki* is an idiomatic expression denoting ‘marriage’, which is often accompanied with the dative pronouns *to* ‘CMN.DAT’ as it is in this sentence. The verb *-mir* means ‘take’ but the form *-waki* is only attested in this expression.

nyi gap yalamany nyo go-ter nyo kawal
 1PL.EXCL NEG maybe 1PL.EXCL.DAT 3.DAT-wear 1PL.EXCL.DAT talk.in.roundabout.way
nanga
 NEG

‘We will not keep things back or talk in a roundabout way.’

- (7) *mei nén ogo mo to tamir to tawak ogo mo ela bak mi gai mainy séi*

mei nén ogo mo to ta-mir to tawak ogo mo ela bak mi gaimainy
 women men this PTC CMN.DAT CMN-take CMN.DAT CMN-? this PTC before ? in like.this
séi
 go.down

‘(The custom) on how women and men get married was like this since a long time ago (and) has come down.’

- (8) *orantua nun nyaubani nyaganyiei, sampai dengan nya gapun lol nya gapun laak ogo sampe dengan yal ogo*

orantua nun nya-uban-i nya ga nyi-ei sampai.dengan nya
 ancestors PL 1PL.EXCL-tell-PFV 1PL.EXCL 3 1PL.EXCL-give until 1PL.EXCL
ga-pun lol nya ga-pun laak ogo sampe.dengan yal ogo
 3-hold stay 1PL.EXCL 3-hold walk this until now this

‘Our ancestors have transmitted (the custom) to us, (they) gave it to us, so that we keep following it, we keep it running, until now.’

- (9) *to tamir to tawak ogo, araman-araman ge dagai mainy sampe dengan nyai nyo’i*

to tamir to tawak ogo araman-araman ge da gaimain
 CMN.DAT take CMN.DAT ? this clan.RDP 3.FOC already like.that
sampe.dengan nyai nyo-i
 until 1PL.EXCL.BASIC 1PL.EXCL.DAT-exist

‘(The custom on) the marriage is, (all the) groups are already like that until it is with us (now).’

- (10) *jadi yalamany ya, Koilelan araman naban ogo, mei ool lak ogo, nyi ubani ga-nei ogo orantua gai nya ubani*

jadi yalamany ya Koilelan araman naban ogo mei ool
 then may.be filler Koilelan(a.name.of.suku) clan long this woman child
lak ogo nyi uban-i ga-nei ogo orantua gai nya-uban-i
 language this 1PL.EXCL talk-PFV 3-name this ancestors 3 1PL.EXCL-talk-PFV

‘So maybe the custom of the Koiman Clan on marriage (woman and child) that we talk was transmitted to us by the ancestors.’

(11) *sehingga nyi pun lol pun laki*

sehingga nyi pun lol pun laki
then 1PL.EXCL hold stay hold walk

‘Then we keep (it) and run (it).’

(12) *mei ya ur la go tanei yo nya gabagi*

mei ya ur la go tanei yo nya ga-bagi
woman filler outside above 3.DAT also filler 1PL.EXCL 3-divide

‘We share it (betrothal present) with the women from the outside, too.’

(13) *nya urus aras si sampe dengan nyai pun tanei*

nya urus-aras si sampe.dengan nyai-pun tanei
1PL.EXCL arrange PTC until 1PL.EXCL-hold add

‘We arrange so that we are involved (in the process).’

(14) *ogo gé da gaimain*

ogo gé da gai main
that 3.FOC already 3.BASIC make

‘This is the end of the story (lit. This is already made).’

4. Text 3: How to cook vegetable stir-fry

4.1. The text in Kui

- (1) *atako det goi pun sawai lei matekel det, matekel bungun nawol boton*
- (2) *lei nok tāmante séitakar togolum lei nok*
- (3) *kurun bawang séltakar gele pei lei nok temante*
- (4) *yal te pa dagari, dagar amai*
- (5) *menjelang setengah jam ommani dāmai*
- (6) *dāmai lei nok si te gəlél suj temante ol manak nun gadāwani*
- (7) *kaleta kol nun gadāwani*
- (8) *lei pa akaall lei noki nok te pakarja gorapi*
- (9) *sedangkan tābetār mēlap ogo musti pa manam te tābatār bik te yal te kerja gorapi*

4.2. The text translated to English

- (1) ‘(I) go and pluck cassava leaves. (With) papaya leaves, flowers, and banana blossoms (lit. banana heart).’
- (2) ‘Then (we) slice (the vegetables) and make them piled up (ingredients), then...’
- (3) ‘(We) put the oil and sliced onion together, and then...’
- (4) ‘Now we fry and cook.’
- (5) ‘(We) wait half an hour, then (vegetables) will be really cooked.’
- (6) ‘After cooking, we take (the vegetables) with a spoon, and then divide it among the children.’
- (7) ‘(We) divide them among old people.’
- (8) ‘Then we eat and then we go and work (lit. look for the jobs).’
- (9) ‘When our stomachs are empty (lit. hungry), we have to eat, and when our stomachs get full, now we go and work (lit. look for the job).’

4.3. The text with analysis

- (1) *atako det goi pun sawai lei matekel det, matekel bungun nawol boton*

atako det goi pun sawai lei matekel det matekel bungun nawol boton
 cassava leaf pluck hold come COMPL papaya leaf papaya flower banana heart

‘(I) go and pluck cassava leaves. (With) papaya leaves, flowers, and banana blossoms (lit. banana heart).’

- (2) *lei nok tɔmante sɛitakar togolum lei nok*

lei nok tɔmante sɛitakar to-go-lum lei nok
 then finish then slice CMN-3.DAT-pile COMPL finish

‘Then (we) slice (the vegetables) and make them piled up (ingredients), then...’

- (3) *kurun bawang sɛitakar gele pei lei nok temante*

kurun bawang sɛitakar gele pei lei nok temante
 oil onion slice arrive put.together-PFV COMPL finish then

‘(We) put the oil and sliced onion together, and then...’

- (4) *yal te pa dagari, dagar amai*

yal te pa dagar-i dagar amai
 now (only).then 1PL.INCL fry-PFV fry cooked

‘Now we fry and cook.’

- (5) *menjelang setengah jam ommani dāmai*

menjelang setengah jam ommani dāmai
wait half hour really cooked

‘(We) wait half an hour, then (vegetables) will be really cooked.’

- (6) *dāmai lei nok si te gəlél suj temante ol manak nun gadāwani*

dāmai lei nok si te gəlél suj temante ol-manak nun
cooked COMPL finish PTC (only).then 3-take.up spoon (only).then child-young PL
ga-dāwani
3-divide

‘After cooking, we take (the vegetables) with a spoon, and then divide it among the children.’

- (7) *kaleta kol nun gadāwani*

kaleta kol nun ga-dāwani.
old only PL 3-divide

‘(We) divide them among old people.’

- (8) *lei pa akaall lei noki nok te pakarja gorapi*

lei pa akaall lei noki nok te pakarja go-rap-i
COMPL 1PL.INCL. eat COMPL finish-PFV finish (only).then work 3.DAT-look.for-PFV

‘Then we eat and then we go and work (lit. look for the jobs).’

- (9) *sedangkan təbetər məlap ogo musti pa manam te təbatər bik te yal te kerja gorapi*

sedangkan təbetər məlap ogo musti pa manam te təbatər
while CMN-stomach hungry this have.to 1PL.INCL eat (only).then CMN-stomach
bik te yal te kerja go-rap-i
full PTC now PTC work 3.DAT-look.for-PFV

‘When our stomachs are empty (lit. hungry), we have to eat, and when our stomachs get full, now we go and work (lit. look for the job).’

Abbreviation

1	first person	GEN	genitive
3	third person	INCL	inclusive
APPL	applicative	IPFV	imperfective
BASIC	basic form (of the pronouns)	ITJ	interjection
CMN	common person	NEG	negator
COMPL	completion	PFV	perfective
DAT	dative	PL	plural
EMPH	emphatic	PTC	particle
EXCL	exclusive	RDP	reduplication
FOC	focused form (of pronouns)	SG	singular

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