



ENCYCLOPEDIA OF INDONESIAN MUSIC

VOLUME 1
Ambon & Maluku Songs



Cultural Heritage
Administration



ICCROM



**ENCYCLOPEDIA
OF
INDONESIAN
MUSIC**

VOLUME 1
Ambon & Maluku Songs

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Preface from Museum Musik Indonesia

Indonesia has a diversity of cultures, including music. An archipelago from Aceh to Papua has its own unique music with its respective regional languages. Among cities in Indonesia, Ambon became the first city to be inaugurated as a City of Music and recognized by UNESCO in 2019. One of the requirements to become UNESCO's City of Music is the existence of a music documentation center in the city. Museum Musik Indonesia, as one of the centers for archiving Indonesian music, also supports by providing an Ambon-Maluku music catalog and physical releases in the form of 100 vinyls (LP's), 100 cassettes, and 100 CDs.

The activities of the Museum Musik Indonesia in Ambon music are not merely that. Previously in 2018, Museum Musik Indonesia conducted data collection and observation of the museum's collection of albums which singers came from Ambonese-Moluccan or whose songs were in Ambonese.

Departing from the existing collection, the Museum Musik Indonesia intends to continue its support to Ambon by creating an Encyclopedia of Ambonese music. This encyclopedia contains about 100 Ambonese songs in which lyrics or poetry are studied to find out each song's meaning or important message. The study results provide an overview of what the culture that developed in Ambon was like and the unique identity of the people in Ambon. It is an effort to protect the works of art that have been created so that they can be passed on to the next generation.

We would like to thank the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCROM) Italy, and Cultural Heritage Administration (CHA) Korea for supporting and facilitating this program. I hope that the Encyclopedia of Indonesian Music Volume I: Ambon - Maluku Songs can be benefit for many people.

Hengki Herwanto
Head of Museum Musik Indonesia

FOREWORD

I appreciate Museum Musik Indonesia (MMI), which has made serious efforts to implement the "Curating Ambon Music from Collection Museum Music Indonesia" project. It also involved Ambon Music Office (AMO) and academics of Anthropology Department, University of Brawijaya.

The output of this activity makes the people of Moluccas and North Moluccas are very proud, particularly the Ambonese. There is a musical literacy in a book form called Encyclopedia of Indonesian Music Volume I: Ambon-Maluku Songs which serves a purpose as database and recorded cultural property of Ambon City of Music as part of UNESCO City of Music.

Also, I would like to say thank you to the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCROM) Italy and Cultural Heritage Administration (CHA) Korea for supporting and facilitating this program. We hope that the cooperation and support will continue in the future.

Hopefully this book will be useful for all of us in enriching the cultural treasures of the Indonesian nation in its role in building networks with the international community.



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FOREWORD

Almost every time we hear a song, whether when we're alone or with other people, at the mall, in a restaurant, on the street, at home, even in bed and in many different places, songs have an extraordinary power to move the souls of those who are listening to them. Songs can make people happy, but they can also bring people into sorrow. Why?

Every song is never born from emptiness, nor is it ever-present in desolation. The birth and presence of a song are always in the context of the expression of the heart. An expression of a happy heart will make the audience happy; otherwise, a disappointed and sad heart will bring sorrow to the listener. There is a connection between the creator and the audience's soul in the song. That's the secret behind every song, both in colour and lyrics, has its mass or fans. There's a shared feeling and experience there, which binds them together.

The curation of Ambonese songs in this encyclopedia provides more of an illustration of the expressions of the hearts of Ambonese songwriters born from the inspiration of real-life experiences. From this, we learn that the power and appeal of song lie in the expression of genuine experience. Songs taken from the experience of 'abandonment' tend not to last because there is no real-life spirit implanted in the music. Ambonese songs are generally born from real experiences full of reflections on life. That is why Ambonese songs are always relevant and timeless.

In the context of anthropological studies, Ambonese songs in which texts are presented and which meaning is reviewed in this encyclopedia become a kind of field note and an analysis of the everyday life of the people. There are various depictions of real love life, the struggles of the nomads' souls, the longing for a simple, innocent life in Ambon, and much more. Thus, this encyclopedia is also worthy of reading to understand the identity of the Ambonese people. In each song, there is a specific expression of the Ambonese character. So, by reading this encyclopedia, you are exploring and pondering into the uniqueness of the Ambonese souls. They are honest, straightforward, open, and won't hide dilemmas anywhere and under any circumstances. Happy reading! Welcome to the innocent souls of the Ambon Manise people!

Hipolitus Kristoforus Kewuel
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Faculty of Cultural Studies, University of Brawijaya
Malang, Indonesia

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PROLOGUE

Become Acquainted with Ambonese Music Closer Through the Collection of Museum Musik Indonesia Encyclopedia of Indonesian Music Volume 1: Ambon-Maluku Songs

Music is ingrained in the Ambonese community. Generally, they are introduced to music from an early age. The music that was introduced was the majority of western music originating from Manhattan, England, America, and jazz, rock, reggae, etc. Music learning is implanted in the family or home and Church. It is an that many Indonesian singers who are famous both in their homeland and abroad come from Ambon like Bob Tutupoly, Glenn Fredly, Ruth Sahana, Jopie Latul, Daniel Sahuleka, and many others.

Ambon is also the capital of Maluku province. Topographically the area consists of 30% small hills. The rests are mountains and beaches. In 2019, the first Indonesian Music Conference was held in Ambon, and one of the initiators was Glenn Fredly, with support from Ambon's Mayor. In the same year, UNESCO inaugurated Ambon as the first City of Music in Indonesia.

The first edition of this encyclopedia presents 106 songs from 6 albums of the Museum Musik Indonesia cassette collection. The selection was based on registration data and identification of museum collections in 2018, which found 267 Ambonese music albums in the form of albums that were physically released on LPs - Cassettes - CD/DVD/VCD. Considering that the collections are in good condition, accessible, and ready to use, six cassette collections albums were finally selected, which contained 106 songs. These albums contain seven major themes that are closely related to the life cycle of the Ambonese, including the story of the immigrants of the Ambonese, the kinship of the Ambonese and *pela gandong*, the beauty of the island of Molucca, Ambon, and the maritime world, folklore, dance, and love. The most prominent and frequently raised theme in the song is about wandering or immigration. The history of wandering or immigration of Ambonese people has been going on since the colonial era. Ambon was the first colonial city in Southeast Asia and the first area in the archipelago that was controlled by the Dutch since the 17th century (Abdulgani, 2018:10). Indonesia became a Dutch colony controlled by the VOC trading partnership formed in 1602. Its government was centered in Java and the Molucca Islands, including Ambon, which focused on the highly profitable spice trade (Spoorman, 2016:320). According to Cribb & Kahin, there were only a few job opportunities for Ambonese. Being a member of the Dutch East Indies colonial government or a member of the KNIL (Koninklijk Nederlandsch Indisch Leger) recruited by the VOC was one of the job opportunities. This situation prompted them to migrate by going as migrants to Batavia (Jakarta), where the headquarters of the VOC was located. The KNIL was formed in 1830 by Governor-General Johannes van den Bosch to ensure that the Dutch East Indies colonial government had military force. On July 26th, 1950, the KNIL disbanded after the Dutch recognized the sovereignty of the Republic of Indonesia. Some former KNIL members were transferred to the Dutch Army, the Republik Indonesia Serikat or RIS' Armed Forces, and some were demobilized. Ambon has a large Christian population, a long collaborative relationship with the Dutch, and strong pro-Dutch loyalties or sentiments. When the Dutch tried to re-establish its authority with 'Politioenele Acties' known as the Dutch military aggression, several parts of the Dutch East Indies were incorporated into Negara Kesatuan Republik Indonesia (NKRI), South Maluku, which included Ambon, wanted independence apart from the NKRI. They founded the Republik Maluku Selatan (Republic of South Molucca) or RMS on April 25, 1950. However, the movement was crushed towards the end of 1950. Ambonese former KNIL soldiers who were still loyal to the Dutch kingdom were

sent to the Netherlands with their families as many as 12,500 people through a special agreement with the Dutch at the end of the year. 1950. The Dutch government decided to repatriate them and their families to the Netherlands for demobilization. Moluccan immigrants who arrived in the Netherlands in 1951 arrived in very limited conditions and were placed in cold and humid wards of the former NAZI concentration camps. They lived completely relying on Dutch government assistance. In 1954 a job fair for Moluccan immigrants in the Netherlands was opened. This job fair was opened considering the condition that Moluccan immigrants couldn't return to their homeland. The job opportunities available are mostly unskilled workers working in factories and ports. Initially, these migrant families thought they would only be temporarily placed in the Netherlands, hoping that after the Indonesian and Dutch governments reached an agreement between the Dutch and Indonesian governments, they would be returned to Ambon. But it did not happen even though many of them hoped to return to their homeland. In this context, the Ambon song with the theme of longing for one's hometown, the desire to return home, and longing for mother and relatives is very relevant (Abdulgani, 2018:10-11, Barendregt, 2016:3).

The arrival of Ambonese-Moluccan residents in the Netherlands since the 1950s contributed to the revival of Hawaiian music. On the other hand, the contribution of the new indisch and Indonesian communities to Dutch music in the post-World War II years was also overshadowed by 'Indo rock.' In its development, Ambonese-Moluccan music received a significant impact from Western influences. They practice and play new western styles such as foxtrot and cha-cha with Moluccan songs. An ethnomusicologist, Jaap Kunst, wrote about Moluccan music that 'nowhere else in the archipelago - except for Sangir, Talaud, and Minahasa - do we find such a breakdown of cultural identity. [...] Only sporadically can we find some increase in ancient cultural heritage that has not been damaged' (Kunst 1945 in Spoorman, 2016:322). He ignores that musical traditions are inevitably unstable and always open to change. Kunst and other musicologists often overlook popular music genres. Music also plays a role in forming national and regional identities and coexists with traditional music such as keroncong.

Although Ambonese-Moluccan is known for its rich music until recently, there has not been much substantial research on the music of this archipelago in its context (Kartomi 1994 in Spoorman, 2016:320). Many songs are passed down orally from generation to generation in the local language of a particular region. In folklore studies, songs in regional languages such as Ambon-Maluku are categorized as songs of the people (folksong). One of the clues to find out the socio-historical context of the Ambonese-Moluccan folk songs is the language used in the song: Ambonese Malay. Malay is a wide linguistic variety, including standard variations with structural differences (that is, between Indonesia and Malaysia), dialects, dialect chains, and some numbers of pidgin and 'creole' variations. Linguistically, Ambonese Malay is classified as a creole language (Abdulgani, 2018:10-11).

This work is an attempt to study Ambonese music through songs and interpretations. It is still a long journey, and there are many evaluations for developing this work in the future. Some difficulties, such as translating terms in Ambonese, which are challenging to match words in Indonesian or into English for the translated version, have opened up opportunities for studying oral traditions through Ambonese music. We hope can collaborate with a wider variety of parties to jointly develop music studies like this kind of encyclopedia in future.

Finally, we'd like to thank the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCRPM) Italy, the Cultural Heritage Administration (CHA) of Korea, and the COLLASIA team for supporting this activity. Thank you to the Cultural Anthropology Department University of Brawijaya for support and

cooperation with the Museum Musik Indonesia in studying music from an anthropological perspective since 2018. Many thanks also to Ambon Music Office for providing data and full support for studying Ambonese culture through song. Hopefully, this book can provide benefits for many parties, especially in the field of music studies and anthropology.

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30 NON STOP AMBON CHA CHA CHA VOL.2

PRODUKSI: libelrecord

DAFTAR ISI:

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PEPA - APA JAGA KELAPA	Koce-Habonua
NYONG-JANG MERYAU	Koce-Habonua
BULAN PARE PATIYONG	Johrie Puhena
BETA DAPA SADI SENGAYO MAMA	JN
NORA MATA GARDIA	Johrie Puhena
OLE - OLE CINGING	JN
BARANASU DENG MARRINS	Syar,
RASA SAYANG	Johrie Puhena
MASO MINTA	Leo Manuputy
KLAPER BOOM	JN
VOSEHNA	Ety Lafupelisa
DANSA TALU	JN
DANSA GICI - GICI	Johrie Puhena
ABE DANGSA PULANG TEDOR	Koce-Habonua

SIDE : B

HELA ROTAN	Koce-Habonua
PEPA - APA JAGA KELAPA	Koce-Habonua
TOMA E TOMA	JN
TAGAL YAKOMIA	Johrie Puhena
TOMA MAJU	Leo Manuputy
KAPAL ANGGANGA	JN
NIKARINE TAPURANG ALANG	JN
LEMON NIRE/KONA MARIS	JN
ADE IKONA	Ridwan, H/Joce, P
SULESIAN	JN
JAGA MAMA TERI	Sing Lauwidiwedy
HASE MALURI	Marti Maloa
NYONG JAKAN SEKASANG	Marti Maloa
SELAMAT PANG AVANG KANE/ALCHA	JN
MY BONNIE	JN

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Joice dan Ridwan

30 NONSTOP AMBON CHA CHA CHA VOL. 2

libelrecord

Rp.6.000,- LC-045

RIDWAN HAYAT & JOICE PUPPELLA MUSIC: LEO MANUPUTY

GAZA - GAZA BORA
(Cipt. Sunny Paulusius)

Siang siapa yang
Siang siapa yang
Siang siapa yang
Siang siapa yang

MARINIA
(Cipt. Sunny Paulusius)

Siang siapa yang
Siang siapa yang
Siang siapa yang
Siang siapa yang

MARINIA
(Cipt. Sunny Paulusius)

Siang siapa yang
Siang siapa yang
Siang siapa yang
Siang siapa yang

BULAN PARE PATIYONG
(Cipt. Sunny Paulusius)

Bulan pare patiyong
Bulan pare patiyong
Bulan pare patiyong
Bulan pare patiyong

OLE - OLE CINGING
(Cipt. Sunny Paulusius)

Ole ole cinging
Ole ole cinging
Ole ole cinging
Ole ole cinging

DANSA TALU
(Cipt. Sunny Paulusius)

Dansa talu
Dansa talu
Dansa talu
Dansa talu

DANSA GICI - GICI
(Cipt. Sunny Paulusius)

Dansa gici gici
Dansa gici gici
Dansa gici gici
Dansa gici gici

ANEK LAGU IRIAN JAYA
(Cipt. Sunny Paulusius)

Aneka lagu Irian Jaya
Aneka lagu Irian Jaya
Aneka lagu Irian Jaya
Aneka lagu Irian Jaya

LIBELRECORD

30 NONSTOP AMBON
(Cipt. Sunny Paulusius)

30 nonstop Ambon
30 nonstop Ambon
30 nonstop Ambon
30 nonstop Ambon

LIBELRECORD

LIBELRECORD

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libelrecord
libelrecord
libelrecord

30 NONSTOP AMBON CHA CHA CHA VOL.2

SIDE A

1. Song Title : Cclana Ta' Robek
Singer : Ridwan Hayat & Joice Pupella
Composer : Johnie Putuhena
Label : Libel Record
Year of Production : 1990
2. Song Title : Bapaceda / Papaceda
Singer : Ridwan Hayat & Joice Pupella
Composer : Kace Hehanusa
Label : Libel Record
Year of Production : 1990
3. Song Title : NyongJang Merayu / Nai Kereta
Singer : Ridwan Hayat & Joice Pupella
Composer : Kace Hehanusa
Label : Libel Record
Year of Production : 1990
4. Song Title : Bulan Pake Payong
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
5. Song Title : Beta Dapa Satu Seng / Ayo Mama
Singer : Ridwan Hayat & Joice Pupella
Pencipta : N.N
Label : Libel Record
Year of Production : 1990
6. Song Title : Nona Mata Garida
Singer : Ridwan Hayat & Joice Pupella
Composer : Johnie Putuhena
Label : Libel Record
Year of Production : 1990
7. Song Title : Ole-ole Cincing
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
8. Song Title : Barnadus Deng Martinus
Singer : Ridwan Hayat & Joice Pupella
Composer : Syair, Johnie Putuhena
Label : Libel Record
Year of Production : 1990
9. Song Title : Rasa Sayang
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
10. Song Title : Maso Minta
Singer : Ridwan Hayat & Joice Pupella
Composer : Leo Manuputty
Label : Libel Record
Year of Production : 1990
11. Song Title : Klaper Boom
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
12. Song Title : Yosephina
Singer : Ridwan Hayat & Joice Pupella
Composer : Eisy Latupeirissa
Label : Libel Record
Year of Production : 1990
13. Song Title : Dangsa Tali
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
14. Song Title : Dangsa Gici-gici
Singer: Ridwan Hayat & Joice Pupella
Composer : Johnie Putuhena
Label : Libel Record
Year of Production : 1990
15. Song Title : Abis Dangsa Pulang Tidor
Singer : Ridwan Hayat & Joice Pupella
Composer : Kace Hehanusa
Label : Libel Record
Year of Production : 1990

SIDE B

1. Song Title : Hela Rotan
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
2. Song Title : Apa-apa Jaga Kelapa
Singer: Ridwan Hayat & Joice Pupella
Composer : Kace Hehanusa
Label : Libel Record
Year of Production : 1990
3. Song Title : Toma E Toma
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
4. Song Title : Tagal Yakomina
Singer : Ridwan Hayat & Joice Pupella
Composer : Johnie Putuhena
Label : Libel Record
Year of Production : 1990
5. Song Title : Toma Maju
Singer : Ridwan Hayat & Joice Pupella
Composer : Leo Manuputty
Label : Libel Record
Year of Production : 1990
6. Song Title : Kapal Aanggang
Singer: Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
7. Song Title : Nusaniwe Tanjung Alang
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
8. Song Title : Lemon Nipis / Nona Manis
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
9. Song Title : Ade Nona
Singer : Ridwan Hayat & Joice Pupella
Composer : Ridwan H. / Joice P.
Label : Libel Record
Year of Production : 1990
10. Song Title : Soleram
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
11. Song Title : Jaga Mama Tiri
Singer : Ridwan Hayat & Joice Pupella
Composer : N.N
Label : Libel Record
Year of Production : 1990
12. Song Title : Hasil Maluku / Oh Maluku
Singer : Ridwan Hayat & Joice Pupella
Composer : Bing Leawakabessy
Label : Libel Record
Year of Production : 1990
13. Song Title : Amboina
Singer : Ridwan Hayat & Joice Pupella
Composer : Martin Mailowa
Label : Libel Record
Year of Production : 1990
14. Song Title : NyongJaman Sekarang
Singer : Ridwan Hayat & Joice Pupella
Composer : Martin Mailowa
Label : Libel Record
Year of Production : 1990
15. Song Title : Selamatlah / Sayang Kane / Aloha / My Bonne
Singer : Ridwan Hayat & Joice Pupella
Composer : NN
Label : Libel Record
Year of Production : 1990

Celana Ta' Robek
(versi Ambon)

Ujang ampas ampas
Basa beta pung kapala
Anjing gongong beta
Lalu gigi nona e....

Tagal nona janji
Baku dapa di jiku rumah
Ale seng kaluar nona.....

Gara-gara nona pung tahela
Beta pung calana la tarobe
Gara-gara nona pung tahela
Orang kira beta mau pancuri

Nona..... e mar su talalu lawange
Nona..... e laeng kali jang begitu

Gara-gara nona pung tahela
Beta pung calana la tarobe
Gara-gara nona pung tahela
Amper amper beta la cilaka

Nona.... e mar sutralalu lawange
Nona.... e beta sumpah ose jua

Celana Ta' Robek
(english)

It's drizzling
Wet my head
Dogs bark at me
Then bite the lady

Because Miss Promise
To meet me at the corner of the house
You've never showed up

Because of your attitude
My pants are torn
Because the lady has attitude
People thought I was about to steal

Miss... It's gone too far
miss... next time don't do that

Because the lady has attitude
My pants are torn
Because the lady has attitude
I almost got hurt

Miss... It's gone too far
Miss... I just swear at you

Theme and song message

This song describes the disappointment of an Ambonese man to a woman who has promised to meet. This young Ambonese couple had promised in the corner of the house at night. In Ambon, the corner of the house is often a place for young couples to meet. It is because not many people know about it and because parents prohibit girls from going out at night. So, when you meet a man, cornering the house becomes a solution. The man had come at night and was waiting in the corner of the woman's house. But unfortunately, when he came, the lady did not appear. Finally, the man was bitten by a pet dog in the house until the dog tore his pants. Even people thought the man would steal until at the end of the song's lyrics, "Nona e beta sumpah ose jua" which means cursing the woman. The lyrics signify the man's disappointment and annoyance at the woman.

Keywords: love

Bapaceda / Papaceda
(versi Ambon)

Papa Ceda kayu saika
Taru akang la di para-para
Makang papeda sondor kua ikang
Ibu deng bapa punya la piara

Sungguh manis lawange sio
Ibu bapa punya la piara
Beta tra lupa waktu beta
Kacil slalu dipangku ibu bapa..... e

Bapaceda / Papaceda
(English)

Bunch of Papa Ceda wood
Put it on the para-para
Eat papeda without fish sauce
Mom and dad have the breeds

It's so sweet
Mother and father have taken care of us
I don't forget my time
When I was a kid I was always (sitting) their lap

Theme and song message

This song describes the love of parents in nurturing their children. In this song, the child is delighted because he is made to eat papeda (a staple food typical of eastern Indonesia, especially Papua and Moluccas) and other side dishes such as fish. It is an example of how parents take care of their children in Moluccas. In addition, as a child, the child is always on the lap of Mother and Father. This memory makes the child never forget the form of his parents' love. This song indirectly conveys to children not to forget parents' love in nurturing them, which can never be returned in any form by the child.

Keyword: folklore, Ambonese kinship

Nyong Jang Melayu
(versi Ambon)

Beta nai, nai di kareta
Taku ombong basa beta pung kaeng
Jangan Cuma mata par beta
Tapi hati di tampa laeng

Sio ale nyong, sio nyong beta
Coba pariksa, pariksa dolo bae bae
Siu ale nyong sio nyong beta
Mangapa ale parlente beta lai

Nyong Jang Melayu
(English)

I take, take the train
I was afraid... my clothes were wet
Don't just give your eyes for me
But heart is elsewhere

Oh you man, oh my man
Check it out, check it out first
Oh you man, oh you my man
Why are you lying to me again

Theme and song message

This song describes a woman's heartache for a man or nyong in Ambonese. The man is a playboy. According to her, not only the eyes are looking at her but his heart is elsewhere. Because of the flirty eyes, the man even often lies to the woman. So the woman in this song tries to make sure the man's heart is serious or not. Because the woman is afraid that he lied to her.

Keywords: Love

Bulan Pake Payong
(versi Ambon)

Bulan pake payong, tete ruga batalor
Nona dari Ambon, datang kaweng di Kantor
Kaweng bae-bae jangan laki bakalai
Kalo laki bakalai, bilang dia muka tar bae
Ole sio, sio sayang e
La rasa sayang, sayang badang e
Berlenggang pata tanjung, balenggang lambose
Mari katong dansa, kantong dansa cha ... cha ... e
Dansa bae-bae, jangan sampe la tagae
Kalo sampe la tagae, lari kaweng lebe bae
Ole sio sio sayange, la rasa sayang, sio sayang badange

Bulan Pake Payong
(English)

The moon uses an umbrella, turtles lay eggs
Miss from Ambon, came to get married at the office
Get married well, don't be scolded by your husband
If your husband gets scolded later, say his face is
ugly
my darling
affection, love the body e
Lean broken tanjun, walk gently
Let's dance, let's dance cha cha
Dance carefully, don't get stuck
If you get stuck, it's better to elope
love, love, love the body

Theme and song message

The song is about a story between a man and a woman where they meet when the moon halo occurs (moon halo or 22° halo is a natural phenomenon where it seems like there is a circle around it). The lyrics are written as "the moon has an umbrella." At one of the meetings, the woman told the man that she wanted to marry someone else. But here, the man still wants to dance with her. Besides inviting him to dance, the man also offers to elope if the woman is also interested in him.

Keywords: love, dance(?)

Beta Dapa Satu Seng
(versi Ambon)

Beta jalan-jalang
Beta dapat satu sen
Kalo nasib bae, beta mau jadi dosen

Mama mara beta
Minta ampong jua..... e
Musti beta kaweng, kalo seng cilaka.... e

Beta Dapa Satu Seng
(english)

I go for a walk
I found a penny
If I'm lucky, I want to be a lecturer

Mama scolded me
Just apologize e
I have to get married, otherwise woe

Theme and song message

This short song describes the phenomenon of children being forced to marry by their parents. In Moluccas, this often happens. Usually, this is due to the age of the child who is no longer young and the desire of parents to have grandchildren. Because of this, the child was scolded by his parents. So, he had to get married soon. If he doesn't get married soon, misfortune will befall him. This belief is because the demands of parents are considered sacred in Moluccas. It is marked by a child who believes that he will be harmed if he does not marry. So the best way is to apologize and get married immediately.

Keywords: kinship, love, life cycle

Nona Mata Garida
(*versi Ambon*)

Beta bajalang baronda, potong jalang urimeseng
Baku dapa nona, nona manis mata garida
Sio ale nona mau kamana
Boleh ka beta antar nona

Nona mata garida, jangan nona mara-mara
Bukan beta paksa, Cuma beta mau kanalan
Kaki tasunto beta seng rasa
Asal beta su antar nona

Nona mata garida
Ika rambu model ekor kuda
Boleh ka beta tau nona punya nama
Nona mata garida
Biking hati jadi takaruang
Boleh ka beta tau nona punya rumah

Nona mata garida
Rambu model ekor kuda
Biking hati beta takaruang

Nona Mata Garida
(*English*)

I walk in circles, take the Urimeseng road
I met a lady, a lady with Garida* eyes
Oh my lady where are you going
May I accompany you?

Lady with garida eyes's eyes, don't be angry lady
I'm not forcing, but I want to get to know you
I don't feel my swollen legs
The important thing is that I've already taken you
home

Lady with garida eyes
Ponytail hair tie
May I know your name?
Lady with garida eyes
Makes my heart restless
May I know Miss's name?

Ponytail hair
Makes the heart restless

Theme and song message:

This song describes the feelings of a man who is captivated by the beauty of a woman's eyes. It started when the man was walking and saw the woman who immediately captivated him because of her beauty. The woman has eyes like baskets that are round and large and her hair is tied in a ponytail. The man was trying to find a way to take the lady home. Because, that way he had the opportunity to get to know this beautiful lady even more. Ambonese men will be very persistent if they have been captivated by a woman. Even if his legs are injured, it will not be felt for the man. The most important thing is that he can take the beautiful lady home

*Garida = captivating, beautiful eyes

Keywords: love

Ole-ole Cincing
(versi Ambon)

Ole cincin..... e
Cincing manyala
Tasala mata hilang di tangan

Ole-ole Cincing
(English)

Ole ring e...
Flaming ring
If you're not careful, it gets lost from your hands

Theme and song message

The song which lyrics are quite short, actually contains a piece of advice to the public. In this song, we are advised to be careful with our property. Don't be careless or think that possessions are trivial things. So, we are able to protect and maintain our property properly. This is because we never know when a thief will come. The thief is very quick to take what we have. Like pickpockets who can take the ring on the hand without us knowing it.

Keyword : Folklore

Barnadus Deng Martinus
(versi Ambon)

Barnadus deng martinus
Barmaeng mutel kolang satu
Nadus su kala, lalu mara-mara
Tinus maeng parlente, jalonto bula bale
Pasang mutel niwe dapa mutel kaster
Nadus maeng palungku, tinus muka bintol bintol

Barnadus Deng Martinus
(english)

Bernard and Matthew
Playing marbles in one pool
Nadus has lost, then got angry
Tinus cheated, flicking back and forth
Installing new marbles get old marbles
Nandus hit 'Tinus' face and it was swelling up

Theme and song message

This song describes Bernandus and Martinus playing marbles. They played with one marble and one pool, then Martinus won by cheating the game. His hand went forward as he flicked the marble. Finally, Martinus got the new marbles Bernadus and Bernadus got the old marbles. Nandus was angry and did not accept defeat and hit Tinus' face until it was swollen. Bernandus was called Nandus, and Martinus was called Tinus. In Ambon, the nickname is shortened at will by the person calling it. In this song, the message taken is that we must not cheat in playing anything, especially to our friends. If we cheat, then we will suffer the consequences.

Keyword: folklore

Rasa Sayang
(versi Ambon)

Rasa sayang....e , rasa sayang badange
Eh.... liat dari jauh rasa sayang, sayange
Burung talang melayang layang
Terbang melayang di pinggir pantai
Kalo sudah baku sayang
Mangapa mulut pariente

Rasa Sayang
(English)

Love e, body love e
Uh look from afar, love, dear e

Talang Birds are hovering
Flying on the beach
If you love each other
Why do the mouths lie

Theme and song message

This quite famous song is one of the Moluccas songs which contains advice for couples who already love each other but are still too proud to admit. This is because of the reluctance that arises when they want to express their feelings for each other. The message to be conveyed from this song is "if you really like each other why are you too proud to admit it and still lie".

Keyword : Love, Ambon and Maritime World

Maso Minta
(versi Ambon)

Mama jangan mama, jangan mara beta ... e
Hati orang muda, mama suda tau ... e
Mama sio mama, coba tolong beta .. e
Coba maso minta, sio nona beta ... e
La orang muda punya mau
Mama mama suda tau
Lama beta suda mau
Tapi mama tar mau
Sio mama tolong beta, coba dolo maso minta
Tunggu apa lama - lama mama .. e

Maso Minta
(English)

Mama don't mama don't get mad at me
Young hearts, mama already knows
mama sio mama, try to help me
to propose to my lady
this is what the youth wants
mama mama has already know
I have wanted for a long time
but mom doesn't want to
Sio mama help me, try it first
what are you waiting for mom

Theme and message song

A description of a young boy trying to convince his mother that he will propose to his girlfriend. But unfortunately here his mother disapproved. So the young man in this song repeatedly asks and pleads with his mother to help him in order to propose to the girl he has loved for a long time.

Keyword : love, life cycle

Klaper Boom (*versi Ambon*)

Ajoen ajoen ajoen in die hoge klapperboom
Ajoen ajoen ajoen in die hoge klapperboom
Ajoen ajoen ajoen in die hoge klapperboom
 Ajoen ajoen Masmira
En ook een in die hoge klapperboom

Kalau mandi di Pante Natsepa
sio jangan lupa makan rujaknya

kalau mau kaweng nona kabaya
nona kabaya konde manyala

Ajoen ajoen ajoen in die hoge klapperboom
Ajoen ajoen ajoen in die hoge klapperboom
Ajoen ajoen ajoen in die hoge klapperboom
 Ajoen ajoen Masmira
En ook een in die hoge klapperboom

Klaper Boom (*English*)

Waving tall coconut trees
Waving tall coconut trees
Waving tall coconut trees
 Waving Masmira
And also the tall coconut tree

If you take a bath at Natsepa Beach
Don't forget to eat the fruit rujak*

If you want to marry a kebaya lady
The lady wearing the bun that is radiant

Waving tall coconut trees
Waving tall coconut trees
Waving tall coconut trees
 Waving Masmira
And also a tall coconut tree

Theme and message song

This song contains pantun which is about love. The rhyme contains the desire to marry a woman in a kebaya and a beautiful hairdo.

Keywords: love

Yosephina
(*versi Ambon*)

Hasa hasa hasa pantai ori
Dengan tujuan ka tanjung lenci
Beta lia surda di ujung meti
E sena aer di mata kaki

Biar pun sapa mau bilang apa lai
Nama yosephina seng parna tingkai
Memang beta tau ale tarada dua
Biar orang bilang se muka tarbae
Kalo bet mau banding dengan orang lain
Tapi seng bisa, Cuma se saja yang beta cinta

Manis manis, manis kalapa muda
Seng sama jua mangga hila
Beta lia ale asyek bacarita
E tau-tau ale nanti di muka

Yosephina
(*English*)

Paddle along Ori Beach
With the destination of Tanjung Lenci
I see the water has receded
Walking in water as high as the the ankles

No matter whatever people say
Yosephina's name never acts (foolishly)
Indeed I know you are second to none
Let people say your face is ugly
If I want to compare with others
But I can't, you're the only one I love

Sweet, sweet, sweet young coconut
Not the same as the mango from Hila
I see you're having fun talking
Didn't know you were in front (of the house)

Theme and song message

This song describes the sincerity of a man's love for a woman. This song has a uniqueness like other Ambon songs, namely by the presence of lyrics such as rhymes at the beginning and end of the song. In this song, it is described that a man loves and cares for a woman named Yosephina. He did not see Yosephina only from the physical but from the character and personality that is second to none. This is illustrated by the Lyrics "Memang beta tau ale tarada dua dan biar orang bilang se muka tarbae." Men love their lover sincerely without hesitation and shame regardless what people say. The message that can be taken from this song is the sincere feeling it depicts. And a sense of affection for a partner who does not only look at the physical aspect but also the character and personality.

Keyword: Ambon and the Maritime World, Love.

Dangsa Tali
(*versi Ambon*)

Mari nyong dan nona..... e
Katong barmaeng dansa tali
Mainan kami hari-hari
Itu yang suka kami cari

Dansa tali mainan kami, anak ambon yang sejati
Ampa tiang dalapan tali
Ampa nona, ampa laki, laki, laki.....

Dangsa Tali
(*English*)

Come on ladies and gentlemen
We play rope dance
Our toys everyday
That's what we're looking for

Our toy rope dance, the real Ambonese
Four poles eight ropes
Four ladies, four boys, boys, boys

Theme and song message

This song is entitled Dansa Tali which is a typical Moluccas dance art. The content of this song describes how a rope dance is played using four poles and eight ropes. This dance is played by four men and four women. technically, on each pole the rope will be wrapped around two people and then they dance until the rope is shaped like a braid. The rest of this song invites young people to join in playing this rope dance. The reason is, this dance is a typical dance from Ambon that needs to be preserved continuously.

Keyword: dance, folklore

Dangsa Gici-gici
(*versi Ambon*)

Donci su babunyi, nyong mari kamari
Bakira minta nona, katong dansa rame-rame
Nyong..... e

Polka katreji iko donci nona e
Jaga paskali jang saka ator
Langka hei..... hei.....

Dansa gici-gici, katreji nona e
Dansa gici-gici, katreji nyong e

La mari dansa gici-gici
Nona e nona e
Katong katreji badansa gici-gici

Dangsa Gici-gici
(*English*)

The music is already playing, nyong come over here
Get ready to invite Miss, we dance a lot
nyong

Polka Katreji joins Music, Miss
Don't ever, don't misjudge the steps hey-hey

Dancing gici-gici, katreji nyong e
Dancing gici-gici, katreji nyong e

Let's dance gici-gici
Miss e Miss E
We are katreji danced gici-gici

Theme and song message

This Gici Gici dance song describes a dance party in Moluccas. Where in the dance seems to have rules for dancing with their partner. So, even in the lyrics of this song, women seem unable to dance before someone invites them to dance. Then, the men are encouraged to invite women to dance on the Lyrics "Bakira ask miss, katong dance together". This is a common thing in Ambon. So, when someone has danced at a party, they will be considered like lovers.

Keyword: dance, love

Abis Dangsa Pulang Tidor
(*versi Ambon*)

Sayang sayang la abis dansa pulang tidor
La pagi hari dingin e
Pegang lenso manari
La pegang lenso manis e saorang satu
Sayang sayang la abis dansa pulang tidor

Sio nona beta manise
Mari katong pulang e
La amper pagi ya nona
Mama su tunggu
Sayang sayang la abis dansa pulang tidor

Abis Dangsa Pulang Tidor
(*English*)

Darling, after the dance, we go home then sleep
The morning is cold
hold the dancing lenso
Each person holding the lenso
dear—darling after the dance we go home and sleep

My sweet lady
Let's go home
It's almost morning young lady
Mama is waiting
Darling after the dance we go home and sleep

Theme and song message

This song describes the side of an Ambonese man's concern for his partner at a party at night. At a party in Ambon, you can find many young couples dancing. It is told that the man takes his partner home after dancing. Because in general, the party lasts until the morning. The man was worried about the morning weather that could make him sick. So, he took his partner home after dancing and immediately rested so that they could stay healthy.

Keywords; dance, love

Hela Rotan
(*versi Ambon*)

Hela hela rotane, rotane
Tifa jawa, jawa e babunyi
Rotan, rotan suda putus
Suda putus ujung dua
Dua baku dapa ... e

Hela hela rotane, rotane
Tifa jawa, jawa e babunyi
Rotan, rotan suda putus
Suda putus ujung dua
Dua baku dapa ... e

Hela Rotan
(*English*)

Pulling - pulling rattan, rattan
Tifa java, java sounds
Rattan, rattan is broken
It's been split in two
Two have met each other

Pulling - pulling rattan, rattan
Tifa java, java sounds
Rattan, rattan is broken
It's been split in two
Two have met each other

Theme and song message

This song tells of a traditional Ambonese game, this game is similar to tug of war which is usually played in Indonesia. But the difference lies in the object being pulled, not in the form of a rope but the rattan they pull. Usually this game is used to fill time and strengthen the togetherness of the residents there.

Keyword: folklore

Apa-apa Jaga Kelapa
(*versi Ambon*)

Apa apa jaga kalapa e e
La tumpa tinta, la di atas tela e
La amper-amper beta cilaka e
La tagal cinta punya la tahela e
He ... he ... he ... he, he ... he ... he
Ada laing ... ada lainge ...

Apa apa jaga kalapa e e
La tumpa tinta, la di atas tela e
La amper-amper beta cilaka e
La tagal cinta punya la tahela e
He ... he ... he ... he, he ... he ... he
Ada laing ... ada lainge ...

Apa-apa Jaga Kelapa
(*english*)

Whatever happens(?) look after coconut

Spilled ink, over the head

I almost got hurt

Because love has obstacles

There's someone else (2X)

Themes and Song Messages

This song describes a love story that doesn't end well. In that romantic relationship, it turns out that one of them has feelings for another person. You could say this song contains infidelity. Taking care of the coconut here means maintaining the relationship because if the coconut falls, it will cause sap water that can cause harm. Likewise, relationships, if not maintained and broken, will cause sadness.

Keywords: love

Toma E Toma
(*versi Ambon*)

Toma e toma e toma, angin datang dari muka
E masnait jang pawela, toma maju e
Toma e toma e toma, toma maju jang pawela
E masnait jang pawela, toma maju e

T ma, toma maju perahu e
Harika e panggayo sediki e
E marnait jang pawela
Kalo pawela kandas e

Toma E Toma
(*English*)

Paddle! Paddle! Paddle because the wind is coming
from the front
Don't act too much
Paddle e paddle e paddle, paddle forward don't be
long, don't act too much, paddle forward!

Paddle, paddle the boat forward e
paddle a little e
don't act too much
if we act too much, we'll be aground

Theme and song message

This song is written like a poem containing allusions for the listener. The message from the Lyrics is that you must always move forward. The meaning of walking here is to keep looking forward without looking back. This song is like a message to teach us to live life without doing things that are not important. By living a life like that, it will not be followed by failure.

Keyword : Folklore.

Tagal Yakomina (versi Ambon)

Oom jang bagitu, tanya dolo bac bae
Jangan oom maeng palungku, sampe beta pung mulu oci
Oom beta rasa, beta ini seng pung sala
Cuma tadi beta ciong oom pung ana di jiku rumah

Tagal yakomina pung tahela
Sampe bapa yako manyimpang beta
Tagal yukomina pung tahela
Sampe bet pung bibir su pica-pica

Hati-hati lawange, beta seng bisa balase
Abis antua papar beta di dalang ruma e
Yang lebe saki saki lai e
Beta pung tete bilang e

Hei "Ana Yakis beta au bulang dari dolo ose tar
mau dengar-dengaran se tahang deng se pung tone tu"

Tagal Yakomina (English)

Om don't be like that, ask nicely first
Om I think I'm not wrong
I just kissed Oo'm daughter in the corner of the
house

Because of Yakomina
Until father yako beat me
Because yakomina has acted
Until my lips are chapped

Be very careful, I can't fight back
Because he put me in the house
I have suffered more
My grandpa have said

Hey "You, I have told you before want to comply,
you stick with what you want"

Theme and song message

This song describes the story of a man who was caught kissing a girl in the corner of the house. In this song, the behavior of a man kissing an Ambonese woman gets a beating from the girl's father. This action was considered indecent and less commendable by the people of Ambon. Especially for a father who really takes care of his daughter. Then, the corner of the house is a place that is often used by young Ambonese to meet and date. The man was beaten for resisting and would not listen to his grandfather's advice. So, he himself suffers the consequences.

Keyword : Love, Young People.

Toma Maju (versi Ambon)

Hasa hasa pante, sio toma maju e
Hasa hasa iko pante, manuju ambang e
Mari toma hasa hasa, toma maju e

Biar ombak datang, e toma maju e
Asal bisa sampe, ka kota ambong e
Sio panggayo toma maju, manuju ka ambong

Mari nyong panggayo, toma hasa pante e
Lampu kota ambon, suda tida jau e
Mari katong panggayo, hasa hasa pante e
Jangan taku ombak, kalo mau sampe e
Toma maju hasa pante, la pulang ka ambon

Toma Maju (English)

Down the beach, oh my, come forward
Down the coast, towards the shoreline
Let's go along, move forward

Even if the waves come, move forward
As long as we arrive, to the city of Ambon
O paddle come forward, advance to Amon

Let's paddle, advance along the shore
Ambon city lights, it's not far
Let's paddle, along the beach
Don't be afraid of the waves, if you want to arrive
Move forward along the beach, then return to
Ambon

Theme and song message

This song describes the fighting spirit of people who want to return to their hometown, Ambon. Ambon itself is one of the cities in Moluccas which is located in the coastal area. Moreover, Moluccas itself is a province that is geographically in the form of an archipelago. So, we find many people who work as fishermen there. In Ambon, even when the waves are big, even fishermen are afraid to go to sea. So, in this song, it is explained how people who want to return to Ambon fight big waves but are still enthusiastic. When in the ship they saw the lights, it was a sign that the city of Ambon was near. So, row faster and don't be afraid of the waves so you can get to the city of Ambon as soon as possible.

Keyword : The Story of the Overseas People of Ambon, Ambon and the Maritime World

Kapal Aanggung *(versi Ambon)*

Dengar hari ini, papa pulang dari Jawa
Anana tunggu di jambatang e
Hei lia kapal maso, dari ujung tanjung benteng
Anana bataria : kapal ... o ... o ...o
Kapal aanggung sandar di jombatang
Tiang tiga layar sambilang
Dengar khabar papa mau datang
Celana jengki dasi malintang

Kapal Aanggung *(english)*

I heard today, papa came home from Java
Children were waiting on the bridge
Hey! Look, the ship has arrived, from the end of
Tanjung Benteng
I shouted: ship ...o ...o ...o
The Aanggung ship leans on the bridge
three masts, nine sails
hear the news papa is coming
cross-tie, jengki pants

Themes and song messages

The song is about the joy of a child. He waited for his father to return to Ambon after migrating to Java. The children were waiting for their parents to arrive, already waiting on the bridge. This song also describes the children's euphoria when their parents' boat is near, and they will soon lean on the bridge.

Keyword: kinship, overseas people ambon

Nusaniwe Tanjung Alang
(versi Ambon)

Nusaniwe tanjung alang
Paser putih la buang raja
Ombak pukul di batu karang
Bagus lawang e

La burung talang terbang melayang
Di udara melayang-layang
Daong kalapa melambai-lambai
Sunggu bagus, bagus lawang e

Nusaniwe Tanjung Alang
(English)

Nusaniwe, Tanjung Alang
White sand then throw away the king
The waves hit the rocks
Very good

Talang birds are flying
Floating in the sky
Coconut leaves waving
Really good, really good

Themes and song messages

This song describes the beauty of Nusaniwe through its lyrics in the form of a rhyme like some other Ambon songs. Where the beauty of Nusa Niwe is described by its white sand and nice beaches, with waves hitting the coral reef. There are also many birds, such as talang, hovering in the air. Also coconut leaves that seem to be waving. That's the beauty of Nusaniwe which is described in this song.

Keyword : The Beauty of Molucca Islands

Lemon Nipis / Nona Manis
(versi Ambon)

Lemon nipis taguling-guling
Guling akang di lobang cacing
Raja muda pusing kuliling
Cari pintu dimana maso

Mao maso di pintu apa
Pintu kayu ka pintu besi
Seratus par julung-julung
Anam pulu par kawalnya linya linya

Nona manis saba yang punya
Yang punya katong samua

Lemon Nipis / Nona Manis
(english)

Lime rolls rolling
Roll it in the wormhole
The young king is dizzy seven rounds
Looking for the door where we can enter

What door do you want to enter?
Wooden door or iron door
One hundred for the shrill
Sixty for the first time

Sweet lady, who do you belong to?
She belongs to us

Theme and song message

This lime song is a seduction song from me. Like other Ambon songs, this song is also in the form of a rhyme. In general, men use words to seduce women. The method can vary by using poetry, rhymes, praise, and songs. And lime which is the title of this song, is a term that means sweet miss.

Keywords: love

Ade Nona
(versi Ambon)

Ade nona yang itang manis
Lewat di beta pung muka rumah
Beta bapikir sapa pung ana
Yang baru nae, nae badang

Akang pung beso la baku dapa
Waktu pesta di ruma raja
Beta deng nona su baku nganga
Donci babunyi katong dansa

La... la... ade nona
La... la... datang deng sapa
Kalo abis pesta kio
Kaka pulang antar sampe di rumah

La... la... ade nona
La... la... sio manis lawang
Kalo musing cengke kio
Katong dua pigi ronda di Jakarta

Ade Nona
(English)

Dark and sweet sister
Passing in front of my house
I'm thinking whose daughter is she
Those who just went up got up (went through puberty)

The next day I met
When there's a party at the king's house
Lady and I are already staring at each other
When the music played, we dance

Young lady,
Who did you come with
When the party ends
Kaka* (brother) will take you home

Young lady
Oh so sweet
If there is clove season
We both go on vacation to Jakarta

Theme and song message

This song describes a man who admires a beautiful woman in Ambon. This man saw the woman walking past his house. He was curious and thought about where her house was, whose children, etc. Finally, he was reunited with the woman at the King's feast. Raja or King itself is a designation for village heads in the Moluccas. Then, he asked her to dance at the party and wanted to take her home. He also invited the woman to go on a vacation to Jakarta after the clove harvest. Because at the time of harvesting cloves, the people of Moluccas get an abundant income. In Indonesian culture sometimes men refer to themselves as "Kakak" or brother to show that they are adult and responsible.

Keyword: love, dance, folklore

Soleram
(versi Ambon)

Soleram soleram
Soleram anak yang manis
Anak manis jangan la dicium sayang
Kalo di cium meralah pipinya

Batu dua di kampong baru
Rumah tiga di negri lama
Kalo la nyong dapa nona baru sayang
Jangan la lupa tunangan lama

Soleram
(English)

Soleram Soleram
Soleram is a sweet child
Sweet child, don't kiss dear
If you kiss her, her cheek will be red (blusing)

Batudua in Kampungbaru
Rumah tiga in Negri Lama
If you get a new missus
Don't forget the old fiancé

Theme and song message

This song is a song that is quite popular in Indonesia, entitled Soleram which contains advice for Ambonese men. In general, Ambonese men themselves are basket-eyed. So, in this song it is explained that when an Ambonese man has got a new woman, don't forget the old one. Often Ambonese men leave their girlfriends or double them when they meet new women. Meanwhile, at the beginning of this song, the lyrics are in the form of a rhyme as usual.

Keyword : Love, Folklore

Jaga Mama Tiri
(versi Ambon)

Dulu beta mau bawa, lia lia tana Jawa
Tapi nona maraju, meskipun bata buju
Ole sio, sio sayang e

Ole sio la sayang e, rasa sayang la badang e
Sio nona tinggal sandiri, jagala mama tiri
Ole sio, sio sayang e

Jaga Mama Tiri
(english)

I used to want to take a look at the land of Java
But miss is sulking, even though I persuaded
oh oh dear

oh oh dear, body love
Oh lady, you live alone, take care of your stepmo-
ther
Oh my dea

Theme and song message

This song describes the regret of a man whose invitation was rejected. A man invites a woman to live in the land of Java. However, the woman rambled and was reluctant to leave her mother. The man persuaded but still did not want to. Finally, the woman lived alone and took care of her mother. And the man was sorry if the lady wished to maybe now her job would be good, not just taking care of her mother. In this song, we can see that many Moluccas people have migrated to try their luck for the better in Java. We can see that people migrate from all over the land, not only Moluccas.

Keyword: overseas and kinship

Hasil Moluccas
(versi Ambon)

Pohon sago itu satu hasil
Di sebelah Timur
Di Maluku, di Maluku

Pulau pulau selatan lease seram dan buru itu daerah
Maluku
Dikelilingi oleh lautan
Yang penuh dengan kekayaan
Biru laut tidak ketakutan
Tidak dianggap nelayan

Oh Maluku, Maluku ku sayang
Serta ku cinta
Cintaku selama hidupku

Hasil Moluccas
(English)

The sago palm is result
In the East
In the Moluccas, in the Moluccas

The southern islands of the scary and hunting lease
are the Moluccas area
Surrounded by the ocean
Which is full of wealth
Blue sea is not afraid
Not considered a fisherman

Oh Moluccas, my dear Moluccas
And I love
My love all my life

Theme and song message

This song describes the love for my beautiful land of Moluccas. This song is also a song of pride for the people of Moluccas. In the lyrics, it is described as if there is no other place that has sago trees besides Moluccas. An area that is in the form of an archipelago and is surrounded by the ocean. An area full of natural wealth. It is very clear that his love for the Moluccas.

Keyword: the beauty of the island of Moluccas

Nyong Jaman Sekarang (versi Ambon)

Nyong la itang manis, coba beta tanya
Ale mau parlu deng sapa
Beta lia ale bajalang bula-bale
Mungkin ale mau tanga beta

Hei coba bilang jua, ale punya maksud
Mangkali beta bisa bantu, jang se malu malu
Bilanglah sakarang, jadi mongare harus barani

Nyong nyong jaman sakarang, dorang pung muka
paleng laipose
Lia jojare tarus batanya, balong mangaku bilang sujadi
Eh sio nyong jang ale mara, Labeta Cuma sangaja saja

Nyong Jaman Sekarang (English)

Sweet black nyong, ask me
Who do you want to be with?
I see you walking back and forth
Maybe you want to ask me

Hey let's just say it, what do you mean?
Maybe I can help, don't be shy
Say now, so men must be brave

nyong-nyong nowadays, their faces are very flirty
See, women keep on expressing love, even though
they haven't been accepted, they said that they did
Eh, young man, don't be angry, I was just teasing

Theme and song message

The song is entitled *nyong Jaman Sekarang* which means today's youth. Where in this song is described that today's youth are very much looking for attention to women and flirtatious with women. Then, today's youngsters, if they have expressed their love for women but have not received an answer, often admit that they are already in a relationship. This is quite embarrassing indeed, but for Ambonese people if they are able to get the woman they want, they will certainly get their own pride. In addition, they also feel ashamed if rejected by the woman they want.

Keyword : Love

Selamatlah / Aloha
(versi Ambon)

Salamatlah selamat jalanlah
Salamat Tuanku
Kami ingin satu waktu kembali
Kami akan berjumpa

Sayang kane rasa sayang kane
Liat dari jauh rasa sayang kane
Ombak putih putih ombak datang dari
Kipas lenso putih tana Ambon sudah jauh

Aloha O Aloha O
Sio dengar mama panggil, panggil pulang
Aloha O Aloha O
Sio dengar Mama panggil pulang e

Kota Ambon yang jauh di mata
Beta rindu ingin pulang lihat
My bony is over the ocean
Oh bring back my bony to me

Selamatlah / Aloha
(english)

Goodbye, bon voyage
Goodbye my lord
We want that someday
We will meet again

Dear Kane, love kane
See from afar Kane's affection
White waves white waves coming from the sea
Wave the white lenso, Ambon is far away

Aloha o aloha o
Oh, hear mama calling, call home
Aloha o aloha o
oh my hear mama calling home

The city of Ambon that is far from the eyes
I miss and want to go home to see you
My bony is over the ocean
Oh bring back my bony to me

Theme and song message

This song is a farewell song titled *Salamatlah*. In Ambon itself, farewell has a special dance. This song is often used as an accompaniment song for group dancing. However, this song was not used as a song to accompany the *katreji* dance because of its fast beat. In Ambon, people usually dance in pairs. And in this song, it is described that Ambonese people outside the city really miss Ambon.

Keyword : Ambonese wanderer story, The Beauty of Moluccas Island

30 NON STOP AMBON MANISE IN HAWAIIAN STYLE

30 Nonstop Ambon Manise
in Hawaiian Style

CD
DUNYA NINA PERFORMER: 1. ALFA RIZKI, 2. ANITA SARI, 3. ANITA SARI, 4. ANITA SARI, 5. ANITA SARI, 6. ANITA SARI, 7. ANITA SARI, 8. ANITA SARI, 9. ANITA SARI, 10. ANITA SARI, 11. ANITA SARI, 12. ANITA SARI, 13. ANITA SARI, 14. ANITA SARI, 15. ANITA SARI, 16. ANITA SARI, 17. ANITA SARI, 18. ANITA SARI, 19. ANITA SARI, 20. ANITA SARI, 21. ANITA SARI, 22. ANITA SARI, 23. ANITA SARI, 24. ANITA SARI, 25. ANITA SARI, 26. ANITA SARI, 27. ANITA SARI, 28. ANITA SARI, 29. ANITA SARI, 30. ANITA SARI

30 Nonstop Ambon Manise
in Hawaiian Style

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in Hawaiian Style

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30 Nonstop Ambon Manise
in Hawaiian Style

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30 NON STOP AMBON MANISE IN HAWAIIAN STYLE

SIDE A

- | | | | | |
|---|--|---|--|--|
| <p>1. Song Title : Nona Manis & Rasa
Sayange
Singer : Maniso Singers
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>4. Song Title : Nona Kusayang
Singer : Ronny Tomaso
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>7. Song Title : Donci Su Babunyi
Singer : Ronny Tomaso
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>10. Song Title : Hujan Sore-sore
Singer : Tessy Kipuw
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>13. Song Title : Mande-manc
Singer : Toursina Trio
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> |
| <p>2. Song Title : Bakira Rame-rame
Singer : Mutiara Group
Composer : Yulius Putiheruw
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>5. Song Title : Maso Minta
Singer : Maniso Singers
Composer : Leo Manuputty
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>8. Song Title : Malam Pesta
Singer : Tessy Kipuw
Composer : Leo Manuputty
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>11. Song Title : Mari Nyong Beramai-ramai
Singer : Ronny Tomaso
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>14. Song Title : Beta Anyo
Singer : Marten Hursepuny
Composer : Leo Manuputty
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> |
| <p>3. Song Title : Gara-gara Nona
Singer : Maniso Singers
Composer : Johnic Putuhena
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>6. Song Title : Ayo Mama
Singer : Tessy Kipuw
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>9. Song Title : Mari Badansa
Singer : Les Samu Samu
Composer : Johnic Putuhena
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>12. Song Title : Dansa Reggae
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | |

SIDE B

- | | | | |
|---|---|---|---|
| <p>1. Song Title : Nona Yakomina
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production: 1980</p> | <p>5. Song Title : Mama Deng Papa Pung Piara
Singer : Marten Hursepuny
Composer : Johnic Putuhena
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>9. Song Title : Ole Sioh
Singer : Tessy Kipuw
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>13. Song Title : Dipangku Mama
Singer : Ronny Tomaso
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> |
| <p>2. Song Title : Sarinande
Singer : Toursina Trio
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>6. Song Title : Hati Inging Pulang
Singer : Les Samu Samu
Composer : Les Samu Samu
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>10. Song Title : Sayang Gandonge
Singer : Jimmy Titarsole
Composer : Yulius Putiheruw
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>14. Song Title : Inging Pulang Ka Ambon
Singer : Marten Hursepuny
Composer : Ronny Lululima
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> |
| <p>3. Song Title : Nona Latuhalat
Singer : Jimmy Titarsole
Composer : Johnic Putuhena
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>7. Song Title : Donci For Mama
Singer : Marten Hursepuny
Composer : Les Samu Samu
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>11. Song Title : Mama Papa Pung Piara
Singer : Mutiara Group
Composer : Emily
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>15. Song Title : Tanah Tumpah Dara
Singer : Les Samu Samu
Composer : Les Samu Samu
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> |
| <p>4. Song Title : Rame Dendang + Ou Ulate
Singer : Toursina Trio
Composer : N.N
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>8. Song Title : Mama Jantong Hati
Singer : Les Samu Samu
Composer : Les Samu Samu
Label : Pertiwi (PT. Gema Nada Pertiwi)
Year of Production : 1980</p> | <p>12. Judul Lagu : Kabut Hitam Di Lililoi
Penyanyi : Jimmy Titarsole
Pencipta : Jimmy Titarsole
Pengiring : Leo Manuputty & Jimmy Titarsole
Label : Pertiwi (PT. Gema Nada Pertiwi)
Tahun : 1980</p> | <p>16. Judul Lagu : Seng Sangka
Penyanyi : Maniso Singers / Toursina Trio
Pencipta : Jimmy Titarsole
Pengiring : Leo Manuputty & Jimmy Titarsole
Label : Pertiwi (PT. Gema Nada Pertiwi)
Tahun : 1980</p> |

Nona Manis + Rasa Sayange
(versi Ambon)

Nona manis sapa yang punya
Rasa sayang, sayange

Rasa sayange
Rasa sayang sayange
E lihat dari jauh
Rasa sayang sayange

Disana gunung disini gunung
Di tengah bunga melati
Disana murung disini murung
Sama sama menahan hati

Nona Manis + Rasa Sayange
(English)

Sweet lady, whose lady is she
Feeling of fondness, love

Feeling of love
Feeling of love love
I see you from afar
Love

There are mountains, here also there are mountains
In the midst of jasmine flowers
It's gloomy over there, it's gloomy
Both hold your heart

Theme and Song Message:

With a mixture of rhymes, this simple song describes the story of a couple who doesn't express their love for each other. "There are mountains, here are also there are mountains, in the midst of jasmine flowers, there are gloomy here and there are gloomy, both holding their hearts." This song presents the point of view of a man who sees a cute woman from a distance but is gloomy because the two of them hold each other's hearts, not expressing their love for each other.

Keyword: love, young people's social world

Bakira Rame-rame
(*versi Ambon*)

Rame rame e katong bakumpol
Bakumpol sio gandong nyonge
Sama sama e bakira jua e
Naik ka utang pameri ewang

Sio mama papa punya kata kata
Kalo hujan panas hati hati
Parang deng mancadu kilat manyala
Apa di muka murut saja

Sio nyong, ale dengar e
Riang riang su babunyi e
Tanda sudah amper malange
Mari nyong katong pulange
Mari pulange
Mari pulange he

O... yoko lei yoko lehi
Yoko lei yoko lehi

Bakira Rame-rame
(*English*)

Many of us gather
Hanging out boys together gadong
Together we are ready
Climb into the forest to mow the grass

Mama and papa have advice
If it rains, be careful
Machetes and axes, lightning flashes
What's in advance, just come along
Sio Nyong, do you hear?
The voices have soudned
It's a sign that it's almost night
Let's go home
Let's go home
O yoko lei yoko lehi
Yoko lei yoko lehi

Themes and Song Messages

An interesting term for this song is *gandong nyong*, which means entirely male. We can say that a song represents masculinity by describing men who work to clear the forest using machetes and *mancadu*. This form of masculinity also cannot be separated from the advice of parents in which they are constantly reminded when lightning strikes to slash whatever is in front of them immediately: “Sio mama papa punya kata-kata, kalo hujan panas hati-hati... kilat manyala, apa di muka murut saja” (sio mama papa have advice, if it rains, or very sunny be careful... the lightning flashes, do you follow it in advance). As if a man needed to show all his courage, whatever was before him had to be faced. However, in this context, it is usually related to the supernatural in dealing with problems in the forest. When they heard the sounds that meant it was getting close tonight, they came home together from the forest shouting o... Yoko lei Yoko Lehi Yoko lei Yoko lehi, as a sign that someone was in the forest.

Keyword : Ambonese kinship, folklore

Gara-gara Nona (versi Ambon)

Nona e ade nona manise	Nona sio ade nona manise
Nona se nama sapa tinggal dimana e	Nona sapa pung anak coba se bilange
Nona su tiga hari beta lia se	Nona la sabang mala beta tunggu se
Nona dar se piskolah sampe pulange	Nona tunggu se pulang dar rumah guru e

Gara-gara lia nona	Gara-gara tunggu nona
Be talunjur ciong tanah	Orang kira mau pancuri
Tagal injak kuli pisange	Dorang cue anjing iko beta e

Gara-gara lia nona
Mama oba maki beta
T agal dulang bubengka
Jatu talangburange

Gara-gara taku anjing
Beta balumpa pagar kawat
Trasa tasangko lia beta macam marsegu e

Nona... nona diam diam
Jang se bilang sapa sapa
Jang beta malu e

Gara-gara Nona (English)

Lady ade sweet Lady	Lady sweet lady
Lady, what's your name, where do you live?	Lady, whose daughter are you, tell me
Lady it's been three days since I saw you	Lady Sabang, at night I'm waiting
Lady since I was going to school until I was coming home	for you
	Wait for you to come home from
	the teacher's house

Because of seeing you, Lady	Because I was waiting for you
I slipped my face hit the ground	People thought I was a burglar
Because I was stepping on a banana peel	They leash a dog to come with me

Because seeing Lady	Because I'm afraid of dogs
Mama tries to curse me	I jumped over the fence
Because of the Bubengka tray	I'm stuck like a marsegu
Falling apart	

Lady, lady quietly
Do not tell anyone
I am embarrassed

Themes and Song Messages

A man who likes a nona (young woman) until his curiosity makes him stalk her for three days. It can be seen in the song how a man and woman are still relatively young because they are still in school. One of the exciting things is the word Bubengka falls apart. Bubengka is a typical cake in Ambon which his mother made in this song. Bubengka is a cake that is classified as valuable. The value of a Bubengka cake is not worth the man's curiosity and the woman he likes. The man often stalks the woman, and some people give him the dog to scare the man. He was so afraid that he jumped over the fence and got caught, which embarrassed him if the woman saw him like that.

Keyword : love, folklore

Nona Kusayang
(versi Ambon)

Nona kusayang
Nona kucinta
Polo beta rapat -rapat
Ciong beta manis-manis

Cinta ponoh dengan kesenangan
Sio nona sunggu beta cinta se
Katong dua sudah batunangan
Mangapa musti susah hati e

Beta pi seng lama sio jantung hati e
Tapi beta pasti pulange
Kalau beta pulang
Beta maso minta se
Lalu katong dua kawenge

Nona kusayang
Nona nona nona kucinta
Polo beta rapat -rapat
Ciong beta manis-manis

Nona Kusayang
(English)

My dear lady
Lady I love
Hug me tight
Kiss me sweetly

Love is full of joy
Sio, lady I really love you
We're both engaged
Why must it be hard?

I won't go for long, my sweetheart
But I will definitely go home
If I come home
I'll propose to you
Then we'll get married

My dear lady
Lady Lady Lady I love
Hug me tight
Kiss me sweetly

Theme and Song Message:

A man is in love with his beloved woman. He wanted to leave the woman to go overseas. Before he left, he promised his girlfriend that he would propose to her and marry him when he got home. He also advised his girlfriend that he would not be abroad for long. At the beginning of the song, it can be seen how a separation feels so heavy for both of them. Before the man parted, he wanted to be hugged tightly by his lover. An engaged couple seems very difficult to separate for a moment, like an Ambonese man who will wander searching for a better life for his family in the future. So those men who want to go abroad and are engaged will usually promise their lover that when they come home, they will get married. "Beta pi seng lama sio jantung hati e, tapi beta pasti pulange. Kalau beta pulang, beta maso minta se, lalu katong dua kawenge" (I won't go for long, my sweetheart, but I will go home when I come home, I will propose to you, then we will get married).

Keyword: love, Ambonese wanderer story

Maso Minta
(*versi Ambon*)

Mama sio mama jangan marah beta e
Hati orang muda mama sudah tau e
Mama mama sio mama mama
Coba tolong beta e
Coba maso minta sio nona beta e

Orang muda punya mau
Mama mama sudah tau
Lama beta sudah mau
T api mama yang seng mau

Sio mama tolong beta
Coba dolo maso minta
Tunggu apa lama lama mama e

Maso Minta
(*English*)

Mama sio mama don't be mad at me
Young people's hearts mama, you already knows
Mama mama sio mama mama
Try to help me
Try to propose to my lady

Young people have the will
Mama already knows
I want to
But it's you who don't want to

Sio mama help me
Try to propose first
What are you waiting for mom

Themes and Song Messages

This song illustrates a man who convinces his mother to give his blessing to propose to his girlfriend. However, unfortunately, his mother did not want to. So this young man kept begging and convincing his mother that he could marry his lover. This song also shows how the power of parents for choosing their children's partner.

Keyword : love, marriage, kinship

Ayo Mama
(versi Ambon)

Sio mama, jangan mama mara beta
Dia cuma, dia cuma ciong beta
Sio mama jangan mama mara beta
La orang muda punya biasa

A yam hitam telurnya putih
Mencari makan di pinggir kali
Nyong hitam giginya putih
Kalau tertawa manis sekali

Sio mama, jangan mama mara beta
Dia cuma, dia cuma ciong beta
Sio mama jangan mama mara beta
La orang muda punya biasa

Ayo Mama
(English)

Come on mama, don't mama scold me
He just, he just kissed me
Come on mama don't mama scold me
For the youth it's a normal thing

Black chicken with white eggs
Looking for food by the river
Black nyong, white teeth
If you laugh, it's so cute

Come on mama, don't mama scold me
He just, he just kisses me
Come on mama don't mama scold me
For youth it's a normal thing

Theme and song message:

This song describes a daughter's fear of her parents because she was caught kissing her partner. This song tells the story from the women's point of view, and girls are usually protected by their parents. No wonder if there is a man who dares to touch him and do something bold, his parents will be furious. Kissing is an act that is considered improper by parents, especially when it is just the dating phase. The lady tries to persuade her parents not to be angry with her and excuse her actions because she has fallen in love with a man.

Keyword : love, Ambonese kinship

Donci Su Babunyi
(versi Ambon)

Dengar donci su babunyi
Jang takisu nona e
Mari dansa sama sama
Angka kaki bagara

Putar kiri ka kanang
Sio nona manis e
Sambil sena anggale
Jujaro mongare

Jaga jaga bae bae
Jangang kabaya tagae
Nanti pulang mama bisa
bakalae

Donci Su Babunyi
(English)

Hear the music is already playing
Don't be quiet/shy
Let's dance together
Move your feet

Turn left to right
Oh sweet lady
While dancing in circles
Young people

Take good care
Don't get the kebaya stuck
When I come home, Mom will be angry

Themes and song messages

This song describes the atmosphere of Ambonese youth who invite women to dance at a party held for “jujaro mongare” (jujaro means young boy and mongare means young girl). Ambonese, especially the men, usually invite women to come directly and politely. The man managed to ask and was dancing with the beautiful woman he invited, which is shown in the second verse of this song. The singer also advises women to be on guard or be careful about things that can happen during the party and after the party is over, which is shown in the song in the third stanza.

Keyword : party

Malam Pesta
(*versi Ambon*)

Malam ini malam pesta nona e
Orang muda punya suka nona e
Loko sana loko mari
Pegang lenso sio manari
Dengar donci katong dansa sampe pagi

Mari nyong mari dansa deng katreji
Polo beta rapat rapat sio nyonge
Bintang siang sumamasuk
Ayang su bakukuruku
Sio nyonge polo beta rapat rapat

Sorong kakiri, sorong kakanang
Sio nyong manise
Katong badansa, sio rasa-rasa
Polo sio polo rapate

Malam Pesta
(*English*)

Tonight is the night of the lady's party
Young people have taste
Hold on, hold on, let's go
Hold the lenso, dance
Listen to our song dance until the morning light

Let's nyong let's dance with katreji
Hug me tightly oh dear
The afternoon star is about to enter
The rooster has crowed
Oh boy, hug me tightly

Swipe left, swipe right
Oh sweet lady
We dance, oh the taste
Hug o hug tightly

Themes and song messages

This song tells the story of young people dancing in the middle of a party all night long. At that time, young people danced till morning came. They swayed to the left and right while being close together. The women invite the men to dance, "Come on, let's dance. . ." (let's nyong (call young men) let's dance). The sound of a rooster crowing signaled the dawn. The women still wanted to dance close together to not get cold in the early morning. From the lyrics: "ayang su bakukuruku, sio nyonge polo beta rapat-rapat" (the rooster has crowed, oh man, hug me tightly).

Keyword : party, dance

Mari Badansa (versi Ambon)

Dangsa mari badangsa nona e...
Dangsa mari badangsa nyonge
Dangsa sena taputar anggale
Nyong deng nona mari dangsa
Rame-rame

Dangsa mari badangsa nona e...
Dangsa mari badangsa nyonge
Dangsa sena taputar anggale
Nyong deng nona mari dangsa
Sama-sama

Dengar bae bae donci su mulai
Nyong mari rapat minta nona bae bae
Asal jang se ondos lalu dangsa pi di jiku
Lalu se papariipi tanya nona

Nona kalau nyong minta deng bae bae
Jang se tingka lai nanti dorang bakalae
Pola akatenci maeng akang dengan lereng
Lalu dorang putar sampe pagi e

Mari Badansa (English)

Dance let's dance lady
Dance let's dance nyong
Dance in circles
nyong and Lady let's dance
Many people acting together

Dance let's dance lady
Dance let's dance nyong
Dance in circles
nyong and Lady let's dance
You're welcome

Listen carefully the music has started
nyong, let's come closer, take the lady well
As long as you don't look for attention
then dance in the corner
Then you hastily confessed your love to the lady

Lady, if you're asked nicely
Don't play (hard to get), they'll be angry
Akatenci pattern playing with marbles
Then they spin until the morning

Themes and Song Messages

Dance is a common habit for the people of Ambon. Boys and girls all dance together. Men usually invite her to dance first, but politely, "nyong mari rapat minta nona bae bae" (nyong, let's come closer and ask the lady nicely). When the man has invited her politely, the woman also needs to treat him well so that he is not offended. "Lady, if you were asked nicely, you'll be as tall as you want later" (be nice, don't act like you'll get angry).

Keyword : dance, folklore

Hujan Sore-sore (versi Ambon)

W aktu hujan sore-sore
Kilat sambar pohon kenari
E jojaro dan mongare
Mari dansa dan manari

Pukul tifa totobuang
Jaga balimbing di kareta
Sio nyong hati tuang
Jangan geser tingga beta

E manari sambil goyang badange
Manari lombo pegang lenso manise
Rasa rame jangang pulang dolo e

Hujan Sore-sore (English)

Rainy afternoons
Lightning strikes the walnut tree
O young people
Let's dance and dance

Hit the Tifa totobuang
Take care of the starfruit on the train
He is the man of my heart
Don't move, please stay

O dance while shaking the body
Dance softly, hold the lenso sweetly
It's crowded, don't go home yet

Themes and Song Messages

This song tells the story of a woman who doesn't want to go home quickly because she still wants to dance at a lively party. Tifa and totobuang musical instruments have jazzed up the party atmosphere as they danced. This woman seems to like a crowd. Therefore, the bustle of the party with the beat of Tifa and totobuang makes women not want to go home quickly.

Keyword : folklore, party

Mari Nyong Beramai-ramai
(*versi Ambon*)

Amper malam amper malam
Beta la di laut sio
La tempat beta di timbaruang

Panggil panggil panggil
Tida la manyau sio
La hati beta, hati beta
Sio takaruang

Mari nyong beramai-ramai
Pukul tifa deng totobuang
Ambel, lenso lalu manari
Manari lombo nona deng tuang

Manari parise lombose
Sio nona beta kaweng dengan se
Asal jangan biking hati beta takaruang

Mari Nyong Beramai-ramai
(*English*)

Almost night almost night
I see the sea
Then my place is in timbaruang

I call call call
No one answered
Then my heart, my heart
Uneasy

Let's come together
Hit Tifa and totobuang
Take it, lenso then dance
Dance gently with ladies and gentlemen

Soft dance
O lady, I'll marry you
Just don't make my heart go wild

Themes and Song Messages

A song that tells the story of a man who is in one place (timbaruang). His feelings are messy. He seemed to have no certainty when he shouted, calling, but no one answered the call. The man went to a bustling party with Tifa and totobuang accompaniment in such an awful mood. At the party, he meets a woman and finally agrees to marry her, as long as she doesn't hurt him.

Keyword : Ambon and maritime world, party, love, folklore

Dansa Reggae
(*versi Ambon*)

Nona saparua dia punggaya
Seng ada dua
Beta undang nona
Katong pi dansa di haria

Sampe di tanpa pesta
Beta dengar ada tatawa bataria
Beta lia sio bagini e
Om bu sumabo taria ria

Sio nona mari dansa e
Dansa reggae goyang badange
Iko donci pung babunyi e
Katong taputar kakiri dan kakanange

Sio nona mari dansa e
Jaga jangan sampe mabo e
Kalau katong sampe talucu jatu e
Om bu pasti tatawa katonge

Dansa Reggae
(*English*)

Lady saparua, she has style
second to none
I invited her
We go dancing at Haria

Arrived at the party
I heard laughing loudly
I see this
Om bu drunk screaming

Oh lady let's dance
Body shaking reggae dance
Follow the music with the sound
We turn left and right

Oh lady let's dance
Don't get drunk
If we both slip and fall
Om bu must be laughing at us

Themes and Song Messages

A man is looking at a woman from Saparua, an area in Ambon, who has a beautiful appearance. The man also asked the woman to dance in Haria, a region still on the island of Saparua. "beta undang nona, katong pi dansa di Haria" (I invite the lady, we go dancing at Haria). Arriving there, they saw Om bu was laughing loudly. Om is a nickname for older people bu stands for bung for men. They were apparently drunk and screaming as if the party had been going on for a long time. The man also invited the woman to dance and reminded them not to get drunk because they were afraid that they would slip and be laughed at when they rocked reggae.

Keyword : dance, love

Mande-mande
(*versi Ambon*)

Mande-mande anak kona e mande
Kalau rasa bagemana
Beta pulang kaweng dengan se

Sau reka reka gaba-gaba ampa buah
Kalau nyong sayang beta
Kase beta ciong skali jua

Malayo.. malayo... malayo...
Mala ditinggal la ditanjong
Tanjong yo

Mande-mande
(*English*)

Mande-mande anak kona e mande
How do you feel?
I came home to marry you

Sau reka-reka, sago four pieces(?)
If you (boy) love me
Just give me a kiss

Malayo..malay..malayo..
Mala left on the cape
Tanjung yo

Themes and song messages

This song describes a man who wanders away from the woman he likes. The woman asks the man to kiss her as proof of the man's love for the woman. When it was time for the man to leave, the woman took him and stood on the edge of the headland to watch the man leave, waving his hand.

Keyword : love, wanderer story

Beta Anyo
(*versi Ambon*)

Gara-gara cinta pung tahela
Sio nona manis e
Beta kira ale basangaja
Biking beta anyo e

Beta inga waktu malam pesta
Sio manis lawange
Beta sandar lalu beta tanya
Sio beta anyo e

Beta kira beta sudara
Ale nona manis e
T au tau ale su pung anak
Deng paitua

T api nona ale parlente
Biking diri jujaro e
Amper amper biking
Beta cilaka e

Beta Anyo
(*English*)

Because love has this thing
Oh sweet lady
I guess you're just kidding
Caught me off guard

I remember party night
You are very sweet
I came closer and asked
I'm lulled

I think I'm like a brother
you sweet lady
I didn't know you already have a child
and husband

But Lady is lying
Acting like a young person
Almost made
me wretched

Themes and Song Messages

It is a song about men who think that love can sometimes fool themselves. It can be seen how men remember when they saw the woman he liked at that time made him complacent, apparently already has a husband and children. The man who saw the woman at the party acted like a teenager, hurting him. Apparently, the woman has had a child. "sio beta anyo e, beta kira beta sudara, ale nona manis e, tau tau ale su pung anak" (Oops, I'm lulled, I think I'm like a brother, you're a sweet lady, you know you already have children and a husband).

Keyword : love, dance, kinship Ambon

Nona Yakomina
(versi Ambon)

Beta seng sangka mau bagini e
Gara-gara nona pung tahela e
Tadi malam di pesta dansa
Beta tanya nona
Nona mangaku masi sandiri

Nona pung nama yakomina
Samua nyong tagila gila par dia
Yakomina punya gaya
Beta seng tau su punya laki deng anak

Oh Yakomina elo elo
Ale pung gaya ta ero ero
Katong samua dapa tipu e
Deng se pung rok pende
Dapa lia paha e

Oh yakomina elo elo
Biking beta seng dapa sono
Dimana mana orang carita se
Su anak lima tapi gaya ana muda e

Nona Yakomina
(English)

I didn't think it would be like this
Because of a lady
Last night at the dance
I asked her
She admitted she's still alone

Lady Yakomina's name
Everyone is crazy about her
Yakomina's style
I didn't know she already had a husband and children

Oh Yakomina you elo
Your graceful style
We were all deceived
With your short skirt
See thighs

Oh Yakomina you elo
Make me unable to sleep
Everywhere people tell you
Already have five children but stylish like a young lady

Theme and Song Message:

This song tells about a woman named Yakomina. Lady Yakomina is described as a woman who is graceful and wears sexy clothes. Everyone is crazy about Lady Yakomina. Yakomina admits that she is still single, even though it turns out that she is married and has five children. In this song, the boys feel cheated by Yakomina's youthful style. Part of the lyrics: "beta seng sangka mau bagini e, gara-gara nona pung tahela e" and "oh yakomina elo elo, biking beta seng dapa sono" describes how the speaker of the song can't stop thinking about Yakomina, deceived him that he can't sleep.

Keyword: love, dance

Sarinande
(versi Ambon)

Sarinande putri Sarinande
Mengapa tangis matamu bengkak
Adu mama adu la papa
La asap api masuk di mata
Adu mama adu la papa
La asap api masuk di mata

Sarinande
(English)

Sarinande princess Sarinande
Why cry your eyes are swollen
Oh mom, oh dad too
Fire smoke gets into the eye
Oh mom, oh dad too
Fire smoke gets into the eye

Theme and Song Message:

The song Sarinande describes the Ambonese tradition of testing girls' skills in femininity before they get married, including cooking skills. This song is told about parents who ask their daughter named Sarinande, a girl growing up. When she was asked why she was crying until her eyes were swollen, Sarinande replied, "Oh mama and papa, the smoke of fire enters my eyes," which means she is crying because her eyes are getting smoke from fire. Sarinande's swollen eyes indicated that she could not blow the fire in the stove because this activity required patience and humility.

Keyword: folklore

Nona Latuhalat
(versi Ambon)

Nona latuhalat
Kaeng kabaya konde manyala
Di pantai namalatu dudu jual rujak
Panggil beta sio singga dolo

Nona latuhalat
Ale pung rujak manis paskali
Mar dalam hati beta
Nona lebe manis
Beta mo tanya mar beta taku ada yang punya

Mar bagitu beta rasa snang
Sio nona undang ka rumah
Meski jau diujung tanjong e
Mar beta cari kasana

Sio nona e manis lawange
Asik bacarita amper beta
Lupa pulang

Nona Latuhalat
(English)

Lady latuhalat
The lighted kebaya konde cloth
On Namalatu beach sitting selling rujak (fruit with
peanut sauce)
Call me to stop by first

Lady latuhalat
Your salad is so sweet
But in my heart
Lady is cuter
I want to ask but I'm afraid that someone has one

Then I feel happy
Sio Lady invites you home
Even though it's far at the end of the cape
But I'm looking there

Sio Lady is so cute
Enjoying sharing stories got me
Forgot to go home

Theme and Song Message:

A woman is wearing a kebaya with a bun that's sparkling because of the sun's reflection. Her name is Lady Latuhalat. He was sitting on a beach called Namalatu selling rujak. A man likes himself while making sweet rujak, but as if the sweetness of the rujak does not match the sweetness of the Lady. "Ale pung rujak manis paskali, mar dalam hati beta, nona lebe manis" (your rujak is very sweet, but in my heart, you are sweeter). The man wasn't sure if she liked him, but it seemed as if the doubt was answered when the Lady invited him to play at her house at the end of the headland, far from where the man lived. However, the man was looking for him there. Arriving at Lady's house, the man and the woman were so busy telling stories that they didn't feel the time was running, making the man forget to go home.

Keyword: love

Rame Dendang + Ou Ulate
(*versi Ambon*)

La rame dendang badendang
Badendang la badendang
Bula bale sio
La kami orang basudara
Sudara bakumpol
Badendang rame-rame

La rame dendang badendang
Sio nona mari datang
La badendang sio
Lenggang balenggang rame-rame
Balenggang balenggang putar lombose

Ou ulate tanjung ou ulat e
T anjong Sibarane tanjung ou ulat e

Rame Dendang + Ou Ulate
(*English*)

Lots of singing singing
Singing and singing
Back and forth
We are kinship and sisters
kinship gather
Singing a lot

Lots of singing singing
Oh lady, let's come
And sing
Walk around in a crowd
Walk around gently
Ou ulat, tanjung ou ulat
Tanjung berani, tanjung ou ulat

Theme and Song Message:

There was a boisterous sound. People are gathering together. They sing together. "La orang kami basudara", the word out of this Lyrics which means we are kinship. They also invite to come to this crowd. The women were also invited to join in the crowd to dance together. They dance a lot. Dance together while twisting their bodies gently like gentle waves. The crowd is like ripples that swing in an orderly fashion, inviting us to dance together.

Keyword: Ambonese kinship and pela gandong, dance

Mama Deng Papa Pung Piara
(versi Ambon)

Sioh mama... sioh papa
Jantung hati beta
Yang beta cinta e

Sioh mama.. sioh papa
Jantung hati beta
Yang beta sayang e

Dari kacil mama deng papa sioh
Piara beta dengan kasiang
Meski hidop deng banya susah sioh
Mar dorang ajar jang paskali
Lupa tetemanis

Manis manis e
Mama deng papa pung piara
Meskipun jauh
Jauh di sini mar slalu di hati

Mama Deng Papa Pung Piara
(English)

O mama... O papa
My sweetheart
Whom I love

O mama... O papa
My sweetheart
Whom I love

Since childhood mama and papa sio
Take care of me dearly
Even though life is hard
But they teach me not to forget God

Sweet sweet
Mama and papa keep
Even though it's far
Far from here but I always keep in my heart

Themes and Song Messages

A child is reminded by his mother and father that they love them because they have raised him with love. Even though life is so difficult, their parents still remind their children always to remember God. Sweet tete is a more specific meaning for the Lord Jesus because Jesus is like a grandfather (tete) who has a beard. God, which is written in the Lyrics, is a sweet thing because He is the one who continues to take care of his parents. Even though he is far away, he is always in the heart.

Keyword : love, Ambonese kinship, overseas

Hati Inging Pulang (versi Ambon)

Dihari ini katong bakumpol dudu disini
Ade deng kaka, oma deng opa, mama deng papa
Sio basudara katong disini ale dong di sana
Sudah lama bagini
Hati ingin pulange

Ambon manis e, ambon manis e
Negri yang indah anyo anyo tapukul omba
Aer mata tumpah e katong sudah jao bagini
Mar seng lupa, ambon manis e

Hati Inging Pulang (English)

Today we gather here first
Brother and sister, grandma and grandpa, mom and
dad
Hey kinship we are here you are there
It's been so long
(My) Heart wants to go home

Ambon Manise
The beautiful land was swept away by the waves
Tears are falling, we are all so far away
But don't forget Ambon Manise

Themes and Song Messages

This song's about someone missing whose extended family lives in his hometown, Ambon. This longing can be seen in the Lyrics. He mentions, ade and kaka, oma and opa, mama and papa. They were so far away as if the heart of someone in a foreign land wanted to go home. The beautiful Ambon made the immigrant's tears fall as if he was separated from his family. However, he still remembers the beautiful Ambon.

Keyword : overseas, kinship, Ambon and maritime world

Donci For Mama
(versi Ambon)

Dari jauh beta manyanyi
Beta ingin mama mau dengar
Sioh mama jangan lupa mama punya anak
Sabang hari beta menangis
La inga mama jauh disana
Oh mama sioh mama jantung hati e

Beta dengar mama sakit
Papa panggil beta mau pulang
Sioh papa nanti beta mau pulang e
La kalau ada umurku panjang
Sioh tetemanis sayang katorang
Beta ingin mau baka dapa
Mama papa deng basudara

Katong semua ingin pulang
Pulang ka Ambon tanah yang katorang cinta
Katong semua ingin pulang
Par baka dapa mama papa deng basudara

Asal saja Tuhan sayang
Kasi katorang umur panjang
Sioh mama katorang cinta
Dorang samu

Donci For Mama
(English)

From far away I sing
I want mama to hear
Oh mama, don't forget your child
Everyday I cry
Remember mama is far away
Oh mama oh mama heart heart

I heard that mommy is sick
Papa is calling me going home
Papa I want to go home later
If there is a long life
God loves us
I would like to meet
With mama papa and brother

We all want to go home
Return to Ambon land, the land we love
We all want to go home
To meet mama papa and brother

As long as God dear
Our love is long life
Oh mom, we love
All of them

Themes and Song Messages

A child sings in a foreign land, hoping that his mother will also hear his singing. It was as if this child missed his mother, making him cry every day because he was separated from his mother. This child listened to the news that his mother had been sick, then papa invited him to go home. However, this child has not been able to return home. It was as if he could only surrender to God so that he could be reunited with his mother and father, as well as his brother there. This child seemed to feel that the wanderers had the same feeling that they all wanted to go home. Return to the beloved land of Ambon. "Katong semua ingin pulang, Pulang ka Ambon tanah yang katorang cinta" (we all want to go home, return to the land of Ambon, the land we love). Children can only hope to meet their mother as long as God still gives them a long life

Keyword : overseas, Ambonese kinship

Mama Jantung Hati (versi Ambon)

Inga inga mama deng papa
Yang ada jau di tanah ambone
Kalau sudah jao bagini
Hati surindu inging mau pulange

Inga waktu mo barangkate
Mama manangis la sapu sapu di kapala
Mama polo la bisi bisu

Nyonge ingatang, kalau su sampe
Di Jawa kong dapa hidop
Jang lupa mama deng basudara e

Waktu kapal su berangkate
Beta manangis sioh inga mama e
Apa tempo katong bale
Lautang lebar gunung sudah tapele

Tongka dagu duduk manyasal e
La kiri kanang mo tanya sapa
Aer mata jatu di pipi
La dengar omba pica di badang kapale

Sioh mama e mama jantung hati beta cinta e
Kalau tetemanis sayang beta mau pulang
Ka ambon manis e

Sioh mama e mama yang slalu beta cinta e
Kalau tetemanis sayang mau baku dapa
Di Ambon manis e

Mama Jantung Hati (English)

Remember remember mama and papa
The one far away in the land of Ambon
If it's this far
The heart already longs to want to go home

Remember the time to go
Mama cried and caress her head
Mama hugs then whispers

nyong remember, when you arrive
In Java can continue to live
Don't forget mama with kinship

When the ship has departed
I cry oh my remember mama
When are we coming back
The wide sea of mountains has been blocked

Keep my chin up, sitting, feeling sorry
Looking left and right who want to ask
Tears fall down cheeks
Then hear the waves breaking on the hull

Oh mama, mama, my heart is in love
If sweet grandfather loves me, I want to go home
To Ambon Manise

Oh mama, mama who I always love
If sweet grandfather loves to meet each other in
Ambon Manise

Themes and song messages

This song tells the longing of a man who wanders for his parents. He remembered his mother and father, who had been far away in Ambon. His heart longed to go home. He also remembered how he was about to leave for a foreign land. At that time, he saw my mother crying. He tried to wipe her tears while hugging herself and whispering words. "Nyonge ingatang, kalu su sampe di Jawa kong dapa hidop, jang lupa mama deng basudarae" (nyong (as young men are called), if you have arrived in Java and continue to get a life, don't forget mama and siblings). The ship had departed away from the edge of the islands. He was facing the vast ocean that separated him from his family. He held his chin as he sat regretfully. He was confused about who to ask. Instantly tears fell down his cheeks. Then, I heard the waves breaking on the hull. "sioh mama e mama jantung hati beta cinta e" (oh my mom, mommy heart, my heart love). He also hopes that if his friend (Lord Jesus) still gives him a chance, he wants to return to beautiful Ambon. He wanted to meet his family in Ambon.

Keyword : kinship, wanderer

Ole Sioh
(versi Ambon)

Ole sioh sayanglah dilale
Apa tempo baliklah kembali
Inga Ambon tanah tumpa dara
Lagi ibu bapa deng sudara

Mana kala beta sakit
Hati beta tra senang
Dudu murung serta tangis
Aer mata tumpalah

Bale muka kanang kiri
Tak seorang jualah
Siapa sempat tolong beta
Beta ini asinglah

Ole Sioh
(English)

Ole sio dear
When are you coming back
Remember Ambon, the land of the spilled blood
Also mother, father and brother

When I was sick
My heart was heavy
Sitting down and crying
Tears fall

Look right left
No one
Who can help me
I feel alienated

Themes and song messages

The song “Ole Sioh” tells the story of a person who feels homesick for his hometown, Ambon, and his family and relatives who are there. He is in a foreign land, namely an overseas land. When someone is in a foreign land, it is natural to feel lonely. When he fell ill, there was no one to help him, so he could only sit down and cry. The singer of this song often wonders when he can return to his homeland, Ambon.

Keyword: Ambonese wanderer story

Sayang Gandonge
(*versi Ambon*)

Dolo dolo sio beta masih kacile
Mama deng papa slalu gendong
Sio gendong beta e
Sakarang baru beta rasa
Mama papa su tarada
Sio kasiang hidop sandiri
Rasa asinge

Sapa mo sangka sio basudara
Dong biking punya punya
Kintal sapanggal sio dong su ambil
Mo bilang apa lai

Sio dalam hati beta sombayang
Par tetemanise
Mau tolong beta, mo jaga beta di tanah orang e

Sio basudara yang jau di Ambone
Satu sama laeng bage rasa gandonge
Ade deng kaka jang baku mara
Sio hidop manis manis lawange
Sio... sio... sio sayange

Sayang Gandonge
(*English*)

Long time ago when I was little
Mama and papa always carry
Carry me
Now I feel
Mama papa are gone
Living alone
Unfamiliar feeling

Who would have thought brother?
They make things
They have taken a piece of the terrace
What else do you want to do?

Sio in my heart I pray
For Lord Jesus
Want to help me, want to take care of me in
someone else's land

Sio, a distant relative in Ambon
Share gandong with each other
Brother and sister don't fight each other
Sweet life, so sweet
Sio...sio...sio dear

Theme and Song Message:

This song tells the story of a wanderer who remembers his childhood. He used to be carried by his mother and father. It was as if he had just realized that his parents were dead. He felt alone, felt alienated. After all, they, the people there, have taken the land of their parents. It is no longer usable. He can only pray to God to continue to be guarded by Him in this people's land, the overseas land. The kinship in Ambon still often share their feelings. He wanted his kinship to live in harmony and get along well.

Keyword: Ambonese kinship and pela gandong, Ambonese wanderer story

Mama Papa Pung Piara
(versi Ambon)

Sayange...
Sio sayange

Mama katong seng sangka
Hidop basudara sampe jadi bagini
Mama deng papa pernah bilang
Hidup sudara tu jaga akang bae bae jua

Hidup orang basudara
Satu gandong ade kaka
Sio kasiang ale
Sunggu manise

Biar susah bagaimana
Mama papa pung piara
Sio gandonge....e...e
Sunggu manise

Inga mama punya kata (sioh ale)
Jangan dorang baku mara
Potong di kuku rasa di daging
Sioh gandonge

Hidup orang basudara (sioh ale)
Sagu salempeng pata dua
Di tanah orang baru beta manyasale

Mama Papa Pung Piara
(English)

Dear.....
Oh dear.....

Mama I didn't think
That family life could be like this
Mama and papa once said
Living with family, take good care of it too

Kinship' life
Brothers and sisters in one arm
Oh sorry for you
So sweet

How hard is it?
Mama papa has a pet
Oh gandong....
So sweet

Remember mama has a wisdom (oh my)
Don't be angry with each other
Cut on the nails the taste in the meat
Oh gandong

Kinship life (oh you)
Sago salempeng is broken in two
In the new land, I regret it

Themes and song messages

This song tells the story of immigrants who remember messages from their parents. Mama and papa once advised him to maintain their kindred relationship. Brother and sister are one relative need to understand each other. At that time, brother was having trouble in his hometown, but mama and papa had tried to help him. Mama advised not to be angry with each other between kinship. Brother's life is like "sagu salempeng pata dua" (The sago slab was broken in half), when his brother was in trouble, the other kinship also felt the same way. However, it is difficult for him to help because he is already in a foreign land and is far from his brother. He regretted it too.

Keyword : kinship

Kabut Hitam Di Liliboi
(*versi Ambon*)

Kabut hitam di liliboi
Tanggal dua puluh empat
Pada bulan juli
Taong sambilan dua

Waktu itu kapal udara
Dar Jakarta pulang ka Ambon
Bawa anam pulu empat penumpang
Tambah tujuh awak pesawat

Katong seng sangka
Tuhan pung rencana
Sampe jatuh talamburang
Seng saorarang yang bisa jawab

Sioh.... sayange
Ada anak tanya mama
Ada yang tanya (mama papa ada dimana mama)

Sioh.... sayange
Mama papa dong tanya anak
Oma opa dong tanya cucu

Kabut Hitam Di Liliboi
(*English*)

The dark fog in liliboi
The twenty-fourth
in July
Year (19) 92

At that time in the plane
From Jakarta back to Ambon
Carried sixty four passengers
and seven crew members

We didn't know
God had a plan
Until it falls
No one could answer

Dear
There was a child, who asked for mom
Someone asked (where are mama papa)

Dear
Mama papa they asked for their children
Grandpa and grandma asked for grandchildren

Theme and song message:

This song describes the story of a tragedy. There was black fog in liliboi on July 24, 1992. An airship from Jakarta was heading to Ambon was carrying 64 passengers and seven crew members. Unexpectedly, the plane crashed. God had a plan, and no one can deny his plan, despite that it's a tragedy. They are passengers who want to return to their hometown. A little boy asked where mama and papa were. Mama and papa also asked where their child was. Grandpa and grandma asked where their grandson was. Those who ask as if they can do nothing. They also saw the incident as if they could not immediately accept what happened. They could only be silent. They didn't expect it to happen. They could only leave it to God, who had a plan.

Keyword : tragedy, Ambon and maritime world, overseas

Dipangku Mama
(versi Ambon)

Waktu dipangku mama
Rasalah di ayun-ayune
Lenggang kakiri
Lenggang kakanang sio ale

Rasa manganto minta tidor
Dipangku mama e
Mata mamboro la dengar mama
Manyanyi buju buju

Sudah besar pigi merantau
Badanku jadilah
Tacere brapa tahun sio ale
Sio dari mama deng papa, sudara yang beta cinta

Sio... la putus tanjong
Langgar lautan
Sampelah di tanah orange
Biar dipukul, dirantai
Tra lupa pangkuan mama e

Dipangku Mama
(English)

At that time when I sat on Mom's lap
I felt the swaying
Walk to the left
Walk to the right sio

Felt sleepy asking for sleep
Sitting on mama's lap
My eyes were sleepy, listened to mama
As she sang lulaby

As I grew up I moved
I got bigger
How many years live apart
From mom and dad, people that I love

Sio.. passing cape
Sail in the ocean
Come to the land of the people
Let it be beaten, chained
I don't forget the time when I sat on Mama's lap

Themes and Song Messages

A child was ready to migrate immediately remembers how his mother often held him on her lap as a child. He remembered how comfortable it was to be in mama's lap. It made him drowsy and sleepy when he heard his mother sing softly. When he grew up, it was as if the singer's body was separated from his mother and father and his beloved brother. It was as if he was cut off by the sea that connected Tanjung Ambon, arriving at another land. He's also ready to face all the challenges in the overseas land, as long as he remembers his family.

Keyword : Ambonese kinship, the beauty of Moluccas Island, overseas

Inging Pulang Ka Ambon
(*versi Ambon*)

Sapulu taong beta dirantau
Tempo itu beta mau tinggal Ambon
Mama papa basudara
Tamang tamang beta samua
Dong antar beta ka labuan sio...

La rame rame katorang baku polo
Beta lia mama papa dong manangis
Beta naik ka atas kapal
Dong samua game tangan
Sio kapal tinggalkan Ambon

Mama e beta suda rindu inging pulang
Beta inging daku dapa
Deng mama dong samua
Tamang tamang deng basudara

Sio papa e apa tempo katong bakumpul
Kalau memang Tuhan sayang
Beta inging pulang ka Ambon
Ka Ambon manise

Inging Pulang Ka Ambon
(*English*)

My ten years in the region
At that time I wanted to leave Ambon
Mama papa and brother
All my friends
They took me to the port

Then a lot of us hugged each other
I saw mama and papa, they were crying
I got on the boat
They are all waving
The ship left Ambon

My mom already missed, she wants to go home
I would like to meet
With mama, all of them
Friends and relatives

Papa, when will we get together again
If God really loves
I want to go back to Ambon
Ambon Manise

Themes and Song Messages

This song tells about a child who has been in the land of the people for ten years and he remembers back then when he was about to leave Ambon. His parents, brother, and friends took him to the harbor. They rolled in each other's arms and saw their mama and papa crying. The boy got on the boat and saw them at the end of the harbor waving. The ship began to move away from Ambon. This child also longs to go home to meet his mother, friends, and siblings. He hoped that someday he would be reunited with his family and friends. The end of the song seems to give a firm impression that he wants to go home. "Beta wants to go home to Ambon, to Ambon manise" (I want to go home to Ambon, Ambon Manise).

Keyword : overseas, Ambonese kinship

Tanah Tumpah Dara
(versi Ambon)

Kalau inga mama papa pung piara
Waktu katong masih kacil e
Mama manyanyi buju buju di Tapalang
Papa mencari di motor ikang

Sudah basar ada di rantau orange
Hati su rindu inging mau pulang
Pulang ke tanah Ambon yang jauh di sana
Itu tanah tumpah dara e

Manis e sio Ambon manise
Negri yang indah
Di bawa Gunung Salahutu e

Manise sio Ambon manise
Dengar bunyi tifa totobuang
Itu tanda katong su maso Ambone

Tanah Tumpah Dara
(English)

If you remember mama papa take care
When we were little
Mama sings lulaby in Tapalang
Papa works on a fish motorbike

It's grown up in people's regions
The heart already longs to go home
Return to the land of Ambon which is far away
It's the land of bloodshed (where my blood belongs
to)

Sweet sweet sweet
beautiful land
Under Mount Salahutu

Manise, Ambon Manise
Listen to the sound of Tifa totobuang
That's a sign that we have entered Ambon

Themes and Song Messages

This song is about a person who wandered. His heart has longed to return to the land of Ambon, which is so far away. He then remembered how his childhood story was raised by his parents, where usually mom worked in the kitchen while dad worked on the fish motorbike. Ambon seems to be a gorgeous and sweet area located under Mount Salahutu. He also remembered how the sounds of Tifa and totobuang played as if he had entered his hometown again. Longing for his Ambon land makes him really want to go home. He seems to be running out of words like in Lyrics, “manis sio Ambon manise” (Lovely, beautiful Ambon).

Keyword: the beauty of the island of Moluccas, the story of the overseas people of Ambon

Seng Sangka (versi Ambon)

Katong seng sangka
Mau baku dapa deng basudara
La sabang hari katong manyanyi
Inging pulang

La tagal cinta
Mama deng papa juga basudara
Deng tuang pung sayang
Baku dapa di Ambon manise

Sio goyang badange
Putar kakiri putar kakanang sioh
Iko irama la rame-rame
Angka suara

Pukul tifa manari
Deng totobuang
Ditenga sabuah sioh
Katong manyanyi
Katong badendang sampe pagi e

Mari katong manyanyi
Katong badendang sampe pagi e
Manise...

Seng Sangkat (English)

We didn't think
I want to meet you
Every day we sing
Want to go home

Because of love
Mama and papa are also kinship
With God have love
Meet in Ambon Manise

Sio shakes body
Turn left turn right
Follow the rhythm of the crowd
Raise your voice

Hit Tifa dancing
with toto throw
In the middle of a
we sing
We sing until the morning

Let's sing
We stay up until morning
Sweet

Themes and Song Messages

This very happy feeling arises when he will meet his kinship in Ambon, his own hometown. Every day people in the overseas lands sing about wanting to go home, activating their enthusiasm for returning to Ambon. “sio goyang badange, putar kakiri putar kakanang sioh, Iko irama la rame-rame, angka suara” (shake the body, turn left, turn right, join the crowd, raise your voice). This enthusiasm for the feeling of wanting to go home seems to arise because of the love for mom and dad, as well as their siblings. God seemed to still give him time to meet his relatives in his hometown. When in Ambon, they also danced to the accompaniment of Tifa and Totobuang while singing together. The music will continue to sing until morning, it is illustrated how they express all emotions, unwind in the overseas land that is drifting in song, dance together until morning.

Keyword: dance, Ambonese kinship and pela gandong

AMBON MANISE KARINGAT MAMA



PRAKATA

Dieta menguap syukur dan TETE MANISE karena pertolongan TETE MANISE sampai bisa menyelesaikan Album Ambon Pop yang kedua ini. Beta juga senang lupa menguap terima kasih per semua bassista yang sudah bantu beta dalam Album ini. Terutama Pam Sereus, Corrie, Anni, Iatka, Goro, Sio, Natak, Iwan, Frankie, Ricky dan Studio 3R. Semoga semua bassista senang deng beta punj Album Ambon Pop yang kedua ini. Beta juga TETE MANISE memberikan katong samua.

Bintang Tamu : PATIE SISTERS
Musik : FRANGKY DAN RICKY PANGKEREGO
Operator : ITEM, JUSAK, IWAN, DEMAS

Corrie Tetelepta
CORRIE TETELEPTA

AMBON MANISE

Ambon Manise, Ambon Manise
Diagonara banyak negri-negri disana
Cuma satu negri yang beta seng lupa
Negri Pulao yang beta potong pusa disana
Kaladi kakar deng kalapa sili yang beta suka.
Ditana orang baru beta inga samua
Alang ping kasa seng sama rasa Ekspartua
Biar nana Jakarta pake rok mini kalapa dua
Seng sama nana itawaka kaeng kabaya beta punj pola.

Biar sili jau beta sili inga e
Biar sili jau beta suda jalu cinta e
Gunung deng lanjing beking katong seng bila lupa e
Pante pasar pui tampa kalong makang palita e
Ambon manise, Ambon manise, Ambon manise, Ambon manise

Demika mana katong su tau nyong Ambon punj gaya e
Kalo lia nana muka ondas lalu moen moen
Kaku borenda dia punj gaya pida pida
Bilang nonomona punj hati jodi gelatik
Biar dia bogitu beta su seng kaget lai e
Karna beta tau dia latalu sayang beta e
Sairu nyong beta suda lia lai e
Seng sama nyong Ambon hitam mani yang neta cinta e
Ambon manise, Ambon manise, Ambon manise, Ambon manise

Cipt : CORRIE TETELEPTA

SIDE A :

1. AMBON MANISE
Cipt : Corrie Tetelepta
2. KARINGAT MAMA
Cipt : Kenny Tetelepta
3. OOM BU DAPA SAKI
Cipt : Johnie Puhuhena
4. MEDLEY :
- * Manise-Manise, Papeda Dingin
Cipt : N.N.
- * Abis Dana - Pulang Tidor, Kumanangise
Cipt : Kofie Helusua
5. INGIN KAWENG
Cipt : Corrie Tetelepta

SIDE B :

1. GARA GARA NONA YAKOBA
Cipt : Kenny Tetelepta
2. JANG ALE BI LANG SAYANG
Cipt : Corrie Tetelepta
3. GORO GORO NE
Cipt : N.N.
4. BETA RINDU PULANG
Cipt : Corrie Tetelepta
5. POLO SATU ABIS SATU
Cipt : Jimmy Tiersole

Bintang Tamu : PATIE SISTERS
Musik : FRANGKY & RICKY PANGKEREGO

CORRIE TETELEPTA
R. 4000

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KARINGAT MAMA

Mama, Sio Mama e, Mama, Sio Mama e
Waktu beta kecil sio
Mama suda gendang beta e
Sambil mama lung papeda diaom sempe
Mama menyanyi bu bu bu e
Karna mama sayang beta
Biar mama su bogie mama suda gendang e
Sempe mama punj kabaya su karabe
Mama su seng tau e
Karna mama sayang beta
Biar mama su bogie mama suda gendang e
Sempe mama punj kabaya su karabe
Mama su seng tau e

Ref: Mama e, beta seng lupa Mama punj pengabaran e
Biar nana dan piemata beta kasi
Saling basa basu mama punj karingat e
Sio mama e kato beta rindu
Aer mata beta sika lupa e
Beta sambayang por Tete Manise jau e
Biar Tete Manise basu mama e.

OOM BU DAPA SAKI

Tuning dar kaolat
Oom bu punj gaya pida pida
Cahaya jengli biru
Deng spulu biru
Yang muna sayang macang tepada
Tapa katei katei kapake gundul sekei
Alang punj melam
Kumpul sudara la lina makad
Pulang ke Ambon
Mau maso minka lanta Marica
La ode bongso lang orang
Siponei

Ref: Tau tua kaladi Oom bu kor tau diri
Umur dia kolender tapi maso tepase
Tau tua kaladi Oom bu kor tau diri
Punya euei sambayang tapi seng mau bilang
Tapa hari maso kaber Oom bu dapa sika e
Gara gara tanta lip seng mau deng anwa

MEDLEY

Manise, manise sudara manise
Rama sanang dengn gita
Sudara manise 2 X

Papeda dingin kaeng kuni kuni
Campur bolabatang dengn cili padis
Tu melakan anakan Melaku
Tom kuni randaung kua papeda dingin sabale jau
Rasa sika mau dua
Lapagi hari dingin dingin sayang lena manor
Sio pagang lena ya nana seorang saku
Sayang sayang lena dina punj kaper 2 X

Sio dalu Ambon, sio dalu Ambon la amper sang
Siang datang la sang datang sio dalu datang
La mesu hidup, la sang hidup dengn karingat
Asal hidup, asal hidup sayang sudara
Aduh manangise aduh karingate
Inga sudara jua ditana orang
Beta ingah mau pulang, pulang ke Ambon e
Ditana ada sudara sepangnang.

GARA GARA NONA YAKOBA

Sore-sore katong aduh ditama jalang e
La nana bolabang bolabang karna karnal e
Beta tanya par Om Momus nana lu nana sapa e
Nona Yakoba yang beking pesla dirumah
sabarante e
Paka-paka beta pulang bogarit nana e
Beta kabaya dirumah mirah yayu e
Beta bogari dirumah kapa amari satu jam e
Sempe ditama pesla, pesla su reme e
Ref: Dandi kabaya katong bulumpo sama ikang kles
Sapi kapala baling nama pesla e
Pesla timba reme karna beta jau katuvu e
Sempe kabaya sempe ada lising catana e
Gara-gara nana Yakoba punj lahela beta jau
laku e
Catana karabe buku kati bogari e
Pulang ditama mama mara mara buku serig
ambel pulang e
Asal beta su dapa pola nana Yakoba e.

GORO GORO NE

Goro goro ne apa beta beta kua
Lena sika kapa meso lala lena e manor
Kata nyong mika nana sio nana e bogari
Dengar dandi su babany su nana sanda bahu
Ref: Masi nana aduh juk
Sio beta panggi lita manau
Tau jau lah kles
Datang karnal e e
Pura pura tape mau / kau
Belum dilapangi su manau
Lu nana puriya sika sanda.

POLO SATU ABIS SATU

Hey nana miki beta dilang in
Kalo su mo pi dipasta
Jangin kapa bilang beta
La kaling pagi karna sama
In beta kasi inga
Jangin kama katong su ana
Beta jawa karingate dikana
Seng dia haju haju cele karing karing
Ref: How... how... how...
Palo polo buku polo
Meningka kama dikana
Mina sika ota jalu
Palo polo ota jalu
Adang ping kasa mika karna
How... how... how...
Palo polo buku polo
Meningka kama dikana
Aga tau kato su jodi
Rasa nana miki kapa tau.

JANG ALE BI LANG SAYANG

Jang ale bilang sayang nana
Jang ale bilang cinta sio
Beta seng mau dengar
Ale sang karingat
Cuma kor beta beta
Jangin dibate seja nana
Tapa ale punj hati karing
Masi ale manangise manau manau beta
Beta punj manau seng seku
Ref: Beta seng karing, beta seng karing
Lia ale punj aer mata sio nana e
Tapa ale mau tau beta su kama lapan
Sapi hati beta sio
Mina bilang apa, mau bilang apa
Su ukir bogari sio nana e
Lena kol katong dua samad angita jani
Jodi sudara e, jang bilang sayang sio nana e
Jang bilang cinta sio nana e.

BETA RINDU PULANG

Mama berpukuh lapan beta manantui
Ingatkan mama papa deng sekei
Hati beta rindu pulang e
Suda jau baru beta rasi
Mama punj sayang
Mama aga beta deng bawadara
Sempe katong besar bogari e
Ref: Suda manangise seng ota beta
Beta inga-inga mama deng papa
Dorang dua karia ding ding melam
Baring tulang par andia pang kulan
Beta dengn kabur mama deng-asa suda jau
Suda mau sapa-apa kama ota katu
Kapa sang melam
Beta bolong basu mama deng papa pang
sengnara
Par beta deng basudara sempe katong basu
bogari e
Oh sio manau beta inga-inga manau
Inga Papa deng samua melam
Hati beta rindu pulang e.

AMBON MANISE KARINGAT MAMA

SIDE A

1. Song Title : Ambon Manise
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Duba Record
Year of Production : 1990
2. Song Title : Karingat Mama
Singer : Corr Tetelepta
Composer : Kenny Tetelepta
Label : Duba Record
Year of Production : 1990
3. Song Title : Oom Bu Dapa Saki
Singer : Corr Tetelepta
Composer : Johnie Putuhena
Label : Duba Record
Year of Production : 1990
4. Song Title : Medley Manise-manise
Papeda Dingi
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Duba Record
Year of Production : 1990
5. Song Title : Ingin Kaweng
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Duba Record
Year of Production : 1990

SIDE B

1. Song Title : Gara-gara Nona Yakoba
Singer : Corr Tetelepta
Composer : Kenny Tetelepta
Pengiring : Frangky & Ricky Pang Kerego
Label : Duba Record
Year of Production : 1990
2. Song Title : Jang Ale Bilang Sayang
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Duba Record
Year of Production : 1990
3. Song Title : Goro-goro ne
Singer : Corr Tetelepta
Composer : N.N
Label : Duba Record
Year of Production : 1990
4. Song Title : Beta Rindu Pulang
Singer : Corr Tetelepta
Composer : Corr Tetelepta
Label : Duba Record
Year of Production : 1990
5. Song Title : Polo Satu Abis Satu
Singer : Corr Tetelepta
Composer : Jemmy Titarsole
Year of Production : Duba Record
Tahun : 1990

Ambon Manise (versi Ambon)

Ambon manise, Ambon Manise
Ambon Manise, Ambon Manise

Di Saparua banyak negri-negri disana
Cuma satu negeri yang beta seng lupa
Negri Porto yang beta potong pusa disana
Kaladi bakar deng kalapa sisi yang beta suka

Ditana orang baru beta inga semua
Akang pung rasa seng sama rasa Di Saparua
Biar nona Jakarta pake rok mini tabala dua
Seng sama nona Itawaka kaeng kabaya beta pung pela

Biar su jau beta slalu inga e
Biar su jau beta suda jatu cinta e
Gunung deng tanjung beking katong seng bisa lupa e
Pante paser puti tanpa katong makang patita e
Ambon manise, Ambon manise, Ambon manise,
Ambon manise

Dimana-mana katong su tau nyong Ambon pung gaya e
Kala lia nona muka ondos lalu maen mata
Kalu baronda dia pung gaya pica-pica
Biking nona-nona pung hati jadi gelisah

Biar dia bagitu beta su seng kaget lai e
Karna beta tau dia tatalu sayang beta e
Saribu nyong beta suda lia lai e
Seng sama nyong Ambon hitam manis yang beta cinta e
Ambon manise, Ambon manise, Ambon manise,
Ambon manise

Ambon Manise (English)

Ambon Manise, Ambon Manise
Ambon Manise, Ambon Manise

In Saparua, there are many lands
There's only one land that I don't forget
The land of Porto that I cut the umbilical cord*
there
Baked taro with coconut filling that I like

In the land of new people, I remember all
It doesn't feel the same as in Saparua
Even though Jakarta girls are wearing a mini skirt, it
split in two
Not the same as Itawaka girl who wears my kebaya
pela

Even though it's far away I always remember
Even though it's far I've fallen in love
Mountains and headlands make me unable to forget
White sand beach where we eat patita
Ambon Manise, Ambon Manise, Ambon Manise,
Ambon Manise

Everywhere we know the style of nyong ambon
If you see young lady, put ondos face then flirt with
my eyes
If he competes he is cracked style
Make ladies' hearts so restless

Even though she's like that, I'm not surprised any-
more
Because I know she loves me too much
I've seen a thousand nyong again
Not the same as the sweet black Ambonese nyong
that I love
Ambon Manise, Ambon Manise, Ambon Manise,
Ambon Manise

Theme and Song Message:

This song tells the longing of the wanderers for the beautiful land of Ambon. At that time, it could be seen that there were many villages in Saparua. But there was only one village that wanderers never forgot, namely the town of Porto, where they were born. He was reminded of his favorite food, roasted taro with coconut filling. However, he had just realized the beauty of his hometown when he immigrated to another land. He saw that women in Jakarta were not like those in Itawaka who used to wear kebaya. He remembered how Ambonese men often flirt when they meet women. It's as if his style is made up to captivate women's hearts. Ondos is a term for a stylish man as if he is a very handsome man who cannot be matched. He used to dress like that, but somehow it makes him love his hometown even more. Even though they are far from their hometowns, immigrants will always remember and fall in love with their hometown.

*in Indonesian culture people usually bury umbilical cord of the baby

Keyword: the beauty of the island of Moluccas, love, dance, Ambonese overseas stories, folklore

Karingat Mama
(versi Ambon)

Mama, sio mama e, mama, sio mama e
Waktu beta kecil sio
Mama slalu gendong beta e
Sambil mama tuang papeda didalam sempe
Mama menyanyi buju-buju e

Karna mama sayang beta
Biar mama su bongko mama slalu gendong e
Sampe mama pung kabaya su tarobe
Mama su seng tau e

Sio mama e, beta seng lupa mama punya
pengorbanan e
Biar intan dan permata beta kasi
Balong bisa balas mama pung karingat e
Sio mama e kalo beta rindu
Aer mata beta slalu tumpa e
Beta sombayang par Tete Manis jua e
Biar Tete Manis balas mama e

Karingat Mama
(English)

Mama, Sio Mama, Mama Sio Mama
When I was a child
Mama always carried me
While mama poured papeda in the sempe
Mama sang lullaby to me

Because Mama loves me
Even though mama has bent her back, mama always
carried me
Until mama's kebaya was torn
Mama doesn't care anymore

Sio mama, I don't forget your sacrifice
Even though I give diamonds and gems
Can't repay mom's sweat
Sio mama if I Lady
Tears always drop
I pray for the Lord Jesus
So that Lord Jesus repays mama

Theme and Song Message:

This song tells the story of a child's love for his mother. He remembered that his mother often carried him as a child while he prepared papedas for his family. Although she's getting old, mom didn't care about herself. The mother loves him very much and wants to continue taking care of her child to have a good life. The children also remember their mother's sacrifice. Giving diamonds and gems to Mama seemed unable to repay the sweat of Mama for taking care of her child. She was frank in fighting for her child. When children pray, their tears always roll down their cheeks, and I cannot hold back my mother's priceless sincerity. The child can only pray to the Lord Jesus (sweet tete) so that Jesus will repay the mother the well-deserved blessings.

Keyword: Ambonese kinship and pela gandong, folklore, love

Oom Bu Dapa Saki
(versi Ambon)

Turung dar kapal
Oom bu pung gaya pica-pica
Calana jengki biru kameja merah manyala
Deng spatu lars
Yang muka tajam macang torpedo
Topi kaboi tutup kapala gundul sadiki

Akang pung malam
Kumpul sudara la bilang maksud
Pulang ka Ambon
Mau maso minta tanta Marice
La ade bongso bilang antua

Tua tua kaladi Oom Bu tar tau diri
Umur dua kalender tapi masi laipose
Tua tua kaladi Oom Bu tar tau diri
Punya cucu sambilang tapi seng mau bilang
Tiga hari dapa kabar Oom Bu su dapa saki e
Gara gara tanta Ijje seng mau deng antua

Oom Bu Dapa Saki
(English)

Get off the ship
Oom bu you have a tacky style
Blue jengki pants, fiery red shirt
With boots
The sharp edge like a torpedo
Cowboy hat covering a slight bald head

At night
There was a gathering of relatives and then he told
his purpose
To be back in Ambon
Wanted to propose Aunt Marice
Then the youngest brother said to him

Flirty old man (literal: Old Taro) Om Bu who is
ungrateful
Has been living two calendars*, yet still flirts every-
where

Tua-tua keladi Om bu who is ungrateful
He already had nine grandchildren but doesn't want
to admit it
Three days later, I got the news that Uncle Bu was ill
Because Aunt Ijje didn't want to be with him

Theme and Song Message:

This song tells the story of someone who has grown old who is ungrateful, or what we call Tua-tua keladi or old taro. As soon as he got off the ship, he went on a dazzling walk wearing new Jengki pants and boots with sharp edges like torpedoes. A cowboy hat covering his bald head. He arrived in Ambon to meet a woman. In the evening, he gathered with his brother and explained his purpose of coming home. He came home to propose to a woman named Marice. The youngest brother seems to say in the Lyrics, "Tua tua Kaladi, Om Bu is ungrateful " (Old Taro = Flirty old man, Om Bu is an ungrateful person). The man is old, but still looking for a woman. He apparently also has nine grandchildren. Three days later his family got word that the man had fallen ill because Marice's aunt didn't want him.

*two calendars =

Keyword: love, Ambonese wanderer story

Medley: Manise-manise, Papeda Dingin
(versi Ambon)

Manise, manise sutalalu manise
Ramas santang dengan gula
Sutalalu manise

Papeda dinging kuanya tomi-tomi
Campur bakasang dengan cili padi
Itu makanan anak-anak Maluku
Tomi-tomi randang kua papeda dingin sabale jua
Rasa satu mau dua

La pagi hari dingin-dingin pegang lenso manari
Sio pegang lenso ya nona seorang satu
Sayang sayang la abis dansa pulang tidor
Sayang sayang la abis dansa pulang tidor

Sio dari Ambon, sio dari Ambon la amper siang
Siang datang la siang datang sio dari darat
La meski hidup, la meski hidup dengan kasiang
Asal hidup, asal hidup sayang saudara
Aduh manangise aduh kasiange
Inga saudara jau ditana orang
Beta ingin mau pulang, pulang ke Ambon e
Disana ada saudara segandong

Medley: Manise-manise, Papeda Dingin
(English)

Sweet, sweet, how sweet
Coconut milk and sugar
it's too sweet

Cold papeda with tomi-tomi sauce
Mixture of Bakasang with spicy chili
That's Moluccas children's food
Tomi-tomi soaked in cold papeda broth only one
roll
I feel like I want one or two

(In the) Cold morning holding the lenso dancing
Each person holding lenso
Darling, after the dance let's go home
Darling, after the dance let's go home

Sio from Ambon, Sio from Ambon it's almost noon
Afternoon comes, afternoon comes from the land
Even if you live, even if you live with pity
As long as I'm alive, as long as we love our family
oh cry oh sorry
remember distant relatives in the land
I want to go home, go back to Ambon
There are family of one's gandong

Theme and Song Message:

This medley consists of several songs, namely "Manise-Manise," which tells about the very sweet culinary of coconut milk and sugar. The song "Cold Papeda" discusses Papeda, the culinary of the Moluccas people, which is so delicious that eating a portion is not enough. The song "Abis Dansa Pulang Tidor" tells about a man's concern for his partner by asking her to come home after dancing. The song "Kumanangise" is about a wanderer who feels it is better to live with Ambon relatives even though life is difficult. The songs in this medley represent the themes from several albums that we have curated and show stories of the life and culture of the Ambonese people.

Keyword: folklore, love, dance, Ambonese wanderer story, Ambonese kinship and pela gandong

Ingin Kaweng (versi Ambon)

Sio ale nona bolehkah beta tanya se
Apa betul se masi sandiri e
Beta lia nona pung tingka laku
Persis beta pung mama e
Beta minta kalu bole
Nona jadi beta pung bini e

Sio ale nyong beta masi ragu se
Apa betul se juga masi bujang e
Beta seng mau mangaku laki-laki yang su kaweng e
Bisa nanti dia pung bini mangamu e

Kalau bujang sama bujang
Seng ada yang mau larang e
Kalau suka sama suka
Papeda sabale katong dua insap e
Sio nyong sio nona kasi tau mama deng papa jua e
Besok lusa katorang dua mau kaweng e
Seng tahang e, seng tahang e

Ingin Kaweng (English)

Sio ale lady, may I ask a question
Is it true that you are still single?
I see lady's behavior
Just like my mom
I ask if I may
Would you like to be my wife

Sio ale nyong I still have doubts
Is it true that you are still a bachelor?
I don't want to accept a married man
Your wife might get angry later

If we're both single
No one will forbid
If you like, like
Papeda one portion we eat together
Sio nyong sio Lady, tell your mom and dad
The day after tomorrow we both want to get married
Can't stand it, can't stand it anymore

Theme and Song Message:

This song is about a man who wants to marry a woman. The first time he saw the woman, her behavior was like his mother. He asked the woman to marry him. However, the woman still doubted whether the man had a wife or not. The woman does not want to accept a man who is already married. However, because they both liked each other, the man could not wait anymore to marry the woman. He also told her parents that the day after tomorrow, they would get married.

Keyword: love

Gara-gara Nona Yakoba
(versi Ambon)

Sore-sore katong dudu dimata jalang e
Lia nona bajalang balenggang kasana kamari e
Beta tanya par om Momus nona itu nama siapa e
Nona Y akoba yang beking pesta dirumah sabantar e

Poka-poka beta pulang baganti neces e
Pake kabaya dansa merah yaya e
Beta bagaya dimuka kaca amper satu jam e
Sampe ditampa pesta, pesta su rame e

Donci babunyi katong balumpa sama ikang se
Sopi kapala biking rame pesta e
Pesta tamba rame karna beta jatu talucu e
Samua tatawa sampe ada kencing calana e

Nona e...

Gara-gara nona Yakoba pung tahela beta jatu talucu e
Calana tarobe buku kaki bangka e
Pulang dirumah mama mara-mara, beta seng ambel pusing e
Asal beta su dapa polo nona Yakoba e

Gara-gara Nona Yakoba
(English)

In the afternoon we sit at the edge of the road
Watching a lady walking to and fro
I asked uncle Momus what that lady's name was
Lady Yakoba who will have a party at home

In the afternoon I come home and change into
proper clothes
Wear a red dancing kebaya
I was in front of the mirror for almost an hour
Arriving at the venue, the party's already crowded

The music is playing, we jump like fish
Sopi Kapala for a lot of parties
The party is getting busier because I fell and slipped
Everyone laughed until someone peed in their pants
Oh Lady...

Because of Lady Yakoba's I fell and slipped
Torn pants, swollen legs
Go home mama scolded me, I don't care
As long as I can hug Lady Yakoba

Theme and Song Message:

This song tells the story of a man attracted to a woman named Yakoba. That afternoon he and a man named Momus sat at the edge of the road. They saw a woman walking to and fro. The man asked Momus who she was, and it was Lady Yakoba who was going to throw a party later. That afternoon the man immediately rushed home and changed clothes. Wearing red kebaya, he styled herself in front of the mirror for almost an hour to give Yakoba the best at the party. Arriving at the party venue, it was full of rave. The music was playing, and people were jumping like fish. Sopi Kapala is a liquor from the Moluccas that also enlivens the party. In the middle of the crowd, the man suddenly slipped and fell. Everyone laughed. He slipped because Yakoba was teasing him while dancing with him. The man came home with torn pants and swollen legs. His mother also scolded him because he tore his pants, but he didn't care as long as he could dance with Yakoba.

Keyword: dance, love, folklore

Jang Ale Bilang Sayang
(versi Ambon)

Jang ale bilang sayang nona
Jang ale bilang cinta sio
Beta seng mau dengar
Ale pung janji-janji
Cuma par buju beta

Jangan dibibir saja nona
Tapi ale pung hati laeng
Meski ale manangis maraju minta baju
Beta pung mama seng setuju

Beta seng tahang, beta seng tahang
Lia ale pung aer mata sio nona e
Tapi ale musti tau beta su lama tahan
Sakit hati beta sio

Mau bilang apa, mau bilang apa
Su jadi begini sio nona e
Lebe bai katorang dua sama-sama angka janji
Jadi sudara e, jang bilang sayang sio nona e
Jang bilang cinta sio nona e

Jang Ale Bilang Sayang
(English)

Don't you say fond of me, lady
Don't you say love
I don't want to hear
Your promises
Just to seduce me

Don't just put it on your lips
But it's different in your heart
Even though you cry and sulk for clothes
My mom doesn't agree

I can't stand it, I can't stand it
Seeing you, teary eyes
But you should know I've been holding back for a
long time
my heart hurts

What do you want to say, what do you want to say
It's already like this, lady
It's better if we both promise
So brother, don't say you're fond of me
Don't say love Lady

Theme and Song Message:

This song is about the love relationship between a man and a woman. The man felt that every sweet word that came out of the woman seemed to be nothing more but lip service. However, her heart says differently. It makes the man feel unable to stand her behavior. On the other hand, his parents disapproved of the man's being with her. "beta pung mama seng setuju" (My mama disagrees). He couldn't even see the woman he liked shed tears. The man had also restrained himself from being hurt when the woman didn't want him from the heart. The man finally found a middle way to become friends like his own relatives, "lebe bai katorang sama-sama angka janji jadi saudara e" (it's better if we both promise to be like relatives - platonic relationship).

Keyword: love, Ambonese kinship and pela gandong

Goro-goro Ne
(*versi Ambon*)

Goro goro ne epa toka toka bia
Loko sana loko mari loko lenso e manari

Kata nyong minta nona sio nona e balagu
Dengar donci su babunyi sio nona sandar bahu

Meski nona duduk jauh
Sio beta panggil trus manyau
Laju laju lah lekas
Datang kamari e... e

Pura pura tidak mau
Belum dipanggil su manyau
Itu nona punya suka sandiri

Goro-goro Ne
(*English*)

Goro goro ne epa toka toka bia
Hold it there, hold it here, take the dancing lenso

They said there was someone asking for a lady, but
the lady was arrogant
Listen to the music, the lady leans on the shoulder

Even if you sit far away
I call and answer
Move fast
Come here

Pretend you don't want to
I haven't called yet answered
That's your favorite

Theme and Song Message:

This song is about a man who is attracted to a woman. Described from a third-person point of view, this song tells how a boy and a girl were at a party. When the music started, the woman just leaned back in her seat as if she was too lazy to dance. Even so, this woman wanted to be invited to dance. It's shown on the lyrics, "pura pura tidak mau, belum dipanggil su manyau, itu nona punya suka sandiri" (pretending that you don't want to, I even haven't called and you answered, that's your favorite). The woman also answered when contacted by the man even though they were far apart. This song shows a sense of prestige and mutual attraction in the love story of young Ambonese.

Keyword: love, dance, the world of the youth

Beta Rindu Pulang
(versi Ambon)

Mama berpuluh tahun beta merantau
Tinggalkan mama papa deng sudara
Hati beta rindu pulang e

Suda jauh baru beta rasa
Mama pung sayang
Mama jaga beta deng basudara
Sampe katong besar bagini e

Satu malang beta seng dapa tidor
Beta inga-inga mama deng papa
Dorang dua karja siang malam
Banting tulang par anaha pung tuntutan

Beta dengar kabar mama deng papa suda tua
Suda mulai saki-saki karna dolo talalu karja siang
malam
Beta balong balas mama deng papa pung sengsara
Par beta deng basudara sampe katong besar bagini e

Oh sio mama beta inga-inga mama
Inga papa deng samua sudara
Hati beta rindu pulang e

Beta Rindu Pulang
(English)

Mama, I've been away for decades
Leaving mama papa and brother
My heart longs for home

It's been a long time since I felt
Mama's love
Mama takes care of me with brother
Until we grow up like this

One night I couldn't sleep
I remember mom and dad
They both worked day and night
Toiled the backs for children's demands

I heard that mom and dad are old
Already starting to get sick because I used to work
too much day and night
I haven't replied to mama and papa's misery
For me and my brother until we've grown

Oh sio mama I remember mama
Remember papa and all kinship
My heart misses home

Theme and Song Message:

This song tells about the longing of a wanderer to his parents. He has been in foreign lands for decades, leaving his parents behind. He only realized when in the overseas mother who loved him and his brother so much when he was small until he grew up today. That night, he could not sleep because he was reminded of his mother and father. They both worked day and night, toiling to make their children happy. They work as if they sacrificed themselves for the sake of their children to be happy. To see the child smile made the parents happy too, and it was as if the hard work had been paid off. However, he heard the news that his mother and father were sick because they had reached old age. He feels that he has not been able to repay the kindness of his parents even though he has been abroad for decades. He could only yearn to return home from overseas. The loneliness that enveloped him that night made him yearn to go home even more.

Keyword: Ambonese wanderer story, Ambonese kinship and pela gandong

Polo Satu Abis Satu
(versi Ambon)

Hey nona mari beta bilang ini
Kalo se mo pi dipesta
Jangan lupa bilang beta
La katong pigi sama sama
Ini beta kasi inga
La jangan sampe ale lupa
Pukul tujuh katong su ada
Beta pake kabaya dansa
Jang ale lupa baju cele kaeng salele

How how how ...
Polo polo baku polo
Memang sadap cuma di pesta
Minta satu abis satu
Polo satu abis satu
Akang pung rasa minta tamba

How ... how how ...
Polo polo baku polo
Memang sadap cuma dipesta
Apa lai kalo su jadi
Rasa rasa mau bawa lari

Polo Satu Abis Satu
(English)

Hey lady, I want to say something
If you want to go to a party
Don't forget to tell me
Then we both will go together
I'll remind you
Don't you forget
At seven o'clock we are both there
I'm wearing a dance kebaya
Don't forget to wear cele and salele

How...how...how...
Hugging each other
It's good at parties
Take one after one
Hug one after one
I feel like asking for more

How...how...how...
Hugging each other
It's good only at parties
What else when it's official(-ly dating)
The feeling of wanting to go runaway

Theme and Song Message:

This song tells the story of a man's fondness for parties. His love for parties made him not want to miss a single party. He also asked a woman to remind herself when she wanted to party. "Hey nona mari beta bilang ini, kalo se mo pi di pesta, jangan lupa bilang beta" (if you want to go to a party don't forget to tell me). She was also ready to put on the dance kebaya, and the woman was wearing a cele dress with salele cloth, a traditional dress, and cloth. In the middle of a party, the man can invite the woman to dance with him. After he asked one, he still felt lacking, so he made him find another woman to dance with. The party seemed to make the man addicted. Never stop inviting women to dance. Parties seem to be an addictive space for men to interact with women. Plus, a man who can dance well can make women happy and enthusiastic about dancing with him.

Keyword: dance, love

BADONCI

SIDE A

- INGA PANTAI AMBON
- BANDA NEIRA
- PANAS PELA
- OPA
- BULAN PAKE PAYONG
- OPA

SIDE B

- MAJUKU TANAH BETA
- PALA
- SUS VAAN
- KAWENG JARI
- BOBERO
- ARUAN SIR-SIR
- FANGGAYO

BADONCI

MELKY

HEMI

Pantai Ambon

OPERA KIDAN LATIHAN KARYA

MANAGER YENNY SUPRIATNA

DANKE PANYALAI

EDDIE L.

• ROLLY SIMAUN

• BAGGALA PRODUCTION

• EDIE LATIHAN KARYA

• GEMINI RECORD

• NIMIN & VICTOR

• ACUSTIC GITAR • KENNER SARVAILLA & ROLLY SIMAUN

Doang yang barisanan maula

PANTAI AMBON

Doang yang unanganyi

Daddy L.

Yanus L.

BANDA NEIRA

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

PANAS PELA

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

BULAN PAKE PAYONG

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

OPERA

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

SUNGUH BAGUS NONA INI

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

PARLENTE BUJANG

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

MAJUKU TANAH BETA

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

PALA

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

KAWENG JARI

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

SUS VAAN

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

FANGGAYO

Opéra Kidan Latihan Karya

Manajer Yenny Supriatna

BADONCI

SIDE A

1. Song Title : Inga Pantai Ambon / Pantai Ambon
Singer : Melky Goeslaw
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
2. Song Title : Banda Neira
Singer : Hemi Pesulima
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
3. Song Title : Panas Pela
Singer : Hanny Latuharhary
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
4. Song Title : Opa
Singer : Doddie Latuharhary
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
5. Song Title : Bulan Pake Payong
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -
6. Song Title : Sungguh Bagus Nona Ini
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -

7. Song Title : Parlente Bujang
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -

SIDE B

1. Song Title : Maluku Tana Beta
Singer : Hemi Pesulima
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
2. Song Title : Pala
Singer : Yunus Latuharhary
Composer : Marthen Hursepuny
Label : Baguala Production
Year of Production : -
3. Song Title : Sus Vaan
Singer : Oties L.
Composer : Oties L.
Label : Baguala Production
Year of Production : -
4. Song Title : Kaweng Lari
Singer : Hanny / Doddy Latuharhary
Composer : Eddie Latuharhary
Label : Baguala Production
Year of Production : -
5. Song Title : Borero / Barero
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -
6. Song Title : Arwan Sirsir / Aruan Sir-sir (Maluku Tenggara)
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -
7. Song Title : Panggayo (Maluku Tengah)
Singer : Melky Goeslaw & Hemi Pesulima
Composer : N.N
Label : Baguala Production
Year of Production : -

Inga Pantai Ambon
(versi Ambon)

Manis lawange...
Kalo inga sampe di sini
**W aktu kecil di Ambone
Katong bernaeng di pinggir pante

Omba pukul palang sio..
Sibu-sibu tiop sajo
Katong menyanyi di passer putih e...

Reff :
Daong kalapa melambai-lambai
Suara camar manyanyi
Sinar bulan atas aire..
Sungguh indah, pante Ambone...

Angka lagu e...
Dudu bainga dolo kacile...
Deng syukur banya lai sio
Par ontua di atas e...
Yang bikin katong
Pung Ambon bagus lawange..

kembali ke **

Inga Pantai Ambon
(English)

Very sweet
if you remember getting here
childhood in Ambon
We swam on the beach

The waves hit the door
Stroking the cool breeze
We sing on the white sand

Coconut leaves waving
The sound of the seagull singing
Moonlight on the water
It's so beautiful, Ambon Beach

Sing a song
Sitting remembering childhood
With much gratitude
For Him above
Which makes our very beautiful Ambon

Go back to **

Theme and song message

This song tells about the natural scenery found in Ambon. The song also several times alludes to the memory of the beauty of Ambon as a child. This song is actually a flashback of the writer in Ambon. Overall, this song keeps the memory of how beautiful Ambon beach is.

Keyword : The beauty of Moluccas Island, Ambon and the Maritime World.

Banda Neira

I proud of my country oh Malucca
My mother is waiting for me there
Between the two big ocean
Banda and Arafura sea
It' s so beautiful that make it interested

*And Banda Neira is my home town
Spreading over the wide sea
Beautiful sea and famous island
Center of history of our past of focus for the tourist
over the world

Reff :
My island.. my island oh Malucca
My country.. I always remember you
The time I wish to come back to be together with
my family
That have been left for long long time

Oh Banda.. oh Banda Neira it my home town
Wait for me wait for me oh Maluku
Hey .. come on all of my friend
Come and visit to Banda Neira
To enjoy that very beautiful land

Back to *

Theme and song message:

This song tells about an area called Banda Neira, which is the hometown of the songwriter. The song also explains how the author shows his longing for his hometown so that he wants to go back there again. Overall, this song describes his longing for the beauty of his hometown, Banda Neira. (banyak redundant)

Keyword: Beauty of Moluccas Island, wanderer story, Kinship

Panas Pela
(versi Ambon)

Basudarae sioh gandonge
Dengar beta bilang ini
Lama lawange dong sulupa kapa
Katong ini pelae...

Jang sampe ale dong lupa sioh
Orang totua dong pung kata
Angka janji angka pela... sampe ana cucue

Manis lawange kalo inga-inga
Dong pung hidop dolo dolo
Potong di kuku rasa di daging
Sagu selempeng mar bage dua

Dong seng lia agama apa
Seng jadi soal dari kampong mana
Angka janji angka pela sampe ana cucue

Biking panas pela gandonge pelae
Jang sampe lupa hubungan basudara
Jujaro deng mungare
Biar jauh sampe dimana pulang dolo sio
Biking panas pela katong biking kuat rasa
persatuan antar kampong
Baru katong bicara persatuan Maluku Manise...
Wa...wa...wa...wa...wa...hu...(2x)

Theme and song message

This song describes pela gandong, a sacred kinship system in Moluccas. It is because pela gandong is appointed based on the blood oath of the ancestors. Panas pela itself is a ritual to strengthen the pela gandong (kinship) relationship between the Moluccas people. Where in pela gandong itself has made promises to regulate people's lives and remain kinship to grandchildren with fellow members. pela gandong himself does not see differences in religion and origin from each other's villages. The existence of pela gandong itself is to strengthen the ties of kinship and harmony of the Moluccan. Thus, this song gives a message to the children and grandchildren of pela gandong to maintain unity and harmony in Moluccas society.

Keyword : Kinship and pela gandong

Panas Pela
(english)

Oh my kinship
Hear my words
It's been a long time, maybe you guys have forgotten?
We are pela

Don't let you forget
Parent's words
Lift the promise, lift the pela until the children and grandchildren

If you remember it is very sweet
Their life first
Cut on the nails the taste in the meat?
Sago is one plate but divided in two

They don't see any religion
It doesn't matter which village they are from
Lifting the promise of raising the pela for children and grandchildren

Make the pela gandong pela tight
Don't forget the kinship
Young people

Oh, let it be so far, where to go home first
Panas pela, we make a strong sense of unity between villages
We just talked about sweetness of Moluccas unity

Opa
(versi Ambon)

Su seng sama dolo lai
Samua su berlalu tinggal caritae
Kenangan paling manis
Tentang beta pung opa
Pejuang empat lima

Laki-laki baguse...
Nyong Ambon itam manis
Su lanjut usia e....
Sio biar apalai
Maar beta bangga
Deng opa manise...

Opa yang katorang sayang
Jang pikir banya lai sio...
Anana cucu samua
Sombayang par opa
Di hari tua... sio

Biar orang laeng
Dong seng mau tahu
Barapa banya opa pung jasa
Cuma Tuhan yang tahu

Opa
(english)

It's not like it used to be
It's all gone, just a story
The sweetest memories
About my grandpa
The heroes of 45*

Nice boy
Sweet black Ambon
The elderly
Oh, what else
But I'm proud
With sweet grandpa

Opa we love
Oh, don't think too much
All children and grandchildren
All praying
In the old days...

Let someone else
They don't want to know
How many opa have services
Only God knows

Theme and song message

This song describes the pride of a grandson towards his grandfather. At the same time, mentioned as 1945 remembering the struggle of the Indonesian people against the colonizer, especially the Ambonese men at that time. Those who were once very strong are now old. Even so, they have always been the pride of their children and grandchildren. All the children and grandchildren do is pray for their old age, because of their love for them. Even though if other people don't want to know their merits, it is enough that only God knows. This song urges anyone to always appreciate the services of the heroes, both living and dead. One of the ways is through prayer.

Keyword : Kinship, Love

Bulan Pake Payong
(*versi Ambon*)

Bulang pake payong tuturuga batalor
Nona dari Ambon datang kaweng di kantor
Kawin bae bae jangan sampe bakelai
Kalo laki bakalai atur dame lebe bae
Ole sioh sioh sayange
Larasa sayang sayang badange
Nona beta sayang nona beta cinta
Polo beta rapat-rapat
Cium beta manis-manis

Bulan Pake Payong
(*english*)

The moon uses umbrella, turtles lay eggs
Miss from Ambon came to marry at the office
Marry well, don't fight
If the husband fights, arrange peace carefully
Ole ouch dear
Body affection
Miss I love Miss I love
Hug me tight
Kiss me sweetly

Theme and song message

The song is entitled Bulang Pake Payong or Moon that uses an umbrella, a figurative language that means full moon. This song describes the conditions of marriage in Moluccas where marriage itself is a sacred event. So, if you are married, it is necessary to keep your family from fighting. When fighting, it is arranged to make peace properly. The conditions that should be after a marriage relationship are peace, romance, affection, and love for each other. This song itself was made with the background of the conditions of conflict in the Moluccas after marriages. For this reason, this song has a message to continue to maintain the love and affection of husband and wife.

Keyword : Love, Kinship

Sungguh Bagus Nona Ini
(versi Ambon)

Sungguh bagus nona ini manis tingkah lakunya
Beta mau tanya tapi takut kalau ada yang punya
(2x)

Beta mau coba dolo sapa tau nona mangaku
Kalo jadi beta polo sungguh beta e balagu
Tapi apa boleh buat kalau nona tidak mau
Beta cuma sangaja saja
Kalau tidak yang punya

Sungguh Bagus Nona Ini
(english)

This lady's behavior is exemplary
I want to express my love but I'm afraid that you
belong to someone else

I want to try it first, who knows, lady will accept
If it's accepted, I hug you, with pride
But what can you do if you don't want to
I'm just joking
If you don't belong to anyone

Theme and song message

This song describes the admiration of men for women. Sweet Lady is an Ambonese expression to praise a woman. The female figure called the sweet lady looks different in the man's eyes, especially in her behavior. So the man wanted "to ask" which in Ambonese means expressing love. Even though the man is afraid that Miss already has a lover, he still tries to express his feelings. If accepted then he will hug it with great pride. But if rejected then he will reason that he was just joking.

Keyword : Love

Parlente Bujang (versi Ambon)

Sio ale nona boleh kah beta tanya sadikit
Boleh kah nyong datang rapat kamarie
Bolehkah nona mau membuang waktu sioh pigi
baronda dengan beta sadikie
Sio ale nyong beta takut mangakue
Sebab sakarang orang kawen babujange
Punya anak tarengke-rengke
So bacucu sapuluhe tapi parlente bikin diri
bujange

Parlente Bujang (english)

Oops lady, can I ask a little
Can you come closer here
Can you please take the time to go sightseeing with
me, just a little
Oh you nyong I'm afraid to say yes
Because now people who marry (said that they are)
single
Turns out they have a lot of kids
Already have ten grandchildren but keep lying, pre-
tending to be a bachelor

Theme and song message:

This song describes a phenomenon in Ambonese society about a man who is a flirt. The man often teases the sweet ladies and asks them out on a date. However, the women were afraid to say yes. Afraid that the man had many children. In fact, it is not uncommon for men to claim to be single but have ten grandchildren. This song is a message for women to stay alert to womanizer.

Keyword : Love, Dating culture?

Maluku Tanah Beta
(versi Ambon)

* Maluku manise
Anyo anyo di timur negeri beta sioh
Pulau cengkeh deng pala
Tampa beta putus pusa

Sujauh baginie
Bataong taong di negeri orang
Tanah beta Maluku sioh slalu di hati betae

Reff :
Putus tanjung langgar lautan
Beda bahasa deng agama
Tapi satu gandonge sioh
Jauh di mata dekat di hati
Beta cinta sampe mati
Beta pung tanah manise

Maluku... Maluku... tanah beta manise
Back to *
Coda... Maluku... Maluku... manise (3x)

Maluku Tanah Beta
(english)

Moluccas manise
Drifting in the east of my land oh my
The island of cloves and nutmeg
The place where I broke my umbilical cord*

It's been this far
Many years in the land of the people
My land, Moluccas, is always in my heart

Cut off the headland beyond the ocean
Different language and religion
But one gandong oh my
Far to the eyes close to the heart
I love to death
I love this sweet land
Moluccas... Moluccas my sweet land

Theme and song message

This song describes the longing of a wanderer for the land of Moluccas which he is very proud of. Moluccas land is located in the east of the land, where there are plenty of clove and nutmeg islands. The island where he cut the umbilical cord (figurative as a place where we were born and belong to). Currently he's in a foreign land and misses the land of Moluccas very much. Moluccas, which is broad and brotherly, despite having different languages and religions. The phrase "far in the eyes, close to the heart" signifies a deep longing and love for the sweet land of Moluccas.

Keyword : Moluccas island beauty, Folklore, Ambonese wanderer story

Pala
(versi Ambon)

Tempo hari beta jalang deng nona lapi diutang
Bajalang carita iko jalang sampe didusung
Angka muka lia kiri kanan par taru kira
Sioh nona tacigi sampe nona topu kapala

* Lia biji biji pala
Buah pala kalo tabala biji merah merah
Sioh la nona jang maeng dibawa
Buah pala kalo jatuh nanti toki kapala
Kalo kupas akang jang buang kuli
Katong iris-iris nanti jadi manisan pala

Back to *

Pala
(english)

The other day I walked with and then went in the
forest
Walk the story, follow the road to the village
Lifting the face, looking left and right, Miss was
shocked until she patted her head

Looking at the seeds of nutmeg
Nutmeg when splits, the seeds are red
Oh miss, don't play below
Nutmeg if it falls it will hit the head
If you peel it, don't throw away the skin
We'll slice it later into candied fruit (manisan)

Back to *

Theme and song message

This song describes the nutmeg tree, which is a spice product that is characteristic of Moluccas. The nutmeg tree itself towers up so that when the fruit is ripe it will fall down and be able to surprise anyone who passes through it. Nutmeg itself if split has red seeds. In addition, if it is peeled, do not throw away the skin. Because the skin can be used as sweets.

Keyword : Delicacy and Dating? folklor?

Sus Vaan
(versi Ambon)

Okseya lelonler
Uban oli voal natan ini o
Ovan amo lung wear
Aludava nong vokal

Uwetai ruf uwetai yanu
Dolume vang linuarat ini o
Ning lanlu iworwaran
Tewek yahsanden

Ufnerung vatan
Biryayana oludava
Ning kalolir
Lel nuh davan ini
Musus vaan nanfangrialin
Ralang ni
Nauvaa oyol...
Sedane mlel serseri
Mafwaturat ningban - banan nio
Boma ralang ini waan
Maudava ningvavaat

Sus Vaan
(english)

On my own
Walking on this western horizon
Day and night tears
To make a living

Beyond the headland beyond the sea
Stranded in the land of people
Sleep on the roots of trees
Because I have nothing

Covered with prayer
Parents become the power to find life in other
people's land.
The breast milk that gives strength and gives encour-
agement to survive.

If only mom was here
To give strength in life
This heart will be spacious in this life.

Theme and song message

This song tells how someone who is living overseas in another land. This song is quite sad, and from the lyrics it describes how sad life overseas is. In his life, someone in this song uses his parents as his motivation to keep going which makes him quite miserable. Mother is the only hope for this person to still be able to walk. The longing for a mother's love can also be seen in the song.

Keyword : Ambonese wanderer story, Kinship and Pela Gandong.

Kaweng Lari
(versi Ambon)

Nona e mangapa ale susae
Jang tado saja bilang bilang beta

Nyonge mama marah katong dua sioh
Gara-gara ale pung mau par kaweng lari

Reff :

Tagal mama marah
Katong hidup sangsara sayange
Mari katong karumah
Par minta ampong dar mama sayange
Kaweng bae-bae sio jangan bakalai
Mama suseng marah lai

Kaweng Lari
(english)

Lady, why are you in trouble
Don't just be quiet say it for me

Nyong mama scolded us both
Because I want you to elope

Because mommy is angry
We live in misery dear
Let's go back home
To ask forgiveness from mama dear
Get married well, don't fight
Mama is not angry anymore

Theme and song message

This song describes a phenomenon of elopement that occurred in Moluccas. A desperate couple to go and elope. So, the relationship between these lovers did not get the blessing of their parents. The blessing of parents is often considered the same as the blessing of God. The life of this pair of Moluccas people became miserable because they did not get the blessing and made their parents angry. So, it is better to ask for forgiveness and blessing from parents. The goal is for the relationship to be better and the parents also approve of this relationship. This song gives a message that when you get married you need to get the blessing of your parents which is also considered as a blessing from God. So that life after marriage will not be cursed.

Keyword : Love, Kinship.

Arwan Sir-sir / Aruan Sir-sir
(Maluku Tenggara)
(versi Ambon)

Aruan sir-sir (2x)

Nue minalar fan mafung (2x)

Ta'an ovun mbail (2x)

Sondar masin baresan (2x)

*Adoi...doi... e (2x)

Adoi...doi... e (2x)

Adoi... doi... e

Arwan Sir-sir / Aruan Sir-sir
(Maluku Tenggara)
(english)

Papaya leaves

Shredding the coconut

Eat with Enbal 2X

Without salt and chili 2X

Themes and song messages

This song tells about a variety of foods that use ingredients typical of the Moluccas. The staple food in Moluccas is Kei which is a substitute for rice. A characteristic of the Moluccas region which can be seen from the food that is used every day. The staple food that uses coconut milk and leaves is a characteristic of Moluccas.

Keyword : Folklore

Panggayo
(Maluku Tengah)
(versi Ambon)

Panggayo e panggayo e panggayo
Panggayo toki pinggir arombae
Jujaro deng mungare mari dansa
E badansa bae bae (2x)

Reff :
Mana lengso beta
Lenso beta dimata cele
Mana nona beta
Beta dapat beta polo
Beta kele rapat rapat

Panggayo.....

Panggayo
(Maluku Tengah)
(english)

Rowing rowing rowing
Paddling, hitting the edge of the boat
Young people let's dance
Let's dance well.

Where's my leg
My Lenso is in my cele shirt pocket
Where's my lady
Whom I can
I hold and I hug
I'm holding tightly

Row...

Theme and song message

This song is about dance. The author focuses more on the dance process in a dance party. It started with an invitation to dance to the young people who came to the party. How fun it is to dance at a party full of young people. The writer was looking for a lady with whom he would dance with. The dance party itself is generally accompanied by a sense of happiness and the rhythm of a song that has the nuances of youth romance. The author also shows that in this dance, the lady will be hugged and held tightly. The author also describes that the dance is full of romance between men and women who start to like each other. It's not impossible if they love each other.

Keyword : Dance, Love

ONDOS PASKALI HELLA'S



<p>ONDOS PASKALI SONGLYRICS BY: MASTHOM NOYA</p> <p>DOA MAMA SONGLYRICS BY: JEANE TITARSOLLE</p>	<p>HELLA'S group Masthom Noya, Pirla Sitor, Lexa Telo, Anis Sitorah, Lexa Telo & Pirla Sitor</p> <p>SAPA LAI NOBEK SONGLYRICS BY: MASTHOM NOYA</p> <p>BETA RINDU SONGLYRICS BY: MARDIO A.P.</p>	<p>MY DARLING BETA CINTA ALE SONG & LYRICS BY : NOKE HIRTHARIA</p> <p>NONA AMPA DARI KRIMPEN SONG & LYRICS BY : MASTHOM NOYA</p>	<p>SAMPAL HATAI SONG / LYRICS BY : JEANE TITARSOLLE</p> <p>BANDA NEERA SONG & LYRICS BY : MASTHOM NOYA</p>	<p>HELLA'S Lexa Telo & Pirla Sitor</p>	<p>HIDOP ORANG SUDARA SONG / LYRICS BY : MASTHOM NOYA</p>	<p>HELLA'S Lexa Telo & Pirla Sitor</p>
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ONDOS PASKALI HELLA'S

SIDE A

1. Song Title : Sapa Lai Nodek
Singer : Hellas's Group (Masthom Noya,
Peter Pattiruhu, Salmen Betay, Ade Simatauw,
Jean Titarsole)
Composer : Mastom Noya
Label : Andrew's Production - Selecta Record
Paragon Record
Year of Production : 1988
2. Song Title : Doa Mama
Singer : Franciss Parr / Group
Composer : Masthom Noya
Label : Andrew's Production - Selecta Record
Paragon Record
Year of Production : 1988
3. Song Title : Ondos Paskalo
Singer : Hellas's Group (Masthom Noya,
Peter Pattiruhu, Salmen Betay, Ade Simatauw,
Jean Titarsole)
Composer : N.N
Label : Andrew's Production - Selecta Record
Paragon Record
Year of Production : 1988
4. Song Title : Beta Rindu
Singer : Franciss Parr / Group
Composer : Mario A.P
Label : Andrew's Production - Selecta Record
Paragon Record
Year of Production : 1988
5. Song Title : Sampe Pagi
Singer : Lex's Trio / Group
Composer : Masthom Noya
Label : Andrew's Production - Selecta Record
Paragon Record
Year of Production : 1988

SIDE B

1. Song Title : My Darling Beta Cinta Ale
Singer : Meity Piris / Group
Composer : Noke Hetharia
Label : Duba Record
Year of Production : 1990
2. Song Title : Nona Ampa Dari Krimpen
Singer : Lex's Trio / Group
Composer : Masthom Noya
Label : Duba Record
Year of Production : 1990
3. Song Title : Sampe Hati Lai
Singer : Lex's Trio / Group
Composer : Jeane Titarsole
Label : Duba Record
Year of Production : 1990
4. Song Title : Banda Neira
Singer : Lex's Trio / Group
Composer : Masthom Noya
Label : Duba Record
Year of Production : 1990
5. Song Title : Hidup Orang Sudara
Singer : Lex's Trio / Group
Composer : Jeane Titarsole
Label : Duba Record
Year of Production : 1990

Sapa Lai Nodek
(versi Ambon)

La sapa nodek dengan se pung harta banyak
Biar dicupa, beta seng inging orang pung gantang
Beta ator hidop sama juga orang kaya
La biar miskin tapi tau s' nang sa

Biar ujang anging denga gelombang beta seng nodek
La tagal beta cuma hidop biasa-biasa saja
Bini seng smengken deng barutang kiri kanang
Anana lai sio tau beta punya mau

Ole sio rasa sayang, sayang...eee
Hidop sama dengan roda, roda gila, gila...eee
Hari ini ale parsir, parsir diatas nyong...eee
Beso lusa roda taputar dibawah susah...eee
Ada ujang deng panas e, ada galap ada tarang
Sio ada susah mar lang waktu ada sanang

Sapa Lai Nodek
(English)

Who cares about your wealth
Even if I don't have a lot of wealth (in cupak), I
don't want your money (gantang)
I live my life like a rich person
Even though I'm poor but I know I'm just as happy

Let it rain, wind and waves,
I don't care
Because I'm just living the small talk
My wife doesn't interfere and demands a lot
Sio's children know what I want

Ole sio my love
Life is like a wheel, crazy wheel, crazy
Today you are sand, sand on nyong
Tomorrow the wheel spins underneath
There is rain and heat, there is light and darkness
Sio has difficult times but other times there will be
joy

Theme and song message

This song describes a person's life as a spinning wheel, sometimes at the top, sometimes at the bottom. Even though the life we get is not by what we want, we still have to continue to live the bitterness of life. This song also shows how to be grateful in living a life. Even though life is difficult, you have to be happy because you still have a family that can provide for your needs. The lyric verses of this song also describe the harshness of life that hits a family. However, the family still has a sense of pleasure because of being together with their family.

Keyword : Kinship between Ambon and pela gandong

Doa Mama
(versi Ambon)

Mama jaga bilang
Katong pun hidup ini susah lawang...eee
Papa su seng ada
Mama mencari dengan air mata sio..
Dapa nasi sapiring
Katorang makan dengan hati sanang...eee
Biar susah-susah mama piara manis lawang...eee

La sapa langka, la sapa langka
Hidop jadi bagini...eee
Biar sangsara, biar sangsara
Katong tarima...eee
Katong seng sangka
Mama pung doa Tuhan mau terima...eee
Biar busu-busu katong sakarang ada bae-bae

Doa Mama
(English)

Mama often says
Our life is so hard
Daddy's gone
Mama works with tears sio
Get a plate of rice
We eat happily
Even though it's hard for mom to carry on, it's so
sweet

Then who would have thought
Life is like this
Let's be miserable
We accept (the fate)
We don't think about it
Mama has a prayer that God wants to accept
Let our rotten things be fine now

Theme and song message

This song tells the story of a family whose fathers have abandoned. The mother worked hard alone to provide for her family life. One Lyrics "mama is looking with tears sio" describes that his mother has worked so hard to bring tears to his eyes. The struggle of a mother during the problems that occurred her can still meet the food needs. Many Ambonese mothers are the backbone of a solid spiritual family. Obedient to his religion and very strong in prayer, then there is a term that God preserves the old man's life.

Keyword : Kinship between Ambon and pela gandong.

Ondos Paskali (versi Ambon)

Gara-gara janda muda, gara-gara janda muda
Rumah tangga jadi ancor, rumah tangga jadi ancor
Dua cincin di jarinya, dua cincin di jarinya
Kasih satu tanda mata, kasih satu tanda mata

Oto demo berenti dimuka
Pattimura bersiap mau berangkat
Senjata thompson salempang dibahu
Bunga cengke menghias dada kiri
Biar makang sago deng papeda
Asal berjuang guna tanah air
Jika ada yang tanya, sapa punya pimpinan

kami datangkan mayar paliaman
kami datangkan mayor paliaman

Oh, om ondos orang Galala
Tinggal di kampung baru
Setiap hari pi deng motor ikang
Kepeng banya, pulang mabo Bini dapa

Ondos Paskali (English)

Because of the young widow, because of the young
widow
Marriages are destroyed, households are destroyed
Two rings on her finger, two rings on her finger
Give one relic, give one relic

The bemo car stops in front (of the house)
Pattimura is ready to go
Thompson gun slung over his shoulder
Clove flower wags on left chest
Even if you eat sago and papeda
As long as you fight for your homeland
If someone asks, who is the leader?

We bring major paliaman
We bring major paliaman

Oh, om ondos people of galala
Live in a new village
Every day go by fishing boat
A lot of money, when you come home your wife
always finds you drunk

Theme and song message

This song describes the goodness and badness of Ambonese men. This song describes a man from Galala, an area from Ambon. In the song's lyrics, the man is described as someone dashing, has a high position, has a lot of money, and works as a military member. Therefore, this man was called Pattimura. The clove flower on the left chest is described as the man's rank. However, this man has a wrong side; namely, he likes to get drunk and flirt with women. In other words, with the position and a lot of money, Ambonese men still treat others negatively.

Keyword : Love

Beta Rindu
(versi Ambon)

Hidup jauh dirantau orang
Sio sungguh asing-asing lawang...eee
Jauh dari mama deng papa
Deng basudara yang beta cinta...eee

Malam-malam duduk sendiri
Sio beta ingat semua di Ambon...eee
Kadang rasa ingin pulang
Biking sampe beta seng dapa sono...eee

Siang malam beta rindu mama...eee
Rindu mau pulang, sio pulang ke Ambon...eee
Hidup jauh deng basudara mama...eee
Sio sungguh asing-asing lawang...eee
Sio mama...eee
Beta seng lupa mama deng papa
Kalau ada umur panjang...eee
Beta pulang ke Ambon...eee

Beta Rindu
(English)

Living in a foreign land
Sio is very isolated
Far from mom and dad
from the siblings I love

Sitting alone at night
Sio, I remember everything in Ambon
Sometimes I feel like going home
It keeps me up all night

Day and night I miss mom
I miss going home, Sio goes back to Ambon
Living far away from family, mama
Sio is really very isolated
Sio mama
I don't forget papa
If I have a long life, I will return to Ambon

Theme and song message

This song tells the story of how someone who has migrated and missing his homeland Ambon. The person misses his parents and brother day and day and night. What made him miss him the most was when he was alone and constantly reminded him of Ambon. To get rid of this feeling, someone who wanders must return to his homeland.

Keyword : Ambonese wanderer story

Sampe Pagi
(versi Ambon)

E sio ade nona tunggu beta basaleng dolo...e
Katong pi di pesta orang kaweng maso minta...e
Dudu meja panjang taflak putih pireng basusung...e
Katreji tiga kali sampe pagi sio nona...eee

E sio nyong beta mari beta bisi-bisi dolo...e
Jang ale kakarasang nanti beta pung kaeng langgar ...e
Nanti biking beta malu, beta malu la beta pulang...e
Biking ale pung hati jadi badugal sio nyong...e

E sio ade nona-nona beta jang ale maraju
Ini pesta dangsa pesta dangsa sampe pagi...e
Ika tali kaeng jang sampe longgar kalau mau enhalope
Manyasal kalau ale pulang seng dangsa sampe pagi sio
nona...e

E siong nyong beta, nyong beta jang simpang di hati
Beta cuma lampa, cuma lampa gartak mau pulang...eee
Beta juga suka ale polo beta dansa sampe pagi hari...eee
Biar mama marah soal biasa sio nyong...eee

Sampe Pagi
(English)

E sio sister, young lady wait for me to get dressed
first
We're going to a proposal party
Sitting at a long table with arranged white tablecloth
Katreji three times until morning Sio Miss

E sio nyong I will whisper first
Don't be too rough, my cloth will fall
I'll be embarrassed later, I'll be embarrassed later I'll
go home
And hurt your feelings

E sio my lady don't you sulk
It's a dance party, dance until the morning
Tie the cloth, don't let it loose if you want to go
You'll be sorry if you don't come home to dance
until morning

E sio nyong me, nyong don't keep it in your heart
I'm just trying, just trying to bluff to go home e
I also want you hug me dancing until the morning
comes
Let mama get angry again, it's usual, Sio nyong

Theme and song message

A song about preparing lovebirds for a party: the song's lyrics are about a man who is very passionate about inviting women to a dance party. To the extent that the woman whispered to the man not to get too excited, the cloth she was wearing would be damaged or torn. It is described that the woman also tells men to be careful when dancing. It's okay to have fun dancing until the morning, as long as you remember the time and boundaries.

Keyword : Dance, Love.

My Darling Beta Cinta Ale
(versi Ambon)

Dear i love you oh my darling
Now you try to turn away
Heaven knows dear i want you to stay
But if you have to go and i know i can't hold you
But loving you that's all i do and it's true

Be together that's all we've been doin it's day
And the bridge to get over the trouble
With the word love be go side by side everyday
How can i stand if you have to go

Sio nona hati tuang jang ale mara-marah beta
Beta ini orang biasa
Kalau memang beta salah ka mangkali beta kurang
Mar jangang ale biking beta bagitu

Ale su janji kalau sampai dihari nanti
Satu tolong yang laeng pung susah
Mau kemana katong dua pi sama-sama
Sapa sangka jadi bagini

My Darling Beta Cinta Ale
(English)

Dear I love you oh my darling
Now you try to turn away
Heaven knows dear I want you to stay
But if you have to go and I know i can't hold you
But loving you that's all I do and it's true

Be together that's all we've been doin it's day
And the bridge to get over the trouble
With the word love be go side by side everyday
How can I stand if you have to go

Sio lady, my sweetheart, don't be angry with me
I'm an ordinary person
If I'm wrong, maybe I'm lacking
But don't you make me like that

You promised when you arrived the day after
One help the other who has a hard time
Where are we both going together
Who would have thought it would be like this

Theme and song message

This song tells the story of a man's love for a woman. The man loves his girlfriend. However, his lover tried to turn away. The man could not stop himself from leaving, and he could only say that only loving his lover could do. After that, he was living by himself has become something that is done every day. With the words of love that are side by side every time, how can the man endure the departure of his lover? The man also wants his lover not to be angry. The man feels that they are just ordinary people. When they do something wrong, they think that they are human who has flaws. They both had promised that they would shoulder each other one day whenever they went out together. However, he still did not expect that his lover would leave him.

Keywords: Love.

Nona Ampa Dari Krimpen
(versi Ambon)

Ada Nona ampa bajalang ator langka
Lenggang lombo goyang alus lawang
Stell pica ancor lele baju masa kini
Deng tustel tagantong dibahu

Seng manahang beta tanya sio Nona dari mana
Dari Krimpen Holland tanah Blanda
Datang vacansi mangente lia Basudara
Di tanah Ambon manis e..

Nona Nelly , yaya, Lootje deng Tetah
Itu dong ampa punya nama
Suka basangaja buka gigi tatawa
Hati lombo kalo lia basudara susa ha, ha
Kaki tangang ringang meski mulu paleces
Maar ambeca aer mata lombo
Nona Ambon ampa orang dari Krimpen
Di tanah Blanda

Nona Ampa Dari Krimpen
(English)

There are four ladies walking set the pace
Sliding smooth, swaying very smooth
Wearing up-to-date, fashionable clothes
With the camera hanging on the shoulder

I can't stand it, I ask where the lady is from
From the Krimpen Holland of the Netherlands
Come on vacation see brother
In the land of Ambon Manise land

Miss Nelly, Yaya, Lootje and Tetah
That's their name
Likes to laugh, with laughing teeth
My heart is weak when you see my family are in the
difficult situation
Hands are light even though the mouth is chatty
But we love to cry
Lady of Ambon four people from Krimpen
In the Netherlands

Theme and song message

This song tells about four women from the Netherlands who came to Ambon to visit their relatives. The lyrics of this song describe that the brother he saw was a successful person. The "light hands" lyrics is an idiom that conveys the woman who helps her brother who is in trouble. He is always there to help his siblings. The four women are people who migrated to the Netherlands and returned to Ambon, and were successful. However, Westerners' habits, namely in the lyrics of this song, like to be casual and open their laughing teeth, which indicates that they like to laugh out loud.

Keyword : Ambonese wanderer story.

Sampe Hati Lai
(versi Ambon)

Surabaya kota pahlawan penuh kenangan
Dua hati bertaut satu memadu janji
Mama deng papa aer mata tatumpah jatuh menjadi saksi
sudah bahagia dihari nanti

Sungguh indah bulu Burung Cendrawasih, bikin ale
pusing sampe jatuh hati
Malam-malam beta manangis inga ana-ana pung masa
nanti, sampe hati ale langgar janji

Beta seng minta sio banyak-banyak, cinta beta deng ana-ana
Mangapa bisa tagal dijumpa dengan dia di sebarang sana

La sapa lai beta mengadu?
Tete manis yang maha tau sadarkan dia biar dia tau jang su
cilaka baru naunau

Sampe Hati Lai
(English)

Surabaya is a city of heroes full of memories
Two hearts intertwined with one promise (tied the
knot)
Mama and papa cry to witness that they will be
happy in the future

How beautiful the feathers of the Bird of Paradise
(Cendrawasih), make you dizzy until you fall in love
At night I cry remembering the future of the child-
ren, how could you break your promise.

I don't ask for a lot of Sio, just love me and the kids
Why could it be because of meeting her on the
other side?

Then who else do I complain to?
God is omniscient, wake him up so he doesn't get
hurt before being stupid

Theme and Song Message

This song tells about a man who is married and migrates to Surabaya. This man found another woman in Surabaya and ended up having an affair with this woman Surabaya. This song tells how the wife is sad to see her husband's infidelity. She thought about what the future of her children would be. But the wife couldn't do anything. She could only pray to God so that her husband would wake up and not be harmed. This song tells of a husband's betrayal who left his wife and child for another woman. The wife's helplessness that her husband abandoned makes this song sound sorrowful.

Keyword : Love, Ambonese wanderer story

Banda Neira (*versi Ambon*)

Banda-banda Neira, terkenal dengan pohong pala
Dari dulu kala, jadi rebutan bangsa-bangsa
Didalam sejarah, tempat buangan pimpinan bangsa
Ada cerita honggi tochten rakyat disiksa
Menderita dan dijajah

Laut mu dalam lagi biru
Hasilnya banyak rakyatmu bahagia slalu
Ikang munggae dilautan
Di daratan pala menjadi primadona
Yang indah memang taman laut
Sampai tersohor terkenal dimana-mana
Mari datang dan badandang deng
Gong sambilang dibanda neira manis e

Banda Neira (*English*)

Banda-banda Neira, famous for nutmeg trees
From a long time ago, it became a bone of conten-
tion for the nations
In history, the exile of the nation's leaders
There is a story about honggi tochten* where people
were tortured
Suffering and being colonized

Your sea is deep and blue
Thus, many of your people are always happy
Munggae fish in the ocean
On the mainland, nutmeg is the primadonna
What is beautiful is the marine park indeed
It's famous everywhere
From coming and swaying
With
Nine gongs in sweet banda neira

Theme and song message

The song, entitled Banda Neira, tells about the beauty of an island from Eastern Indonesia, which has a history behind it. In the song's lyrics, it is described that Banda Neira is known for its nutmeg tree, which was fought to be conquered by many nations. Then there is a story that this island is a place of exile for the nation's leaders and a place of torture there. In this song, there is also a message that the natural beauty that we see today has become a silent witness to the history that happened in Banda Neira.

*a shipping expedition carried out by the Dutch to control spices

Keyword : Beauty of Moluccas Island, Ambon and Maritime World, Folklore.

Hidup Orang Sudara (versi Ambon)

Hidup orang basudara e
Sungguh sanang amatlah sanang
Apa lai sama deng orang tatua
Gandong manis e sio....
Makang disatu meja makan
Laeng pawela satu dengan yang laeng
Sambil dengan papa deng mama
Punya biacara sio air mata tumpa e....

Apa bisa dilaeng waktu
Kantong dapat bakumpol sama-sama e..
Jang sampe tagal inga dunya
Hidup sudara jaditakarung e..
Sio sungguh manis lawang e..
Kalau hidup orang sudara bagini ee

Hidup Orang Sudara (English)

Kinships' life
It's really joyous
Especially with parents
The sweetness of Gandong e sio
Eat together at one table
Mutual kind intention with each other
While with papa and mama
Have advice, Sio, my tears fall

Can it be another time
We can gather together
Don't let it be because you're too focus on this life
(materialistic life)
Your family's life is not being taken care of
Sio, it is really sweet
If you live as family like this

Theme and song message

The theme of this song is togetherness and the joy of having a family. Together with kinship, father and mother can get pleasure by eating together at one table and giving a piece of wisdom that goes deep into the heart. The advice is in the form of living life right and not wrong in making choices. This song tells the sweetness of life within a kinship.

Keyword: Kinship and pela gandong.

POP AMBON FRANKY SAHILATUA

SIDE A

1. Song Title: Beta Berlayar Jauh
Singer : Franky Sahilatua
Composer : Kace Hehanusa
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
2. Song Title : Hidup Orang Basudara
Singer : Franky Sahilatua
Composer : Kace Hehanusa
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
3. Song Title : Oto Demo
Singer : Franky Sahilatua
Composer : N.N
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
4. Song Title : Beta Rindu Pulang
Singer : Franky Sahilatua
Composer : Leo Manuputti
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
5. Song Title : Amato
Singer : Franky Sahilatua
Composer : Johnny Putuhena
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994

6. Song Title : Donci Su Babunyi
Singer : Franky Sahilatua
Composer : Kace Hehanusa
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994

SIDE B

1. Song Title: Tau Snang sa
Singer : Franky Sahilatua
Composer : Kace Hehanusa
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
2. Song Title : Laki-laki Biji Ruku
Singer : Franky Sahilatua
Composer : Albertus Jr
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
3. Song Title : Kapal Anggang
Singer : Franky Sahilatua
Composer : N.N
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
4. Song Title : Dangsa Katreji
Singer : Franky Sahilatua
Composer : Benny Sahilatua.
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
5. Song Title : Salomina
Singer : Franky Sahilatua
Composer : Johnny Putuhena
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994
6. Song Title : Mama Pung Piara
Singer : Franky Sahilatua
Composer : Martin Mailoa
Label : PT. Gema Nada Pertiwi & Libel Record
Year of Production : 1994

Beta Berlayar Jauh
(*versi Ambon*)

Beta berlayar jau, jau dari Ambon...eee
Ditana orang baru beta (menyasal) manyasal...eee

Mengapa beta mau
Buang diri begini
Jauh dari pangkuang Mama
Sungguh asing lawang...eee

La apa tempo beta pulang ke Ambon....eeee
Lautan luas gunung tapele

Mari Mama gendong beta
La bawa pulang dolo... eee
Ketana yang kucinta
Ambon manis...eee

Beta Berlayar Jauh
(*English*)

I sailed far, far from Ambon
In the land of new people I regret

Why do I want to do this
Away from Mama's lap
Really very isolated

When will I return to Ambon
The ocean is wide, the mountains stand in the way

Carry me mom
Then take me home
to the land I love
Ambon Manise

Theme and Song Message:

This song tells how someone longs for his family, especially his mother. He migrated far from his hometown, Ambon to the point that he felt remorse for being away from his parents. He feels the discomfort or the strange feeling of being away from his parents. He also wondered when he could return to his hometown. "The ocean is wide, the mountains stand in the way" refers to how far he is from his hometown. In the last verse, it shows how he really wants to go home and whines to be brought home by his mother.

Keyword : Ambonese wanderer story.

Hidup Orang Basudara (versi Ambon)

Mayang pinang, mayang kelapa
Timbang cengke di Saparua
Orang bilang ade deng kaka
Sagu salempeng makang bage dua

Sio sayang la dilale sio
Sayang dilale
Hidup orang basudara sio
sunggu manis lawang...eee

Hidup Orang Basudara (English)

Mayang areca nut, mayang coconut
Weighing cloves in Saparua
People say brother and sister
One piece of sago is eaten for two

Sio dear, so dear
very dear
Sio, living in kinship
So sweet

Theme and Song Message:

This song describes how the kinship of the Moluccas people through the rhyme that is used as a song “One piece of sago is eaten for two”. This lyric explains the togetherness that exists among the people of Moluccas. Sago is a traditional food that is the staple food, with the shape of sago which is only the size of a fist and must be divided in half so that it can be eaten together. The people of Moluccas are very famous for Pela and Gandong, a kinship system that regulates living together so that the life of the Moluccas people remains harmonious. At the end of this song, the Lyrics “hidup orang basudara, sio sungguh manis lawang e” affirm the condition of the Moluccas people who live side by side together so that it looks very sweet to them.

Keyword : Kinship between Ambon and pela gandong.

Oto Demo
(versi Ambon)

Oto demo
Oto demo roda tiga
Tempat berhenti di muka kota
Panggil nona, panggil nona mari naik
La nona bilang terimakasih

Oto demo
Oto demo roda tiga
Tempat berhenti di muka kota
Panggil nona, nona mari naik
La nona bilang terimakasih

La nona bilang jangan lai
Oto demo tabale lai

Oto Demo
(English)

Bemo car
Tricycle bemo car
There's a stop in the city center
Call the lady, call the lady let's go
Then the lady said thank you

Bemo car
Tricycle bemo car
A stop in the city center
Call the lady, lady let's go
Then the lady said thank you

Then the lady said: not again
The bemo car is gone again

Theme and Song Message:

A song that takes us to Ambon's past, where the bemo, a three-wheeled vehicle, carries out its daily functions. They, the drivers usually pull passengers by calling people who want to ride as expressed in the Lyrics, "panggil nona, panggil nona mari naik".

Keywords :-

Beta Rindu Pulang
(versi Ambon)

Sio ambon manise
Sio ambon manise
Beta rindu mau pulang e
Lama di tanah orang
Sio beta inga ambon e
Lama di tanah orang
Sio beta inga ambon e

Sio papa mama e
Sio papa mama e
Beta rindu mau pulang e
Lama beta su pigi
Beta rindu mau pulang e
Lama beta su pigi
Beta rindu mau pulang e

Beta inga dolo-dolo
Papa deng mama jaga beta
Sio sungguh manis-manis lawang e
Beta seng lupa papa deng mama
Juga samua basudara
Beta rindu pulang e

Beta Rindu Pulang
(English)

Sio Ambon Manise
Sio Ambon Manise
I Lady going home
Long time in the land of people
Sio I remember Ambon
Long time in the land of people
Sio I remember Ambon

Sio papa mama
Sio papa mama
I miss home
Long time I've been gone
I miss going home
I've been gone for a long time
I am missing and wanting to go home

I remember first
Papa and mama who take care of me
Sio is really very sweet
I don't forget mom and dad
And all the kinship
I miss home

Theme and Song Message:

The song presents the story of an immigrant who missed his hometown. It occurred to him that his parents had raised him in his hometown, this made him feel as if the overseas land did not give him a sense of security. Parents are the first to remember who give a sense of security in the form of care for the wanderers. The feeling of security is really sweet for the wanderers, and suddenly he thinks that this feeling of security is even more felt when his siblings are also guarded by their parents, making the wanderers increasingly speechless, powerless to stem the longing, which makes the end of the song's rhyme. even this can only say, "I miss going home". The form of Ambonese kinship looks very close through this song, where parents have a very meaningful role for the wanderers. Makes him not forget the mama and papa in his hometown who have raised and taken care of himself sweetly, making the wanderer longing to return to his hometown from his old time in the overseas land.

Keyword : Ambonese wanderer story.

Sampe Pagi
(versi Ambon)

Amper siang beta su bangun
Tas pakiang mama su ator
Mama bungkus bakal sadiki
Sagu salempeng deng dendeng rusa

Aer mata la Tumpa jatu
Kapal stom su tiga kali
Liat ka bawah mama deng papa
Adik-adik game deng lengso putih

Amato... Amato
Ambon manise
Amato... Amato
Sio ambon manise
Beta pigi tinggal mama deng papa
Katong basudara gandong samua e

Amato... Amato
Ambon manise
(sio beta pigi tinggal mama, sio beta pigi tinggal papa)
Amato... Amato
Sio ambon manis
Meski jauh Sio jauh
Di tanah orang
Beta tra lupa
Negri ambon manis e

Sampe Pagi
(English)

It's almost noon, I'm awake
The bag containing mama's clothes is ready
Mama packed a little lunch
One piece of sago with a deer jerky

Then the tears fall
The ship beeps three times
Look down mama and papa
The kids were waving with white lenso

goodbye... goodbye...
Ambon Manise
goodbye... goodbye...
Sweet Sio Ambon
I left mom and dad
All relatives and siblings

goodbye... goodbye...
Ambon Manise
(sio I left mama, oh sorry I left papa)
goodbye... good bye...
Ambon Manise
Even though it's far away
In the land of people
I do not forget
Sweet land of Ambon

Theme and song message

his song tells the story of immigrants who are ready to leave Ambon. Early in the morning, he had woken up. Mama has neatly arranged the bag containing the clothes. The mother had also prepared some provisions for her child at that time. A perfunctory provision containing one piece of sago with deer jerky is enough to squish the stomach on the way until it arrives in the overseas land. The ship has rung three times. He has been on the boat while looking at his mother and father below. He shed tears as his younger siblings raised their hands while waving a white cloth. "Amato, Amato" (Goodbye, goodbye). He left his mother and father and his brother. The beautiful Ambon, even though he is far from his relatives, will not be forgotten by them.

Keyword : Ambonese wanderer story.

Donci Su Babunyi
(*versi Ambon*)

Donci Sudah e babunyi
Mari jangan nanti e
Sio ale nona
Jang sambunyi
Jang memilih nyong e
Beta minta dengan hormat
Tidak dengan paksa e
Ale nona jang sambunyi
Katong putar lombos e

Samua putar la rata-rata
Iko donci manis e
Bermain muka lari tanpa
Lenggang badan lombos e

Putar kiri-putar kanan
Putar ulang ka tempat
Se tar dengar
Barang se trus
Pulang ke tanpa duduk

Donci Su Babunyi
(*English*)

The song has played
Come on, don't wait anymore
Sio you Lady
Do not hide
Don't choose a boy
I respectfully request
Not by force
You Lady don't hide
We spin slowly

Everything turns slowly
Follow the rhythm of the music
Playing in front of running in place
Move your body slowly

Spin to the left, spin to the right
Play it again
You didn't hear
Because you keep dancing
Back to the seat

Theme and Song Message

This song illustrates that in the Moluccas, men have manners to invite women to dance. It usually happens at dance parties in the Moluccas. The majority of Moluccas women themselves are very selective in accepting men's invitations. When a man can invite a woman to dance, it is a matter of pride for the man. Because when dancing, men and women are described as a couple, and through this dance, they can get to know each other more. And when a woman doesn't want to dance with a man who asks her to dance, she will stay where she is. Through this song, Moluccas seems to have norms and values highly upheld in dance parties. It's shown as pride and attraction among young people.

Keyword : Folklore, Dance.

Tau Snangsa
(versi Ambon)

Beta ini orang miskin nona e
Beta tinggal di Paparisa nona e
Tampa tidor di tapalang nona e
Laeng dari itu bet' seng punya nona e

Biar bagitu tapi beta dapa sono
Asal saja bet pung poro su tare
Beta hidup sama juga orang kaya
Biar miskin tapi tau s'nang sa

Rao...rao...raoo tau s'nang sa

Tau Snangsa
(English)

I am a poor man
I live in the tent, Lady
The bed is made of sago palm fronds
Other than that I don't have Lady

Even so, I can sleep well
As long as my stomach is full
My life is just like rich people
Even though I'm poor, I know I'm just as happy

rao... rao... rao... it's just fun

Theme and Song Message

This song tells how a man described as poor but feels his life is happy tries to seduce women. The Lyrics emphasize this seduction “tampa tidor di kapala nona e, laeng dari itu bet seng Punya nona e”. Paparisa, in the lyrics of this song, is a tent made like a hut. The roof is made of stacked sago tree leaves. The man in this song explains to the woman he loves that he is not a wealthy person. Even though this man does not have abundant wealth, he enjoys his life like a rich person; even though he lives in poverty, he still knows how to be happy.

Keywords: Love.

Laki-laki Biji Ruku (versi Ambon)

Syalala, syalala saban hari ukur jalan
Dari pagi sampe malam (aseek)
Orang kira masih bujang
Siapa tau pung anak tujuh

Kalau gaya jang se tanya dar' kameja sampe s'patu asli
Buka dada tanam badang, se pung salah dapa palungku

Par sabang malang nyong basar baja'ng manyari
Sanang badangsa sampe amper siang
Sapa saja bilang dia
Su seng salah
Dong bilang dia
Laki-laki biji ruku batunangan kiri kanan
Laki-laki biji ruku baku pukul kiri kanan
Nyong e, nyong pela
Memang se biji ruku

Laki-laki Biji Ruku (English)

Syalala, syalala every day walking to and fro
Since morning until night
Actually, people think you're still a bachelor
Who knows, you apparently have seven children

If it's style, don't doubt it, from shirts to shoes
Showing off, whoever made him mad gets hit

With big night
Walking, looking for
Happy to dance until the morning
Anyone say he
It's not wrong anymore
They say he
Bad boy engaged left-right (here and there, every-
rywhere)
Bad boys fighting left and right (here and there)
nyong e, nyong pela
Indeed you are biji ruku

Theme and Song Message

It is a song about the mischievousness of a Moluccas man who likes to wander every day, dressed like a bachelor, who apparently, has had children. The style of dress in Moluccas society is important because one's status can be seen through the sort of dress. A man's skill in defending himself can also be seen in how he fights, described in the Lyrics "Buka dada tanam badang, Se pung Salah Dapa Palungku". The harsh nightlife makes Moluccas men become strong people. Through this song, the mischief of Moluccas men starting from the nightlife and the image of masher is depicted. This delinquency was then termed "biji ruku" by the Moluccas people, intended for a very naughty delinquency level.

Keywords: Love.

Kapal Anggang *(versi Ambon)*

Dengar hari ini papa pulang dari Jawa
Anak-anak tunggu dijembatan e
Liat kapal masuk dari ujung tanjung benteng
Anak-anak bataria “kapal o!”

Kapal anggang Sandar jembatan
Tiang tiga layar sambilang
Dengar kabar papa mau datang
Calana jengki dasi malintang

Kapal Anggang *(English)*

Listen! Today papa is coming back from Java
Children are waiting on the bridge
Watching the ships enter from the tip of the fort
cape
The children shouted “ship!”

The Anggang ship leans on the bridge
Has three masts and nine sails
Hearing the news that papa is with jengki pants and
fancy tie

Theme and Song Message

This song illustrates a child who could not wait for the arrival of papa, who returned from Java. The ship was ready to lean on the port bridge on the island of Ambon. The children saw a sailing ship emerging from the tip of the fort's promontory until they shouted, "ship!" for the children's enthusiasm to welcome the arrival of the father. This song illustrates the excitement of children in receiving papa home from overseas. Plus, when papa came home wearing plain jengki pants with a neat cross-tie, it showed the success of papa's work in the overseas lands. The phrase "ships enter from the tip of the fort cape" gives the impression of a historical relic of colonialism, which of these forts used to belong to colonial powers. It shows that Ambon is a place that cannot escape the influence of the history of colonialism.

Keyword : The Story of the Overseas People of Ambon, Ambon and the Maritime World.

Dangsa Katreji (versi Ambon)

Mari nyong deng nona
Katong badansa rame-rame
Ambel partner saorang satu
Katong mulai dansa katreji

Katreji-katreji mari katong dansa katreji
Inga nyong deng nona
Jangan talalu e bapilih
Sabab katong samua sama
Punya acara dangsa katreji

Katreji-katreji mari katong dansa katreji
Katreji-katreji mari katong dansa katreji

Sio nyong bae-bae
Jang talalu papripi e
Dengar dulu komando
Baru angkat kaki kiri e
Sio nona jang balagu
Kele nyong bae-bae e
Biking muka manis-manis
Biar nyong tambah samangat

Dangsa Katreji (English)

Come on ladies and gentlemen
We dance together
Take a pair of one person one
Let's start the katreji dance

Katreji-katreji let's dance katreji
Remember nyong with lady
Don't be too picky
Because we are all the same
Who has a katreji dance event

Katreji-katreji let's dance katreji
Katreji-katreji let's dance katreji

Sio nyong be careful
don't fight too much
listen first
Just lift your left leg
Sio young lady, don't play hard to get
Take good care
Make a cute face
So that the nyongs will be more enthusiastic

Theme and Song Message

The song tells the story of a Katreji dance, a dance that has ethics that the people of Ambon have lived. However, this song also provides a mirror of Ambonese society, which has the nature of choosing partners during the Katreji dance celebration. The song here seems to present a middle ground for the dance participants so that the event can run smoothly. They are advised not to be too picky about their partner and instill in their hearts that we are all the same. The owner of this event is to dance. It can be seen from the Lyrics: "Nyong and Miss, don't be too picky, because we are all the same". Katreji dance is not just a dance, but has rules that need to be followed before starting a dance together, as Lyrics say, "Listen first, then lift your left leg.."

Keyword : Dance, Folklore

Salomina
(versi Ambon)

Kalau bukan tagal cinta
Biking apa beta kirim
Tiga kali surat tanya
Biar se seng balas akang

Tapi beta s'lalu nanti
Sapa tau laeng hari
Se mau balas bet pung surat
La mangaku beta e

Nona-nona Salomina
Su talalu manis e
Nona-nona Salomina
Beta jatuh hati e
Dari rambut ka ujung kaki
Se seng ada dua lai

Nona-nona salomina
Su talalu manis e
Se pung mata se pung bibir
Beta bawa dalam mimpi
Sabang hari inga ale
Sio nona manise

Salomina
(English)

If it wasn't for love
What do I send for?
Three times I asked through letters
Even if you don't reply

But I always wait,
Who knows another day
Do you want to reply to my letter
Then accept me

Lady Salomina,
It's too sweet,
Lady Salomina
I fell in love
From hair to toe, you are second to none

Lady Salomina,
It's too sweet
Your eyes, your lips,
Get carried away in a dream.
Every day I remember you
Sio sweet lady

Theme and Song Message

Tells the story of a man who falls in love with Lady Salomina. He sent letters to Lady Salomina three times, but he got no reply. Even though he didn't get a reply from the woman, this showed the sincerity of a man who fell in love. The question letter in the Moluccas people's name, "tanya" or "asking" in this context has the meaning of expressing love. Lady Salomina seems to be a form admired by a man by seeing the woman as a whole, from head to toe, even Lady Salomina was carried away in a man's dream. The man was so in love that every day he always remembered, "Sabang hari inga ale, Sio nona manise".

Keyword : Love.

Mama Pung Piara
(versi Ambon)

Mata hari su mau amper maso
Beta dudu sandiri
Lia ka muka, kanan deng kiri
Taringa kampung halaman

Mama deng papa jauh di sebrang
Gunung deng tanjong tapele
Beta seng rasa aer mata tumpah
Basah beta pung pipi

Mama pung piara sio sungguh manis lawang e
Mama pung piara sio beta seng bisa balas

Biar makang keju deng roti tamang
Seng sama sagu salempeng
Biar hidop enak di tanah orang
Seng sama kampong sandiri

Mama pung piara sampe mati bet seng bisa balas
Mama pung piara Tete Manis yang tau semua

Mama Pung Piara
(English)

The sun is almost setting
I sit alone
Looking ahead, right and left
Remember my hometown

Mama and papa are far away
Covered by mountains and capes
I feel tears fall down my cheeks

Raised by mama sio is really very sweet
Love mama sio can't reply

Even though I eat cheese with bread my friend
Not the same as sago slices
Let's live well in other people's land
Not like in your own village

Raised by my mother to death I can't even repay
Loving mom, God knows all

Theme and Song Message

This song describes the feeling of longing for a wanderer to his mother. The mother is a figure who raised him very sweetly. He felt that no one could repay his mother, no matter what she did. In the Moluccas itself, there is a culture of wandering, where men go to big cities to earn a living. In the overseas land, he felt that eating cheese and bread was not the same as eating pieces of sago made by his mother. It illustrates that even though life is good in other people's land, it is not like in one's village. And Mother became a person who the singer greatly missed because she was the one who raised him. The song's end explains that the wanderer said that he would never be able to repay the love that his mother gave him.

Keyword : Ambonese wanderer story.

EPILOGUE

Far from Eyes, Close to the Song

This encyclopedia of one hundred songs from Ambon has the main objective of presenting the translation and meaning of each song in Indonesian, of course, so that the wider community can understand each song. What can be the final word, or can we conclude in this translation process? Completing the final word means giving the main argument and drawing a common thread from the meanings of the whole song (interpretation), which may provide an alternative view of looking at Ambonese society through music.

However, the efforts to interpret the texts were hampered by the limit of access, both from the Museum Musik Indonesia (MMI) and the Anthropology Department University of Brawijaya, regarding the Ambonese community context. Of course, we don't want to interpret the whole song carelessly. The drafting team in this work also did not have the opportunity to conduct an ethnographic study directly on the Ambonese community to find the correlation of the meanings of the songs we curated. We are very grateful to the Ambon Music Office (AMO), Mr. Ronnie Loppies, and friends, who helped translate and provide the socio-cultural context of Ambonese lyrics that we did not understand very well. The next challenge for the drafting team is how the translation can be tied to a more coherent and effective interpretation amidst the existing limitations.

The challenge above brought us to use the text curation method of each translated lyric. This method starts from the text, placing the lyrics of a hundred songs as text or a collection of words, phrases, or sentences as the primary material for curation—it is no longer linking information outside the text such as field research and ethnographic reports of the Ambonese people. Simply put, what we do with this method is to compile all the translated lyrics of a hundred songs into a collection of texts and then identify what words and phrases are dominantly appearing in Ambonese songs.

Firstly, we classify words or phrases that we consider not too significant to be curated, such as conjunctions (and, as well, but, or, whereas, but, thus, since, if, etc.) or prepositional words (will, for, for the sake of, with, because, except, on, by, for, etc.). We collected 'conceptual' words and phrases from a hundred Ambonese songs (such as to dance, sway, land, mama, promise, young people, etc.). To avoid data bias, we sorted each song by only showing different conceptual words and phrases or no repeating words. After being accumulated, there are approximately 1800 words and phrases from all the lyrics of one hundred Ambonese songs.

From thousands of classified words and phrases, we then categorize which words and phrases that are semantically the same or similar (for example, the term swaying body, cha-cha dance, and the phrase dancing are combined into one-word dance; or the word go home, return, and the phrase longing for home, go home, come back home combined into one in the word home). The final stage of the procedure of this method is to identify the intensity of occurrence of conceptual words and phrases, sorted from the least occurring and the most occurring or dominant.

The findings of this curation method are quite interesting. Of the hundred Ambonese songs, the word *nona* appeared the most. Then other words and phrases that are quite intensive appear are *sweet*, *mama*, *papa*, *Ambon*, *homecoming*, *dear*, *love*, *sio*, *brothers*, *land of people*, *aduhai*, *nyong*, *dance*, *far*, *left and right*, *cry*, *style*, and *the beach*. Of the 100 songs, the word *Nona* is embedded in the lyrics of 45 songs, the words *sweet* and *mama* are written in 40 songs, the words *papa*, *Ambon*, *go home*, *dance/shake* are embedded in 30 to 40 songs, and other dominant words are found in around 20 to 30 songs. From the results of this simple curation, at least we have a little capital to argue and interpret the red thread of the hundred Ambonese songs that we have curated. So what can we say about this?

We can explore this theme of migration and longing for Ambon for a moment. The theme is generally quite dominant in our songs (more than 30 songs out of 100 songs). Through these 1990s Ambonese songs, we can examine the ability of music to mediate the experiences of the migrant community. In these Ambonese songs, we have the opportunity to explore the relationship between the Ambonese and their overseas experiences. Most of the songs show the expression of the creator/singer, who is generally a male who went abroad to work. The song's lyrics sing about the relationship between the singer and his beloved, with a beautiful hometown and his family living peacefully in Ambon. These relationships are mediated in songs played with various rhythms, ranging from cheerful tunes to sad melodies.

In the song *Salamatlah* (1990) sung by Ridwan Hayat and Joyce Pupella, for example, the waving of hands is a sign of farewell while the coast of Ambon is gradually looking further. After the Ambonese people arrive in foreign lands, they are always reminded of their mother's call to return home. This overflow of longing appeared in the song *Toma Maju* (1990), composed by Leo Manuputty. The lyrics tell of an invitation to Ambonese brothers and sisters overseas to row their boats through the waves so they can see the lights of Ambon city again. The song presupposes that the struggle of living overseas will be completely paid off when you can return home to Ambon. But what can you do? The need to work in overseas lands has not allowed you to return home. Through songs, Ambonese people overseas bring themselves closer to the memories of their hometown. *Inga Pantai Ambon*, composed by Eddie Latuharhary, shows how the Ambonese long for their distant hometown by singing songs.

*Angka lagu e...
Dudu bainga dolo kacile...
Deng syukur banya lai sio
Par ontua di atas e...
Yang bikin katong
Pung Ambon bagus lawange...
Singing a song
Sitting reminiscing my childhood
with an abundance of gratitude
for Him above
Who has created beautiful Ambon*

Third, in contrast to the shades of sadness above, the nuances of party, love, and dance are very thick, adorning the themes of Ambonese songs. We can find dominant words in the lyrics such as dancing, swaying, rocking left and right, singing, or stylish. Generally, these themed songs are about meeting a woman at a party and then asking her to dance. It is like the song *Panggayo* ("Young people, let's dance, my lenso is in my shirt pocket, where's my lady"), *Polo Satu Habis Satu*, ("Hey miss, let me say something if you want to go to a party, don't forget to tell me, we'll both go together later"), the *Gici-gici Dance* ("The music is already playing, come here, get ready to take your lady, let's dance a lot"), or *Malam Pesta* ("Tonight is a party night, nona, Come on nyong let's dance with katreji, hug me tightly, oh dear"). The themes of these songs are interesting to us because they show that Ambonese songs are about sadness and sadness overseas and happiness, romance, and joy. However, we generally perceive that this cheerful atmosphere takes place or

has a context in Ambon, which occurs in their hometown. Not in overseas lands that typically display the feel of mourning. It makes sense if the land of Ambon is imaged as a land that is always longed for, full of happiness, party, and love. In contrast to an overseas land, someone always feels foreign and wants to return home.

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The three themes above are intertwined in the text curation of the hundred songs. The feminine theme, which means beauty, sweetness, and gentleness, is not only about male-female romance but also symbolizes the sweet, warm, and motherly land of Ambon. In this place, one comes from and will return to. It relates to the dominant theme of homesickness for Ambon and Maluku, depicting a difficult life overseas, describing social conditions in which many people seek livelihoods outside the island. On the other hand, life in Ambon is described as full of joy, party, love, and dancing, like the third dominant theme above. So in simple terms, we can say that these hundred Ambonese songs are cultural expressions of the Ambonese in interpreting their homeland and hometown; as a place that is close and attached in their songs, although sometimes far from the eye.

GLOSARIUM

Baju cele dan kain salele: Moluccan traditional clothes.

Bakasang: Fish offal that is fermented into a thick liquid.

Biji ruku : A term for a very flirty man.

Bubengka : a treasured Ambonese specialty cake.

Cupak dan Gantang : Measuring tools.

Enbal : Typical Kei food, rice substitute.

Gandong : Kinship

Julung julung : type of fish.

Katreji : type of dance.

Lenso: Handkerchief that is often used when dancing.

Makan patita: Culinary traditions or potluck in Maluku which aims to foster a spirit of togetherness and kinship.

Nyong : nickname for boys.

Om bu : a nickname for older people, bu stands for “bung” for men.

Ondos: a term for a man who is stylish as if he is a very handsome man whom no one can match.

Papeda : The typical Moluccan food is sago porridge.

Pela : A bond that usually occurs after conflict.

Pola akatenci : traditional game ; dice game.

Polka katreji : type of dance.

Rao rao rao : Sounds like syalala, lalala, dududu.

Rujak : Slices of various kinds of fruits with tamarind and brown sugar dressing

Sau reka reka : one of the traditional arts and games using gaba-gaba totaling 4 pieces that are beaten as music where men play gaba-gaba and women dance and avoid gaba-gaba.

Sempe: special bowl for papeda.

Sio : an expression in the Ambonese language, meaning a kind of "oh my!" or "oh!"

Sir-sir : Papaya leaves, Papaya flowers.

Sopi kapala: Moluccan liquor.

Tete Manis: Jesus Christ.

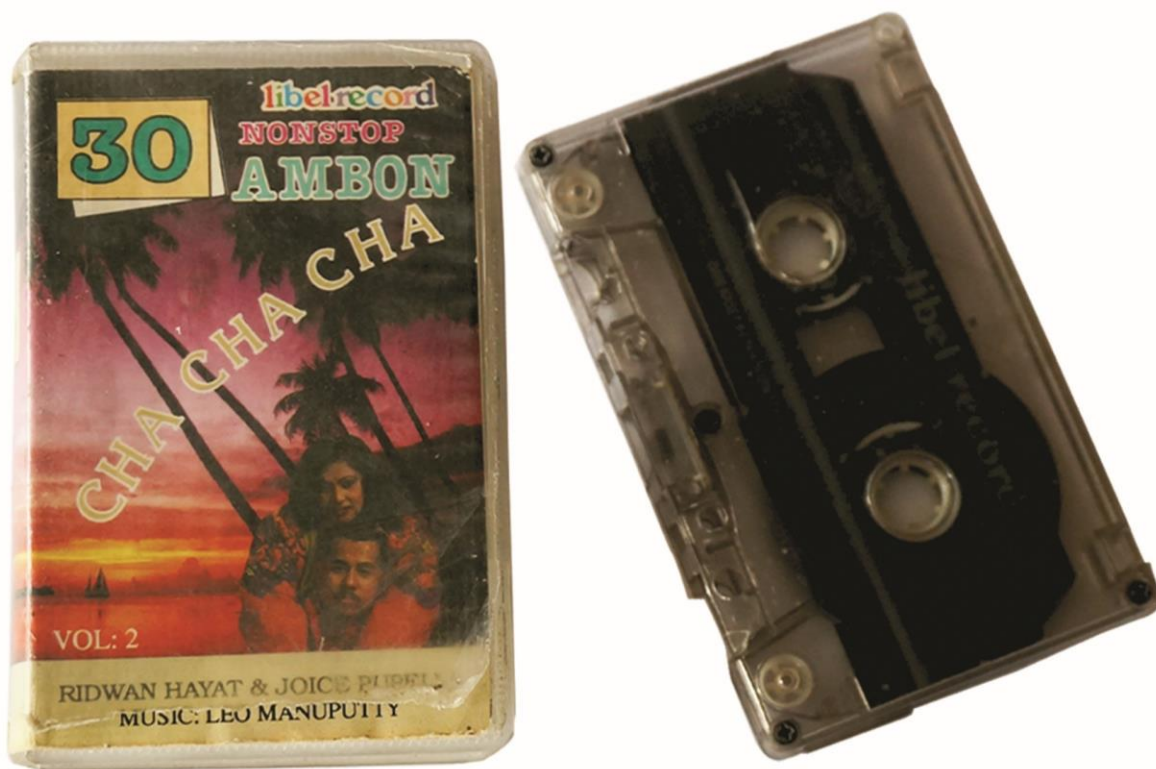
Tifa totobuang: Moluccan traditional musical instrument. Tifa is shaped like a drum, while totobuang is made of brass, resembling Javanese gamelan.

Timbaruang : a place or space

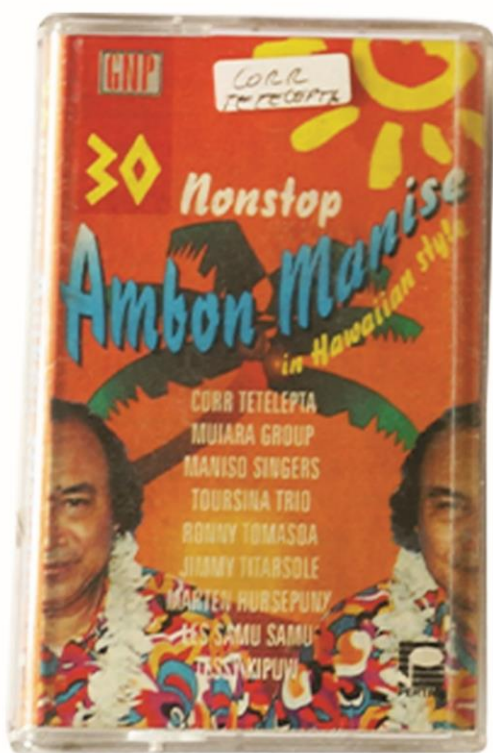
Tomi tomi: a fruit that tastes sour

Photo
Cassette
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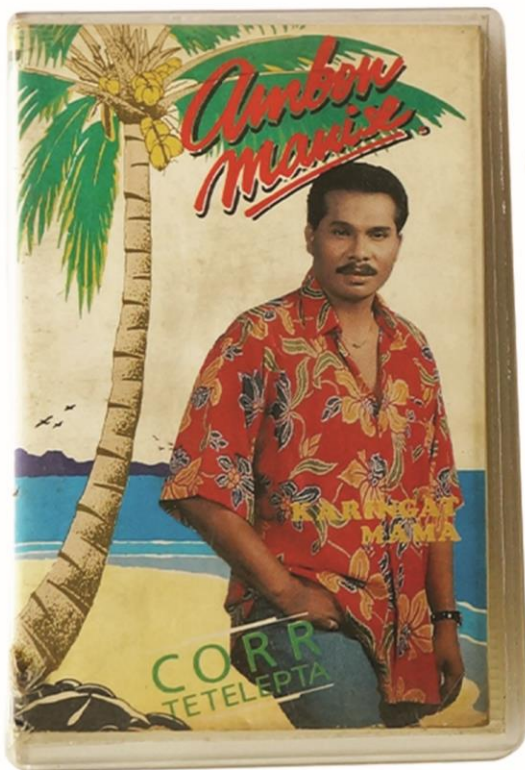
30 Nonstop Ambon Cha Cha Vol.2



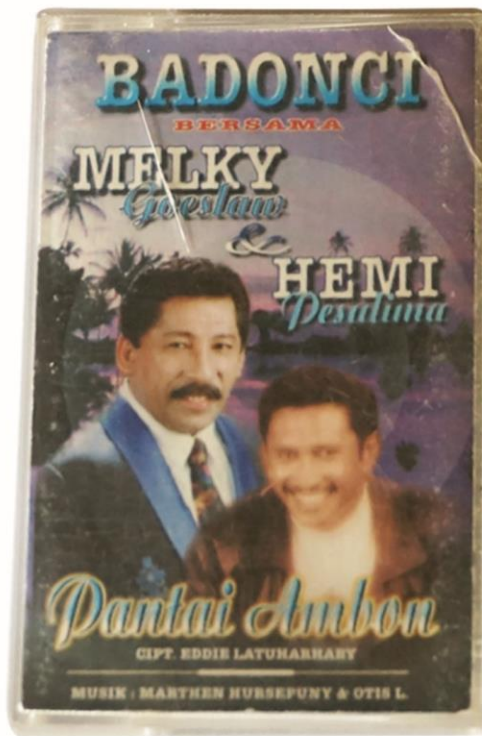
30 Nonstop Ambon in Hawaiian Style



Ambon Manise Karingat Mama



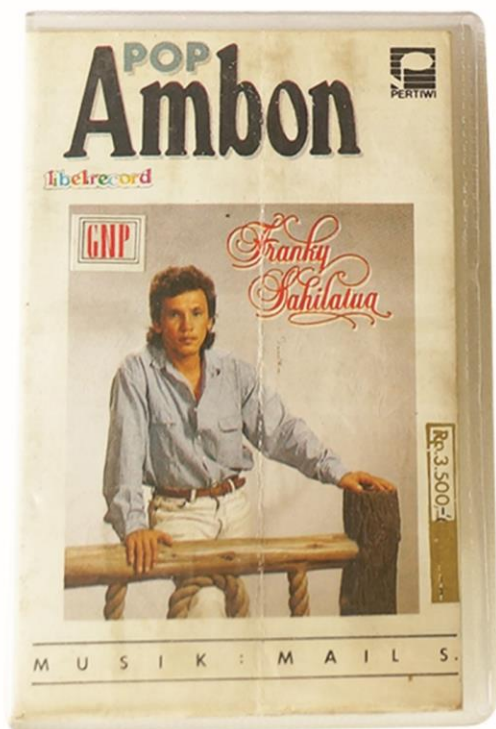
Badonci Pantai Ambon



Ondos Paskali Hella's



Pop Ambon Franky Sahilatua



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