

23) To Varto: a tika na magit

Bona malana Misis Ulrik. Go iau gugu tam, tago u pot,  
 GoodC morning Mrs Ulrike. DEM I enjoy PR-you, because you come  
 pi una gire iau. Iau- tika na magit, upi ina ve u tana ure,  
 so you-TA see me. I- one C thing, so I-TA tell you PR-it about  
 ari iau ga nat na bul. Ma iau ga gire pa tika na magit  
 when I TA young C boy. And I TA see E one C thing

ta kaigu tarai ngalangalana. Go ra magit vakir i manga na  
 PR my people grown-up. DEM D thing not it very C

vailik tuna. Dari ba a gavaman Ostrelia i ga tar ki ma a lotu  
 far-away real. Sothat D government Australia it TA TA stay and  
 D church

kabulang i ga tar ki. Ma upi ina tatike go tika na magit,  
 too it TA TA stay. And so I-TA speak DEM one C thing,

upi ina varvai ka kapa tana, ari iau ga barmana, iau ga  
 so I-TA tell PART clear PR-it, when I TA young, I TA

gire tika na magit.  
 see one C thing.

Tika na bung ari ave ga pot varurung, upi ave ga balabalaguan  
 One C day when we-4exc TA come together, so we-4exc TA have  
 a-feast

tai tika na tutana, a iangina To Ka, aro iat ra pakana  
 PR one C man, D name-his To Ka, there PART D area (C)

Vunavarvar. Ari ave ga balabalaguan ma ave ga ki arama na  
 V.. When we-4exc TA celebrate-the-feast and we-4exc TA sit  
 there C  
 gunan ma namur ta tika na tutana, a iangina To Pagur, i ga gire  
 village, and then some one C man, D name-his To Pagur he TA see

kapi go diat mamaro Pilapila, a tarai mamaro Pilapila, upi  
 E DEM them-4 from-there P-. D people from-there P., so

ba diat a kip pa tika na tutana, a iangina To Kolama.  
 that they-4 TA carry-on-shoulders E one C man, D name-his To K..

Go To Kolama i ga kaina mait (i) tuna ma a ngala na manua kabulang  
 DEM To K. he TA bad ill real and D big C wound also

ta ra kakene, ma i ga tar maravai, upi na mat. Io, dia ga  
 PR D foot-his, and he TA TA near, so he-TA die. Well, they-4 TA

vanvanivare papa, upi (diat a kip ia) diat a kip pa ia,  
 prepare E, so (they-4 TA carry-on-shoulders him) they-4 TA  
 carry-on-shoulders E him,

ari To Pagur i ga gire kapi go diat, i vana tutua urama  
when To Pagur he TA see E DEM them-4, he go ascend up-to

piremavet urama na gunan, ta nam boko ra ngala na kor  
with-us-4exc up-to C village, PR DEM still D big C crowd

arama na gunan Vunagelep ma i ga varvai ba:  
there-up C village V. and he TA report:

"Aia To Ngodol, dia tar kip pa To Kolama nano, upi ba To Kuku  
"Eh, To N., they-4 TA carry-on- shoulders E To K. DEM, so that  
To Kuku

na kap ia uro Pilapila, upi da valaun pa ia."  
he-TA take him to P., so IND-TA make-live E him.

Ari To Ngodol i ga kankan ma i ga biti:  
When To N. he TA angry and he TA say:

"Na kip pa ia uve?"  
"He-TA carry him where ?"

Ba:" Pi uro ra Pilapila da valaun pa ia."  
: "So there-to D P. IND-TA make-live E him."

Ari ra varden dia ga tar vana par kan ra balaguan (ave ga var-)  
When D women they-4 TA TA go finish from D feast (we-4exc TA )

dia ga varvut ba o ra tarai ngalangala uro ma dia ga varvut  
they-4 TA run down DEM D men grown-up there and they-4 TA run

barat To Kuku, dia ga kap vaba o To Kolama uro na nga ba.  
meet To Kuku, they-4 TA take make-down DEM To K. there C path down.

Ma dia ga ribat pa ra umana davai, a umana barbago, di vatang ia  
and they-4 TA tear-down E D PL twig , D PL barbago, IND call it

ma ra kaleng, a umana kaleng ma a umana pulave ma a umana  
with D kaleng, D PL kaleng and D PL pulave and D PL

valangur, ma dia rapu oai diat. Dia ga kipkip o To Kuku.  
valangur and they-4 beat DEM them-4. They TA carry DEM To K.

Dia ga rapu diat ma dia ga ubu diat, ma dia ga lop, dia ga vilau  
They-4 TA beat them-4 and they-4 TA hit them-4, and they-4  
TA run-away, they-4 TA flee  
varbaiai, ma dia ga vue pakate kapi o ra minat (i) ta abara  
separate , and they-4 TA throw strikeE DEM D ill PART there

ra pia, o ra tutana ta, a iangina To Kolama. Dia vue pakate  
D ground, DEM man PART, D name-his To K.. They-4 throw strike

kap ia abara ra pia. Ma dia ga lop varbaiai.  
E him there D ground. And they-4 TA run-away separate.

Ma namur go ra varden mamarama dia ga kuba, ani ave  
 And then DEM D women from-there-up they-4 TA go-down, when we-  
 4exc

ga par ta ra balaguan. Dia ga gire tadap o ra tutana ta,  
 TA finished PR D feast. They-4 TA see go-to DEM D man PART,

i ga vava (abara ra ro-) abara na nga Dia ga re bat  
 he TA lie (there D road) there C path They-4 TA clear block

ra nga, dia ga re pa tika na kalamana nga mulai mamaro  
 D path, they-4 TA clear E one C new (C) path again from

ra paparai. Ma na i ga irir abara ra bala na nga na. Ma  
 D side. And DEM he TA groan there D middle C path DEM. And

dia vana ma namur oai ra umana tutana, To Kivur, To  
 they-4 go and then DEM D PL man, To Kivur, To

Marnagara ma To Lutpapa ma To Giretaria dia ga tut ma ra  
 Marnagara and To Lutpapa and To Giretaria they-4 TA stand-up with  
 D

minat i (To) o To Kolama ma dia ga bolo vapange ubarama na  
 dead-body of DEM To K. and they-4 Tago-across put-him-up  
 up-there C

gunan Vunagelep ta nina gunan, ave ga balaguan tana.  
 village V. PR DEM D village, we-4exc TA celebrate PR-it.

Ma namur dia vartirtir:

And then they-4 ask-each-other:

"Aia, dat a davatane na ?"

"Listen, we-4inc TA do-what DEM ?

Namur tika na tutana, a iangina To Nanam, i ga biti ba:  
 Then one C man, D name-his To N., he TA say :

"Na va malapang ika bo abara na pal."

"He-TA lie warm PART for-a-while there C house."

Ma namur To Ngodol i ga biti:

And then To N. he TA say:

"Ia na vava pa mulai ra ava ?"

"He he-TA lie E again D what ?

"Ba ma da, amutal a vue vaba nam, da punang ia."

"Why, you-3 TA throw make-down DEM, IND TA bury him."

"Hei ia kan Pater na kankan."

"Hey, but that-not Father he-TA angry."

"Ia pater i kiki mulai piredat ?"

"Oh, Father he sit again with-us4inc ?

Namur i ri ia abara ra ul a bet. Dia ga tar ruk ta go ra  
Then he move him there D top C bed. They-4 TA TA go-in PR DEM D

ik a pakana pal, ma dia ga kal ra tung ta. Ma avet ra umana  
little C part (C) house and they-4 TA dig D hole PART. And we-4exc  
D PL

bul ave ga varvarkorokorot. Ma pa ave ga nunure upi ta magit.  
boy we-4exc TA chase-each-other. And not we-4exc TA know about  
some thing

Iau ke iau giregire ure diat, dia kal ra tung abara na pal.  
I PART I watch them-4, they-4 dig D hole there C house.

Ari-ma tika na tutana, a iangina To Nanaim, i nuk tadap ba:  
Then one C man, D name-his To Nanaim, he think go-to :

"Ea, bulik, da korot vue nam tika na bul vartovo."

"Eh, fellows, we-4inc chase away DEM one C boy school."

Ari di ga burbur pa go ra valangur ta umana dia ga korot pa i  
When IND TA break E DEM D valangur, some PL they-4 TA chase E O

avet. Ma ave ga lop varbai. Ma iau iau ga varvut dodo tamagu,  
us-4exc. And we-4exc TA run-away separate. And I I TA run  
straight father-my  
i ga tur abara ra papar a liplip maravai pire nam ra pal,  
he TA stand there D side C hedge near to DEM D house,

dia ga kalkal na ra tung ta tana. Ma na di ga patum vue  
they-4 TA dig DEM D hole PART PR-it. And? IND TA chase away

na diat parika, ma iau iau ga tur vovovon ma iau ga tur a baba i  
DEM they-4 all, and I I TA stand still and I TA stand D side of

tamagu. Ma iau vavavakao ra baba i tamagu, pi iau ga rururu  
father-my. And I look-out D side of father-my, so I TA creep

ure ra pakana pal, ni dia ga kalkal ra tung tana. Dia ga kakal  
to D part (C) house, DEM they-4 TA dig D hole PR-it. They-4

ma na ra ik a tung i ga ki ka ati ra kumkubu mal, vakir i ga  
and DEM D small C hole it TA be PART here D knot dress, not it TA  
TA dig

manga kuba.

very go-down.

Iau ga nuk ia dariba: kan a papar ika pa i ga manga kuba,  
I TA think it like-that: perhaps D side PART not it TA very go-

tago vakir dia ga bakitai. Ma namur tika na tutana i ga tur  
because not they-4 TA be-covered. And then one C man he TA stand  
down

ara taman ma i ga biti ba:

there outside and he TA say:

"Amutal a bolo varuk ia mua ubara na pal, da vu mua ta ik  
 You-3 TA go-across make-go-in him at-once there-in C house,  
 IND-TA blow-up at-once  
 a maruana!  
 D fire-in-order-to-warm-him." some little

Io, dia bolo varuk ia ubara ma dia tur ka-bo. Ma namur upi  
 Well, they-4 go-across make-go-in him there and they-4 stand  
 for-a-while. And then so  
 ba da vadiap ia. Ma vakir dia ga vadiap ia, dia ga tar variri  
 that IND-TA make-lie him. And not they-4 make-lie him, they TA TA  
 be-ashamed  
 abara, upi ba da punang ia ka a lalauna. Ma iau ga nuknuk ia,  
 there, so that IND-TA bury him PART D alive. And I TA think it,

iau pa 'au ga tatata ma dia ga tur ma dia ga vovovoko vurbit,  
 I not I TA speak and they-4 TA stand and they-4 TA look around

upi koko ta tika na bul vartovo ba tika na bul tutumu na kiki,  
 so-that not some one C boy school or one C boy writing he-TA stay

na turtur ma na giregire diat.  
 he-TA stand and he-TA watch them-4.

Namur dia ga tar tut ma o ra po-na-kurita, a kipkip, ma dia  
 Then they-4 TA TA stand-up with DEM D stretcher, D kipkip, and  
 they-4  
 todotodore vaba ia ura ra bala na tung. Ia kaka vakir i ga  
 pour-out make-go-down him to D inside C hole. Yet PART not he TA

bura lulut, tago dia ga vake ra balana ma ra rop, a okor a lama.  
 fall quickly, because they-4 TA fasten D body his with D rope,  
 D root C coconut.

Ma a pulaget(i)ta di ga kaman tar ia tar ia tana. Ma dia ga  
 And D blanket PART IND TA wrap give him give him (?) PR-it.

And they-4 TA  
 mama tadore kamua ma dia ga bari dia ga burutue ma dia ga vue  
 in-vain pour-out PART and they-4 TA parhabs they-4 TA be-afraid  
 and they-4 TA throw

vaba ia ma na ra kip ta ura, ura ra bala na tung. Ari i ga  
 make-go-down him with DEM D stretcher PART into, into D inside  
 C hole When he TA

kukula ba, iau ga vatorome vue dariba:  
 cry down, I TA hear him away like-this:

"Ma iau mua ra biavi !"  
 "And I PART D poor !"

Ari i ga kukula ba dari, iau ga gire kap ia ma iau ga ive  
 When he TA cry down thus, I TA see E him and I TA hide

matagu. Ma namur iau ga tata mut pire tamagu ba:  
 eye-my. And then I TA speak in-a-low-voice to father-my:

"Ia, nama ra tutana ta na ga laun apang mulai ?"  
 "He, DEM D man PART he-TA TA live come-up again ?"

Ma namur To Komara i ga tangi iau ba:  
 And then To Komara he TA shout-at me:

"Koko tatata ! kan diat a doka u bula dari nama, diat a vue u."  
 "Not speak! so-that-not they-4 TA kill you also like DEM, they-4  
 TA throw you."  
 Io, iau ga pidik tago iau a nat na bul ik ta nam ra pakana  
 "ell, I TA conceal because I D small C boy little PR DEM D part (C)

bung. Vakir iau ga nunure mal boko ra mangamangana dariba gon.  
 time. Not I TA know well yet D things like-that DEM.

Diat a kankan balbali, tago ka namur ina varvai ma diat a kankan  
 They-4 TA angry avenche, because PART then I-TA tell and they-4  
 TA angry

balbali ma diat a dok' iau. Pata, pa iau ga nunure boko  
 avenche and they-4 TA kill me. No, nit I TA know yet

ra mangamangana. Namur dia punang ia. Dia vue tubatuba  
 D things. Then they-4 bury him. They-4 throw cover-him

ma ra umana marut na kup' urama. Ma dia ga kari tubatuba  
 with D PL rotten C mat on-top. And they-4 TA put cover-him

ma ra pia, ma dia ga vue (ra umana) a lavur pakapakana davai  
 with D earth and they-4 TA throw (D PL) D various pieces (C) wood

urama, ma namur dia ga kari tuba, ma dia ga punang ia.  
 on-top, and then they-4 TA put cover-him, and they-4 TA bury him.

Dia ga punang ia damana ma namur dia ga tarurua arama-liu  
 They-4 TA bury him like-that and then they-4 TA trample on-top

tana, ma dia ga vamadap da arama-liu ma namur dia ga tata  
 PR-him, and they-4 TA flatten thus on-top and then they-4 TA speak

na varvaola ba:  
 C scoff:

"Go na ga tavangun papa mulai, go na kipkip lama ai Ia Malabung !"  
 "DEM he-TA TA wake-up E again, DEM he-TA carry coconut for Ia M.!"

Ma namur dia punang vapar kapi ia ma dia ga irop ubara na taman  
 And then they-4 bury finish E him and they-4 TA go-out to C

ma To Nanaim i tatak taltalil. Ari o To Nanaim i ga gire tadap  
 and To Nanaim he look-around. When DEM To N. he TA look go-to  
 outside

iau ma i ga ...:  
 me and he TA

"Ua, ta-ra bul ta na akari na ti varve Pater tadat."  
 "Ua, another boy PART C here he-TA TA tell Father PR-us-4inc."

Io, namur na To Nanaim i van' uboro ma i tadap amir tamana,  
 Well, then DEM To N. he go there and he go-to us-2exc father-his

amir turtur abara ra papar a liplip ma i biti ba:  
 we-2exc stand there D side C hedge and he say:

"Go turagu a tena, (a te ta) a te Rakunai keabula go pa na varvai  
 "DEM brother-my D expert, D native R. also DEM not he-TA tell

tadat. Koko u varvarvai. U a loko. U a loko. U a bo na tutana.  
 PR-us-4inc. Not you tell. You D hero. You D hero. You D good C man.

Oni, da ga pipitai ara Vunaturkapeo. M' oni, datal ga bulit  
 DEM we-4inc TA press-out there V.. And Dem, we-3inc TA make- bulit-

na etel aro Tapakate, ma u ga ongor ma kadatal kor na tava,  
 na-etel there T., and you TA strong with our-3inc quantity C water,

u a ongor iat. U a voana bo na tutana. Koko u varvarvai."  
 you D strong PART. You D one good C man. Not you tell."

(I vana papa kan i avet u-) i vana papa kan amir tamana  
 (He go PART from O us-4exc ) he go PART from us-2exc father-his

ma i tadap mule na diat. Ma amir tamana amir turtur. Tamagu  
 and he go-to again DEM them-4. And we-2exc father-his we-2exc stand.  
 Father-my

i ve iau:  
 he tell me:

"Koko u varvarvai, kan namur diat diat a kankan ma diat a doka u  
 "Not you tell, so-that-not then they-4 they-4 TA angry and they-4  
 TA kill you

ma diat a vue vaba i u dari nana ra tutana. Ma go koko u  
 and they-4 TA throw make-go-down O you like DEM D man. And DEM  
 not you

varvarvai tuna !"  
 tell real !"

Bulik, go ra tinata, upi iau tatike ta go, vakir i ga vavailik  
 Child, DEM D story, so I tell-it because not it TA long-ago

boko, kan ra tobobotoi kada mangamangana. Pater i ga tar ki go  
 yat, perhaps D darkness our-4inc things. Father he TA TA stay DEM

ma a gavaman Ostrelia i ga tar ki go ma a gavaman(kai ra umana)  
 and D government Austr. it TA TA stay DEM and D government (of D PL)

kai ra Germany i ga tar ki go. Ma go ra magit dia ga pait ia  
 of D Germany it TA TA stay DEM. And DEM D thing they-4 TA do it

kana livuan. Io, upi dat a matote go. Ia kaka kangu  
its middle. Well, so we-4inc TA understand DEM. It PART my  
tinata ma i par. Boina tuna ma bo na keake, Misis.  
story and it finished. Thank-you very-much and good C noon, Missus.



To Varto: a crime

Good morning, Mrs. Ulrike. I am glad that you have come to visit me. The event about which I want to tell you happened, when I was a young boy. I saw something that the adults did. This thing happened not so long ago. We already had the Australian government and we also had the worship service too. I will tell you about this one thing, I will report it to you. When I was young, I saw something.

One day, when we all had come together, in order to have a feast for a man named To Ka down there in Vunavarvar,- when we were celebrating the feast and sitting up there in the village, one man, whose name was To Pagur saw the people from Pilapila, who wanted to carry a man named To Kolama on their shoulders to Pilapila. This man To Kolama was terribly ill, he had a large wound on his leg and was near death. They prepared themselves to carry him on their shoulders, when To Pagur saw them. He climbed up to us in the village, to the large group of people in the village Vunagelep, and he reported:

"Eh, To Ngodol, they have put To Kolama on their shoulders, so that To Kuku can take him to Pilapila, and he can get well."

To Ngodol became angry and said :

"Where does he want to take him ?"

"To Pilapila, so that he can get well."

After the women had left the feast, the adults ran down

and rantowards To Kuku. They threw To Kolama down on the path, they tore down twigs, twigs from the barbago<sup>1)</sup>, which is also called kaleng, twigs from the kaleng-, the pulave-and the valangur<sup>2)</sup>- tree, and they beat those who had been carrying To Kolama<sup>3)</sup>. They beat and whipped them. They fled and ran in all directions. They dropped the mortally ill man on the ground, this man named To Kolama. They dropped him on the ground and fled in all directions.

The women went down, when we were finished with the feast. They looked at the man who lay there on the path. They blocked the path and made a new path around it. To Kolama groaned there on the path. The women went away and the men To Kivur, To Marnagara, To Lutpapa and To Giretaria picked up the mortally ill To Kolama and brought him up to the village Vunagelep, in the village, in which we had been celebrating. Then they asked each other:

"Listen, what shall we do with him ?"

Then one man named To Nanam said:

"He will lie in the house for a while with feaver."

But To Ngodol said:

"Why should he lie there ?"

"Why, you'll throw him on the ground and he will be buried."

"Hey, beware that the Father doesn't become furious !"

1) barbago, kaleng = laportea nessilifolia

2) pulave = ?, valangur = echweileria pfeillii

3) the text has: To Kuku

"Oh. Father is sitting right here, isn't he ?"

Then he put him on the bed. They had already gone into the little house. They dug a hole in the ground. We children were playing catch. We did not know anything.

I watched them, as they dug the hole there in the house.

It occurred to one man named To Nanaim and he said:

"Eh, fellows, let's chase away that schoolboy !"

They broke off twigs from the valangur-tree and few of them chased us. We fled in all directions, and I ran quickly

to my father, who was standing at the hedge near

that house., where they were digging the hole. The

schoolboys were all caught and chased away. I stood still and very close to my father. I looked out from where I was standing and then crept up to that part of the house where

they were digging the hole. They were digging, and it was a small hole which only reached up to the belt. It was not very deep. It seemed to me that the hole was not very deep,

because they still could be seen digging it. Then one man stood outside and said:

"Let's bring him now inside the house. We should burn a little firewood, in order to warm him."

So they brought him inside and stood there for a while.

And they wanted to put him in the hole. But they did not put him in, because they were ashamed to bury him alive.

I thought about it, but I did not say anything. They stood there and looked around, so that no schoolboy or pupil

stood around and watched them.

Then they picked up the stretcher, the "kipkip" and tipped it over the hole. Yet he did not fall into the hole immediately, because his body had been bound with a rope from the coconut - root. He had been wrapped up in a blanket. They tried in vain to toss him out. May be they were frightened. They threw him with the stretcher into the hole. To Kolama cried with a dying voice which I heard: "Oh, poor me !"

As he cried, I saw him and covered my eyes. Then I whispered to my father:

"Will the man down there come out alive ?"

Angrily To Komara said:

"Shut up ! or they will kill you and throw you away, too !"

I kept the secret to myself, because at that time I was still a very small boy. I did not really understand things yet. They would become furious and avenge themselves if I talked about it later. They will become furious and avenche themselves and kill me. No, I did not understand things then. Then they buried him and they covered him up with a rotten mat, which they threw on top. They covered him with earth and threw all sorts of branches on top. They covered him up and buried him. So they buried him. They trampled on top of him and flattened the earth on top of him. And then they scoffed:

"He will get up again and bring coconuts to Malabung !"

After they had buried him, they came outside and To Nanaim looked around. When To Nanaim saw me, he said:

"Hey, this boy here will certainly tell the Father about us."

Then To Nanaim came to me and my father. We were standing at the side of the hedge, and he said:

"Oh my brother, you capable one, he also comes from Rakunai, he won't say anything about us. You won't utter a word.

You are a hero, you are a hero. You are a good man. Do you still remember, how we pressed fruit together in Vunatur-kapeo. And how we made bulit-na-etel in Tapakate.

With our rich water you grew tall and strong. You are strong, you are a good man. Don't say a word."

He left my father and me and ran back to the others. My father and I remained there and my father said to me:

"Don't say anything, so that they won't become angry and won't kill you and won't throw you in a hole like the other man. Just don't say anything !"

Oh child, this is the story that I wanted to tell, because it was not so long ago and not an occurrence in the dark ages. The Father was already here and the Australian goverment was already here and the German government had been here. This thing happened during the change-over from the German government to the Australian government. We should understand this. This is my story, it is finished now. Thank you very much, good afternoon, Missus.

24) To Vur: a vok ta ra titima

Io, go ina pirpir ure ra vok ta ra titima. Lua amana a umana  
 Well, DEM I-TA tell about D work PR D steamer. First before D PL  
 te Ostrelia dia ga kap avet upi ra vok na parau. Di vatang ia  
 native Austr. they-4 TA take us-4exc for D work C ship. IND call it  
 ba vok raun. Avet ara a vinun ma urua di ga kap avet upi ra  
 : work round. We-4exc there D 2o and two IND TA take us-4 exc for D  
 vok raun. Ave ko papa aro Rabaul, ave vana ta ra ravien ma i tut  
 work round. We-4exc climb E there R., we-4exc go PR D afternoon  
 and it start  
 pa aro ma i vana ta ra ta ra marum; i marum tavevet ta ra ngala  
 E there and it go PR D sea PR D night; it night PR-us-4exc PR D big  
 na ta. I vana vana vana, ave pot aro Madang. Ma i ga ki abara.  
 C sea. It go go go, we come there M.. And it TA stay there,  
 I por ra malana, ave papalum, ave vok pa ra umana lama, a umana  
 It come D morning, we-4exc work, we-4exc work E D PL coconut, D PL  
 bek na fama. Go ra vaitiman iat i ga balaure avet ma ra nian,  
 bag C coconut. DEM D white-man PART he TA supply us-4exc with D  
 food  
 i tabar avet ma ra bisket. A malamalana ave trink ti, ave momo  
 he give us-4exc with D biscuit. D morning we-4 exc drink tea, we  
 drink  
 na ti. Namur ave tur pa mule ra papalum. Ave ga ki pa tika na bung  
 C tea. Then we-4 exc start again D work. We-4exc TA stay E one C day  
 abara. par nam ra lama, ave talil mulai, ave pot mulai aro  
 there. It finished DEM D coconut, we-4exc return again, we-4 exc  
 come again there  
 rabaul ra malamalana mulai. I pot mal abara, ave ki abara. Namur  
 Rabaul D morning again. It arrive well there, we-4exc stay there.  
 Then  
 ave irop, di tul vue avet, di ga tabar avet ma ra do na bisket  
 we-4exc get-off, IND send away us-4 exc IND TA give us-4 exc with  
 D many C biscuit  
 ngalangala. Ave talil mulai ta komave gunan, pi ave ga ki.  
 big. We-4exc return PR our-4 exc village, so we-4 exc TA stay.

Ra malanaina di ga vila pa komave varkul, di ga kul avet ma ra  
 D next-morning IND TA run E our-4 exc pay, IND TA pay us-4 exc with D  
 mani iat. Go i par.  
 money PART. DEM it finished.

To Vur: the work on the steamer

Now I'll tell about the work on the steamer. It was the Australians, who first hired us for work on the ship. This was called "wok raun". We were twenty two who were hired for "wok raun". We went on board in Rabaul, we went there in the afternoon and the ship started from there and went out to sea at night. Night came to us on the high seas. The ship went on and on and finally we arrived at Madang. And the ship stayed there. The morning came and we worked, We worked with the coconuts, the bags of coconuts. The white man supplied us with food, he gave us biscuits. In the morning we drank tea. Then we started to work again. We stayed there one day. When the work with the coconuts was finished, we went back again. We arrived again in the morning. The ship arrived safely and we stayed there. Then we disembarked and were sent off. We were given very many biscuits, indeed ! We returned to our village, in order to remain there. The next morning one man brought our pay, we were paid with money.

25) To Vur: a Baining

Go ina pirpir ure ra umana Baining. Iau ga ki bula na-livuan  
DEM I-TA tell about D PL B.. I TA stay also among

pireidiat. Ta ra kilala iau ga ki pire Pater Laufer, Pater  
with-them. PR D year I TA stay with Father Laufer, Father

Laufer i ga tulang vue iau , upi iau ga ki pire Pater Darngat  
L. he TA send away me, so I TA stay with Father Darngat

arama Baining.

up-there Baining.

Ta ra ravien amir ga tut pa ati ura kabair, pa Kabair amir ga  
PR D afternoon we-2exc TA start E here to K., from K. we-2exc TA

vana Vunamarita. Amital vana tuk abara St. Paul, ave bolo  
go V.. We-3exc go up-to there St.Paul, we-4exc cross

tika na ngala na tava tuk arama akamana kam. Iau ga ki ta nam  
one C big C water up-to there-up there camp(?). I TA stay PR DEM

ra pakana kai Pater Darngat iat pire ra umana Baining.  
D place of Pater D. PART with D PL Baining.

Ma a ngala na vinavan' upi ia ta ra buabuana, ta ra male,  
And D big C going to him PR D mountains, PR D valley,

ta ra umana nat na tava, telek tika na ngala na tava , ave ga  
PR D PL little C water, first one C big C water, we-4exc TA

pakit ia. Io, iau ga ki abara pirana, iau ga papalum, iau  
pass it. Well, I TA stay there with-him, I TA work, I

ga bois kai Pater iat. Namur iau ga ki abara pa ra ura kilala.  
TA boy of Father PART. Then I TA stay there E D two year.

Namur Pater Darngat i ga biti ba: "Una katiket." Iau ga mulaot ba:  
Then Father D. he TA say: "You-TA catechism-teacher." I TA agree:

"Boina, ina vala ra papalum." Pater Darngat i tulang vue iau,  
"Okay, I-TA try D work." Father D. he send away me,

iau ga ki tai tika na pakana vailik. Iau ga mal ra pal,  
I TA stay PR one C place far-off. I TA make D house,

a pal na lotu, iau ga tovo ra ivia bul. Pa i ga ngala na gunan,  
D house C worship, I TA teach D how-many boy. Not it TA big C village



iau ki abara. Namur i ga par nam ra papalum, iau ga takap.  
 I stay there. Then it TA finished DEM D work. I TA run-away  
 Iau ga takap mulai ma ave varait ma ra umana bul mara Kabakada,  
 I TA flee again and we-4exc come-together with D PL boy from K.,  
 a umana bul vartovo. Io, ave pukai kabakada, dia tulang vue iau  
 D PL boy school. Well, we-4exc land K., they-4 send away me  
 ba: "Una vana mua, i tar maravai go." Iau vana tuk mulai uti  
 : "You-TA go PART, it TA near DEM." I go until again to-here  
 Rakunai. Io, go i par.  
 Rakunai. Well, DEM it finished.

### To Vur: the Bainings

Now I'll tell about the Bainings. I stayed among them. During  
 the year I stayed with Pater Laufer, Pater Laufer sent  
 me to stay with Pater Darngat in the Baining area.  
 In the afternoon we set out from here for Kabair. We went  
 to Vunamarita. We went as far as St. Paul. We crossed a big  
 river on our way up to the camp. I stayed in the area of  
 Pater Darngat with the Bainings. It was a long walk through  
 the mountains, through the valleys and across small streams.  
 At first we passed a big river. I stayed there with Pater  
 Darngat. I worked as the Pater's boy. I stayed there  
 for two years. He said to me: "You should become a catechism-  
 teacher." I agreed: "Okay, I 'll try the work."  
 Pater Darngat sent me away, and I stayed in an area far away.  
 I built a house, a church; and how many boys I tought !  
 It was not a big yillage, where I stayed. When the work was  
 finished, I ran away. I fled. I came together with boys from  
 Kabakada, schoolboys. We landed in Kabakada, they sent me off:  
 "Just go on, it's not very far."  
 I walked here to Rakunai.

26) Ia Malana: Ia Luita

Tika na tinata mulai ina varvai tana. Go Ia Luita i ga tar  
One C story again I-TA tell PR-it. DEM IA Luita she TA TA

mat. Ma amir ma Ia Katarina amir ga vana ra kivung na  
die. And we-2exc and Ia Katarina we-2exc TA go D meeting C

legio aro Rakunai. Ma amir ga talil ra marum ma amir vana  
religion there R.. And we-2exc TA return D night and we-2exc go

ura ra kubagu ma amir ga va. Ma amir ga vut ma amir ga araring  
to D hut-my and we-2exc TA sleep. And we -2exc TA come and we-2exc

ma amir ga vatang tika na pokono kurkurue ai go Ia Luita.  
and we-2exc TA say one C string pearls for DEM IA Luita.  
TA pray

Io, amir va ma (ra marum) ma a iap i ga mat. Ma Ia Katarina  
Well, we-2exc sleep and (D night) and D fire it TA die. And IA K.

i ga vangun iau ba: "Pata davai." Iau ga tul vue ba:  
she TA wake-up me: "No wood." I TA send away:

"A davai akamana na taman." I ga papa ma i ga irop, i ga taktak  
"D wood there C outside." She TA open and she TA go-out, she TA  
take

pa ra davai.

E D wood

Ia Luita i ga tar ruk ura na pal ma i ga kiki abara ra kakigu  
Ia L. she TA TA come-in to C house and she TA sit there D foot-my

Ma Ia Katarin' i ga ruk ma i ga gire tadap ia ma i ga vangun  
And Ia K. she TA come-in and she TA see go-to her and she TA awake

iau ba: "Ia Ian, o ra boroi ta go i kiki." Iau ga tak vatut  
me: "Ia Ian, DEM D pig PR DEM she sit." I TA take rise

ra ulugu ma iau gire abara ra keke i ga kiki ma iau ga kakari  
D head-my and I see-her there D foot she TA sit and I TA move

ura ra ulalang. I ga paparai upi iau na Ia Luita, ba na vatur a  
to D head. She TA reach-out for me DEM Ia L., that she-TA touch D

kakigu. ba: "Ia pa amur marmari iau." Ma iau iau ga tata na  
foot-my: "But not you-2 pity me." And I I TA speak C

kankan ba: "Kari amir tar araring am, ma amir a mari  
angry: "PART (?) we-2exc TA pray for-you, and we-2exc TA pity

u ma ra ava ? Avet ave ga tar marmari u niamana ma pa u ga  
you with D what? We-4exc we-4exc TA pity you before and not you  
TA

mainge kamave varmari." Damana (i ga- i la paparai upi)  
want our-4exc pity." Like-that (she TA-she TA reach-out for)

i ga paparai upi na Ia Katarina, ba na vatur a kakene,  
she TA reach-out for DEM Ia K., that she-TA touch D foot-her,

Ia katarina i ga tia rane ra kakene. Iau ga tak pa kagu  
Ia K. she TA TA pull-away D foot-her. I TA take E my

pilo ma iau ga vung bat ra matagu meme. I ga kiki ka abara  
pillow and I TA put cover D eye-my with-it. She TA sit PART there

ra makilalat tuk ra kau. Ma amir pa amir ga va ma go ra oao  
D door until D dawn. And we-2exc not we-2exc sleep and DEM D heat

i ga monongi amir ma a mangamangon. . I ga lar ta namo,  
it TA annoy O us and D sweat. It TA dawn PR DEM,

amir ga tavangun ma amir tut papa ma iau ga kulupe pa ra  
we-2exc TA wake-up and we-2exc stand-up E and I TA dip E D

baket na tava ma amir ga iu tana. I ga oao ra pakaimamir.  
bucket C water and we-2exc TA wash PR-it. It TA hot D body-our2exc.

Ia Malana: Ia Luita

I'll tell a story again. This Ia Luita had died and I went with Ia Katarina to the church service in Rakunai. We came back at night, went to my hut and slept. We came and we said a rosary for Ia luita. Well, we slept and the fire died. Ia Katarina woke me up: "No firewood !" I sent her away: "The firewood is outside there." She opened the door, went out and took the wood. In the meantime Ia Luita had entered the house and was sitting near my feet. Ia Katarina came in, looked at her and said: "Ia Ian, this "pig"<sup>1)</sup> is sitting here." I rose my head and looked at my feet, where she was sitting, and I moved to the head of the bed. She reached out to me, that Luita, in order to touch my foot. "You two don't pity me." And I said angrily: "Oh yes, we have already prayed for you. What else should we do in order to show you our sympathy ? We have already mourned you before, but you did not want our pity!" So she reached out for Ia Katarina, in order to touch her foot. Ia Katarina pulled her foot away. I took my pillow and covered my face with it. She was sitting there at the door until dawn. We didn't sleep, the heat annoyed us and we sweated. When it dawned, we stood up and I got a bucket of water and we washed in it. We felt very hot.

1) the word "pig" is used, when one doesn't want to use someone's name. It is not pejorative as in English

27) To Vur: a umana lapun

Go ina tur pa kaigu pirpir mulai ure tika na bung,  
DEM I-TA start my story again about one C day,

ta ra bung iat a kaia i ga tar vuvuaivuai. Amital a ivat  
PR D day PART D volcano it TA TA explode. We-3exc D four

na tutana. Amital To Bellat ma To Dereat ma Tio ma iau  
C man. We-3exc To B. and To D. and T. and I

bula To Vur. Amital ga tut pa ati Rakunai ure Navunaram  
also To V.. We-3exc TA rise E here R. to Navunaram

ta ra ravien ma i ga mata na marum tavevet abara nangananga  
PR D afternoon and it TA face C night PR-us-4exc there on-the-way

ta ra pakana Navunaram iat. Amital ga pot ara Vunakaur  
PR D area (C) Navunaram PART. We-3exc TA come there V.

pire ra umana lapun. Dia ga tar va par. Amital ga pot ma  
to D PL old-man. They<sup>4</sup>TA TA sleep finished. We-3exc TA come and

amital ki abara ra makilalat. Dia ga ruk kan ra umana iap  
we-3exc sit there D door. They TA go-in from D PL fire

ta ra tavul a iap. A umana vat dia ga va maranai pirana.  
PR D place C fire. D PL stone they-4 TA lie near to-it.

Iau ga pale ra ding, iau ga va. Ma Tio ma To Dereat dir  
I TA spread D mat, I TA sleep. And T. and To D. they-2

ga kipirei nam ra vat. Amital ga ki a ngala na kini ma  
TA sit near DEM D stone. We-3exc TA sit D big C sitting and

a gai i ga kuma arikai tuna, i ga vana tutua ra ul i  
D moon it TA rise appear real, it TA go ascend D top of

Kabiu tuna, i ga vura na kuma arikai tuna nam ra gai. Ma i  
Kabiu real, it TA begin C rise appear real DEM D moon. And it

ga meme. Namur nam ra ura bul, nam ra ura tutana dir ga gire  
TA red. Then DEM D two boy, DEM D two man they-2 TA see-it

ma dir ga rapue nam ra umana vat. Ma i ga riga. Namur dir  
and they-2 TA throw DEM D PL stone. And it TA crash. Then they-2

ga biti ba: "Puah! Kabiu i tar kau !" Dir ga rapue mule  
TA say: "Puah! Kabiu it TA burn!" They-2 TA throw again

ra vat ma dir ga tar biti mulai:"Puah! Kabiu i tar  
D stone and they-2 TA say again:"Puah! Kabiu it TA

kau mulai !" Damana dir ga pait ia. Nam ra umana lapun  
burn again!" Like-that they-2 do it. DEM D PL old-man

ara ta ra pal na vartovo dia ga vava ka ra ul(a) a  
there PR D house C school they-4 TA lie PART D top C

umana bang, a umana kiki kai ra umana bul vartovo. Namur  
PL bench, D PL seat of D PL child school. Then

nam ra umana palang i ga kabur pagur uka abara dia ga  
DEM D PL board it TA TA creak PART there they-4 TA

tume diat nam ra umana lapun.Dia ga burut tago avet  
run-against them-4 DEM D PL old-man. They-4 TA fear because

ave ga kiki ka ma ra bunurut nam, ta ra kaia. Ma ra umana <sup>we-4exc</sup>  
we-4exc TA sit PART with D frightening DEM, PR D volcano. And D PL

lapun parika dia ga ki varung ta go ra pal na vartovo  
old-man all they-4 TA sit together PR DEM D house C school

ara Vunakaur. Namur dir ga pait mulai, nam ra umana lapun  
there V.. Then they-2 TA do again, DEM D PL old-man

ara na pal dia ga tangi. Dia ga tangi ma namur dia ga  
there C house they-4 TA crie. They-4 TA crie and then they-4 TA

tangi kukula ukarama. Amital ga takap papa nam ra marum  
crie scream higher-up. We-3exc TA flee E DEM D night

iat. Amital ga takap ma uro ra pupui. Amital ga burut,  
PART. We-3exc TA flee and into D bush. We-3exc TA fear

ba go da kure datal tago da valunga ra umana lapun.  
that DEM IND condemn us-3inc because we-4inc confuse D PL old-man.

Go i tabu tuna ba dat a vovongo go ra umana lapun, tago  
DEM it forbidden real that we-4inc TA cheat DEM D PL old-man,

dia ga ki na bunurut. Iau ga tatike utai na dir. Amital <sup>because</sup>  
they-4 TA sit C fear. I TA speak to C them-2. We-3exc

ga parau tuk ra malana. Amital ga diop ta ra pui. Amital  
TA hide until D morning. We-3exc TA sleep PR D bush. We-3exc

tut papa, pa amital ga vana mulai pirei ra umana lapun.  
rise E, not we-3exc TA go again to D PL old-man.

Amital ga vana irai ta ra pui. Amital ga vana tuk aro  
we-3exc TA go aside PR D bush. We-3exc TA go up-to there

Vunalama. Amital ga parau. Ma pa dia ga nukure amital,  
V..We-3exc TA hide. And not they-4 TA know us-3exc,

pa ia go i pait go ra magit. Dia ga tirtir vurvurbit  
not who DEM he do DEM D thing. They-4 TA ask everywhere

upi amital, ba To-ia ital go dia pot ati ra marum.  
about us-3exc.: who few DEM they-4 come here D night.

To Vur: the old men

Now I'll start my story about one day, after the volcano had exploded. We were four men: To Belat, To Dereat, Tio and I myself To Vur. We started from Rakunai for Navunaram in the afternoon; night came when we were already on our way in the area of Navunaram. We came to the old men there in Vunakaur. They were already sleeping. We arrived there and sat down at their door. They had gone inside, leaving the fire in the fire-place. The stones lay near it. I spread a mat and slept. But Tio and To Dereat sat down near the stones. They sat there a long time and the moon rose. It came up from the top of the Kabiu mountain, it began to rise, that moon. It was red. Then the two fellows, the two men, saw the moon, and they threw stones. These crashed. Then they said: "Puah ! Kabiu has erupted !" Again they threw stones and said: "Puah ! Kabiu has erupted !" This is how they did it. Those old men there in the school had been sleeping on top of the benches, the seats of the pupils. The boards creaked, when the old men stumbled against them. They were frightened, because we sat there terrifying them with the volcano. All the old men stayed together in this schoolhouse in Vunakaur. Then the fellows outside did it again. The old men in the house cried. They cried and then they screamed in a high voice. We ran away that very night. We fled into the bush. We were afraid, that they would condemn us, because we confused the old men. And it was strictly forbidden to tease old men, because they were easily frightened.



I spoke to the other two and we hid ourselves until the morning. We slept in the bush. We got up and we did not go back to the old men anymore. We walked through the bush on hidden paths. We went up to Vunalama. We hid ourselves. They did not know, it had been us; they didn't know who had done that deed. They asked everywhere about us: "Who were the few people, who came here that night?"

28) Ia Malana: a malamalalunga

Go ina, ina varvai mulai tai tika na bul i ga papait  
DEM I-TA, I-TA tell again PR one C boy he TA do

na malamalalunga ta ra puti. Dital ga tamana<sup>1)</sup> vava  
C trick PR D cat. They-3 TA parents-and-child sleep

ra pal na liu ma na ra puti i la peke arama na liu.  
D house C up and DEM D cat it TA shit there-up.

Ma di la tar oro pa na To Bruder natu i To Gregor, di  
And IND TA TA call E DEM To Bruder son of To Gregor, IND

la tar oro pa ia, upi na la kaut vue na ra tak i ra puti.  
TA TA call E him, so he-TA TA pick-up away DEM D shit of D cat.

Ba dia la tar tavangun mulai ra malana, da tar oro pa  
When they-4 TA TA wake-up again D morning, IND-TA TA call E

mulai, na tar kakaut mulai.  
again, he-TA pick-up again.

Ma tika na bung i ga nur vue ra ura ngalana dir  
And one C day he TA be-sure away D two parents-his they-2

ga vana Rabaul. Ma i ga noe pa ra ik a kolta ma a ik  
TA go Rabaul. And he TA get E D little C coal-tar and D little

a bulit na kapiaka, i ga vung value ra bulit na kapiaka,  
D gum C breadfruit-tree, he TA put first D gum C breadfruit-tree

namur a kolta. Io, i ga noe pa ra ik a lakit na pal a  
then D coal-tar. Well, he TA get E D little C ember C husk C

lama ma i ga an taun ia meme. Io, (i ga) ta ra ik a bulit  
coconut and he TA put cover it with it. Well, (he TA) PR D little

na kapiaka mulai i ga vut pa ra ivu i na ra puti ma i ga<sup>C gum</sup>  
C breadfruit-tree again he TA run E D hair of DEM D cat and he

vung tar ia ta na ra bulit na kapiaka, upi i ga bulit  
put give it PR DEM D gum C breadfruit-tree, so he TA glue-up

bat na ra mata na tak i ra puti me. I ga vungue vue.  
close DEM D hole C shit of D cat with-it. He TA put-it away.

Go ra puti pa i ga pekapeke. Ma i ga palaur ma pa i ga  
DEM D cat not it TA shit. And it TA grow-thin and not it TA

iaian. Ma ni turana, a iangina To Vaninara, To Vaninara  
eat. And DEM brother-his, name-his To Vaninara, To V.

To Katpar i ga gire ma vakir i ga tia varvarvai tana.  
 To K. he TA saw-him and not he TA TA tell PR-it.

Ari go ra puti i ga palaur, ma na To Vaninara pa i ga tia  
 When DEM D cat it TA grow-thin, and To V. not he TA TA

varvarvai ta na turana, na i ga bulit na ra puti.  
 tell PR DEM brother-his, DEM he TA glue-up DEM D cat.

I ga palaur damana ma (i) pa i ga iaian ma i ga mat.  
 It TA grow-thin like-that (it) not it TA eat and it TA die.

I ga vavuan, i ga vavuan To Vaninara ma i ga varve  
 He TAspend-much-time, he TA spend-much-time To V. and he TA tell

ra ura ngalaidir ba na To Bruder i ga bulit na ra mata  
 D two parents-their-2 that DEM To B. he TA glue-up DEM D hole

na tak i ra puti, tago ba i ga kakaut vatikai a taka.  
 C shit of D cat, because he TA pick-up always D shit.

Io, ni tamana ba na kankan ? Pata, dia nongone ke.  
 Well, DEM father-his perhaps he-TA angry ? no, they-4 laugh-  
 at-him PART.

Dia ga nongone mule ma kana papait na malamalalunga.  
 They-4 TA laugh again-at-him and his doing C trick.

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1) This construction is only used with kinship terms.

Similar expressions:

Dital ga taina vava	all sisters slept
Dital ga turana vava	all brothers slept
Dital ga tubuna vava	the grandparents and the grandchildren slept

(according to my informant Oliver Perepere)

Ia Malana: a trick

Now I'll tell about a boy, who played a trick on a cat. The parents slept with their child in the house up there and the cat used to shit there. To Bruder, the son of To Gregor was called in order to pick up the shit of the cat. When they woke up in the morning, he was called and he picked up the shit. One day he was sure that his parents had gone to Rabaul. He got some coal-tar and some gum of the breadfruit-tree. First he took the gum of the breadfruit-tree and then the coal-tar. He got a small ember with the husk of a coconut and covered the coal-tar with it. As for the gum of the breadfruit-tree, he ran and got some hairs from the cat and added it to the gum of the breadfruit-tree in order to glue up the anus of the cat. After that he set the cat free. This cat did not shit anymore. It grew thin and did not eat. His brother, whose name is To Vaninara, To Vaninara To Katpar, had watched him, but he did not tell about it. When the cat grew thin, To Vaninara did not say a word about his brother, who had glued up the cat. So the cat grew thin, it did not eat and died. It took a long time, until To Vaninara told his parents, that To Bruder had glued up the anus of the cat, because he always had to pick up the shit. Well, you think his parents became angry ? No, they laughed, they laughed at his playing a trick.

29) Ia Banam: a tabaran

Iau Ia Banam. Iau mati Vunalaka. Tikana bung ave ga vaninar'  
I Ia Banam. I from-here Vunalaka. One C day we-4exc

upi ra kinakava. Ma tamagu i ga tul vue kana umana mal ura  
for D Christmas. And father-my he TA send away his PL clothes

to  
pirei To Varuruai, pi na an ia. Namur (iau ga vana) iau ga tutut  
with To Varuruai, so he-TA take-it. Then (I TA go) I TA start

papa ati ra marum, iau ga vana ur ura, pi iau ga kap pa ia  
from here D night, I TA go down there, so I TA take E it.

Iau ga van ' ura, iau ga tar kap pa ra umana mal, iau ga  
I TA go there, I TA TA take E D PL clothes, I TA

van' oai na ra marum uti, ma iau ga barat ra umana vavina bo  
go DEM DEM D night here, and I TA come-across D PL woman still

dia ga vanavan uti, pi dia ga va kakapi uti Ralao.  
they-4 TA go here, so they-4 TA lie E here Ralao.

Iau ga vana kan diat bo ara, iau ga lua tadiat uti.  
I TA go from them-4 still there, I TA first PR-them-4 here.

Namur iau ga van' uti ra rot, iau ga tur abara ra ik a taman  
Then I TA go here D road, I TA stand there D little C outside

ta na ra rot, iau ga gigirai uboro ra odo ma iau ga gire  
PR DEM D road, I TA look there D ravine and I TA see

tikai i ga kiki ma ra pa i bia, a kolot ik' urama-na-liu  
one he TA sit and D lower-part it naked, D clothes PART above

ma ura ra pia kir ta mal. Iau ga vut ba ma iau ga an,  
and to D ground not some clothes. I TA run down and I TA think,

ba ina murava, go iau ga tar burut. Iau ga pidik tar ma  
that I -TA perish, DEM I TA TA fear. I TA conceal give and

iau ga kuba ke ma iau ga pakit ia, namur i ga tamatamarakan  
I TA go-down PART and I TA pass him, then it TA have-a-geese-  
flesh-through-fear  
ra pakagu. Iau ga pakit ia, kir iau ga lilingan up' ia  
D body-my. I TA pass him, not I TA look back to him.

Iau ga van' oai ma uti iau ga kumapang ma urama ra kubai  
I TA go DEM and here I TA go-up and to D hut-of

tamagu ma nagu ma iau ga varvangun ba: "Avat a papa!"  
 father-my and mother-my and I TA wake-up : "You-4 TA open !"

Ba: "Ava na ?" Ba: "Avat a papa kake! Iau go, iau go,  
 : "What DEM?" : "You-4 TA open PART ! I DEM, I DEM,

tika na magit iau gire arika ra rot." Dir ga papa,  
 one C magic I see-it down-there D road." They-2 TA open,

namur iau ga ruk ma (iau ga) ma di ga banu, namur mua  
 then I TA go-in and (I TA) and IND TA close, then finally

iau ga varvai ta na ra tabaran.  
 I TA tell PR DEM ghost.

### Ia Banam: the ghost

I am Ia Banam, I am from here, from Vunalaka. One day we were preparing for Christmas. My father wanted to send some of his clothes to To Varuruei. I started out from here at night, and I went down to take the clothes there. I started back the same night and came across some women, who were going the same way, in order to spend the night here in Ralao. I passed them and I went ahead of them. I went along the road. Then I stopped there for a little while in the open air and looked down in the ravine and saw somebody sitting there, who was half naked; he only had clothes on his upper part and was naked below that. I ran down, and I thought, I would die, I was so frightened. I concealed my fear and went down. I passed him, I was trembling all over. I passed him, I did not look back at him. I came here, I went up to the hut of my father and mother, and I woke them up: "Open the door !" "What's the matter ?" "Do open the door ! It's me, it's me. I saw black magic on the road !" They opened up, I came in and the door was closed. Then I told them about the ghost.

30) To Vur: a me tutana

Go ina pirpir ure ra pinot kai ra umana katiket upi ra  
 DEM I-TA tell about D coming of D PL catechism-teacher for D  
 kivung ati Rakunai iat, Tabangut. Tika na bung a umana katiket  
 meeting here Rakunai PART, Tabangut. One C day D PL catechism-  
 dia pot ra malana upi ra kivung. Namur a umana pater diat  
 they-4 come D morning for D meeting. Then D PL Father they-4  
 dia ki arama liu ta ra kuba i Pater iat, namur diat dia ki  
 they-4 sit there up PR D hut of Father PART, then they-4 they-4  
 abara, ma i oro kana bul ba: "To Beilat, una van' uti sit  
 there, and he call his boy : "To B., You-TA go here  
 ma amur a dek go ra me." I ga kinim nam ra me. Pater Lauper  
 and you-2 TA seize DEM D goat." He TA catch DEM D goat. Father L.  
 iat pa i ga nukure go ra me ba duve ra me. Dir kinim paka nam  
 PART not he TA know DEM D goat that which D goat. They-2 catch  
 tika name, nin i ga kabur kul ia maro Vunakanaur. Ma ni  
 one C goat, DEM he TA TA buy it from V.. And DEM  
 ra me i ga tul tar ia, i ga tul tar ia, upi dir a doka,  
 D goat he TA send give it , he TA send give it , so they-2 TA  
 vakir dir ga kinim nam. Namur dir kinim nam ra me ma i ga  
 not they-2 TA catch DEM. Then they-2 catch DEM D goat and it TA  
 tar mat. Pater i ga tir dir ba : "Duve ra me amur doka ?"  
 TA die. Father he TA aske them-2: "Which D goat you-2 kill-it?"  
 (ba) dir: "A me tutana." "Duve ra me?" (Ba) dir: "A me  
 (:.) They-2: "D goat man." "Which D goat ?" (:.) they-2 "D goat  
 mara Vunakanaur." Pater i ga kankan." Ma To Beilat, u a long-  
 from V.. Father he TA angry." And To Beilat, You D fool.  
 long. Upi ra ava u doko go ra me go, ra me tutana? Vakir  
 For D what you kill DEM D goat DEM, D goat man ? Not  
 iau tul tar go ra me go." To Beilat pa i ga tata, i ga ki  
 I send give DEM D goat DEM." To B. not he TA speak, he TA sit  
 mut. Namur Beilat mulai biti: "Pater, vakir u varvai mala  
 silent. Then B. again say: "Father, vot you tell clear

ba go ra me makati, u pa u ve mal' iau. Vakir ina gala 1)  
 that DEM D goat from-here, you not you tell clear me. Not I-TA  
 (1)  
 doko go ra me. Iau iat iau tuptup ba duve go ra me  
 kill DEM D goat. I PART I fail-to-understand that which DEM D  
 u to tar ia. Damana i ga par, nam ra Pater i ga kankan  
 you point give it. Like-that it TA finished, DEM D Father  
 goat  
 he TA angry  
 Go ra me dir ga kuk ia ai ra umana katiket iat. Dia ga  
 DEM D goat they-2 TA cook it for D PL catechism-teacher PART.  
 They-4 TA  
 varbaiai ra ravien, dia talil mulai ta kadia gunagunan.  
 separate D afternoon, they-4 return again PR their-4 villages.

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1) gala expresses subjunctive mood, see p. 68.



To Vur: the he-goat <sup>1)</sup>

Now I am going to tell about what happened when the catechism-teachers arrived for a meeting here in Rakunai, in Tabangut. One morning the catechism-teachers came for a meeting. Some fathers sat down up there in the hut of the Father of Rakunai. When they sat down, the Father called his boy: "To Beilat come here, and two of you seize that goat." They caught that goat. Father Laufer did not know what kind of goat it was. They caught the goat that he just had bought in Vunakanaur. But they did not catch the goat that he had really wanted them to kill. So they caught the wrong goat and it was instantly dead. The Father asked them: "Which goat did you kill ?" "The he-goat." "Which goat ?" "The goat from Vunakanaur." The Father got angry: "To Beilat, you are a fool ! What did you kill that goat for ? I did not give this goat to you." To Beilat did not speak, he remained silent. Then To Beilat said: "Father, you did not say clearly, that you meant the goat from here, you did not speak clearly to me. Otherwise I would not have killed this goat. I did not know, which goat you pointed at." At this the Father was furious. They cooked that goat for the catechism - teachers. They departed in the afternoon and returned to their villages.

1) The point of the story is, that a he-goat smells so terribly, that it is not edible.

31) To Vur: a ot kai Pater

Go ina pirpir mulai ure ra ot iat. Tika na bul a iangina  
DEM I-TA tell again about D horse PART. One C boy D name-his

To Noel amir amir ga ki varurung ati pire Pater Lauper  
To Noel we-2exc we-2exc TA stay together here with Father L.

iat ati Tabangut. Amir ga ki varurung, iau iau ga kuk.  
PART here Tabangut. We-2exc TA stay together, I I TA cook.

To Noel i ga balaure ra ot. A bungbung na malana i tabar a ot  
To Noel he TA watch D horse. D days C morning he give D horse

ma ra nian, i vai ra ot, i par nam, i vatalil ia ta nam  
with D food, he clean D horse, it finished DEM, he let-return  
it PR DEM

ra banit. Kana papalum vatikai damana ra bungbung.  
D enclosure. His work always like-that D days.

Iau iau ga ki ta ra pal na kuk, iau ga kuk ai Pater.  
I I TA sit PR D house C cook, I TA cook for Father

namur go ra tutana a tena vaulur, a tena bolobolaliu.  
Then DEM D man D expert trick, D expert boastful.

Namur tikana bung i ga pait ia vatikai tagu damana.  
Then one C day he TA do it always PR-me like-that.

Tumu a nian Pater i ian valili ia, iau talil meme ura  
When D food Father he eat apart it, I return with-it to

ra pal na kuk, i tatak papa, i tar vana. Pa i ga vuvut  
D house C cook, he take E, he TA go. Not he TA come

maravut iau ta ra pelet ba tai ta magit abara pal na kuk.  
help me PR D plate or PR some thing there house C cook.

ʻamana i ian papa ra marum, i tar vana. I tak pa kana kaur,  
Thus he eat E D night, he TA go. He take E his bamboo-flute

i vuvuvu vurvurbit abara ra rorot. Tika na bung iau ve  
he play everywhere there D roads. One C day I tell

tika na tutana ba: "To Vema, una maila, dor a vana ma dor  
one C man: "To Vema, you-TA come-here, we-2inc TA go and we-2inc

a ki ara ra ul a timen ma dor a vatorome go To Noel i vuvuvu.  
TA sit there D top C concrete and we-2inc TA listen DEM To N  
he play

I ga ki ivai tai tika na pakana pal ra pui ma i ga  
He TA sit secret PR one C part (C) house D bush and he-TA

vuvuvu ra marum." Namur amir amir ga tatike pa tika  
play D night. Then we-2exc we-2exc TA speak E one

na tinata ba: "Na la ibalabalaure ra ot na. Dor a vana ma dor  
C word : "He-TA TA look-after D horse DEM. We-2inc TA go and

a papare ra banbanu ma ia ina korot vue, ina korot pa nam  
TA open D gate and it I-TA chase away-it, I-TA chase E DEM

ra ot aro ra banit." Pater i ga tar va. Iau vana, iau pit  
D horse there D enclosure." Father he TA TA sleep. I go, I break-

pa tika na tur a ul, iau al ot ura ra banit. Ma iau korot  
E one C end C coconut-leaf, I draw horse to D fence. And I chase

pa nam ra ot. Iau ga korot ia, korot ia, korot ia, korot ia,  
E DEM D horse. I TA chase it, chase it, chase it, chase it,

ma nam ra ot i ga gire mur pa nam ra makilalat ma i takap  
and DEM D horse it TA see follow E DEM D door and it run-away

olo ura ra paparai ma i ga takap vurvurbit. I ga takap  
go-through to D other-side and it TA flee everywhere. It TA flee

vailik iat pirei tika na taraiu pireira tarai dia ga ki tara  
far-away PART to one C taraiu to D men they-4 TA sit PR D

taraiu. Namur diat dia korot vue mule, i ga takap  
taraiu. Then they-4 they-4 chase away again-it, it TA flee

nam ra ot, i takap vurvurbit ta nam ra ngala na marum.  
DEM D horse, it flee everywhere PR DEM D big C night.

Ma Pater Lauper i ga tavangun ma i g' ora upi To Noel ba:  
And Father L. he TA wake-up and he TA call for To Noel:

"To Noel, u akave ?" To Noel i ga ki ivai ta ra pui,  
"To Noel, you where?" To Noel he TA sitsecret PR D bush,

pa i ga nukure. I ga vala oro upi ia, a nioro, a nioro,  
not he TA know-it. He TA TA call for him, D calling, D calling

a nioro, namur To Noel i pot. Iau iau ga diop na vavaongo  
D calling, then To Noel he come. I I TA sleep C lie

ta ra kubagu. Namur i tir iau ba: U pa u vatarome go Pater  
PR D hut-my. Then he ask me: "You not you hear DEM Father

i oraoro ?" Ba: "Ia akave ?" Ba: "Mananam i tar vala oro  
 he call ?" : "He where?" : "From-there-up he TA TA shout

nanima ra kubana." Iau iau ga biti ba:"Iau pa iau nukure  
 DEM D hut-his." I I TA say : "I not I know

na." Iau ga voonga kan ba na kankan u tagu. Damana i ga vila  
 DEM." I TA lie so-that-not that he-TA angry to (?) PR-me. So

pa ra rot, i kun pa mule nam ra ot , i vola mule ta ra banit.  
 E D road, he catch-with-a-sling E again DEM D horse, he make-  
 go-inside-again-it PR D fence.

Io, go i par.

Well, DEM it finished.

To Vur: the horse of the Father

Now I-m going to tell about the horse. One chap, whose name was To Noel, and I stayed together with Father Laufer here in Tabangut. We stayed together. I was the cook, and To Noel looked after the horse. Every morning he fed the horse, cleaned it and after that he let it go back into the enclosure. His work was like that every day. I myself stayed in the kitchen and cooked for the Father. That chap, To Noel, was a real clown and boastful. One day- now, for me it was always like that: When I came back into the kitchen with the left-overs from the meal that the Father had eaten by himself, To Noel took his share and was gone. He did not helped me with the dishes or anything else in the kitchen. Thus, after he had eaten at night, he went off. He took his flute and played it so that it was heard all over. One day I said to a man: "To Vema, come here, let's go and sit down there on the concrete-slab and listen to To Noel playing!" He sat behind a house in the bush and played the flute in the night. We exchanged a few words, I said to To Vema: "He looks after the horse. Let's go and open the gate and I will chase it away. I will chase that horse out of the enclosure." The Father already slept. I went, I broke off the end of a coconut-leaf. I lured the horse to the fence. Then I chased that horse, I chased it and chased it and chased it. The horse looked for the gate and fled through it to the other side and galloped from one place to the other in the dark night. It galloped far away to a Taraiu (a place for tubuans),

to the men, who sat at the Taraiu. They chased it away, and it ran away, that horse, it fled from one place to the other in that dark night. Father Laufer woke up and called To Noel: "To Noel. Where are you ?"

To Noel sat hidden in the bush, he did not know, what had happened. The Father called him again and again. Then To Noel came. I pretended to sleep in my hut . He asked me: "Did you hear the Father calling ?" "Where is he ?" "He shouted from there up, from his hut." I said: "I don't know." I lied, so that he might not be angry with me. Then he ran off to the road, caught the horse and brought it back to the enclosure.