

32) Kreten: a kaukau

Iau vana ura na uma ma iau kal pa ra kaukau.  
I go to C garden and I dig E D potatoes

ʻau vut oai ma iau pil vue ra palina. ʻau vung ia  
I come here and I peel away D skin-its. I put it

ta ra kabala ma di vung ra tava urama. ʻamur a sol.  
PR D pot and IND put D water on-top. Then D salt.

ʻamur i mao ma di ian ia . Ta umana ai ra boroi ma ta umana  
Then it ripe and IND eat it. Some PL forDpig and some PI

bula di tabar ra umana kakaruk me ma a umana bul.  
also IND give D PL chicken with-it and D PL child

Kreten: a boroi

Gon pi ina ve u , pi ave la kuk davatane ra boroi.  
Now so I-TA tell you, so we-4exc TA cook how D pig.

Ari di poko ra boroi, avet a takan pa ta ngungu.  
When IND cut D pig, we-4exc TA take E some portion.

Ma avet a poka ʻamur da vung ia ta ra kabala.  
And we-4exc TA cut-it. Then IND-TA put it PR D pot

ʻamur da vung ra sol urama. ʻamur da kuk ia ma na bol.  
Then IND-TA put D salt on-top. Then IND-TA cook it and it-TA boil

Na vala tur vua arama ta ra iap. ʻamur na par ma da vung  
It-TA TA be long on-top PR D fire. Then it-TA finished and  
IND-TA put  
vamadolol pa ia. ʻamur na par, ʻamur da tabar ra umana  
make-cold E it. Then it-TA finished, then IND.-TA give D Pl

bul me. ʻamur tuk a giris m' (i la ki ta ra kabala)  
child with-it. Then when D and(it TA stay PR D pot)

na ki ta ra kabala, da lingire vue uro ta ra pal-a-tin  
it-TA stay PR D pot, IND-TA pour away-it into PR D tin-can

ba botol. ʻamur pi na ongor ta ra botol.  
or bottle. Then so it-TA strong PR D bottle.

Kreten: a kakaruk

Ave la ubu pa ra kakaruk ma avet a ivut vue ra ivutuna.

We-4exc TA kill E D chicken and we-4exc TA pluck off D feather-  
its

Ave la poka namur di la vung ia ta ra kabala.

We-4exc cut-it then IND TA put it PR D pot.

Namur da tak pa ra igir, namur da vung potone me.

Then IND-TA take E D vegetables, then IND-TA put mix-it with-it.

\*amur da vung ra tava urama, namur ra sol.

Then IND-TA put D water on-top, then D salt.

Na par namur ma da ur vue ta ra iap ma na tur.

It-TA finished then and IND-TA take-off away-it PR D fire  
and it-TA stand.

\*amur da tak pa ra umana pelet ma da vung ia, a ututul

Then IND-TA take E D PL plate and IND-TA put it, D three-at-  
a-time

a pakana ba a ururua. \*amur na par ma namur da tekan pa  
C piece or D two-at-a-time. Then it-TA finished and then  
IND-TA take E

ra umana kakaruk ma namur da ian ia.

D PL chicken and then IND-TA eat it-

Kreten: the sweetpotatoes

I go into the garden and dig up the sweetpotatoes. I come here and peel the skins. I put them in the pot and put water on top. Then salt. Then they are done and one eats them. Some of them are for the pigs and some are also given to the chickens and the children.

Kreten: the pig

Now I will tell you, how we cook pork. When the pig has been slaughtered, we take the pieces and cut it up. Then it is put in a pot, and salt is put on top. Then it is cooked and cooks. It stays on the fire a long time. Then one puts it aside in order to cool. When it is finished, one gives it to the children. When the fat has settled in the pot, it is put in a tin-can or poured into a bottle, so that it hardens.

Kreten: the chicken

We kill the chicken and pluck the feathers. We cut it into pieces, then it is put into a pot. Then one takes vegetables and adds them. Then one puts water on top and salt. After that one takes it from the fire, takes plates and puts it on top. Three or two pieces. After that one takes the chicken pieces and eats them.

53) To Vur: a nirovoi na boroi

Go ina pirpir ure ra mangamangana kadat ra Tolai,  
DEM I-TA tell about D custom our-4inc D Tolai,

kadat ra gunan tuna, a mangamangana ure ra nirovoi,  
our-4inc D villages native, D custom about D hunting,

kada mangamangana ure ra nirovoi na boroi, dat a tut papa  
our-4inc custom about D hunting C pig, we-4inc TA get-up E

ra malana, da varait ma ra pap ma da tak pa ra rumu.  
D morning, we-4inc gather and D dog and we-4inc take E  
D spear.

Da vana ta ra pui, da tikan upi ra pal-a-kau i ra boroi.  
We-4inc go PR D bush, we-4inc search for D track of D pig.

Namur tumu da gire tadap nam ra pal-a-kau, da mur ia, da tikan  
Then when we-4inc see go-to DEM D track, we-4inc follow it,  
we-4inc search  
ia, da tikan ia, tikan ia, tikan ia. Ma namur nam ra pap iat  
it, we-4inc search it, search it, search it. And then DEM D  
dog PART  
i barat nam ra boroi. Io, da korot ia. A varkorot a ngala na  
it find DEM D pig. Well, we-4inc chase it. D chase D big C

varkorot da papait ia ta ra boroi. Namut a pap i gop ia  
chase we-4inc go it PR D pid. Then D dog it bark it

ma dat da lat ra pap: "hüthüthüthüt !" Dari vaticai.  
and we-4inc we-4inc provoke D dog: "hüthüthüthüt !" Like-this  
always.

A pap i vargop: "hüthüthüthüt !" Damana tumu i vala  
D dog it bark: "hüthüthüthüt !" Like-that when it TA

korot ia, a tutana i ub' ia ma ra rumu. Io, nam ra boroi  
chase it, D man he hit it with D spear. Well, DEM d pig

i ngangar. Io, namur da varvut upi ia ma da vi ia.  
it squeal. Well, then we-4inc run for it and we-4inc tie it.

Namur da vi ra ura limana, a ura kakene. Di ule tar  
Then we-4inc tie D two hand-its, D two foot-its. IND push give

ra kip tana, da kip ia vi na ra pakana di ul nam ra boroi  
D pole PR-it, we-4inc carry it to DEM D place IND singe DEM  
D pig

tana. Di ul vapar ia di poka. Di puk ia ma ra tava,  
PR-it. IND singe finish it, IND cut-it. IND wash it with D  
water,

namur di tale nam ra boroi, di avir ia. Namur da vut,  
then IND cut DEM D pig, IND wrap it. Then we-4inc come,

da kap varbaiane nam ra boroi: di oro dat meme pi a  
we-4inc take share-it DEM D pig: IND call us-4inc with-it  
for D

pakapakana tikana pokono, a pakana tikana pokono,  
each-piece one C fathom, D each-piece one C fathom,

tikana pakana tikana pokono. Go ra boroi da vana  
one C piece one C fathom. DEM D pig we-4inc go

varbabaiai me. A tutana kaina nam ra boroi i vatur vake  
separate with-it. D man his DEM D pig he hold keep-it

ka (ra) ta umana pakapakana ba i ivure male ta umana  
PART some PL pieces or he sell again-it some PL

pakana, ona pa i par nam kana boroi. Di kubika ta ra tarai  
piece, if not it finished DEM his pig. IND give-a-gift PR D men

diat dia korot nam ra boroi ma ra tabu. Io, i par go.  
they-4 they-4 chase DEM D pig with D shellmoney. Well, it  
finished DEM.

To Vur: pig-hunt

Now I will tell about a custom of ours, the Tolai people, a custom of our village, our way to hunt pigs. We get up in the morning and we all gather including the dog. We take the spears. We go into the bush, we search for tracks, the tracks of the pig. When we see the foot prints, we follow them, we search and search and search for it. Then the dog comes across the pig. We follow it. The chase which we make is a big chase. Then the dog barks at the pig and we continuously provoke the dog with "Hüthüthüthüt!" The dog barks: "Hüthüthüthüt!" During the ceaseless chase one man stabs the pig with a spear. The pig squeals. We run to it and tie it up. Its front-legs and backlegs are tied together and the carrying-pole is pushed between its legs. We carry it to that place, where the pig's bristles are singed. After it is singed, it is cut up and washed with water. Then it is cut into pieces and these are wrapped up. Then we come together and get our share of the pig. Each one is called for his piece and must pay one string of shellmoney for it. We separate, each with his piece of the pig. The man, who owns the pig keeps or sells the rest of the pig, if something is still left over. The men who have chased the pig receive a small gift in shellmoney.

34) To Vur: a boroi

Ina pirpir ure ra boroi. A boroi i tur ta ra banit, kada I-TA tell about D pig. D pig it stand PR D fence, our-4inc tinata di vivin ra boroi. Ari i tur ta ra banit, di vivin nam language IND tie D pig. When it stand PR D fence, IND tie DEM ra boroi. Di vi ra ura limana, namur a ura kakene, di vi bula D pig. IND tie D two hand-its, then D two foot-its, IND tie also ra nginene. Namur da doka. Di doko vapar ia, di rume ra paga, D mouth-its. Then we-4inc kill-it. IND kill finish it, IND plant di vakaita nam ra boroi, di ul ia, di poka, namur da tun ia. IND hang DEM D pig, IND singe it, IND cut-it, then we-4inc roast it. Di tabar dat ma di tun nam ra boroi ma da ian ia. Ta umana IND give us-4inc and IND roast DEM D pig and we-4inc eat it. Some PL dia kinanang ika nam ra boroi. Di lap ra balana, di pale they-4 eat-only PART DEM D pig. IND remove D entrails-its, IND spread ra mapinai utai ra gap. Namur di vung ra ik a ta tana, D leaf for D blood. Then IND put D little C salt PR-it, a ik a matima. Di pulu nam ra gap, di pare. Namur nam bula D little C matima. IND wrap-up DEM D blood, IND bake-it. Then DEM ra tutana kaina nam ra boroi i vite mule nam ra gap. I par DEM D man his DEM D pig he cut again DEM D blood. It finished nam, dia vi nam ra boroi. Io, di kap ia ta ni ta pakana, ba DEM, they-4 tie DEM D pig. Well, IND take it PR DEM place, where dia poka, di tun ia kada mangamangana da tuntuan. Fa umana they-4 cut-it, IND roast it our-4inc custom we-4inc roast. Some PL dia mainge ra kuk, dia kuk ia. Go i par. they-4 like D cook, they-4 cook it. DEM it finished.

To Vur: the pig

I'll tell about the pig. The pig stays in an enclosure; in our language one says that the pig is tied up. When the pig stays in the enclosure, it is tied up. One ties up its frontlegs, then its backlegs and also its snout. Then we kill it. After that two posts are planted into the ground, the pig is hung up, singed, cut up and then roasted. The pig is given to us and roasted, and we eat it. Some eat only the pork without anything else. One removes the guts and spreads out leaves for the blood. Then one adds a little salt, a little matima. One wraps up the blood and bakes it. Then the owner of the pig cuts the blood. After that they tie up the pig. It is carried to that place where it is cut up, it is roasted, according to our traditions we roast it. Some who prefer it cooked cook it.



35) To Vur: a nian

Go ina pirpir ure ra nian kavevet, ave papalum davatane ra  
 DEM I-TA tell about D food our-4exc, we-4exc work how D  
 nian, ave vok davatane. A luaina ave vila pa ra davai, ave  
 food, we-4exc work how. D first we-4exc run E D wood, we-4exc  
 vata ra vat. Namur di tar ia a vat urama, namur i lapap  
 pile-up D stone. Then IND give it D stone on-top, then it hot  
 nam ra vat. Namur ave rang ra mapinai, namur di arik ia,  
 DEM D stone. Then we-4 toast D leaf, then IND split it  
 di pale, i lapap nam ra vat, di igir, namur i mao nam ra  
 IND spread-it, it hot DEM D stone, IND vegetables, then it ripe  
 DEM D  
 igir, di lalap, di ka ra lama, di pupur, di tun ra nangnang,  
 vegetables, IND cut, IND rasp D coconut, IND (1), IND roast D  
 relish,  
 namur di pur nam ra igir. Namur di tibe ra nian, di vung ia ta  
 then IND (2) DEM D vegetables. Then IND distribute D food, IND  
 put it PR  
 ra umana likun, di tabar a umana bul. Namur ave ian. Ave ian  
 D PL portion, IND give D PL child. Namur we-4exc eat. We-4exc eat  
 par, ave ki, di tavua ra umana pitao, ma a mapinai uro ra pui  
 finish, we-4exc sit, IND grow D PL (3), and D leaf into D bush  
 di vue, namur di arupa, namur ave ki, namur ave nga buai,  
 IND throw, then IND sweep, then we-4exc sit, then we-4exc chew  
 betel-nut  
 namur ave varbaiai.  
 then we separate.

- (1) prepare a sauce out of expressed coconut milk
- (2) pour the coconut sauce over the vegetables
- (3) remains of the leaves, in which the food has been kept

To Vur; the food

Now I'll tell about our food, how we prepare our food, how we work. First we get fire-wood and pile up stones. Then one stone is put on top, and then that stone gets hot. Then we toast leaves, then the leaves are split and spread out. The stone gets hot. The vegetables are cooked; when they are done, they are cut. A coconut is rasped, the sauce out of expressed coconut milk is prepared. The relish is roasted, then the coconut sauce is poured over the vegetables. Then the food is distributed, it is divided up into portions and given to the children. Then we eat. After we have eaten, we sit down for a while. The remains of the leaves, in which the food has been kept, becomes more and more, and the leaves are thrown into the bush. The ground is swept, and we sit together and chew betel-nut. Then we go our separate ways.

36) To Vur: a papait na pal

Ina pirpir mulai ure komave mangamangana kai ra umana  
I-TA tell again about our-4exc custom of D Pl

tubevevet, ure ra papait na pal. A umana tubevevet amana  
ancestors-our4exc, about D making C house. D PL ancestors-  
our-4exc before  
dia ga pait ra pal ma ra vinau. Dia ga tur- pa ra papait  
they-4 TA make D house with D liana. They-4 start D making,

dia vaninare ra umana davai pi na pait ra pal ta kana  
they-4 prepare D PL tree for he-TA make D house PR his  
gunan iat. Namur i vana io ra umana davai ta ra pui, i kap  
village PART. Then he go search D PL tree PR D bush, he take

ia ta ni ra pakana kana gunan i pait ra pal tana. I pait  
it PR DEM D place (C) his village, he make D house PR-it. He make

ia ra umana bungbung, Namur i io ra umana kaur bula, upi  
it D PL days. Then he search D PL bamboo also, for

i vung ia ta (nam ra) kana gunan. Io, i vapar nam ra umana  
he put it PR (DEM D) his village. Well, he finish DEM D PL

tabarikik, i vana mulai pi ra umana kada. Amana pa di  
things, he go again for D PL cane. Before not IND

ga papait boko ma ra nil, a kada parika ma a umana vinau,  
TA make yet with D nail, D cane all and D PL liana,

vin-) a umana pal a vinau di kap ia, di padur me.  
D PL fibre C liana IND take it, IND weave-walls with it.

I vatut nam kana pal, i tur pa ia ma ra umana davai i rume.  
He raise DEM his house, he raise it with D PL tree he plant-it.

Namur i vatut ia ma ra umana davai urama-na-liu ana vinau.  
Then he raise it with D PL tree up its liana.

A vinivi parika go ra umana magit. I vi vapar ia, namur i  
D tying all DEM D PL thing. He tie finish it, then he

lale ma ra kaur, i padur mule ma ra kaur ana vinau.  
cover-the-walls with bamboo. he weave-the-walls<sub>aw</sub>with D bamboo its  
liana

¶ pait vapar nam, i vana mulai, i kura pa ra kunai. Vakir  
He make finish DEM, he go again, he pick E D grass. Not

ia kakika ta umana bung, a kor dia la papait maravut  
he alone PR PL day, D crowd they-4 TA make help

go ra tutana i vaninare go ra pal maravut ia tana.  
DEM D man he prepare DEM D house help him PR-him

I varting. Ta umana tutana dia gire mur vakuku ia,  
He invite. Some PL man they-4 see follow on-their-own him

a umana bo na tutana amana dia ga gire varmuruna ta ra  
D PL good C man before they TA see follow PR D

umana magit. A tutan' i vana, i varting mulai ai ra  
PL thing. D man he go, he invite again for D

kunure, ia a kura ra kunai. Dia kap ia ma ra ul-a-varaidiat  
picking, it D pick D grass. They-4 take it with D shoulders-their-4

tuk ta ni ra gunan (dia) (i) dia etep tana, dia  
to PR DEM D village (they-4) they-4 thatch-the-roof PR-it, they-4

etep namra pal, i ki par, dia kap ra galovo dia vung ia,  
thatch DEM D house, it be finished, they-4 take D g.-leaves, they-4

dia vung vapar ia, di poko go ra pal. Namur (i) dia mal<sup>put-it</sup>  
they-4 put finish-it, IND trim DEM D house. Then they-4 make

ra ura bur na niong tana, i par nam ra bur na niong,  
D two turret C stuffing PR-it, it finished DEM turret C stuffing

dia mal vue ra pupui ka ta ara ra pia. Io, i par nam  
they-4 make away-it D bush, PR there D ground. Well, it finished DEM

ra pal. Go ra tutana i tak pa ra nian, i tabar go ra tarai  
D house. DEM D man he take E D food, he give DEM D men

me . I kubika ta diat bula ma ra tabu. A mangamangana  
with-it. He give PR them-4 also with D shellmoney. D customs

lualua di ga pait ia dari. Gori pa da pait mule. I tar  
former IND TA make it like-that. Today not we-4inc make again-it.  
It TA

par nam ra lavur mangamangana lualua. Go ra magit ia  
finished DEM D various customs former. DEM D thing it

ra umana bo na papalum dia ga pait ia lua kada umana ngalangala.  
D PL good C work they-4 TA do it before our-4inc PL ancestors.

Io, go i par.  
Well, DEM it finished.

To Vur: house-building

I'll tell about the customs of our ancestors again, about house-building. In former times our ancestors build the houses out of lianas. When they started to built a house, they first prepared some trees, in order to build the house in his<sup>1)</sup> village. Then he goes into the bush and chooses trees and brings them to that part of his villiage in which he will build the house. He does that for several days. Then he chooses some bamboo-stalks, in order to place them in his villiage. When he has finished theses things, he goes and gets cane. In former times they did not build with nails, yet cane and lianas were all that they had. One took liana fiber and wove the walls out of it. He built his house raising it on tree stems, which he had driven into the ground. He raised it by tieing the tree stems with lianas. All things were only tied together. After the tree stems were tied together, he covered the walls with bamboo; strips of bamboo were tied together with lianas like a fence. After that he went out and picked græss. He was usually not alone, many helped the man who was building the house, they helped him with it. He invited them. They followed him on their own, the good men in former times followed him in these things. The man went out and asked them to pick the grass. They carried it on their shoulders to the villiage, where they thatched the roof of the house with the grass. When it was finished they took galovo leaves and put them

---

1) To Vur changes the person

on top. Then they trimmed the roof and then made two small turrets. When the turrets were finished, they cleared the ground of the building scraps. And now the house was finished. Now the man took food and gave it to the men. He also gave them shellmoney.

This is how the former customs were carried out. Today we don't do it this way anymore. The various former customs are no longer in use. This is the good work that our grandparents used to do.

37) Kreten: a papait na pal

Gon upi ina ve u ure ra tutana i mainge upi na mal kana pal.  
Now so I-TA tell you about D man he want so he-TA make his house.

Ari-tuk i mainge upi na mal kana pal, na vana ma na mumut  
When he want so he-TA make his house, he-TA go and he-TA fell  
na davai. Namur na par, na kavarurue<sup>1)</sup> ra umana davai ura na  
C tree. Then it-TA finished he-TA take-collect D PL tree to C

gunan ma na vatur ra umana pos. Namur (na tur - na vatur)  
village and he-TA make-stand D PL post. Then (he-TA stand- he-TA  
make-stand)  
na kal ra pia ma na vatur ra umana davai. Namur na vung  
he-TA dig D earth and he-TA make-stand D PL tree. Then he-TA put  
ra umana davai bula arama-na-liu. Namur na mal ra vidoa.  
D PL tree also on-top Then he-TA make D window.

Namur na par , na bak ra paparai ma ra umana kakaur ba  
Then it-finished, he-TA cover D wall with D PL bamboo or

a pa i boro. Namur na vana ma na vung bula ra umana davai  
D root of shoot. Then he-TA go and he-TA put also D PL tree

arama-liu, upi a kapa na va taun ia. Namur na vung mule  
on-top, so D sheet-metal it-TA lie upon it. Then he-TA put again

ra umana davai arama-liu tana. Io, na **par namur** ma na mal ra  
D Pl tree on-top PR-it. Well, he-TA finished then and he-TA make D

makilalat ai nam ra pal. Namur na kul pa ra lok ma na lok bat  
door for DEM D house. Then he-TA buy E D lock and he-TA lock close

kana pal. Namur na vana ma na an pa kana umana bul, upi  
his house. Then he-TA go and he-TA get E his PL child, so

diat a va tana.

they-4 TA sleep PR-it.

---

1) kavarurue= kap varurue

Kreten: house-building

Now I'll tell you about a man who wants to build a house. If he wants to build a house, he goes (into the bush) and fells trees. After that he collects the stems and takes them to the village and plants the posts of the house. He digs the ground and plants the stems into the ground. Then he puts some stems on top. After that he makes the window. When it is finished, he covers the walls with bamboo or the roots of shoots. Then he goes and puts some stems on top of the walls, so that the sheet-metal can lie on them. And on top of this he lays stems again. After that he makes the door. Then he buys a pad-lock and locks his house. Then he goes and gets his children to sleep in it.



38) To Iakob: a papait na kubagu

Avet na-bung ati ra kubagu. Iau To Iakob, iau tata mulai  
We-4exc yesterday here D hut-my. I To Jakob, I speak again

go. Avet ma To Vaira, amir ati na-bung, ma To Vincent  
DEM. We-4exc and To Vaira, we-2exc here yesterday, and To V.

i pot ra ravien piremimir, upi amital mal go ra ik a kubagu.  
he come D afternoon to-us-2exc, so we-3exc make DEM little  
C hut-my.

Amital papake pa ra kapa ta nama, ta ra pal nama, ma di  
We-3exc tear-off E D sheet-metal PR DEM, PR D house DEM,  
and IND

vung tar ia ta go, pi di nil ia. Io, amital ra ravien  
put give it PR DEM, so IND nail it. Well, we-3exc D afternoon

ma amital vatokobe go ra umana kapa ma di nil ia. Io, go  
and we-3exc put-on-top DEM D PL sheet-metal and IND nail it.  
Well, DEM

ba pa dir vut gori, tago pata nil bo. Io, ina kul pa bo  
that not they-2 come today, because no nail any-more. Well,  
I-TA buy E yet

ta ik a nil ma amital a mal mule. Io nama bo iau takan pa  
some little C nail and we-3exc TA build again-it. Well, DEM  
yet I take E

ra kapa kan ia, ina rapak ia ma ina ale pa ra umana nil  
D sheet-metal from it, I-TA break it and I-TA pull E D PL nail

tana, upi da vok meme. Io, na par, io, ina io, ina tutut  
PR-it, so IND-TA work with-it. Well, it-TA finished, well,  
I-TA search (for bambo)I-TA hammer

pilai ma upi da banit ia meme ma upi mua da io pa tia  
weave and so IND-TA fence it with-it and so finally IND-TA  
search E PART

ta mangana tarmata meme ma da vapar ia meme.  
some variety (C) wallpaper with-it and IND-TA finish it with-it.

To Jakob: building a hut

Yesterday we were here near my hut. I am To Jakob, I am telling this. To Vaira and I were here yesterday, and To Vincent arrived in the afternoon, so that the three of us could build this small hut for me. We tore off the sheet metal from over there, from that part of the old house over there and we put it on this one here in order to nail it down. We were here in the afternoon and put this sheet metal on the top and nailed it down. Today those two did not come, because there were no more nails. So I must buy some nails yet and the three of us will continue building. That hut over there, from which I took the sheet metal,- I want to tear it down completely and take out the nails from it, so that we can work with them. After that I'll split bamboo and flatten it, in order to weave the outer walls with it. Then we will look for something to fix up the holes on the inside, and then the house will be finished.

39) To Vur: a kunukul na kar

Go ina pirpir ure ra kunukul na kar kai ra tarai. Dia kul  
 DEM I-TA tell about D buying C car of D people. They-4 buy  
 a kar ta ra umana kampani. Namur dia kul pa nam ra kar ma dia  
 D car PR D PL company. Then they-4 buy<sup>E</sup> DEM D car and they-4  
 vana meme (tai ta umana) ta ra gunan, tai ta umana gunan.  
 go with-it (PR some PL) PR D village, PR some PL village.  
 Dia vana vurvurbit me. Dia pait ia ra umana bungbung, ra umana  
 They-4 go everywhere with-it. They-4 do it D PL days, D PL  
 gaigai, ra umana kilakilala. Namur ta umana tutana dia laun tai<sup>1)</sup>  
 months, D PL years. Then some PL man they-4 borrow PR  
 ta mani kai ra matanitu iat. Io, nam ra mani pa dia bali rurut ia,  
 some money of D government PART. Well, DEM D money not they-4  
 namur a matanitu i vatur vake mule nam ra kar, tago pa i bali  
 then D government it hold fast again DEM D car, because not he  
 rurut nam ra laun. Io, i mama kiki nam ra matanitu, i tul<sup>return</sup> tar ia  
 quick DEM D dept. Well, it in-vain sit DEM D government, it  
 tai tarenana tutana, upi i bali nam ra laun kai ra matanitu.<sup>send give it</sup>  
 PR other man, so he return DEM D dept of D government.  
 Io, a tutan' i kap mule nam ra kar. Ba pata, ia iat mulai i kap  
 Well. D man he take again DEM D car. If not, he PART again he take  
 nam ra kar ma i tar bali kapi nam ra laun.  
 DEM D car and he give return E DEM D dept.

---

laun: originally means "to live", here it is in the meaning of  
 the old 'olai word dinau "debts, to contract debts", which may be  
 due to the English word "loan".

To Vur: purchasing of cars

Now I'll tell about how the people buy cars. They buy cars from the companies. They buy a car and drive with it to the village, to the villages. They drive everywhere with it. And they do this for days, months and years. Some people borrow some money from the government. So, if they don't pay the money back quickly, the government takes away the car again, because he did not pay back his debt. If the government waits for the money in vain, they give the car to another man, so that he may pay the debt to the government. This man now takes the car. If not, then the first man takes back the car and pays the debt.

40) To Vur: na-bung

Go u tir iau upi (ta) ra magit na-bung iau pait ia.  
 DEM you ask me about (some) D thing yeasterday I do it.  
 Na bung iau, u vana kan iau, iau ki ati, iau kuk, iau tun  
 Yesterday I, you go from me, I sit here, I cook, I roast  
 ra nian, a vudu. Iau ki, iau, i mao ra nian, iau ian. Namur  
 D food, D banana. I sit, I, it ripe D food, I eat. Then  
 iau ki mulai ma iau iu. Iau iu par, iau varkia, namur i ravien,  
 I sit again and I wash. I wash finished, I change, then it  
 a umana bul dia irop ta ra vartovo, ave ki ati. Ave ki, tuk  
 D PL child they-4 come-out PR D school, we-4exc sit here.  
 i marum. We-4exc, until  
 it night.

To Vur: what I did yesterday

Now you ask me about what I did yesterday. When you left  
 me yesterday, I sat down here, I cooked, I roasted the  
 food, the bananas. I was sitting here, the food was well  
 done. I ate. Then I was sitting here again, I washed.  
 After I had washed, I changed. Then it became afternoon.  
 The children came home from school, we sat down here.  
 We sat down here, until it became night.

41) Tarare: na-bung

Iau Tarare, ina varvai ure na-bung. Iau tut-pa ati ra  
 I Tarare, I-TA tell about yesterday. I start-off E here D  
 malana. Ma iau vana ur ura nangnagunan. Iau ting pa  
 morning. And I go down to from-village-to-village. I hire E  
 ra umana vavina ikik ma ave raut ra tinga na kaukau.  
 D PL woman little and we-4exc harvest D stock C potatoes.  
 Ave raut urauraurauro tuk i marum. Ave igir, ave igir  
 We-4exc harvest on-and-on until it night. We-4exc cook, we-4exc  
 cook  
 ra umana igir, ma a tapiok ma a pa. M' ave ian par, ave tut  
 D PL vegetables, and D cassava and D taro. And we-4exc eat finished  
 we start-off  
 papa, i tar bingimuna. Ave rikai ma ura na gunan, ave  
 E, it TA pitch-dark. We-4exc appear and to C village, we-4exc  
 varbai. Io, iau kul diat ma ra utul a kina. I par kaigu  
 separate. Well, I pay them with D three C kina. It finished my  
 pirpir.  
 story.

Tarare: what I did yesterday

I am Tarare. I'll tell about what I did yesterday.  
 I started off from here in the morning. I walked from one  
 village to the next and hired some girls, and we harvested  
 the stock of sweetpotatoes. We harvested continuously  
 until nightfall. We cooked vegetables, we cooked some  
 vegetables, cassava and taro. After we had eaten, we started  
 off again. It was already pitch-dark. We went home, we went  
 our separate ways. I payed them three Kina.

42) To Vur ma To Vema: a sande

To Vur: Bona malana, To Vema.  
Good morning, To V..

To Vema: Bona malana  
good morning

To Vur: To Vema, na bung u mamave ?  
To V., yesterday you where ?

To Vema: Ave lotu, da lotu.  
We-4exc worship, we-4inc worship.

To Vur: Ma da irop ma u vana uve ?  
And we-4inc come-out and you go where ?

To Vema: ma da magari da kivung.  
And we-4inc indeed we-4inc assemble.

To Vur: Da kivung par ma namur iau iau vana bula mulai upi  
We-4inc assemble finish and then I go also again to  
tikana kivung arama Vinilau. Ma u, u van' uve ?  
one C assembly there Vivinal. And You, you go where ?

To Vema: Ma iau van ' uti na gunan.  
And I go here C village

To Vur: U van ' uti na gunan. Iau, ave talil mulai ta nam ra  
You go here C village. I, we-4exc return again PR DEM D

kivung nam marama Vinilau. Iau vana bul' uti na gunan  
assembly DEM from V.. I go also here C village

Ba: "Avet a vana uro Mioko ba pata?" Ta ra umana  
: "We-4exc TA go to Mioko or not ?" Other D PL

ka dia vana.  
PART they-4 go.

To Vema: Ma u dave, pa u vana ?  
And you why not you go ?

To Vur : Ma iau, iau talangan.  
And I, I tired.

To Vema: Talangan ta ra ava ?"  
Tired PR D what ?

To Vur: A mulmulum.  
D hunger.

To Vema: Ma na bung pa u ian. Naria pa u ga ian.  
And yesterday not you eat. The-day-before-yesterday not  
you TA eat.

To Vur: Iau ga ian ma a nian pa i ga ki bula ma ra balagu.  
I TA eat and D food not it TA stay also with D belly-my

To Vema: Go u tar ian go.  
DEM you TA eat DEM.

To Vur: iau tar ian. Go ra malana iau momo na ti. Ma i boina.  
I TA eat. DEM D morning I drink C tea. And it good.

To Vema: I tar par ika go.  
It TA finish PART DEM

To Vur: Io a boina, To Vema. Dor a varbaiai.  
Well, D good, To V.. We-2inc TA separate.



To Vur and To Vema: Sunday

To Vur: Good morning, To Vema.

To Vema: Good morning.

To Vur: Where were you yesterday ?

To Vema: We were at the church service.

To Vur: When we all came out, where did you go then?

To Vema: We had a meeting.

To Vur: When the meeting was over, I went to yet another meeting in Vinilau. And you, where did you go ?

To Vema: I came here to the village.

To Vur: You came here to the village. I- we - came back from the meeting in Vinilau. I also came here. Someone said: "Shall we go to Mioko?" The others went there.

To Vema: And why didn't you go?

To Vur: I was tired.

To Vema: What were you tired from?

To Vur: I was hungry.

To Vema: Yesterday you didn't eat, and the day before yesterday you didn't eat.

To Vur: I did eat, but the meal didn't stay in my stomach.

To Vema: Have you eaten now ?

To Vur: I have eaten. This morning I had some tea. It was good.

To Vema: Is your sickness over now ?

To Vur: I feel good, To Vema, let's go.

43) To Vur: a kivung

Ina pirpir mulai ure ra kivung na bung ta ra lotu.  
I-TA tell again about D meeting yesterday PR D church.

A umana tena vartovo dia vaki avet arama ra vura, pi avet a ki.  
D PL teacher they-4 cause-to-sit us-4exc there D grass, so we<sup>4exc</sup>  
TA sit.  
Namur dia tir i avet ra umana ngalangala i ra umana bul.  
Then they-4 ask O us D PL parents of D PL child.

Dia tir ba: "Komava umana bul pa dia varvartovo. A mangoro mat  
They-4 ask: "Your-4 PL child not they-4 go-to-school. D many very

dia ki vakuku ta ra gunan. Dia tarai ngalangala i ra umana  
they-4 sit only PR D village. Some people parents of D PL

bul dia babali ba: "Avet ave tar tul vue diat nangnagunan,  
child they-4reply: "We-4exc we-4exc TA send away them-4 on-the-way,

upidiat a vana upi ra vartovo. Dia kaka dia paraparau  
so they-4 TA go for D school. They-4 PART they-4 hide

vanavana ta ra pui ta ra rot. Ia ra mangamangana kai ra  
going PR D bush PR D road. It D habits of D

umana bul." Ma a umana tena vartovo dia kankan tago pa di  
PL child." And D PL teacher they-4 angry because not IND

balaure mal ra umana bul pi ra vartovo . Dia vakaina vakuku  
watch well D PL child for D school. They-4 make-bad only

ra vartovo ma kadia tabauma. Io, go i par.  
D school withtheir-4 laziness. Well, DEM it finished.

To Vur: parents's meeting

Now I'll talk again and tell about the meeting yesterday  
at the church. Up there the teachers asked us to sit  
down on the grass. Then they said to us, the parents of the  
children: "Your children don't go to school. Many of them  
only sit around in the village." The parents of the children  
answered: "We send them on the way, so that they go to school,  
but they hide along the way in the bush near the road."  
That's how children are." The teachers were furious, because  
the children were not being watched that they go to school.  
They only ruin their own lessons through their laziness.

44) Ia kitogo: kaigu kini ma kaigu umana bul

Io, go ina pirpir. Iau, a iangigu Ia Kitogo. Ina tur pa kaigu Well, DEM I-TA tell. I, D name-my Ia K.. I-TA start my

tinata ure kaigu kini ma ure kaigu umana bul. Go iau vangala story about my staying and about my PL child. DEM I bring-up

ra lavurua na bul. A luaina bul i ki akano Kenrian, a vevutuna D seven C child. D first child he stay there K., D second

i ki akano ul a gunan Krosboden. A vutuluna i ki akari ta ra he stay top C village K.. D third he stay here PR D

praimari Rakunai. Io, i par. <sup>ma</sup> ina tur pa kaigu tinata ure kaigu primary-school R.. Well, it finished. And I-TA start my story about my

papalum ta ra uma. Iau, ra malana iau tavangun, iau arupa, work PR D garden. I, D morning I wake-up, I sweep,

iau kuk ra nian ai kaigu umana bul, pi iau vaninare vue diat I cook D food for my PL child, so I prepare away them

upi ra vartovo. Iau vevutuna, Iau vuas ra mal, kabala, a plet, for D school. I do-twice (?). I wash D clothes, pot, D plate,

a kap. I par iau papalum na uma. Iau vaume ra vudu, a tapiok, D cup. It finished, I work C garden. I plant D banana, D cassava,

kaukau, sigapu, i par ta ra keake, a ravien iau kuk ra nian potatoes, sigapu (?), it finished PR noon, D afternoon I cook D food,

upi komave nian ave tamatamana, upi iau tabar kaigu taulai so our-4exc food we-4exc family, so I give my husband.

ma kaigu umana bul. <sup>+</sup> par ta ra ravien (ave araring papa - iau) and my PL child. It finished PR D afternoon (we-4exc pray E-I)

ave araring papa, upi ave diop. we-4exc pray E, so we-4exc sleep.

Ia Kitogo: my family

Now I am going to tell. My name is Ia Kitogo. I will start to tell about my life and my children. I am bringing up seven children. The first child is over there in Kenrian, the second over there in Krosboden. The third is here in the primary school at Rakunai. Well, that's all. Now I will start to tell about my work in the garden. I wake up in the morning, I sweep the ground, I cook the meals for my children, in order to prepare them for school. I do this twice.<sup>1)</sup> I wash the clothes, the pots, the plates and the cups. Thereafter I work in the garden; I plant bananas, cassava, sweetpotatoes, singapu. I'm finished at noon. In the afternoon I cook the meals, so that the family can eat together, so that I can give my husband and my children something to eat. When the meal is finished in the afternoon, we pray and after praying we go to sleep.

---

1) unclear

45) Ia Mauta: a minat

Ure ra kukurai- a minat ati ta ra gunan ati. Tuk tikai  
 About D significance- D death here PR D village here. If one  
 i mat, avet avet a vana, avet a kul pa rana bok, ana  
 he die, we-4exc we-4exc TA go, we-4exc buy E his box, his  
 minamara, a mal, avet a vut me, da vamong pa ia, da punang  
 ornament, D dress, we-4exc TA come with-it, IND-TA adorn E him,  
 kapi ia. Tuk tikai a patuana, da pale ra tabu ma avet  
 E him. If one D leader, IND-TA spread-out D shellmoney and we-4exc  
 d' ore ra tarai, da mamai tana. Ma tuk tikai ba malari ka,  
 IND-TA call D people, IND-TA distribute PR-it. But if one  
 vakir (na) a kor na tarai diat a pot upi ia. A kubika ik.  
 not D many C people they-4 TA come for him. D small-present-of  
 shellmoney little.

Ia Mauta: the significance of death

About the significance of death in our village here.  
 If somebody dies, we go and buy him a coffin, an ornament  
 and a dress for the burial. We bring it here and he is  
 adorned and buried. If he were a leader, shellmoney would  
 be spread out and we would be called and the shellmoney  
 would be distributed among us. But if it were a poor man,  
 not many people would come to mourn him. There would only  
 be a small present of shellmoney.