

1) To Vur: a bobotoi

Ina pirpir ure ta ik a nat na mangamangana kai komave umana
 I-TA tell about some little C little C customs of our-4exc PL
 tarai ngalangala ta ra bobotoi. Ta ik ika , pa iau manga nukure
 peoplegreat PR D darkness. Some little PART, not I very know
 vapar ta umana mangamangana amana komave ngalangala dia ga
 finish some PL customs before our-4exc great (=ancestors) they-4 TA
 papait ia, ta umana mangamangana amana komave ngalangala dia ga
 do it, some PL customs before our-4exc great they-4 TA
 papait ia ta ra bobotoi iat . A tarai pa dia ga nukure boko
 do it PR D darkness PART. D people not they-4inc TA know yet
 ra matanitu. A tarai pa dia ga nukure ra lotu bula. A lotu pa i ga
 D government. D people not they-4 TA know D worship also, D worship
 pot bo, a tarai dia ga ki na tabobo vurvurbit ta ra umana paka-
 come yet, D people they-4 TA sit stupid everywhere PR D PL ^{not it TA}
 pakana ati ra pupui. . Dia ga ian virua, pa dia ga mal boko
 places here D bush. They-4 TA eathuman-meat, not they-4 TA dress yet
 ma ta mal, dia ga vana na bia. Dia ga pur ma ra umana palpal
 with some dress, they-4 TA go C naked. They-4 TA wear with D PL skins
 a davai, a umana purpur. Dia ga ian vargiliiane diat. Gori i kapa
 C tree, D PL apron. They-4 TA eat exchange them-4. Today it light
 vanavana ra umana gunan. Damana a lotu i pot, a matanitu i pot
 step-by-step D PL village. Like-that D worship it come, D government
 bula. Io, gori ave bo na kini, ave varmaliurai, (ave) da ^{it come} gigira
 also. Well, today we-4exc good C staying, we-4exc work-together
 vargil ma ra umana pua dia mal ra tarai, ^{(we-4exc) we-4inc see} dia pulu ra umana
 exchange and D PL white they-4 help D people, they-4 cover D PL
 manua, dia mal ra umana mal. Gori i boina vanavana komave gunan.
 wound, they-4 make D PL dress. Today it good step-by-step our-4exc
 Gori i papait na malmal vanavana ra gunagunan parika. ^{village}
 Today it make C peace step-by-step D villages all.

To Vur: the dark ages

I'll tell about a few customs of our ancestors in the dark ages. Only a little, since I don't know very much about the traditions, that our ancestors had in former times; about some customs, that our ancestors practise earlier in the dark ages. The people did not know about the government yet. The people did not know about the Church either. The Church had not arrived yet, the people sat ignorantly everywhere in this area here in the bush. They practised cannibalism, they did not wear clothes yet, they were naked. They wore loin cloths made out of bark. They ate each other. Today the villages are enlightened step by step. The Church has come and the government as well. Today we have a good life here, we work together, we see each other and the white men help the people. They cover the wounds, they make clothes. Today our country is gradually becoming better. Today all the villages are making peace.

2) Tioap: To Kadik ma To Pore

Io, boina tuna, Ulrika, bo na malana tamamur ma To Vur,
 Well, thank-you very-much Ulrike, good C morning PR-you-2 and To Vur
 tago amur pot ati piragu ma iau vage pa amur ma iau vatang
 because you-2 come here to-me and I greet E you-2 and I say
 boina, tago telek go (ma amur) amur gire upi iau ati ra
 thank-you, because first DEM (and you-2) you-2 see for me here D
 kubagu. Io, iau Tioap, a councillor kai ra gunan Rakunai go,
 hut-my. Well, I Tioap, D councillor of D village Rakunai DEM,
 amur pot piragu, upi, Ulrika, dor a pirpir a ik mama u, tago
 you-2 come to-me, so, Ulrike, we-2inc TA talk D little with you,
 u mainge iau, pi dor a pirpir go ra malana ta go ra bung
 you want me, so we-2inc TA talk DEM D morning PR DEM D day
 gori, boina tuna.
 today, thank-you very-much.

Io, go una ki ma una valongore tika na tinata, vakir a kakur
 Well, DEM you-TA sit and you-TA listen-to one C story, not D legend
 a tinata i dovot iat ure ra magit, ba dia ga pait ia ta ra
 D story it true PART about D thing, that they-4 TA do it PR D
 umana kilala, ari a lotu pa i ga ki po arikai boko pire
 PL year, when D worship-service not it TA stay become-known with
 ra umana gunagunan parika ma a matanitu bula damana. Io, go ina
 D PL villages all and D government also like-that. Well,
 ve u vakapa u ma dor a pirpir ure ta ura tutana, tika na tutana
 tell you make-clear-to you and we-2inc TA talk about PR two man,
 ta go ra gunan mati iat Rakunai ma (tikai kai) tika na ngala
 PR DEM D village from here PART R. and (one of) one C big
 na tutana ta ra pakana ta ra papar a Balada, a pakana Kikitabu.
 C man PR D region PR D side C Balada, D area (C) Kikitabu.
 Io, go ina ve u tana ma go ra pirpir, vakir a kakur, a tinata
 Well, DEM I-TA tell you PR-it and DEM D story not D legend D story
 a dovotina iat ma ra umana magit, ni dia ga pait ia ta nam
 D true PART and D PL thing DEM they-4 TA do it PR DEM
 ra kilala.
 D year.

Ari (To) go ra ura tutana, a iangidir: na mati iat Rakunai
Here DEM D two man, D name-their-2 : DEM from-here R.

To Kadik ma mamara papar a Balada a iangina To Pore.
To Kadik and from-there side C Balada D name-his To Pore.

Io, go ra ura tutana a ura lualua na vinarubu ta nam ra umana
Well, DEM D two man D two leader C fighting PR DEM D PL

eae ba ra umana kilala lualua. Go To Pore i vaninare pa.kana
times or D PL year first. DEM To Pore he prepare E his

tarai ma upi diat a vanavana ta ra nga bolo ati, ati iat
people and so they-4 TA go PR D way C cross-road here, here PART

Rakunai pi uro (Vuna) Valaur. Io, ba dia vanavana bolo ta go
R.for to Valaur. Well, when they-4 go cross PR DEM

ra nga,dia ga pakit ati ra mata-niolo i To Kadik Vinilau,
D way, they-4 TA pass here D passage of To Kadik Vinilau,

io, To Kadik i oro vage go turana lualua To Pore ma i tir
well, To K. he shout greet DEM brother-his leader To Pore and he ask

diat ba:
them-4 :

"Malana amutal uve go ?"
"Morning you-3 where-to DEM ?"

Ba: "Avet uro Valaur."
: "We-4exc to Valaur."

Ba: "Io, go dat a - da pirpir vakuku, go, tago vakir ta magit
: "Well, DEM we-4inc TA- we-4inc talk only DEM, because not some
thing-to-eat
ma pata buai iat, amutal a ga lilikun ma datal a mamai.
and no betel-nut PART, you-3 TA TA go-back and we-3inc TA chew.

'tal a vana pa ka-bo ma amutal a ga lilikun mulai uti, io
You-3 TA go E for-a-while and you-3 TA TA come-back again here, well,
amutal, tal a ga ian varbaiane adatal ta malapang ik ba ta
you-3,we-3incTA TA eat separate our-3inc some warm little or some
mangana ava nina iau nuk upi dat a ian varbaiane ati."
thing what DEM I thing so we-4inc TA eat separate here."

Io, dia vana vana vana vana ta nam ra nga tuk uro Valaur,
Well, they-4 go go go PR DEM D way until down-there Valaur,
dia ga mur kadia vinavana iat, damana ra nuknuk i ra lualua
they-4 TA follow their-4 going PART according-to D plan of D leader

To Pore i ga akate diat kana tarai tana. Dia vana, io, ta
 To Pore he TA lead them-4 his men PR-it. They go, well, PR
 ra pakana bung, ba dia lilikuh, To kadik i nur vue turana
 D part (C) day, when they-4 go-back, To K. he trust away brother-his

lualua To Pore, i tia oro varurue kana lain keabula ati
 leader To P., he TA call together his line also here

Vinilau iat, kana pakana kana kiki ba kana gunan, a iangina
 Vinilau PART, his area his residence or his village, D name-its

Vinilau gori, a pal na lotu i tur tana.
 Vinilau today, D house C church it stand PR-it.

Io, damana dia lilikun, To Kadik i vaninare kana tarai
 Well, like-that they-4 go-back. To K. he prepare his men

ma i ga ve vaninare diat dariba:
 and he TA tell prepare them-4 like-this:

"Amutal a varbalaurai upi go diat, a tarai kai To Pore,
 "You-3 TA watch for DEM them-4, D men of To Pore,

tago diat a lilikun, go dia vana uro Valaur ma diat a lilikun
 because they-4 TA go-back, DEM they-4 go to V. and they-4 TA go-back,
 diat a mur ati. Io, dat a ki varbaiai ma diat."
 they-4 TA follow here. Well, we-4inc TA sit separate with them-4."

Go, go ra vaninara vakir a bo na vaninara upi ra takodo,
 DEM, DEM D preparation not D good C preparation for D honest
 a vaninara upi ra vinarubu iat da ma ra mangana papait lualua
 D preparation for D fighting PART like with D custom (C) doing
 ta nam ra umana e na bobotoi. Damana To Kadik i ve vaninare ^{before}
 PR DEM D PL time C darkness. Like-that To K. he tell prepare
 tika na tutana, a iangina To Kutuia, pi go To Kutuia i ga ki
 one C man, D name-his To Kutuia, so DEM To K. he TA sit
 na varbalaurai ta ra nga ura Vunagoara, pi na giregire ba
 C watch PR D way to V., so he-TA see or

na makmakila upi go ra tarai kai To Pore, upi na ra nidara
 he-TA ambush for DEM D men of To Pore, for DEM D appearing
 kadiat upi ra lilikun mulai ta go ra nga ati bolo Vinilau.
 their-4 for D return again PR DEM D way here across V..

Damana To Kutuia i tapatapai na bar na vudu ta kana uma,
 Like-That To K. he prune C tree C banana PR his garden,

upi i ga vavaongo ko, upi i ga gigire na vaninara upi
so he TA lie PART, so he TA see C prepare for

go diat, upi na pait ta vakilang, upi na varve vaninare
DEM them-4, so he-TA make some signal, so he-TA inform prepare

To Kadik ma kana tarai , ba diat a talil, (diat a) diat a
To Kadik and his people, that they-e TA return (they-4 TA) they-4

dara. I tapatapal damana, dia dara go diat, To Pore ^{TA} varung
appear. HE prune like-that, they-4 DEM they-4, To Pore together

ma kana lain na tarai iat. Io To Kutia i pait ra vakilang,
with his line C men PART. Well To K. he make D signal,

upi na varve nano diat abara, i ga vakilang abara Tabetabete
so he-TA inform DEM them-4 there, he TA signal there T.

urama Vinilau, ba diat a talil, diat a dara. Io. ba dia bolo
up-to V., that they-4 TA return, they-4 TA appear. Well, when they-4
cross

pi diat a tadap ura ra mata -niolo i To Kadik Vinilau,
so they-4 TA go-to to D passage of To Kadik Vinilau,

To Kadik i oro vage diat ma i lul turana lualua To Pore ba:
To Kadik he call greet them-4 and he ask brother-his chief To
Pore :

" I tar monongi amutal ra vinavana
"It TA tire you-3 D walking

ma amutal a olo ka-bo uti ra bala na gunan. Amutal turtur
and you-3 TA come-over for-a-while here D inside C village.

na vaira ka aboro nangananga. Amutal a olo uti ^{You-3 be} ma amutal a
C strange PART there on-the-way. You-3 TA come-over here and you-3
TA

mamai varbaiai."
chew separate."

Io, damana ditaldia olo ta ra bala na gunan kai To Kadik
Well, like-that they-3 they-4 come-over PR D inside C village of

abara Vinilau iat ma dia ki. To Kadik i oro ba uro ^{To Kadik} Vunavuvur
there Vinilau PART and they-4 sit. To K. he call down to V.

pi kana taulai, pi na kap vapange ta ura kukulvung, ba
for his wife, so she TA bring up some two kukulvung, as

a tinata lualua iat. Io, kana vavina i kap vapange ra minamai
D word former PART. Well, his woman she bring up D chewing

ure diat. Io, To Kadik i tabe pa ia tana i lapang To Pore me.
for them-4. Well, To K. he give E it PR-him he offer To P. with-it.

Io, a tarai kai To Pore vakir dia ga bala-mat, dia ga
Well, D men of To Pore not they-4 TA courageous, they-4 TA

turtur liliu ka. Io, To Kadik i biti ba:
stand around PART. Well, To Kadik he say :

"Amutal, avat a ki ma avat a mamai papa."
"You-3, you-4 TA sit and you-4 TA chew E."

Io, ta nam ra vinavana kai To Pore varurung ma kana tarai,
Well, PR DEM D going of To Pore together with his men,

To Pore i ga balaure ma (ra) tika na market iat, i ga ti
To Pore he TA protect with (D) one C gun PART, he TA TA

kapkap ia, a varbalaurai kaina, tago ia tika na lualua na
take it, D protection his, because he one C chief C

vinarubu.
fighting.

Damana To Kadik i tul tar a buai tana ma dir mamai. Io, a
Like-that To K. he send give D betel-nut PR-him and they-2
market i ga vava ta ra ul-a vara i To Pore ta ra lima tuna.
gun it TA lie PR D shoulder of To Pore PR D hand right.
chew. Well, D

Io, namur i takan pa ia ma i ule vue ma i ga vung ia
Well, then he take E it and he pull-over away-it and he TA place it

uro ra pia, pi dir mamai. Io, dir ga mamai damana, dir mamai
down-to D ground, so they-2 chew. Well, they-2 TA chew like-that,
vanavana ke ma dir pirpir pirpirpir, tago dir a ura lualua
by-and-by PART and they-2 talk talk, because they-2 D two chief
they-2 chew

parika ta ra ura tutana na vinarubu. Dir pirpir damana,
all other D two man C fighting. They-2 talk like-that,

dir pirpir urourouro. To Pore i nuk ia ba ana buai vakuku,
they-2 talk on-and-on. To P. he think it or his betelnut only

ia kaka go ra buai, nina To Kadik i ga lapang ia meme,
it PART DEM D betelnut, DEM To Kadik he TA offer it with-him,

a kukurai tana. I ga vung vabong ia meme. Pa i ga nunure,
D magic PR-it. HE TA put make-foolish him with-it. Not he TA know,

pi na pukue mule go kadir kini.
so he-TA turn again DEM their-2 sitting.

Io, damana dir dir ki uro (rurut mat) ba To Pore i ga lilingan
Well, like-that they-2 they-2 sit a-long-time (quickly very)
when To P. he TA turn-the-
head

irai kan To Kadik, pii ga gami uro ta ra papara a maira,
aside from To Kadik, so he TA spit down PR D side C left,

lulut mat (i) To Kadik i ga ti tabe pa kana market, io,
quick very To Kadik he TA TA take E his gun, well,

i ga ti tur-pa ka ra pinil ma i ga tata ba:
he TA TA begin PART D jumping and he TA say:

"Gori, gori agu takim. Gori dor vartadap !"
" Today, today for-me shit-your. Today we-2inc meet !"

I ga pil, i ga pipil, i ga tatata, i ga tatata mat ma a ongor
He TA jump, he TA jump, he TA speak, he TA speak very and D strong

na tinata i ga vatang ia. I ga tatata, i ga tata uro, i ga pil,
C word he TA call it. He TA speak, he TA speak a-long-time,

i ga pil, ka a tarai kai To Kadik dia ga tar gire To Kadik
he TA jump, ? D men of To Kadik they-4 TA TA see To Kadik

i ga lualua na vinarubu, i ga tar pipil ma o ra rumu. Damana
he TA chief C fighting, he TA TA jump with DEM D spear. Like-that

To Pore i ga tut, pa i ga vatang ta tinata. I ga tur ma i ga
To Pore he TA stand-up, not he TA say some word. He TA stand
and he TA
pait ta umana kukurai varogop ma ra mangamangana kai ra
do some PL magic (?) similar with D customs of D

tena vinarubu. Ia ka To Kadik i ga dekdek mat, pi i ga pipil,
expert fighting. He PART To K. he TA strong very, so he TA jump,

i ga pipil varkikilane. Ma di ga goa ma ra umana rumu.
he TA jump surround-him. And IND TA stab-him with D PL spear.

Di ga ububu ra tamuruna meme mara pal-a-virvirina, i ga
IND TA hit D back-his with-it and D ribs-his, he TA

lialiar pa ia ma i ga vungvung ia ta ra papar a maira. Ta tia
pull-out D it and he TA put it PR D side C left. Some PART

rumu da ub ia meme, na liar pa ia, na vung ia ta ra maira.
spear IND-TA hit him with-it, he-TA pull-out E it, he TA put it
PR D left.

Damana i ga pait ia, i ga dekdek iat boko. Ma dia ga ub' ia
Like-that he TA do it, he TA strong PART still. And they-4 TA
hit him

ma ra umana rumu, dia ga ub' ia. Ba ra tarai kai To Pore
with D PL spear, they-4 TA hit him. When D men of To Pore

dia gire kadia lualua na vinarubu, dia ga tar vakinkin ia,
they-4 see their-4 chief C fighting, they-4 TA TA wound him,

dia vilau pa go diat, dia ga takatakap ta ra pupui pi
they-4 run E DEM they-4, they-4 TA flee PR D bush for

ura mulai kadia pakana papar a Balada.
to again their area (C) side C Balada.

Io, To Pore dia ub' ia iat damana. Dia ub'ia, na liar ra rumu,
Well, To P. they-4 hit him PART like-that. They-4 hit him,
he-TA pull-out D spear,

na vung ia ta ra mairana, na liar ra rumu, na vung ia ta
he-TA put it PR D left-his, he-TA pull-out D spear, he-TA put it
PR

ra mairana. Ma damana, damana i pipil boko ma i kabange ra
D left-his. And like-that, like-that he jump still and he call-
out D

iangina ma i ga biti,ba ia, ia To Pore. Ma damana dia pait
name-his and he TA say that he, he To Pore. And like-that they-4
do

ra vinarubu. Io, tuk tika na rumu di ga ub' ia meme ma i ga
D fighting. Well, until one C spear IND TA hit him with-it and
it TA

tadap ra pakana ta ra ur na tamuruna iat, nam ra pakana
go-to D place PR D bone C back-his PART, DEM D place

(pa i) pa da pait-valar pa ia, pi dat a bali ia ma ra limaidat.
(not he) not we can E it, so we TA touch it with D hand-our-4inc.

Io, pa i ga pait-valar pa ia, upi na liar vue go ra rumu.
Well, not he TA can E it, so he-TA pull-out away DEM D spear.

Io, (ra) dariba a dekdekina i ga bura vanavana tuk uboro
Well, (D) like-that D strong-one he TA fall by-and-by until to

ra pia. Ma i ga mat, ia i ga mat papa, i ga takap pa, tuk
D ground. And he TA die, he he TA die E, he TA flee E, until

i virua ki Tabetabeta.
he be-killed T.

Io, di puak pa ia minatina ma dia vana meme ta ra taraiu,
Well, IND take E him dead-one and they-4 go with-him PR D taraiu,

dia ga poka ta ra taraiu kai To Kadik. Io, a mangamangana
they-4 TA cut-him PR D taraiu of To Kadik. Well, D custom

lualua ba a virua damana di tibe ra umana lualua na vinarubu
former that D victim like-that IND distribute D PL chief C
fighting

meme ta ra umana kiki na tubuan ba ra umana taraiu kai ra
with-it PR D PL residence C tubuan or D PL taraiu of D

umana tubuan. Io, di ga kavir go ra tutana ma di ga tibe
PL tubuan. Well, IND TA dismember DEM D man and IND TA distribute

ra umana taraiu meme ke ra umana lualua na vinarubu.
D PL taraiu with-it PART D PL chief C fighting.

Io, go ra pirpir iau tata meme ba a tinata, ia ra tinata
Well, DEM D story I tell with-it or D saying, it D saying

i dovot. Ma iau varvai tana da ma ra magit , iau iat pa iau
it true. And I tell PR-it thus and D thing, I PART not I

ga gire , iau ga tavua namur ta gor varvai, ia kaka a umana
TA see-it, I TA grow-up later PR DEM D story, it PART D PL

tamaivevet ma a umana tutana gori dia laun boko, dia ga ki
father-our-4exc and D PL man today they-4 live still, they-4 TA
stay

ma go ra varvarvai, gori iau varvai tana. Ma go ra tinata
with DEM D story, today I tell PR-it, And DEM D story

a dovot na tinata iat.
D true C story PART.

Damana ba dia tatibe vue go ra umana virua i To Pore, a tubuan
Like-that when they-4 distribute away DEM D PL corpse of To Pore,
D tubuan

ta nam ra taraiu dia ga gugu ma dia ga gugu tago dia ian ra
PR DEM D taraiu they-4 TA enjoy-themselves and they-4 TA enjoy
themselves because they-4 eat D
virua i tika na tutana varvarubu. Io, ba dia kiki damana,
corpse of one C man C fighting. Well, when they-4 sit like-that ,

To Kadik i vartul, pi diat a vana, pi da kap ra lotu uti Vinilau.
To Kadik he order, so they-4 TA go, so IND-TA bring D Christianity
here Vinilau.

Io, damana di ga pait ot pa ra nuknuk i To Kadik ma kana nilul,
Well, so IND TA do complete E D thought of To Kadik and his wish,

upi i ga lul a lotu, upi i ga pot uti Vinilau, pi gori a lotu
so he TA wish D Christianity, so it TA come here-to V., so today
D Christianity

i ki ati Vinilau ta ra nilul kai go ra tutana varvarubu,
it stay here V. PR D wish of DEM man fight,

a iangina To Kadik:
D name-his To K..

Io, boina tuna ure go ra umana tinata na varvakapa ure ra magit,
Well, thank-you very-much for DEM D PL word C clearness about
D thing,

i ga vana arikai pire go ra ura lualua na vinarubu, To Kadik
it TA go appear with DEM D two chief C fighting, To Kadik

ma To Pore ma kadir lain na tarai. Io, boina tuna ure go (a ra)
and To Pore and their-2 line C men. Well, thank-you very-much
DEM (D D)

ra tinata nina iau tar varve u tana.
D story DEM I TA tell you PR-it.

Tioap: To Kadik and To Pore

Thank you, Ulrike, good morning, Ulrike and To Vur, thank you for coming here to me. I greet you and thank you, because you are visiting me for the first time in my house. I am Tioap, the councillor of the village of Rakunai here. You have come to me, so that we can talk a little bit, because you would like that we two have a talk this morning. Many thanks.

Sit down and listen to a story, not a made-up story, but a true story about what happened in the days when the worship service was completely unknown in the villages and the government was not known either. I want to tell you exactly how it was and we will talk about two men, a man from this village here in Rakunai and a big man from the Balada region in the Kikitabu area. Well, now I'll tell it to you, and this story is not fiction, the story is true, and the things, they really did happen that year.

The men's names were as follows: the one from Rakunai was To Kadik and the one from Balada region was To Pore. These two men were chief warriors in those times or in those earlier years or whatever you'd like to call it. This To Pore instructed his men to take the cross-road from here in Rakunai to Valaur. "ell, they took this cross-road, they passed the passage belonging to To Kadik Vinilau. To Kadik greeted his colleague To Pore and asked him:

"Good morning, where to ?"

"We want to go down to Valaur."

"Let's only talk a little bit, because there is nothing to eat and no betel-nuts. Go back and get some betel-nuts and we'll chew them together. Go and come back again, then before separating we'll eat something warm or something that I'll have to think about, that we can eat here before departing."

So, they walked and walked and walked along this road down to Valaur, they continued their journey according to their leader To Pore's plan, who was leading his men. They went on. While they were on their way back, To Kadik betrayed his colleague. He called together his band in Vinilau, his area, his place or his village or whatever you'd like to call it, the name of which today is Vinilau, where the church is. So, they were coming back and To Kadik instructed his men as follows:

"Watch out, those people there, To Pore's men, they will come back, they are going down to Valaur and will come back here. Then we will sit together with them before departing."

This preparation was not a preparation for a good thing. It was the preparation for a battle. That's how it was done earlier in the dark ages. Thus To Kadik instructed one man, whose name was To Kutuia, to sit in ambush on the way to Funagoara, in order to watch or to look for the return of To Pore's men, their return to this cross-road here in Vinilau. So, To Kutuia pretended to be cleaning up the banana-trees in his garden, so that he could see them in advance and give a signal to inform To Kadik and his men that they were

returning, that they could already be seen. And so he was cleaning when To Pore and his men appeared. To Kutuia gave the signal, in order to inform them, there in Tabetabete he sent the signal to Vinilau, that they were coming back and would reappear. They came over to the passage of To Kadik Vinilau, To Kadik greeted them and called to his colleague To Pore:

"The journey has tired you. Come over here into the village for a while. Around here you are strangers. Come in here and let's chew betel-nuts before your departure.

So they came into the village of To Kadik Vinilau and sat down. To Kadik called down to Vunavuvur for his wife, so that she would bring him two kukulvungs as they were called in former times. His wife brought up the things needed to chew betel-nuts. To Kadik took them and offered them to To Pore. To Pore's men were not so courageous and stood around.

To Kadik said:

"You sit down and chew betel-nuts."

On his journey with his men To Pore protected himself with a gun which he wore. This was his protection since he was a chief warrior. To Kadik gave him betel-nuts and they chewed. The gun was slung over To Pore's right shoulder. He pulled it over his head and placed it on the ground in order to chew betel-nuts. So they chewed. They chewed for a long time and talked and talked, since they were two chieftains and on the other hand two warriors. So they talked and talked and talked. To Pore only thought of his betel-nut. The betel-nut,

however, which To Kadik had offered him, was drugged. Thus To Kadik drugged To Pore. To Pore did not know that their meeting was to have a different meaning. So they had been sitting there for a while, when To Pore turned away from To Kadik and spat towards the left. Very suddenly To Kadik grabbed To Pore's gun, jumped up and said: "Today, today you can kiss my ass. Today we will have it out!" He hopped and jumped around and talked and cursed. They were strong expressions that he used. He cursed on and on. He jumped around. The men of To Kadik had already seen that To Kadik, who was a chief warrior, had jumped up with his spear. Then To Pore stood up and swore. He stood there and did the usual things that a warrior did. To Kadik was very strong. He jumped, he jumped around him. Spears were thrown. To Pore was stabbed in the back and in the ribs. And he pulled the spears out and laid them on the left. He pulled out each spear which hit him and laid it on the left. That's what he did. He had still enough strength. They stabbed at him with spears. They stabbed at him.

When the men of To Pore saw that their leader had been wounded, they ran away. They fled into the bush to their region Balada. So they stabbed at To Pore. They stabbed at him, and he pulled the spear out each time and placed it on the left. So he kept jumping around and calling out his name and saying that he was To Pore. This is how they fought, until one spear hit him and remained stuck in his spine, where he could not reach it with his hands. He could not

pull out the spear. His strength weakened and he slowly fell to the ground and died. He died and departed and lay there dead in Tabetabeta.

They took the corpse and went with it to a taraiu (a secret place where the tubuan meet.) At To Kadik's taraiu they cut him into pieces. Earlier it was the custom to distribute the victim among the chief warriors gathered at the tubuan-places or the taraius of the tubuans or whatever you want to call it. The man was dismembered and distributed among the taraius, among the chief warriors.

The story that I am telling, or the report, is true. I am reporting it as such, however I did not see it myself.

This incident took place before I grew up. But our fathers and men who are still living witnessed the incident which I am now telling. This story is a true story.

So, when they shared To Pore's corpse, the tubuans gathered at that taraiu enjoyed it. They enjoyed eating the corpse of a warrior. But as they were sitting there To Kadik ordered them to come here to Vinilau so that he could introduce Christianity. The plan of To Kadik was carried out, i.e. his wish to introduce Christianity in Vinilau; therefore today we have church service here in Vinilau according to the request of a warrior, whose name was To Kadik.

Thank you for listening to this clear story about what happened to the two chief warriors To Kadik and To Pore and their bands. Many thanks for listening to this story which I have told you.

3) To Vema: a motokar

Ina pirpir ure ra tarai Airop dia ga vut tavuna ati Rabaul.
I-TA tell about D men Europe they-4 TA come first here R..

Dia ga ki ati. Vakir bo- vakir dia ga ki tai ta kar
they-4 TA stay here. Not yet-not they-4 TA sit PR some car

ma ta airoplain, pata, dia ga ki ta ra umana bulmahos ma a do
and some plane, no, they-4 TA sit PR D PL horse and D many

na vilivil, (ka) ave ga vatang ia ba a umana kinakinau, ma
C bicycles, we-4inc TA call it : D PL sneaker, and

a do na motobai, avet ave ga vatang ia ba pumpum. I ga kor ati.
D many C motorbikes, we-4inc we-4inc call it: pumpum. It TA many here.

Ma vakir bo, vakir ta kar dia ga ki ta ra umana vavaguai parika,
And not yet, not some car they-4 TA sit PR D PL animal all

a umana hot. Ma telek tikai ka Bishop Kupe tika na motokar,
D PL horse. And first one PART Bishop K. one C car,

a ikilik a utul a vil tana, i ga vanavana vurvurbit meme ta ra guna-
D small,C three C wheel PR-it, he TA go everywhere with-it PR D

gunan. Ma namur vanavana a umana te Ostrelia dia ga vut, i ga
villages. And then step-by-step D PL native Australia they-4 come,

do vanavana ra umana motokar. Pa i ga mana do, a ivut, a ivut ^{it TA}
many step-by-step D PL car. Not it TA very many, D four, D four

ba aivat. Dia ga vana vurvurbit meme ati ta kaveve umana
or D two. They TA go everywhere with-it here PR our-4inc PL

pakapakana. Ma namur a umana Iapan dia ga vut ma ta ra vinarubu
areas. And then D PL Japanese they-4 TA come and PR D war

a do na motokar i ga vut. A umana tarai dia ga kukul tana.
D many C car it TA come. D PL men they-4 TA deal PR-it.

Ma dia ga vana vurvurbit meme ati kaveve umana gunan.
And they-4 go everywhere with-it here our-4inc PL village.

To Vema: the motorization

I will now tell about the Europeans, the first ones, who came to Rabaul. They stayed here. They did not sit in cars and planes yet, but rather sat on horses and many bicycles, which we called sneakers and many motorbikes which we called "pumpum". There were many here. But there were not any cars yet, they all sat on animals, on horses. The very first was Bishop Kuper, who with a his car, a small three-wheeler drove all over to the different villages. Then step by step came the Australians and the number of the cars increased. There were not many, four or two. They drove all over with them in our area. Then came the Japanese and during the war there were many cars. And the people traded with them. They drove all over with them in our villages.

4) Iakob To Lolo: a kaia

Iau Iakob To Lolo Vunakaur. Ina pirpir u tamavat ure namo ra
I Jakob To Lolo Vunakaur. I-TA tell to PR-you-4 about D

kaia i vuvuai. Ta nam tika na vik iat i ga tur pa ia ra guria,
volcano it erupt. PR DEM one C week PART it TA start it D earth-
quake
a ngala na guria. I ga vana, i ga vana, i ga guria tuk ra
D big C earth-quake. It TA go, it TA go, it TA quake until

Sarare. Ta ra utul a pakana bung i ga pua namo ra Kaia aro
Saturday. PR D three C part (C) day it TA explode DEM D volcano
there

Karavia. I ga kuma apang ra ngala na gavul ma i ga van' uti.
K.. It TA rise come-up D big C smoke and it TA go here.

Namur i ga punu ra gunagunan, a ngala na kokodo i van' arikai,
Then it TA envelope D villages, D big C darkness it go appear

i ga pulu i avet. Io, i ga vuvuai ra kaia, i ga vok i avet
it TA envelope O us-4exc. Well, it TA erupt D volcano, it TA
worry us-4exc
tuk ra malamalana. Io, i ga kaka pa ik, ave ga takap pa ura
until D morning. Well, it TA light D little, we-4exc TA flee E to

Vunadidir. Ave ga tut papa arama iat Raluana. Ma (ave ga voko
Vunadidir. We-4exc TA start E there PART Raluana. And(we-4exc
TA see
tika) ave ga takap balakane tika na lapun, a iangina To Liliu.
one) we-4exc flee leave-behind one C old-man, D name-his To L--

Io, i ga kaile marmari, tago ave ga tar takap kan ia, i ga kaile
Well, he TA cry pity, because we-4exc TA TA flee from him, he TA
cry pity
tamavet. Io, To Varvuai i mar ia ma i puak pa ia, puak pa ia
PR-us-4exc. Well, To V. he pity him and he take E him, take E him

ma i ga pait ra ngala na vinavana meme tuk ura Navunaram ara
and he TA do D big C walking with-him up-to to N. there

na Vunakaur, i ga laun abara Vunakaur. Avet ave ga talu ma ura
C V., he TA live there V.. We-4exc we-4exc TA go-all and to

Vunadidir, ave laun ara tuk ra ilama na gai. Ave ga laun ara
V., we-4exc live there until D five C month. We-4exc TA live there

Vunadidir, tuk i ga pui vanavana mulai kamave gunagunan ati iat
V., until it TA bush step-by-step again our-4exc villages here
PART
ave talil uti, ave laun mulai ati tuk gori.
we-4exc return here, we-4exc live again here until today.

Jakob To Lolo: the volcano

I am Iakob To Lolo Vunakaur. I'll tell you about the volcano down there that erupted. In the same week there was an earthquake. It went on and on, the earth quaked until Saturday. At three o'clock the volcano down there in Karavia erupted. A big cloud of smoke arose and came here. It enveloped the villages. The vast darkness surrounded us and greatly worried us until the next morning. Well, there was scarcely any light when we fled to Vunadidir. We started out from Raluana. We fled, leaving behind an old man, whose name was To Liliu. He cried for pity, he pleaded to us. Well, To Varvuai pitied him and took him along and made the long walk to Navunaram in Vunakaur with him. To Varvuai lived there in Vunakaur. We all went to Vunadidir, we stayed there for five months. We lived there in Vunadidir, until the bush grew back in our villages again, we returned and have been living here until today.

5) To Iakob: a kaia

Iau a iangigu To Iakob. Ma ina varvai ure ra kilala
I D name-my To Jakob. And I-TA tell about D year

a kaia i puongo. Ta na ra kilala tikana rip ma (lavuru)
D volcano it erupt. PR DEM D year one C 1000 and (seven)

a utul a vinun ma lavurua ta ra gai May ta ra twenty four
D three C ten and seven PR D moon May PR D twenty four

i ga guria ra ravien papa ra Prainde tuk ta ra Sarare
it TA quake D afternoon from D Friday until PR D Saturday

ra ravien. Ma avet ave mal ra nga upi ra varvaliu
D afternoon. And we-4exc we-4exc decorate D way for D procession

ure ra Sande. Io, ave pot ara ta ra gunan kai Pater
for D Sunday. Well, we-4exc come there PR D village of Father

ma ave mar a gunan. Pater ara ra pal a lotu i (mal) valongore
and we-4exc adorn D village. Father there D house C church he
listen-to

ra varvai tabu. Io, i puongo ra kaia aro varogop ba
D speech sacred. Well, it erupt DEM D volcano there just when

ave oro pa Pater Lauper ara na pal. Ma i irop ma
we-4exc call E Father L. there V house. And he come out and

ave gire go ra kaia ma i biti ba: "Go ia a ngala na kaina bung."
we-4exc see DEM D volcano and he say : "DEM it D big C bad (C)
day."

Io, ave takap, ave takap (tuk uro) vakan uro pire Vunakanaur.
Well, we-4exc flee, we-4exc flee (up to) away to near V..

Ave parau ara tai tika na gunan, a pal na kapa kai
We-4exc hide there PR one C village, D house C sheet-metal of

tika na patuana, a iangina To Puia. Ma ave ki abara
one C leader, D name-his To Puiy. And we-4exc sit there

tuk ta ra kau malamalana i par go ra vuvuai, ave takap
until PR D dawn morning it finished DEM D eruption , we-4exc flee

tuk ura Vunakanaur, tuk ura Vunadidir. Io, ave ki abara
up to V., up to V..Well, we-4exc stay there

tuku ave laun abara pa go ra utul a kilala ba a ura kilala
until we-4exc live there E DEM D three C year or D two year

ave ki abara. Namur ave vilau mulai uti, upi ave
we-4exc stay there. Then we-4exc go again here, so we-4exc

ki mulai ati ra komave gunagunan.
stay again here D our-4exc villages.

To Jakob: the volcano

My name is To Jakob. I'll tell about the year, in which the
volcano erupted. In the year 1037¹⁾, in the month of May,
on the 24th, the earth shook from Friday afternoon until
Saturday afternoon. We were decorating the way for the
procession on Sunday. Well, we arrived at the place of the
Father and we adorned the place. The Father was there in
the church and heard confessions. Well, the volcano exploded
down there, just when we called to Father Laufer in the house.
He came out, and we saw the volcano and he said: "That's a
very bad day." We ran away, we fled towards Vunakanaur.
We hid ourselves in a village, a house of sheet-metal,
which was owned by a leader, whose name was To Puia. We
stayed there, until the eruption was over in the early
morning. We fled to Vunakaur, to Vunadidir. Well, we stayed
there, we lived there for three or two years. Then we came
back here again in order to stay in our villages.

1) It should be 1937

6) To Emil: a varvakadik kai ra umana Iapan

Io, go (ina) ina pirpir ure ra varvakadik kai ra umana Iapan.
Well, DEM I-TA tell about D torture of D PL Japanese

Iau, a iangigu To Emil. Iau mati Rakunai. Io, a mangamangana
I, D name-my To E..I from-here R.. Well, D practise

Kai ra umana Iapan, tumu (di) tikai i long ma dia tar vatang ia
of D PL Japanese, if (IND) one he steal and they-4 TA call him

namba ten, dia kutu vue ra kongkongina. Iau iat, iau ga gire
number ten, they-4 cut away D neck-his. I PART, I TA see

tika na bul, a bul mara Navunaram, a iangina To Amen, i ga
one C boy, D boy from-there N., D name-his To A., he TA

lolong ra umana botol na whisky, diat iat dia vatang ia
steal D PL bottle C whisky, they-4 PART they-4 call it

ra umana Iapan a take. Io, i ga lolong ia, dia ga tikatikan ia
D PL Japanese D sake. Well, he TA steal it, they-4 TA search him

vatikai. Io, dia parau tika na bung na ravien ma dia tul vue
always. Well, they-4 hide one C day C afternoon and they-4 send away

avet ra umana soldier na gunan tuna. Ave van' ura na gunan.
us-4exc D PL soldiers C village real. We-4exc go to C village.

Io, namur dia va abara. Io, nam To Amen ra tena nilong i ga pot.
Well, then they-4 spend-the-night there. Well, To A. D expert
stealing he TA come

Ba i ga vanavan' upi nam ra nilong mulai, i ga gire diat,
When he TA go for DEM D stealing again, he TA saw them

i ga vaongo ma i ga kubu pa ra kinobir pi na koe ra lama.
he TA lie and he TA tie E D loop so he-TA climb-it D coconut-tree.

Pa dia ga torom. Dia ga tut go ra kakene, dia ga tut bubur ia.
Not they-4 TA obey. They-4 TA shoot DEM D foot-his, they-4 TA shoot
break him.

Io, namur dia ga tak pa ia ma dia ga kun ia ra makilalat i nam ra
Well, then they-4 TA take E him and they-4 tie him D door of DEM D

ngala, kana lolovina via. Io, dia kun kapiia abara ma i ga ki
chief, his long knife. Well, they-4 tie E him there and he TA sit

pa boko ra ura vik ma ra umana ngalangala na tamapodo ta go ra
E still D two week and D PL big C maggot PR DEM D

kakene i ga irairop ta nam ra mata na kinkin. io, namur i ga par
foot-his it TA come-out PR DEM D hole C wound. Well, then it TA
finished

a ura vik dia tul vue ra ura bul, pi dir kal kapi ra ik a tung
D two week they send away D two boy, so they-2 dig E P small C hole

vakir i ba a tung tuna vadar a tung na mao. Io, dia tul vue
 not it deep D hole real, like D hole C banana. Well, they-4 send
 away
 avet ura komave kem (camp) ave ki, dia vila pa ra tutana
 us-4inc to our-4inc camp we stay, they-4 run E D man

ma dia ga doka ma dia ga punang likue kap ia ta nam ra ik a tung.
 and they-4 TA kill-him and they-4 TA bury bend-him E him PR DEM
 D small C hole.

Nam ra malanaina ave pot ma ave tir upi go ra tutana ma dia
 DEM D morning we-4inc come and we-4inc ask for DEM D man and they-4

ga biti ba, i ga vana Baining. Dia ga vong i avet ika,
 TA say that he TA go B.-area. They TA lie O us-4inc PART

tago dia ga tar doka. A umana kaina tutana go ra umana Japan
 because they-4 TA TA kill-him. D PL bad (C) man DEM D PL Japanese

a umana tena vinarubu. Tumu dia tar biti ba namba ten, diat
 D PL expert fighting. Whenever they-4 TA say that number ten, they-4

a ti doko vue iat.
 TA TA kill away-him PART.

To Emil; the torture by the Japanese

Well, now I'll tell about the torture by the Japanese.

My name is To Emil. I am from here, from Rakunai.

Well, the practise of the Japanese was like this: If somebody had stolen something and they called him "number ten", they slit his throat. I myself saw a young fellow, a fellow from Navunaram, whose name was To Amen, who used to steal bottles of whiskey, which the Japanese themselves called Sake. Well, he stole them, and the Japanese always looked for him. One afternoon they hid and sent us, the native soldiers away. We went home. The Japanese stayed there over night. Well, this To Amen, the thief, came. When he came for stealing again, he saw them. He tried to trick them by tying a loop around his legs pretending that he only wanted to climb a coconut-tree. But they did not believe his trick. They shot at his leg, they shot him down. Then they grabbed him and bound him to the door of the chieftain who owned a long knife. Well, they bound him there and he stayed there for two weeks and big maggots came out of the wound in his leg. When the two weeks were over, they sent two boys to dig a small hole. It was not really deep, it was like a hole for planting bananas. They sent us away to our camp where we stayed. They quickly took the man, killed him and buried him curled up in that small hole. When we came the next morning and asked about

this man, they said, that he had gone to the Baining area. They lied to us because they had killed him. These Japanese were bad men, they were warriors. Whenever they had said that someone was "number ten" they killed him.

7) To Vur : a papalum kai ra umana Iapan

Go ina pirpir ure ra papalum kai ra umana Iapan (tarkan)
DEM I-TA tell about D work of D PL Japanese (?)

ta kana umana pakapakana ati. Dia ga papalum na uma. Ta umana
PR his PL areas here. They-4 TA work C garden. Some PL

uma dia ga palum ia ati, a do na umauma kadiat. Dia ga vaume ra
garden they-4 TA work it here, D many C gardens their-4. They-4

lavur mangana tana, a kaukau, a tapiok, a pa, pankin, kukamba,
various thing PR-it, D potatoes, D cassava, D taro, pumpkin,

a mangoro na nian dia ga vaume. I ga par kadia ta umana magit ta
D much C food they-4 TA plant. It TA finished their-4 some PL

umana bung, dia vana ta komave pakapakana ma dia long komave ta umana
PL day, they-4 go PR our-4exc areas and they-4 steal our-4exc some PL

magit, ta umana boroi, a kakaruk, a vudu, a tapiok, a do na
thing, some PL pig, D chicken, D banana, D cassava, D many C

magit bula dia ga long ia kavevet ma ave ga korot diat bula.

thing also they-4 TA steal it our-4inc and we-4inc chase them-4 too.

ave ga kankan bat komave umana magit, a umana nian. Ma dia la
We TA angry defend our-4exc PL thing, D PL food. And they-4 TA

takap upi kadia umana pakapakana- Dia la takap kan bula ta umana
flee to their-4 PL areas. They-4 TA flee from also PR PL

magit ma ave la tak pa mule. Namur avet bula ave la bali ia
thing and we-4exc take E again. Then we-4exc also we-4exc TA

pireidiat, ave la long bula kadiat ta umana magit ta ra umana
with-them-4, we-4exc TA steal also their-4 some PL things PR D PL

tung. A do na magit bula ave la long ia, a mal, a tin, a raita,
tunnel. D many C thing also we-4exc TA steal it, D clothes, D tin

a do na magit bula. Damana ave ga pait vargiliane go ra umana
D many C things also. Like-that we-4exc TA do exchange DEM D PL

magit pireivevet. A umana tena papalum tuna bula ra umana Iapan.
thing with-us4exc D PL expert work real also D PL Japanese

Ra pui paparika ta komave pakana dia ga papalum tana.

D bush all PR our-4exc area they TA work PR-it.

To Vur: the work of the Japanese

Now I am going to tell about the work of the Japanese in their areas here. They worked in the gardens. In the gardens they worked here, they owned many gardens. They planted all sorts of different things there, sweetpotatoes, cassava, taro, pumpkin, cucumbers. They planted many things to eat. When they ran out of things, they went over into our area and stole our things: pigs, chickens, bananas, cassava; they stole many things from us. We chased them away and we angrily defended our things, the food. They fled back to their area; they also left the things behind and we took them again. Then we took revenge on them in that we stole their things from the tunnels. We stole many things : clothing, cans, rice, many things. So this went on back and forth. The Japanese were really good workers. They worked in the whole bush of our area.

8) Ludvina Tarai: tamagu

A iangigu iat Ludvina Tarai. Go ina pir ra varvai ure tamagu
D name-my PART L.T.. DEM I-TA tell D story about father-my

iat, a umana Iapan dia ga mainge, upi diat a doka.

PART, D PL Japanese they-4 TA want, so they-4 TA kill-him.

Ta nam ra taim ba tamagu ma nagu dia ga taule tavuna ma
PR DEM D time when father-my and mother-my they-2 TA marry first and

dir ga ki ta ra gunan di vatang ia tinganalomo. Dir ga mal
they-2 TA stay PR D village IND call it T.. They-2 TA make

ra ngala na uma ma a uma na bin ma lavur magit na nian.
D big C garden and D garden C bean and various thing C food.

Namur vataikai a umana Iapan dia la pot ma dia lolong go
Then always D PL Japanese they-4 TA come and they-4 steal DEM

kadir uma, dia la kap ra bek, dia la git ra umana bin.
their-2 garden, they-4 TA D bag, they-4 TA pick D PL bean.

Namur tamagu i ga tadap diat ma i ga tar tigel diat, upi koko
Then father-my he TA go-to them-4 and he TA TA warn them-4, so not

diat a kakap na nian ta go ra uma. Pa dia ga torom. Tika na bung
they-4 TA take C food PR DEM D garden. Not they-4 TA obey. One C day

mulai a ura Iapan dir pot ma ra ura bek ma dir ga gigit na bin.
again D two Japanese they-2 come with two bag and they-2 TA pick
C bean

Tamagu ma nagu dir ga ki ta ra uma ma dir ga rabai. Tamagu
Father-my and mother-my they-2 TA sit PR D garden and they-2 weed.

i tut-papa ma i ga tar tir diat: "Ta dave ava git kaigu bin.
Father-my
he stand up and he TA TA ask them.4: "PR why you-4 pick my bean?"

Pa ava nunure ba iau tar tigel i avat i tana." I ga rua pa go
Not you-4 know that I TA warn O you PR-it." He TA kick E DEM

ra umana poro ma i ga rua taun go ra ura Iapan me. Tikai
D PL stalk and he TA kick upon DEM D two Japanese with it. One

i ga takap ma tikai i ga va aro ra pia.
he TA run-away and ond he TA lie there D ground.

Namur nam i ga takap, i ga varve pa ra depo ma i ga pot, tuk upi
Then DEM heTA flee, he TA tell E D chief and he TA come, until so

i ga korot tamagu. Namur tamagu ma nagu dir vana ma dir vana
he TA chase father-my. Then father-my and mother-my they-2 go and
they-2 go

ma dir ki ta ra kubeidir. A Iapan i pot ma i tadap tubugu
and they-2 sit PR D hut-their-2. D Japanese he come and he go-to
grandmother-my
di vatang ia ba Ia Vao. Ma i ga rapu ia. Tubugu i ga kukula
IND call her: Ia Vao. And he TA hit her. Grandmother-my she TA cry

ma tamagu i pot ma i ga rapu go ra Iapan. Namur i takap.
and father-my he come and he TA hit DEM D Japanese. Then he flee.

A Iapan i vana ma i tadap kana lualua ma i ga varve.
D Japanese he go and he go-to hiy chief and he TA report.

Nagu i ga takap ma i ga ki pire ra ura ngalana, i ga burut
Mother-my she TA flee and she TA stay with D two parents-her, she
TA fear

ta go ra umana Iapan. Ma tamagu i ga takatakakap vurvurbit.
PR DEM D PL Japanese. And father-my he TA flee everywhere.

Dia ga ioio upi ia ma ra umana market, upi diat a doka. 'ia ga
They-4 TA search for him with D PL gun, so they-4 TA kill-him. They-4
TA
tadap kubei dir tamana ma dia ga rapu rapak ra banbanu
go-to D hut-their-2 father-his and they-4 TA hit break D door

ma dia ga vi pa ra len na garagara na vavina ma dia ga vakarabus
and they-4 TA tie E D line C girls C woman and they-4 TA imprison

diat ta ra pakana kai lualua na Iapan. Tamagu i ga limlibur
them-4 PR D place of D chief C Japanese. Father-my he TA wander

vurvurbit ma i ga vanavana vurvurbit ta ra pui (i ga - i la)
everywhere and he TA walk everywhere PR D bush (he TA-he TA)

i ga takatakakap kan ra Iapan na doka.
he TA flee from D Japanese he-TA kill-him.

Tika na bung i ga kakao, i ga koe ra gamata ta ra pakana iat
One C day he TA climb, he TA climb D Malayan-apple-tree PR D area
PART

kai To Kobi ta ra rot. Tika na tutana, a iangina To Poan,
of To K. PR D road. One C man, D name-his To P.,

i tadap ia ma i ga tul vue upi na takap ta ra umana Iapan,
he go-to him and he TA send away-him, so he-TA escape PR D PL Jap.,

dia ga mainge upi diat a doka. I ga takap ma i ga parau ta ra pui.
they4TA want, so they4TA kill-him. He TA flee and he TA hide PR D
bush.

Ma a kidolaina Iapan dia ga vaninara vurvurbit ma dia ga ioio.
And D all Japanese they-4 TA prepare everywhere and they-4 TA
search

Ma dia ga tul vue ra umana tinata ta ra umana kem, upi diat a
And they-4 TA send away D PL message PR D PL camp, so they-3 TA

barat go tamagu ma diat a kinim vake. Tamagu i ga ngarau
 meet DEM father-my and they-4 TA hold fast-him. Father-my he TA
 mat, tago i ga nunure,ba diat a doka. fear
 die, because he TA know, that they-4 TA kill-him.

Namur i tadap ra tama i nagu ma i ga varve. ^Uia ga pait
 Then he go-to D father of mather-my and he TA report. They-4 TA do

ta umana magit, upi diat a vabat ra nuknuk i ra Iapan, upi
 some PL thing, so they-4 TA stop D plan of D Japanese, so

koko dia doka. Tamagu i tadap matuagu iat ba kakugu, di vatang
 not they -4 kill-him. Father-my go-to uncle-my PART or uncle-my,
 ia To Lapar ma To Anot. Ma dir ga mal tar kana ta vabat, a magit
 him To L. and To A.. And they-2 TA make give for-him some magic-
 nigunan. Dia ga vaninare ra depo ma a raifel ma dia ong ia
 traditional- They-4 TA prepare D chief and D rifle and they-4 fill it
 for defence, D thing

ma ra umana katres, upi diat a sut doka. Di vamong pa tamagu
 withD Pl bullet, so they-4 TA shoot kill-him. IND adorn E father-my

ma di ga kubak meme. I pot tadap diat, i pot (i) tadap ra umana
 and IND TA spendthe-night with-him. He come go-to them-4, he come

Iapan, kir mule dia ga doka, dia ga sut urama liu ma go ra gan.
 Japanese, not again they-4 kill-him, they-4 TA shoot above with
 go-to D PL

"a go ra gan i ga pua vakuku ta ra maup. Namur di ga pale vue
 and DEM D gun it TA explode only PR D air. Then IND TA untie-him
 DEM D gun.

tamagu ma i ga langalanga. Nam ra nga na varden, di vakadik diat,
 father-my and he TA free. DEM D row C women, IND torture them-4
 away.

di ga rapu diat, tamagu i ga nuk vake go ra varvakadik, di ga
 IND TA hit them-4, father-my he TA thing hold DEM D torture, IND TA

pait diat me maravut ma ra varden.
 do them-4 with-it do-together with D women.

Ari i ga malmal tavuna go ra mana mait na Iapan dia ga vava
 When it TA peace first DEM D PL sick C Japanese they-4 TA lie

tai tika na pakana aro iat ta ngala na pui, di ga vaiang ia ba kadia
 PR one C place there PART PR big C bush, IND TA name it : their-4

pal na mait.Go ra pakana dia ga va tana di ga vatang ia ba
 house C sick. DEM D place they-4 TA lie PR-it IND call it :

Vunakorogupa. Ari dia ga vava ta nam ra pakana, tamagu i ga
 V.. when they-4 TA lie PR DEM D place, father-my he TA

-
- 1) matuagu "my uncle on my mother's side
 2) kakugu "my uncle on my father's side

vana papa ma ra umana popo, i ga mut pa ia, i ga babali
 go E with D PL popo, he cut E it, he TA take-revenge

ma i ga rapu mule ra umana Iapan me, a umana mait, dia ga
 and he TA hit again D PL Japanese with-it, D PL sick, they-4 TA

biavi ta ra pal na mait, tuk go ko i ga malmal ma di tak
 poor PR D house C sick until DEM PART it TA peace and IND take

ra umana Iapan uro kadia gunan.
 D PL Japanese to their-4 country.

Io, i par ati kaigu varvai; go ra varvai iat iau kap ia tai
 Well, it finished here my story; DEM D story PART I get it PR

tamagu ma nagu.
 father-my and mother-my.

Ludwina Ia Tarai: my father

My name is Ludwina Ia Tarai. Now I'll tell the story about my father, whom the Japanese wanted to kill. At that time my father and my mother had just been married and lived in the village called Tinganalomo. They planted a big garden, a garden of beans and all sorts of fruit. The Japanese always came and stole from their garden. They brought a bag and picked the beans. My father came across them and warned them not to take food from his garden. But they did not listen to him.

One day two Japanese came with two bags and picked the beans. My father and my mother were sitting in the garden and weeding. My father stood up and asked them: "Why do you pick my beans? Don't you know, that I warned you?" He kicked the bean-stalks, so that they hit the two Japanese. One fled and the other one lay on the ground. Then he got up, ran away and informed the chief of the Japanese. He came back in order to chase my father. My father and my mother left, they went off and sat down in their hut. A Japanese arrived and went to my grandmother Ia Vao. He beat her. My grandmother cried and my father came and beat this Japanese. Then he fled. The Japanese went to his leader and reported this to him. My mother fled and stayed with her two parents, she was afraid of these Japanese. My father fled from one place to another. They searched for him with guns in order to kill him. They came to the hut owned by father and son, they struck the door and broke it open. They tied up a group

of young girls and imprisoned them where the Japanese leader was. My father wandered from place to place, he went from one place to another in the bush to avoid being killed by the Japanese.

One day he climbed a tree, he climbed an Malayan apple-tree in the area of To Kobi near the road. One man, whose name was To Poan, came to him and sent him off, so that he might escape from the Japanese, who wanted to kill him. He escaped and hid himself in the bush. All the Japanese were alerted and searched for him. They sent messages to the camps, so that if they met my father, they should catch him. My father was very frightened, because he knew, that they would kill him.

Then he came to the father of my mother and informed him. They did some magical things in order to stop the plan of the Japanese, so that they wouldn't kill him. My father went to my uncle on my mother's side or my uncle on my father's side. Their names were To Lapar and To Anot. They made some magic for his defense, something traditional.

The Japanese prepared the chief and the rifle, they filled the rifle with bullets, in order to shoot him dead. Someone dressed up my father and stayed with him over night. Then my father went to the Japanese, but they did not kill him. They shot over him with the gun. The gun only fired into the air. Then they untied my father and let him go free. As for the group of women, who were tortured and struck, my father kept thinking about that torture that was used on them.

When peace was made for the first time, all the sick Japanese lay in a place up there in the big bush, which was called their hospital. The place where they lay was called Vunakorogupa. As they lay there, my father went there with sticks from a popo-tree, which he had cut off, and he took revenge by hitting the Japanese with the sticks, the sick, who were lying miserably in the hospital, until peace was made and the Japanese were taken back to their country. Here my story is finished. I got it from my father and my mother.

9) Ia Mur: a umana Tiapan

Ave ga kal ra umana tung ma a umana Tiapan dia ga vut
 We-4exc TA dig D PL tunnel and D PL Japanese they-4 TA come

ma ra balut ma dia ga vuvu ra pidik.
 with D plane and they-4 TA ???

Avet ave ga gire ra umana balut, dia ga vue ra umana bom,
 We-4exc we-4exc TA see D PL plane, they-4 TA throw D PL bomb,

ave ga parau ta ra umana tung. Io, ave ga parau ma a umana
 we-4exc TA hide PR D PL tunnel. Well, we-4exc TA hide and D PL

Tiapan dia ga g' oro komave gunagunan. Ma dia ga vakaina
 Japanese they-4 Ta call our-4exc villages. And they-4 TA make-bad

komave umana tabarikik, dia ga pakat ra vudu, a lama,
 our-4exc PL things, they-4 TA cut-off D banana, D coconut,

dia ga koe ra umana lama, ma dia ga mut ra umana ul, a kulau,
 they-4 TA climb D PL coconut, and they-4 TA cut PL leaf, D kulau,

a piogo ura ra pia. Io, avet ave ga takap. Ave ga takap papa
 D piogo to D ground. Well, we-4exc we-4exc TA flee. We-4exc TA flee
 PART

ma uti ra pupui. Ma ave ga paraparau. Ave ga paraparau ta
 and here D bush. And we-4exc TA hide. We-4exc TA hide PR

ra ngala na pui. Io, dia ga vut ma dia ga korot i avet,
 D big C bush. Well, they-4 TA come and they-4 TA chase O us,

a umana) na ra umana Tiapan. Ma dia ga ubu ta ra umana
 (D PL) DEM D PL Japanese. And they-4 TA kill other PL

tutana tamavet. Ma ave ga takap mulai ma ave ga parau mulai.
 man PR-us-4exc. And we-4exc TA flee again and we-4exc hide again.

Ave ga parau mulai ka abara ra pupui. Io, ta ra umana dia
 We-4exc TA hide again PART there D bush. Well, other D PL they-4

ga al diat ma a tarai, di ga al diat ma ni vakarabut diat
 TA summon them-4 and D men IND TA summon them-4 and IND imprison
 ta ni ra umana kem ma dia ga kiki tana. Io, dia ga ni vakarabut^{them-4}
 PR DEM D PL camp and they-4 TA stay PR-it. Well, they-4 TA

diat ma di ga kure diat ma di ga doko diat. imprison
 them-4 and IND TA sentence them-4 and IND TA kill them-4.

(Di ga ku-) di la kutu ra kongkongidiat. Io, damana
 (IND TA cut) IND TA cut D neck-their-4. Well, like-that

dia la vana ma dia la kure na ra tarai, pi dia la kure na
 they-4 TA go and they-4 TA sentence DEM D people, so they-4 TA
 doko diat ta ra nilong, a purpuruan, a lavuru kaina magit ^{sentence}
 kill them-4 PR D stealing, D cheating, D various bad (C) thing
 na dia la pait ia ia dia la kure na doko diat, a tutana.
 DEM they-4 TA do it they-4 TA sentence kill them-4, D man.

Ia Mur: the Japanese

We dug the tunnels and the Japanese came with planes and ...
 We saw the planes which dropped bombs. We hid ourselves in
 the tunnels. Well, we hid ourselves, but the Japanese summoned
 our villages. They ruined our goods, they cut off the
 bananas, the coconuts, they climbed the coconut-trees and
 cut off the leaves, the kulaus and the piogos and they threw
 them to the ground. We ran away, we fled to this place in
 the bush. We hid ourselves. We hid ourselves in the big bush.
 Well, they came and chased us, these Japanese, they killed
 some of our men. We fled again and hid ourselves again. We
 hid ourselves again there in the bush. Well they caught
 some men; the men were caught and imprisoned in those camps,
 where the Japanese stayed. They imprisoned them, they were
 sentenced and killed. They slit their throats. Like that they
 went around and tried the men, in order to sentence them
 to death for stealing and cheating; they were sentenced to
 death, the men, for all sorts of things that they had done.

10) Ia Malana: To Bok

Iau Ia Malana. Iau mamati Vunalaka. Ma go ina pirpir
I Ia M.. I from-here Vunalaka. And DEM I-TA tell

ure To Bok, a umana Iapan dia ga rapu ia. I ga lolong
about To Bok, D PL Japanese they-4 TA beat him. He TA steal

(ra) kadia kakaruk. Ma a umana Iapan dia ga gire ma dia
(D) their-4 chicken. And D PL Japanese they-4 TA see-him and
they-4

ga vana ur. Dia ga vava maranaika na ra umana Iapan.
TA go down. They-4 TA lie near-by DEM D PL Japanese.

Ma dia ga gire go To Bok. Ma dia ga vana ur ma dia ga rapu
And they-4 TA see DEM To B.. And they-4 TA go down and they-4
TA beat

ia ma ra kaur. Ma i ga tatatabai ta na ra ai na popo
him with D bamboo. And he TA hold-on PR DEM tree C popo

ma ta na ra bar na vudu. Dia ga al ia ma dia ga rapu
and PR DEM D tree C banana. They TA pull him and they-4 TA beat

na ra kakene ma ra pakapakana ma ra uluna. Dia ga al pa
DEM D foot-his and D body-his and D head-his. They TA pull E

ia ma ura kubeidiat. Ma dia ga vakarabut ia. Ma di ga kul
him and to hut-their-4. And they-4 TA imprison him. And IND TA
pay

pa ia ma ra ilima na kakaruk upi i ga talil mulai.
E him with D five C chicken so he TA return again.

Ia Malana: To Bok

I am Ia Malana. I am from here, from Vunalaka. Now I'll
tell about To Bok, whom the Japanese beat. He used to steal
their chickens. The Japanese watched him and came down and
spent the night near by. They saw To Bok, they came down
and beat him with a bamboo-stalk. He held on to a popo-
tree and to a banana-tree. They pulled him off, they hit
his feet, his body everywhere, and his head. They dragged him
to their hut. They imprisoned him. He was bailed out with
5 chickens, so that he could go home again.

11) To Beilat: a tamadirdir

Iau mati Vunalaka. Iau To Beilat. (Go ra tamadirdir) Go ra Tiapan
I-TA from-here V..I To B.. (DEM D hornet) DEM D Japanese

i ga ting pa iau , pi go ra lama iau ga bual ia.
he TA ask E me, so DEM D coconut-tree I TA fell it.

Iau ga bual bubur vue go ra lama, ma i takip uro ra pia.
I TA fell break away DEM D coconut-tree, and it break-into-pieces
down to the ground.

Io, go ra Tiapan i ore iau ba: "A kubika akamana." Iau ga mulaot ba:
Well, DEM D Japanese he call me: "D coconut over-there." I TA agree:

"Akari." Io, i ga mur uraure go ra lama, go ra Tiapan,
"Here." Well, he TA follow go-along DEM D c.-tree DEM D Jap.,

i mur uraure ra pulapula, i uraurauraure, i ga rua akari
he follow go-along D log, he go-along, he TA tread-upon here

go ra pulapula ma i bura ura ra pia. Ma go ra Tiapan i bura
DEM D log and he fall to D ground. And DEM D Jap. he fall

ma go ra tamadirdir i karat ia. I ga riu aro ra pia, i ga riu,
and DEM D hornet it sting him. He TA roll there D ground, he TA roll,

i ga riu, i ga riu. Iau ga vila kakakao ma iau ga tabe pa ra limena,
he TA roll, he TA roll. I TA run crawl and I TA hold E D hand-his,

iau ga ravie tar ia ta go ra pakana tobon. Ma i ga va tana ma i ga
I TA drag give him PR DEM D place dust. And he TA lie PR-it and
he TA

ririu. Ma iau ga turtur ma iau ga giregire. Io, iau vila
roll. And I TA stand and I TA watch-him. Well, I run

kakakao ma iau ga al pa ia urama pire ra umana Siapan.
crawl and I TA pull E him up-to with D PL Japanese.

Ma dia ga gire. Io, dia ga gire ma dia ga tokpelet. I ga varve
And they-4 TA see-him. Well, they-4 TA see-him and they-4 TA talk-
place. I TA tell

diat. Io, a ura dokta dir tabe pa ia ma dir ga vana meme ura
them-4. Well, D two doctor they-2 take E him and they-2 TA go
with-him to

pal na mait ma dir maratin ia. Ma dia ting pa mule iau,
house C sick and they-2 medicinehim. And they-4 ask E again me,

ba avet a gire go ra magit. Io, iau ga tar lua mulai tadiat
that we-4exc TA see DEM D thing. Well, I TA TA first again PR-them-4

ma iau ga vana mulai ta ni iau ga turtur tana.
and I TA go again PR DEM I TA stand PR-it.

Ma dia ga burutue ma pa dia ga vana mu[lai] uro, tago (a ko)
And they-4 TA fear and not they-4 TA go again there, because

a do na tamadirdir abaro ra pia. Io, i par ma ave ga vana ur
D many C hornet there D ground. Well, it finished and we-4exc TA go
down
ma ave ki mulai ta ni ave ga papalum tana. Ave ga bolobolo
and we-4exc sit again PR DEM we-4exc TA work PR-it. We-4exc TA carry
go ra umana pulapula ma go ra kip, a kudukudu na pulapula.
DEM D PL log and DEM D lumber, D pieces C log.

I par nam ma ave vok vapar na ra ravien ma ave ki.
It finished DEM and we-4exc work finish DEM D afternoon and we-4exc sit.

Tika na bakut i ga bura ma a umana Tiapan dia g' ore avet ba:
One C cloud it TA fall-down and D PL Jap. they-4 TA call us-4exc :

"Avat a ruk ura na pal, uro ra tung." Pata, ave ga takap
"You-4 TA go-in to C house, to D tunnel." No, we-4exc TA run-away

vurvurbit, pa ave ga ki aba[ra] , ave ga burut ta ra bom,
everywhere, not we-4exc TA sit there, we-4exc TA fear PR bomb,

tago di ga bom arama V_{unakua} ma nene. Ave ga takap ma ave ga
because IND TA bomb there V and DEM. We-4exc TA flee and we-4exc TA

ki abara ra papaparai. Pa ave ga torom ta ni dia g orore
stay there D other-side. Not we-4exc TA hear PR DEM they TA call

avet.

us-4exc.

To Beilat: the hornets

I am from here, from Vunalaka. I am To Beilat. This Japanese asked me to cut down a coconut-tree. I cut it and it fell to the ground in pieces. Well, this Japanese called to me: "There is a coconut over there !" I agreed: "Here." Well, he walked along the log of the coconut-tree, this Japanese, he walked along the log on and on, he climbed onto the log there, where I had stood, but he fell to the ground. This Japanese fell and the hornets stung him. He rolled on the ground, he rolled and rolled and rolled. I crawled to him quickly, grabbed his hand and dragged him to that dusty place. He lay there and rolled. I was standing near by and watching him. Well, I hurried and pulled him up to the other Japanese. They looked at him. Well, they looked at him and spoke in their language. He told them. Two doctors took him and went with him to the hospital and gave him medicine. They told me to show them that place. So I went ahead of them and went to the place where I had been standing. They were afraid and did not go down, because there were a lot of hornets there. After that we went back and stayed at that place, where we worked. We carried the logs and the lumber, the pieces of the logs. After that, When we had finished work in the afternoon, we sat down. A cloudburst came and the Japanese called to us: "Go into the house, into the tunnel!" But we did not, we ran in all directions, we did not stay there, we were afraid of the bombs, because the bombs were dropped down there and in Vunakua. We ran away and stayed there on the other side. We did not hear, what the Japanese shouted to us.

12) To Vur: a tavul a balut

Go ina tur pa kagu pirpir mulai ure ra mangamangana kai
DEM I-TA start my story again about D things of

ra umana Iapan, dia ga pait ia tavevet. Iau To Vur.
D PL Japanese, they-4 TA do it PR-us-4exc. I To Vur.

A mangamangana kai ra umana Iapan dia ga kaina ma kadia
D things of D PL Japanese, they-4 TA strive-for with their-4

umana papalum, upi ta tarai na maravut diat. Avet ta ra umana
PL work, so some men he-TA help them. We-4exc PR D PL

gunagunan ati iat ta komave pakapakana a umana Iapan dia
villages here PART PR our-4exc places D PL Japanese they-4

ga vana vurubit, upi dia ga kapi avet. A tarai dia ga burburut.
TA go everywhere, so they-4 TA take us-4exc. D men they-4 TA
fear.

Ta umana dia ga takap. Ma nam ra kilala nam ave ga ki tana
Some PL they-4 TA flee. And DEM D year DEM we-4exc TA sit PR-it

a kilala na vinarubu na - a balut ma a umana Iapan dia ga
D year C fighting C - D plane and D PL Japanese they-4 TA

kaina upi ta tarai ma dia ga vangoro avet upi ra papalum
strive for some men and they-4 TA force us-4exc for D work

ma ra vinarubu. A ngala na varvakadik dia ga pait ia tavevet.
and D fighting. D great C injury they-4 TA do it PR-us-4exc.

Damana dia ga kapi avet, ave vana Tabera. Ave ga mal nam ra
Like-that they-4 TA take us, we-4exc go T. We-4exc TA make DEM D

tavul a balut, a kiki kadiat ra umana balut aro Tabera.
place C plane, D residence their-4 D PL plane there T..

A kor na tarai i mat vurvurbit ta go ra umana gunan. Ave ki
D many C men it die everywhere PR DEM D PL village. We-4exc stay

abara, di ga kal ra umana tung, di ga pait ra umana palpal
there, IND TA dig D PL tunnel, IND TA make D PL houses

ta ra bala na lama. Ave ga ki rurut ta nam ra umana bala
PR D stem C coconut. We-4exc TA sit go-in PR DEM D PL stem

na lama di ga pait ra umana palpal tana. A umana Iapan
C coconut IND TA make D PL houses PR-it. D PL Japanese

dia ga balaure tun' avet ka ra vinarubu, ka ra tinata
they-4 TA watch real us-4exc from D fighting, from D speaking

ivai ta ra umana Iapan, kan ra varmaianao, a lavur magit
secret PR D PL Jap., from D whispering, D various thing

i ga tabu tavevet. Damana ave ki abara, ave ga papalum, papalum,
it TA forbidden PR-us4exc. So we-4exc stay there, we-4exc TA
work,work
papalum, papalum, namur a umana balut dia la pot, upi dia ga
work,work, then D PL plane they-4 TA come, so they-4 TA

bomb nam ra gunan, a umana balut dia ga ki tana. Dia vakaina
bomb DEM D village, D PL plane they-4 TA stay PR-it. They-4
make-bad
tuna nam ra gunan, dia vakaina nam ra umana tung, damana
real DEM D village, they-4 make-bad DEM D PL tunnel, like-that

a umana bungbung dia ga papait ia. Di kap ra tarai mule dia
D PL days they-4 TA do it. IND summon D men again they-4

pupunang, di punang nam ra umana tung. Damana tika na
bury, IND bury DEM D PL tunnels. Like-that one C

bung mulai dia pait ia, di kap mule ra tarai, upi dia
day again they-4 do it, IND summon again D men, so they-4

pupunang. Dia punang nam ra umana tung, pi a umana balut
bury. They-4 bury DEM D PL tunnel, so D PL plane

mulai dia ga pukapukai ki tana, upi dia ga parau, a kiki
again they-4 TA land stay PR-it, so they-4 TA hide, D residence

kai ra umana balut nam. Damana a ngala na varvakadik
of D PL plane DEM. Like-that D big C injury

dia ga pait ia tavevet. A kor na tarai dia ga mat, a kor
they-4 TA do it PR-us-4exc. D many C men they-4 TA die, D many

na tarai dia ga ubu doko diat bula go ra umana Iapan.
C men they-4 TA beat kill them also DEM D PL Japanese.

Ta na ave ga burut mat ma di ga varkiane ra tarai, upi
PR DEM we-4exc TA fear very and IND TA exchange D men, so

(dia) ta umana dia pot, ta umana dia vana, ta umana dia pot
(they-4) some PL they-4 come, some PL they-4 go, some PL they-4
come

ta umana dia vana. Damana ave ga varkia vaticai. Go ra
some PL they-4 go. Like that we-4exc TA change always. DEM D

papalum pa i ga par lulut, i ga tup avet. A ngala na papalum
work not it TA finished quick, it TA tire us-4exc. D big C work

tuna i ga monong avet. Manana i ga papait na malmal
real it TA exhaust us-4exc. So it TA seem C peace

vanavana. Tika na bung ave ga diop ra marum ma kan a lavutul
step-by-step. One C day we-4exc TA sleep D night and perhaps
D eight

a balut dia ga tut papa. Pa dia ga talil mulai. Pata balut
D plane they-4 TA take off. Not they-4 TA return again. No plane

mulai i ga ki aro Tabera. Na muka dia ga tut papa ra marum
again it TA stay there T.. Finally they-4 TA take off D night

dia ga vana vaticai . Pata balut mulai i ga ki aro Tabera.
they-4 TA go for-ever. No plane again it TA stay there T..

Ma pa ave ga nukure ba a malmal i tar pot.
And not we-4exc know that D peace it TA

To Vur: the airport

Now I'll begin my story about the things the Japanese did to us. I am To Vur. The deeds of the Japanese—they told the people to help them with their work. The Japanese came to our areas, to our villages here, in order to draft us for work. The people were afraid, some ran away. That year was the year of the aerial warfare. The Japanese demanded men and forced us men to work and to fight. It was a great injury they did to us. So they summoned us and we went to Tabera. We built that airport there, a place for their planes. Many people died everywhere in that region. We stayed there. Tunnels were built, Houses, too, were built with coconut-tree stems. We sat under those stems out of which the houses were made. The Japanese watched over us, that we did not fight, not talk secretly to the Japanese or whisper. All sorts of things were forbidden to us. So we stayed there and worked, worked, worked and worked. Then the planes came, in order to bomb this village in which the Japanese planes were. They destroyed the village, they destroyed the tunnels, they did it like that every day. People were summoned to camouflage the tunnels, the tunnels were covered up. One day they did so again, they summoned people to camouflage. They covered up the tunnels so that the planes, which landed and stayed there, were hidden. It was the "residence" of the planes. They did a great injury to us. Many people died and also many people were killed by these Japanese.

Therefore we were terribly frightened. The people always rotated, so that some came and others went, some came and others went. So, we were always rotated. This work was not finished in a short time. It tired us. It was really a large project, it exhausted us. But, finally, the peace seemed to come. One night, while we were sleeping, about eight planes took off and did not come back again. There were no planes left in Tabera. Finally, they started in the night and took off for ever. There were no planes left in Tabera. But we ourselves did not know, that peace had already come.

13) Ia Elena: a umana bekbek na raita

A ik a nat na tinata, a ik a nat na pir. Io, dia ga
 D little C little C story, D little C little C story. Well,
 long ra umana bekbek na raita kai ra umana Iapan. ^{they-4 TA} Iau
 steal D PL bags C rice of D PL Japanese. I

Ia Elena mati Vunalaka. Dia ga vana ma dia ga io upi
 IA Elena from-here V.. They-4 TA go and they-4 search for
 go ra umana bekbek na raita ma dia ga io tadap go tika
 DEM D PL bags C rice and they-4 TA search go-to DEM one
 na bek na raita aro pire To Mamia aro Rakivu. Ma dia
 C bag C rice there with To Mamia there R.. And they-4

io tadap ia, dia kinim pa go To Vaira ba To Mamia ma dia ga
 search go-to it, they-4 capture E DEM To Vaira or To Mamia and
 vi pa ia ma dia ga yi ia aro ra pa na ruga ma dia ga ^{they-4 TA}
 tie E him and they-4 TA tie him there D root C ruga-tree
 and they-4 TA
 raprapu ia. Dia raprapu ia, dia raprapu ia ka, dia ga
 hit him. They-4 hit him, they-4 hit him PART, they-4 TA

vi pa mule ma ura Rakunai, ma dia ga vakarabut ia ara.
 tie E again-him and to R., and they -4 TA imprison him there.

Tuk dia ga raprapu ia, io, ra ravien mua dia ga pala vue.
 When they-4 TA hit him, well, D afternoon finally they-4
 TA untie away-him.

Ia Elena: the bags of rice

A little story, a short one. Well, they stole the bags
 of rice from the Japanese. I am Ia Elena from Vunalaka.
 The Japanese went to search for the rice-bags and they
 found one rice-bag with To Mamia in Rakivu. They found
 it and they captured To Mamia or To Vaira, they bound
 him, they tied him to the root of a ruga-tree and they beat
 him. They hit and hit him, they tied him up again, took
 him to Rakunai and imprisoned him there. They beat him
 and finally they untied him and let him go.

14) Tarare: Turmilet

Iau Tarare, iau mainge ina pirpir ure tika na tutana,
I Tarare. I want I-TA tell about one C man,

a iangina Turmilet. A umana Iapan dia ga vakarabut ia.
D name-his Turmilet. D PL Japanese they-4 TA imprison him.

Ma gono ra varden ma a umana tutana dia ga vanavana pire
And DEM D women and D PL man they-4 TA go to

ra umana Selebet. Ma tika na vavina daringan ba a ngalana.
D PL Celebes-people. And one C woman like : D mother-his.

A umana Iapan dia ga kankan tago dia ga vanavana pirediat,
D PL Japanese they-4 TA angry because they-4 TA go to-them,

pire ra umana Selebet. Io, a umana Iapan dia ga korot diat
to D PL Celebes-people. Well, D PL Japanese they-4 TA chase them-4

ma gono ra vavina i ga bura ma Turmilet i ga kankan tana ma
and DEM D woman she TA fall and Turmilet he TA angry PR-it and

i ga ubu go ra Iapan. Io, a Iapan i vana papa ma i varve pa ta
he TA hit DEM D Japanese. Well, D Jap. he go E and he tell E PR

ra umana soldia na Iapan. Dia kap ra umana market ma dia
D PL soldier C Japan: They-4 take D PL gun and they-4

ga ioio upi go Turmilet me. Pa diat a tut ia. Turmilet i tar
TA search for DEM T. with-it. Not they-4 TA shoot him. T. he TA

takap. A umana Iapan dia ga vi pa nam ra umana vavina ma ta -
flee. D PL Japanese they-4 TA tie E DEM D PL women and other (?)

ra umana bul ma dia ga vakarabut diat. Dia ga vi vatur diat
PL child and they-4 TA imprison them-4. They-4 TA tie cause-to-stand
them-4

ara ra umana papa na davai. Turmilet boko pa i ga pot. I ga
there D PL roots C tree. T. yet not he TA come. He TA

takap¹ pirem ra ura tutana, a iangidir To Anot ma To Lapor.
flee to D two man, D name-them-2 To Anot and To Lapor.

Dir ga kubakane go Turmilet abara ra pui. A umana Iapan dia
They-2 TA stay-over-night-with DEM T. there D bush. D PL Japanese
they-4

1) [takapə] seems to be a sandhi-form, as the following word
begins with p .

dia vana ma dia al pa go tura i go Turmilet, a iangina
they-4 go and they pull E DEM brother of DEM T., D name-his

To Martin. Io, dia vi vatur ia abara kadia makilalat, a
To M.. Well, they-4 tie cause-to-stand him there their-4 door, D

pa i ra davai. Turmilet i pot, dia kate vavut ia, io, dia
root of D tree. T. he come, they-4 catch-with-a-rope make-come him,
well, they-4
pale vue gono ra umana vavina ma a umana tutana. Io, dia ga
untie away DEM D PL woman and D PL man. Well, they-4 TA

vana ma uro ra kube ra umana Iapan, dia kate go Turmilet
go and to D hut-of D PL Japanese, they-4 take-by-the rope DEM T

uro ma di ga vi vatur ia. Io, dia ga rapu ia. Dia ga raprapu
there and IND TA tie cause-to-stand him. Well, they-4 TA hit him
They-4 TA hit

ia ma ra umana kada i ga tapapelegi ma dia ga rapu ia,
him with D PL cane it TA break and they-4 TA hit him,

rapu ia. Io, i ga tur na babali boko. Io, dia pala vue ni
hit him. Well, he TA stand C punishment still. Well, they-4 untie
away-him DEM

turana To Martin, dia pala vue go To Martin, upi dia ga
brother-his To M., they-4 untie away-him DEM To M., so they-4 TA

vakarabut go Turmilet, i ga tur. A umana komiti dia ga vartul,
imprison DEM T., he TA stand. D PL commitee they-4 TA order

upi (ra) da kul ara pa Turmilet, dia ga korot pa ra umana
so (D) IND-TA buy pay E T., they-4 TA chase E D PL

kakaruk ma a laplavur magit, a mao ma a tup, av' upi dia ga
chicken and D various thing, D banana and D sugar-cane, what so
they-4 TA
kul vairop pa Turmilet meme. Gono ra umana kakaruk i ga ki
buy make-go-out E T. with-it. DEM D PL chicken it TA stay

tika na mar, nam di kul vairop pa Turmilet meme. Io, (di ga)
one C 100 , DEM IND buy make-go-out E T. with it. Well, (IND TA)

dia ga mainge, upi diat a tut go Turmilet, di ga tar vatuke kapi
they-4 TA want, so they-4 TA shoot DEM T., IND TA TA put E

ra market (i) ta ra bongobongon' upi ba da tut ia, io, dia ga
D gun PR D chest-his, so that IND-TA shoot him, well, they-4 TA

tutut ik' urama ra mao, a utul a pakana taim. Io namur di ga
shoot PART up-to D banana, D three C piece (C) time. Well, then
IND TA

pala vue ma go Turmilet.
untie away-him and DEM Turmilet.

Tarare: Turmilet

I am Tarare. I want to tell about one man, whose name was Turmilet. The Japanese imprisoned him. The women and men were going to the Celebes-people. One of the women was like a mother to Turmilet. The Japanese were angry, because they were going to them, to the Celebes-people. Well, the Japanese chased them and that women fell down. Turmilet was angry about that and hit that Japanese who made the women fall down. Well, the Japanese went off and informed the Japanese soldiers. They took their guns and searched for Turmilet. But they did not shoot him. Turmilet had escaped. The Japanese tied up the women and the children and imprisoned them. They bound them to roots of trees. Turmilet did not come back, he had gone to two men, whose names were To Anot and To Lapar. They stayed over night with Turmilet in the bush. The Japanese came and kidnapped the brother of Turmilet, whose name was To Martin. They tied him to their door- to a tree-root. Then they caught Turmilet with a rope and they released those men and women. Well, they went to the hut of the Japanese, they took Turmilet there and fettered him. They beat him, they hit him with canes, which broke, they hit him and hit him. He still stood there taking his punishment when they released his brother To Martin, in order to imprison Turmilet. The members of a committee announced that Turmilet could be released. They, the Tolais, caught some chickens and brought all sorts of things, bananas and sugar-cane

and everything else, in order to bail out Turmilet.

They bailed out Turmilet with one hundred chickens.

Well, the Japanese wanted to shoot Turmilet, they aimed their guns in order to shoot him, But they only shot into the banana-trees, three times. Then he was untied, this Turmilet.

15) To Iakob: a tavis ure To Rot

Iau To Iakob mulai. Go ina varvai ure tika na tavis.
I To Jakob again. DEM I-TA tell about one C play.

(Ave ga). Iau mati Vunalaka. Ina varvai ure tika na tavis
(We-4exc TA). I from-here V..I-TA tell about one C play

ave ga mal ia ure To Rot, a katiket ati Rakunai, a umana
we-4exc TA make it for To R.; D catechism-teacher here R, D PL

Iapan dia ga doka. Ave ga pait tika na tavis lua aro Tapo.
Jap. they-4 TA kill-him. We-4exc TA do one C play first there T..

Ave valaruane ra vinirua kai To Rot ure kana papalum na
We-4exc imitate D killing of To R. for his work C

katiket piremavet ati. Io, a umana Iapan dia ga kankan
catechism-teacher with-us-4exc here. Well, D PL Jap. they-4 TA
angry

ta ra lotu ma dia tigel ra vartovo na lotu ati piremavet.
PR D church and they-4 forbid D instruction C religion here
with-us-4exc.

Io, namur varogop, ba i ga pait ive kana umana vartovo
Well, then just when he TA do secret his PL instruction

ma kana umana punupuk na bul ma a varbean, io, dari i ga mal
and his PL baptism C child and D marriage, well, as he TA do

ive, io, namur a umana tipai kai ra Iapan dia barat ia ma
secret-it, well, then D PL spy of D Jap. they-4 find him and

dia kot ia, upi namur i ga virua tana. Io, namur ta ra malmal
they-4 bring-to-trial him, so then he TA be-killed PR-it.

Well, then PR D peace
ave tovo ra umana valaruana i u tana. Io, ave vana meme
we-4exc learn D PL scenes about PR-him. Well, we-4exc go with-it

uro Tapo, ave pait go ra valaruana i aro, di ga valaruane
to Tapo, we-4exc do DEM D scenes there, IND TA imitate

go To Rot, a umana soldia ma a umana Iapan bula di ga valaruane
DEM To Rot, D PL soldier and D PL Jap. also IND TA imitate

diat ure kadia vinarubu ati piremavet. Io, go ra tavis
them in-respect-of their-4 fighting here with-us-4exc.

Well, DEM D play
ave pait ia i ga al ra ngala na kor aro Tapo ma dia
we-4exc do it it TA attract D big C crowd there T. and they-4

ga gugu tana, upi ave ga pait ia aro pirediat. Ma namur
TA enjoy PR-it, so we-4exc TA do it there with-them-4. And then

ave vana kari mulaima go ra pilai, dia mainge, ave vana
we-4exc go move again with DEM D play they want-it, we-4exc go

mulai (ura ta ra) ura Kabair. A vauruana pilai ave pait mule
again (to PR D) to Kabair. D second play we-4exc do again-it

ara. Io, namur dia gire ma dia gugu tana. Io, i par ati
there. Well, then they4see-it and they-4 enjoy PR-it.

Well, it finished here

kaigu tinata.
my story.

To Jakob: a play

I am To Jakob. Now I'll tell about a play. I am from here, from Vunalaka. I'll tell about a play, which we put on in memory of To Rot, a catechism-teacher here in Rakunai, whom the Japanese had killed. Our first performance was down there in Tapo. We showed, how To Rot was killed because of his work as our catechism-teacher. Well, the Japanese were very angry about the worship-service and they had forbidden religious instruction in our villages. To Rot secretly continued religious instruction and the baptism of children and performed marriages. Well he did so secretly, and yet, the spies of the Japanese discovered this and they tried him and sentenced him to death. Later after peace had been made, we rehearsed these scenes about To Rot. We went down to Tapo and we performed these scenes there. The life of To Rot was portrayed along with the fighting of the soldiers and the Japanese here. This play, which we performed, attracted a large crowd there in Tapo. They enjoyed that we performed it there in their village. Later, we went somewhere else with this play that they liked. We went to Kabair and put on a second performance there. Well, when they saw it, they enjoyed it. Here my story is finished.

16) Augustino To Dui: a taim na voa

Io, go ina pirpir. Iau Augustino To Dui. Ina pirpir ure
Well, DEM I-TA tell. I Augustino To Dui, I-TA tell about

(ra taim ta) ra taim na voa. I ga monong avet (ra taim)
(D tima PR) D time C war. It TA torture us (D time)

ra mulmulum. Iau ga vana pa, iau ga kakakao tai tika na
D hunger. I TA go E, I TA climb PR one C

ngala na uma kai ra umana Iapan. Io, iau ga mainge, upi ina
big C garden of D PL Japanese. Well, I TA want, so I-TA

long vatale pa mule agu ta ik a magit, tago a mulmulum
steal put-aside E again for-me some little C food, because
D hunger

ma i ga monong avet, ba ina kap pa ave? Iau ga vavaravu
and it TA torture us, : I TA put E where? I TA hide

piragu ta ik a magit. A umana Iapan dia ga dek vake iau,
with-me some little C food. D PL Japanese they-4 TA arrest
hold-fast me

dia ga vi tar a ai na kalapua tagu, ma dia ga kap iau
they-4 TA tie give D tree C kalapua PR-me, and they-4 TA take
me

pire ra umana kebe, (ve-) di vatang diat ba a umana tipai.
to D PL kebe, IND call them: D PL tipai (=spy ?)

Io, iau ga takap pa ma go ra vivi tuk tatar tai tika na tava.
Well, I TA flee E with DEM D chain up-to towards PR one C
water

akamana di vatang ia Kaoro. Io, a varden dia ga mari iau
over-there IND call it Kaoro. Well, D women they TA pity me

ma dia ga tangie iau. Io, namur dia ga pale go ra limagu.
and they-4 TA deplore me. Well, then they-4 untie me DEM D

Namur dia ga burut ba kan da barat diat. Dia ga biti ba:
Then they-4 TA fear that lest IND-TA discover them. They-4
TA say :

"Koko dat a varvai vurbit (i) tana, kan namur dat bula dat
"Not we-4inc TA tell everywhere PR-it, lest then we-4inc also
we-4inc

a tut ara kot! Ia ka go ma i par.
TA stand there court." It PART DEM and it finished.

Augustino To Dui: war time

Now it's my turn to tell a story. I am Augustino To Dui. I'll tell about the war time. Hunger tormented us. So I went off and climbed into a large garden that belonged to the Japanese. I wanted to steal some food for myself, because hunger tormented us. "Where shall I put it?" I asked myself. I hid some food in my clothes. The Japanese caught me, they bound me to a kalapua-tree. Then they took me to the kebes, which were called tipais (= spies?). But I ran away with the rope around my hands, until I came to a creek which is called Kaoro. The women who were staying there pitied me, they cried because of me. They untied my hands. As they were afraid that they might be discovered, they said: "Don't speak about it to anyone, so that we won't be sent for trial."

That's the story, it's finished here.

17) To Kova: a papalum na rot

Io, iau ina pir ure ra papalum na rot ara Tavuiliu kai
Well, I I-TA tell about D work C road there T. for

ra Iapan. Iau Alois To Kova. Ina tata ure ra papalum na rot.
D Japanese. I Alois To Kova. I-TA speak about D work C road.

(A umana) a kiap i ga al pa avet, upi ave ga papalum ta ra
(D PL) D chieftain he TA summon E us-4exc, so we-4exc TA work PR D

rot ara Tavuiliu. Io, di ga kap varurue avet parika go ra
road there T. Well, IND TA take gather us-4exc all DEM D

gunagunan, upi ave ga tur pa ra papalum ta ra rot, ta ra marum
villages, so we-4exc TA start D work PR D road, PR D night

ave ga pot varurung ara Tavuiliu ma ave ga va abara ra pupui,
we-4exc TA come together there T. and we-4exc sleep there D bush

pa ave ga va tai ta pal. Ma pa ave ga ian boko ta nam ra bung
not we-4exc TA sleep PR some house. And not we-4exc TA eat yet
PR DEM D day

na marum, ave ga va vakuku, tuk ra malana a kiap i lain
C night, we-4exc TA sleep only, until D morning D chieftain he line

tavevet. Diat ma a umana polis kai ra Iapan dia lain tavevet
PR-us-4exc. They-4 and D PL police of D Japanese they-4 line
PR-us-4exc

ma ave tak pa ra umana magit na papalum dari ra tavolo ma a
and we-4exc take E D PL thing C work like D shovel and D

vilbero, a vilbero pata, ma a diaka, a mangana tinata kai ra
wheelbarrow, D wheelbarrow no, but D diaka, D variety (C) word of D

Iapan ure nam kana mangana vilkar, kar bula di vatang ia
Japanese for DEM his variety (C) wheelbarrow, cart also IND call it

ma ra diaka. Ave ga vana, upi ave ga kal nam ra umana vatvat,
with D diaka. We-4exc TA go, so we-4exc TA dig DEM D PL stones,

uro tuk i dara nano ra valien, ra kalamana gunan. I ga monong
down-to up-to it come out DEM D beach, D new (C) village. It TA
exhaust

avet (i) tuna ra ngala na papalum tuna. A kapo na ngino ko
us-4exc real D big C work real. D single C rest PART

ta ra bel, ave la ngo ma ave la ian ra ik a nat na nian,
PR D noon, we-4exc TA rest and we-4exc eat D little C little C food,

pa ave ga iaian ta ngala na nian, a ik a natnatina, di la
not we-4exc TA eat some big C food, D little C bit, IND TA

likue tar ia ta ra lapar a limaimavet. Ma tumu tika na tutana
clutch give it PR D palm C hand-our4exc. And if one C man

i bikhet, da rapu ia. Dar ta ra ura tutana mati iat Rakunai,
he obstinate, IND beat him. So PR D two man from-here PART Rakunai,

To Buluna ma To Larbung dir ga bikhet ta ra Iapan, di ga al
To buluna and To Larbung they-2 TA obstinate PR D Japanese, IND
TA grab
pa dir ma di ga pala vue kadir mal ma di ga vadiiep dir ta
E them-2 and IND TA tear away their-2 clothes and IND TA make- lie
them-2 PR
ra daram ma di ga rapu dir ma ra kada . Di ga pala vue kadir
D barrel and IND TA beat them-2 with cane. IND TA tear away their-2

mal. A ura biavi, iau ga mari dir. Ma go ra gap i ga vana
clothes. D two poor, I TA pity them-2. And DEM D blood it TA go

arikai ta ra lapuidir, ari di ga rapu dir. Io, avet ave ga
appear PR D bottom-their-2, When IND TA hit them-2. Well, we-4exc
we-4exc TA
nuknuk ta go ma ave ga vok na bunurut,tago ra Iapan i ga vakadik
think PR DEM and we-4exc TA work C fear, because D Jap. he TA hurt

avet (i) tuna. Pata bikhet ave ga pait ia. Ave ga torom rit
us-4exc real. No obstinate we-4exc TA do it. We-4exc TA obey complete

ta nam ra lavur tinata kai ra kiap, i la tatike tar ia tavevet
PR DEM D various order of D chieftain, he TA order give it PR-us4exc

ave ga bait ote. A umana polit dia ga korot avet ma ra umana
we-4exc TA do suffice-it. D PL police they-4 TA chase us-4exc with
D PL

kada ma a davai, pi dia ga korot tar avet ta ra pik ma a tavolo
cane and D tree, so they-4 TA chase give us-4exc pickaxe and D shovel

ma a diaka, upi ave ga varvut ma ra umana kar na pia.
and D diaka, so we-4exc TA run with D PL barrow C soil.

Ari ave la papalum aro livuan ta ra bala na rot, a umana balut
When we-4exc TA work there amidst PR D middle C road, D PL plane

kai ra Amerika ma kai ra Australia dia la pot,(di ga ubu
of D America and of D Australia they-4 TA come,(IND TA kill

ra umana,)di ga bomb go ra umana parau aro ra Davapia,
D PL) IND TA bom DEM D PL ship there D Davapia,

di ga ti vadidim vapar nam ra umana parau aro ra Davapia
 IND TA TA destroy finish DEM D PL ship there D Davapia

kai ra Iapan. Da vue ra bomb, da vue valop tar ia ta na
 of D Japanese. IND-TA throw D bomb, IND-TA throw put-in give it
 PR DEM
 ra timok kai ra parau, na ti vana ba tuktukum. Nam ra umana
 D smoke-stack of D ship, it-TA TA go down for-ever. DEM D PL

vanentin, a tia nat na balut ikik, ari na pukai ba, na vut
 one-engine, D very small C plane little, when it-TA fly down.
 it-TA come
 ba urauraura, na vue vadolo kapi ra bomb ura ta ra timok kai
 down follow, it-TA throw put-through E D bomb to PR smoke-stuck of
 nam ra parau, na vana ba. Pata kapo na parau mulai i ga laun,
 DEM D ship, it-TA go down. No single C ship again it TA survive.

diat par dia ga virua ta nam ra e, ave ga papalum ta nam ra rot
 they-4 all they-4 TA perish PR DEM D time, we-4exc TA work PR
 DEM D road
 ara Ta vuiliu. Ba na tia varirit dave, ma na tia takatakap dave,
 there T.. When it-TA TA try-to-escape somehow, and it-TA TA flee
 somehow
 a balut na korot murmur ia ma rana bomb, na bomb vaba vue,
 D plane it-TA chase follow it with its bomb, it-TA bomb sink away-it
 na vana ba.
 it-TA go down.

Io, ave ga papalum damana, i ga par vuai kadia vinarubu ra
 Well, we-4exc TA work like-that, it TA finished away their-4
 fighting D
 malanaina. Ave ga ngo. Ave ga ngo ko ta ra papalum, upi i ga
 next-morning. We-4exc TA rest, We-4exc TA rest PART PR D work, so
 it TA
 maravai, upi a malmal i ga pot. Io, ave ga ngo ta ra papalum
 near , so D peace it TA come. Well, we-4exc TA rest PR D work
 na rot.
 C road.

To Kova; the road-building

Well, I'll tell about the building of the road for the Japanese in Tavuiliu. I am Alois To Kova! I'll speak about the road-building. The chieftain summoned us to work on the road in Tavuiliu. All of us villagers were gathered, in order to start working on the road. In the night we came together in Tavuiliu and slept there in the bush, we did not sleep in a house. We did not eat that night, we just slept. In the morning the chieftain lined us up and we took tools such as shovels and wheelbarrows-, no, they were not wheelbarrows, but diakas, which is a different word in Japanese for their type of wheelbarrow, it's a barrow that is called "diaka". In order to dig gravel, we went down to the beach, to the new village, where the road came out. The work really exhausted us. The only break we had was at noon. We rested and ate a little, we did not eat much food, only very little, which we clutched in our hands. If somebody was head-strong, he was beaten. This happened to two men from here, from Rakunai. To Buluna and To Larbung disobeyed the Japanese. They were grabbed, their clothes were torn off, and they were laid over a barrel and beaten with a cane. Their clothes were torn off. The poor ones! I pitied them. The blood flowed from their bottoms, when they were hit. Well, we thought of this and we worked in fear, because the Japanese tortured us. We did not resist. We obeyed all commands that the chief gave us. We strictly carried them out. The policemen pursued us with canes and sticks in

order to force us to the pickaxes, the shovels and the diakas; we ran with the barrows of soil. When we worked down there in the middle of the road, American and Australian planes always came. The ships in Davapia were bombed. The ships of the Japanese down there in Davapia were totally destroyed. The bombs were dropped, they were dropped into the smoke-stacks of the ships, which then sank forever. Whenever these one engine planes, the very small planes, flew low and came one after the other, they each dropped a bomb into the smoke-stuck of a ship and it sank. Not a single ship survived, they all were destroyed during the time when we worked on the road there in Tavuilu. Whenever a ship somehow tried to escape, a plane followed it with its bomb, dropped the bomb to sink it, and the ship sank.

Well, we worked there like that. Finally their fighting was over the next morning. We rested from the work hoping that peace was soon to come, well, we rested from the road-building.

18) To Kau: a nat na tinata ure ra Tiapan

Io, boina tuna, ina pirpir ure ra ik a nat na tinata ure iat
 Well, good real, I-TA tell about D little C little C story
 ra Tiapan. Ma (iau- ia a tinata ba) iau Kasimir To Kau about PART
 D Japanese. And (I- it D story :) I kasimir To Kau

pa Vunakaur, a pakana Vunalaka. Boina. Ina tur pa ta ra
 from V., D part C Vunalaka. All-right. I-TA start PR D

tinata ure iat ba ave ga papalum ra rot aro Vuruga. Gori
 story about PART when we-4exc TA work D road there V.. Today

ta ra Tiapan di vatang ia ba Tonadorot, Burmah Road. Ave ga tur
 PR D Japanese IND call it : T., Burmah Road. We-4exc TA start

pa ra papalum, avet go ol i¹⁾ ga al i avet, ave ga vabuka go
 D work, we-4exc DEM they-4 TA summon us-4exc, we-4exc TA fulfill
 DEM

ra papalum aro Varuga. Tuk-ba i ga par a papalum, ave ga pait
 D work there V.. When it TA finished D work, we-4exc TA make

ra ngala na malamalagene aro iat Vunatolobo (ta ra) maranai
 D big C dance there PART V. (PR D) near

ra valien, ra bik rot dari uro Kokopo. Io, ave ga malamalagene
 D beach, D main road like-this to K.. Well, we TA dance

a do na malamalagene. A umana ami kai ra Siapan iat, dia ga
 D many C dance. D PL soldiers of D Japanese PART, they-4 TA

tar vaninara kan bari i ga tar belo-vuai, belo vuai, a belo -
 TA prepare perhaps about it TA TA two-o'clock, two-o'-clock,
 D two-o'-
 bek, dia ga tur lain papa aro iat Malakuna, Malaguna misin.
 clock, they-4 TA stand line E there PART M., M. mission.

Ma avet iat tikai komavet tika na Tiapan mara iat Rakunai
 Apd we-4exc PART one belonging-to-us-4exc one C Jap. from PART R.

i ga vateten pa i avet, ba dat a vilau, kan da al dat,
 he TA instruct E O us-4exc, that we-4inc TA run-away, lest IND-TA
 capture us-4inc
 a varal gori na pot. Io, namur di ga al go ra umana tutana
 D capture today it-TA come. Well, then IND TA capture DEM D PL man

1) ol i is Pidgin, it should be di instead. When To Vur heard the story from the tape and repeated it sentence by sentence he said: avet go di ga ... without realizing that To Kau used the pidgin expression.

di ga vako vapar pa diat, di ga al vapar papa, di vabuka
 IND TA make-climb finish E them-4, IND TA capture finish E, IND
 papa go ra umana kar kai ra ame, a ame kai ra Siapan, a ame
 E DEM D PL car of D army, D army if D Japanese, D army
 make-full

kai ra Siapan iat. Ma di ga kap diat ura ra papar a North-
 of D Japanese PART. And IND TA take them-4 to D side C North-

coast, dia ga ki papa abara. Dia ga vana Ostrelia di ga kap
 coast, they-4 TA sit E there. They-4 TA go Australia IND TA take

diat uro, namur(varvarba) Amerika i ga al (valil) vatalil
 them-4 there, then America it TA capture make-return

pa diat, Amerika i ga kap diat ta ra vinarubu, tuk ba avet
 E them-4, America it TA take them4 PR D fighting, while that

ave ga ki na malari ati ta ra Siapan (o dia ga vatorome avet
 we TA sit C miserable here PR D Japanese (DEM they-4 TA hear

(i) ta ra) di ga tar kal ramave umana ngala na tung, upi
 PR D) IND TA TA dig our-4exc PL big C hole, so
 us-4exc

ba da doke avet (i) tana, go iat ra tarai ni diat di ga al
 that IND-TA kill us-4exc PR-it, DEM PART D men DEM they-4 IND TA

diat (i) ta ra Siapan aro Vuruga, io, diat dia ga mala
 them-4 PR D Japan there V., well, they-4 they-4 TA seem
 capture

marmari tamavet, dia ga varut ra (papa)- a vinavana tuk uti
 pity PR-us-4exc, they-4 TA make-quick D going up-to here

dia ga dara ara po-malmal, upi dia ga rut bat go ra ngala na
 they-4 TA appear there Pomalmal, so they-4 TA do-quickly prevent
 DEM D big C

dekdek na vinarubu, ba da doko vapar i avet ati Rabaul.
 severe C fighting, that IND-TA kill finish O us-4exc here Rabaul.

(Ave- di ga - dia ga value) di ga vue value ra umana tubuan,
 (We-4exc - IND TA - they-4 TA make-first) IND TA throw first D PL

(a) dariba a malalar i ra umana tubuan, a balus iat i ga vue
 (D) that-is D picture of D PL tubuan, D plane PART it TA throw
 tubuan

vabaie, di ga amare tamavet ave gire. Tika na gunan iat,
 on-the-way, IND TA scatter PR-us-4exc, we-4exc see-it. One C village
 Part,

ba i ga vaninare kana tung, upi ba diat a ruk tana, di ga tar
 when it TA prepare its hole, so that they-4 TA go-in PR-it, IND
 TA TA

tul arama iat Baining. Di ga tar tur go ra vardodok' arama
 sent there-up PART B.. IND TA TA start DEM D killing there

Baining, di ga tar doko tika na gunan. Io, varogop ba i ga
Baining, IND TA TA kill one C village. Well, just when it TA

pot go ra tinata uti, di ga tar vaninare ramave umana tung
come DEM D message here, IND TA TA prepare our-4exc PL hole

pi ba avet a ruk par tana ma da doke avet. I ga mangana boina
so that we-4exc TA go-in finish PR-it and IND-TA kill us-4exc.

It TA very good
dariba go tika na kampani iat ba i ga maravut i avet
as DEM one C company PART that it TA help O us-4exc

(go ra) i ga balaure ra kasoring, ia iat ba i ga valaun i
(DEM D) it TA take-care D gasoline, it PART that i TA make-survive
O

avet, i ga tur bat- (i ga vatur) i ga tul vue ra tinata
us-4exc, it TA stand prevent (it TA make stand) it TA send away
D message

uro pire Amerika iat ma dia ga rurut upi ra vinarubu, i ga
to with America PART and they-4 TA be quick for D fighting, it TA

rut uti livuan, upi uti Rabaul, upi i ga tur bat i avet,
be-quick to-here amidst, for here Rabaul, so it TA stand prevent
us

kan ba avet a virua par. A varvai i ga tadap go ra tarai iat,
that-not that we-4exc TA perish finish. D message it TA go-to
DEM D men PART

di ga al diat, di ga biti ba: "Pa avat a tadap mule ta tutana
IND TA summon them-4, IND TA say: "Not you-4 TA go-to again some
man

aro ta ra gunan Rabaul. I tar mamaono, a Siapan i tar ubu
there PR D village R.. it TA be-deserted, D Japanese he TA hit

doko vapar diat." Diat dia ga ngala na niligur ma a ngala
kill finish them-4." They-4 they-4 TA big C sorrow and D big

na nginarao, upi dia ga varvut uti, dia ga rut ra vinavana
C anxiety, so they-4 TA come here, they-4 TA make-quickly D going

uti, dia ga tar dara abara po malmal tuk ba a vo i ga par,
here, they-4 TA TA appear there Pomalmal when D war it TA finished

ati pireimavet, upi di ga pait ra malmal tuk gori ba ave laun
here with-us-4exc, so IND TA make D peace until today that we-4exc

ta ra bo na kini mulai, ma gala ba vakir dia ga rut, avet
PR D good C staying again, and if that not they TA come-quickly,
live
we-4exc

iat ba vakir ta gunan mulai, ta tutana mulai ati ta kada gunan
PART that not some village again, some man again here PR our-4exc
village

Rabaul, ba na tadidim ba Siapan na kap kada gunan Rabaul.
Rabaul, that it-TA be-died out, that D Jap. he-TA take our-4exc
village Rabaul.

To Kau: a little story about the Japanese

All right, I'll tell a little story about the Japanese. I am Kasimir To Kau from Vunakaur, a district of Vunalaka. I'll start my story about the time, when we built the road in Vuruga. Today in Japanese it is called Tonando Road, Burmah Road. All right. We began the work, we were summoned and we did the work in Vuruga. When the work was finished, we held a large dance there in Vunatolobo near the beach, the main road to Kokopo. Well, we danced many dances. The Japanese soldiers were planning something. It was perhaps 2 o'clock, when they stood in a line there in Malakuna, at the Malaguna mission. Someone with us, a Japanese from Rakunai, told us to run away so that we would not be captured, a seizure was planned for that day. Well, afterwards they captured these men. Someone forced them to climb onto a truck, they were captured, the trucks of the army were filled up, the trucks of the Japanese. The men were taken to the northcoast and were kept there for a while. Then they went to Australia, they were taken there. Then the Americans took them and brought them back. America took them during the fight, while we were sitting here miserably because of the Japanese. Big holes had been dug for us, in which we were to be killed. Those men, who were captured by the Japanese in Vuruga, seemed to pity us. They came here quickly. They came to Pomalmal, in order to prevent the massacre, in which we would have been killed here in Rabaul. First tubuans were dropped down, i.e. leaflets with pictures

of tubuans. A plane dropped them over us, they were scattered for us, we saw them. The people of one village were sent up to the Baining area, just as they were preparing a tunnel for their protection. The murder in the Baining area had already started, one village had been wiped out. When this news got here, the tunnels in which we were to be killed had already been prepared. So, it was a stroke of luck, that a gasoline company helped us, they rescued us. They sent a message to the Americans and they came quickly in order to fight. They came just in time to Rabaul to prevent our killing. The men who had been captured got the following message: "Don't go back to Rabaul. It is deserted, The Japanese have killed all the people." They were very sad and troubled about coming here. They came quickly. They arrived in Pomalmal when the war was finished here. So peace could be made and it still lasts today, Once again we have a pleasant life. If the Americans had not come, there would not be a single village here anymore, there would not be a single Tolai here in our town Rabaul. Rabaul would have died out and the Japanese would have occupied the site.

19) To Vur: a rot

Io, go ina tur-pa mule tika na pirpir ure nam ra rot
Well, DEM I-TA begin again one C story about DEM D road

iat aro Vuruga, di vatang ia gori ba Tonado rot. Go ra
PART there V., IND call it today : T.Road. DEM D

iang iat kai ra umana Iapan go. Go ra rot, di ga tur-pa ia,
name PART of D PL Japanese DEM. DEM D road, IND TA begin it,

a Iapan iat dia ga mak go ra rot. Namur dia ga mak vapar
D Japanese PART they-4 TA mark DEM D road. Then they-4 TA mark
ma dia ga kain' upi ta bo na nga, nina na vana tana ^{finish}
and they-4 TA strive for some good V way, DEM it-TA go PR-it

uti ra pupui, uti ta komave pakapakana. Pata bo na nga.
here D bush, here PR our areas. Not-any good C way.

Nam ra nga, a umana te Ostrelia dia ga mal ia, tika na
DEM D way, D PL native Australian they-4 TA mak it, one C

pakana tana i ga kaina. Ma go ra rot gono i ga vana balbalil
part PR-it it TA bad. And DEM D road DEM it TA go wind

go, gono ra Iapan i ga mal ia. I ga mak nam ra pakana.
DEM, DEM D Iapanese he TA make it. He TA mark DEM D area.

Io, i ga maravai ka ta ra male ma i ga vana balbalil tana
Well, it TA near PART PR D valley and it TA go wind PR-it.

Dari gori i boina. Ma nam ra rot i ga takodo tuna.
Like-this today it good. And DEM road it TA straight really.

Ma gala gori ba ¹⁾ ta do na tarai diat a virua ta nam ra nga.
And if today 1) some many C people they-4 TA be-killed PR
DEM D way.

Io, nam ra nga di mak vapar ia, namur di kap i avet
Well, DEM D way IND mark finish it, then IND summon O us-4exc

ra tarai ta go ra gunagunan parika. Pata lapun ma pata barman
D people PR DEM D villages all. No old-man and no youth

i ga ki ta ra gunan. Avet par di kap i avet, a tarai,
he TA stay PR D village. We-4exc all IND summon O us-4exc, D
people,

ave ga varkiakia. Nina i ga ki ma pa i ga torom, di ga
we-4exc TA exchange. DEM he TA stay and not he TA obey, IND TA

rapu ia. Dari di ga kap vapar i avet ubara ta nam ra pakana,
beat him. So IND TA take finish O us-4exc there PR DEM D place,

1) compare p.68,12

di vatang ia Unaulakalkal. Ave ga diop abara. Pata pal,
IND call it U.. We-4exc TA spend-the-night there. No house,

pata pui, pi avet a va tana. A umana pakapakana i ga buka
no thicket, so we TA lie PR-it. D PL places it TA full

parika. Avet ave ga ki va vakuku, pata nidiop.
all. We-4exc we-4exc TA stay lie purposelessly. no sleep.

I ga tup i avet ra bunurut bula, tago nam ra e, nam
It TA exhaust O us-4exc D fear also, because DEM D time, DEM

ave ga ki tana, vakir a tena malmal, ma a tena bikhet.
we-4exc TA stay PR-it, D person peace, but D person obstinate

A taim iat upi ra tinorom, a kilala na tinorom ta nam ra
D time PART for D obeying, D year C obeying PR DEM D

pakana bung, pata tikai i ga nuk pa kana nuknuk, upi na
part (C) day, no one he TA think E his thought, so he-TA

pait bo kana magit, ba na vana ta ra maukuana. Pata, ave
do still his thing, or he-TA go PR D character. No, we-4exc

ga torom vatikai, ave ga bo na kini, tago ave ga gire
TA obey always, we-4exc TA good C staying, because we-4exc TA
look

vargiliane avet. Ta lavur gunagunan dia ga vana par.
exchange-mutually us-4exc. Some various villages they-4 TA go all.

Ave papalum ta nam ra rot, ra malana ave tut pa,
We-4exc work PR DEM D road, D morning we-4exc stand-up E,

ave lain ra marmarum, ma a kakaruk pa i ti pukai irop.
we-4exc line D night, and D chicken not it TA fly go-out.

Ave vana, pa ave ga momo na ti, pa ave ga ian ta magit
We-4exc go, not we-4exc drink C tea, not we-4exc TA eat some
thing

ra malamalana. Ave ga tut papa, di lain papa tavevet,
D morning. We-4exc TA stand-up E, IND line E PR-us-4exc,

di tibe avet: "Avat ta go Vuna-An, avat a ti papalum ta go
IND divide us-4exc: "You-4 PR DEM Vuna-so-and-so, you-4 TA TA
work PR DEM

ra pakana; avat papa Vuna-AN avat a ti papalum ta go ra
D place; you-4 from Vuna-so-and-so, you-4 TA TA work PR DEM D

pakana." Damana di tibe vanavana avet. Ta ra bung mulai
place." Like-that IND divide step-by-step us-4exc. Other D day
again

damana kea, tuk nam ra umana pakapakana buana ma ra umana
like-that PART, until DEM D PL areas hilly and D PL

male ave ga punang diat ma ra umana- a vilbero.
valley we-4exc TA ill-up them-4 with D PL- D wheelbarrow.

Kaveve vinavana ma nam ra umana vilbero: Tikai a: evevut
Our-4exc going with DEM D PL wheelbarrow: one D two-by-two
1)

kana ta ra ul a vilbero. Namur di vabuka tar nam tikai,
? PR D ? ? wheelbarrow. Then IND make-full give DEM one,

i varvut meme uro, di tar vabuka value ta ra tikai,
he hurry with-it down, IND TA make-full do-first other D one,

i varvut papa ra uma mule ma nam ra vovon, i vung kapi ia,
he hurry E D site again with DEM D empty, he put-down E it,

i tar tang pa mule nam tikai, i tar vilau meme mula' uro.
he TA take D again DEM one, he TA run with-it again down.

Damana ave ga pait ia ma a manga ongor na tarai i ga kadik
Like-that we-4exc TA do it and D very strong C men it TA pain

ra balaidiat ma ra varvut, tago nam ra umana vilbero
D stomach-their-4 with D rush, because DEM D PL wheelbarrow

vailik ave la varvut meme uro ta ra male, ave kuma
far we-4exc TA hurry with-it down PR D valley, we-4exc come-up

vatikai meme, ave kuba mulai, ave kuma vatikai me.
always with-it, we-4exc descend again, we-4exc come-up always
with-it.

Namur nam ra papalum i ga tup i avet iat. Gala avat a gala
Then DEM D work it TA exhaust O us-4exc PART. If you-4 TA (if)

gire gori, ba avat a gala²⁾ tangie avet, tago ra magit
see-it today, then you-4 TA 2) deplore us-4exc, because D thing

i ga tup i avet iat.
it TA exhaust O us-4exc PART.

Namur ave papalum, papalum, papalum. (Tika na bung mulai (ta umana
Then we-4exc work, work, work. One C day again (some PL

tutana) a kiap na oro, pi da kip ia uro ra valian; a Iapan
man) D chief TA call, so IND TA carry him down-to D beach ;D Jap.

1) I do not understand the text and unfortunately forgot to check this part thoroughly; when I stayed in Rabaul. May be that kana has to be interpreted as kan na "lest he should".

2) gala expresses subjunctive mood: diat a gala vana "they would go", gala...gala is used in hypothetical conditional sentences.

go, ia a kiap, di vatang ia ba a kiap. Vakir vakari (di g)
DEM, he D chief, IND call him : D kiap. Not change-the-position

i ga vanavana ma ra kakene, di la bolo-pa¹⁾ ia ara ma di
he TA go with D foot-his, IND TA carry him there and IND

kip¹⁾ ia, dia kip ia tuk uro ra valian. Namur i tar pot
carry him, they-4 carry him up-to down-to D beach. Then he TA
mulai ra valian, dia kip pa mule urama ra kubana.
again D beach, they-4 carry E again-him up-to D hut-his.

Dja ra mangamangana kai ra Iapan go i la malamalalunga
They-4 D habits of D Japanese DEM he TA make-a-fool

tavevet. Go ra kinikip, da rapu ra tutana, tumu pa i kikip,
PR-us-4exc. DEM D carrying, IND TA beat D man, if not he carry,

pa i torom.
not he obey.

Damana di ga pait ia. A umana pulapula kabo da mut ia
like-that IND TA do it. D PL log-of-coconut-trees PART IND-TA
ara ra vunapaina, ara ra gavene, da mut vue ra lolovina
there D root-its, there D crown-its, IND-TA cut away D long (C)

pulapula. Avet a bola tuk ta ni ra pakana avet a vung
log. We-4exc TA carry-it to PR DEM D place we-4exc TA put down

ra pulapula tana. Di ga punang ia, (pi n' bat ra umana), di
D log PR-it. IND TA bury it, (so it¹TA obstruct D PL), IND

ga mal ra umana birit bula me. A umana pia mamarama.
TA make D PL plank as-well with-it. D PL earth from-above.

Nam ra umana ngala na male ave yung nam ra umana pulapula
DEM D PL big C ditch we-4exc put-down DEM D PL log

tana, pi i maravut i avet ure ra pupunang.
PR-it, so it help O us concerning D filling-in.

Damana i ga tup i avet ra vinarubu. A umana Niu Gini dia ga
Like-that it TA exhaust O us-4exc D fighting. D PL New Guinean
polis, dia ga ub' avet, dia ga rapu i avet, pata varmari
police, they-4 TA hit us-4exc, they-4 TA beat O us-4exc,
tadiat, ba avet tika na pal-a-paka ba pata. Nam ra vinarubu
PR-them-4, whether we-4exc one C skin or not. DEM D fighting

1) bolo "to cross", bolo pa, bole "to carry s.th. with both
hands, bola "to carry it with both hands";
kip to carry on the shoulder, carry between two

i ga monong i avet. Ma a do tadiat dia ga virua
it TA torture O us-4exc. And D many PR-them-4 they-4 TA be killed

ma a do tamavet dia ga mait. Damana ave_ga pait vargiliane
and D many PR-us-4exc they-4 TA sick. Like-that we-4exc TA
do exchange
nam ra magit. Pata tikai mulai i ga nuk ba na laun.
DEM D thing. No one again he TA think that he-TA survive.

Dia ga kankan bat diat, a tarai, a tarai dia ga ti ubu ra umana
They-4 TA angry resist them-4, D people, D people they-4 TA TA
hit D PL

polis, a umana Iapan, pa ave ga nuk pa mule ba avet a laun,
police, D PL Jap., not we-4exc TA think E again-that we-4exc
TA survive

tago nam ra vartup i tup i avet. Damana ave pait ia tuk
because DEM D hardship it exhaust O us-4exc. Like-that we-4exc
do it until

a malmal i ga ki vanavana mulai. I ga par nam ra rot,
D peace it TA be step-by-step again. It TA finished DEM D road,

di ting pa avet mule, ave vana tai tika na rot mulai akamana
IND take E us-4exc again, we-4exc go PR one C road again there

Tavui. Dari i ga par vanavana kaveve kini. Io, a mulmulum
T.. So it TA finished step-by-step our-4exc staying. Well,
D hunger

bula i ga tup i avet, tago ave ga vana ta ra papalum ma
also it TA exhaust O us-4exc, because we-4exc TA go PR work and

ma komave gunagunan pata nian tana. Ave ga long kadia ta
and our-4exc villages no food PR-it. We-4exc TA steal their-4
PR

umana uma, kadia umana kaukau, a tapiok, kadia umana taiur
PL garden, their-4 PL sweet-potatoes, D cassava, their-4 PL
taiur

a kukamba, a koni, a hava, ave ga long kadia umauma bula.
D cucumber, D grain, D oats, we-4exc TA steal their-4 gardens
also.

Dia ga tena bula ta ra papalum go ra umana Iapan.
They-4 TA expert also PR D work DEM D PL Japanese.

Io, go ina vapar kaugu pirpir ati ma i par.
Well, DEM I-TA finish my story here and it finished.

To Vur: building the road

Now I'll begin a new story about that road down there in Vuruga, which nowadays is called Tonado Road. This name is from the Japanese. When they started to build the road, first they marked it out. They wanted a good road that comes into the bush here, to our areas here. There was no good road. Part of the former road, which the Australians had built was bad. But the road, which the Japanese made, was curved. He marked the area. It began near the floor of the valley and snaked up the side. And this is why it is still good today. But that road, which the Australians had made, was straight. and if it were there today, many people would die on that road.

After the Japanese had marked out the road, they summoned us Tolai people from all the villages here. Not a single old man or youth remained in the village. We were all summoned, we Tolai people, and took turns doing the work. Whoever tried to stay home and not obey, was beaten. So we were taken to that place named Unaulakalkal. We spent the night there. There was no house, no thicket to spend the night in. The whole area was full of people. We didn't sleep all night. Fear exhausted us, too, because at that time in which we were living there were no peaceable men, but only obstinate people. It was the time for obedience, the time to obey. In those days nobody thought of doing what he liked to do. No, we always obeyed. We were somewhat fortunate, because we looked after each other. All the different villages came.

We worked on that road. In the morning we got up, we stood in a line, when it was still dark and the roosters had not gotten up yet. We went off, we did not drink tea, we did not eat in the morning. We started off, we were lined up and divided: "You from the so-and-so village, you work in this area, and you from the so-and-so village work in that area." This is how we got our assignments one after the other. Every day it was the same, until we had filled up the hilly areas and the valleys with the help of wheelbarrows. Our running with the wheelbarrows was like this:

Each man had two wheelbarrows. When one was filled, he hurried downhill with it. When he hurried back with it emptied, the other one was already filled up. He put down the empty one and took the full one and hurried downhill with it. This is how we did it. Even the strong men got stomach-pains from the rush, because we always ran downhill far into the valley with the wheelbarrows, came up with them, ran downhill, came uphill, ran downhill. The work exhausted us. If you could see it today, you would cry for us, because the work was such torture.

We worked and worked and worked. The kiap ordered that he should be carried down to the beach; he was Japanese, he was the chief and was called kiap. He never walked a single step, he would be carried on their shoulders. They carried him to the beach on their shoulders. After he was brought to the beach, they carried him back again up to his house.

That was the custom of the Japanese, who held us for fools. If a man did not carry him, if he did not obey, he would be beaten, That's what they did.

The coconut-trees were trimmed at the root and the crown, long logs were cut. We carried the logs to the place where we had to lay them down. They buried them, in order to make a foundation for the road. They were covered with earth. We placed the stems in the ditch, so that they might support the road.

The war was very hard on us. People from New Guinea worked as policemen here, they struck and beat us. They had no sympathy for us, even though we had the same skin colour. This war tortured us. Many died, many of us became ill. Nobody thought that he would survive. The people put up a fierce resistance, they hit the police-men, the Japanese, yet we did not think that we would survive, because the hardship was so great

That's how it was, until peace eventually came. When the road was finished, they took us to another road in Tavui. So our stay was coming to an end. Hunger tormented us; for we went to work and there was nothing to eat in the villages. We stole their things from their gardens: their sweet-potatoes, cassava, taur, cucumbers, grain and oats. We stole from their gardens. These Japanese were experienced in gardening. Here I'll finish my story, it's finished.

20) John To Palang: tika na te Amerika

Io, go iau John To Palang. Iau a bul mamati iat Rakunai Well, DEM I John To P.. I D boy from-here PART Rakunai

United Church. Go ina varveai ure ra tika na te Amerika U.Ch.. DEM I-TA tell about D one C native America

(ina) i ga virua ma ra balut ati ta go kaveve gunan.
(I-TA) he TA crash with D plane here PR DEM our-4exc village.

Ma i ga virua ta ra balut ma i ga bura gumu ara ta ra ta
And he TA crash PR D plane and he TA fall dive there PR D sea

maravai- i ga bura gumu ara ta ra ta ta ra Northcoast
near- he TA fall dive there PR D sea PR D Northcoast

abara Vunairima. Io, a tarai na Iapan dia ga barat ia abara
there V.. Well, D men C Japanese they-4 TA find him there

ma dia ga kap ia, ma uti maravai tika na gunan akari
and they-4 TA capture him, and hither near one C village here

i ki maravai Rakunai. Nam ra gunan di vatang ia Rakotop.
it be-situated near R.. DEM D village IND call it Rakotop.

Ma a umana tutman (kai ra) ba a umana kebe ba a tutman
And D PL shoot-man (of D) or D PL kebe or D shoot-man (rifleman)

kai ra Iapan i ga ki ta nam ra gunan, io, dia ga (vung ia)
of D Japanese he TA stay PR DEM D village, well, they-4 (put him)

vakarabut ia abara ma i ga kiki abara. Io, dia ga tirtir
imprison him there and he TA stay there. Well, they-4 TA ask

dari ba: "U tut papa ave ma u ki Vuna-ava ?"
like-that: "You rise from where and you live Vuna-what ?"

Pa i ga ve vakapa diat ure nam ra gunan ba nam ra pakana
Not he TA tell make-clear them-4 about DEM D village or DEM D place

nina i ga tut papa tana. Io, dia ga mama tirtir ia damana
DEM he TA rise from PR-it. Well, they-4 TA in-vain ask him like-
that

upi nam ra gunan. Dia ga vana ma dia ga tul vue i avet
for DEM D village. They-4 TA go and they-4 TA send away O us

ma ave ga kap pa ra umana magit ta ra uma kadiat iat
and we-4exc TA get E D PL thing PR D garden their PART

ta ra umana Iapan, a umana kaukau, a pa, a umana taiur
PR D PL Japanese, D PL sweet-potatoes, D taro, D PL taiur (?)

a bin ma ta umana magit na nian damana nina i ga ki
D bean and some PL thing C eating like-that DEM it TA stay

ta kadia uma ma ra pankin ma a up ma ta umana magit bula
PR their garden and D pumpkin and D yams and some PL thing also

damana. Io, ave ga kap pa ia ma ave ga kap tar ia
like-that. Well, we-4exc TA get E it and we-4exc take give it

ta nam ra pakana kadiat ma di ga kuk go ra umana magit parika.
PR DEM D place their and IND TA cook DEM D PL thing all.

Io, ave ga vana mulai ma ave ga io na kakaruk pire ra tarai,
Well, we-4exc TA go again and we-4exc TA search C chicken

a kakaruk ba a umana boroi ma di ga kul pa go diat ma nam
D chicken or D PL pig and IND TA pay E DEM them⁴and DEM
by D people,

mangamangana iat kadiat pire ra tarai. Io, di ga lul bula
things PART for-them⁴by D people. Well, IND TA ask also

ra tarai, upi dia ga tabar nam ra umana Iapan ma ta umana
D people, so they-4 TA give DEM D PL Japanese with some PL

kakaruk ma a boroi da ra nima mangana kadiat kai ra Iapan iat.
chicken and D pig as D request (?)variety (?) their-4 of
D Japanese PART.

Io, dia pait nam ra nian ma kan (ta ra) papa ta ra ivat
Well, they-4 do DEM D food/meal and about (PR D) from PR D four

tuk ta ra ilima ba a lavurua ba lavutul. Dia ga pait go ra nian
until PR D five or D seven or eight. They-4 TA do DEM D meal

ma di ga ian iat ta go ra pakana bung dari iau tar vatang diat.
and IND TA eat PART PR DEM D part (C) day as I TA name them-4.

Ma dia ga malamalagene ma dia ga mome ra umana tava longlong,
And they-4 TA dance and they-4 TA drink D PL water stupid,

ma dia ga malamalagene da ra malagene iat kadiat ra umana
and they-4 TA dance as D PL dance PART their-4 D PL

Iapan.
Japanese.

Io, di ga kap pa tika na- a pelet ba a tap ma di ga vung
Well, IND TA take E one C- D plate or D tap (?) and IND TA put

pa ra- a ibaiba na nian tana nam ra pelet ba a tap (an)
E D- D leftovers C food PR-it DEM D plate or D tap

a iaian kai diat ra umana pato ba a kakaruk. Io, di ga vung
D food of them D PL duck or D chicken. Well, IND TA put

pa ra nian tana ra ibaiba i diat ra umana Iapan ma di ga
E D food PR-it D leftovers of them D PL Japanese and IND TA

ma di ga tulang tar ia ta go ra biavi nin i ga ki na karabut
and IND TA send give it PR DEM D poor DEM he TA sit C prison

ara ta ra tung. Ma nam ra tung i ga makilalat (i) tar ika
there PR D tunnel. And DEM D tunnel it TA door give PART

ta nam ra pal na nian. Damana di ga kap tar go ra nian
PR DEM D house C eating. Like-that IND TA take give DEM D food

pirana ma i ga ian ia iat. Io, ia iat i ga tar nunure dari
to-him and he TA eat it PART. Well, he PART he TA TA know so

ba di ga pait go ra balaguan ba go ra lukara ba go ra pati
that IND TA do DEM D feast or DEM D banquet or DEM D party

taun ia upi i inap da doka¹⁾ Io, i ga nunure damana, i ga
because-of him for he can IND-TA kill-him. Well, he TA know like-
that, he TA
bubur nam ra ainkap ba nam ra ten nina (i) di ga ten ra ura
break DEM D handcuff or DEM D chain DEM IND TA chain D two

limana meme, i tabubur ia ma namur i ki ka damana.
hand-his with-it, he break it and then he sit PART like-that.

Ba tika na Iapan i ruk ura ta ra tung, upi na doka
When one C Japanese he come-in into PR D tunnel, so he-TA kill-him,

ba upi na vairop ia, upi na doka, io namur (go ra)
or so he TA make-go-out him, so he-TA kill-him, well, then (DEM D)

a tutana i takap papa kan are (i tadap) i noe pa nam ra
D man he flee E off sideways (he go-to) he take E DEM D

bainat kai nam ra tutana ma i ga pakat ra ul-a-varai nam ra
bayonet of DEM D man and he TA hit D shoulder-of DEM D

tika na Iapan meme. Ma i ga pakat ra lori tika na Iapan
one C Japanese with-it. And he TA hit D head-of one C Japanese

bula me. Vakir i (ga) ga ubu go ra ura Iapan. I ga pakat
also with-it. Not he (TA) TA kill DEM D two Jap.. He TA hit

ra lori tikai ma ta-ra tikai i ga pakat ra ul-a-varana
D head-of one and other one he TA hit D shoulder-his

ma i ga pakat ra limana. Io, i pakat kapi dir ma i takap
and he TA hit D hand-his. Well, he hit E them-2 and he flee

1) inap is Pidgin. It's not clear, if [upi:nap] is to be inter-
preted as upi i inap and if in that case i inap is personal
("he can") or impersonal ("it is possible")

ivai ta ra pui liu ta nam ra pal. Ma namur dia tikan upi
hide PR D bush above PR DEM D house. And then they-4search for

nam ra Amerika ta nam ra pakana. Tika na bul Niu Gini iat
DEM D AmericanPR DEM D area. One C boy New Guinea PART

i ga gire tadav ia, io, i ga lolotu nam ra bul Niu Gini-
he TA see go-to him, well, he TA pray DEM D boy New Guinea-

a- nam ra bul- nam ra Amerika i ga lotu abara ra pui.
a- DEM D boy- DEM D American he TA pray there D bush.

I ga lotu papa abara ra pui, nam ra bul Niu Gini i gire
He TA pray E there D bush, DEM D boy New Guinea he see

tadav ia, i ga varve ra umana Iapan ta nam, ba akari i
go-to him, he TA report D PL Japanese PR DEM, that here he

lolotu ra pui. Io, i ga vana ma i ga an pa ia. Io, diat
pray D bush. Well, he TA go and he TA catch E him. Well, they-4

nam ra ura Iapan (nina) diat parika dia ga noe pa ia ma dia
DEM D two Japanese (DEM) they-4 all they TA take E him and they-4

ga- i ga lua tadiat, dia ga al vaba ia uro.
TA - he TA first PR-them-4, they-4 TA drag make-come-down him
down.

Io, i ga an papa kan diat, i ga van' urama-liu ta ra ul a pal
Well, he TA escape E from them-4, he TA go up PR D roof C house

ma i ga tur arama-liu. Io, dia ga tatur kikir ia
and he TA stand there-up. Well, they-4 TA stand surround him

ma ra umana magit na vinarubu ba a umana magit na tabataba
with D PL thing C fighting or D PL thing C equipment

kadiat, a raipol ma a pistil ma a bainat. Io, namur tika na
their-4, D rifle and D pistol and D bayonets. Well, then one C

lualua iat kai go ra umana Iapan i ga tut go ra kongkongina
chief PART of DEM D PL Japanese he TA shoot DEM D neck-his

ma ra raipol, a ilima katret parika nam i ga tut ia me.
with D rifle, D five bullets all-together DEM he TA shoot him
with-it.

Io, namur i tut bubur a ura limana. Pa i ga bura uro
Well, then he shoot break D two hand-his. Not he TA fall down-to

ra pia, i ga tatur ke, i ga mat tur ika damana.
D ground, he TA stand PART, he TA die stand PART like-that.

Io, di ga vila pa i avet ra kubakubaivevet, pi ave ga pot,
Well, IND TA run E O us-4exc D huts-our4exc, so we-4exc TA come,

di ga tul vue iau ma tika na lualua ta ra lotu United Church
IND TA send away me and one C chief PR D church U.CH.

ba a mitinare, amir ga kau urama ra ul a pal ma
or D missionary, we-2exc TA climb up-to D roof C house and

amir ga tuman vue uro ra ul a pal, upi ga va, i ga va mur
we-2exc TA push away-him down D roof C house, so he TA lie,
he TA lie afterwards

nam ra ul a pal. Io, amir ga- pa i ga bura uro ra pia,
DEM D roof C house. Well, we-2exc TA- not he TA fall down D
ground

i taba liu ka dave, ni amir ga al vaba ia uro, ave ga
he hang above PART somehow, DEM we-2exc TA pull make-come-down

anan upi (ave) amir a vabura vue uro¹⁾ him down, we-4exc TA
try-hard so-that (we-4exc) we-2exc TA make-fall away-him down
PR D ground.

Namur a Iapan i ga kankan, tago vakir amir ga vabura vue uro
Then D Japanese he TA angry, because not we-2exc TA make-fall
away-him down

ta ra pia, ta go amir ga nuknuk ia dari ba avet
PR D ground, PR DEM we-2exc TA think it like-this that we-4exc

a puak mal pa ia kan go ra papar a pal arama ra ul a pal
TA carryproperly E him from DEM D side C house there-up D
roof C house

upi uro ta ra pia. Io dia ga kankan tana, upi amir
for down-to PR D ground. Well, they-4 TA angry PR-it, so we-2exc

ga tuman vue uro ra pia, i ga bura. Ave ga puak pa
TA push away-him down-to D ground, he TA fall. We-4exc TA carry E

nam ra minatina ta ra ilima na pakana bung ba a ivat na
DEM D dead-one PR D five C part (hour) C day or D four C

pakana bung nam ra marum iat, i ga maravai pi na malana.
part (C) day DEM D night PART, it TA near so it-TA morning.

Io, ave puak pa nam ra minatina ma ta-ra umana dia kap
Well, we-4exc carry E DEM D dead-one and other PL they-4 take

ra umana tipet ma ave ga vana tatar ta go ra pakana pui
D PL shovel and we-4exc TA go towards PR DEM D part (C) bush

ba a pui ba uro ta ra pui ma ave kal ra tung abara,
or D bush or down PR D bush and we-4exc dig D hole there,

pa di ga raut tarare. A umana Iapan dia ga vana kikil
not IND TA cut-down clear-away-the-bush. D PL Japanese they-4
TA go surround

1) so interpreted by To Vur. I hear: vabur' i' uro (vabura
ia uro) "make-fall-down him down"

avet ma ra umana raipol, a umana bainat, a pitil, ma
us-4exc with D PL rifle, D PL bayonets, D pistol, and

ave ga kal ra tung ma dia ga tur kikil i avet
we-4exc TA dig D hole and they-4 TA stand surround O us

ba-ona avet a mal-vaboboina go ra tutana uro tar ia
supposing-that we-4exc TA make-good DEM D man down give him

ta ra tung. Io, i da ba ave maravut diat. Damana dia ga
PR D hole. Well, it seem that we-4exc help them-4. Like-that
they-4 TA

kankan ure avet, upi diat a ub i avet ika damana.
angry about us-4exc, so they-4 TA beat O us-4exc PART like-that.

Io, dia ga balaure avet ma go ra umana magit na vinarubu,
Well, they-4 TA watch us-4exc with DEM D PL thing C fighting,

ona pa avet a mal (go ra - go ra) a minat i go ra te Amerika
if not we-4exc TA make-good (DEM D-DEM D) D corps of DEM D
native American

io, (avet a- da) da ub i avet. Io ave punang kapi ia,
well, (we-4exc TA - IND-TA) IND-TA beat O us-4exc. Well, we-4exc
burv E him,

ave lilikun mulai uro ta nam ra pakana iat: kai ra Iapan.
we-4exc return again down PR DEM D place PART of D Japanese.

Ma ave ga pot mulai ta nam ra pakana ra malana. Io, di ga
And we-4exc TA come again PR DEM D place D morning. Well, IND TA

tul vue avet, upi ave ga vana mua ta kaveve lavur
send away us-4exc, so we-4exc TA go after-all PR our-4exc various

pakapakana.
places.

Nam ra varvai kapa ure go tika na tutana ta ra vinarubu
DEM D report clearabout DEM one C man PR D war

ba a toldia kai ra Amerika nina i ga vanavana ta ra balut
or D soldier of D American DEM he TA go PR D plane

upi dia ga varvarub' ati kaveve gunan iat Rabaul.
so they-4 TA fight here our-4exc village PART Rabaul.

John To Pulang: an American soldier

I am John To Pulang. I am curate of the United Church here in Rakunai. I'll tell about an American, who crashed with his plane here in our region. He crashed with his plane and fell down into the sea near- he fell down into the sea at the north-coast near Vunairima. Japanese men found him there in the sea and captured him and brought him here not very far from a village here, which is situated near Rakunai. This village is called Rakotop. And the riflemen or "kebes", i.e. the riflemen of the Japanese, who stayed in that village, imprisoned him there and he stayed there. They often asked him questions like that: "Where do you come from? You live in Vuna-what?" But he did not inform them clearly about the country or area he had come from. Thus they asked him in vain about his country. They went off, they sent us away and we got something to eat for them from their gardens: sweet-potatoes, taro, taiur, beans and such things to eat, which grew in their gardens, and pumpkin, yams and the like. Well, we got these things and took them to the place of the Japanese, and all the things were cooked. We went off again and asked the people for chickens and pigs and payed for them and the other things which we bought from the people. The people were asked to give chickens and pigs to the Japanese according to the request of the Japanese.

They held this banquet from about 4 o'clock till 5 or 7

or 8 o'clock. They held this banquet and ate at that time of the day. They danced and drank liquors. They danced their Japanese dances. Someone took a plate or a "tap"¹⁾ and put the leftovers on it, on the plate or "tap", the food for the ducks or chickens. When the food, i.e. the leftovers of the Japanese had been put on the plate, it was sent to that poor man, who sat imprisoned in a tunnel. That tunnel had a door leading to the dining-room. So they took the food to him and he ate it. He himself already knew that this feast or banquet or party was being celebrated because of him; for they would be able to kill him. Since he knew that, he broke the handcuffs or that chain by which his hands were bound. He broke them and then he sat down. When a Japanese came into the tunnel in order to kill him or in order to make him go out, so that he could kill him then outside, this man turned aside, grabbed the Japanese man's bayonet and hit his shoulder, and he hit another Japanese (who had come in) on his head. He did not kill these two Japanese, he only hit the one's head and the other's shoulder, and he hit his arm as well. Well, he only hit them. He ran away, he fled and hid in the bush above that house there. Then they searched for the American in that area. A fellow from New Guinea discovered him praying; that American prayed there in the bush. The fellow from New Guinea saw him. He reported

1) "tap" is according to To Vur a ngala na pelet "a big plate", it is not a Tolai word.

to the Japanese: "He is praying here in the bush."

Then he went and caught him. Those two Japanese (who had been hit by the American) went to catch him with this fellow from New Guinea and he went ahead of them. They forced the American to come down, but he escaped them. He climbed onto the roof of the house and stood there. The Japanese were standing around him with their things for fighting or equipment, the rifles, pistols and bayonets. Then a leader of the Japanese shot at his neck with a rifle, he shot with five bullets at him. Then he shot in his arms. But he did not fall down to the ground, he remained standing and died while standing.

They sent for us to our huts. We came here, and I and a leader of the United Church or a missionary were sent off. We climbed up to the roof and knocked him down on the roof. He lay there, he remained lying on the roof, he did not fall on to the ground, he hang there somehow. We tried to pull him down, we tried hard to make him fall down to the ground. Then the Japanese became angry, because we did not make him fall down on to the ground. At this we thought that we should carry him properly down from the side of the house from the roof to the ground. Well, the Japanese were angry at this. Therefore we pushed him down to the ground. He fell down. We carried the corpse away. It was 5 or 4 o' clock that very night, the morning was soon to come. Well, we took the corpse and some other

people took shovels, and we went into the bush and dug a hole there where the bush was not cleared away.

The Japanese surrounded us with rifles, bayonets and pistols. We were digging the hole and they were standing around us thinking that we were not digging the grave properly for this man . It only looked as if we were helping them. They were so angry with us, that they beat us. They watched us with their things for fighting. If we did not handle the corpse of this American properly, we were beaten. We buried him and then went back to the place of the Japanese. We came back to that place in the morning. Then we were sent off to go back to our different villages. This is the frank story of a man in the war or an American soldier who came in a plane for fighting here in our village Rabaul.

21) To Vur: a malmal

Go ina tur pa kaugu pirpir ure ra malmal i ga pot ati iat,
 DEM I-TA start my story about D peace it TA come here PART,
 ta komave gunagunan. Ta nam ra bung avet pa ave ga nukure,
 PR our-4exc villages. PR DEM D day we-4exc not we-4exc kno
 ba a malmal na pot. A umana balut dia ga pukai bo arama liu,
 that D peace it-TA come. D PL plane they-4 TA fly still aloft
 a vinarubu pa i ga par mala bo. avet bula ave ga ki na bunurut
 D fighting not it TA finished really yet, we-4exc also we-4exc
 ta ra umana tung. A umana Iapan pa dia ga ve avet, ba a malmal
 PR D tunnel. D PL Japanese not they-4 TA tell us-4exc, that
 i tar pot. Dia ka ta umana dia ga ve i avet , ba a malmal i
 it TA come. They-4 PART some PL they-4 TA tell O us, that D peace
 maravai na pot. Ta umana Iapan iat dia ga ve i avet. Ave ga
 near C come. Some PL Japanese PART they-4 TA tell O us-4exc.
 valongore nam ma pa ave ga varvai tana ta umana tutana.
 hear DEM and not we-4exc TA tell PR-it some PL man.
 Damana ave ga pidik ma nam kadia nuknuk. Diat iat dia ga tar
 Like-that we-4exc TA conceal and DEM their-4 idea. They-4 PART
 nukure. A umana India bula dia ga nukure, a umana Telebet
 know. D PL Indian also they-4 TA know-it, D PL Celebes-people
 bula dia ga nukure nam ra magit, nam ra malmal, ba a malmal
 also they-4 TA know DEM D thing, DEM D peace, that D peace
 na pot. Avet iat ta umana tutana ma ta umana varden pa dia
 it-TA come. We-4exc PART some PL man and some PL women not they-4
 ga nukure ga ra magit, ba a malmal na pot. Damana ave ki, namur
 TA know DEM D thing, that D peace it-TA come. Like-that we-4exc
 a balut iat i ga vue nam ra umana malalar i nam ra umana
 D plane PART it TA throw DEM D PL picture of DEM D PL
 tubuan, a dukduk. I ga tur parika ta nam ra malalar di ga vue
 tubuan, D dukduk. It TA be all PR DEM D picture IND TA throw
 vurvurbit tana ta ra pui. Ari ave la gire nam, i la bebeba
 everywhere PR-it PR D bush. When we-4exc TA see DEM, it TA flutter-
 marima liu, io, ave la vana ta nam ra pui. Di ga tak nam
 from-there-inside above, well, we-4exc TA go PR DEM D bush. IND
 ra umana magit, a umana malalar ta ta pupui mati ra rot.
 D PL thing, D PL picture PR D bush from-here D road.

Dia ga pait vakuku nam ra umana magit, a umana malalar
They-4 TA make only DEM D PL thing, D PL picture

dia ga vue vakuku iat ta ra umana pakapakana abara ra pupui
they TA throw only PART PR D PL parts there D bush

Tumu tikai i lip, i libur ta ra pui, i gire tadap nam ra
When one he wander, he walk PR D bush, he see go-to DEM D

magit, nam ra umana malalar. Namur ave kap varvarurue
thing, DEM D PL picture. Then we-4exc take gather-it

ave ga gire nam ra umana magit. Damana ave ga ki, ave kiki
we-4exc TA see DEM D PL thing. Like-that we-4exc TA sit, we
sit

ki, ki, namur a tinata na malmal i ga pot. Di ga ve avet,
sit, sit, then D message C peace it TA come. IND TA inform us-4exc
us-4exc

ba go ra malmal i tar pot. Io, go ra bung pa ina vatange
that DEM D peace it TA come. Well, DEM D day not I-TA tell-it

tago iau pa 'au nukure nam ra kilala, ba ta ra gai ava
because I not I know DEM D year, or PR D month what

ma ta ra kilal' ava i ga pot nam ra malmal. Ave ga ki damana,
and PR D year what it TA come DEM D peace. We TA sit like-that,

namur (nam ra Amerika) a umana Iapan iat dia ga al nam
then (DEM D America) D PL Japanese PART they-4 TA attract DEM

ra tarai, di ga al diat aro Tornado rot ta ra bung na
D men, IND TA attract them-4 there T. road PR D day C

malamalagene. A umana Iapan dia ga kap diat, di vako diat
dances. D PL Japanese they-4 TA capture them-4, IND make-climb
them-4

ta nam ra parau ma di kap diat uro Niu Gini. Ma dia kap
PR DEM D ship and IND take them-4 to New Guinea. And they-4
take

na ra tarai, upi diat a maravut ra umana Iapan iat ta ra
DEM D men, so they-4 TA help D PL Japanese PART PR D

kinakap na kago ma ta ra umana tabarikik na vinarubu.
loading C cargo and PR D PL equipment C fighting.

Ati upi ra vinarubu bo. Namur a Amerika i gire nam diat
Here for D fighting still. Then D America it see DEM them-4

dia ga varait ma ra umana Iapan aro ta ra pui, aro Niu Gini
they-4 TA come-together with D PL Jap. there PR D bush, there
New Guinea

iat. Namur di kap diat, dia varait ta ra pui. Namur Amerika
PART. Then IND capture them-4, they-4 come-together PR D bush
Then America

pa ave nukure, ba di ga pait davatane pa diat, di ga long
not we-4exc know, if IND TA do what E them, IND TA steal

i kadiat ba pata. Dia ga takap upi ra Amerika. Namur diat
O their-4 or not. They-4 TA flee to D America. Then they-4

dia varait ma ra Amerika mulai. Dia ga pait mur ra vinarubu.
they-4 come-together with A. again. They-4 TA do follow D
fighting.

A tarai Tolai iat dia ga maravut ra Amerika ta ra vinarubu-
D people Tolai PART they-4 TA help D A. PR D fighting.

Dia ga varubu maravut diat iat. Namur dia pait na vinarubu.
They-4 TA fight help them-4 PART. Then they-4 bewitch C
fighting

Io, nam iat- a tubuan di ga vue ati, ia nam i ga vamutue
Well, DEM PART- D tubuan IND TA throw here, it DEM it TA end

nam ra vinarubu. Dia ga pait nam ra tubuan, a Tolai iat
DEM D fighting. They-4 TA make DEM D tubuan, D Tolai PART

dia ga pait ia. Dia ga vatelek nam ra tubuan tai tika na
they-4 TA make it. They-4 TA make-first DEM D tubuan PR one C

pakana ma dia ga pilai meme abara tai tika na pakana.
area and they-4 TA play with-it there PR one C area.

Iau iat pa 'au manga nukure mala ra tinata i nam ra tubuan.
I PART not I very know well D story of DEM D tubuan.

Damana dia ga pait ia. Io, a malmal i ga pot ta go ra tubuan
So they-4 TA do it. Well, D peace it TA come PR DEM D tubuan

iat, tago di ga kutu nam ra vinarubu. Nam ra tubuan iat
PART, because IND TA cut-off DEM D fighting. DEM D tubuan PART

i ga pait ia ta na di vue nam ra malalar i nam ra tubuan
it TA do it PR DEM IND throw DEM D picture of DEM D tubuan

ati ta kada gunagunan.
here PR our-4exc villages.

Go ina kutu kagu ma i par. Iau To Vur. Boina.
DEM I-TA cut-off mine and it finished. I To Vur. All right.

To Vur: The peace

Now I'll start my story about the peace, how it came to our villages here, That day we did not know that the peace would come. The planes still flew aloft, the fighting was not really finished. We still sat frightened in the tunnels. The Japanese did not tell us that peace had already come. Some told us that peace was at hand. Some Japanese informed us. We heard that, but we did not tell any other people about it. So we kept their ideas secret. They already knew it. The Indians as well knew that peace would come soon and so did the Celebes-people. We ourselves, the native men and women did not know that the peace would come. As we were sitting here, a plane dropped(leaflets with) pictures of the Tubuans, the Dukduks. Only pictures of Tubuans and Dukduks were on those leaflets, which were dropped all over the bush. Whenever we saw them fluttering down from above we went into the bush. These things, the pictures were gathered from the bush, from the road here. This was all that they did, they only dropped the pictures in different parts of the bush. Whenever somebody wandered through the bush, when he walked in the bush, he saw these things. these pictures. We gathered them and looked at these things. We waited and waited and waited here until the news of the peace came. We were told that peace had now come. I can't tell you the date, because I don't know the year- or the month or year in which peace came. As we were sitting here, the Japanese came and took some people to Tonando Road, to a dancing-feast. But the Japanese captured the people and they were forced onto ships and

were taken to New Guinea. The Japanese captured these people to use them to load their cargo and war equipment. Here everything was still prepared for fighting. Then the Americans saw these people who had come together with the Japanese in the bush there in New Guinea. Then they, the Tolais, were captured by the Americans and brought together in the bush. We did not know, what the Americans did to them, whether they stole their things or not. The Japanese escaped to Japan. Then they, the Japanese, met the Americans again and they continued fighting. The Tolai people helped the Americans fight. They fought on their side. Then they practised fighting-magic. And the Tubuan who was depicted on the dropped leaflets put an end to the war here. The Tolais themselves made this Tubuan, they made it. It was the first time, that they had made this Tubuan anywhere and used it anywhere. I myself don't know very well the story about that Tubuan. This was how they did it. Because of that Tubuan peace came and the fighting was ended. The Tubuan caused this through the picture that was dropped here in our villages .

Here I will end my story. It's finished. I am To Vur.

22) To Vur: a Independen

Go ina pirpir ure ra independen. Ari di ga vaninare upi ra
DEM I-TA tell about D independence. When IND TA prepare for D

independen iat, a tarai na lualua komavet ta ra gunan dia
independence PART, D people C leader our-4exc PR D village they-4

ga vaninare avet upi ave ga vaninare nam ra independen
TA prepare us-4exc so we-4exc TA prepare DEM D independence

ure ra umana magit ta ra gunan. Ave ga vaninare ra umana malagene
with-respect-to D PL thing PR D village. We-4exc TA prepare D PL
dances

ma..a umana minong, a lavur magit ta ra gunan na minong
and D PL decoration, D various thing PR D village and D decoration

kai ra tarai. Ja ga mong varogop ma ra tarai lualua, di ga
of the people. They-4 TA decorate equal with me leader, IND TA

vaninare nam ra ngala na balaguan ara Rabaul di ga pait ia.
prepare DEM D big C ceremony there Rabaul IND TA do it.

Ave ga pot aro ta ra malamalana, a tarai dia ga pot par
We-4exc TA come there PR D morning, D people they-4 TA come all

ta ra umana gunagunan pi dia ga gire nam ra vavaki na independen
PR D PL villages, so they-4 TA see DEM D installation C independence

iat. aro Rabaul. I ga buka leke man ra gunan, a kor dia ga ki
PART there Rabaul. It TA full overflow DEM D village, D many they-4
TA sit

vurvurbit ta ra pupui, a nian bula dia ga vaninare, pi dia ga
everywhere PR D bush, D food also they-4 TA prepare-it, so they-4 TA

ivure bula aro Rabaul, a umana kulau, a do na tabarikik iat.
sell also there R., D PL kulau, D many C things PART.

Ma ra tarai ka buka ma ra varden ma a umana bul, a umana tikul
And D men PART full and D women and D PL child, D PL pupil

dia ga vana par, a ngala na holide ta nam ra bung, ave ga pot
they-4 TA go finished, D big C holiday PR DEM D day, we-4exc TA
varung aro Rabaul, a ngala na gugu i ga pot arikai tavevet^{come}
together there R., D big C joy it TA come appear PR-us-4exc

ta nam ra bung. Ma komave lualua iat pa i ga pot ta nam ra bung
PR DEM D day. And our-4exc leader PART not he TA come PR DEM D day

tago ba i ga ki tai tikana ngala na kivung akano Mosbi iat.
because that he TA stay PR one C big C meeting there Moresby PART.

To Vur: the independence

I will now tell about the independence. As the preparations for the independence were under way, our leaders in the village instructed us to prepare the village for the independence. We prepared the dances, the decorations and all sorts of different things in the village including the adornment of the people. They adorned themselves like chiefs. A great ceremony was prepared to be held in Rabaul. We arrived there in the morning, people came from all the villages, in order to watch the declaration of independence down in Rabaul. The city was overflowing. A lot of people stayed everywhere in the bush, they prepared food, in order to sell it in Rabaul, kulaus and many things. After the men and women, the children and pupils had arrived, a big feast was held on that day. We gathered down in Rabaul, we were full of joy on that day. Our leader did not come on that day, because he was taking part in a big meeting in Port Moresby.