THREE LEGENDS OF PULUWAT AND A BIT OF TALK

by

S.H. Elbert

PACIFIC LINGUISTICS
The Australian National University
PACIFIC LINGUISTICS is published by the Linguistic Circle of Canberra and consists of four series:

SERIES A - OCCASIONAL PAPERS
SERIES B - MONOGRAPHS
SERIES C - BOOKS
SERIES D - SPECIAL PUBLICATIONS.

EDITOR: S.A. Wurm. ASSOCIATE EDITORS: D.C. Laycock, C.L. Voorhoeve.

ALL CORRESPONDENCE concerning PACIFIC LINGUISTICS, including orders and subscriptions, should be addressed to:

The Secretary,
PACIFIC LINGUISTICS,
Department of Linguistics,
School of Pacific Studies,
The Australian National University,
Box 4, P.O.,
Canberra, A.C.T. 2600.
Australia.

Copyright © S.H. Elbert.
First published 1971.

The editors are indebted to the Australian National University for help in the production of this series.

This publication was made possible by an initial grant from the Hunter Douglas Fund.

National Library of Australia Card number and ISBN 0 85883 078 7
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>PHOTOGRAPH - Tilime, the teller of the legends, taken by Thomas Gladwin</th>
<th>Frontispiece</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>vii</td>
</tr>
<tr>
<td>MAP</td>
<td>ix</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>IN THE FIELD</td>
<td>1</td>
</tr>
<tr>
<td>PHONEMES AND MORPHEME BOUNDARIES</td>
<td>2</td>
</tr>
<tr>
<td>STYLE: STORIES AND CONVERSATIONS</td>
<td>3</td>
</tr>
<tr>
<td>THEMES AND MOTIFS</td>
<td>4</td>
</tr>
<tr>
<td>ABBREVIATIONS</td>
<td>8</td>
</tr>
<tr>
<td>TEXT 1. STORY OF PPALÚW-E-LAP</td>
<td>9</td>
</tr>
<tr>
<td>ENGLISH SUMMARY</td>
<td>9</td>
</tr>
<tr>
<td>STORY OF PPALÚW-E-LAP</td>
<td>10</td>
</tr>
<tr>
<td>NOTES</td>
<td>19</td>
</tr>
<tr>
<td>FIYONG-O-N PPALÚW-E-LAP</td>
<td>24</td>
</tr>
<tr>
<td>TEXT 2. STORY OF WUNGAR AND MÉNGÁR</td>
<td>44</td>
</tr>
<tr>
<td>ENGLISH SUMMARY</td>
<td>44</td>
</tr>
<tr>
<td>STORY OF WUNGAR AND MÉNGÁR</td>
<td>44</td>
</tr>
<tr>
<td>NOTES</td>
<td>49</td>
</tr>
<tr>
<td>FIYONG-O-N WUNGAR ME MÉNGÁR</td>
<td>52</td>
</tr>
<tr>
<td>TEXT 3. MRS WHITE RAT AND NE-FÁTIKIMWO</td>
<td>57</td>
</tr>
<tr>
<td>ENGLISH SUMMARY</td>
<td>57</td>
</tr>
<tr>
<td>MRS WHITE RAT AND NE-FÁTIKIMWO</td>
<td>57</td>
</tr>
<tr>
<td>NOTES</td>
<td>66</td>
</tr>
<tr>
<td>LI-KERI-PWER AND NE-FÁTIKIMWO</td>
<td>70</td>
</tr>
</tbody>
</table>
PREFACE

The present collection of three legends and a short conversation is a part of a longer study of the language of Puluwat, an atoll about 150 miles west of Truk in the Trust Territory of the Pacific Islands. I was on the island for about seven months in 1967, part of this time with Thomas Gladwin, now of the University of Hawaii, who was studying navigation (see Bibliography) and Saul H. Riesenberg of the Smithsonian Institution, who was studying the social organization.

Publication of my material has been delayed by the demands of teaching at the University of Hawaii, and by other publishing commitments. The present volume is to be followed by a grammar and a Puluwat-English and English-Puluwat dictionary.

The field work was made possible by National Science Foundation Grant GS 1410 and the University of Hawaii. The time needed for organizing the data—always longer than the time spent in the field—was provided by an appointment as a senior colleague at the Institute of Advanced Projects of the East-West Center. At the Institute I wish to name Minoru Shinoda, the director, and Hazel Tatsuno, administrative assistant, for their cooperation and many kindnesses that made my stay there productive and pleasant.

For help with tale motifs and types I am grateful to an outstanding specialist, Hiroko Ikeda of the University of Hawaii. Albert J. Schütz of the same university read the manuscript and made helpful suggestions, particularly as to the interlineal translations of Text 1. For clerical assistance I am indebted to Diane K. Koga.

On Puluwat my colleagues Gladwin and Riesenberg provided material and scholarly assistance and companionship, as did the Peace Corps Volunteers on the island, Phillip D. Bogetto and Peter Silverman. The photograph used as a frontispiece was taken by Thomas Gladwin. I wish to thank him, as well as the Harvard University Press, which permitted use of the picture. John K. Fahey, S.J., was an ever generous and considerate host who provided lodging as well as help in innumerable
ways. The officers in the Truk District headquarters, and particularly Alan D. MacQuarrie, Truk District Administrator, were most cooperative in arranging for supplies and transportation from Truk, and preparing the people for our descent upon them.

Finally, acknowledgment is due the friendliness and cooperative spirit of the Puluwat people, and particularly to the teller of the stories in this collection, Sefaaafil Tilime.
INTRODUCTION

IN THE FIELD

Early in my stay on Puluwat, I began taping texts and legends. My informant, recommended by Father Fahey, was Sefaafl Tilimeyôôl, known to everyone as Tilime. About fifty years of age, he proved to be not only an efficient tutor and linguistic aide, but also an excellent storyteller. My only instructions to him in that capacity were to try to talk as though he were speaking only to other Puluwat and to pay as little attention to me or to the tape recorder as possible. Of course this was an impossible assignment, but he did talk rather naturally and at breakneck speed, and seemed not at all nervous or uncertain as to the progress of the narration.

After the initial recordings, which were not interrupted save for unpredictable events (principally shouting, quarreling children or noises of carpentry), many sessions were devoted to playing back the tapes. Tilime then repeated slowly what had been transcribed. He sometimes wanted to make changes or corrections; these were indicated in the notes accompanying each tale, but the original transcriptions were not changed, and all the hesitations, repetitions, corrections, and sentence fragments were kept. Tilime had a nervous habit of clearing his throat when he stopped a moment to think. Such places in the texts and translations are marked with an asterisk.

Transcription and translation moved at snail's pace. The approach was monolingual, as Tilime knew no English and was illiterate: he signed receipts with an X. I had worked some twenty years earlier on closely related Trukese and this helped considerably, although almost immediately I gave up any attempt at speaking Trukese, and instead struggled along in the Puluwat language, with occasional life saving by Dr Reisenberg's assistant, Basilio.

Translation necessitated hundreds of questions. The orthography was not firmly established, and minimal pairs must be found. To be sure of the meanings of new words, sentences with other context had to
be obtained. Dictionary and grammar cards were prepared. At the same time I was not in a vacuum. Puluwat life continued on all sides, and I had to make an attempt to understand what was being said, to check the names of fish brought in every day (except Sunday) and generously proffered us, to record the names of plants, especially the many kinds of taro, breadfruit, coconuts, and bananas; to record kinship terms and related taboos, and most of all, to attempt an exhaustive collection of terms concerning canoes and navigation.

Tilime was tireless in his explanations and extraordinarily punctual for our sessions, held daily (except Sunday) in a grass house, next to the priest's house, that served as a warehouse.

My only suggestion as to which story to tell, was to ask if the Puluwat had a story about the navigators Ḥongo-lap and Ḥongo-rik. This story I knew to be widespread, two islands in the Marshalls bore these names, and twenty years earlier I had transcribed a short version of it on Truk. Tilime said he knew the story, but wanted to think about it before making a recording. He consulted his wife and various older persons and then announced he was ready.

After the first long story, I made no effort to influence his selection of what should follow. To my surprise, the next two stories were almost as long and detailed as the first, and there was no time to discover the size and nature of the story inventory known to the people.

My lack of knowledge of the culture was a handicap. Text 3 (T3), for example, was almost unintelligible, even after translation in the field, until I realized the importance of saving face and the prestige value of woot (Colocasia taro) - this was not told directly in the story nor explained by the informant.

A difficult feature were the long verbatim conversations, some idiomatic and confusing. Tilime usually changed pitch levels when the speaker changed, and his usual matter-of-fact narration blossomed to some extent with emotions of pity or surprise. Nevertheless, I frequently needed to ask which character was speaking at a given moment.

**PHONEMES AND MORPHEME BOUNDARIES**

The phonemes in the Puluwat language include stops (p, pw, t, c, k), fricatives (f, s, h), nasals (m, mw, n, ng), liquids (l, r, l), glides (w, y), and high, mid, and low vowels in front, central, and back positions (i, û, u; e, 6, o; a, 6). Syllables in slow speech consist of consonant plus vowel plus or minus consonant; each may be doubled. In fast speech, the glides w and y are usually dropped after consonants.
The order of presentation for each text is English summary, English translation, notes, and Puluwat text. Puluwat morphemes are separated by hyphens, but only if every morpheme in a word is identifiable. For instance, mere *to come* was noted only in this form. *to* is a suffix indicating direction towards the speaker, but *mere-* was not heard, either alone or with another suffix, and hence *mereto* is not hyphenated.

The first ninety-nine verses in Text 1 contain interlinear translations. In the English translations, the hyphens correspond to those in Puluwat, but every hyphen in Puluwat does not have a hyphen in the English translation. Every element in the Puluwat texts is not translated, particularly the excrecent vowels that are so plentiful.

**STYLE: Stories and Conversation**

In at least three and probably four respects the language of the stories differs from the language of conversations. Text 4 (T4), very limited, is in some ways a fairly natural conversation.

(1) Loan words. Recent loan words, including all the many acquired during the Japanese control of the islands from 1914 to 1945, are lacking in the stories. The few loan words used have probably been in the language a hundred years or so, and were introduced by traders and whalers, usually via Truk, and including the following:

- **kúlók** (T1:157) *time; English* **clock**
- **simisoon** (T1:102) *stone jar; English* **demijohn**, a term no longer used by the Puluwat
- **lémé yee-w** (T2:43), superlative degree; English *number one*; see note to T2:43

Trukese words have prestige value and are much used in conversation.

The following were noted in the legends:

- **fáán allim** (T1:11), a Trukese translation for *good day* introduced by the missionaries in the Mortlocks. The Trukese and Puluwat greetings are *where are you going?* as in T3:28
- **suupwa** (T1:34) *tobacco*
- **Ya-mwús-a-a-16 ya-a-y tipis** (T1:180) *excuse me*

The conversation in T4, short as it is, contains four loans from English and one each from Trukese, Spanish and Japanese:

- **mwasin machine**, English
- **paater e priest, father**, Spanish **padre**
- **tófopwe paper**, Trukese
- **ceepel table**, English
sooko warehouse, Japanese sōko
faays rice, English
Wόstraliya Australia, English

(2) Restricted words. This is my term for words not used in formal addresses to large gatherings with both sexes present. These words have no sexual or scatological connotations, and some are very common indeed and in constant use. T4 is not typical in this respect, as the two speakers were endeavouring to avoid such words, and only used three, nngaw bad and the derivative faye-nngaw twice, instead of more acceptable yállow, fáy-ópwut, and rih-i-mw your style. The only restricted word noted in the legends was perakkülü strong in T2:43 and 47 and in T3:70. In T2:51 perakkülü was replaced by more respectable kkel.

(3) Deferential particles. These seem much more numerous in conversation. In T4:26 yérūú, a particle of hesitation, is used four times. Yátá is similarly self-deprecatory and makes speech less positive and blunt; it occurs four times in verse 23.

(4) The polite vocatives may be less commonly used in the texts than they are in daily conversation, but this can be stated only as a hypothesis. Certainly, I was greeted many times each day káán allim o good day, Sir, just as ḳongo-rík is greeted in T1:50. The following examples were noted in the texts:

T1:50. káán allim o good day, Sir
163. keen Wuung Mr Wuung
164,166. keen ḳongo-rík Mr ḳongo-rík
T2:76. keen Ménɡáf Mr Ménɡáf
T3:65. keen-é Sir
78. keen olee Sir
104. Yiwe ne... eeen keen Well, Lady... you, Sir
T4:4. keen on-na-h Sir, there

Sir is much too formal; Spanish Señor or French Monsieur might be closer equivalents, yet a young man of twenty addresses his best friend this way in T4:4.

THEMES AND MOTIFS

The theme 'canoe travel' is dominant in the three legends. Each one begins on Puluwat, and soon thereafter the travels begin. T1 takes us to many distant unnamed imaginary islands. T2 goes to certain well-known sea lanes east and west of Puluwat, and then to Satawal Atoll and
on a "circuit of all the islands". The heroes are supernaturals, perhaps fish, and their means of locomotion is not told. Their five enemies, whom they defeat, travel in canoes. T3 takes place on two closely neighbouring islets in the Puluwat lagoon, Puluwat and Yáley. There is constant canoe travel between the two islets.

Prominent also in the stories is the miraculous. In T1 there is resuscitation, in T2, miraculous strength, and in T3, a rat who talks, gives birth to a human, and whose magic causes drought and destruction.

All the texts are moral and teach one to obey instructions however foolish they may sound, to be generous, to treat a chief or older brother well, and to supply him with food. The alternative to such conduct is usually death.

T1 and T3 are concerned with food. In T1, generosity with food is a matter of life and death. In T3 Puluwat is suffering famine, and the hero even braves the dangerous ghosts on the neighbouring islet to find food for his dying father. T2 is less directly concerned with food, but one reason for the murder of the "savage beings" is their failure to share their fish catch.

The three stories do indeed reflect the culture, particularly the emphasis on travel (all the texts), food (T1, T3), respect for chiefs and kin, especially parents (T1, T3), and generosity (T1, T2). Do the tales of high islands have similar emphasis on travel and food? To judge by geography, one would expect less. The Trukese, for example, were not famed as navigators. Why should they hazard the risks of ocean trips? They were abundantly supplied with food and wealth, and the low islanders came to them rather than vice versa.

This is not the place to discuss in any detail distributions of motifs and tale types found in the three legends. T1, however, reminded me strikingly of Kapingamarangi tales collected in 1947. About this collection I wrote (page 61): "All but two of the twelve legends are distinctly moral...the most frequently encountered theme is the importance of literally following instructions...characters perversely do exactly what they are told not to do, with disastrous consequences...an obedient younger brother triumphs over a disobedient older one..." Compare this with note 63 to T1 in the present volume.

Superiority of the youngest is manifest in each of the stories. In T1 the younger brother is triumphant and the older one disgraced. In T2 the younger brother is the more aggressive and apparently the stronger. In T3 the youngest of ten wives sides with the hero rather than with the other nine wives. In all these stories, the young triumph — yet defer to the older. In T1 the hero makes a dangerous
trip to find his lost older brother and then resuscitates him. In T2 the older brother's name always precedes that of the younger.

A few tale motifs are shown below, obtained, under Dr Ikeda's guidance, through consultation with works by Kirtley, Lessa, and Thompson (see Bibliography). The words in brackets are Puluwat qualifications of the motifs. In the Notes to T1 and T2 are suggestions as to related tale types.

A. Mythological motifs

A515.1. Culture heroes brothers. T1:2, T2:2, 3.
A526.7. Culture hero performs remarkable feats of strength and skill. T2:42, 44, 45, 49.

B. Animals

B530.3. Rat tells boy /daughter/ where to find food during famine. T3:83, 84.
B556. Sea-beast /whale/ allows voyager to land upon his back. T2:9.

C. Tabu

C49.1. Tabu: uncivil answer to holy (or supernatural) being. T1:12, 20.
C93.8. Tabu: landing on floating island of the gods without invitation. T3:20.
C615. Forbidden body of water. T1:136.
C899. Additional unclassified tabus /forbidden to keep food scraps at sea/. T1:60, 71.
C984.2. Storm because of broken tabu. T1:63, 73.
C999.1. Canoe voyage interrupted, boat damaged or stopped as a result of breaking tabu. T1:63, 73.
D. Magic
D1364.1. Fountain /pond/ causes magic sleep. T1:40, 41.
D1962.4.1. Lulling to sleep by "sleepy" stories (songs). T1:158.

E. The dead
E125.3. Resuscitation by brother /or by captain's brother/. T1:169.

F. Marvels
F735. Island rises up in sea. T1:28, 84.
F815. Extraordinary plants /coconut tree T1:22, 69; sugar cane T1:93; taro T1:14, 57/.

G. Ogres

H. Tests

J. The wise and the foolish
J253.10. Great love of brothers for sister /they build her a canoe/. T3:56.
J1744. Ignorance of marriage relations. T3:35.

K. Deceptions

L. Reversal of fortune
L10. Victorious youngest son (T1); /aggressive younger son, T2:72/.
L13. Compassionate youngest son. Kind to people or animals: rewarded. T1:7, 12, 20, 63, 73.
L70. Youngest of group victorious (see note to T3:128.)

P. Society
P233. Father and son. T1:6, 45, 179; T2:32; T3:7.
P251.5.4. Two brothers as contrasts. T1:7; T2:72, 73.

Q. Rewards and punishments
Q2. Kind and unkind (obedient and disobedient). Churlish person disregards requests /greetings/ of old person and is punished. T1:12, 20, 63, 73. Courteous person (often youngest brother or sister) complies and is rewarded. T1:50, 55, 70, 78, 81.
Q40. Kindness rewarded. T1:55, 70, 81.
Q286. Uncharitableness punished. T1:16, 17, 24, 31, 43.

R. Captives and fugitives

T. Sex
T111. Marriage of mortal and supernatural being. T3:49.

W. Traits of character
W31. Obedience /to commands however foolish they sound/. T1:60, 71, 135.

ABBREVIATIONS
caus causative
exc. exclusive
fut. future
inc. inclusive
neg. negative

obj. object
perf. perfective
pl. plural
sg. singular
* informant clears his throat
TEXT 1

Story of Ppalúw-e-lap

English Summary

The navigator Ppalúw-e-lap (Great Navigator) is treated well by his younger son Êongo-rik (Obedience) but ill-treated by the older son, Êongo-lap (Disobedience). He therefore does not instruct Êongo-lap well in navigation.

Êongo-lap sails to find the land of Wuung (Ridgepole). He meets two boys in the sea and drives them off. He encounters a taro, a classificatory son of Ppalúw-e-lap, but is unable to take it aboard the canoe. He meets two classificatory sisters of Ppalúw-e-lap but drives them away. He sees a coconut tree, but if flees. At a sand islet a crewman drowns. He reaches Wuung's land but gives the people no food. He and his men are led to a pond with water that makes people sleepy. They fall asleep and are eaten up.

Êongo-rik sails to find his brother, taking along a club, net, and chicken. He meets the girls and gives them drinking nuts. They direct him to Wuung's land. He meets the taro and spears it. He tells his crewmen to throw away any leftovers. An old man saves his and a storm threatens. He tells the old man to throw away the scraps and after he does this the weather clears. This happens also with the coconuts they find in the sea. On the sand islet they find a giant sugar cane. Êongo-rik releases his chicken which fights a local chicken; while they fight the cock's spurs pierce the cane and they get an abundance of sweet drinking water. They resuscitate the drowned man from Êongo-lap's canoe.

At Wuung's land they feed the people who greet the canoe. They go to bathe, but of two pools, Êongo-rik instructs them to choose the one with dirty water. which turns out to be sleep-repelling. Êongo-rik kills giant fish sent to kill them. Wuung and Êongo-rik tell stories. Êongo-rik's men stay awake by putting pieces of copra over their eyes.
Wuung finally falls asleep and Rongo-rik sets fire to the house and resuscitates Rongo-lap and his men. The two canoes escape. Hiinewú (Wall Plate) follows but is killed by Rongo-rik's club, and this too is Wuung's fate.

Back home, Ppaluw-e-lap complains that his own classificatory brothers have been killed (Wuung and followers). Rongo-rik asks forgiveness and says that they had killed Rongo-lap.

**Story of Ppaluw-e-lap**

1. Long ago, Ppaluw-e-lap (Great-navigator) had a family on Puluwat. 2. After a while, the lady gave birth to two boys, one named Rongo-lap (Disobedience), one named Rongo-rik (Obedience). 3. They lived in their boathouse. 4. Then they went to adze out a canoe for themselves to use. 5. Adzed /and/ adzed, finished. They took it away again, adzed /and/ adzed another. Again they adzed /and/ adzed, finished. 6. Then Ppaluw-e-lap taught his sons navigation. They were good navigators. 7. The man Rongo-rik was a fine navigator, but the man Rongo-lap was a navigator but still not much of a navigator because he took very bad care of Ppaluw-e-lap.

8. Then the man Rongo-lap said: *"I'm going sailing!"* 9. Ppaluw-e-lap said: "Where are you sailing?" "I'm going to sail to Wuung's (Ridgepole's) land." "Then, goodbye."

10. The man prepared his rations. Then /he/ cast off. He went on and on and on and on until coming to, ah, two boys. They lived in the open sea.* 11. Then the boys said: "Good day, Rongo-lap!" 12. Rongo-lap was very angry. He said: "Don't come here. I'm sure to kill you!" 13. Then the people, they ran away, the boys. Ran away.

14. The man went on and on again and met, ah, a Cyrtosperma taro. It was living in the open sea, a classificatory son of Ppaluw-e-lap. 15. /He/ spoke to the people of his canoe: "Go near that taro. We'll just go and prod our, ah, taro food loose from it." 16. They went down to the taro. The taro was detached, and had gone to stay behind [the canoe]. They had to tack towards it. 17. Then the taro was detached again, had again gone to stay behind them. 18. Then the man said: "Let's abandon it, let's go away from it."

19. Then they went away, on and on and on and on. They came to, ah, two girls, again in fact classificatory sisters of Ppaluw-e-lap. They lived in the open sea. 20. Then the man,* they also spoke to the man: "Good day Rongo-lap!" Rongo-lap answered them: "Don't by any
means come here. You come here, I'll be sure to kill you!" 21. Then
the girls also fled.

22. Then they sailed on and on, there also appeared a coconut
tree that too lived in the open sea, belonging to Rongo-lap, ah,
belonging to Ppaluw-e-lap. 23. Then the man drew near it too, and
their canoe came to it. 24. They were about to climb up /for/ their
drink from it, but they didn't reach the coconut either, the coconut
just ran clear away.

25. Then they went on. Sailing, leaving the coconut. Again they
sailed. 26. Sailed on to a sand islet. The tide was very low on
the sand islet. 27. There were many fish swarming everywhere. 28.
The man Rongo-lap said: "Let's go ashore. Let's go chase our fish food
on the sand islet there." 29. They went ashore - near the sand islet,
they went chasing fish. Chasing and chasing, then the tide came in.
30. One man reached into a crevice, his hand got stuck. 31. He then
died on the sand islet. In the sea of the sand islet.

32. Then they went aboard and out /to sea/ in the canoe, in their
canoe. They went on to the land of Wuung. Went to Wuung's, ah, land,
they arrived there. 33. Wuung said to them, to the people of his
land: "Go out, go and examine that canoe, if it will kill us or if we
will kill it."

34. Then they went out, paddled out to the canoe. They went near
the canoe, there was almost no food, they didn't give them any from
the canoe. There was no tobacco they might give them. 35. The people
returned ashore - the people, Wuung ordered them back out, saying:
"They haven't given us food from the canoe. So we will kill the canoe
people there because they are crazy (mane-puur)."

36. Then the canoe people went ashore. One man went out /to the
visiting canoe/. "Give me your line so I can make your canoe fast
there." 37. They gave the man there a line. /He/ pulled in, pulled
in, went and tied /the canoe/ to a post of Wuung's boathouse. 38. Then
two men led the canoemen. "Come, go and bathe." 39. He lead /them/
to a pond. They went right into it, they wanted only to sleep. 40.
They didn't want to climb up again from the pond, they just lay sleeping
in the pond. 41. The water was sleep-causing water, the water was bad.
42. Then they climbed up from the pond and went down into the boathouse.
43. The sun had just set. But they then went to sleep. Wuung let
himself down /from the ridgepole/ and ate them up raw.

44. And the man Rongo-rik was living on Puluwat and knew that the
canoemen on Rongo-lap's canoe had died. 45. Then the man Rongo-lap
said, Rongo-rik said: "I, you make good preparations because we're going
to sail; I'm going to go and look for Rongo-lap's canoe." 46. "Where?" "I'm going to look on Wuung's land. Why are they so late?" 47. Then they prepared the man's rations. Then the man prepared a club, a net, these the man prepared, a chicken.

48. Then they went aboard, the crew, on to their canoe.* They boarded their canoe. They cast off. 49. They went on and on and on, and met the girls. 50. Then they, the girls said: "Good day, Mr Rongo-rik!" "Oh! Come, come. Come, come get your food, your drinking nuts, really very poor because I made the preparation. 51. But I didn't know where you lived. Then, there, you've suddenly come into sight. Just come and take some!" 52. The girls came to drink and drink coconuts, to eat and eat and eat. 53. They were completely full and jumped off /the canoe/. 54. They said to Rongo-rik: "Well, you just go on now, you'll have a very good trip for yourself, you'll reach Wuung's land there."

55. Then the man again went on and on and on and found the taro. 56. "Go up to this taro, we'll just prod out our rations". 57. So they went to, ah, the taro. Went to the taro, /he/ lifted up his club, tied a slip knot on it. 58. Then he speared it, speared and penetrated the taro. 59. Then they speared a, ah, shoot. They came and then broiled it, broiled it so they could then eat it. Eat, eat. 60. Then the man Rongo-rik said: "We'll just eat on board, finish everything. No one may keep a tiny - leftover taro on this canoe." 61. Then they came and threw away the scraps. /?/ 62. Well, an old man was staying under the house on the canoe platform. /He/ had kept his cooked food because he really was unwilling to throw it away because of being so delicious. 63. Then, on, on, on, on, and it became very dark, the black clouds were very very dark and rain was about to fall. 64. Then Rongo-rik said - "Oh, there's - someone keeping his food scraps from the taro." 65. /He/ said: "You must throw /the scraps/ away now you are full." 66. Then the old man said: "Yes, it's true that I kept my cooked food because I was unwilling to throw it away because of its deliciousness." 67. "Throw /it/ away!" He told the old man to throw /the scraps/ away. 68. Then the old man threw /them/ away.

69. Then they went on. On and on and met a coconut tree in the open sea. 70. The man again raised his club. He struck the coconut also. He hit the crown of the coconut tree. They pulled it. Going on. Breaking some /nuts/ that were on /the tree/ for their rations. 71. Then they drank and drank and drank; they said, the man Rongo-rik said: "Well, let's be full with these nuts. We'll use /them up/ and throw /them/ away too. No one may keep any leftovers on the canoe." "No!"
72. Then they again went on and on; this old man again did not throw the scraps away because he set too much value on the nuts. 73. Again the sky horizon became dark. 74. The man ʻIongo-riki said: "Oh, so there's someone among you who has again saved the leftovers of his coconut that I said no one might keep, no scraps at all; we must eat until full, and /then/ we throw away /the scraps/." 75. Then the old man again spoke up. "Oh, it's true that I have again saved my scraps because I set too much value on them." 76. "Well, you must throw them away." Then /he/ threw the coconuts away, and the weather was good again.

77. Then they went on and on, and again there appeared two children, classificatory brothers of Ppalúw-e-lap, they were living in the open sea. 78. Then these children also said: "Good day, ʻIongo-riki!" 79. "Oh, do come here, come here and eat food that I have prepared. It's no good!" 80. The girls took their cooked food. "Well, I became tired looking for you, and I've just found you here. Come here, come aboard and eat!" 81. The girls ate and ate aboard the canoe; they were really full. 82. Then the girls said:* "Right there ahead of you. You go straight to Wuung's land. The people of ʻIongo-lap's canoe have died. They all died. 83. There, go directly to the sand islet, that sand islet, you go ashore and you will see about a man, a canoe man, whose hand got stuck in a crevice. 84. Well, he died there near that sand islet."

85. Then the man went on, went on and on, and the sand islet came into view. 86. The man said: "Let's go to the sand islet so we can go and look for fish to eat on it."

87. Then they went to the sand islet. There were very many fish near the sand islet. 88. "Well, go ashore, go fishing for our cooked fish food; but as for me,* leave one man as my companion and we will go look for drinking nuts for all of us on that sand islet because we have no drinking water."

89. Then the canoe men went ashore and went fishing, and one man said: "Take a coconut-shell bottle, our water bottle there. 90. We'll go and fill it on that sand islet. We'll go and look for our drinking water ashore, as we are thirsty."

91. Then one of the canoe men carried, carried the shell bottle, they went ashore on this sand islet. 92. Then the man also carried his pet chicken, a rooster. Its spurs were very long. 93. Then they went inland; only one plant was in the middle of the sand islet. 94. A sugar cane, very thick, very thick. 95. Then they, ah, came.* The man in ʻIongo-riki's canoe said: "And so what's that chicken for?"
"I'm taking it in so I'm going - to feed it on that sand islet; if there are no animals, it will just go eating everywhere as it's hot staying in the canoe." 96. Then the man threw his pet chicken down near the sugar cane. 97. Then his pet chicken crowed.

98. Well, a chicken belonging to the people of the lee side of the sand islet was living in the sugar cane, because this sugar cane was its food, the food of the land. He lived in the sugar cane. The water of the land was also in it. 99. Then they had a big fight. The chickens fought; the chicken came out of the sugar cane and fought fiercely, fought, fought.

100. The animal of the sand islet jumped up. He accidentally kicked the animal, Ōongo-rik's pet, and then the animal hid on the side of the cane, and the spur of the animal pierced the cane. 102. Then the chicken of the sand islet went and pulled out the spur that was in the cane, and water gushed out, they filled their demijohn. 103. Poured and poured completely full. 104. Then Ōongo-rik said to the man his companion: "Call them, the people there, our companions, so they will come and drink water so we'll hurry out to the canoe." 105. Then the man, the man on Ōongo-rik's canoe called loudly: "Come, come and drink, as we are now going back aboard the canoe, because Ōongo-rik has said that we'll go aboard the canoe." 106. Then the men really came and drank. "But what kind of water is this, it's so sweet?" Then Ōongo-rik said: "Who knows! What is this that tastes like sugar-cane water? It's really sugar cane. No other kind of sugar cane is this big!" 107. Then they drank and drank, they were very full. 108. Then the man Ōongo-rik said: "Well, you better take the water out, also take out my pet chicken, I'll come out afterwards." 109. Then they carried the things out, carried the things out on to the canoe, carried the fish out. 110. The man took ah - rééniyong fragrant leaves. Went to rub on the side of the crevice, went to rub on the side of that crevice, and the man from Ōongo-lap's canoe came to life.

111. Then they went out /of the lagoon/. They, the people said: "Where are the people?" "Maybe the people of Ōongo-lap's canoe are just hiding on that sand islet; this is the first time I've lead /a group/ here. Maybe they are lost and not found. Maybe they also came to fish on this sand islet, and they have just left it."

112. Then they went on and on, and a land appeared, Wuung's land. 113. Then Wuung said /to his people/: "Get yourselves ready for the travelers, go in front of that canoe and see if we will kill them if we strike, or if we will be killed by them."
114. Then they went out, the people of Wuung's land, they went out near to the canoe. 115. The man immediately gave them their visitors' food handout, just offered empty coconut husks that had floated out from the land. 116. "What are these things drifting out from the land that he gives /as/ copra?"

117. Then the people went on to Wuung's land. 118. Then Wuung said to them: "What, what's the language of that canoe? Oh, this canoe, they'll kill us because they know the local speech very well." 119. Then the man Wuung said: "Well, that man is certainly Ppaluw-e-lap's son because he knows the local speech." (Don't!) 120. "I'm terribly worried because he'll certainly kill us."

121. Then they came directly to the land, and the man Rongo-rik said: "Let's go, go, you all go and get that net ready. Put it on top of this canoe. When they come they will tell us that they will secure this canoe. This canoe of ours; only I will speak."

122. Then they came directly and landed on Wuung's land. One man came out. 124. He said: "Bring that line, I'll secure your canoe there." 125. Then Rongo-rik said: "Never mind! Just take this sail and make it fast. I'll myself make /the canoe/ fast." 126. Then the man Rongo-rik said: "I'll go in because I'll secure this canoe of ours. 127. Then you all get a large fishhook ready, take it out, put it on a fishline, put it below sea level here. 128. You, all of you, lower /the hook/ a little on to the reef. But don't quite drop /it/ on the reef. Then spread out the net /on the canoe/, come ashore also after me." 129. Then the people of Rongo-rik's canoe said: "Yes." Then the people did what the man Rongo-rik had asked of them.

130. Afterwards they went ashore. Ashore, they went and sat down. 131. Then two men came: "Come, come and bathe. We'll go and lead you to the water and you go and bathe." 132. Then the man Rongo-rik said: "Well, let's go and bathe." 133. They went up. The man Rongo-rik said: * "Well, when I go there, all of you come with me." "Yes." 134. Then the man Rongo-rik went on, they went on and on and on to the pond. A very large pond was filled with good water; another pond was filled with very bad water. 135. Then the man Rongo-rik said: "Well, this pond has very bad water, we will nevertheless bathe in it. The things in it, you all get in, you'll eat! Bananas, breadfruit pudding. 136. Not one of us will go to bathe in the good pond because we'd get into trouble by doing so." 137. Then the people went into the pond to bathe. They bathed thoroughly and were very wide awake. 138. They didn't want to sleep, they wanted to work and work, they didn't want, they weren't even a little sleepy-eyed, the canoemen. 139. Their bodies
were very wide awake because the pond had sleep-repelling water, the water they had bathed in.

140. Then they went down, went down into the boathouse; they picked and picked their breadfruit leaves.* 141. They prepared them alongside the pond where they had bathed. 142. Then the canoe men on Őongo-rik's canoe said at that moment to him: "What are these leaves, Őongo-rik? Because there's no food in the boathouse." 143. "Oh, never mind, take /the leaves/ down, we don't know if they will provide visitor contributions, the people of this land. Then we won't be tired again carrying them back afterwards." 144. Then the canoe men came, they came and sat down in the boathouse. 145. Then the people of the land went to fetch food, breadfruit, taro, coconuts, bringing, coming, waiting a bit, but the man Őongo-rik said: "Well, one man must go on to the canoe. Then he must bring that fish of mine there that I left on the canoe." 146. Then the people said: "What fish on the canoe, because there are no fish on the canoe." Őongo-rik said: "No! I left a fish on the canoe!" 147. Then one man went out to fetch the fish food of Őongo-rik. He went out on to the canoe, there were many fish on it. 148. Some of the fish were named milkfish. They sometimes actually destroyed canoes in front of the boathouse. 149. When a canoe came for the first time here, these fish actually destroyed it. They jumped on it and broke it to pieces.

150. Then they carried the fish ashore. The man said: "Pull up that fishline too that extends to the bottom, so it won't be damaged as you bring it up on to the canoe." 151. Then, they pulled up a what-you-call-it, a mweyel helmet shell, the guardian of the pass, the land pass, Wuung's land. 152. Then they pulled and the helmet shell was caught, the flesh of the helmet shell was on the hook. 153. The man Őongo-rik said: "Well, Wuung has gone to look from his boathouse." 154. /Then Wuung said:/ "So Őongo-rik has killed the animals in the sea beside this island. He's killed the helmet shell. He's killed the milkfish. School of milkfish!"

155. Then they broiled the fish so they might eat. Eat and drink coconuts. This went on and on until the time they would go to sleep, as the sun had set. 156. Then the man Őongo-rik said: "You must cut some copra, distribute two pieces to us, to every man." 157. Then the time came for them to sleep. Then Wuung said to Őongo-rik: "Őongo-rik, tell stories." "No, you, you tell stories." Then Wuung said: "No, you tell stories." 158. Well, they argued fiercely together. Then Wuung, Wuung told stories. They told stories on and on, then the canoe men were sleepy, the men of Őongo-rik's canoe. 159. Then Őongo-rik said
to them, the canoemen of his canoe; "When you are about to sleep, put up on your eyes those pieces of copra, two pieces on each eye." 160. Then they went fast to sleep. The people went to sleep, but Rongo-rik and Wuung kept telling stories.* 161. It was about midnight, it was about midnight, they were still telling stories. Then Rongo-rik pretended to be asleep. But he was not sleeping yet. 162. Then Wuung came down to eat him, to eat him and the men of his canoe. Down, down, Wuung was almost down to Rongo-rik. 163. Rongo-rik then said: "Go on /with your stories/, Mr Wuung, Wuung, go on." Then Wuung went on up again, went up and stayed below the ridgepole. 164. Then the man Wuung said: "Oh, I was about to go to sleep first, Mr Rongo-rik." "Don't be in a hurry to sleep, let's keep telling stories." 165. Then they kept on telling stories, telling stories almost until daylight. Then Wuung said: "Mr Rongo-rik, you take my place story telling." "Well, I'll tell stories." 166. The man Rongo-rik told many stories. Told and told, and the cock crowed that day was almost here. Then, /they/ just kept telling stories. Then Wuung fell asleep. Wuung fell asleep. 167. It was almost morning, Wuung fell asleep. Well, Rongo-rik was talking to him, but he was asleep and didn't talk any more. 168. Then, he said to the canoemen of his canoe, they should bring coconut leaves. /They/ brought coconut leaves outside - the boathouse on the island, they brought many and quickly surrounded the boathouse, Wuung's boathouse. 169. Then he - made his magic. It would resuscitate the canoemen of Rongo-lap's canoe. Well, it resuscitated them all. 170. Then he said to them /that/ they should leave first. Rongo-lap's canoe left. It was the first to leave. Then they went away.

171. The man Rongo-rik said: "You all go on to the canoe, you be very fast - raise the sail, as I'm going to set fire to this boathouse; let's be fast and get away."* 172. Then, they went out, the canoemen of Rongo-rik's canoe, and raised the sail. Then everything was set for them to sail.

173. The man set fire to the boathouse, the coconut leaves, and got away fast.* /He/ went and boarded the canoe. 174. They sailed, sailed, and sailed, and the boathouse burned. The boathouse burned up, burned up and reached - Hiinéwú (Wall Plate). Then Hiinéwú Jumped, he went to look for Rongo-rik's canoe to destroy it. 175. He came on and on and Rongo-rik was steering, he himself was steering his canoe. 176. Then came the sticks, /Rongo-rik/ clubbed them with his club - they sank.

177. /The fire/ went on and on and was about to burn Wuung. Then Wuung jumped up and looked about. "So where is Rongo-rik? He has killed us all including my classificatory brothers." 178. Then Wuung got up
and chased after Žongo-rik's canoe. He kept chasing and chasing the canoe and was about to reach it. Well then,* Žongo-rik suddenly acted and beat him with his club and the man fell into the sea. Then they sailed on. The people of Wuung's land had died.

179. Going on and on to the land of Ppalúw-e-lap. Then Ppalúw-e-lap said: "What's this, Žongo-rik?" "Well, nothing, we've come." "But my classificatory brothers have all been killed, killed!" 180. "Yes, that's true, please excuse my error, I killed because I went there and Žongo-lap was not alive as he had already been killed. Well, it's true that we killed."

181. Well, such is the extent of this story. It's completely finished today.
NOTES

This story was recorded in three sessions on March 30, April 8, and April 11, 1967. Much of April was spent in transcription, analysis, and translation. The story really concerns Ñongo-rik and Ñongo-lap, but I have retained Tilime's title, which incidentally is the way Lessa (see Bibliography) refers to the story. -Rik and -lap in the names Ñongo-rik and Ñongo-lap are not the same as the common morphemes meaning small and large, great (as in Ppalúw-e-lap Great Navigator), but are rare suffixes meaning carefully, obediently and their oppositions. Free translations of the two names might be Obedience (Ñongo-rik) and Disobedience (Ñongo-lap). Ñongo is the common word to hear, listen, obey. The pejorative suffix -lap is probably in the words hoolap regrettable, to waste and yáliyáholap to disobey. -Rik is in yáliyáhoRik to obey.

The names of people that are remembered all have meanings. This is given at first appearance in the story; once given, the Puluwat name is used in the translation.

The story suggests Thompson tale types 550 and 551-II. "Three songs of a king go on a quest. The two elder are unkind to animals (old woman, dwarfs) that they meet, and they fail; but the third is kind and receives the help of the animals."

1. noo-noo-ló is a common story beginning.
2. I asked the name of the mother; Tilime did not know.
3. It is not clear why they lived in a boathouse (wutt) rather than in a living house.
4. Yiwe: sentences often begin with this conjunction.
5. While going over the story, Tilime said that the boys cut down the trees in the late afternoon, and next morning found the trees growing. He said that he omitted this in the telling because he didn't know the full details.
6. Ppalúw-e-lap did not teach Ḣongo-lap properly because Ḣongo-lap did not feed him well.

8. Fanú is either island or owned land.

9. Tilime did not tell me for some time what seemed obvious to him: that Wuung means ridgepole, and that ghosts sometimes stay in house ridgepoles. Tilime changed his pitch levels when speakers changed, so the switch was obvious even though the speaker was not mentioned.

10. Tilime explained later that the boys were classificatory brothers of Ppalúw-e-lap. This term pwí-i-n may include (male speaking) mother's brother, own brother or male cousin, sister's son, or female cousin's son; it thus includes male relatives of a male in three generations. In 14 the taro is called naw-ú-n Ppalúw-e-lap, here translated classificatory son; this term may include son, daughter, cousin, nephew (father's brother's child's child) or niece (mother's sister's child's child).

(See also note 91). In 19 the two girls are called mwéngey-á-n, translated classificatory sister. This term may include (male speaking) own sister, female cousin, sister's daughter, mother's sister's daughter's daughter.

11. Ḹán álím: this is a post-missionary greeting, a translation into Turkese of good day.

14. pwula (Cyrtosperma) and woot (Colocasia) are the two kinds of taro today on Puluwat, each with many subspecies. Woot is preferred to pwula but has to be planted by hand and is therefore less common. Only pwula would grow on an uninhabited island - but Tilime said nothing about an island. It is obvious that the taro is an animate supernatural. For naw-ú-n see note 10.

The asterisk indicates that the informant cleared his throat.

20. Tilime changed the subject of the verb from the man (Ḡongo-lap) to they (the girls).

22. The question mark indicates a blurred word. Tilime corrects himself again.

26. The two terms Tilime uses for islands in this legend are fanú (first used in 9) and ppi. Fanú means both owned land and island. Ppi is sand, sand beach, sandy shoal, sand Spit, sand island without vegetation. In this story Tilime does not use the term nółməw lagoon, atoll, group of islands.
28. shore: literally, inside.

34. Later Tilime explained that it was customary to go out to greet canoes coming from afar, and that the canoemen are honour bound to give at least token gifts to the greeters. This is called hawlik (see verse 115), and it happened to me. I was swimming with some children when a canoe arrived from Pikelot, more than a hundred miles and several days to the west. The arriving canoemen threw us husked coconuts. In this legend Rongo-lap had not been properly instructed and did everything wrong. For failing to perform the necessary act of courtesy, Wuung marks him for liquidation. The legend thus reinforces the custom. Tilime apparently saw nothing incongruous in the mention of tobacco, any more than he had in the past-contact greeting Ḵaṅ allim in verse 11.

38. Wuung is desceptively behaving properly. He has the visiting canoe guided to an anchorage and tied to his own boathouse. Probably the first wish of sea-weary travelers was and is to wash off in fresh water the salt accumulated during the voyage.

43. ate them up raw: in the Puluwat language food is classified as cooked or raw; see the reference to cooked food in 62.

44. Rongo-rik knew about the death of Rongo-lap and his crew. It is generally believed today that people know what is happening in distant places. People say they know when canoes reach distant Pikelot, for example. Tilime said he could cause thunder if he wanted to.

45. Tilime corrects himself twice.

48. Rongo-lap met two boys first (verse 10) and then girls (verse 19). Rongo-rik meets successive pairs of girls. One of the two may be wrong.

50. The girls address Rongo-rik with the polite vocative o. They did not use this in addressing Rongo-lap in verse 11. Probably Tilime was anticipating Rongo-rik's polite answer. He flatters the girls by saying that his gift is poor (and by implication, unworthy of them).

54. The girls showed Rongo-rik the proper course.

63. Tilime explained that the storm threatened because of the broken taboo about saving food scraps. Such a taboo is surprising. No one today would dream of throwing away food at sea. The moral seems to be that one should obey the leader, no matter how senseless his commands may seem. He always knows best. Similarly, in 135 Rongo-rik tells his men to bathe in the bad water rather than in the good water.
71. The canoemen answer no. In Puluwat the answer was yeë, since the speakers are agreeing with the negative command. English illogically answers no.

73. In working over the text Tilime changed the last word, afe-iô throw away (sg.) to the plural yakk-ef-e-iô, as in 61.

79. Tilime calls the people he feeds girls (faapwu) here, and in 76 classificationary brothers (pwi-i-n). He talked so fast that he didn't pause before the quotation in this verse.

81. The girls probably tell Ñongo-rik how to find Wuung's island.

85. Tilime later changed kutt-a-r to look for our to kutt to look for.

86. Lee is now the ordinary term for bottle, but was formerly used for coconut-shell water containers, and also for what Tilime described as stone jars up to three feet in length with coconut husks stuffed in the top to hold the water and set in rope slings. These may have come from Guam or Saipan – the Puluwat sailed there long before their island was discovered by Europeans. In 102 these containers are called simisoon demijohns.

91. Malúk we naw-ú-n. See note 10. Naw-ú-n usually means his classificationary son, but for animals it means a pet.

102. woto?: this is one of the fastest and most difficult passages.

104. To atoll dwellers, fresh water under any circumstances seems miraculous.

105. pw aw: short for pwe yaw so that you (pl.).

113. raayíô: this was my recording of Tilime's fast pronunciation of r66-n fayi-iô people going, travelers.

116. hangi: same as hangi from. The gift of coconut husks that had drifted out from their own land was most insulting.

119. Tilime explained that Wuung recognized Ñongo-rik as Ppaluw-e-lap's son, because Ppaluw-e-lap was the only outsider knowing Wuung's language, and he presumably had taught it to his son. Wuung knew that Ñongo-rik would kill him in revenge for his killing his older brother, Ñongo-lap. The "Don't!" was said by Tilime to someone, probably a child, peeking into the grass hut who was not to interfere with the recording.

126. Ñongo-rik is talking to his own men when he says "this canoe of ours" as he used the inclusive wa-a-r.
142. lowtt: fast for ie wutt in the boathouse.

143. Food is to be cooked in the oven.

148. This fish is found in the Puluwat lagoon today, and may be up to an arm in length. In the story its length is magnified. It could not destroy Ōongo-rik's canoe because of the net in which it got tangled.

157. kúlōk-ú-n: from English clock.

159. I neglected to ask the significance of the copra over eyes. Perhaps it was to make the people look awake.

162. Wuung came down: he is actually a ridgepole.

163-164. Ōongo-rik and Wuung suddenly address each other politely (keen).

167. Tilime laughed here while checking.

168. Indirect discourse for a change. The listeners to the recording were usually very quiet, but one coughed here.

176. Sticks were the lumber comprising the boathouse.

177. Tilime wished to change rōō-n people of to rōō.

178. range nge: assimilation of slow rak ngé.

180. Tilime used the common Trukese ya-mwús-a-a-16 yá-à-y tipis for excuse me.
Fi yong-o-n Ppalúw-e-lap
Story-of Navigator-great

1. Noo-noo-ló yee-w famíliy á-á-n Ppalúw-e-lap

long ago one-general family of-him Navigator-great

wó-ó-n, Polowat.
on-it Pulwat

2. Ya a noo---, liy-ewe ya a náwún-li-f

she perf. stay lady-the she perf. give-birth-to-them

fuw-e-ray mwáán, yit-á-n e-ray Rongo-lap, yit-á-n
two-animate male name-his one-animate " name-his
e-ray Rongo-rik.
one-animate "

3. Ḳa a noo-no 11-ó-n, wutt owe wutt-e-e-f.

they perf. live on-it boathouse the boathouse-their

4. Yiwe, Ḳa a 1ó, faí-e-y e-tór was pwe

then they perf. go out-it one-long obj. canoe to-become

we-e-f.
canoe-their

5. Faí-e-y faí-e-y méll-e-ló. Ḳa a yeng-a-y

out-it out-it finished-completely they perf. take-it

pway 1ó faí-e-y faí-e-y e-tór. Ḳa a pwał
again go out-it out-it one-long obj. they perf. again

out-it out-it finished-completely

6. Yiwe, wol-owe Ppalúw-e-lap a kán akk-a-ppalúw-e-e-f

then man-the " perf. just pl.-caus-navigate-them

róó we náw-ú-n. Ḳa a fakkon-i ppalú.
people the son-his they perf. very navigator
7. Wol-owe kongo-rik a fakkon ppalú, nge wol-owe "man-the" perf. very navigator but man-the kongo-lap, ye ppalú nge ye há pwal yeen, "he navigator but he neg.perf. either this-one ppalú pwe ya a fakkoy tumunu ngaw ngan Ppalúw-e-lap. navigator because he perf. very care-for bad to "

8. Yiwe, wol-owe kongo-lap a wúfa pwe:* "Yi pwe le then man-the " perf. say that I will now 16 hááyi!" go sailing

9. Ppalúw-e-lap a wúfa pwe: "Wo pwe le 16 hááyn " perf. say that you (sg.) will now go sailing iyé?" "Yi pwe le 16 hááyi fanúw-á-n Wuung." "Yiwe, where I will now go sailing land-his Ridgepole. then wo le 16!" you (sg.) now go

10. Wol-owe ya yó-mell-á-tá rak á-á-n pawú. man-the perf. caus-finish-completely just his rations Yiwe, a hoow-u-16. Ya fáyi-i fáyi-i fáyi-i fáyi-i then perf. cast-off perf. go go go go fáyi, toof-i yéé---- rúw-e-ray, yášt. āa a noo-no go reach-to ah two-animate boy they perf. live lee metaw.* in open sea

11. Yiwe, yát e-kk-éwe fa a wúfa pwe: "Ráán álllm then boy pl.-the they perf. say that day good kongo-lap." 

12. Kongo-lap a fakkoy hoong.* Ya wúfa pwe: "Yaw " perf. very angry perf. say that you (pl.) hópwó, fáyi-to yi-k-ena. Yi pwe fakkoy ni-l-kemi." neg.fut. come-here here I will very kill-you (pl.)

13. Yiwe, wol-owe ya a--- wolo-kk-éwe--- āa a húú-16 then man-the he perf. man-pl.-the they perf. flee-away

boy-pl.-the flee away

14. Ya pwal fáyil-i fáyil-ló wól-owe, ruung-í-y e-fór
   perf. again go go-away man-the meet-it a-long obj.
ah taro it stay in open sea son-his "

15. Ya yángan-ii-t róó kk-éwe róó-n wa-a-n, "Yaw
   perf. say-to-them people pl.-the people-of canoe-his you (pl.)
afep-á-á ngan-i pwula yeen, hi pwe laa mwo, ttoow
get-near-it to-it taro that we (inc.) will go just prod
an-a-r--- yéé, pwula, me te-e-n!"
cooked-food-our (inc.) ah taro from in-it

   they go-down taro the he pull-on taro the it go
noo-ló mwíf-i-n. Há pwa hapeeyit-i-y.
stay-away behind-it they will tack-toward-it

17. Yán pwal wíihák pwula awe, pway ló noo-ló
   then again pull-on taro the again go stay-away
mwíf-li-t.
behind-them

18. Yiwe, wól-owe ya wórá pwe, "Hi pwe le
   then man-the perf. say that we(inc.) will now
payit-a-a-ló, hi pwe le húú hange.
throw-away we(inc.) will now flee from-it

19. Yiwe, fa a fáyil-ló, fáyil-i fáyil-i fáyil-i
   then they perf. go-away go go go
fáyil, fa a toof-i yéé--- tuw-e-ray faapwul, pwal
go they perf. teach-it ah two-animate girl also
mwéngey-á-n Ppaluw-e-lap rak. Há a no lee metaw.
sister-of-him " just they perf. live in open sea.

20. Yiwe, wól-owe yaa,* fa pwal kkaphah ngan-e wól-owe,
   then man-the ah they again speak to-him man-the
"Ráán állim, Rongo-lap!" Rongo-lap a palúwán-li-t, "Yaw
day good " perf. answer-them you(pl.)
27. Yiiik a fakkoy too lap, fa a fáyil-i-fetál rak.
fish perf. very many they perf. go-everywhere just

28. Wol-owe Rongo-lap a wúfa pwe, "Hi pwe le man-the 
and, say that we(inc.) will now
tiw-o-long. Hi pwe le ìòò mwo faatapw 
enter-inside we(inc.) will now go exhortative chase

22. Yiwe,* ya ló, hefák, hefák, pwal */? pwá-tá
then he go sail, sail, again */? appear-here
ye-for núú, a noo-no rak pway lee metaw,
one-long obj. coconut perf. live just also in open sea
yá-á-n Rongo-lap, yá-á-n--- Ppalúw-e-lap.
belonging to " belonging to "
23. Yiwe, wo-ole pwal-e fáyil-ii ngan-i-y, ya fáyil-il
then man-the again go to-it perf. go
ngan-i-y waa we wa-a-f.
to-it canoe the canoe-their
24. Àa pwe, tée-té wúnum-ee-f me wó-ó-n, fe há
they will climb drink-their at on-it they neg. perf.
pway toof-i-y nú we, a hú-húú-fetál rak nú we.
either reach-it coconut the perf. flee-wildly just coconut the
25. Yiwe, fa a fáyil. Hefák, llkit-a-a-ló
then they perf. go sail leave-completely
nú we. Àa a pwal hefák.
coconut the they perf. again sail
26. Hefák, hefák, toof-i-y ee-w ppi. Ya fakkon-i
sail sail reach-it one-general sand islet perf. very
mát háát, me fe-e-n ppi yewe.
low sea at on-it sand islet the
27. Yilk a fakkoy too lap, fa a fáyil-i-fetál rak.
fish perf. very many they perf. go-everywhere just

cooked-food-our fish on-it sand islet there
29. Kā a tiw-o-long--- yef-o-n ppi yewe,  fa
they perf. enter-inside near-it sand islet the they
a lō faatapw, yilik. Faatapw, faatapw, yengaay pufo-to
perf. go chase fish chase chase then tide-came-in
hāat.
sea

30. Ye-ray mwāán a yānge-long ee-w, ngaat,
one-animate man perf. reach-into one-general crevice
hap-e-lō rak paw-ú-n.
cought-completely just hand-his

31. Yiwe, máä-lō, wō-ō-n ppi yewe. Le-het-i-n ppi
then die on-it sand islet the in-sea-its sand islet
yewe.
the

32. Yiwe fa a téé-tá, yit-i-wow ruun-i
then they perf. climb-up take-out/to seal on-it
waa, wō-ōn waa we wa-a-f. Kā a fāyillit-i-y
canoe on-it canoe the canoe-their they perf. go-to-it
fanúw-ā-n Wuung. Fāyillit-i-y fanúw-ā-n Wuung, aa, rā a
land-his Ridgepole go-to-it land-his " ah they perf.
toof-e-y.
reach it

33. Wuung a kkapah-a ngan-il-f, rōō-n fanú we fanúw-a-n
" perf. speak-to to-them people-of land the land-his
pwe: "Yaw le fāyil-li-wow aw pwe lō piip-i-y
that you(pl.) now go-out you(pl.) will go examine-it
waa na yafe ye pwe, máä ngan-e-kir, yikene hi pwe
canoe there if it will kill to-us(inc.) or we(inc.) will
ni-i-y."
kill-it

34. Yiwe, fa a fāyil-i-wow, fatül-e-wow wō-ō-n waa.
then they perf. go-out paddle-out on-it canoe
kā a lō, yef-o-n waa we, ye kūh-ú mwo, mwěngé,
they perf. go near-it canoe the it little exhortative food
35. Ña a yet-i-long róó kk-éwe-- róó kk-éwe Wuung
   they perf. go-in people pl.-the people pl.-the "
   a tiing-i-f-wow a a würé pwe, "Èh há
   perf. ordered-them-out he perf. say that they neg.perf.
   ngan-e-kemem mwéngé me fe-e-n waa we. Yiwe, hi pwe
   give-us(exc.) food from on-it canoe the then we(inc.) will
   nil-i-f róó-n waa na pwe ylka mwu mane-puur."
   kill-them people-of canoe that because people-crazy.

36. Yiwe, yet-i-long róó-n waa we. Ya táyil-i-wow
   then go-ashore people-of canoe the perf. go-out
   ye-ray mwáán. "Yaw yihót-to yá-á-mi, yámeey pwe yi
   one-animate man you(pl.) give-me your(pl.) line that I
   pwe ló, yamihhin-a-a-lo waa mwu wá-á-mi."
   will go make-it-fast canoe there canoe-your(pl.)

37. Ña a ngan-i-y mwáán ewe yíiy ámááy ewe. Wuw-a-a-long,
   they perf. gave-him man the he line the lead-it-in
   wuwu-a-a-long, ló lome ngan-i wúü-án utt owe
   lead-it-in go tie-it to-it post-its boathouse the
   wutt-a-n Wuung.
   boathouse-his "

38. Yiwe, fuw-e-ray mwáán Ña a yommw-ee-f róó-n
   then two-animate man they perf. lead-them people-of
   waa we. "Wó yit-to, yaw pwe le ló tũútũ."
   canoe the you(sg.) come-here you(pl.) will now go bathe

39. Yommw-ee-f-e-tá llón iy raan ewe. Fakkon a-a-f fe
   lead-them-up in it pond the very their they
   pwe rak toof-o-long llón. Ña a mwefan mawúf rak.
   will just reach-inside in-it they perf. want sleep just

40. Èe há mwefán téé-tá no me llón raan ewe,
   they neg.perf. want climb-up longer at in pond the
fa pwe le mawuf-tiw-e llon raan iwe.
they will now sleep-down in-it pond the

41. Raan iwe, ran-ú-n 6-ccowo, raan-i ngaw raan iwe.
pond the water-its caus-heavy pond bad pond the

42. Yiwe, fa a téé-tá me llon raan iwe, yit-tiw
then they perf. climb-up from in-it pond the go-down

llon utt owe.
in-it boathouse the

43. Ye kelaán tupw-u-16 raet iwe. Yiwe rak, nge fa
it just sink-down just sun the then just but they
a mawuf-16. Wúf-ú-tiw rak Wuung owe,
perf. sleep-completely let-down just " the
wor-ee-f-e-16.
eat-raw-them-completely

44. Yiwe, wol-owe kongo-rik a no wó-6-n, Polowat,
then man-the " perf. stay on-it Puluwat
ya kúle-e-y waa we, ró-6-n waa we wa-a-y kongo-lap
perf. know-it canoe the people-of canoe the canoe-his "
fa a máa-16.
they perf. die-completely

45. Yiwe, wol-owe kongo-lap a kkapah, kongo-rik a
then man-the " perf. speak " perf.
kkapah pwe, "Ngaang, a yaw pwe le fakkon
speak that I you(pl.) will now very
ó-meli-6-tá yátá yi pwe le hááyi, yi pwe
caus-prepare-completely perhaps I will now sail I will
le 16 piip-i-y wa-a-y kongo-lap." now go look-for-him canoe-his "

46. "Me yiye?" "Yi pwe le 16 piip-i-y ne wó-6-n
from where I will now go look-for-him at on-it
fanúw-6-n Wuung. Meeta minn-e, ya fakkon mwar ngan-e-y?"
land-his " why that-here perf. very late to-him

47. Yiwe, fa a yó-meli-6-tá yá-6-n ol-owe
then they perf. caus-prepare-completely his man-the
31

pawú. Yiwe, wol-owe ya yó-mell-á-tá ye-tór
rations then man-the perf. caus-prepare-completely one-long obj.
óók, ee-w uuuk, min-e-kk-éwe wol-owe ya
club one-general net thing-pl.-the man-the perf.
yó-mell-á-tá, ye-ray malúk.
caus-prepare-completely one-animate chicken

48. Yiwe, fa a too-wow, róó-n waa we wa-a-f.*
then they perf. go-out people-of canoe the canoe-their
ha a too-wow, róó-n waa we wa-a-f. ha a
they perf. go-out people-of canoe the canoe-their. they perf.
hoow-u-16.
cast-off
49. ha a fáyil-i fáyil-i fáyil-i fáyil-i, ruung-ii-f
they perf. go go go go meet-them
faapwu e-kk-éwe.
girl pl.-the

50. Yiwe, fa a,* faapwu e-kk-éwe fa: "Ráán allim o,
then they perf. girl pl.-the they day good sir
Kongo-rik!" "Woowuuw! Yaw le yit-to, yaw le yit-to.
" oh you(pl.) now come-here you now come-here
Yaw le yit-to, yaw pwe yet-to wuwwuww
you(pl.) now come-here you(pl.) will come-here get
án-á-mi mwéngé. Wúnúm-á-mi nú, ya
cooked-food-your(pl.) food beverage-your(pl.) coconut perf.
fakkon-i nngaw-é-16 pwe ngaang i ya
very bad-completely because I I perf.
yó-mell-á-tá.
caus-prepare-completely

51. Nge yika yi há kúle-e-y ika, yaw noo-no yiyé.
but if I neg.perf. know-it if you(pl.) live where
Yiwe yi-mwu yaw a kéláán, pwáá-to. Yaw pwe
then there you(pl.) perf. just appear here you(pl.) will
le fakkon it-to yeng-a-y!
now very come-here take-it
52. Faapwu e-kk-ewe fa a yet-to ún ún nú,
     girl pl.-the they perf. come-here drink drink coconut
     mwéngé mwéngé mwéngé.
     eat eat eat
53. Yiwe, pwakin mat-e rak, tof-o-ło.
     then really full just jump-off
54. Pwe fa a kkapah fe-e-n ūongo-rik pwe, "Yiwe,
     because they perf. speak with-him " that then
     yaw pwe le fakkon fáyi-ló rak ikena, pwe a
     you(pl.) will now very go-away just now because perf.
     fakkon fir-i-fir 6-6-mw fáyi-ló, wo pwe le toof-e-y
     very good your(sg.) go away you(sg.) will now reach-it
     fanúw-á-n Wuung mœ yîye.
     his-land " at there
55. *Yiwe, woi-owe a pwal fáyil, fáyil fáyil, a
     then man-the perf. again go go go perf.
     wef-i-y pwula awe.
     see-it taro the
56. "Yaw a fáyil-i ngan-i-y pwulaa yeen, hi pwe
     you(pl.) perf. go to-it taro that we/inc.) will
     ttow-é mwo pwe ya-a-r pawú." prod exhortative for our/inc.) rations
57. Yiwe fa a fáyilliit-i-y éé--- pwula awe. Fáyilliit-i-y
     then they perf. go-to-it ah taro the go-to-it
     pwula awe, a wuway-tá-tá wók ewe wók-ú-n, lémwarú ngan-e-y.
     taro the perf. lift-up club the club-his tie to-it
58. Yiwe yá-á-n ttow ngan-i-y, ló fót-e-ło wó-6-n
     then his spear in-it go inserted-there in-it
     pwula awe.
     taro the
59. Yiwe fa a ttow e-fór éé---, táf-i-n. Êa
     then they perf. spear one-long-obj. ah shoot-its they
     a yit-to fa a kán apwer-i-y, apwer-i-y pwe fa
     perf. come-here they perf. just broil-it broil-it that they
a kàn mwé-mwéngé. Mwéngé mwéngé.

perf. just eating eat eat

60. Yiwe, wol-owe kongo-rik a wúra pwe, "Hi pwe then man-the " perf. say that we/inc. will
le mwéngé rak wó-ó-n, yó-foh-a-a-ló. Ye haaf
now eat just on-it caus-finish-it-completely it to-be-none
mwo ye-ray e pwe hät-tiw yekún-ú--- mwif-i-mwif-i-n
exhortative one-animate he will take-down a little leftover-its
pwula ana--- wó-ó-n waa yeey."
taro there on-it canoe this

61. Yiwe, fa a yet-to, fa a yákk-er-e-ló,
then they perf. come-here they perf. throw-pl.-away
minn-e-kk-éwe lúhh-úú-r--- /?/. thing-pl.-the scraps-their /?/

62. Yiwe, ye-ray mwáán-e-liap a noo-no tá-á-n
then one-animate man-old perf. stay below-it
áyimw-áyimw-a-n waa we. Ya a yihát-tiw minn-ewe
house-house-its canoe the he perf. save-below thing-the
yan-a-n, pwe ya fakkon áccik-a le ýáree-ló,
cooked food-his because perf. very regret-it in throw-away
pwe ya fakkoy nén-né.
because perf. very delicious

63. Yiwe, fáyil fáyil fáyil fáyil fáyil, ya fakkoy
then go go go go go perf. very
ló-róliyee-tá, ya fakkoy rapp-e-ló tôópw, ye pwe le pung
dark-completely perf. very overcast cloud it will now fall
láng.
rain

64. Yiwe, kongo-rik a kkaphah-a-a pwe--- "Ya ngé, ye then " perf. speak-to him that perf. but it
wóf--- ne e yiháý an-a-n lúhh-úú-n pwula awe."
is who he keep cooked food-his scraps-his taro the

65. Wúfa, "Yaw pwe ýáree-ló rak ikena yaw ya
say you(pl.) will throw-away just now you(pl.) perf.
mat."
full
66. Yiwe, mwáán-e-l-ap we ya wúfa pwe, "Yóó, ye llet pwe then man-old the perf. say that yes it true that ngaang iy a yihón minn-ewe án-á-y pwe yi ya I I perf. save thing-the cooked food-my because I perf. fakkon áccik-a-a, lee yá-á-y pwe yáree-ló fe-e-n very regret-it in my will throw-away because-its nné-é-n. deliciousness-its

67. "Yáree-ló!" Ya kkapah-a ngan-e-y mwáán-e-l-ap we, pwe throw-away perf. speak-to to-him man-old the that ye pwe yáree-ló. he should throw-away

68. Yiwe mwáán-e-l-ap ewe, ya a yáree-ló. then man-old the he perf. throw-away

69. Yiwe fa fáyil. Fáyil fáyil ruung-i-y e-tór then they go go go meet-him one-long obj. nú, me le metaw. coconut at in open sea

70. Wol-owe ya pawl-e, wuway-táá-tá wók owe wók-ú-n. Pway man-the perf. again lift-up club the club-his again tów ngan-e-y nú we. Ye lió fót-e-ló lo pálíy-á-y nú spear on-it coconut the he go hit-away on crown-its coconut we. Áa a yááf ngan-i-y. Áa a lió. Téélów, yákk-áá-w the they perf. pull on-it they perf. go break pl.-one=some mé wó-ó-n pwe ya-a-f pawú. at on-it that cooked food-their rations

71. Yiwe, fa a wún, wún wún, fa a wúfa pwe, then they perf. drink drink drink they perf. say that wol-owe ōngoo-rík a wúfa pwe, "Yiwe, hi pwe le man-the" perf. say that then we-inc. will now mat-u rak fe-e-y nú kk-eey. Hi yán-i pawł full just by-it coconut pl.-this we-inc. use-it again ya-kk-er-e-ló. Ye-ray mwo, ye he pawł ihet-tiw throw-pl.-away one-animate exhortative he neg.perf. again keep-down
luu-hu-n ruu-ni waa." "Yóó."

scrap-his on-it canoe yes

72. Yiwe, fa a pwal fáyil, fáyil fáyil, yiíy then they perf. again go go go he

mwaán-e-l-lap ewe ye he pwal-é yaree-ló min-ewe man-old the he neg.perf. again throw-away thing-the

luh-hu-n pwe ya pwal áccik-a-a nú we. scrap-his because perf. again regret-it coconut the

73. Ya pwal lóró1-é-tá, meh-á-y lánq iwe ?/. Wol-owe perf. again overcast-up surface-its sky the ?/ man-the

rongo-rik a wúfa pwe, "Yóó ngé, ye wóf ne ya pwal " perf. say that yes but he is who perf. again

iháy, luu-hu-n ley-i-ní, wuwá-n nú we wú úfa ye keep scrap-his among-you(pl.) fruit-its coconut the I say it

haaé ne e pwe--- ya--- yihet-tiw ekúh luu-hu-n, are none who he will ah keep-down a little scrap-his

hi pwe mat-u rak, ha afe-ló." we/inc.) will full just we/inc.) throw away

74. Yiwe, mwaán-e-l-lap wo ya pway ló kkapah-á-tá, "Wow, then man-old the perf. again go speak-up oh

ye I let pwe ngaang í ya pwal ihet-tiw luuh-i-y, pwe it true that I I perf. again keep-down scrap-his my because

yi ya fakkon áccik-a-a." I perf. very regret-it

75. "Yiwe, wo pwe le fakkon aree-ló." Yiwe, yaree-ló then you(sg.) will now very throw-away then throw-away

rak nú úwe, ya táán fir-i-ló. just coconut the perf. weather good-completely

76. Yiwe, fa a fáyil fáyil, pwal waf, ñuw-e-ray then they perf. go go again meet two-animate

át-ekkit, pwi-in Ppalúw-e-lap, fa a noo-no le metaw. child-small brother-his " they perf. live in open sea

77. Yiwe, yát-e-kk-éwe fa a pwal úfa pwe, "Káán álîlim then child-pl.-the they perf. again say that day good

rongo-rik."
78. "Woow, yaw le fakkon it-to, wo yit-to, pwe oh you(pl.) now very come-here you(sg.) come-here for yán-á-mi mwéngé yi ya yó-mell-á-tá. Ya cooked food-your food I perf. caus-prepare-completely perf.

\(\text{tef-i nngaw-ló!}\)

make-it bad-completely

79. Faapwul e-kk-éwe fa a yeng-a-y an-ee-f. girl pl.-the they perf. take-it cooked food-their "Nge yi ya yárik le kútt-a-kámi, yiwe yi ya kélaán but I perf. tired in look for-you(pl.) then I perf. just wef-i-kámi me yi-k-eeey, wo it-to, téé-tá yaw see-you(pl.) at here you(pl.) come-here climb-up you(pl.) pwe le mwéngé!"

will now eat

80. Mwéngé mwéngé faapwul e-kk-éwe wó-ó-n waa we, fa eat eat girl pl.-the on-it canoe the they pwakin-i mat.

very full

81. Yiwe, faapwul e-kk-éwe fa a wúfa pwe:* "Ya yi-naa then girl pl.-the they perf. say that perf. there rak wenei-ó-mw. Yaw pwe le ló wen-eeitiy fanúw-á-n just before-you(sg.) you(pl.) will now go directly-to land-his Wuung. Waa we wa-a-y Kongo-lap, ya a máá. Ya a " canoe the canoe-his " it perf. die it perf. máá-ló. die-completely

82. Yiwe, yi-mwu wo pwe wen-eeitiy ppi yewe, then there you(sg.) will go-directly-to sand islet the ppi omwu wo pwe fáyi-l-i-wow ngé wó-ó-n, pwe sand islet there you(sg.) will go-outside but on-it because wo pwe min-a-a mwo, ye-ray fo kk-éwe you(sg.) will see-it exhortative one-animate person pl.-the róó-n wa-a-n, ya hap-e-ló rak paw-ún 1lón-i person-of; canoe-his perf. strike-completely just hand-his in ngaat.

crevices
83. Yiwe, yi-mwu ye méá-tiw-e rak ef-o-n ppi 
then there (near you) he die-down just near-it sand islet
yena."
that

84. Yiwe, wol-owe ya fáyil-i-wow. Fáyil fáyil, pwáa-to
then man-the perf. go-out go go appear-here
yi-yee ppi islet ewe.
here sand islet the

85. Wol-owe ya wúfa, "Hi pwe ya-fáyil-i ngan-e-y
man-the perf. say we/inc.) will caus-go to-it
ppi yeen pwe hi pwe lüy mwo, kútt-a-r
sand islet that so we/inc.) will go exhortative look for-our/inc.
ilk me wó-ó-n."
fish at on-it

86. Yiwe, fa a fáyil-iit-i-y ppi ewe. Ya
then they perf. go-directly-to sand islet the perf.
fakkon toolap ilk ef-o-n ppi islet ewe.
very many fish near-it sand islet the

87. "Yiwe, yaw pwe le tiw-o-long aw pwe le ló
then you/pl.) will now go-in you/pl.) will now go
wayilé, yan-a-r ilk. Ngé ngaang, yaw pwe
fish cooked food-our/inc.) fish but I you/pl.) will
ilkit-á-á-tiw e-ray pwe riyen-á-y pwe yá-y
leave-it-down one-animate will companion-my so that we/inc.
pwe le ló kútt únúm-a-r raan mé wó-ó-n ppi
will now go look for beverage-our/inc.) water at on-it sand islet
yena, pwe ye haaf únúm-a-r raan."
that because it none beverage-our/inc.) water

88. Yiwe, fa a tiw-o-long róó-n waa yewe, fa
then they perf. go in people-of canoe the they
a ló wayilé, ya, yangan-i-y e-ray, "Wo pwe
perf. go fish ah tell-him one-animate you(ng.) will
wuu-a-y, lée lée-y raan mwu
bring-it coconut shell bottle bottle-its water there (by you)
ya-a-r.
our/inc.)
89. Hi pwe ló yà-léé-léé-w mé wó-ó-n ppi yéna. 
we (inc.) will go caus-pour-it at on-it sand islet that 
Hi pwe ló kútt ánúm-a-r raan me wó-ó-n, 
we (inc.) will now go look for beverage-our (inc.) water at on-it 
pwe ha a móôf."
because we (inc.) perf. thirst 

90. Yiwe, e-ray róó-n waa yéwe ya wuuw-á-y, 
then one-animate person-of canoe the perf. carry-it 
 ya wuuw-á-y lóó we, fa a tiw-o-long, wó-ó-n liiy perf. carry-it container the they perf. go-in on-it this 
ppi yéwe. 
sand islet the 

91. Yiwe, wó-lówe ya pwal wuws-á-y malúk we náw-ú-n, 
then man-the perf. again carry-it chicken the pet-his 
ye-ray malúk mwáén. Ya fakkon elay fa1-ú-n. 
one-animate chicken male perf. very long spur-its 

92. Yiwe, fa a ye-t-í-i-long, ye-fór rak ifé we 
then they perf. go-it-in one-long obj. just plant the 
et no luuk-a-láp-á-n ppi yéwe. 
it stay middle-its sand islet the 

one-long obj. sugar cane very size-big size-big 

94. Yiwe, fa a, yit-to. *Wó-lówe róó-n wá-á-n--- 
then they perf. come-here man-the person-of canoe-his 
kongo-rik a wúfa pwe, "Pwal-é malúk een meeta ná?" " 
perf. say that also chicken that what that 

95. "Yi pwo wuww-a-a-long mwo yi pwe lóó mwo--- 
I will carry-it-in exhortative I will go exhortative 
yà-mwéngé wó-ó-n ppi yéna, yáfe ye hópw e wóf 
caus-eat on-it sand islet that if it not (future) it be 
maan, ye pwe ló mwo oraar-fetál pwe ya 
animal it will go exhortative eat-ran-everywhere because perf. 
pwerikkar me ruun-i waa lee no." 
hot at on canoe to stay
96. Yiwe, wol-owe ya ya-torf-ad-tiw, malúk ewe naw-ú-n then man-the perf. caus-throw-it-down chicken the pet-his yóf-o-n-i, woo we. near-it sugar cane the
97. Yiwe, malúk owe naw-ú-n, ya kákké. then chicken the pet-his perf. crow
98. Yiwe ye-ray malúk ró-d-n me-h-á-n ppi then one-animate chicken person-of lee-its sand islet yewe, ya noo-no llón woo we, pwe yiwe minn-ewe the perf. stay on sugar cane the because then thing-the mwéng-é-n woo we, mwéngéy-é-n fanú yewe, yiwe ye no food-its sugar cane the food-its land the then it stay llón woo we. Ran-ú-n fanú yewe ya pway no llón. in sugar cane the water-its land the perf. also stay in-it
99. Yiwe fa a fakkon fiiyoow. Fiiyoow malúk e-kk-éwe, then they perf. very fight fight chicken pl.-the too-wow rak malúk e-kk-éwe, fa a fakkon fiiyoow, come-out just chicken pl.-the they perf. very fight fiiyoow fiiwoow. fight fight
40


114. Yiwe, fa a lō, yit-i-wow rōō-n fanūw-ā-n Wuung, fa a lō yit-i-wow ef-o-n waa we. 115. Wol-ow-e ya fakkon ngan-ee-f a-f, wōnni hawlik, fa fakkon awūtawūtā tā, pē-ē-n peeyāl kk-ēwe ye pahaa-wow me wō-ō-ān fanū. 116. "Meeta kk-ana pahaa hanga mwo fanū yī hāiy-hā-tā ro wō-ō-ā-n?"


130. Mwif-i-n, fa a tiw-o-long. Tiw-o-long, fa a ló mém-mótt.
138. Ré há mwerán mawúf-u no, fa pwe le engaang-fetál rak, fa a mwerán fa pwe le, yekúh-o mwo cców-ôn mah-ee-t e haaf, ró-ô-n waa we. 139. Ya fakkon-i ppl inik-i-ô, pwokit-år raan iwe, ran-û-n a-ppel, raan-û-n fa a tūútú llón.

wełi-to ye-fór waa yi-yeey, ik ekk-éwe rak fa a pwaki ni-i-y. Âé kán léhuutaa rak ĩpí-i-y.

150. Yiwe, fa a yáppaa-long iik ekk-éwe. Wol-owe ya wúfa pwe:
"Yaw pwe pwal áflye-tá, yóó we, ye yiti-long táylál, pwe ye te, yállew-u-ió, yaw pwe le het-tá ruun waa." 151. Yiwe, fa a ló yáfiye-tá, ye-ray úú, mweyel, meh-á-n-i tówúf ewe, tówúf-á-n fán uwe, fanúw-án Wúung. 152. Yiwe, fa a pwe le yáfiye-tá, ya pwef-e-ló mweyel ewe, téétéé-n mweyel ewe wó-ó-n, ýéé we. 153. Wol-owe Rongo-rik a wúfa pwe:
"Yiwe, wol-owe Wúung a ló fél-fanú-wow me, lóón uttýo wutt-a-n." 154. "Woo, Rongo-rik a fakkoy ni-i-yee-ló, ya, maan e-kk-éwe meh-á-n iiy, lee het-i-n fán uwe fán uwe, ya ni-i-yee-ló mweyel ewe, ni-i-yee-e-ló yaawúwótúf ewe! Pwi-l-n yaawúwótúf."

155. Yiwe, fa a no, yapweiri liy, yílik e-kk-éwe, pwe fa a kán mwéngé. Mwéngé ngé wún, núú. Fáyl fáyl, ya tooof-e-y ãlé, af ãfe pwe le mawúf, pwe ya tupu-u-ió yálet. 156. Yiwe, wol-owe Rongo-rik a wúfa pwe:
A sand crab gave birth to two giants who lived in the sea west and east of Puluwat. The younger one, Méngáf, chased a whale. Older Wungar also chased it, and when it was winded both brothers climbed up on to its back and started fighting, as they didn't know each other. Their mother came crawling on the sea bottom and told them to stop fighting as they were brothers.

The brothers looked for a land to settle on. They tried Satawal, but were so big they destroyed it. Next they came to a land belonging to five savage beings who were not there. The brothers ate their food, sat on their sacred mats, and broke their hair combs.

The first of the owners drew near and hurled his canoe sail at the boathouse where the giants were. Méngáf threw the sail back and broke the canoe. So with the other four owners. They paddled ashore but gave the giants only a measly portion of their enormous fish catch. Young Méngáf fought and killed three of the owners. The older brother killed the other two.

The younger giant kicked the five owner's father, but the older giant said not to kill him but to keep him as a worker. They spared the owners' mother and adopted her as their own mother.

Story of Wungar and Méngáf

1. There lived on Puluwat an animal who lived on the windward coast under a sandstone, her name was Tu'funó. 2. After a while she gave birth to a male. Then she was delivered and took /the child/ to stay in a sea named Yápinálley. 3. Then she again stayed /on Puluwat/. After a while she was again pregnant. She again gave birth to a male, she took /him/ away and left /him/ at Yórowaan, also the name of a sea.
4. Then time passed for the males; /they/ grew up, their bodies were very big. 5. Then one of the men, named---Méngáf, saw clearly a---whale. /It was/ very very large. He gave chase, chased, chased, chased, chased on to the very horizon. 6. Then the man Wungar who saw it came to give chase, chased, chased, and chased. 7. He said, "This sea is big with waves, what can this be, it looks as though an animal will---come to kill me."

8. Then he went on, went to see it. He joined him /his brother/ in chasing the animal, and they kept on chasing the animal; the whale was breathing hard. 9. Then they grabbed the whale and caught hold of it. They fought hard on the whale. /They/ fought and fought on the whale, and they grabbed each other and fought each other.

10. They fought and fought but Tuñúñ just stayed below the sandstone; her place shook a lot when her sons fought. 11. Then she crawled. Crawled on the bottom. Crawled and crawled as far as the men at Yápínáley. 12. Then she went and climbed up the leg of the younger man. 13. Then she said to him: "Don't touch the head of that man, your brother; he's older than you. Stop fighting because you are brothers."

14. Then the younger man said: "Why didn't you say something about it before, that we were brothers?" 15. "The reason why I didn't speak about it was that you might not meet, you might not meet during your childhood, and on until you were grown men. You both would just stay in the sea. You would not again stay in land because you do not fit on to land because you are too big."

16. Then the men stayed; they said they would then go to look for land for themselves. 17. Then the lady their mother said: "There is no land there you will fit on to, but just one land that lies west, there to the west. There you may look for the place to inspect."

18. Then, the men searched and searched for this land. Going on and on and on, first /they/ accidentally came upon Satawal. 19. Then they stepped on it and devastated it. Then they went away from it. They made a circuit of all the lands. Well, they didn't fit at all.

20. Then they went on to a land, land of some, er, savage beings. Naawúniyéef, Cofin, Pwikillitéy, Yetipwahés, Lipwufowufaaling. 21. Then a woman came who was preparing food for the men to eat. The woman, their mother, distributed to them a certain helmet shell for themselves. 22. Then they, the men, asked: "Whose is it? What is that there you are making?" 23. "My sons' food!" "What are their names?" 24. "We don't speak their names at all; we just say their names, we just say their names, in the morning we have very bad luck because they are
savage beings. 25. They just live in the sky; they are not near land. If they come near the land, it dies."

"What do they look like?" "Very different from people, different from everybody." "Well we're going to eat up those large shells!" 26. The men /the two heroes/ took the food which they ate, ate and ate; the younger man lifted up the empty shells and shattered them. 27. The lady, the mother of the men /the five/ said to them: "You're going to be in great trouble when they come back, these sons of mine. When they come they will certainly kill you!" 28. "Well, it will be okay if they attack us and so what does it matter if they do attack us!"

29. Then they went down to the boathouse; an old man, the father of the men, his name was Mwútilow, he was staying in the men's boathouse. 30. The men went inside; they went inside and sat down on the mats of the savage beings. 31. Then the man /father/ said: 'Don't get on those mats!' 32. Then the men said: 'Why not?' "Don't get on the mats, they belong personally to the savage beings!" "Well, in what way savage?" 33. "There is no man here who says he will stand up to them, they immediately destroy lands there, destroy breadfruit, destroy coconuts, destroy even the very land." 34. "Well, we'll certainly sit here."

35. Their combs had been hung up in the boathouse. 36. The man, the men took them and combed their hair with them, and they broke the combs and threw /them/ away. 37. The man Mwútilow became thereupon very angry. Then the men said: "When will they come, your sons?" 38. "It will be just a short time and they'll be here. The time has come for their arrival."

39. Then the time for them to arrive was at hand, and the first to appear was the canoe of the man Naawúniyeé. 40. He was not close yet; the beach of this island had just appeared. The man folded up his sail, hurled /it/ on to his boathouse. 41. Hurled /it and it/ almost entered the opposite end. Then the younger man left, Méngáf, got up, took the sail, threw /it/ out with great force on to the canoe. 42. It destroyed the lee platform of the canoe and dislodged the end-pieces, destroying /them/. 43. The man Naawúniyeé said: "Oh, disaster has befallen us, what kind of man can that be who has come for the first time into our boathouse! People say it's us, but he is number one in strength."

44. Then he just, ah, waited /at sea/, and another canoe came. Another came, and /a man/ also folded his sail, and hurled it on to his boathouse. 45. Then he also got up, the younger man, the man Méngáf, and again folded the sail, again hurled /it/ back. 46. Again the canoe parts were destroyed, the canoe of the man who had just come. 47. Well, they were much astonished, as no one had come with strength like this, and they had been on all the islands. They knew they were very strong.
48. Then, later, number three also came, also folded up his sail, also hurled /it/ in. 49. Then the man Mêngâē took a stone, the place for pounding their fishhooks, lifted /it/ up in front of the boathouse, wrapped /it/ in the sail, hurried forcefully out to the canoe, and immediately completely shattered and smashed to bits the canoe. 50. Then they said: "Well, that's how the man is, because their stone, well, we lift it up together when we carry /it/ to pound out hooks on it. 51. Well, here is a single person who has wrapped it up in a sail, then has hurled /it/. Well, he's unique, number one in strength."

52. Then, they stayed, they all came, all had come, all the fishing canoes. Well, they had all come, eh?

53. Then they paddled to their land.* Paddled to it. They went ashore; the men went ashore and sat on their sleeping places in their boathouse. 54. These men really felt terribly. Well, they---carried ashore their fish catch, just many enormous fish, porpoises, sharks, they took ashore, they came ashore for taboo-freeing eating. 55. They gave only one tiny bit of sea food to the men to eat. The two shared it.

56. Then the young man said, they ate and ate /correction/, finished their food. The younger man said: "Okay, but I'm certainly going to tell one of these men that we are going to fight!" The older man said, "Well, go ahead." Right then, the younger man went outside and said, "Well, eat fast, because someone has come to fight!" 58. "So what's /it/ all about? We haven't finished our taboo-ending eating yet."

59. "I think we've already finished our taboo-ending eating! We've finished and freed taboo by eating up our food. Well then, one of you must stand up and we'll fight!" 60. Then one of the men stood up; the man Naawùniyeef was the one who stood up. 61. He stood up and fought fiercely with the man. Fought and fought and fought and fought and fought; the man threw the man Naawùniyeef. Then /the man/ fell, the man pulled /him/ up and shoved him down through a coconut log.

62. Then another man stood up; they also fought and fought and fought and fought, and /he/ also fell.

63. Afterwards the man Wungar said: "Well, I'm going to take your place!" 64. "No, only me, I'm not winded yet. I'm not winded with these men. We'll also fight again with the others, there are three of them left!" 65. Another man also stood up. They also fought. /They/ fought and fought, and he too fell, fell down with the men who had been killed off.

66. Then there were just two left. The man Wungar said: "I'll take your place so you won't get winded." "No, just me." "No, I'm going to take /your/ place so you won't be winded. Otherwise you would
be killed by the others." 67. Then the older man stood up. Well, his name was Wungar. He came up to fight and fought with one man, and their fighting was not over, and the man fell, the brother of Naawúniyeeř. He fell and was also killed.

68. Well, the other man stood up, and they too fought. /They/ fought and fought and /he/ too fell and was killed.

69. Then, they came into the boathouse. /They/ came into the boathouse and they spoke to the old man, the father of the men, Mwútilow. The old man was sitting in the boathouse. 70. They said to him: "Is this the number of your sons, there are no more besides?" "No more, that's all of them." 71. "Well, we're going to kill you now!" "No, don't kill any more! I know that you are so very strong because my sons there had never before been felled by anyone, and as they could kill even an /entire/ island!" 72. Then, the younger man went to the man and abruptly kicked him, kicked him up, under the ridgepole of the boathouse.

73. Then the older man said: "Don't kill any more, he will be our worker."

74. Then they also came up to the lady, the mother of these men. The lady cried a lot because she was afraid. She---lamented her sons, and was also afraid that the men might kill her. 75. Then they said: "Don't be afraid any more. Because we won't kill you. You will be---our mother."

76. After a while then the man Wungar said: "You must leave, Mr. Méngáf, go---to the west and fetch our mother. Come back and stay on this island. Bring /her/ west from Puluwat." 77. Then the man Méngáf went eastward, went eastward to summon the lady their mother from under the sandstone where she lived at Ruyaf. 78. Then their mother was brought west ot go and stay on their land, that of Naawúniyeeř, staying permanently.

79. This only is the extent of the length of the story that I have heard. Well, it's completely ended here.
NOTES

Tilime selected this story from what he called a large repertoire. He recorded it in a single session on April 29, 1967. It took several sessions to play the recording back, transcribe it, and make an analysis and translation. Beginning with verse 42 Tilime operated the tape recorder, and progress was much faster. This story seemed simpler than Text 1. On May 4 I discussed the tale with a group of women who called to ask if they might record some songs. They knew the story well and started to tell it. The details seemed to be the same as those recorded. I later discovered that ménaf is the name for flying fish, but Tilime thought of the two culture heroes as giant humans. After a consonant the name Wungar in the Puluwat text is spelled Ungar.

The plot suggests that of Thompson's tale type 1962A: "The Great Wrestlers. A prodigious wrestler (eater) sets out to challenge another." In her analysis of Japanese motifs, Ikeda has enlarged upon this type as 1962A-I: "The Strong Men (X940). The champion wrestler of Japan named Nioo goes to China to compete with Gaoo, the champion wrestler there (H1225). The latter is out, and his wife (mother) is keeping the house."

1. On the second reading, Tilime said that the animal was a sea crab (róókum lehet). Yit-a-n his, her, its name was found in verse 2 to be feminine.

2,3. The proper names are of sea lanes or courses that the navigator identifies by means of the stars, wave and current action, sunken reefs, sea life, and island configurations. Yápináley is to the west between Puluwat and Satawal. Yórowaan is to the east between Puluwat and Truk. I did not for a long time realize the significance of these names of widely scattered places. The two boys were born far apart and raised separately. This would be obvious to one in the culture.
4. Their bodies were very big. This was elaborated later with the explanation that the giants were so tall that they waded through the deep sea. There is no name for giant in Puluwat.

5. * Jáw: both porpoises and whales are called Jáw; porpoises are believed to grow until they become whales. In this verse whale seems the best translation, but in 54 porpoise seems more appropriate.

9. wa-a-y on it is a rare variant of wó-ó-n.

17. Tilime told me later that the land to the west (hooti‘w) is called Kaaifóór; it lies between Yap and Fais. People never go there. They see it on the horizon and when they get near it disappears. Ye-nee seems to be a rare variant of yi-na there.

19. Devastation of an island (taa-íó) can only be by typhoon or tidal wave.

22. The men (woło-kk-ówe) are in this instance Wungar and Méngáf, and not the five savage beings.

25. Tilime could supply no physical details about the savage beings except that they were so strong that they could cause typhoons. They were human beings. The younger, more pugnacious brother begins to converse in this verse. I asked Tilime if one of the brothers was good and the other bad, like Rongo-lap and Rongo-rík. He said they were both good.

32. Mats (haki, kiy-ee-ʃ) for sleeping were taboo even in 1967. A man could sit on a sister's mat but not lie on it. He couldn't even sit on his older brother's mat or his sister's husband's mat; a woman couldn't sit on her brother's mat.

35. Men wore their hair long and combs were important; being in contact with the head, they were considered sacred and untouchable by others than the owners.

43. lómpa yee-w number one: this is one of the few post-contact terms used in this story. The loan lómpa may have traveled from English to Trukese nómpa, and by hyper-correction to Puluwat lómpa: the Puluwat know that many Trukese n's are l's in their language. Number one as indication of the superlative degree is widespread in the Pacific.
Tilime used the restricted word perakkúú in 43 and 47. In 51 he substituted the 'proper' word, kkel.

52. This verse was addressed to me, apparently Tilime's way of explaining that the fourth and fifth canoes had the same fate. In a live situation there would probably be no such abridgement.

54. porpoises: see note 5. The taboo-freeing eating (yāfiīlé) was performed by returning fishermen before they could have contact with women, a taboo only now being lost. Gladwin, 1970, page 64, says that formerly this period lasted several days and that this period "ended with a small feast and ceremony in which they /canoemen/ put behind them the world of the sea and formally returned to the island and to their families. Now, however, when the canoe has been unloaded and secured, or perhaps carried up into its place in the canoe house, the men disperse to their own houses to take up once again the lives of husbands and fathers." The savage beings insult the heroes by giving them only one tiny fish which the two must 'share' (fa ū ṛak wó-ó-n, literally they just two-ed on-it). Ūu here is used as a verb.

61. Mōl-owe is a contraction of me wōl-owe with the man. Tilime explained later that Mēngáf broke off a coconut tree, set it up on the ground, and shoved the man's body through the top of it. Tilime did not explain how the men fought, and I didn't think to ask him.

71. Tilime laughed on a later reading about the threat to kill the old man.

74. The first sentence was at a higher pitch level, indicative of emotion.

75. I asked why they treated the mother so much better than the father. Tilime: "Did they? Probably because the man had not spoken well to them. But they treated them both all right." Mother in Puluwat applies to many relatives and does not have the emotional undertones that the term often has in English.

76. The second person singular subject is expressed in these commands, but is omitted in English.

77. Ruwaf is an area on the windward (ocean) side of Puluwat Islet.


7. Ya wúfa pwe: "Fakkoy nó ó-nó meetaa yeey, ya w-e-y e-ray maan e pwe le---yit-to ni-i-yáy."


16. Yiwe, fa a noo-no wolo-kk-éwe, fa a úfa pwe fa a pwe li 16 kútt fanúw-ee-ř. 17. Yiwe, liwe ylin-ee-ř a úfa pwe: "Ye haaf fanú ye-nee yaw pwe tá wó-ó-n, pwe yee-w rak fanú, ya noo-no hootiw, hootlw ana. Yi-mwu yaw pwe kútt-a-a-ľó yiy-ee, yaw pwe le piip-i-y me yiyé."*


44. Yiwe, ìa a fakkon liy, noo-no pwaal wàf-o-to we ye-fóà. Ya pwaay ló wàf-o-to we ye-fóà, ya pwaal all-a-a rak amàfà we ya-a-n, pway e tow-à-long llôn utt oow wott-a-n. 45. Yiwe, yà-à-n-i pwaal yamw-e-tà-a rak, wol-owe Méngàf, ya pwaal all-a-a rak amàfà we, pway e toow háfàål-i-wow. 46. Pwaal ataa-yìo yi fìef-à-n wàw we, wà-à-n oł-owe ye kélàán wàf-o-to. 47. Yiwe, ìa a fakkon mayifù, pwe yìka ye haaàf éfèmah-a ne e wèl-i-to pwe ya yi-na h-ù-n perakkúl-a-n, pwe yiìf ló rak wò-à-n fanú meheeyon. Àa a-kúlé-e-y pwe yiìf ìà a fakkon perakkúl.

48. Yiwe, 1òó-1òó, ya pwaal et-to lëmpa yeluu we, pwaal all-a-a rak amàfà we ya-a-n, pway e tow-à-long llôn utt oow wott-a-n. 49. Yiwe, wol-owe Méngàf a yèng-a-y e-fày fàwù, nèniy-e-n úkúùk-ù-n naw-ùù-f èè, wùwàytàà-tà rak me meh-à-n utt oow, yàl-l-a-a-long llôn amàfà awe, tòw-pùngù-wow wò-à-n wàw we, ye reen fakkon ìp makékkúùw ló rak wàw we. 50. Yiwe ìa a wúfà pwe: "Yìwe, ya fakkon ìy-ëe rak mwàán, pwe fàwù we naw-ùù-f, yiwe, hi kàñ a-kk-áppáluw-a-n faan lee a-a-r uwy leey a-a-r hi pwe úkúùk èè wò-à-n. 51. Yiwe, yi-yëe yà-ray a all-a-a-long llôn amàfà yeeę, yi-yëe a to-wow. Yiwe, fakkon iye rak, lëmpa yéew fé-e-n kkel."

52. Yiwe, ìa a noo-no, ìa a fòoooòto meheeyon, fòoooòto-n meheeyon hàá-y-in-n wayìlë we. Yiwe, ìa a fòoooòto meheeyon, yee?

53. Yiwe, ìa a fatúl ngà-n-i fàñ ee we fanúù-ëe-f. Fatúl ngà-n-i. Àa a tìw-o-long, tìw-o-long olo-kk-ëwë ìa a kàñ mòt wò-à-n pòòkk-ëwë pò-à-f olo-kkèëwe, llôn utt oow wutt-t-à. 54. Àa a fakkon yèk-i-yèk-i yàllèw olo-kk-ëwë. Yiwe, ìa a-wùwòwòtà lìyàp-ëe-f iìk, fakkon ik-e
lél-lap-e rak, faw, pâwo, fa a wawótotá, fa a kán it-tá yâfiilé. 55. Fakkon e-ray manu kit-i-kit minn-ewe fa a ngan-ii-ff olo-kk-ëwe, pwe yan-ee-f. Tà fa rak w6-6-n.


62. Yiwe, ye pwal úu-tà ye-ray, fa a pwal fîiyoow, fîiyoow fîiyoow, fîiyoow ee, pwal pung-u-ël we.


68. Yiwe ngë e pwal úu-tà we ye-ray, fa a pwal fîiyoow. Fîiyoow fîiyoow pwal pung-u-ël, màà-ël.

kit-i-kit a fàyi-l-i ngan-i-y ol-owe yeen repet-i-y, repet-á-á-tá fàán ung-a-n utt owe. 73. Yiwe, woi-owe likkàp a wúfà pwe: "Wo hôpw ruwán--ni-i-y-e-no, ye pwe le no pwe roon-engaang-a-r."


76. Fàyi, fàyi, yeen iliy, woi-owe Wungar a wúfà pwe: "Wo pwe le ló keen Méngáf, wo pwe le ló--faying-á-á-tiw manu we in-a-r. Wo pwe le yit-to no ló wó-ó-n Polowat." 77. Yiwe, woi-owe Méngáf a fàyi-tá, ya yit-to fàyini-i liwe yin-ee-r me--fàán pofo we, ye noo-no yìye, me wó-ó-y Ruyaf. 78. Yiwe, faying-á-á-tiw-e rak liwe yin-ee-r ló noo-ló fanú we fanu-ee-r Naawúniyee, no nèk-é-nèk-é-ló!

Mrs White Rat and Ne-fátikimwo

English Summary

Puluwat Islet is suffering a famine and the chief is near death. His son goes to nearby Yáley, a land of ghosts, and is given food by Ne-fátikimwo, the daughter of a rat, Mrs White Rat. They marry and eventually he takes her and a canoe load of food to Puluwat. He has ten other wives, but the chief says they can no longer be the wives of his son. They, in jealousy and shame, offer to provide the chief the greatly desired Colocasia taro. The youngest wife deserts the others and unites with the chief's son and Ne-fátikimwo. They go back to Yáley and the rat's sisters provide them with two canoes and a giant calabash, all filled with Colocasia taro. This is presented to the chief. The other wives only find an inedible taro. All the people go to Yáley and drive back the rats. Mrs White Rat tells her daughter to cut off her claws, chew them, and blow them over the island which then dries up.

Mrs White Rat and Ne-fátikimwo

1. Once upon a time a man lived on old Puluwat. After a while he became chief. He lived in a boathouse named Woleyaléy. 2. Then he married a woman. After a while, the woman gave birth; she gave birth to a male.* 3. They just lived on Puluwat /Islet/. Soon there was very little---of their food. Because the breadfruit disappeared! There was little food in the swamps, and time passed. 4. This islet, Puluwat, suffered a famine. This islet---was struck by famine. They were weary looking everywhere for something they might nibble. 5. They brought the people together in the boathouse; they came and all stayed at Woleyaléy.

6. Well, the man, the son of the man; the chief, the chief was still alive, alive indeed but about to die because of his hunger. 7. So
his son went looking everywhere for his food. Looked everywhere for floating coconuts on windward shores, just bringing them and preparing them. 8. After a time there were no more at all. Every day he went back, and a single islet was left---Yáley was left, they said a land of ghosts. 9. "Even if I die! I'm going on to Yáley. Because he is about to die, the sick chief and---. Where else shall I go to look for his food?"

10. Then, on one morning, morning came again, and he swam west, swam west to Yáley. He went west to Wenimmat Point. 11. Well, he found ripe coconuts there, and found sprouting ripe coconuts, floating ripe coconuts, and coconut trees bearing plentifully, they were Yáley coconuts. Really yielding very plentifully.

12. Then the man carried out, carried out the ripe nuts, carried the ripe sprouting nuts, the nuts with water. Then he swam east. 13. They /the people/ asked him: "Say, where do you carry the ripe coconuts from?" "Well, I just go collecting outside, beyond the outer side."

14. "You certainly must not go west to Yáley or you'll die there." "No! That's right, I, -- I just go about collecting outside on the outer side."

15. Time went on and on and on and on and one morning he again swam west. There were only a few ripe coconuts because he had been there and had carried off---ten tens, carried off twenty /tens/. 16. Well, this saved them, the man, all the wives of the man, the chief's son, ten, ten women. They all just came and stayed too in the boat-house, the chief's boathouse, Woleyáley. 17. Well, they stayed, and the man--went west. He went west on the north side of Yáley. 18. Then he saw a path---belonging to a house; this house belonged to a woman named Ne-fátikimwo, the child---of a rat named---Mrs White Rat. A rat that was white.* 19. Well, what could this path be? Well, it looked like it might be a house path. Human footprints were there on it, but probably right here was the house of the ghost they talked about, here!

20. The man worried about it a lot. "I'll, even if this really is the house of the ghost, I'll just try to go in there even though they eat me up. Well, we can't help it. But it's not any different than that I should die of hunger myself."

21. Then the man went on into Yáley.* /He/ went on and on and stopped. He went on and on and stopped because he was badly frightened. 22. "Well, there's no use my coming and coming and then going back out again; I'll go right inside; what of it if I do die! We can't help it if I die."
23. Then the man went in. He went on and on, and the lady came out, came out and said to the rat her mother: "You've got to hide because a human being has come in, because I'm embarrassed by you."

24. "Why?" "Well, I'm very shy because there's a creature, and he perhaps looks a little like what you often say is a human being."

25. Well, a—a—a human being has come in here. Where could this human have come from who is seen here on this islet?"

26. "Maybe that's a Puluwat man there, /he/ hasn't gone there, that man—the son of the chief—they talk of, and why do they try so hard to come west, perhaps Puluwat is suffering famine—."

27. Then the rat—the mother of the lady squeezed into a hole and hid—under their mats. 28.* Then the man came in, came in. The lady said: "Where are you going?" "Well, nowhere, as I'm just looking about for, uh, my food." 29. "Oh, then come in here. Do come in and eat a lot, eat these.

30. The man went in, so he went right in and ate pounded peeled broiled breadfruit with coconut cream, broiled scraped breadfruit with coconut cream, oven-baked sliced breadfruit, broiled breadfruit, anything at all, bonitos, he went in and just ate and ate, ate and ate. He was full. 31. Then he said: "Who are your friends in your house?" "But I'm alone." 32. "And where are the people of this islet?" "There are none! There are none and I'm alone. I don't know where I came from."

34. "Oh, it's not possible that a man comes from the forest, or that /he/ comes from food, for we are humans." And there are people—they come from live beings! We come from live beings. And we needn't be ashamed of it either, for it is true that probably, it's not just me alone."

35. /Then/ they stayed awhile, /she/ stayed with the man. The man said: "Why don't we get married?" "What's to get married?" "Oh, just get married, people ordinarily get married. They just, oh, they eat from the same bowl."

36. "Well, don't rush what you say; I don't understand this thing yet, the name get married. I'll think it over myself, because I don't understand yet, this thing, the name get married."

37. "Well, when will you understand?" "Well, I'll understand everything one of these days." "Then please, please may I take a few of my scraps? I'll take them east to Puluwat." 38. "What for?" "I'll take them east so that the man my father may take /them/ because he is very near death, death by famine." 39.* "What, is there famine on Puluwat?" "Famine there on Puluwat? We haven't all survived it and we have fallen /breadfruit/ leaves fastened on the necks of people who have died."
"Well, you certainly must take /the scraps/; you certainly must take poi, ripe coconuts; you yourself climb and pick coconuts."

So he, the man, carried them, pulled /them/ east, and swam east with several hundred ripe coconuts, piles of ten green coconuts, baskets of food, going east to Woleýáley.

The man had been gone a night, they /the people/ said: "Say, what have you been doing?" "Well, I just went to sleep and look about also for our food! It was just there I found /food/ and came back here." "Yes, but if you stay you'll die! Because that islet is the islet of ghosts!"

"Never mind, we probably can't help it, I went; if I die, we can't help it." "We've already said that you would die if you stayed for a night, that you would not return." "It's just that I went and slept at the west there. So I went to Yáley, I just went there." "Then, you are sure to die."

Then they divided the food, divided up the food, divided all of it. Again nightfall and waking up. Morning, early morning the man got up and again swam west, swam west to Yáley. Swam west, the lady his wife had prepared their food, all kinds of every sort of food.

Then the man said: "Why haven't you yet asked about what was discussed?" "What, the talk of marriage you mentioned?" "Yes." "I've finally thought, uh, we should be married, and I've finished preparations. I understand the meaning of marriage." Then they were married, the lady and the man.

Then, after a while the lady said: "Let's oven-cook your burden, let's prepare your burden, let's cook it in the oven so you can take it, you will carry it east to Yáley, to Puluwat."

Then they finished preparing to, the oven. The poi oven and Colocasia taro oven, and breadfruit oven, raw breadfruit, breadfruit with seeds, raw breadfruit. Then the lady, Mrs White Rat, said: "Ne-fátikímwo, you know that you should go east with that man." "But--maybe I won't go!" "No, you must go east! You must go and get acquainted with the chief your father there who is said to be near death."

"No, I'm embarrassed terribly to go because he has so very many wives, the man says ten. Ten people in all his wives on Puluwat." "Well, what does it matter, just go east and get acquainted with them; these people are your sisters on Puluwat."

Well, it was astonishing, this huge canoe, Mrs White Rat's canoe, made by her brothers, just a single canoe that was enormous. /The rat/ said: "Well, get your load ready to drag out to the canoe so you can put it aboard." Then /they/ dragged the canoe down and
brought /food/; they came and loaded the food on it. Loaded all /of it/.
59. Then they dragged out the canoe. They dragged it down and hoisted 
/food/ aboard and they rode eastward to Puluwat.

60. Coming, coming east, coming east, they /the people/ said: "Oh! 
Oh! Oh! What kind of food is this on this canoe here that the man, 
the son of the chief, is bringing east! A woman is coming with him."
61. The people staying in the boathouse, they were very much afraid, 
they were afraid, they said that /the man/ had gone to bring a ghost. 
They said this was a ghost. /He/ had gone to fetch east the woman, 
Ne-fátikimwo.

62. Well, they had said to bring, uh, uh, food for the chief, but 
the man had brought his wife, a woman. "But she will kill us!" 63. 
"That's right! If you are going to die, stop eating, eating my load, 
because you won't die from it, but if you don't want to eat, if you are 
afraid, if you stop eating, we will carry the food back west, and I'll 
just go back west. 64. I'll go and stay. I won't come back again, 
lest my wife come east and eat you all up raw!"

65. Then the lady said: "You know that we will, that I will go 
back west, away from you, Mr Chief's Son, because I'm ashamed. /I/ will 
come back east and eat them raw, those in my boathouse."
66. Then the chief said: "No! Don't go. Where will you go to? 
You will be my son's only wife. 67. And those people, the wives, 
they've got to leave. They'll go away and won't stay any more."

68. Then they were embarrassed and just stayed in the boathouse, 
they were badly frightened by the lady. 69. Then the lady and the man 
got up, they went west to Yáley. They hurried there, then every day 
they brought east food to the boathouse. 70. Finally they were a little 
stronger, the people of the boathouse. People of this islet. After a 
while the ladies, the wives of the man, the chief's son, on Puluwat. 
They met to talk about getting Colocasia taro for their father. 71. 
/They/ said: * "Well, tomorrow, we'll oven bake food for the chief, 
food for the chief there our father, Colocasia taro. We'll prepare it, 
we'll oven bake his Colocasia taro." 72. Well, one uh, -- lady, the 
youngest in the series of all the ladies, the ladies, wives of the man, 
the chief's son.

73. Then there came east again, the canoe of the chief's son with 
Ne-fátikimwo, well they landed the canoe, they brought east food. 74. 
The /youngest/ lady said: "Ne-fátikimwo, come here, I'm going to tell 
you something!" 75. "What?" "You know I'm going--I'll tell you some- 
thing. Let us (inclusive) oven bake some Colocasia taro for the chief." 
Uh. "What--I'm really worried, there's nothing I can oven bake
because--there's no Colocasia taro on Yáley. And I don't know about
the swamp garden."

76. "Never mind, come and go with me, we'll go looking everywhere
for our contribution." "All right!" 77. Then in the afternoon they
again went west to Yáley. The chief, the lady Ne-fátikimwo, they went
again to Yáley. 78. They just stayed and the lady Ne-fátikimwo /said/:
"Say, just wait for me because I'm going to bathe."

79. "What? I'll go with you." "No, just me, I'm going, I'm
going to bathe and will be back again with you." 80. The lady
Ne-fátikimwo left. Ah. "Mrs White Rat!" (She had gone into a giant
hole at Rimwénipik.) 81. Uh, "Mrs White Rat!" "What?" "You know
that---they talked a lot, those classificatory sisters of mine on Puluwat,
those people, the wives of the chief's son on Puluwat, they met together
and said: 'We (exclusive) are going to fetch Colocasia taro.'" 82. "Well,
who told you?" "Not uh---that lady who is the youngest of them all.
Those ladies said to me, those married earlier, said 'We (exclusive) are
going to oven bake Colocasia taro food.'" 83. "Well, what then? Are
you still afraid because of the Colocasia taro oven, just a single
/easy/ task, the Colocasia there, this Colocasia here in this swamp,
this swamp here at Mehániyáng has not been pulled yet. 84. Or go on
to Wenimál there and take out Colocasia taro from there. I'll collect
all the Colocasia baskets here for my oven. 85. So why don't you bring
that lady your classificatory sister west from Puluwat?" 86. "Well,
now I'll go and bring her west tomorrow morning because they say 'we
(exclusive) will oven-bake Colocasia tomorrow morning.' Well, I'll go
now and bring her west; she will come west with me to this islet."

87. Then next morning, they went east early, the lady and the man.
88. Then /Ne-fátikimwo/ asked the lady her classificatory sister on
Puluwat, the youngest of them, and said: "Why, lady, has the talk spread
about concerning the Colocasia taro food for the chief there, our father,
that we (inclusive) will make an oven?"

89. "Why did you go away to stay, lady, since they /the wives/
went away at night, went to look for their contributions, only I have
remained to wait for you so that we could go to look for our contribution."
90. "Then you must certainly come with me!" "Why?" "You come with me
so we may go on to Yáley, we'll go looking everywhere for our contribution
there."

91. "Then what?" And then the lady went with them. The man and
the lady, Ne-fátikimwo went west to Yáley.--- 92. Went west to Yáley,
and baskets of Colocasia taro had been piled high under the oven house
of the lady, Mrs White Rat, because she had gone and prepared and
brought /the taro/ from the swamp. 93. Then the lady Ne-fátikimwo left, went so as to go to the place, the place where Mrs White Rat usually stayed. 94. Mrs White Rat had just come, had hidden near their house. 95. "Where are you going, Ne-fátikimwo?" "I'm going indeed to--well, I've come, have arrived near you because we went east but did not go to them, the people /wives/ who had gone to look for their contributions, the people had gone to pull Colocasia taro."

96. "Oh! But they are much slower than I because you haven't seen the mountainous pile of your contributions that I piled up under that oven house. Because I wanted to make the oven but I didn't know exactly what had been said, whether to make or not to make your Colocasia taro oven there." 97. "Certainly make /it/. Certainly make this Colocasia taro oven of ours, we went east but didn't contact them, they had gone to the swamp."

98. "Then, go and stay in the house, go and stay with that lady, your classificatory sister in the house! Don't come again; I'll make the Colocasia taro oven alone." 99. The lady, Mrs White Rat kept calling them, calling those people the classificatory sisters, the rats on Yáley. 100. And then the animals worked hard to make the oven. Ah--* Worked and worked on this oven. Uh*---quantities of Colocasia taro were piled very high. 101. "Well!" She was about to---this lady, Mrs White Rat, called Ne-fátikimwo. "O, Ne-fátikimwo!" "What?" "Shall /we/ put this into the giant calabash and canoe, and canoe?"

102. "Well, suit yourself what it's put into, we'll pour, pour /it all/ together into the calabash, the calabash, your bathtub, then a canoe. Which you will certainly take." 103. They, the ladies then poured this canoe full, packed full. They they got a calabash, and also poured into it. Poured and poured and filled it.

104. "Well, Lady, the contributions, your contributions are just ready, and the contribution of the lady there is in that canoe, and your contribution, Sir, is in that calabash." "Well, all right." 105. "Well, two bowls there that we have divided, the food of that chief, your father." "That's all right." "Fine!"

106. /The three/ dragged the canoe down, the large canoe, they---towed it east loaded with Colocasia taro, the canoe filled with Colocasia taro. 107. And /they/ also towed the giant calabash. Then they paddled on east.

108. "Oh! Oh! Oh! What is that the chief's canoe is towing? The canoe of the chief's son, and towing too another canoe, and another thing here. 109. We don't know whether it's another canoe---and--it's very tall, seems to be larger than a canoe."
110. Towed east, towed the things east, taking /them/ in front of the boathouse, the boathouse of the man, Woleyalé. And---the chief asked the people of the boathouse to go and drag up the contributions, the ladies,* the men /in the boathouse/ went down and then they pulled up the canoe. 111. Dragging up, dragging up, outside the boathouse. And then they went down and carried the calabash in ropes, carried up, brought up, they, well, the ladies, they /said/: 112. "Well, there it is, just the food of this chief, and not to be mixed either with our (exclusive) contributions there; this woman's contributions are in the canoe there, and my contributions /in/ that calabash, mine."

113. "Well, all right!" This chief said: "You will distribute it, all of it, to the people of this islet with--their shares, calling all the people that they eat." 114. The canoe was emptied, emptied, all of it. They they also emptied the bowl, all of it too.*

115. After a long time, the ladies, they had not yet come back out from the swamps, they were slow looking for their contribution, and--went in a hurry with their contributions to boil. 116. Their /inedible/ leftover Cyrtosperma taro boiled, the tubers for them to eat and their crawling off-shoots on taro islets, loose off-shoots. 117. Then they, ah, the ladies came out, they hurried to go, a half coconut shell as a contribution, of one person, a half coconut shell as another contribution, they went to carry it.* "Chief here, your food, these bowls of Colocasia taro there!"

118.* "Oh! Oh! Oh! Take that food of yours away, throw it away. Just come and eat these bowls of Colocasia taro, Ne-fátikimwo's load, and that of the lady her classificatory sister. 119. This--brought east, this boathouse won't hold the Colocasia taro because it's piled very high." 120. Well* these sorts of things /talk/ were finished.

121. Then the ladies stayed. After a while the people of the land were satisfied with eating. Then they went all to the west, the people. 122. Ne-fátikimwo's affinal relatives, to Yáley, so they might go and stay. Then the affinal relatives arrived in the west. 123. They arrived on Yáley, the mother of the man's father stayed on at Yáley. They they pushed them back, the people of Ne-fátikimwo and Mrs White Rat. 124. They really pushed them back, back, back! Pushed back on Yáley.

125. Then the lady Mrs White Rat said: "Ne-fátikimwo!" "What?" "Do you think we should practice sorcery against the people there, your affinal relatives? Should we practice sorcery against this land?" 126. "How will we do it?" "You will break off that point of my claws, then chew, chew, chew, chew, blow off /the claws/, then you blow off /the claws/, then you crawl away as though you are a crab! Then you will
immediately dry and burn /in the sun/ the food of this islet, the coconut trees will be gone."

127. Then the lady /said/: "Well, it will be like that." And then, the lady, Mrs White Rat, went underground, beneath. 128. Went underground, beneath, and the lady chewed the claws, chewed, chewed, chewed, chewed, and then blow /them/ away, and the food of the swamp gardens, the Yáley swamp gardens, dried and burned. Then the coconuts dried, the breadfruits dried and remained permanently so.

129. The story is ended, the story of Mrs White Rat and Ne-fátikimwo. Well, this amount of it is finished.
This story was recorded in a single session on May 19, 1967. Eight sessions between that date and June 30 were needed for transcription and translation. This seemed like one of the most difficult texts, and I didn't really understand it until final editing two years after initial recording. I had not appreciated the cultural importance of saving face, and the high prestige value of Colocasia taro (woot). Beginning with verse 71, understanding of the first person plural inclusive (hi, yi, hay) and exclusive (yáy) is crucial to interpretation. There are many conversations and quotations within quotations (verse 81); in many instances I had to ask who was speaking, as this seems taken for granted.

The action takes place on the two large islets in Puluwat Atoll, Puluwat and Yáley in English. (In the Puluwat language, the atoll and islet are called Polowat; after consonants Yáley is written without initial Y-.) The boathouse Woleyáley (verse 1) is still in use, and is near the north point of the inner lagoon that cuts into the western or lee side of Puluwat Islet. Wenimmat Point (verse 10) is the easternmost tip of Yáley Islet, (Thomas Gladwin, 1970, page 45, has written in this regard: "Canoe houses ... go on forever. There are nineteen in all, fifteen of which currently house seaworthy sailing canoes. Each stands on its own plot of ground and even if one has to be rebuilt it remains the same house. Its membership, again not confined to matrilineral relatives, changes as men die or move away and new ones join."), a short and easy swim from the Puluwat boathouse. Yet in the story it sounds like a long distance. The directional east (-tá) and west (-tiw) are in constant use with verbs of motion and have been kept in the translation, at a sacrifice of readability. The principal male character is nameless, and is referred to as the man (woi-owe) or the chief's son (yannay hamwoi). Yannay is an honorific term also meaning handsome person. The heroine's name, Ne-fátikimwo, is meaningless, except that Ne- is a prefix to names
of females, as is Li-. Li-keri-pwer is translated in the English version.

1. old Puluwat: the -oo suffix is somewhat endearing, and is frequently suffixed to beloved place names.

4. SE: "What caused the famine?" Tilime: "We don't know. Just famine."

15. kēā: same as the particle kāy or kān.

19. The pitch level was higher for the first sentence, indicative of the speaker's emotion.

26. This verse is very complex.

28. "Where are you going?" is the most common greeting.

39. "fallen leaves fastened on to the necks": a figurative expression for dead as numerous as fallen breadfruit leaves (they shed constantly). Tilime compared the deaths in the legend with the deaths of starving Japanese on Yāley during World War II. He said that in the story the dead were so numerous that they were buried at sea rather than in the ground.

43. ngó ó me: from ngé wo má but you die. Note assimilation.

50. Tilime corrected a mistake, Puluwat instead of Yāley.

51. Colocasia taro (woot) is much preferred to coarser pwu’a (Cyrtosperma), and is considered almost a delicacy. See Text 1, Note 14.

53. Father-in-law is called haam classificatory father. Ne-fātikimwo's co-wives are called pwi-i-mw your classificatory sisters.

56. Brothers and sisters still practice avoidance on Puluwat. They have mutual obligations as well as taboos. Mrs White Rat's brothers have made her a spectacular canoe.

59. The pitch level was raised for the phrase ending Polowat, indicative of affection.
67. The chief banished the ten wives, presumably because they are not fulfilling their wifely duties of providing food for their husband and his chiefly father.

70. perakkúl-é-16 stronger: This is one of the rare instances of a restricted word in the stories. Such words are usually avoided in formal speeches.

71. It seems presumptuous of the discarded wives to think they can find Colocasia taro. They are presumably jealous of and shamed by the new wife, who provides so much food, and so they say they will provide the choicest food.

72. The introduction of the youngest of the discarded wives here is not clear. It seems that she is deserting her co-wives and siding with Ne-fátikimwo. This becomes clear in 75 when she says to Ne-fátikimwo "let us (inclusive) bake Colocasia taro for the chief." The youngest wife's nobility in helping the heroes suggests the younger brother's virtues in Text 1.

76. In spite of the invitation to the youngest co-wife Ne-fátikimwo and the chief's son go alone to Yáley. This is not clear until 85, when Mrs White Rat tells Ne-fátikimwo to go back to Puluwat to fetch the youngest co-wife.

79. ip pwaI: assimilation of i pwaI.

80. Rimwénipik: a place near Wenimmat on Yáley Islet.

81. This is an extremely difficult passage. It is sometimes hard to distinguish yannay hamwol the chief's son and yan-a-y hamwol the chief's food. Further, there are several quotations within quotations, and one quotation within a quotation within a quotation.

104. This speech, according to Tilime afterwards, is said by the rat. The honorific vocative ne is applied to females, but keen may be said to either sex.
128. I neglected to ask what happened to the heroes of the story (the chief's son, Ne-fátikimwo, Mrs White Rat, the youngest co-wife who sided with them, and the other rats). Presumably they survived and the ending was happy.
Li-keri-pwer me Ne-fátikimwo


21. Yiwe rak ol-owe ye fâyl-long llôn iiy Âle we.* Fâylî-i fâylî-i me wûû-1ô. Fâylî-i fâylî-i me ya kân ûû-1ô, pwe ya fakkôn mehak. 22. "Yiwe, ye haaî lomwotan-i yá-á-y—fâylî-i fâylî-i me yi pwe hâtââl-i-wow, me le fakkôn òtoowayl-long, yina mwû me yika yi ya mâ! Hi pwe fetey i ya mâ."


35. Yiwe, fa a fadeke no, no me wol-owe. Wol-owe ya wúfa pwe: "Wo ho mwerán ikene, ha a róón-imw?" "Meeta róón-imw?" "Yef fakkon róón-imw, re kán, róón-imw efemah. Áa a kán, ya, yee-w rak háápi fa a kán mwéngé lión!"

36. "Yiwe, wo te paccawuw-á-n kkapah-a mwo, hi háán kùle-e-y mwo min amwu yit-a-n róón-imw! Yi pwakin téf-fa-l-ôô mwo, pwe yi háán kùle-e-y mwo, min omwu it-a-n róón-imw."


40. "Yiwe, wo pwe le fakkon owów, wo pwe le fakkon owów oo, kkón e-kk-ana, roo kk-ana, yaw pwakin téété nú." 41. Ya fakkon iiy, wol-owe ya yená pi-yàp min-e-kkèwe, yàttakí-tá, ya yáfétà wó-ô-n mwéy roo kk-éwe, yáttí nú, rúkún mwéngé ngé, yíttáyattá toofi Woleýaley.

42. Wol-owe ya lió mwo pwong-inaa-ló ye-pwong, fa a wúfa pwe: "Won-naan, meeta wó ló fét-i-y?" 43. "Hapw i ya lió rak-û, mawúf-û-ló le kútta-fétáí pwal an-a-r mwéngé! Ye káalaán iyeey minne yá-á-y wef-i- wef-i yiyeey a waaf." "Yóó ngé, wo pwo no rak, ngó ô me. Pwe yika fakkon fanúw-á-n homá fán-ee na!"

44. "Yina mwo, nga yátá hi pwe fetey, yi ya ló, yi ya lió maa-ló, hi pwe fetey." 45. "Yây a fef úfa pwe wó ló máá-ló pwe yika wó lió pwong-inaa-ló ye-pwong nge wo haa waaf no." "Ye mine pwe yi ya lió rak-û, mawúf-î-ló hootiiw ana. Pwe yi ya lió Yâley minne yi ya lél-ló yiye." "Yiwe, wo pwe le fakkon lió máá-ló."


50. Yiwe, noo-no noo-no ngé, liy-ewe ya wûfa pwe: "Hi pwe le fakkon umwun-i-y uhâh-ô-mw-u, hi pwe le yô-mëll-á-á-tà wuwah-ô-mw, hi pwe le wumwun-i-y, pwe wo pwe le wuwah, wo pwe le yàpi-yàpi-tà wô-ô-n Yâley, wô-ô-n Polowat.


62. Yiwe fa a kkapah-a wuwoo pwe yaa, --yan-à-y hamwol, yîlya mwo wô lô wuwêew me yîye, rôôn-imw-ô-mw rôôpput. "Nge hi pwe le mà fe-e-n!" 63. "Yina! Yafe yaw pwe mà fe-e-n, yaw a kawû-ûô me mwêngé,
74. mwéngé kka wuuwah-a-y, pwe yaw te maa fe-e-n, nge yika, yafe yaw há mwerán mwéngé yikene yaw mehak, yaw a kawú-ló me mwéngé, yáy pwe le háfáá-l-yakin-á-á-tiw! Yi ya háfáá-tiw rak! 64. Yi ya ló no ló. Yi hópw rúwán 1t-tá no, nge, manú róon-imw-á-y táyittá wor-e-kámi.


66. Yiwe, hamwol iwe ya wúfa pwe: "Yaapw! Wo hópw-o hú. Wo pwe le húú-ló yiyé? Ngé yeen rak-ú, róon-imw-a-n olo-mwu náyi. 67. Fef róó kka, róon-imw-a-n ne, fa pwe le hú. Êa a pwe le hú pwe ró hópw rúwán noo-noo."


79. "Yéék! Ngoton i pwe tapweew-úk." "Yaapw, ngaang rak, yi pwe ló, yi pwe ló túttú lp pwal háfát-to fe-e-mw." 80. Ya fáyi-ló liwe,
Ne-fátikimwo. Yaa: "Li-keri-pwer!" (Ya ló no llón ee-w ngaat hónomáyáling me, Kímwémpik.) 81. Ya--- "Li-keri-pwer?" "Meeta?"
fakkon-i-fah. Ya fakkon-i fah umwu wot ee yá-á-mem, ya yit-tá yá há toof-iil-táá no, fa a ló lee-pwél."

98. "Yiwe, yaw ló, noo-ló lee yimw ká-á-mi, ya ló noo-ló me liyi-omwu pwi-i-mw lee yimw! Yaw te pwal mefeto nge ngaang rak, yi pwe umw álááráy woot."


108. "Yinowulumwaar, nge meeta yeen, ya, waa we wa-a-n hamwol, ya pwe le pway likowiil? Waa we wá-á-n annay hamwol, ye pwe le pway likowiil pwe ya a pwal e-fór waa, yiwe, pwal ee-w miin iye. 109. Hi yá kúle-e-y afe pwal waa mé---pwe fakkoy tákiyay, wúngú-ló liikkáz-i-n, mmwen átá waa-yeh._

án-a-ni yeey, hamwol rak ngé, he pwel ruulong llón iiy, mine-kk-omwu ttupw-e-má-m, pwé, ttupw-e-y liye-n waa mwuuun, yiwe, ttupw-o-y rak uulong mwuuun ngaang."


127. Yiwe liwe ya: "Yiwe, ye pwe le yina!" Yiwe rak, ngé ye hoopwuló, liwe Li-keri-pwer fáyi-lóli. 128. Hoopwuló rak fáyi-lóli ngé liwe yahingoruw, min-ewe yawút-ú-n, hahingóruw hahingóruw hahingóruw ngé ye kuhufááta ran ngé /rák ngé/, ye pwah kafikaf-1óó

129. Ya mwúc-é-ló fiyong we, fiyong-o-n Li-keré-pwer me Ne-fätikimwo. Yiwe, ya yiwe rak úkůk-ú-u-n.
English Summary

Steven (S) tells his friend Yokici (Y) about how the father taught him to start and stop the generator and how frightened he was. After starting S was told to saw some boards in the storehouse. The father told him that if he wore clothes they might get caught in the machine and he would be killed. The father threw a rag into the machine which twisted it. S said this taught him to be careful. S wondered where the machine was from, adding that the name was on a rice sack. Australia. American ones are still more expensive. S says his friend needs a haircut; his hair is very long.

A Bit of Talk

Y 1. Let's begin.
S Shall we begin?
Y 2. Go on. >3. Explain please the things. You went to take care of the machine with Father? What was it like?
S 4. Oh! Oh! Oh! Well sir, I can't.
Y 5. So how was it?
S 6. I was really scared! Badly scared in, ah, I was scared, we went there for the first time. 7. /Father/ told me that I should go learn from him.
Y 8. Uh-huh.
S 9. I did too, because with this, he asked me to. We went. Well, a paper there, was on, the table, a table, that table was in that house. 11. Well, I didn't understand the writing he showed me on it. 12. Well, and as for starting and, ah, stopping it, I understood it.
Then after we had started it, /it/ went! 14. We came this way, we came into that storehouse, he told me I should saw some boards. 15. I sawed and sawed and then he told me I should go and shut off that machine. 16. Afterwards I left, both of us, we went /there/ again. 17. Well, we went, went, this thing. This metal. The metal that sticks out.

18. The thing we usually crank.

19. Well, it was just about the length of a hand. It was about a hand in length. 20. Then, he said: "This metal, if you wear clothes, if you have clothes, then you must be careful so that you won't get hurt with them. 21. If you get near it, your clothes there if, if /they/ just touch it, well, it can twist your clothes and twist your body. /You/ will die. 22. You can die in that machine." 23. Well, I probably, I would not have thought, too about what he told me and probably I would have just disregarded it, I would not have been careful in my thinking.

24. Well then, he brought a cloth, brought a cloth, just his, and just slowly lowered it down on it. 25. Oh! Oh! Well, it wasn't close down yet on to it. The thing quickly twisted on it. 26. Revolved just once. This cloth, ah, twisted and twisted on the thing just a little. Then one would be quickly killed. 27. Then I believed it! So that's what this thing is like. That's why children are not allowed to go inside that house, or they'll hurt themselves.... 28. Well, that's what it's like in there. I had just gone there for the first time. So this thing, the machine of his, where is it from?

29. What did he say?

30. What he said to me, what's the name of this country? Well, it's on, well it's on rice bags, -- /not clear/

31. Australia?

32. That's right. That's right.

33. Yes. Just one machine, over there, he bought /it/ over there, he said /it/ was a machine of the kind, the one in the community house. He said it was an expensive price, a thousand I don't know, a thousand I don't know how many hundreds, their prices.

34. He said his is a cheap price.

35. Oh, it's a cheaper price than the one in the community house.
S 36. It's a cheap price because he said that those machines are cheaper than American ones.

37. Say, your hair is long what are you going to do about it?

Y 38. Well now you're going to cut it right now!

S 39. What does their hair style look like. Well, I like your style, I'll have long hair, too.
NOTES

S and Y were about twenty and twenty-four respectively and long-time friends. Phil Bogetto, the Peace Corps Volunteer on the island, had originally recorded a conversation between the two of them, but they didn't want me to hear it because it contained "bad" language (much of it, I discovered later, concerned drinking). So S and Y recorded this conversation about S's recent experience learning to start the priest's generator. The subject matter is of little interest, but the grammar is involved and complex. Particles and words rare in the legends were repeated over and over here (yérúú four times in verse 26, yátá four times in verse 23, ngéta, rihi-rih, the huge number of min-demonstratives. The recording was not very clear. I had laid the microphone on the table so that the speakers would feel more at ease. I went over the text with S and Y as well as with Tilime.

4. Won-na-h man way over there and ol-een man here (verse 37) are used in the vocative. This use by one person of another person, with neither of them changing positions, indicates the lack of precision in use of demonstrative suffixes.

9. The first person plural pronouns are all exclusive except in 18.

16. Yámém me fuwe-ray: we (excl) with two people, translated both of us.

25. ẖáppìniyeló twist: double -pp- may be for emphasis.

37. See note 4.
Kkapah mwor-o-mwor

Y 1. Ha a pwopwuta.
S Ha a pwopwuta?
Y 2. Yenen! 3. Limetaa mwo yi-kk-éwe, yaw tó fééfiy mwasin ewe me paatefe? Ye yifà h-ú-n?
Y 5. Pwe ye yifà h-ú-n?
Y 8. Nng.
Y 18. Minn-e hi kan filetiy.
faye-nngaw-fe-e-n. 21. Yi kene wo ya\textsuperscript{c}ap ngan-i-y ina wo pwe, min-na wúf-ó-mw ina ye pwe, ye pwe hukona rak, yiwe, ye pwe toongani há\textsuperscript{c}piniy inek-ú-mw ee! Máá-ló. 22. Wo pwe toongani máá-ló wó-ó-n mwasin na-h."

23. Yér átá, ngaang átá yi he pwal ér átá, yekiek-i-y minn-ewe ye yán aniy-a-y, pwe yátá yi hálaló rak mé wó-ó-y i he pwal ér afáliyelong, lee tip-á-y.


X 29. Meeta ye wúfa?

S 30. Meeta ye wúfa min-nan iiy, yífa yitan fán ee yewe? Yiwe, yiwe ye no wó-ó-n, yiwe e wóf wó-ó-n tuukii faays, ... /not clear/

Y 31. Wóstraliya?

S 32. Yína yína.

Y Yóó.

S 33. Yewef. Yee-w ra mwasin-e-n, yíkana-h, ye méée ney yíkana-h pwe ye wúf pwe mwasin-e-n, tapp-en liiy min owe lo-wut-e-lap! Yee-w ra mée mmón, ye-ngefay i há kúle-e-\textsuperscript{c}y, ye-ngefay i há kúle-e-\textsuperscript{c}y, fitaa-pwúkúw lliwil-i-n i-kk-éwe. 34. Min-na naj-ú-n e wúfa ye mé méttik.


S 36. Ye mé ppel pwe wúfa pwe, mwasin-e-n i-k-anaan ye mé ppel mmwan min-aan, Mefike---

37. Wol-een, wo yáláy-áláy makúf-ó-mw o pwe le fetey?

Y 38. Ngétaa yiye wo pwe le firiliy ikena!

REFERENCES

ELBERT, Samuel H.

GLADWIN, Thomas

IKEDA, Hiroko

KIRTLLEY, Bacil

LESSA, William A.

THOMPSON, Stith

1961 The Types of the Folk-Tale; a Classification and Bibliography: Antti Aarne's Verzeichnis der Marchentypen Translated and Enlarged. Folklore Fellows Communications No.184. Helsinki.

85