TALES OF AMBRYM

by

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAP</td>
<td>iv</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>vi</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>viii</td>
</tr>
<tr>
<td>KEY TO PHONETIC SYMBOLS USED</td>
<td>ix</td>
</tr>
<tr>
<td>ABBREVIATIONS</td>
<td>xi</td>
</tr>
<tr>
<td>INDEX OF TALES</td>
<td>xiii</td>
</tr>
<tr>
<td>TALES</td>
<td>1</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>81</td>
</tr>
</tbody>
</table>
INTRODUCTION

The Tales of Ambrym presented here were originally Section 2 of Dr W.F. Paton's doctoral dissertation, The Languages and Life of Ambrym, An Island in the New Hebrides\(^1\), submitted to the University of Melborune in 1956. Dr Paton was about to revise his dissertation for publication shortly before his death in 1970. The revision was never achieved and the Editors of Pacific Linguistics decided that it was best to publish the manuscript unaltered, except for minor editing and the correction of a few obvious typing errors.

The present population of Ambrym is approximately 4,300. Five languages are currently spoken on the island\(^2\), as follows:

1. North Ambrym (1,900 speakers)
2. Lonwolwol (400 speakers)
3. DaKaKa (Sesivi) (400 speakers)
4. Port Vato (500 speakers)
5. South-East Ambrym (1,000 speakers)

The first four languages on the list are very closely related, sharing in the vicinity of 70% common cognates on a basic vocabulary list. The language of South-East Ambrym is most closely related to that of Paama, and rather different from the remaining Ambrymese languages.

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\(^1\)The dissertation has been divided into four publications as follows:
1. AMBRYM (LONWOLWOL) GRAMMAR, Pacific Linguistics, B.19.
2. AMBRYM (LONWOLWOL) DICTIONARY, Pacific Linguistics, C.21.
   (Texts, Songs, Games and Drawings).

\(^2\)See Map.
The Tales of Ambrym presented here are mainly in the Lonwolwol language, spoken in the South-West of the island; some are in the language of North Ambrym, as indicated in the text. In the first section of this volume, the texts are given with a literal interlinear translation, while the second section gives free translation of the same texts.

W.F. Paton worked as a missionary on Ambrym from 1933 until 1948. During this period he was responsible for many translations of the Scriptures, hymnaries and Catechisms, at the same time taking a very active interest in the life and customs of the Ambrymese people. The volume presented here, plus the three other volumes into which his dissertation has been divided bear witness to the talents and industry of this celebrated New Hebridean missionary.

THE EDITORS
ACKNOWLEDGEMENTS

It is my happy duty to offer my sincere thanks to those who have helped and encouraged me, not forgetting my friends on Ambrym itself. To all the people there who, over the years, gave me their friendship, accepted such service as we were able to offer them, and allowed me to become (at least in some way) one of themselves, here is my best thanks. Especially am I grateful to Da: and Ouan for the many patient hours of discussion and instruction. And to Mr J.L. Mitchell (of Ranon), and the Reverend Père L. Clénet (of Olal Roman Catholic Mission), I also offer my warm thanks.

Welcome encouragement and criticism came also from Dr C.M. Churchward, and especially from Dr A. Capell (of Sydney University); without his continued advice over the years, mainly by correspondence, the work could never have been satisfactorily accomplished. I am very grateful to my artist friends - Captain Brett Hilder, (master mariner, and Fellow of the Institute of Navigation), and Mr Harry Buckie, of Hobart, who most kindly drew the many designs from my original records and specimens, so that they could be artistically grouped together in section YY. I would also thank the Officers of the Social Development Section of the South Pacific Commission in Sydney for the encouragement which their promise to micro-film my work has been. For Mr Justice J.A. Ferguson's friendly help and encouragement I am also grateful.

W.F. Paton,
The Manse,
Swansea,
TASMANIA. 1954.
KEY TO PHONETIC SYMBOLS USED

Vowels

/ɪ/  high front unrounded vowel
/ɪ/  lower-high front unrounded vowel
/e/  higher, close, mid-front unrounded vowel
/ɛ/  open, mid-front, unrounded vowel
/a/  low front unrounded vowel
/a/  low back unrounded vowel
/o/  lower mid-back rounded vowel
/oː/ lower high back rounded vowel
/o/  higher mid-back rounded vowel
/u/  lower high back rounded vowel
/u/  high back rounded vowel
/ʌ/  lower-mid back unrounded vowel
/ʊ/  higher mid-central unrounded vowel
/ə/  mid-central unrounded vowel

Consonants

/b/  voiced unaspirated bilabial stop
/p/  voiceless aspirated bilabial stop
/b/  voiced labialised bilabial stop
/b/  voiced affricated bilabial stop
/d/  voiced unaspirated alveolar stop
/t/  voiceless aspirated alveolar stop
/r/  alveolar flap
/r/  alveolar trill
/d/  voiced affricated alveolar stop
/t/  voiceless affricated alveolar stop
/k/  voiceless aspirated velar stop
/g/  voiced unaspirated velar stop
/c/  palato-alveolar affricate (voiced and unvoiced)
<table>
<thead>
<tr>
<th>Consonants</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>/m/</td>
<td>voiced bilabial nasal</td>
</tr>
<tr>
<td>/n/</td>
<td>voiced alveolar nasal</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>voiced velar nasal</td>
</tr>
<tr>
<td>/f/</td>
<td>voiceless labio-dental fricative</td>
</tr>
<tr>
<td>/v/</td>
<td>voiced labio-dental fricative</td>
</tr>
<tr>
<td>/s/</td>
<td>voiceless grooved alveolar fricative</td>
</tr>
<tr>
<td>/h/</td>
<td>voiceless glottal fricative</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>voiceless pre-palatal grooved fricative</td>
</tr>
<tr>
<td>/l/</td>
<td>voiced alveolar lateral resonant</td>
</tr>
<tr>
<td>/w/</td>
<td>labio-velar semi-vowel</td>
</tr>
<tr>
<td>/j/</td>
<td>palatal semi-vowel</td>
</tr>
<tr>
<td>/i/</td>
<td>glottal stop</td>
</tr>
<tr>
<td>/ː/</td>
<td>half-long (vowel)</td>
</tr>
<tr>
<td>/ːː/</td>
<td>long (vowel)</td>
</tr>
</tbody>
</table>
### 1. Grammatical Features

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affirm.</td>
<td>affirmative</td>
</tr>
<tr>
<td>conj.</td>
<td>conjunction</td>
</tr>
<tr>
<td>Cp.</td>
<td>see</td>
</tr>
<tr>
<td>excl.</td>
<td>exclusive</td>
</tr>
<tr>
<td>imper.</td>
<td>imperative</td>
</tr>
<tr>
<td>indef.</td>
<td>indefinite</td>
</tr>
<tr>
<td>lit.</td>
<td>literally</td>
</tr>
<tr>
<td>MS</td>
<td>manuscript</td>
</tr>
<tr>
<td>neg.</td>
<td>negative</td>
</tr>
<tr>
<td>par.</td>
<td>paragraph</td>
</tr>
<tr>
<td>pars.</td>
<td>paragraphs</td>
</tr>
<tr>
<td>pl.</td>
<td>plural</td>
</tr>
<tr>
<td>poss.</td>
<td>possessive</td>
</tr>
<tr>
<td>redupl.</td>
<td>reduplication</td>
</tr>
<tr>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>subord.</td>
<td>subordinate</td>
</tr>
<tr>
<td>v.i.</td>
<td>intransitive verb</td>
</tr>
<tr>
<td>v.i.t.</td>
<td>transitive/intransitive verb</td>
</tr>
<tr>
<td>v.t.</td>
<td>transitive verb</td>
</tr>
</tbody>
</table>

### 2. Language/Dialect Names

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Baiap</td>
</tr>
<tr>
<td>CC</td>
<td>Craig Cove</td>
</tr>
<tr>
<td>FB</td>
<td>Fanbang</td>
</tr>
</tbody>
</table>

xi
2. Language/Dialect Names (cont.)

FW - Fonwor
IN - Indonesian
K - Konkon
LON - Lonwolwol
MN - Melanesian
NA - North Ambrym, i.e. Magam and neighbourhood
P - Paama
PV - Port Vato
SEA - South-East Ambrym
Ses. - Sesivi

3. References to Bibliography

D/Marriage - See Deacon 1927 Bibliography
Hy - see Hymnary 1943 Bibliography
JG/SRM - see Guiart 1951 Bibliography
Jn - see Paton 1942 Bibliography
JTB/MK - see Bowie 1908 and 1917 Bibliography
NL - Native letter
NT - Native Text/New Testament
RL/LK - see Lamb 1899 Bibliography
RL/S&S - see Lamb 1905 Bibliography

4. Key to Texts in TALES OF AMBRYM (D.10) and CUSTOMS OF AMBRYM (D.11)

In TALES OF AMBRYM (D.10) the texts are numbered consecutively A,B,C,D,E... etc. Each tale is divided into "verses" numbered 1,2... n. Thus, for example, C.26 equals Text C, "verse" 26.

In CUSTOMS OF AMBRYM (D.11) the texts are numbered consecutively AA,BB,CC,DD,EE... etc. Each tale is again divided into "verses", as above. Thus CC.27 equals section DD, "verse" 27.
## INDEX OF TALES

<table>
<thead>
<tr>
<th>Letter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>run ne rem, &quot;TALE OF THE YAM&quot;</td>
<td>1</td>
</tr>
<tr>
<td>B</td>
<td>run ne rem, &quot;TALE OF THE YAM&quot; (another version)</td>
<td>6</td>
</tr>
<tr>
<td>C</td>
<td>am rem, &quot;YOUR YAM&quot;; or ama rem, &quot;OUR YAM&quot;, - &quot;AMBRYM&quot;</td>
<td>7</td>
</tr>
<tr>
<td>D</td>
<td>run ne maro:, &quot;TALE OF THE VOLCANO&quot;</td>
<td>10</td>
</tr>
<tr>
<td>E</td>
<td>run ne le:, &quot;TALE ABOUT THE 'LE:' BIRD&quot;</td>
<td>16</td>
</tr>
<tr>
<td>F</td>
<td>run ne temar, &quot;TALE ABOUT A SPIRIT&quot;</td>
<td>19</td>
</tr>
<tr>
<td>G</td>
<td>run ne temar, &quot;TALE ABOUT A SPIRIT&quot; (another version) (in NA dialect)</td>
<td>20</td>
</tr>
<tr>
<td>H</td>
<td>run ne barbar, &quot;TALE OF THE PIG&quot;</td>
<td>21</td>
</tr>
<tr>
<td>I</td>
<td>&quot;Tesivelivel and Tesigo:&quot;</td>
<td>23</td>
</tr>
<tr>
<td>J</td>
<td>heboro: a tomo, &quot;THE KINGFISHER AND THE RAT&quot;</td>
<td>32</td>
</tr>
<tr>
<td>K</td>
<td>run ne maret, &quot;TALE OF THE EEL&quot;</td>
<td>43</td>
</tr>
<tr>
<td>L</td>
<td>run ne Um, &quot;TALE OF THE 'UM' BIRD&quot;</td>
<td>45</td>
</tr>
<tr>
<td>M</td>
<td>run ne Um, &quot;TALE OF THE 'UM' BIRD&quot; (another version, in Magam dialect)</td>
<td>49</td>
</tr>
<tr>
<td>N</td>
<td>run ne ma:, &quot;TALE OF THE DOVE&quot;</td>
<td>52</td>
</tr>
<tr>
<td>O</td>
<td>run ne DanDan, &quot;TALE ABOUT DANGDANG&quot;</td>
<td>60</td>
</tr>
<tr>
<td>P</td>
<td>run ne vee mato naru, &quot;TALE OF THE TWO OLD WOMEN&quot;</td>
<td>66</td>
</tr>
<tr>
<td>Q</td>
<td>ran Ijen vju, &quot;THE SPIRIT'S FOOTPRINTS&quot;</td>
<td>74</td>
</tr>
<tr>
<td>R</td>
<td>&quot;Berkolkol and Bunjam&quot;</td>
<td>76</td>
</tr>
<tr>
<td>S</td>
<td>&quot;THE POISONED ARROW&quot;</td>
<td>77</td>
</tr>
<tr>
<td>T</td>
<td>&quot;THE POISONED ARROW&quot; (another version) (both versions in NA dialect)</td>
<td>78</td>
</tr>
<tr>
<td>U</td>
<td>A FRAGMENT ABOUT THE DAYS OF THE LABOUR TRADE</td>
<td>79</td>
</tr>
</tbody>
</table>
TALES OF AMBRYM

Run NE Rem

TALE OF THE YAM

1. jafu mato hu tÚru or BÚŋlef, vere Ra:, tehoro mene chief old one lived place BÚŋlef, island Ra:, he spoke to

nɛt린 ŋerUL go rure lim, MUṣu van buka his sons(s) few who they-few were five, You-few go try to clear

2. a tetahc bveINi-veran tufo van lan the garden (place), and he cut his finger-nail he buried go in
tan, a temarmare terra, a tonornor ne gae. 3. teca ground and he watched it sprang up and he thought about it he said

mene nɛt린 ŋerUL go rure lim, MUṣu van Unka tel. to his sons (few) who they were 5 You few go try to clear a garden.

rur Unka tel tÚnρok, rur kebu me. timiarUL They-few cleared a garden it was finished they again came their father
tewUhto ŋerUL, MUṣum Unka tel mÚŋok? he asked them you-few clear the garden it is finished? they-few said

loŋ, mÚŋok bur. 4. mo:, MUṣu llŋi bio, rurllni yes it is finished quite All right, you-few put fence they put

tÚnρok, rur kebu me. tewUhto ŋerUL kebu mon, (it) it was complete they-few back-again came he asked them again

MUṣum llŋi bio mÚŋok? rur ca, loŋ, bio mÚŋok you-few put fence it is finished? they-few said yes fence is finished
bur. 5. a rur Jehoro huborUl, bWica su mae bibe quiet and they (few) were talking themselves will we-few do...how ne tel go? rur ca, su van wuhto ca mene tim\textsuperscript{1} ansUl. about garden that (one)? they-few said we'll go ask say to our father 6. rur van wuhto, teca, m\textsuperscript{1}usu van fan\textsuperscript{e} or, te wob\textsuperscript{u} they went asked he said you (few) go burn place it was a day go hu, rur kebu me, rur ca, Tata, m\textsuperscript{1}un\textsuperscript{ok}. (which) one they back came they said Father it is finished 7. Fa\textsuperscript{3}nfa\textsuperscript{3}renan rur van lon tel, teca mene n\textsuperscript{er}Ul, Next-day (its) they-few went inside the garden he said to, them-few netuk n\textsuperscript{e}rUl, m\textsuperscript{1}usu t\textsuperscript{ue} ni, be tamo my son(s) (they few) you-few strike (kill) me let it be the first (born) ne gamsUl, bat\textsuperscript{ue} ni. 8. tamo ne n\textsuperscript{er}Ul al\textsuperscript{U}n of you-few let him kill me The first-born of them (few) 'his skin tenek, teca, Tata, sinca \textsuperscript{e}n m\textsuperscript{1}lo\textsuperscript{ne} nek. 9. tim\textsuperscript{1}arUl was afraid' he said Father let not (I) spoil you. their father tekel kebu ne teca, m\textsuperscript{1}usu mae bibe na ho: klrine mele\textsuperscript{e}? answered (back) he said, you (few) will do how (there) to find food 10. teca mene ta ta\textsuperscript{on} ta moan, mo:, be nek. he said to the one-after the first (born) all right let it be you ta ta\textsuperscript{on} mon al\textsuperscript{U}n tenek kebu gon mon. 11. lon, The one-after also his skin was afraid again just also Well, teca mene ta ro\textsuperscript{bo}l mon, be nek. teca, ehe:, nadlo he said to the middle-one also let it be you he said No, I don't remelo\textsuperscript{an}. 12. tehune n\textsuperscript{er}Ul viran mon, want-that He pushed (persuaded) (of) them-few the 4th also \textsuperscript{nae teca, ehe:, sinca \textsuperscript{e}n m\textsuperscript{1}lo\textsuperscript{ne} tim\textsuperscript{1}ansUl. rur Jehoro he said No let not us-few spoil our father They-few were talking huborUl, .... 13. teca mene ta tean, be nek. themselves he said to the last (born) let it be you
ta tean teca, mo', be ni; nat'ue tlm'ansUL. tearu
The last one said Right, let it be I; I shall kill our father He took
lie. 14. Tlm'arUL teca, sinca ont'us ni bwe. 11gi ni
a stick Their father said don't you strike me yet Let me
nahoro mene gamsUL bwe. ca musu ti'ue ni, musu se merere ne
I speak to you-few first If you.. kill me you-few slice in-small pieces.
ni, a refine tan tan, go ne bogon; bmc'a wobUN be
me and carry into ground (rel) them all it will be days it-will-be
lim, musu qa me te:ka hamsUL tel. 15. sinca
5 you.. will then some look at your (-few) garden Let not
diak su nuru. bmc'a musu serhene diak,
my blood any (of it) remain It-will-be you will dig out my blood
a ba bogon, musu fo bogon. 16. Tet'iue tlm'arUL
and plant (it) all you-few bury all He struck their father
temer. Rur slvisli vi tlm'arUL, a rur ba nae
he died They-few sliced their father and they... planted him
bogon, tiwene tlm'arUL teca. 17. Rur ca
Su van all it was like their father said They-few (said) Let us go
gorobUL, su koko goro bulu-or.
(to) the village let us shut-around. the gate of place (garden).
Rur me gorobUL, rurjelto wobUN te lim, rur ca,
They came (to) village they-were-counting days it-was 5 they.. said
wobUN me lim mun'ok, su van te:ka tel.
days it-is 5 it-is-complete, let us go look-at the garden.
18. Rur van talhe bulu-or, Inka go dem terra
They-few went opened gate of garden saw that yam (it) sprang-up
bogon. 19. Rur ca, 0 mu ten. Rur tae lie,
all They.. said Oh, it is very good, They.. cut stick(s)
rur kilkile fan au- rem au-rem
they (few) dug, (planted, stuck in) under vine of yam(s) the yam-vines
4. te na je Iuk ran. 20. Rur kebune
(it) then was climbing-up on it. They (few) (came) back

gorobul, rur ca, 0 mu ten ansul melch mongor bur.
village they said Oh, splendid! our food is big (plentiful) already

Tlm'ansul mu ten. me tlm'ansul me nge gon, me ansul melch.
Our father is good very it is our father it is he only he is our food

21. Te na e tean rur ca, dem meraq su
It was then... lastness (at last) they said yam(s) are ripe, let us
van kilka rem. 22. Rur Inka rem wo go hu
go try to dig up the yam(s) They (few) saw yams ("kind...one")
me fli'io, wo go hu mafri firi: mungo go mamlolo
some it is white some... it is red (it is) yellow (which) between-yellow

23. Rem wo go hu bon mo ko: mu ten
-and-green Yams... some... it's smell is sweet, it's very good,
ansul melch mongor bur. 24. Rur hlrine rem bogon,
our food is plentiful quite. They (few) reaped yams all
rur tia me ne gorobul, a hlrine lngene
they.. brought (some) to the village and reaped, (dug up) put (them)
fan im. Rur hlrine tun'ok, rur
straight under (in) a house They (few) reaped it-was-complete they (few)

25. Rur ca, Rem merre, me
felt (it was) good very. They (few) said Yam very small it is
bagahun vera - tlm'ansul, rem me fli'io me bahun
finger(s) of hand-of our father yam(s) it is white it is his bone(s);
rem mafri firi: me rian, rem go mololo: me
yam(s) it is red it is his blood yam(s) which (are) soft it is his
kllite rem go mungo me kllite
'grease', (fat, flesh); yam(s) which (are) yellow it is his 'flesh', (fat);
bubu-rem me baten.
lumpy yam(s) it is his head.
A certain old chief who lived at Bunlel, on the island of Ra (Pentecost), spoke to his sons, "Go and try to clear a place for a garden." He cut his finger-nails, buried them in the ground, and watched as they sprang up; and he thought about this. He said to his five sons, "Go and try to clear a garden place." They finished clearing the garden site, and returned.

Their father asked them, "Have you finished clearing the garden site?", and they replied, "Yes, it is quite finished." - "All right, put up a fence," he said. They finished putting up the fence, and returned. He asked them again, "Have you finished putting up the fence?", and they replied, "Yes, the fence is quite finished."

They were talking together, "What are we going to do about that garden?", and they said, "We'll go and ask our father." They went and asked him, and he said, "Go and burn the place off." After one day, they came back and said, "Father, it is complete."

Next morning they went into the garden, and he said to them, "My sons, strike (and kill) me. Let the first-born of you kill me." The eldest of them was afraid, and said, "Father, I could not destroy you." Their father answered, "How are you going to manage to find food?" He said to the second son, "All right, let it be you". The second son too was afraid in just the same way. Well, he said to the middle son, also, "Let it be you", but he said, "No, I don't want to do that". He pressed them, the fourth too, but he said, "No, we can't destroy our father", and they went on talking together.

He said to the last-born, "Let it be you". The last-born said, "All right, let it be me; I shall kill our father", and he took a stick. Their father said, "Don't kill me yet. Let me speak to you all first. If you kill me, slice me in small pieces, and carry them, every one, (and put them) into the ground; after five days, then come and look at your garden. Don't let a drop of my blood remain, but all of you dig it all up and bury every bit of it".

(The youngest son) struck their father, and he died. They sliced their father up, and buried every bit of him, just as he had said. They said, "Let us go to the village, let us block the garden gate". They came to the village and began to count the five days. They said, "The five days are over, let us go and look at the garden".

They went, opened the garden gate, and saw that everything had sprung up as yams. They said, "Oh, excellent!" They cut sticks, and stuck them in under the yam vines which then began to climb on them.
returned to the village and said, "Oh, splendid! our food is already plentiful; our father is very good; it is our father, only he, who is our food".

Then at length they said, "The yams are ripe, let us go and try to dig up the yams". They saw the yams, some white, some red, some yellow-green. Some yams have a smell that is very, very good... "our food is plentiful now". They reaped all the yams, brought them to the village, reaped them, and put them in order under a house-shelter. They finished reaping, and felt very happy. They said, "The very small yams are our father's fingers; the white yams are his bones; red yams are his blood; soft yams are his flesh; yellow yams are his flesh (or, fct); lumpy yams are his head.

Run Ne Rem

TALE OF THE YAM

1. Jafu mato netin te lim; teca men netin ńerul.
   Chief old his son(s) 'was S he said to his son(s) (them few)
   ca ru ńogi bio. ńerul rur kel kebune men ńa
   that they should put a fence They-few they.. answered back to him
   rur ca, su ba ha lon tel?
2. Te ca mens ńerul
   they said we'll plant what in the garden He said to them (few),
   A: , nu ne ca musu ńogi bio. A bone go bio
   Ah, it's good that you (few) put a fence And when the fence
   tün'ak, teca men ńerul ca ru to:kebnu ńa.
   was finished he said to them.. that they should kill him.

3. A ńerul duta
   And they-few some of...(them) they didn't want-that The last-born
   teca, Mu ne ca su mae biwene go mica.
4. Ru
   said It's good that we.. do it-will-be-like as he says. They (few)
   t'ue ńa, a sivi nę ejiten; ............ 5. a
   struck (killed) him and sliced with a (native) knife
   killite te rem fifi'o, a dia nę ńa te rem go
   his 'grease' (fat) (flesh) was yam white and blood of him was yam that
te fri fri, awoo-an ge te rem go te fri fri kaka vjo, me was red and his veins it was yam that was red a-little-bit it is sas(r) .... 6. Thin'en te rem - reddish, (not very red); His intestines was/were yam (of) tcisil a wov'ohan te rem go te bubu-rem snake, (i.e. snake-yam), and his heart was yam that was lumpy yam, tinja-bubu-an te burem, baten te beta' rem (knobily) his stomach was burem yam his head was beta' yam, (a 'strong' yam).

THE TALE OF THE YAM (another version)  
An old chief who had five sons, said to his sons that they should put up a fence. They answered him and said, "What shall we plant in the garden?" He said to them, "Ah, you had better put up the fence". When the fence was finished, he told them to kill him. But some of them did not want that, but the last-born said, "It is good for us to do as he says". They killed him, and sliced him with a native knife. And his grease (or, flesh) was the white yam; and his blood was the yam that was red; his veins were the yam that was slightly red, reddish-brown; his intestines were the snake-yam; and his heart was the lumpy yam; his stomach was 'burem', or 'knot of yam'; his head was the ('strong') 'betae' yam.

Run Ne Am Rem (o: Ama Rem)  
THE TALE ABOUT YOUR YAM (or "OUR YAM")  
(W.F. Koran, chief Fonah)  
1. Ih han vanten go rar Inka kabten cou, go hu han ih Names of the men who they saw Captain Cook one his name Bule Tabi, a go hu mon Boar, a hu mon Cocor-ebur, a go hu mon Bule Tabi and one more Boar and one more Kokor-ebur and one more Wocil, a go hu mon Masen, a go hu mon Ilekaee, vanten te liise Wokil and one more Masen and one more Ilekaee men it was six
2. a bone go ra ra la ka a ra ra ho ro
(there) they found (him).

3. nje
to (him) it was first very, they asked you come where? He
told them kel kebu ne ra su hu teban go told them kel bare, a te
didn't tell back word any one because he didn't understand and it

vera: go na ra ra ho ro ne, tiwene bur, 4. a ra ra
was their-hands only they spoke with it was like dumb and they

aru bu hu van tae a ra ra he gone dem men, a ra
took tusker one went out (kill) and they gave a yam to (him) and they

car, Am dem! 5. a bone go nje told them kel bare, a ra aru
said Your yam! and when he didn't understand and they took
dem llni ran faq, bone go te faq, rar goku a klir
the yam put on a fire when it was cooked they took out and broke

merere ne a en blise men, a nje tene,
in-small-pieces and ate to show (it) to (him) and he ate (it)

6. a te tean ra ra blise faq men go terrehe ne
and it was 'lastness', they showed fire to (him) which was rubbed (he

ne lie,
7. a nje tehegen tebaco a baef, rubbed) with wood, (? stick) and he gave tobacco and pipe

a nje ra ra ca te mahen ne veen, and they said (it was a charm) or: he put a charm on (for) the (women),

8. a nje tehegen woman mon, a nje ra lohe bon, a ra
and he gave orange(s) too and they 'heard' its smell and they
to:ne, 9. a ra ra ca efaloh te ve re halhal, a ra
threw (them) and they said the ship was land floating and they

blisint lie hu han ih nja li-bonari, ca ne-je-ro:ro:
showed a tree one its name there tree-bonari if he might be running

neme, 10. a vanten go rur e li sse ngerul rur e
he might come and men those they-few were six they-few were

ta Fonah bogon
belonging to Fonah all (of them).
Verse 1. Wokil, llekaee: men's names no longer found in use; said to be archaic.

4. am dEm: this is the point of the Tale; the natives' idea is that Captain Cook, or his officer(s), hearing these words as the Ambrym men gave the yam(s) to them, later wrote down the approximate sound, Ambrim, as the name-to-be of the island. As d and r are often interchangeable, am rEm would suit the story even better.

The other strand of the Tale is that Cook asked about the yam, and that the men replied, in the Northern dialect, ama rEm, our yam.

7. bæf: an interesting phonetic attempt at 'pipe'.

veEn: the native Text gives 'veɪm', which is the form used in translations by Dr Lamb and Dr Bowie; veEn seems truer Lonwolwol.

8. womUl: orange, lit. fruit - circular, spherical; it is not native, and this story of its introduction may well be true. Koran says that, from the seeds of the oranges given by Cook, a huge old orange tree stood near Fonah.

9. li-boŋlir: a tall tree, with leaves of a shining, clean-looking light green, visible for many miles among darker surrounding foliage; the Fonah men told Cook to steer by the particular tree if ever he returned to Ambrym.

10. rur e: 'they few were'; note the grammatical point: in the preceding verses, rar has been the regular verbal pronominal prefix, 'they', plural: in v.10, rur, the trial form, is used; for a small number of persons, such as six, either trial or plural form may be used; such an apparent inconsistency within one passage is not unusual.
THE TALE ABOUT 'Am Rem' (Your Yam) Or 'Ama Rem' (Our Yam) (AMBRIM/AMBRYM)

The names of the men who saw Captain Cook; one's name was Bule Tabi; another also (was) Boar; and one more, Kokor-ebur; and one more, Wokil; and one more, Masen; and one more Ilekabee; - it was those six men who came upon him. When they saw him, they spoke to him at the very first, and asked, "Where do you come from?" He did not answer a word, because he did not understand; it was only their hands that they spoke with, like dumb (people). They took a tusker pig, and went and killed it, and they gave a yam to him, saying, "Am rem", "Your yam!" When he didn't understand, they took a yam, and put it on the fire, and when it was cooked, they took it out, broke it in small pieces, and ate it to show him, - and he ate it. After that, they showed fire to him, (fire) that was rubbed with wood. He gave them tobacco, and pipe(s), and they said it was a love-charm for women; he have them oranges too, and when they smelt the smell, they threw them (away). They said the ship was a floating land; and they showed (him) one tree, called a "bonglin" tree, (as a landmark) if he should come (back) as he ran (across the sea). Those men were six (in number), and they all belonged to Fonah.

Run NE Maro
THE TALE ABOUT THE VOLCANO

1. or Lalinda jafu hu bonego mUru, netin hu me (at) the place Lalinda chief one while he stops his child one is man, mUru, tlmian magele han veen hu, me rahn male he remains his father pays, (buys) his woman one she is his mother go me veen ha netin. 2. Veenan tuten mene nge, mUru who is wife of his son His-wife was very good to him (he) stops mklke: 

3. mUru all already they go stay altogether place that-one (he) stops mklke: 

it is little only well, the father of the man dies yes and goes right, 

lon bulu maro: an; or go temar (altogether) into hole-of volcano that-one the place which devils (spirits) bogon bur ram van du bur or an. 3. mUru it is small just yes and the man his wife too dies yes and goes just
mon lon bulu- maro: an. 4. Vanten mưru mialé, lon
also into hole of volcano that-one The man stays thus yes and
gel veen vivi hu mon mene teban, veen an
buys woman young one more she comes with him wife (his, that one)
tolohon wu mene nàe, rorjor re wobung bogon.
was not good to him they-two were quarrelling days all

5. Van wobung go hu ca ror jo mae baldalan, lon, tikene
Under day one if they-two were making quarrelling well she 'called'
han veen go memer mene, tlica, ni na ro: metene nek bur, o
his wife who is dead to (him) said I shall run away from you quite you
van va fir kebun ne ham veen go memer bur lon lenears.
go go dig out again your wife who is dead already yes and marry..

6. Wanten an telöne tehakobe bone go veen gole tikene,
Man (that one) felt it was bad when woman that 'called'
han veen go memer mene, tlica, mu gon o ru, na te:nè
his wife who is dead to (him) said it's good only, you stay I'll seek
go turu temo, lon lenè nàe. 7. Tefel wobung
who stayed (it was) before yes and marry her He fasted days

telim, teria sise gregre wo go hu, gal, miju (müju),
it was 5 he took things creeping some .. green lizard "big eye" lizard
bahu-gal¹ tomo, labe, lonlon, moto:kebnu sise an
(bone of gal), a rat a black lizard a small lizard he kills things (his,
nej. 8. Lon, lîjî mưru wobung galim sise an
those) (them) Yes and leaves it stops days 5 things those
mobobo, lon mefahne tabolin bogon, 9. teban go mialé temar
stinks and then decorates his body all because thus the
nej bu'lca ra lîjka vanten an, lon ra lonje
devils will they will see man that (one), yes and they will hear

¹bahu-gal: said to be 'a black kind of lizard'.
bon biwene ne gon, bon bobo. 10. Mamae his smell it will be like them just his smell will stink He does

miala mun'ok gon, loq maralir van lon bulu maro:, thus its finished just, yes and walks go into hole of volcano,

man van loq hoite or an, loq jafu an mlca mene nge, he goes and reaches place that (one) yes and chief (its) says to him

Ei, vanten, si mlca nga ome li? 11. Wanten an mlca, ni Ah! man, who says that you come here Man that (one) says I
gon, nam jo wehe tata a hak veen. 12. Jafu an mlca, only I'm seeking my father and my wife Chief (that) says

TUmom muru lon im go jir, a ham veen, ram jo Your father stays in house that(s) yonder and your wife they (all)

fu er kaheren, rarlo je bwe, since onvan hubom, mo genem are sleeping still they don't wake yet don't you go yourself lest we

rute ran ane nek, na nga jahe nek van. 13. Bonego some of (it/us) they might eat you I shall lead you go While

mijahen van va liji teba tim'an, tim'an mlca, NUtUk, he leads going (to) go put (him) with his father his father says My son

nUtUk, si mlca nga o me or go, or me nakobe ten, mem du my son, who says that you come place this place is bad very we stay

or go, anem melch mammih, tolo iwere ami melch an go, me place this our food is different is not like your food own it is

tai, me hakobe ten, om te:ne ha? 14. Tata, nam te:ne excrement it is bad very you seek what? Father I seek

rahem nam gele rahem hu mon, loq tolo u 'your mother' I've bought 'your mother' one more yes and she is not good

mene ni, miken rhahem, miken rhahem go meme ru to me she calls your 'mother' she calls your 'mother' who comes stays

li, mlca na te:ne loq be-me ru kebu tebak, here she says I should seek, yes and she should come stay again with-me
Miale ŋa nam(m)e or go. 15. O nütuk, or go meləh an thus there (it is) I come here 0 my son place this food-its
tolo ngare nek, bülca o mer ne am or go.
is not right for you (will) you die for your (food) here

16. Vanten an tica, Tata, nam naknakne ak meləh ŋa, müru lon Man that (one) said Father I've prepared my food there it is in ttwok, (ŋae teholo o1 turu lon tuwon). 17. Tim¹ an my belt (he had cut out coconut it was in his belt). His father tica, Taê müru gorobul senan, golê, a ram jo fwe r said Mother stays (at) village another that one and they (all) are sleeping kah²ren, bülca büŋ bi jo fihfih lon taro ŋa van o ŋika still (will) dark it will be covering yes and we-2 shall go you will ŋae, 18. sise hu gon, bülca o toto see her thing one only (will) you will tighten (your belt) it bija(n), bonego bülca ra jo taura, lon, jem will be strong when (will) they will be rising up well your foot bülca banonon. 19. Müru van, büŋ mi jo fihfih, lon will shake It stops goes the dark is covering yes and bahu: ne ne bogon mi jo hemte kebu, teban go bahu: their bones of them all it is joining together again because their bones tewel ho²ho: ru bonego rar jo fwe,r. 20. Vanten (it) fell apart stay (thus) while they were sleeping Man go telŋka gön, lon jen tenonon a tuwon tehekər. that (one) he saw just yes and his foot shook and his belt was broken 21. Tim¹ an tica, o ru rogoron, om ŋika tae ŋale, sinca His father said you stay quiet you see 'mother' there it must'n't ne ŋae gamro, mem hak⁹be bur ŋa mem du li, mem e bahu be she you-2 we are bad completely (see!) we stay here we are bone(s) meh gön, vlsi miaña ne genem. Tae ŋale a mehak⁹be bare just flesh there-is-none on us 'Mother' there and she is bad
THE TALE ABOUT THE VOLCANO

At Lalinda a certain chief was living, and one child was a boy; as time went on, his father bought a wife for him, (she who is his son's wife is his "mother"); and his wife was very good to him. After just a little while, well, the man's father died, and went right into the (well-known) Volcano-Hole, the place where all departed spirits go to stay altogether.

After just a little while, well, the man's wife also died, and went also into the Volcano Hole. The man remained as he was, and then bought another young woman, who came to be with him. That wife was not good to him, and they were quarrelling every day.

With this Tale, compare Robert Lamb: "Saints and Savages", p. 218, footnote, where he quotes Codrington's "Melanesians: Anthropology and Folklore".
One day, when the two of them were having an argument, well, she called on his dead wife, saying, (to him), "I shall run right away from you. You go and dig up again your dead wife, and marry her."

The man felt upset when that woman called his dead wife to (him), and said, "All right! you stay, and I shall seek the wife who was with me before, yes, and I shall marry her."

He fasted for five days, and got some creeping things, the green lizard, the "big-eye" lizard, the "bahu-gal" lizard, the rat, a black lizard, a small "lobo-lobo" lizard; and he killed these things. He left these things for five days, until they smelled badly, and he decorated all his body, because in this way, (although) the spirits will see this man, yet they will sense that his smell is just like themselves, a stinking smell. He finishes doing thus, and then walks into the Volcano Hole, and goes on till he reaches the place where the Chief says to him "Ah, man, who told you to come here?" The man replied, "Myself only; I am looking for my father and my wife." The chief replied, "Your father lives in that house yonder, and your wife. (All the spirits) are still asleep, they are not yet awake; don't you go by yourself, for fear lest some of us might eat you. I shall guide you as you go."

When he guides him on his way, and puts him beside his father, his father says, "My son, my son, who told you to come to this place? This place is very bad. We live here, (and) our food is different, it isn't like your own food; it is excrement, it is horrible. What are you looking for?"

"Father, I look for your 'mother'; I have bought one more 'mother' for you, but she is not good to me, and she called on your 'mother', yes, she called your 'mother' who came to live here; she said I should seek her, yes, and that she should come again and stay with me. There it is, that's why I've come here."

"O my son, this place's food is not right for you, - you will die for want of your proper food here."

The man said, "Father, I've prepared my food here, it is in my belt," - (he had cut out coconut, and it was inside his belt).

His father said, "'Mother' lives at that other village, and they are sleeping still. When darkness comes on, well, you and I shall then go, and you will see her. Only one thing - you (will) tighten your belt strongly; when they all rise up, well, your foot will tremble."

Time went on, and darkness was coming on, yes, and the bones of them all were joining together again, for their bones fell apart, and stayed so, while they were sleeping.
The man just looked, and his leg trembled, and his belt was broken (or: came loose). His father said, "You stay quiet. You (can) see 'mother' over there; she must not be your partner; we who stay here are perfectly bad, as you see; we are just bare bones, there is no flesh on us. There is 'mother', and she is bad already. You see! I'll go and speak to her."

He went and entered the inside of his 'mother', - went right through her, into her mouth. It was just like that, and the man said to his father, "All right, Father, you-all remain. I shall go back. I've found your country now, it is awful."

He went back to his village of Lalinda, and told-the-story to all the people; (thus) they know about the Volcano Hole. At length he came and married his wife again.

(Narrator says): "Come outside, stretch out your had in the rat's dirt!"

(All listeners reply): "And that's the end!"

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Run Nē Le
TALE ABOUT THE LE: BIRD
The Origin of the Real /Melun/ Fire Grade

1. Tim'a-te ta Labul, te Mal,¹ han
   Father of my mother was belonging to Labul he was a Mal
   his
   ih te Tōktōk Mal, 2. teca mene helan netin ērul
   name was Tōktōk Mal he said to his brother his son(s) them-few
   ca, Mūsu bihi bulbulten, fih gogone bulbulten, nam
   (he) said you-few fasten up a canoe bind up fix up a canoe, I
   demole ca su falo(h) van Teliteh.²

3. Fanfanren
   wish that we paddle go Other-side-of Sea. In the morning
   rur he ne efa-lo, rur van ran wre go hu Bōmbat, va
   they (few) pushed-in the vessel they went on place one Bōmbat went
   ru Bōmbat f'ier ne libuŋ; or me ren rur ralir van
   stay at Bōmbat sleep for night the place is light they-few walked went

¹Mal: the /Mal/ was /tutu/, "grandfather", to Alek, who told this Tale.
²Teliteh: i.e. Malekula.
ne or Aulua, va ru bʊŋ fifi rur fær, 4. fanfaren
to place Aulua go stop dark comes on they slept in the morning
ŋa merin Mal tefær telonne bahel go hu teke, telonne rilin (then) early Mal slept he heard a bird one it called he heard sound
rolon, han in ŋa le; 5. teca, tin tin ti ti ti ti ti of its voice its name there "le:" it said " " " " " ti...tin, tin tin ti ti ti ti ti ti ti ti....tin 6. Mal melonne, make " " " " " " Mal hears calls
helan netin ñerul, rum taura, mica, He, namlonne his brother his sons them-few they (few) arise he says Hey I hear
dilin dolon bahel hu mica sise hu log mica su the sound of voice of a bird one it says thing one, yes, it says we should
loqa ne 7. tin tin ti ti ti ti ti ti ti ti ti ti ti....tin,... listen to (it),
8. Mal teca su kebu van Labul Rur faloh kebu me rur Mal said, let us back go Labul. They-few paddled back came they
ho:te tehoronome helan netin ñerul ca Su mae arrived, he spoke to his brother his sons them-few, said, let us do
biewene go ŋa bahel gole mухубси dilin dolon let it be like as bird that (one) shows with sound of his voice,
miewene tɨŋ tɨŋ 9. teca Su mae mage su be it is like 'tɨŋ tɨŋ'; he said, Let us make an image one it will be
hak biewene go ŋa bahel tehubsine mene ensul musu be mine, it will be like as the bird showed to us-few, you-few
mae mage su be hak na ŋa gɛle 10. Rar gɛŋ ne tae make 'mage' one to be mine, I'll then pay. They worked (it) out
bæræŋ1 te batutu2 - bɨlc a nagele mene gamsul a 'bæræŋ', it was a 'batutu', (I) will I'll pay to you-few.

1bæræŋ: a small (black-palm) image, often with face and hands.
2batutu: a low image, without hands.
11. Ru ru geh ne tun ḫok a alu bulbul ru r tae
they (few) worked at (it) it was finished and dug a hole, they cut

bērah ga hu mon te mage ne bul 12. Te ṣa
a 'bērah' one more, it was 'an image in/of the hole'. He then
gāle me nē ḫul a helan te ṣa tae
paid to his sons few and his brother, he then cut (killed) a

bu-loho a te ṣa e wu-mēlē un
tusker-boar, and at last became "wu-mēlē un" (the original /mēlē un/).

Refer to GG, for faŋkon grades, etc.

NOTE:
Verse 10. The plural form of the verbal pronominal prefix, past
tense, /ral/ is used, although the context otherwise shows
/rur/, the trial form; this grammatical inconsistency is
apparently allowable.
Cp. note on C.10.

THE TALE ABOUT THE LE: BIRD

E

The Beginning of the 'Wu Mēlē un Faŋkon' (Tabu Fire).
(Told by Alek Naim, 8/2/43)

My maternal grandfather belonged to Labul, and was a Mal, by name
Toktok Mal. He said to his brother's sons, "Fasten up a canoe, bind it
and make it ready, I wish that we may paddle across to Malekula. In the
morning they launched the canoe, and went ashore at a place (called)
Botombat, and stayed at Botombat, where they slept the night. At daylight
they walked to Aulua, and stopped till dark came on, when they slept.
Very early in the morning, as the Mal slept, he heard a bird that called
(or, chirped), he heard the sound of its voice, - it is called the le:
(bird) -, it said: 'tin tin ti ti ti ti ti ti ti ti ti... tin, tin tin ti ti ti ti
... tin... tin... tin... tin,...' ............... When the Mal heard it, he called
his nephews, who got up, and he said, "Hey! I've heard the voice of a
bird saying a certain thing, yes it said we should listen to it: ....
'tin tin ti ti ti ti ti ti ti ti ti... tin, ..............'

The Mal said, "Let us return to Labul." They paddled back and arrived,
and he said to his brother's sons, "Let us do as that bird showed (us)
by the sound of his voice; it is like 'tin tin'." He said, "Let us make
an image which will belong to me; it must be like the bird showed us;
make an image, - it will be mine, I'll pay (for it)."
They worked at it, and cut a "beran" image, (that is, a black-palm image), - it was a batutu, (that is, an image without hands); (the Mal said), "I'll pay you."

They finished making it, dug a hole, and cut another black-palm image, - it was 'an image in the hole'.

Then he paid his brother's sons and his brother; he then killed a tusker-boar, and at last became a "real Mel'un".

Run Ne Temar
A TALE ABOUT A SPIRIT

1. A temar hu tejefe le ma: a vanten hu
   And a spirit one was climbing chestnut (tree), and man one
tejo umarne 2. a qae temar tejefe le van mere a
   was watching, and he the spirit climbed went aloft, and he
   tejek'mo ma: qea tetonene me fan a tefulukto
   was plucking chestnuts (those), he threw them come down and he counted
ma: bonego tejoto:ne me fan 3. A vanten gol e
   the chestnuts while he was throwing come down. And man that
tulu ru fan re - memeja():
   (one) hid remained under leaf of memeja, (a bush vine), he hid
wote go ru 4. A bonego temar tehariŋ me ran
   its fruit (which) two. And when spirit came down came on (to)
tan ləŋ, teme to:kuru ma: a tehafud ttban
   ground, well, he came threw together chestnuts, and squatted down by-it,
a tetenbarite ne fulu kto:n 5. a teca səŋae, naloe, nato lu, and began (with, on) counting, and said, I 2 3
tolunemba, nimbane, naorŋene, naorbiisi, bisi nginge, taŋagae, taŋono lo.¹
   4 5 6 7 8 9 0
6. A tefulukto teale teva sul ləŋ, vanten golo
   And he counted it was thus it went 3 (times). Well, man that-one

¹These numerals said to be "old counting for devil".
At length threw to-come, and did not see the man. And at length threw
me to come. Well, (at length) he counted at last it was 10, it was like as he counted aloft.

A TALE ABOUT A SPIRIT

A spirit was climbing a chestnut tree, while a man was (stealthily)
watching. The spirit climbed aloft, began to pluck chestnuts, threw
them down, and counted them as he was throwing them down.

The man remained hidden under a 'memeya' vine-leaf, and hid two of the
fruit. When the spirit came down to the ground, he came and threw the
chestnuts together (in a heap), squatted down by it, and began counting
(them); he said, (in olden 'spirit' words): "One, two, three, four,
five, six, seven, eight, nine, ten." He counted thus three times.

Well, the man at length threw (the chestnuts) to him, but he did not
see the man, - who just threw them in.

The spirit at length counted and made it 10, just as he counted aloft.

A TALE ABOUT A SPIRIT (In Northern Dialect)

1. A temar hu tejofje liu a vanten hu
And spirit one was climbing chestnut (tree), and man one

2. a ne temar tefje ba mare te va ro
was watching, and he the spirit climbed go aloft, he went was

komo liu njir te ro kokou me fan te ro bulgi
plucking chestnut -s, was throwing to come down, was counting.

3. A vanten gede telu ru fan ra - mamaja
And man that (one) hid remained under leaf of mamaja (vine),

te kou su ne wote gede ru
he hid its fruit which (were) 2. And the spirit came on (to)

1It seems clear that the first countings should have stopped at the old
numeral for 8.
A TALE ABOUT A SPIRIT (Another version)

A spirit was climbing a chestnut tree, and a man was watching. The spirit climbed high up, began to pluck the chestnuts, throw them down, and count them. The man remained hidden under a 'mamaya' vine leaf, and hid two of the fruit. The spirit came down to the ground, began to throw his chestnuts together, squatted down by (the pile), and began to count. He said, "One, two, three, four, five, six, seven, eight, nine, ten."

Run Ne Barbar

A TALE ABOUT (THE) PIG

1. Vanten go hu ma-ali im long barbar mlca
   Man one digs (builds) house; yes and the pig (sow) says
bofwer fan im 2. vanten mo longta fan
it will sleep under (in) the house; the man obeys (under)
rolon barbar mefwer mere ran FU -rro:
the word of the pig, sleeps aloft on the top of the ridging (i.e. ? roof)
ne libung me vite 3. long tolo fwer
for nights (it is) many, yes and rain catches (him), at last gets thought
qa me ha:gelgele rolon barbar there, changes language of the pig. Well, he doesn't sleep
ca bu munur 4. long nge mlca ton barbar
(seo as to be) good, well, he falls, yes and he says with-him the pig
A certain man built a house, but the pig said it would sleep in the house. The man obeyed the pig's word, and slept aloft on the top of the roof for many nights, and the rain fell on him, and at last he got the idea of changing the language of the pig. He didn't sleep well, but fell down. Well, he said that he and the pig should go to the sea and swim out on to a rock. They both went out to a high rock, to the top of which the man climbed; but when the pig tried to climb up, he was not able to...
do so. The man went high up on the rock, stayed there, got a stick and beat the pig. The pig called out in human language, till the man said, "That is not your language! Call out again (till I hear)!

The pig at length called out in pig's language, and the man ceased beating it, and said, "That's your speech, from now you will call out in that language."

Well, that is how the pig got the 'speech' which it has to this day. And at last it went up on the rock, when it had called out in 'pig's language'. (They say that long ago the speech of the pig was just like the language of men).

Run Nie Tesivelivelolo a Tesigo
TALE ABOUT TESIVELIVELO AND TESIGO

1. Fan wobũŋ go hu wanten han ih Tesivelivelolo a helan
   Under day which one, a man his name Tesivelivelolo, and his brother
   han ih ṃ̣a Tesigo me ta te ne ṃ̣ae Tesivelivelolo
   his name there Tesigo, he is (of) last (born) as-to him, Tesivelivelolo
   molenė veen delar go hu go muku: lon wanten
   marries woman young-adult one, who is charming among the men.

2. Wobũŋ go hu Tesivelivelolo mica mene han veen 0 ru goro or
   Day one, T. syas to his wife, You remain around the
   na van lon or va wēch antaro 3. Bone
   place, I shall go into garden go seek our-2 (food).
   When/then
   veen mi jo tah hela Tesivelivelolo mi jo ndnjam mlfenė
   woman is waiting brother of Tesivelivelolo is hunting (stealthily) he shoots
   han te: mene ho: fesi ne veen ha helan Tesivelivelolo
   his arrow, it comes to reach near to woman of his brother, Tesivelivelolo
   veen me aru te: ha Tesigo ṃ̣a do fan gate mūru
   the woman takes arrow of Tesigo, yes and sits down upon (it) remains.

4. Tesigo ma uhe han te: or bogon, tolo ho:krine mene įŋka
   Tesigo seeks his arrow places all, does not find (it) comes sees
   veen ha helan ṃ̣a mū wuto han te: ne mlica,
   wife of his brother, well, asks (for) his arrow about-it, to her, says
Grandmother, haven't you seen my arrow? She says, Grandson, I haven't

Tesigo keeps trying to seek his arrow only,

yes and leaves it stops, doesn't longer seek.

When Tesivelivelo

around village his (that), he his inside is angry, says to

his wife, Who there his foot-print here? you tell out to me.

Tesivelivelo says, you tell out to

me quickly, if not you don't tell to me, well your day today,

shall I'll kill you. You tell to me quickly now exactly (now).

(His) wife says, My master, your brother only shoots with his arrow,

well, it is lost, yes and he seeks, yes and (he) comes thus asks me

about (it), well, I say to him that I haven't seen, well, he again

van gorobul bur 10. Jafu lon me ra: mongarten
goee (to) village quite. The chief his inside is angry very greatly,
- Hio tom Tesigo fona marom jo horororo fagonen
  - Indeed, with you Tesigo, to be sure! you-2 are talk-talking, tomorrow

bfolca tom ham vanten bfolca maro jo horororo mon (will) with you your man will you-2 be talk-talking again.

11. Bone mi rem qae mlca mene han veen mon o ru
   When the place is light, he says to his wife again, you stay

12. Bonem mi mon na van kil antaro rem
    When/then he
    
    Bone mi rom van lon or Tesivelivelolo in garden. When/while they-2 go into the garden, Tesivelivelolo

13. Bone mi rom van lon or Tesivelivelolo

14. Tesigo me van jo ali Tesivelivelolo madnjam mobol taon
    Tesigo goes is digging, Tesivelivelolo comes stealthily walks behind
    
    Tesigo: memer ma horo:
    Tesigo: dies, disappears down goes inside hole of yam that-one,

15. Lon to: tare baten ne bordomal

16. Tesivelivelolo me fo:
    Tesivelivelolo buries puts (back) the ground go into ground again in

17. Me fuluktu
    back comes (to) village (to be) with his wife again. Me counts

me days of Tesigo: it is 5, he says to his wife, You come, (let)
18. Bonego rom van lon or nge mu hubslne mene veen an
When they-2 go into garden, he points out to woman that (one),
mica, o kil or go lon bulbul e rem go am vih-men muru
says, you dig place this in hole of yam that your ripe-banana remains
or an

19. Bonego veen mi jo kil mi kil van fesi
place its/that (one).
When wife is digging, she digs goes near

20. Han veent mica 0 kil
(because) of it, doesn't longer dig.
Her husband says, You dig

21. Veen
were... talk-talking, you dig clear around (its/the) body.
The

22. Tesivelivelvo
clear around the body, it is stinking already. Tesivelivelvo

23. Tesivelivelvo mica, en hera
it is bad, is eating and crying. Tesivelivelvo says, eat all (up),
tablite bogon veen mi jo ren gon a jo ane me ane van en
the body all. The woman is crying just, and eating, she eats go eat
hera. Han vanten mlca mene Mun'ok o me taro completely. Her husband says to (her), It's finished, you come we-2...

van gorobul 24. Veen mi jo ren bonegrom jom me go (to) village. The woman is crying 

gorobul bonegrom ho:te gorobul n'a me ho:alen or 

(to) village; when they-2 reach the village, she passes by the place 

gorobul me ren van la teh mi bldu lon teh 

(of) village, she cries (as she) goes by the sea, stands in the sea 

min'ok bon walwal e jen long mi kerir: 

quite about (up to) ankles of her feet, yes and she sings, 

25. Tesivelivelo, nam ane Tesigo:, nam ane Tesigo: Tesivelivelo, I've eaten Tesigo:, I've eaten Tesigo:,

Nam ane ...e, nam ane Tesigo:. 

I've eaten I've eaten Tesigo:.

26. E: , hak veen go tu o kebu me sienca ondon 

Ah! my woman who (it) was good, you back come, don't you drown.

27. Veen tlica Ham veen go si? ham veen go The woman said, Your woman who (rel.) who? your wife (woman) whom 

om mae me ane Tesigo go mo bo me ralir van teh you've made she eats Tesigo who smells, she walks goes (in) sea it 

min'ok bon bun-jen long kerir kebu:- 

finishes around her-knee(s), yes and (she) sings again:-

28. Tesivelivelo, o nam ane...e nam ane Tesigo:, Nam Tesivelivelo, oh! I've eaten.., I've eaten Tesigo:, I've 

ane...e...e, nam ane Tesigo: 

eaten........, I've eaten Tesigo:.

29. E:, hak veen go tu o kebu me sienca ondon 

Ah, my wife woman who was good, you back come, don't you drown.

30. Veen tlica Ham veen go si? Ham veen go om mae The woman said, Your wife woman (who) who? Your woman whom you make
me ane Tesigo: go mo bo bur Me ra lir mon huru she eate. who smells already. She walks further beyond
or van teh mln'ok bon tuwon long kerir the place, to go (in) sea it finishes about her girdle, yes and (she)
mon 31. han vanten mlca Hak veen go tu o sings again; her husband says, My wife who (was) good, you
kebu me 32. Veen tlca tiale gon mene back come. (His) wife said it-was-like (the same) just, to (him).
Ve en te ron long jln van bul te ver hu
The woman went under (drowned) yes and dived went against rock one
tonor ru 33. Tesivelivelvo bonego mi lnka han veen mo it was big remain(ed). Tesivelivelvo when he sees his wife she
ron bur nae mon mo ro: van he ne nae lon teh sinks completely, he also runs goes rushes himself into the sea,
lon tu tire baten lon memer lon ron lon yes and knocks-through his head, yes and dies, yes and sinks/drowns in
teh 34. Veen bonego mi lnka Tesivelivelvo memer a ron the sea. Woman when she sees Tesivelivelvo dies and drowns
bur nae mi kebu me senor a lon me van fele ne juju quite, she again comes ashore, and well, she goes gathers young coconuts
konkon garu a re- helen hu 35. Mi singe re-
sour 2, and loaf of wild taro one. She spreads (it) leaf of helen ran tan mi se woka juju konkon an wild taro on the ground, she splits young coconut bitter (her-one/that
senan lon tono ne tumuh go hu go me one) one (of them), yes and dyes/plants with leaf-bud one which is
ten lo: an mun'ok 36. lon ma mnu ma mnu mun'ok for vomiting, it's finished, yes and drinks drinks it's finished,
lon mu los'ne Tesigo bahute pe mi reh me ran yes and she vomits Tesigo, his bones (they) if-falls down come(s) on to
Once there was a man named Teivelevelo, and his brother's name was Tesigo, (he was his younger brother). Teivelevelo married a certain young woman, whom the men found charming. One day Teivelevelo said to his wife, "You stay here, - I'll go into the garden to look for our food."
While the woman was waiting, Tesivelivello's brother, who was hunting, shot his arrow, and it came and hit (the ground) close to his brother's wife (Tesivelivello's); she took it, and remained sitting upon it.

Tesigo looked for his arrow everywhere, but did not find it; he came and saw his brother's wife, and asked her about his arrow, - he said, "Grandmother, haven't you seen my arrow?" She said, "Grandson, I have not seen your arrow." Tesigo kept on looking for his arrow, then gave up, and looked for it no longer.

When Tesivelivello returned to the village to be with his wife, he looked and saw a footprint - (someone) had been walking around the village. He was angry, and said to his wife, "Whose footprint is this? Confess to me!" The woman said, "My master, I don't know, I haven't seen anyone in our village today."

Tesivelivello said, "Confess to me quickly! If you don't tell me, well, it will be 'your day' today, I shall kill you. Tell me quickly, right now!"

His wife said, "My Husband, it was only your brother, who shot his arrow; well, it was lost, and he looked for it, and he came this way, and asked me about it. I told him that I had not seen it, and he went right back to his village.

Her husband was very angry, -- "Indeed! you and Tesigo, to be sure! you two were talking together! Tomorrow you and your man will be talking together again!"

When it was daylight, he said to his wife again, "You stay here again, -- I'll go and dig our yam." When he went, he called his brother, "Tesigo, you come! you and I shall go and dig yam(s) in the garden."

When they went into the garden, Tesivelivello hung his killing-club on his shoulder, and he said to his brother, "Tesigo, come and dig this yam!" Tesigo went, and began to dig. Tesivelivello walked stealthily behind him, and knocked his head in with his short-killing-club. So Tesigo died, and disappeared into that yam-hole, and Tesivelivello buried (him) by putting the earth back into the hole.

He took some yams, and returned to the village to his wife again. He counted five days for Tesigo, then said to his wife, "Come on, you and I must go into the garden. I've buried a banana-for-ripening for you there." When they went into the garden, he pointed out (a place) to his wife, and said, "Dig there, in that yam-hole, that's where your ripe-banana is."

As his wife was digging, she dug close to the man's body, and smelled it, and was afraid, so ceased to dig. Her husband said, "Go on digging,
- don't be afraid! If you are afraid, well, I'll kill you too. It's your man there, you two who were talking together! Dig, and clear (the earth) around his body!" His wife felt terrible, and was crying as she went on digging the earth clear around the body, - it was already stinking. Tesivelivelo said to his wife, "Eat it! if you don't eat it, well, I shall kill you now!"

The woman felt wretched, but began to eat and to cry. Tesivelivelo said, "Eat it all, every bit of the body." The woman just continued crying and eating, until she had completely eaten it. Her husband said to her, "So it is finished! Come, we'll both go to the village."

The woman kept on crying as they were coming to the village. When they arrived there, she passed through it, and wept as she went to the sea, where she stood in the water up to her ankles, and sang:

"Tesivelivelo, I've eaten Tesigo, I've eaten Tesigo, I've eaten, yes, I've eaten Tesigo:

(Tesivelivelo called out), "Ah! my good woman, come back! don't you drown!", and she replied, "Your woman, who is she? Your woman! whom you forced to eat smelling Tesigo?:! She walked into the sea up to her knees, and sang again:

"Tesivelivelo, oh! I've eaten, yes, eaten Tesigo:, I've eaten, yes I've eaten Tesigo::"

- "Ah! my good wife, come back! don't you drown!" - But she said, "Your wife! who is she? Your wife! whom you forced to eat smelling Tesigo::"

Again she walked still further into the sea, right up to her girdle, and she sang again; her husband said, "My good wife! do come back!", but she answered him just as she had before.

She went under, dived and came against a large rock that was there. When Tesivelivelo saw that his wife had gone completely under, he also ran and plunged into the sea, yes, knocked his head open, died, and drowned in the sea.

When she saw that Tesivelivelo was quite dead and drowned, she came back to the shore, and went and gathered two bitter young coconuts, and a wild-taro leaf. She spread the wild-taro leaf on the ground, split one of the bitter young coconuts, and dipped in a certain leaf-bud which causes vomiting, and when this was done, she drank till it was finished. Then she vomited Tesigo:. His bones fell down on the wild-taro leaf that she had spread on the ground already. Then she dipped (into the other coconut) also a leaf-bud which causes things to join together. When that was done, she beat the young-coconut on
Tesigo: 's bones, which had fallen and remained on the wild-taro leaf, and his bones all came completely together. Then she took a certain witchcraft whip, and whipped them with it; and he stood up, and remained standing, though he did not yet speak. In the same way she took witchcraft water, 'the water of clear consciousness', and let him drink. He became conscious, and was a man again. So that woman at last lived with Tesigo; they were both very happy, and remain so even now.

(And come outside, put out your hand in rat's dirt! And that's the end!).

Run Ne Hebor: A Tomo

A TALE ABOUT A KINGFISHER AND A RAT

1. Dûn mî le nî ha? mî le nî hebor: golê
   The tale awakes with what? It awakes with kingfisher that (one),
fan Wobûn go hu nãe mî rolî oô bencilô van under day one, he wishes that he may paddle (canoe) go

Ilôka or go nã jâl ma horo: en 2. nãe mî tae to see place which there sun sets in it. He cuts a
tiâ - vih hu lôn luh mu ru tene bunch of bananas one, yes and buries (it) to ripen, it remains till the
falohan 3. Mô tae il-jê hu mî efañotên 'paddling' voyage. He cuts a 'je' tree one, it is the native
ma mî bûlûl ma naknak mu îk 4. Bono:rne canoe, he makes the dug-out it is ready it's finished. Evening
hu Tomô mi jo bûñban to hal lôn mêm mêm têne Heborô: one, Rat is walking about on road, well, comes meets Kingfisher.

Heborô: mîca nêk âle têmo! - Hêwe nî li! - Om jo ma ha Kingfisher says, you there, rat! Yes, I here! You are doing what,
Têmo? - Nam jo bûñban gôn to hal 5. Heborô: mîca Rat? I am walking about just on the road. Kingfisher says,
Na ca sise hu mene nek Tomo lom le go nam jo naknak
I'll say thing one to you, Rat, now (this, just) I am getting ready
tene falohan Tomo mica o van be? - Nam demelole ca na
to canoeing. Rat says, you'll go where? I wish that I'll
van Inka or go ja jala horo: en 6. Bwica
go to see place which there sun sets in it. It will be
na faloh van fanren nam mae bulbul me naknak ml n'ok
I'll paddle go in the morning, I've made canoe it's ready its finished,
nam luh ele - vih men hu mae naknak nam rete
I've buried-to-ripen bunch of bananas ripe one, it's ready, I've grated
ka'bür - lok hu mon lom le me naknak nam fuele
leaf-cover(ed) pudding one more today it's ready, I've climbed (for)
juju me naknak mibe? om dema ca be
young coconut, it's ready, how is it? do you agree that it will be
entaro? 7. Tomo mica A?: om kel hate hak nor noran gon ni
we-2? Rat says, Ah, you announce catch my thought just; I
mon nam demelole falohan monorten bwica be entaro 8. Fanfanren
too I wish for canoeing very much, it will be we-2.
In the
mia: rom he ne bulbul Heboro: me van visi
morning it is thus, they-2 push the canoe. Kingfisher goes digs up
vih men me lini ran bulbul rom va reku lok me
bananas ripe come(s), puts on canoe, they-2 go take out pudding come
lini ran efaloh-ten rom va ria v'oh me me lini
put on canoe-native, they-2 go take drinking-coconuts come, he puts
ran efalohien 9. Heboro: mica Mera me ran efalohien taro
on ...canoe. Kingfisher says, Jump come on the canoe, let us-2
faloh Heboro: bur me tah te ne efalohien rom faloh
paddle; Kingfisher already sits at-back of the canoe, they-2 paddle
van, lona Heboro: mica Tomo nek o me jo faloh mon ni na van
go, well, Kingfisher says, Rat, you come be paddling too, I I'll go
jo en ma: meate ni 10. Tomo meme jo faloh mon long
be-eating, hunger bites me. Rat comes paddling also, well,

Hebora: mon mi jo en me jo en me foka ka'bur-lok
Kingfisher too is eating, he is eating he opens leaf-cover(ed) pudding,

long ane wahu go hu long long kebu ne me ane irr
yes and eats piece one, yes and covers again, eats 'hand' of

vih men go hu long me mün vioh mon
bananas ripe one, yes and drinks a drinking-coconut too.

11. Tomo mi loka Hebora: mi jo en long qae mon lon
Rat sees Kingfisher is eating, yes and he too his-inside

mi ke:ne monor ten ca be van en Tomo mica Hebora:
desires it is great very that he go to eat. Rat says, Kingfisher,
mu ne ca nek mon o me tah te, ne bulbul mon long
it's good for, that you too you come sit at-back of canoe too, yes and

faloh ne entaro Ni mon na van en 12. Hebora: me van tah
paddle ws-2. I too I'll go eat. Kingfisher goes sits
te ne bulbul mon mi jo faloh qero Tomo meme jo-en Tomo
at-back of canoe also, he-is-paddling they-2; Rat comes eating. Rat

meme məlo: (o: məlo:) Tomo mu foh ka-bur - lok long
comes vomits (or, spoils), Rat opens leaf-cover (of) pudding, yes and

ane en hera long kei(i) lon tunu
eats (it), eats 'everything', ('all up') yes and makes-a-mess inside empty

- lok an long long kebu ne 13. Me
container of pudding that (one), yes and covers again. (he)

ane vih men an en hera long kei
eats banana(s) ripe (those), that eats 'all up', yes and makes-a-mess

lon fwayne - vih an vioh ne long motor ta tarc
in cover of banana that (one), coconut-s, well, peaks cuts through
vioh an ne bogon long mün helale long kei
coconuts those them all, yes and drinks all-gone yes and makes-mess
14. Heboro: me faloh van veran in shells of coconuts those. Kingfisher paddles goes, his arm
mi mermir -- "Tomo, om jo ma ha lon tuwuh- bulbul om en is tired, "Rat, you are doing what in the bilge of canoe, you eat
merlin o me faloh ni mon na van en sumre" a long while, you come paddle, I too I'll go eat a little."

15. Tomo me na gare gon me teban falohan ne go Rat at last creeps just comes for paddling, for that (because)
teban mahn ten Tomo meme jo faloh bongo his belly is big very, Rat comes paddling (is paddling) while
Heboro: me van fo ka lok 16. Log inka lok Kingfisher goes opens (tries) pudding. Well, sees pudding
mi n'ok a sen Tomo mi fwe lon me te: ka is finished, and dirt of Rat is full in it; (he) looks - tries
vih men log min'ok sen Tomo mifwe en flyette bananas ripe, yes, it's finished, dirt of the Rat is full in its cover,
ma te: ka v'oh long Tomo mort ko helale looks-at coconuts, yes, Rat pecks to make them 'lost', ('gone') and
mi kei lon bulb - v'oh an ge. 17. Heboro: lon makes mess in shells of coconuts those Kingfisher his-inside
mora: moherten "Tomo, nek, tolse an melch me is cross, it is very much, Rat, you, it is not your foods
ngali om en helale sise bogon long kei long sise here, you eat (and) ruin things all, yes and make-mess in things
bogon. Mo: bulbca o kelhare sise long na all. All right, (it will be) you'll know a thing, yes, (then)
kbu van senor 18. Heboro: tehe van ta kote back again go ashore. Kingfisher rushed went out across
wate ne bulbul long long heman bulbul te hal hubon the spar(s) of canoe, yes, yes, outrigger of canoe floated (by) itself
metene wu - bulbul an 19. Tomo te loh van ran away from the real part of canoe its. Rat swam went on

heman bulbul an 20. loh, tomoh teloh van ne outrigger of canoe that (one), yes and Rat swam went to

wu - bulbul Heboro: te ka van ta kokote real part of canoe, Kingfisher flew went out through (and) through

wu - bulbul an 21. Teale gon loh Tomo real-part of canoe that one. It was thus just, well, Rat
ter on van tobol(1) e maholo ne a te wuto maholo bogon Gami su drowned went middle of fish-es and asked fishes all, You all anyone

mi kelbere ca be lohne ni van senor bica na qa knows that he will swim me go ashore, it-will-be I'll then

fali (ne) an mubu 22. Maholo ne rar ca e: genem put-to-cook-in-oven his meat. The fishes they said, No, we-all

medlo kelbere ca me van senor mem du- du- gon lon we don't know how-that we may go ashore, we remain remain just in

teh. Me van miale va Inka vilu mica Ei Tomo om sea. He goes it's thus goes to see Turtle, It says, Hey, Rat, you

bol be qa om me li 23. A: tok walk where (that) (at length) you come here? Ah, with-me

Heboro: merom jo faloh me loh lon mahulu ni Kingfisher we-2 are paddling coming, well, his inside is cross with me,

lon ma ta kokote bulbul lon nam ran na(m) me yes and he-cuts across-across canoe, yes and I sink, I've come to

ru ha: qali 24. B'ica na mae stay more-or-less-permantly, here. It will be I'll do

bibe qa kebu van senor nam wuto maholo bogon it-will-be-how (then, that) again go ashore? I've asked fishes all,

g'e radlo kelbere ca ra van senor 25. vilu they they don't know how that they'll go ashore. Turtle,
Mic a Om demelo le ca na roine nek ne ha Tomo -- 0, says, You wish that I should help you with what, Rat? Oh, sise hu gon nam demelo le ca na van senor -- 0, Tomo, thing one only, I .... wish that I may go ashore. 0, Rat, mu gon nar ru gon bur senor nga nam me li it's good only, I did stay just already ashore (then) I've come here, 26. o me na loh ne nek van bu lca o he ha ran you come, I'll swim you to go, it-will-be you'll sit on hevak be ran bak qero o: be ran what-part-of-me? will it be on my-shoulders 2, or will-it-be on sivi uh ne ni o: or go be 27. Tomo tlc a middle of back of me, or place (which) (where)? Rat said, or go qe ale nadlo he ha en or an Places all which-they-there (those), I don't sit on it, place for-it ny a hu gon nga nam he ha en ran bwor 28. Vi u one only, there, I (can) sit on (it), on the head. Turtle mica Mo: me he ha ran batok log na loh ne nek says, All right, come sit on my head, yes and I'll swim you van Me-he ha ran baten Vi u Vi u mi jo lohne to go. (He) sits on the head of the Turtle, Turtle is swimming rom jo me senor 29. Bonega Tomo Vi u mi jo loh ne they-2 are coming ashore. While Rat, the Turtle is swimming m e senor nge mi kei ran baten Vi u (him) to come ashore, he is making-mess on the head of the turtle an Bonega mi kei mi n'ok nge me man mica (his) (that). When he makes-mess it's finished he laughs, says, "A ho ho e", 30. Vi u mica Tomo om-jo- mangah t ha 0 "A ho ho e". Turtle says, Rat, you are laughing at what? (You) ca log taro mangah ehe, nam jo man man gaht say, yes and we-2 I'll laugh at (it). No, I am smiling at (laugh-
go na teva mi jo hunhun ne entaro van mere a jo 
laughing) that the wave is tossing us-two go aloft, and is 
llogi kebu ne entaro van fan 31. Rom jo loh mon 
letting again us-two go down. They-2 are swimming more 
van long mi kei mon long man 31. Rom jo loh mon 
to go, yes and he makes-a-mess again, yes and laughs. Turtle asks 
long mica miale gon mon 32. Rom van me-van lligi 
yes, says it is thus just again. They-2 go, he-goes putes (him) 
señor long Tomo an mo ro: van fwele la-li - jih 
ashore, yes and Rat that (one). Rune goes climbs on tree sheoke 
hu muru fesi ne teh gon V'iu mi-jo-kebu van or go 
one, remains near to sea just. Turtle is back again going place which 
tu ruru en 33. Boneco V'iu mi jo kebu 
he stopped-stopped in it. When the turtle is back again 
van Tomo ma fele ru la-li - jih mica V'iu, V'iu 
going, Rat climbs remains on tree sheoke, says, Turtle, Turtle, 
V'iu tagtan ran ber-kolkol 34. Boneco V'iu 
Turtle, touch-touch on head-itch-itch. When the Turtle 
ma heha van ran batten long tekri sen Tomo 
reaches-its-hand to go on his head, yes and touches dirt of the Rat 
mi fwe ran batten mijin van lon won va gulugulu ca 
it's full on his head, dives goes inside sand, goes rube-rube (if) 
teho: tare or mon me mere 35. long Tomo (that) it arrived through place more, came up, yes and Rat 
mica miale gon mon mi jin kebu van gulugulu van long 
says it's thus just again, (it) dives again goes rube-rube go, yes and 
na gul hera 36. V'iu lon ma ra: mica 
at length rube 'all off'. The Turtle his inside is angry, says 
mene Tomo B'wica o na mae ham jahan long fele mato 
to Rat, It-will-be you'll make your prowess, yes and climb always,
ru or go le V₁u tekerir nan bu bu ne teva
remain place that-one. Turtle sang his song, a song about waves,
ca bongor or tica
so-that it-will-be big-big, he said.

37. Sok tevas e Sok tevas e, tevas e...e..., told merere.
My wave(s) (e), my waves..., waves.... ..., it is not small.
( and repeated...). ¹

38. Teva go hu bur te van (?) have ne)² re-jih
Wave one already went (?) 'sweep around' leaf of sheoke
me lon teh 39. tl kerir kebu tiale gon mon
(that-one) come into sea. (It) sang again it-was-thus only again,
lon teva go hu mon te van kil fa hene libi-
yes and wave one more went dug clear(ed) around roots of
li-jih an 40. Tomo tica V₁u sina on - molo: ne
tree-sheoke that-one. Rat said, Turtle, don't you destroy
ni V₁u tica Na rlo na log ta fan rolom
me. Turtle said, I don't any-longer listen 'under' (to) your word.

41. V₁u tl kerir kebu gon lon teva go tonor teme
Turtle sang again just, yes and a wave that was-big came just,
lon fefi ku li-jih an to: ne van lon teh teva
yes and lifted out tree-sheoke that-one, threw go into sea, the wave
Te rebe ne Tomo temer bonegole gon
destroyed Rat died then and there just.

¹In this song, there is apparently an admixture of Baiap dialect.
²(/have ne/: the original MS is not clear).
NOTE:
Verse 37. This Song, was thus arranged as for Sol-fa scale, by the native informant:-

\[
\begin{align*}
Sok & \, te \, vas \, se, \, Sok \, te \, vas \, se. \, Te \, vas \, se \, e \, dole(m) \, ma \\
& \, m \, s \, l \, d^l \, l \, s \, m \, r \, s \, s \, r \, r \, l \, m \\
& \, re \, ro \\
& \, s \, s:--:- \\
Sok & \, te \, vas \, se \, Sok \, te \, vas \, se \, Te \, vas \, se \, e \\
& \, m \, s \, l \, d \, l \, s \, m \, r \, s \, s \, r \, r \\
tolo \\
dolo(m) \, ma \, re \, re \\
s \, s \, r \, d \, d:--
\end{align*}
\]

THE TALE ABOUT THE KINGFISHER AND THE RAT

How does the tale begin? It begins with a certain Kingfisher.

One day he wanted to paddle his canoe to go to see the place where the sun sets. He cut a bunch of bananas, and buried it to ripen until the voyage. He cut a 'ye' tree, - it is a real canoe (tree), - and made the dug-out quite ready.

One evening a Rat was walking about along the track, and as he came to meet the Kingfisher. The Kingfisher said, "You there! Rat!" -- "Yes, it's I here!" -- "What are you doing, Rat?" -- "I'm just walking about on the road."

The Kingfisher said, "Let me suggest something to you, Rat. At this very time I am getting ready for a canoe trip." The rat said, "Where will you go?"

"I want to go to see the place where the sun sets. I mean to paddle off in the morning. I've made the canoe quite ready; I've buried a ripening bunch of bananas to ripen, and it is ready; I've grated one more leaf-covered pudding today, - it is ready, and I've gathered young coconuts ready. What about it? Are you agreeable to come with me?"

The rat said, "Ah! What you propose is just my own idea (too). I also very much desire a canoe trip. It'll be you and I."

So it was - in the morning they (two) launched the canoe; the kingfisher went and dug up the ripe bananas, and came and put them on the canoe; they both went and lifted out the pudding, and came and put it on board, and some drinking-coconuts. The kingfisher said, "Jump and come on board the canoe; we must both paddle." He already was seated at the stern of the canoe, and they both paddled off.
Well, the kingfisher said, "Rat, you come and keep on paddling a while! As for me, I must go and begin eating, as I am hungry."

The rat came and began paddling in his turn, and the kingfisher, for his part, began to eat; and as he ate, he opened up the leaf-covered pudding, ate one piece, then wrapped it up again; he ate one 'hand' of ripe bananas, and drank a coconut too.

The rat saw the kingfisher eating, and he too greatly desired to go and eat. He said, "Kingfisher, you had better come and sit at the stern of the canoe again, and paddle the two of us along, while I go and eat again." So the kingfisher went and sat at the stern of the canoe again, and paddled them both along. The rat came and vomited; he opened up the pudding leaf-cover, and ate it right up, and then made a mess inside the pudding's empty container, then wrapped it up again. He ate those ripe bananas all up, then made a mess inside the banana-skins. As for the coconuts, well, he bit a hole through every one of them, and drank them all, and then made a mess in the empty coconut-shells.

The kingfisher continued paddling till his arm was tired. "Rat", (he called), "what are you doing in the bilge of the canoe? You've been eating a long while. Come and paddle, while I in my turn go and have a little to eat."

At length the rat came to paddle, but just creeping along because his belly was very swollen. He came and began to paddle, while the kingfisher went and opened up the pudding. He saw that the pudding was finished, and (its cover) full of rat's dirt. He had a look at the ripe bananas, - yes, they were finished (too), and their skins full of rat's dirt. He had a look at the coconuts, - the rat had bitten and ruined them all, and made a mess in their empty shells.

The kingfisher was very angry. "You, Rat, these are not your foods here! You've eaten and ruined everything, yes, and made a mess inside everything. All right! you'll 'sauvy' something, and you'll go back ashore!"

The kingfisher rushed over and cut through the spare of the canoe, and then the canoe's outrigger floated off by itself away from its 'mother' canoe. The rat swam on to the canoe's outrigger, and then swam on to the real part of the canoe. The kingfisher flew and cut through the real canoe.

So it was that the rat sank, and went among the fishes, and asked all the fishes, "Does any one of you know how to swim and take me ashore? If so, I'll cook his dinner for him!" The fishes said, "No! we can't go ashore. We just always remain in the sea." In the
same way he went to see the turtle, who said, "Hey, Rat, where are you going, that you've come here?" — "Ah! the kingfisher and I were paddling this way, and he got cross with me, and hacked the canoe in bits, and I sank, and I've come to live more or less permanently here! What am I going to do ever to get ashore again? I've asked all the fishes, but they cannot go ashore."

The turtle said, "What do you want me to help you with, Rat?". — "Oh, only one thing, I want to go ashore again!" — "Oh, all right, Rat! I was just living ashore before I came here. You come, I'll swim you there. What part of me will you sit on? On my two shoulders, or on the middle of my back, or where?" The rat said, "I don't sit on any of all those places; there is only one place where I sit, on the head."

The turtle said, "All right! come and sit on my head, and I'll swim you along." He sat on the turtle's head, and the turtle began to propel him, and they were coming ashore. But while the turtle was swimming the rat ashore, he made a mess on the turtle's head, and when he had finished making the mess, he laughed and said, "A ho ho e."

The turtle said, "Rat, what are you laughing at? Tell me, and we'll both laugh at it." — "No," (he replied), "I'm smiling and laughing at the way the wave is tossing us two aloft, and letting us both down again."

They were swimming on again, when (the rat) made another mess, and laughed. The turtle asked about it, and (the rat) again said just what he had before. They went on, and (the turtle) put him ashore, and the rat ran and climbed up a certain she-oke tree which is just near the sea. The turtle began to return to the place where he always stayed, and when he was going back, the rat, who was up the sheoke tree he had climbed, called out, "Turtle, Turtle, Turtle, try patting your itchy-head!" When the turtle reached up on to its head, it felt the rat's dirt all over its head, and it dived into the san, rubbing itself as it went through and came up at another place. The rat called out just the same again, so it dived again, and went rubbing itself till it was all rubbed off.

The turtle was angry, and said to the rat, "You'll have that for your strong point, yes, always to climb, and stay (up) there." The turtle sang his song, a song about great waves, and said:

"My wave - o, my wave - o, my wave...is no little one."
One wave already went and swept around the sheoke leaves, carrying them into the sea. (The turtle) sang just the same again and again once more, and another wave went and made a hollow around the roots of the sheoke. The rat said, "Turtle, don't you destroy me." The turtle said, "I am no longer obeying you."

The turtle sang once more, yes, and a great wave came and lifted out the sheoke, and threw it into the sea. The wave destroyed the rat, which died there and then.

Run Me Maret

A TALE ABOUT THE EEL

1. Maret han veen ḳaru Maret ma horo mene veen ṣerọ Maro
   The Eel, his women 2, the Eel speaks to women them-2, You-2
   va Inka bilan 2. Maret mi ṣi lenguin kabrine lænete
go see 'bilan'.  The Eel shuffles-off his scales, (He)
muru me vant'en bur ma jo ko: lon bilan
   it remains, he is a man quiet, he is racing in the 'bilan' race.

3. Veen rom kebu rom ca Hantaro jafu
   The woman they-2 go back, they-2 say, Our- (two) master/chief/husband
   hu na tu ten taro mae bibe lon
   one there, he was good very, we shall do it will be how? yes and
   be me Inka entaro mo: 4. Maret me je ko: lon
   he will come see us-two, all right. The Eel is racing in the
   bilan mo ko: tahlivi ne bogon veen rom kebu
   'bilan' race races (better) than them all, the women they-2 return,
momo rom Inka lænete muru rom hute faŋ
   it is first, they-2 see his-scales, it remains, they-2 light a fire,
to: ne alu- Maret lon faŋ 5. A bonego bulu - faŋ me ka
   throw skin of Eel in fire. And when ashes of fire flies
   van ho: en Maret mi kebøre a meme a tolo
goes reach (there), (on him) the Eel knows, and comes and doesn't
NOTE:
Verse 1. bilan: these "races" had been seen and participated in years ago by one of my informants; they had been held at Halhal village, and sponsored by Ti naim Tombi. An old phrase was:- buru bu lu ye fali ne ... If we win, beat you, we shall cook (you).

A TALE ABOUT THE EEL

An eel, who had two 'wives', said to them both, "You two go and watch the "bilan" dancing-race."

The eel shuffled off his scales (or: skin), became a man completely, and began to race in the "bilan" game.

The two women returned, and said, "There was a husband (or: master) for us two there! He was fine! What shall we do (to make him) come to see us both? All right!"

The eel was racing in the "bilan" race, and raced better than them all.

The two women returned first, saw his scales lying, kindled a fire, and threw the eel-skin in the fire.

When the fire-ashes flew and reached the spot where he was, the Eel realized, and came, but could not see the eel-skin. He shrank right down, and just disappeared, - there was nothing (of him) left.

His spirit will take Ligogo, and throw her into the Olal passage.

NOTE: This stereotyped ending "is a closing phrase for all tales".

1 This stereotyped ending for a Tale "me ral koko: an ne dun bogon" is word of closing for tale all.
A TALE ABOUT THE UM BIRD (The Pacific Pigeon)

The tale awakes with what? It awakes with ....

1. Fan wobun go hu bahel go hu han ih qa Um te van
Under day one, a bird one, its name there Um, went

made its nest, and (put/laid) its egg(s) it was 5. When it

slept stayed on-top-of its eggs, it desired that it may cut/peck try to

2. Me fuer ru a maa mi ate maka van
open its egg. It sleeps stays, and hunger gnaws, it flies goes

3. Bonego on to tree 'mel', that it may swallow fruit of mel. When

Bal teme te mga ten a
it went went stay on-tree-mel, the Hawk came (it was) quick very, and

ti reku ralon Um go te liman bur
4. Bonego took away/out the egg of the Um which was 5th already. When

Um te kebu me ca be fuer ran ralon kebu a te ho:ki:ringe
the Um again came so-as-to sleep on its eggs again, and it found

go qa go hu mahelal go liman Um tolopte te hakabeten
that one is lost which (is) fifth, the Um felt it was bad very.

5. Bwica na fuerfuer gon ran ralok go nerul Vir
It will be I'll sleep-sleep just on my eggs them - few 4,

va mermer rarul
6. Bonego me fuerfuer mon van maa
go half-dead on them. While it sleeps-sleeps more going, hunger

mi kerku maka mon van ra-li-mel ca been miale
is biting, it flies again goes on tree-'mel' that it may eat, it's thus

Bal meme mangga ten mi reku go viran ma nga e
the Hawk comes it's quick very, takes out which fourth, it at last is
only remain. The Um, when it-back-again comes, it sees

that the 4th too is gone, Um feels it is bad very, says it is thus

just again, It's good..that.. I sleep-sleep on top of (which).. 3

a gone van mer forUl 8. Me fwerfwer

.. only, go die on top of them-few. It sleeps-sleeps/lies down

again goes... hunger gnaws, it is going again that it may eat

la-li-mel Bal mi kebu me aru go sulan 9. Ma towel

on tree 'mel', Hawk again comes takes the 3rd. He does

van miale gon log hol hera

goes (on) it's thus only, yes and takes out completely ("the lot").

O Um tolo ru bu teban raloon go Bal

Oh, Um doesn't stay (it would) be well with (for) its eggs which Hawk

maria 10. a mar meloi ca hegenen han bulbul si

takes, and wishes to send his (its) friends some

ra van ne raloon va hol kebu ne teba Bal 11. ne

they-should go for its eggs to go take back from Hawk. They

bogon ramenten ra van hol kebu ne ralo - Um teba Bal

all declined, they should go take back eggs of Um from Hawk,

teban go alu: tenek ne Bal 12. Bone Um muru

because their skin was afraid of the Hawk. Then the Um stays

mi loka bahel kike: hu mjoban 13. Um mica E:

sees bird small one it is walking-about, The Um says, Ah,

om kelbear ca o van ne ralok teba Bal nam ca

do you know how that you can go for my eggs with the Hawk? I(‘ve) said.

mente hak bulbulan ye long ram enten ca ra van
to my friends, yes and (but) they decline(d) that they should go.
You, how is it? it isn't fitting (adequate) that you go?

14. Oh, it's good, the fantail says, my skin isn't afraid of Hawk,

nam kalare ca na van hol kebu ne ralom 15. Bonego
I know how that I can go take back your eggs. When

the fantail wishes that it should go, it cuts a 'bru'-tree, so that

be bulbul mo he ka log to ron te na van va it may be canoe, tries launch (it), well, it sank; it then went to go
tae li-je: log na geh ne te bulbul log na cut a tree-'je: ', yes and then worked it it became a canoe, yes and then

faloh van 16. Bonego te lelel te faloh van paddled ("sailed") 'away'. When the fantail paddled went,

te Inka veen ha Bal nero a te lelel tica mene it saw wife (woman) female of Hawk them-2, and the fantail said to

veen nero ha Bal Hamro vanten muru be maro van ca wife them-2 of Hawk, Your (2) man husband remains where? you-2 go say

mene beme Inka ni banga 17. Bonego ror to (him), let him come to see me let it be quick. When they

ca mene Bal tenaknak a teme lath
2 said to Hawk, he got ready and came by-the-sea (to the shore),

he saw fantial, Hawk said, You aren't enough for me, it will be I'll
to: helale nek van lon meha 18. Te lelel mica Mo: nek bur throw away you go in space. Fantail says, Right, you already

he doesn't know how that he may catch(hit it.) The Fantail says,
Mo: om naknak me hare va ho: gon long he kembu
All right, are you ready? it spears go once only, yes and spears-dead,
mo tokembu meme mia le gon 20. long mahanve va
kills (it), it comes it is thus only; yes and goes up goes (to)
gorobul va hol kebu ne ralo - Um go te lim va hene village, goes takes back the Um-eggs which (was) 5, went/goes give
kebu ne meme Um 21. Um mlohe mu ten me na
back to the Um. The Um feels it's good very, then
1Um1Um ne bu - mato hu mene te lele!
gives as reward tusker old one to the Fantail.

A TALE ABOUT THE "UM" BIRD (The Pacific Pigeon)

(The Tale begins with what? It begins with ...):

Once upon a time, a certain bird, whose name was "Um", went and made its nest, and laid its five eggs. While it stayed sleeping on its eggs, it longed to peck them open. It continued sleeping (or: 'sitting'), and when hunger gnawed, flew off on to a 'mel' tree to swallow 'mel' fruit.

While it was away on the 'mel' tree, a Hawk came very quickly, and took out one of the Um's five eggs. When the Um returned to sleep on its eggs again, and found that one of the five had gone, the Um was very upset, (and said), "I'll just keep on sleeping on my four eggs until I'm unconscious on them."

But while it continued sitting again, (it felt) biting hunger, and flew off again on to a 'mel' tree to eat. So the Hawk came very quickly and removed one of the four (eggs), - and now only three remained.

When the Um came back again, and saw that one of the four had disappeared too, it was very upset, and said again in just the same way, "I must just keep sitting on the tree eggs, and go on till I die on them!"

Again it continued sitting till hunger gnawed, and it went off again to eat on the 'mel' tree, - and the Hawk came back and took one of the three (eggs). He kept on doing exactly the same thing until he had taken them all. Oh! the Um did not stay properly beside its eggs which the Hawk took, - and it wanted to send some of its friends after its eggs, to go and take them back from the Hawk.
This they all declined to do, because they were afraid of the Hawk, (but) while the Um waited, it saw a certain small bird walking about, and said, "Ah! would you be able to go after my eggs, to the Hawk? I've asked my friends, but they all declined to go. What about you? Wouldn't it be right for you to go?"

"Oh, good!", the Fantail said, "I'm not afraid of the Hawk! I know how to go and get your eggs back!"

When the fantail wanted to go, it cut a 'bru' tree to be a canoe, and launched it, - but it sank. It then went and cut a 'je:' tree, fashioned it into a canoe, and at last paddled away. When the fantail had paddled all the way, it saw the two wives of the Hawk, and said to them, "Where is your husband? You two go and ask him to come and see me quickly!"

When they told the Hawk, he got ready and came to the shore, and seeing the fantail, he said, "You are no match for me! I'll throw you into space!"

The Fantail said, "Right! here-and-now you fight against me!" When the Hawk threw-spear at the Fantail, he wasn't able to hit it. The Fantail said, "All right! are you ready?", and speared him in-one-try, yes, speared him dead, - killed him! It came just like that, and went up to the village, took back the five Um-eggs, and went and gave them back to the Um, who was very pleased, and gave an old tusker as a reward to the Fantail.

Run Ne Um (Ran ra ta Magam)

A TALE ABOUT THE 'UM' (On language of Magam)

Mele na sa Me le ne
It opens with what? It opens with ...

1. Um te bhü te tolote te lim te mar
The Um (bird) laid its eggs it was 5, yes and hunger
tek te te va ro rjürjüm mel a Bal teme teme 'bit', yes and it went was swallowing 'mel' fruit, and Hawk came came
ktu tolote ge hu 2. a Um teme lhe te tefe ena
took its eggs one, and the Um came saw, yes and said, I shall
3. A bonege Bal te mol me te me ktu virnan mon te
   And when the Hawk again came, he came took the 4th too, yes and
teve te ji nga en a sulnan mon te teve nga
   said it was just the same, and the 3rd also, yes and said (there) (then)
mon te jeen
4. A Bal te hol funu tolo - Um
   also it was like that. And Hawk took out altogether eggs of Um,
te Um teve ra hu nga
5. A bonege Um
   yes and Um said word it was one only. And when the Um
ter melo le tolon bo mol me te temwuhe behel bonga a
desired its eggs it-will again come, well, asked birds all, and
temtene
6. Te, te nga me the tijejer te nga
   they declined. Well, then came see the fantial, (it) then
uhu te, terma
7. A tijejer teve... tero ta ku
   asked, yes, it agreed. And fantial said, and they-2 cut out
bulbul tero re li-bru hliji balon te(:), te te ron a
   a canoe, they-2 cut 'bru' tree, put go in sea, well, it sank and
tero me re li- ojou te hiri ne te te hal
   they-2 came out tree- 'ojou', it pushed (it), yes and it floated.
8. Te, tijejer te nga folo ne ba ran vere mana Bal
   Well, fantial then paddled (in it) went on country of Hawk,
a lehe vehen mana Bal tero me ru lote: fe banet
   and saw woman of Hawk, they-2 came stayed by sea, (it) said to
njeroro Moro a fe menet Bal ba me lhe ni
   9. Te, them-2, You-2 go say to the Hawk, let him come see me. Well,
tero a fe banet te teve Sabwe nam manro
   they-2 went said to him, yes and he said, by and by, - I remain
rawe sene hliji balan
10. A bonege tame
   making straight paraphernalia of fighting. And when he came
A TALE ABOUT THE 'UM' (Another version)

(How does it open? It opens.....):

The 'Um' bird laid its five eggs, and feeling the pangs of hunger, went off and began swallowing 'mel' fruit, when the Hawk came and took one of the eggs. When the Um came and saw this, it said, "I'll sleep on top of my four eggs till I die!"

And when the Hawk came again, came and took the fourth also (i.e. one of the four), well, it said exactly the same; and about the third last egg too, well, it said exactly the same again. The Hawk took all the Um's eggs, and the Um had only one word to say.

But when the Um wanted its eggs back again, it asked all the birds, but they refused. So at length it came to see the Fantail, and asked it, and it agreed. The fantail said (what to do); the two cut out a canoe, - they cut a 'bru' tree, and put it in the sea, but it sank. So they cut an 'yyou' tree, pushed it in, - and it floated.

Well, the fantail paddled it off to the land of the Hawk, and saw Hawk's (two) wives who had come and were by the sea. It said to them, "You two go and say to him..."

It said, "By and by! I'm still busy putting my fighting-equipment into order." It said to them both, "You two go and tell the Hawk to come to see me!"

Well, they went and told him, and he said, "By and by! I'm still busy putting my fighting-equipment into order!"

And when he came and struck at the fantail, he didn't hit it; but the fantail hit the hawk, jumped ashore, got the Um's eggs back again, and set out on the way back, singing as it came back.
Run Ne Ma:

A TALE ABOUT THE DOVE

1. Fan wobUŋ go hu ma: ton han veen rom 11igi
   Under day one, a Dove with-him his wife, they-2 'get' (beget)

   teslmre ma: hu ma'ru van towoh
   child dove one, he stops goes grows up.

2. Neti-lela ñe
   The little White-eyes

   ram demelole ca ra mün we
   they want that they...drink water.

3. Teslmre ma: maremelo
   Child dove wishes

   ca be ñe ra van mün we
   that it-be they go drink water.

4. ñae me wutœ rahen
   He asks his mother

   mica Tae o rema ni na klrine neti-lela ñe
   says, Mother, you allow me I'll (be) with the Little-White Eyes we'll

   van mün we go mUrU lon tU-bakUl
   go drink water that is in hollow of palm (tree).

5. Rahen
   His mother

   mica mën ñae ram dema nek nUtUk a sise hu gön o te: fonem
   says to him, I allow you, my son, but thing one, only, you look after

   bu ten mo tUbakUl
   yourself let-it-be-well very, lest the palm (tree) hollow should close

6. Neti-ma: mica mën rahen
   Mu
   fast around you all.

   Little Dove says to his mother, It's

   gön Tae me te: fonem
   good just, Mother, we'll look after us/ourselves it-will-be well very.

7. Bonego ram münmün wer van ram ho:klrine tUbakUl
   While they drink-drink dew going), they find palm-hollow

   an ñe bogon ram hunUñ van lon tUte
   that one, they all they crowd in go inside its hollow.

8. Ram
   They

   jo mün ram du mialœ lon tUbakUl mo won ko:
   are drinking they stay it is thus, yes and palm-hollow closes shuts

   goro ñe bogon ram när helale hal
   "Byica je bol around them all, they think-lose road. "It-will-be we'll go
9. Ma: mo nomunor këbu ne kefenene am na it will be how?" Dove thinks-thinks again of the warning of rahen a mo longne me hakëbe 10. Ca na to mae biwene his mother, and feels it is bad. If I had done it would be

go Tae mic na biale nar tesi gon like as Mother says, it-would-be-thus I was(would be) all right only ru lonle 11. Heborô: moloñne ram jo reñ lon tubakul remain now. A Kingfisher hears they are crying in palm-hollow, teban go tubakul me won ko: goro ne bur because palm-hollow is fast shut around them completely.

12. Heborô: ma horo mene nae hubon Na mae bibe na The Kingfisher speaks to him self I'll do it-will-be-how I'll halku go ne a nae mo tor tae li-bakul an ne byëlen rescue these? He peeks through tree-palm that-one, with shell of bogon 13. Bulbul an mlikke: gon me wehave its mouth. Hole (ite) is small only it is enough for neti-lela nge gon Miale netilela ne bogon little-white-eyes (them) only. It is thus little-white-eyes all ram ho: vere 14. Ma: ma toweka ca bo ho: they reach/arrive outside. Dove tries that he may reach vere lon bulbul an lon me erer tolo keibe outside inside hole that-one, yes and it's stuck fast, doesn't know ca be me vere mu mur kebu van lon bulbul a mi how that it may come outside, falls back go inside hole, and is jo reñ 15. Bonge netilela nge ram kebu van gorobul crying. When little-white-eyes they back go (to) village, rahe-ma: mu wuto mîm me lon nutuk fon na be 16. ge mother-dove asks, you (I've) come, yes but my son where? They ram ca mem van jo mümünün tubakul lon mo won ko: goro they say, we go drinking, hollow-in-palm, yes and it's fast shut around
17. Heboro: meme tor tare li-bakul an log us. Kingfisher comes pecks through tree-palm that-one, yes

gon mem ho: vere nutum meerer lon bulbul and we-all only we arrive outside; your boy sticks fast inside hole,

mumur kebu van lon tubakul 18. Rahen yes and falls back goes inside hollow of palm. His mother

me longne me hakabe mica na mae an lok bamga long feels it is bad, says, I'll make his pudding it'll be quick, yes

aru van horo ne meme mo lihehe ne and take go speak of (it) to (him)... lest the 'mountain devil' may

come swallow him in the night. His mother scrapes/grates

lok mamga ten long aru van me van fesi ne pudding it is quick very, yes and takes go(les), goes near to

tubakul long ke ma:-e ma:-e, heha: me lae am tree-palm, yes and calls, Dove-y, dove-y, reach come take-in-hand your

20. Niti-ma: mloonge rob rahen mo longne mu pudding. Little-dove hears voice of his mother, feels it's

ma heha: me lon bulbul kike: go heboro: mo tor tare good, reaches comes in hole small which kingfisher pecks through,

aru an lok nane rahen 21. Rahen mica meme yes and takes his pudding from his mother. His mother says to

Bonego ca oru lolibun bwica o te: form him, When (if) you stay in the night, it-will-be you watch over

bu ten mo lihehe nike ran ral kike: you(self) let-it-be-good very, lest the lihehe may call on voice small

n iwene ne log on heha: me log ne ame it might be like me, yes and you might reach out come, yes and he might

nek 22. Ca or longne ti ke ran ral rumrum tica eat you. If you heard he called on a voice rough, he said,
Little-dove, dove-y, reach out come take-hold your pudding, don't you

23. Ca or longe ral kike: long ni qa le o heha: reach out. If you heard voice small, yes, I there, you reach

24. Rahen mi ke bu van out come take-hold your pudding. His mother (she) back goes
gorobul

When the 'cricket' is calling, well, 'lihhe' ma he me me ke niti-ma: ran ral Tumtum ma:-e, ma:-e rushes comes, calls little-dove, on a voice rough, Dove-y, dove-y,

heha: me lae am lok 25. Bonegole lihhe mo nor nor reach out, he knows it is 'lihhe'. Then 'lihhe' thinks,

na mae bibe log be heha: me na ke ran I'll do it-will-be-how yes and he'll reach out come? I'll call on


heha: mikelbare me lihhe 27. Bonegole lihhe mo nor nor reach out, he knows it is 'lihhe'. Then 'lihhe' thinks,

na mae bibe log be heha: me na ke ran I'll do it-will-be-how yes and he'll reach out come? I'll call on

ral kike: 28. Bonegole ml ke ran ral kike: long niti-ma: a voice small. When he calls on voice small, well, baby-dove

me heha: mia: gon long lihhe an mo ro lme ml ke bu reaches it's thus just, yes and 'lihhe' that-one swallows; (he) back

van du gorobul an tia han wae long jo goes stays village (his), takes his pandanus (leaves), yes and is

vate 29. Rahe-ma: me mae lok hu mon me ke fanfan reen plaiting. Mother-dove makes pudding one more, calls (in) the

mlca Ma:-e ma:-e heha: me lae am lok morning, says, Dove-y, dove-y, reach come take-hold your pudding.

Neti-ma: tolo heha: me ne go bur Baby-dove doesn't reach come, for that he is lost (missing) already.

30. Rahen ml ke ke bu Ma:-e ma:-e heha: me lae am His mother calls again, Dove-y, dove-y, reach come take-hold your
Hsin mother doesn't hear sound of voice any, she knows

'lihehe' has-eaten her child. She tracks foot(print) of

'lihehe' van gorobul an me va Inka lihehe an

'lihehe' go (to) village his, goes goes to see 'lihehe' that-one,

mi jo fe wae

he is plaiting pandanus. 'Lihehe' that-one says, Grandchild

veen nek ale — Log ni lii — Log go be me aru nek me female, you there!.... Yes, I here! Wind which brings you come?

--- E; tutu len go fan --- 35. E; mebook

Ah, grandfather, wind that (is) down. Ah, granddaughter,

mu ten ca bo to e len or len nar

it's good very, if it had been wind (off) shore/land, well then I would

ane nek 0 ru mebook taro jo banga

have eaten you. You stay, my grand-daughter, we-2... shall-be-playing-

sum're

34. Bonego rom du lihehe mi jo fe han

about a little. While they-2 stay, 'lihehe' is plaiting his

wae

log rahe-ma: mica Tutu o ferfer toto

pandanus, yes and mother-dove says, Grandfather, you lie down stretch

nek

sum're

Log na jo vate hantar o wae

(out) yourself for a while, yes and I'll be plaiting our-two pandanus

35. Bonego(le) lihehe ma hegene wae mene rahe-ma:

(mat). Then/when 'lihehe' gives pandanus to mother-dove, mi jo vate log lihehe an mi jo fer

she is plaiting yes and 'lihehe' that-one begins to sleep.

36. Bonego lihehe an mi jo rabon'i rahe-ma: me aru

When 'lihehe' that-one is snoring, mother-dove takes

ceto! hu ma helene kebu ran teban lihehe ca bi se

bamboo-knife one, draws it back on belly of 'lihehe' that she may
Once upon a time, a Dove and his wife had a baby dove, who—as time went by—continued to grow up.

The Little White-eyes wanted to drink water, and Young Dove wanted to be one of them to go to drink water. He asked his mother, "Mother, let me go with the little White-eyes, we'll go to drink water in the palm-tree fork-hollow." His mother said to him, "I allow you, my child, but there's just one thing, take care of yourself very well in case the palm-tree hollow should close fast around you all." Little Dove said to his mother, "All right, Mother, we'll take very good care of ourselves."
They kept sipping the dew as they went, found the palm-tree hollow, and all of them crowded inside it. They stayed drinking just like this, when - the palm-tree-hollow shut tight around them all, and they couldn't think of a way out. "How are we going to get (home)?"

The dove remembered his mother's warning, and was upset. "If I had done as my mother told me, well, I would be all right now!"

The Kingfisher heard them crying inside the palm-hollow, (crying) because the palm-hollow was completely shut around them. He said to himself, "What shall I do to rescue them?"

He pecked through the palm-tree with his beak, but the hole (he made) was big enough only for the Little White-eyes, who thus all came outside. The dove tried to come outside from the hole, but he stuck fast, and could not get outside, but fell back inside the hole, and began to cry.

When the Little White-eyes got back to the village, Mother Dove asked, "Yes, you've come, but where is my child?" They said, "While we went on drinking (in) the palm-tree hollow, it shut tight around us. The Kingfisher came and pecked through the palm-tree, but only we could get outside. Your child stuck fast in the hole, yes, and fell back inside the hollow of the palm."

His mother was upset, and said, "I'll make a pudding for him quickly, and take it and go and speak to him for fear lest a mountain-devil may come and swallow him up in the night." She grated a pudding very quickly, took it with her, and went near the palm-tree, and called: "Dove-y, dove-y, reach out and take the pudding in your hand."

Little Dove heard his mother's voice and was glad, and reached out through the little hole that the kingfisher had pecked through, yes, and took his pudding from his mother. His mother said to him, "While you remain here during the night, do take special care of yourself, in case the mountain-devil comes and calls you with a gentle voice like me, yes, and you might reach out, - and he would devour you. If you hear him call in a gruff voice, "Dove-y, dove-y, reach out and take your pudding in your hand, don't you reach out! If you hear a gentle voice, well, it will be I there, so you reach out and take your pudding."

His mother returned to the village.

At the time when the cricket began to call out, the 'lihhe' (or, mountain-devil) came rushing along, and called Little Dove in a gruff voice, "Dove-y, dove-y, reach out and take hold of your pudding."

But Baby-Dove did not reach out, for he knew it was the mountain-devil. Then the 'lihhe' thought, "How shall I make him reach out? I'll call him with a gentle voice."
When he called him with a gentle voice, well, baby-dove reached out just like that, and the 'lihēhe' gobbled him up, and then returned to his village, took his pandanus-leaves, and began to plait.

Mother Dove made another pudding, and called (her child) next morning, saying, "Dove-y, dove-y, reach out and take hold of your pudding." But Baby Dove did not reach out, because he had completely vanished. His mother called again, "Dove-y, dove-y, reach and take hold of your pudding." His mother heard no sound, and knew that the 'lihēhe' had eaten her child. She tracked the 'lihēhe's' footprints back to his village, and went till she saw the 'lihēhe', who was plaiting his pandanus.

Lihehe said, "Grand-daughter! You there! --

-- "Yes, it's I here!" --

-- "What wind brought you here?" --

-- "Ah, grandfather, a wind from the deep, (or, north wind)". --

-- "Ah, just as well, granddaughter, - if it had been a wind off the land, well, I would have eaten you. You stay, granddaughter, we two shall play about for a while."

While the two of them remained, the lihehe continued plaiting his pandanus, and Mother Dove said, "Grandfather, lie down and stretch yourself out for a while, and I'll go on plaiting our pandanus mat."

Then the 'lihēhe' gave his pandanus-leaf to the Mother Dove, who went on plaiting till the 'lihēhe' began to sleep. When he began to snore, Mother Dove took a bamboo-knife, and drew it back across the 'lihēhe's' belly, to slice it open. So the mountain-devil stirred, and awakened.

- "Hey! what are you doing to me?" -

Well, Mother Dove said, "Grandfather, it's all right! go to sleep again. It's only the pandanus-point that is catching you."

When he was asleep again, and snoring, Mother Dove drew the bamboo-knife (across him) at one effort, and sliced through the belly of the mountain-devil, yes, and took back her child. Well, the two of them went back and lived in their village; and the mountain-devil lay dead.

And that's the end (of the Tale)!
Run Ne Dandaq
A TALE ABOUT DANDAq

1. VanTen go hu han ih qa Dandaq nae tUru or Tebi ran man one, his name there Dandaq, he lived place Tebi, on liblebo more konkon nae te je kerir ne bu go hu log tree-bamboo high exceedingly; he was singing song one, yes veen lelar te ru ta Sulol nor longe go nge te and women young it was 2 belonging to Sulol, they-2 heard that he was je kerir long veen gol ro longe keriran ha Dandaq log singing, yes, women those they-2 heard the singing of Dandaq, yes and nor Emeloe Dandaq toqorten 2. Veen nero nor je they-2 wanted Dandaq it was very much. Woman they-2 they 2 me mene Raqran bonego nor je me long tobale were coming to Raqran; when they-2 were coming in middle of vert nge long nor je wuhto vanTen nge si districts (villages), yes, they-2 were asking men (them), who vanTen hu qa me je kerir ne bu go hu qa merom je longa fan man one there he is singing song one (there) we-2 are listening me nge nor ca mene nero Raqran ta Tebi nae me je kerir ran come? They they said to them-2, Raqran of Tebi he is singing on liblebo 3. Long, bonego nor je me fesi ne liblebo tree-bamboo. Well, when they-2 were coming near to tree-bamboo go qa Raqran tefre ru ran nero nor je longa fan which (there) Raqran climbed stayed on it, they-2 were listening go qa Raqran te je kerir ne bu an a bonego nor tenbiya: that Raqran was singing song (his), and when they-2 looked up, nor lohon Inka vanTen su chei, raqran gon qa Tututur ru they 2 didn’t see man any, no, a cocoon only there hung remained ran liblebo 4. Long nor kelbare go qa vanTen tUru lon on tree-bamboo. Well, they-2 knew that a man was inside
ranran gole long ror ke "Ra ran", van mere ran cocoon that (one), yes and they-2 called, Ra ra, go high on
liblebo ror ca Ra ran o harligh me ran tan long tree-bamboo; they-2 said, Ra ran, you come down come, on ground, yes
su kilinge i m su bwe mansul 5. long and we-few will-build house a (one) it-will-be ours (few). Well,
nae te harligh me tebaro long rur kilinge im go hu he descended came with them-2, yes and they-few built house one,
te marul huborul a Ra ran tololu demelo go ca it was theirs (few) (of) themselves, but Ra ran did-not wish that
be fever kilinge nero fan im gole Ra ran tefle kebu van he'd sleep with them-2 under house that-one. Ra ran climbed back went
ran liblebo lan b'elam 6. Wobun go hu mon onto tree-bamboo inside his cover (cocoon). Day one more,
te harligh kebu mon me teban veen nero a teca mene nero he descended back again came with women them-2, and said to them-2,
Maro viri tel si be talen barbar nge nero ror horo You-2 plait rope some, it-will-be ropes of sows. They-2 ... spoke
kebu mon mene ae a ror ca li nga nek am barbar mi ana back again to him, and they-2 said, see, you, your sows there-is-none,
mibe nga om ca genemro mero viri tel si be talen it is how (then) you say, we-2 we-2.... plait rope some to-be ropes of barbar nge? A nae te horo kebu mon mene nero a teca Gamro sows? And he spoke back again to them-2, and said, You-2
maro dlo kelbare ni bwe a marodlo kelbare or go you-2 don't know me yet, and you-2 don't know place which/where
barbar nge ram ru or an a gamro maro viri my pigs they stay place-that (one); but you-two you-2 plait
talen bu bevite ca ni na gele gamro ropes of tuskers let-it-be-many, that I I'll pay (buy) you-two.
8. Teca

He said, tree-'mel' one remained village his, his sons

They were in tree-'matl' that-one only; and he-said to women those/

Gamro maro va ke vant-en ne hamro vere nge me
his them-2, You-2 you-2 go call men of your-2 places (them) to come
or go ca ni na gel-gamro mene nge began 9. A place this, so I I'll buy/pay you-two to them all. And when

they-2 they-2 went call their(-2) friend-s to come, and they they

brought canoes it-was many very came (to) village of Ra'raran, and when

he was making feast for marriage, he called people(-s) to come

fesi ne li-mel go na hellin nge began turu lon

near to tree-'mel' which there his belongings all it-was in-it;

10. A nge teca mene vio began Ca gami mi naknak bu
And he said to people all, If you (all) you're ready it will be

good very, (if) I'll make miracle one before you so you'll see.

And when he put his foot/feet on branch of tree-'matl' one

already, well, people (they) they saw it (came) it-was a mat; yes and

A bonego nge te Ii-ji jen ran wahii-li-mel go hu
he put his foot/feet also (another) on its branch one more,

yes and they they saw again it came it was fowl-s; and he did it-was-thus

just again, yes and they they saw sows (pigs) it-was-many very.
11. Long nae te llnji jen mon ran wah - li-mel go hu
Yes and he put his feet again on branch of tree;'mel' one
mon long ne rar lntka teme te bu ne a wahite
more, yes and they they saw it came it-was tusker-s; and its branch
go hu mon long teme te laibanban ne a wahite
one more, yes and it came it-was "løabanban" (pigs); and its branch
go hu mon te nae tean ne ge bogon long rar lntka te
one more it was the last of them all, yes and they saw it-was a
terer
te hu gon miwent go terer te
hermaphrodyte ("terer") it-was one only, it's like (as) "terer" was
hela Ranran gon go na te je kerir ran liblebo
brother of Ranran just (only) who (there) he was singing on tree-bamboo.

12. Long bonego Ranran te je su'llni vio: ne a ne rar je
Well, when Ranran was farewelling people all, and they were
inside a: barbar ne a sise bogon rar llnji ran bålbulten
loading their pigs and things all, they put on (native) canoe(s).
A terer te horo mene teh ca teva bl si: van lon bålbulten
And "terer" said to sea that a wave should swamp go in canoes
bogon long bo ron

13. Long vio: bogon rar all, yes and it will (drown) sink.
Yes and people all they
ron a hëllni: bogon a bålbulten ne bogon rar ron
drowned, and their belongings all, and canoe - s all they sank
van lon teh Hubeti wo go hu a bu a barbar ne wo go hu
went in sea. Mate ..some..., and tuskers, and pigs (sows) ..some...
rar lon kebu me senor a løabanban te loh Telitech
they swam back came ashore; and a "løabanban" (pig) swam (Malekula),
a hubeti frifri ne rar hal van Ra: a wanten ne
and mate red they floated went (to) Pentecost, and men
bogon rar ron lon teh a terer
all they sank (drowned) in the sea; and the hermaphrodyte pig (terer)
go te hela RanRan gon te loh kebu me senor teba helan
who was brother of Ranra, only, swam back came ashore with his brother

RanRan

14. Ranran rom sale rom sale tu
Ranran they-2 stick on, they-2 stick on, (he) bumps/bumped

me sale etu rener ena Ranran rom sale rom
capsize(s) (everything);\(^1\) Ranran they-2 stick on, they-2

me sale etu rener ena Ranran rom sale stick on, bump(gd) capsize(s) (everything)... they-2 stick on,

NOTES:

\(^1\)In Songs, the dialects seem to be mingled sometimes; e.g. ran\(^2\), ran, is said to have been Lonwolwol for "to capize", for which MA
is said to be reñe, reñene.

labanban: a high grade male pig, greatly coveted; said to
have come from Malekula.

bu : a castrated pig, a tusker.

barbar : a female pig; but the word is often used for
"pig" generally.

terer : a hermaphrodyte pig; my informant saw one on
Tutuba island; it was said to have had three tusks.
A TALE ABOUT DANGDANG

A certain man, whose name was Dangdang, lived at Tebi, very high up on a bamboo clump. He was singing a song, and two young women, who belonged to Suli, heard that he was singing; and when they heard Dangdang’s singing, they desired him very much indeed. As the two women made their way to Dangdang, and came into the midst of the villages, they asked the people, "Who is that man singing a song there? - we listened to him as we came." They said to them, "Rangrang of Tebi is the one who keeps singing on the bamboo-clump."

Well, when they were coming near to the bamboo-clump up which Rangrang had climbed to his place on it, they were listening to Rangrang singing his song; but when they looked up, they didn't see any man, no, only a cocoon there that hung in its place on the bamboo-clump. Well, they knew that there was a man in that cocoon, so they called "Rangrang" loud enough to reach the bamboo-clump above. They said, "Rangrang, come down on to the ground, and we three will build a house for ourselves."

He came down beside them both, and they (three) built a house for themselves, but Rangrang did not want to sleep with them in that house, and he climbed back again on to the bamboo-clump inside his cocoon. The next day, he came down again to be with the two women, and said to them, "You two plait some rope, - ropes for pigs."

They answered him back, saying, "Look, you haven't any pigs! Why then do you say that we two should plait some rope, - pig ropes?"

He replied to the, saying, "You two don't know me yet, and you don't know the place where my pigs stay. You two plait ropes for many tuskers, so that I can buy you both." He said there was a 'mel' tree in his village, and his pigs were just in the 'mel' tree; and he said to the two women, "You two go and call the people of your districts to come here, so that I can pay them all for you two."

And when they both went off to call their friends to come, they (all) brought many canoes to Rangrang's village, and while he was arranging the marriage feast, he called all the people to come close to the 'mel' tree inside which all his belongings were. He said to them all, "If you are all ready, it will be best for me to perform a miracle before you, for you to see!"

And when he put his foot on one branch of the 'mel' tree for a start, well, - the people saw that it became a mat. Then he put his other foot on one more branch, and they saw this time that it became fowls. He did
just the same again, and they saw very many pigs. Then he put his feet again on one more branch of the 'mel' tree, and they saw it became tuskers; one more branch, and it became "lebanban pigs; one more branch, the last of them all, and they saw it was a single hermaphrodyte pig (a terer), just as if the "terer" was only Rangrang's brother, who used to sing on the bamboo-clump.

While Rangrang was farewelling all the people, they were loading their pigs and all their things on to canoes.

The "terer" told the sea (to let) a wave break over into all the canoes so that they would sink. Thus all the people drowned, all their belongings sank, and all the canoes went down in the sea.

Some mats, and tuskers, and a few sows swam back ashore, and a "lebanban" pig swam to Malekula, and the red mats floated off to Pentecost, and all the people drowned in the sea. The "terer" (hermaphrodyte pig), who was just the brother of Rangrang, swam back ashore (to be) with his brother Rangrang.

**SONG**

"Rangrang (and he) both stick on, they both stick on,
bump .... capsize....
Rangrang (and he) both stick on, they both stick on,
bumped .... capsize(s) (everything) ....
they both stick on, where does he stick on?
they both stick on, .... bump.... capsize ....".

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Run Ne Veen Mato Naru

A TALE ABOUT WOMEN OLD TWO

1. Senan me Ligogo Limaseg senan Rom van to(;) wel
   The one is Ligogo, Limaseg the other. They-2 go in creek,
rom van bldu teban bulu-we Bontgo rom te: Inka nanom
   they-2 go stand beside hole (of) water. When they-2 look see
mija rom Inka van lon we rom ca
   'mija' (vine or, fruit), they-2 see go in the water, they-2 say,
taro mae bibe bli Inka entaro
   2. Rom ca we-2 'il do it-will-be-how? he will see us-two? They-2 say,
Taro hlvi we Rom se ku we ro dlo Iŋka
We-2 will bail out water. They-2 bail out the water, they-2 don't see.

Rom se ku we be kebu van lon bulu-we rom
They-2 bail out the water it'll back go in hole for water, they-2

Iŋka mon 3. Mo: rom ca Taro se ku we see again. Very well, they-2 say, let us-2 bail out water
mon Rom hlvi we me va sul 4. Bonego again. They-2 bail out the water, it goes 3 (times). When
rom hlvi we rom te: felakte ro dlo Iŋka they-2 bail out the water, they-2 look try, they-2 don't see.

Senan me te: van mere mi Iŋka Mija me halhal du
One (of them) looks goes (es) up, sees Mija he's hanging stay(ing)
ran li-bak 5. Rom ke Mija Mija o harlıg me fan on tree-banyan. They-2 call Mija, Mija, you descend come down,
me Iŋka genemro lonemro mi keke henc nek Rom come see us-two, our-2 'hearts' it is sweet towards you. They-2
horo mën Mija Mija su van gorobul 6. Bonego speak to Mija, Mija, let-us-3 go to village. When (then)
Mija mlca ehc: maro van gorobul maro fli: ne lok Mija says, No, you-2 go (to) village, you-2 put-in-oven the pudding,
bmlca buŋ be fifi na aunr na ant lok it will be dark will cover, I'll go-come, I'll eat pudding.
7. Jafu senan go mehakebe han ih Tangowlrih Tangowlrih A chief/man another who is bad, his name Tangowlrih, Tangowlrih
mo longtane Mji me je horo mën veen ġaru buŋ me je fifi (over)hears Mija he is talking to women two, dark is covering....

8. Bone Mija mUr m taher Tangowlrih mën ja (coming on). Then Mija stops yet Tangowlrih comes goes in
ne veen vivi bur long tutu man blliim Tangowlrih to woman young already, yes knocks-knocks her door-of-house, Tangowlrih
Ni, ham vanten Mija Bonego veen ma talhe billim TanwowIrrih
I, your husband Mija. When woman opens house-door, TanwowIrrih
mi ja van lon im veen ma rama ca be me Rolone enters goes inside house, woman allows that he-should-come, feels
mu ten teban


10. Bonego rom du lon it is good very because-of-him. While they-2 remain in the
im Mija hon me nga me tutu billi - im veen house, Mija indeed at length comes, knocks door of house (of) woman/

Veen mica Si nga Mija mica Ni nga go ham vanten wife. Woman says, Who there? Mija says, I here who (am) your man,

go nar horo mene gamro lon we

11. Veen mica 0 who I spoke to you-2 in (the) water. The woman says, You
van hetln nam aru hak vanten go tu bur merom go far away, I've taken my 'husband' who was-good already, we-two

du lon im ngali

12. Miale Mija va ke veen an stay in house here. It's thus Mija goes calls woman (his/that-one)

senan te veen mato Bonego Mija mi jo ke veen mato mica the other she was woman old. When Mija is calling woman old, she says,

Si nga Mija mica Ni a go nar horo mene gamro Who there? Mija says, I there who spoke (I spoke) to you-two.

13. Veen mato mica 0 van Inka helak ni hona nga The woman old says, You go see my co-wife, I indeed here,
a mato bur tolo ngaret ca on me and but I - am old already, it isn't right that you should (not) come

fesi ne ni bok ma kar bur ne go name veen mato near to me, my smell is bad already, for that I am a woman old.

14. Mija mica Mu gon o talhe billim Bonego veen Mija says, It is good only, you open house-door. When woman
Mija mi ja van lon im Mija mi ca Nam old open house-door, Mija enters goes into house. Mija says, I jo felak veen mato mi ca Nam müümün en am thirsting for water; woman old says, I've been drinking in-it, mak ol hona nga bon moko kar bur Mija mi ca my coconut, to be sure, here, its smell is bad already. Mija says, Biale gon na mnu 16. Mija mon tlica Ma: Let it be thus only, I'll drink. Mija also said, Hunger me ate ni Veen mato tlica Nam enen ne ru - rem hu nga bites me. Woman old said, I've been eating (it) part of yam one there, a bon moko kar bur Mija mi ca Biale gon, na but its smell is bad already. Mija says, Let it be thus only, I'll ane Mija me en mu nlok 17. Log rom fuer eat (it). Mija eats it is finished. Well, they-2 sleep ru Mija ma se juju hu me ten vivian ma bohe remain, Mija cuts green-coconut one, it is for newness, he strikes ne ran veen mato (mu tu va re ran baten veen ) (it) on woman old, (he strikes goes splits on head of woman...), long me veen vivi kebu long rom a ru fanfane ren yes and she-is woman young again, yes and they-2 then stay (till) morning. 18. Veen go muru teba Mija mi ca mene veen senan Taro Woman who stays with Mija says to woman the-other, Let us-2 huhubsi ka hantaro vanten long senan mi ca Mo: show-show try our-two husbands, yes and the other says, Very well. 19. Rom sine bwerwo Mija bur meme tah ran They-2 spread (flat) the mat, Mija already (first) comes sits on bwerwo or meme fri ru ne ran bwerwo the mat, the place comes red remains because (of him) on the mat. 20. Veen senan mi kike ka Tagwowlrirh tolo kelbare ca Woman other keeps calling tries, Tagwowlrirh doesn't know how that
he can come outside, for that his belly is big very, he swallows

cooking-stones, and leaf-covering of the pudding, and pudding, and things

which TaqwowIrih remains under (it), yes and the fire eats completely

with their (2) 'origin of' husband, who (is) Mija.

Come outside put-out-your-hand in rat. Finis.

An alternative version from verse 8, with a mixture of NA dialect, is here given:

8. TaqwowIrih mame memo ma ke veen son (sawan), veen son TaqwowIrih comes it's first, calls woman the-one, woman one

says she is putting-in-oven a pudding, right! TaqwowIrih swallows

leaf-covering of pudding, it's finished, he swallows stone(s),

swallows pudding, they-2 they-2 sleep. Melja at length comes calls

woman the-other. Woman the-other says, she-puts-in-oven pudding,

me rate (NA) /visi lok tunne faq mica me, en Melja ma ane
digs out pudding, kindles fire, says, Come, eat. Melja eats

mica lju lju ca o aru lju be faq pudding, says, Young-coconut, if you take young-coconut, let it be hot.
He takes young-coconut, strikes-splits (it) on head of woman, hair of
woman who is old, (becomes) woman young again, says to woman who

Maktu ljulju cu vere ran baten veen woulu-

ton Tanowleri rh rom du lon im maca Taro

with-her Tanowleri rh they-2 remain in house, (she) says, Let-us-2

bsine hantaro jafu veen senan

show our (two) 'masters' (husbands), woman (the one) (the other)

ma (sin) hobati be sul mo: veen ma ke Melja Melja meme

spreads mats three right!, the woman calls Melja, Melja comes,

ma (sin) hobati be sul mo: veen senan mu süné

sits down (? on them-2) mats, all right, woman the other spreads

tunjö(n) Tanwori me ce keva Tanwori Tanwori mu lu ru fan

his bed Tanwori, calls tries (to) Tanwori; Tanwori hides stops under

im veen me ce ke (v) a Tanwori tolo house Mo:

house, woman calls - tries Tanwori, he does not come out. All right,

jamar (NA) mica na tunjö faq na süné im

the woman (wife) says, I'll kindle fire, I'll (? light fire on) house

bągane Tanwori mi jen helale Tanwori mahalal

it will destroy Tanwori, it devours destroys Tanwori he is lost (disappears).

Mo: Melja ton veen na son rom na ru Melja

Right!, Melja with-him woman there other they-2 then remain. Melja

me mar veen me je ret me renghe (rangihe) Melja veen me mar me
dies, woman is crying, mourns-for Melja, woman dies, it is the

ral koko: nalle

word (to) close there!
THE TALE OF THE TWO OLD WOMEN

One was Ligogo, the other Limastu. They went together to the creek, and stood beside the water-hole. When they looked and saw the reflection of a 'miya' fruit (or, vine), - they were looking into the water -, they said, "What shall we do (to make) him see us?" They said, "We'll bail out the water." They scooped it out, and couldn't see him. They bailed it back into the water-hole, - and they saw him again. Very well, they said, "Let us bail out the water again." They bailed the water three times. When they (had) bailed it, they had a look to see, but couldn't see (him).

One of them looked upwards, and saw Miya hanging in place on a banyan tree. They both called, "Miya, Miya, come down to see us two, our hearts are sweet on you!" They said to Miya, "Miya, let us three go to the village." Miya said, "No, you two go to the village, and put a pudding in the oven, and when it's dark, I'll come and eat the pudding."

Another chief, a bad man whose name was TangwowIrhi, overheard Miya talking to the two women. As dark was coming on, and Miya waited still, TangwowIrhi came to enter the young woman's (house) for a start, and knocked on her door. He said, I'm here, open the door!"

- "Who are you, there?"
- "I, your husband Miya!"

When the woman opened the door, TangwowIrhi went inside the house, and the woman allowed him to come in, and felt very happy because of him. They were still in the house when Miya too at last came and knocked on the woman's door. She said, "Who's there?", and Miya replied, "It's I, your husband who spoke to you two in the water." The woman said, "You go far away, I have my good 'husband' already, - we're both in the house here."

So Miya went off to call his other woman, - she was an old woman, and when he called her, she said, "Who's there?". Miya said, "It's I, who spoke to you two."

The old woman said, "Go and see my co-wife. As for me, I am old already, and it isn't right for you to come near me; my odour is already bad, because I am an old woman."

Miya said, "It's all right, open the door!" When the old woman had opened the door, Miya went in to the house. He said, I thirsty for water," and the old woman said, "I've been drinking some, here's my
coconut, to be sure, but its smell is quite bad." Miya said, "That will do, I'll drink it." He also said, "I'm hungry." The old woman said, I've been eating this bit of yam, but its smell is quite bad." Miya said, "It will do like that, I'll eat it", and he ate it all up.

Well, they lay down to rest, and Miya cut open a young-coconut, the one for 'renewal', and struck it on the old woman, - he split it on the woman's head, - and she was a young woman again, and they both then stayed till morning.

The woman who was with Miya said to the other woman, "Well both try to show off our husbands," and the other said, "Very well!" They spread the mat, and Miya for a start came and sat on it, and the place came to glow because of him, on the mat. The other woman kept calling TangwowIrih, but he couldn't come outside because his belly was huge, - he'd swallowed cooking-stones, leaf-cover of pudding, and the pudding, and everything. The woman kept calling, and then set fire to the house in which TangwowIrih was, and the fire completely devoured her TangwowIrih. Then she just went, and they both stayed with their original husband, that is, Miya.

("Come outside, and put out your hand in the rat's dirt." That's the end of the Tale").

Alternative version, as from point marked on previous page:¹

TangwowIrih came first, and called one of the women, who said she was putting a pudding in the oven. All right! TangwowIrih swallowed the leaf-covering of the pudding all up, he swallowed the stones, he swallowed the pudding, and the two of them lay down. Miya came at length, and called the other woman, who said she was putting a pudding in the oven, she dug up the pudding, kindled a fire, and said, "Come, and eat."

Miya ate the pudding, and said, "A green coconut, - please get a green coconut, and let it get hot." It was heated... He took the young coconut, and split it by striking it on the woman's head, (on) the old woman's hair. She became a young woman again, and said to the woman who was in the house with TangwowIrih, "Let us show (off) our two masters!"

The one woman spread three mats, then called Miya, who came and sat on two of the mats. Very well! the other woman spread Tangwori's bed, and tried to call Tangwori, but he remained hiding in the house. She tried to call Tangwori, but he did not come out. Very well! the woman said, "I'll light a fire, and set fire to the house, and it will destroy Tangwori." It devoured Tangwori, who completely disappeared.
Weil! Melia went on living with the other woman. He died, and she wept, - she mourned for Melia. Then she died. And that is the End of the Tale.

TALE: ON FOOT(PRINT) OF THE SPIRIT-BEING
(In the North Ambrym dialect)

1. Vanten tesu e sul kirine Barkolkol "MasUm be sul kirine Men they-3 were 3 with Barkolkol, "We-3 are 3 with nes" Barkolkol tefe Sum tobo: maalo melam ten you". Barkolkol said, We-few shoot fish(es) it is great, (many) very. Barkolkol tefe Maalo melamten be jel ten na robo: Barkolkol said, Fish it is very many it is many very, I'll shoot the maalo ba senor tehubsine bago nan su jel fishees to go ashore; he showed miracle that-one (hia); let us go.

2. Tesu fe Su robo: maalo ba lon te ge r lam They-3 said, We'll shoot fishes go in sea which (was) big; tefe she: edlon jle su robo: ba senor 4. Te he said, No, it will not be thus, we'll shoot to go ashore. He fen te ba ho na maalo teve jel ten 5. Tesu shot it went once only, fishees it was many very. They-3 said bane nesUl Barkolkol nia ma kea melamten ma rowene sese to them-3, Barkolkol here knows it is great very, he does a thing sum lehe 6. Barkolkol tefe mUsUm jekua lomsUl ma we-few(3) ssee. Barkolkol said, you-3 know, your(3) inside is ren ne? Tesudlon jekua 7. Jidlo kea tesu light about it? They-3 didn't know; We (all) don't know they-3 a rijbe (? tesu a ria be ) Barkolkol te wu bane nesUl went where, (they-3 went took where). Barkolkol was good to them-3.

Sum lliji nesUl ran ver mllite maraga Barkolkol We (few) put our feet on rock, its track there-is-none; Barkolkol
There were three men with Barkolkol, (and they said), "We are three with you." Barkolkol said, "We shoot very many fishes." Barkolkol said, "There are lots and lots of fishes. I'll shoot fishes towards the shore." He showed a miracle like that. Let us go. They (three) said, "We'll shoot the fishes in the direction of the big sea," but he said, "No, not like that, we'll shoot them in the direction of the shore."

He shot once only, - and there were very many fish! They said to each other, "This Barkolkol has very great knowledge (and skill). We have seen him do 'something'!"

Barkolkol said, "Do you know how to do it, do you understand about it?"

But they did not understand it.

All of us don't know where the three went (? and where did they take/? him). Barkolkol was good to them.

We put our feet on the rock, and there is no footprint. Barkolkol puts his foot (there), yes, his imprint remains. What kind of man is this?

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1See diagram
TALE ABOUT BERKOŁKOL AND BUNJAM

1. Te mo Berkołkol te jafu go tu sise bogon
   It was at first Berkołkol was chief who was good, things every
tel Łin an go Bünjam te jafu go te hakebe helin
was his property his own. Bünjam was chief who was bad, his belongings
2. Berkołkol man teh klik te tUru
   it-was-none. Berkołkol his salt-water small remained, (was),
a or lon barne wo go hu tefue ru ne teh
and place(s) among grass ..some... it was full remain(ing) of salt-water.
The sea was 'going dry', that (saltwater) did not dry right up, saltwater
tUru mato gon fan rebarne ńe
3. ńero remained always only/just under leaf of grass (plural).
   They-2
rō rehe lok a rō jo enka Berkołkol tewu hu an
they-2 grated pudding, and they-2 were tasting. Berkołkol sprinkled his
lok ne ol Bünjam te wu hu an an go ne
pudding with coconut (juice). Bünjam sprinkled his his-own with
ro: bta 4. Rō hege ne aro lok mene ńero
   sap of breadfruit. They-2 gave their(2) pudding to them-2,
rō kerker ka
5. Bünjam te łone tu teban
   they-2 tried to taste. Bünjam felt it-was-good because of
ol a teh go Berkołkol te wu hu an lok ne
coconut and saltwater which Berkołkol (had) sprinkled his pudding with.
6. Bünjam tene ene an ur- (NA) lok hu mene Berkołkol tekerker
   Bünjam gave his piece of pudding one to Berkołkol, he tasted,
te hakebe teban go ol teh tian ne
   it was bad because coconut, saltwater, there was none in it.
7. Berkołkol te wuto Bünjam Om aru teh or go be
   Berkołkol asked Bünjam, You('ve) take(n) saltwater place where?
At the beginning, Berkolkol was the good Chief, and everything belonged to him. Bungyam was the bad Chief, who had no possessions. Berkolkol had a small quantity of salt-water, and a few places among the grass were full of it. When the sea's tide was going out, that (salt-water) did not dry up; saltwater always remained under the blades of grass.

Both of them grated puddings, and were tasting them. Berkolkol sprinkled his pudding with coconut-juice; Bungyam sprinkled his with breadfruit-sap. They gave their puddings to each other, and were both trying the taste. Bungyam was pleased because of the coconut and the salt-water with which Berkolkol had sprinkled his pudding. Bungyam gave a piece of his pudding to Berkolkol, who found the taste unpleasant because there was no coconut or salt-water in it. Berkolkol asked Bungyam, "Where did you get salt-water?", and Bungyam said, "There is none" (or, "I have none.").

- "What juice?" - (Bungyam said), "Only breadfruit sap.".....

(Tale of POISONED ARROW) (North dialect)

1. Vanten haŋlam nj̄er em do mar em do rava barhu nan
   Men 'tabu' they they are dying, they are taking bones of-them,
   em do rahe nḡe do e wu ten
   (those) they are grinding it, it becomes sharp-point native, (indigenous).

2. em fe bonege ema rbo wanten nt wu ten te li-
   They say when we/they shoot a man with point-native, well, stick
   ulu mu mur ru kiriŋtor a wu ŋa
   (of) black-palm falls remains with wild-cane, and the point only
   ba hilva _fḡe_ tabelln wanten
   goes goes-in inside body of a man.
The Poisoned Arrow

When 'tabu' men die, they take a bone of them, and grind it till it becomes a (native-made) sharp point. They say, when they shoot a man the bone-point, well, ...the black-palm stick falls and lies with the wild-cane, and only the point goes into the man's body.

(Also about POISONED ARROW) (North dialect)

1. Vju li- ton wu ten te mato
   Bow wood of mangrove, sharp-(human)-bone-point real, it was old
   Tonblu tolo e ta marln ten very. Tonblu, he isn't (is) (he is not) belonging-to long ago very,
   te ta Tonban tin mangru ga te jeke a
   he was of Tonban (village), his son remains there/just!, he understood
   ra - wu - an
   grind- human bone- "ing", .. (he fashioned) .......................

   barhu te sur

2. Tololu te ro b^hi
   (the dead man's bone), the bone spoke....
   Tololu was fastening,
   te b^hi taor ne ga barhu ne Barau (tuwu) tefe Be
   he fastened, bushman (like) just; the bone of Barau (tuwu) said, He (it)

   ta-or ga o fi taor ne ga
3. Barhu is belonging-to-bush just; you fasten bushman (like) only. Bone

   tefe 0 blur kote ne te ro tu rod ne
   said, You stick/fasten through (across). He was hit-gluing (it).

4. Te ter ba ton a tonon e the vanten te hu ba
   He looked go behind him, and didn't see man any (go) (v)

   ton

5. Te rota kea tonon 0 Barantwu do
   behind him. He listened tried its voice, O Barantwu, it is
   sur o fjen kea ni

6. Vanten hu man te ro me (te)ter
   saying, you shoot-try me. Man one more was coming look for
   bati te ro la mol Tololu te mku te lu kote hal
   a mat, .... he-was-going back. Tololu ran he-hid 'across' road,
Te bia vju ne vanten geli te ktu bati ru te röbo he-'pulled' the bow at man this, he-took mat (to) stop, he shot (him).

8. Te mku ba va ro kou ne bati te ro mar klrint He- ran go go(ing) (threw dropped) the mat, he-was dying same time/

gë te ro kou ne bati 9. er... na fafine 11g with as he-was-dropping mat. They... (at length) carried put

mole ba lon bati - nan 10. Te qa fou lon edlon back go inside mat his. He was buri(ed) in-it.... They

Jekea gë te ro mar ne ha don't (can't) know that he-was dying because-of what.

THE POISONED ARROW (Another version)

A bow of mangrove wood, with its real bone point, was very old. Tololu, who lived not so very long ago, belonged to Tonbang village, (his son is still there!), knew how to grind human bone. ......The bone spoke. Tololu, in fastening (the bone on to the stick), fastened it in bushman-like fashion. The bone of Berang (tuwu) said, "He is just a bushman! You just fasten it like a bushman!" The bone said, "Glue it across." He began to hit and glue it. He looked behind him, but could not see any person behind him. He did his best to listen to its voice. "O Berangtuwu," it was saying, "you try to shoot me."..... Another man was coming, to look for a mat ...... and began to return. Tololu ran and hid (so as to block) his road, pulled his bow at that man, took his mat(s), and shot him. He ran away, throwing down the mat, - he was dying at the same time as he was throwing down the mat. At length they lifted him, and put him back inside his mat, and he was buried in it. They don't know why he died!

1. Bonge e'r ba ho Queensland ta marin njër When they went stayed Queensland, belonging-to long-ago they,

jafumto te taqbija te fëf bante ol Jafu o fe bante gë njër an old chief looked up said to the moon, Sir, you say to (who) they
A Fragment about the Days of the Labour Trade

When the men of long ago went to stay in Queensland, an old chief looked up and said to the moon, "Sir, you tell all who are working in the white-man's country to come back." Not long afterwards, a ship brought them back.
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