

TEXTS IN LAVONGAI

collected by
Tamsin Donaldson

1. INTRODUCTION

In January 1971 I spent three weeks in Kavieng as the guest of Lindia Yamalana Semy. She was training as a primary school teacher at Gaulim Teachers' College out from Rabaul, and I was about to start coursework towards an M.A. in linguistics in the School of General Studies at the Australian National University. I had just completed a year as a research assistant there, transcribing tape-recordings of Calabrian dialects on the strength of a first degree in Italian. We had got to know one another through the Village Scheme. Under this scheme, tertiary students from the then Territory of Papua New Guinea were paired with tertiary students from Australia. After writing to each other through the academic year, they met during the long vacation, with the Australian students sharing the T.P.N.G. students' lives in their home villages for a few weeks. Lindia's home was Noipuos on the northern coast of Lavongai. It turned out that the copra boat which occasionally circumnavigated Lavongai would not do so twice before I was due to return to Australia. So I remained in Kavieng with my six- and eight-year old children, staying with Lindia Semy's wantok Naomi Las Pasingan from Kung and her husband Simeon Sorong, and meeting other Lavongai speakers living there or similarly held up. The copra boat made the trip round Lavongai once, bringing back with it to Kavieng Lindia, her mother Ruby, and her father Semy Pasingandau, a former United Church mission teacher.

I had been lent a Uher tape-recorder, and this was part of our resources for entertaining one another. Lindia's taped greeting to my husband back in Australia ended, 'Gee, Ian, you are missing a lot ... dancing, and laughing, and languages'. I promised to send back typed copies of the Lavongai transcriptions and English translations in book form one day if possible. Here at last is a book containing them, as typed out by my mother Phoebe Procter and sent to Noipuos in 1972.

All the material I have brought together here, including the Lavongai lessons in the next section, relates to tape-recordings. The transcriptions and translations of traditional tales are presented in the order in which the tales were related on tape. Copies of the tape-recordings are deposited at the Department of Linguistics, R.S.Pac.S., and the Menzies Library at the Australian National University, at the library of the University of Papua New Guinea and the sound archive of the Institute of Papua New Guinea Studies and at Vunapope Library, Noipuos school, and the Summer Institute of Linguistics library at Ukarumpa. Though the Lavongai transcriptions often match what is on the tapes verbatim, this is not always the case, because of the various methods used to create them. The way in which each transcription or translation was obtained is indicated below its title. 'Dictate' in these explanations is shorthand for a process which included my asking the people 'dictating' to repeat what had just been

said on stretches of tape that I played back to them. I would then write this down and try to check it by reading it aloud. This procedure could evidently result in my being given paraphrases as naturally as verbatim repetitions. It is worth noting that the tape-recordings are very clear and could easily be transcribed verbatim by a knowledgeable linguist and/or speaker of the language. 'Translate' in the explanations beneath the titles is also sometimes shorthand for a process which could involve discussion, and some rephrasing of the English I was offered, or translation of Tok Pisin into English - usually with Lindia Semy as judge of the final result.

The general opinion of those I spoke to about who could speak what was that all Lavongai people spoke Lavongai, except that those who had left the island for a long time tended to forget a bit; that all of them also spoke Tok Pisin, except for a few very old people and the few who were too poor to have ever attended school or left the island; but that only young people who had been at school after 1959 or 1960 could speak English. I include some information given by the younger contributors about their ages and occupations which will help to fill out this picture.

In 1971 Lindia Yamalana Semy was 18, and, as already mentioned, about to become a primary teacher. Isaiah Tanglik Semmy was 19, and a soldier on leave. Akim Lailai was a 14-year-old secondary schoolboy. Jonathan Sialo Pasingan was then about 20 and working at Burns Philp Store in Kavieng, hoping to train as a pastor. And Mane Salatiel, the student who in the same year translated and tape-recorded the Lavongai version of the story of the north wind and the sun at the University of Papua New Guinea, was then 17. (Thanks to Dr Patricia Denham for making his contribution available.)

The phonological and morphological status of my Lavongai transcriptions is unfortunately quite unexplored, though they are obviously in need of testing and rationalisation. Some phonetic detail was lost when they were typed out in 1972. [β] was typed as v; [ɣ] as g; [χ] as k; and [ʃ], which I only heard in Akim Lailai's Lavongai, as s. ŋ too became ng. I have not interfered with either the segmental representation or the morphological boundaries of the original transcriptions, even when apparently identical stretches of tape suggest that different treatments should be made consistent with one another (as for instance where Akus i Okas 37 ends '... kan la i toi ton' while 38 starts 'kan la iteiton'). This is partly because I do not know Lavongai any better now than I did then (my linguistic work since then has involved Australian, not Austro-nesian, languages), and partly because I might sometimes be ironing out a genuine difference between a 'dictated' paraphrase and the taped version. It seemed better to leave some glaring probable mishearings and misinterpretations than to confound the issue by piecemeal meddling. A valuable check on my transcriptions is provided by the three Lavongai speakers' intuitions in their own pieces of writing (and by those of the fourth whose version of *Pakau na Ralai* was collected by Pater Stamm).

2. TAPE-RECORDED TEXTS

2.1 AINAN VAKAPA related by Lindia Yamalana Semy from Noipuos

Lindia Semy dictated the story, then recorded it utterance by utterance, prompted by what I had written.

1. Akus kekana kata pasal le Tingwon.
2. Kapo akus ta mang sikei a aina kana asan ta Ainan Vakapa.
3. Si taun ke na Ainan Vakapa katapo aling kana nimun na kana kavulik kata po sinong ngerena.
4. Rinana kila aling na imun ke na mang iat kala pasal na kan la wauk ngerena.
5. Na kan la sangtuk e ngusingus ina na kavulik ke kala sumang na kala pasal ane ngerelo.
6. Kon lo sinong lak at kuli at na mang sikei a igenen kapa liu na kanla antok ia.
7. "Au kwo sinong sa kana kuli at ke sing a at ke kana kopo at io suai.
8. Man kwo buk me sinong kuli na kua amus tapai nia le na kusingon kulina vo ku pasal tan maiak."
9. Na aina ke o kavulikke kala kamus tai niat ke na kala pasal na kala maiat le.
10. Na kata papok ve man sikei ien na kasinong ia kuli at ke.
11. Kala kamus.

2.2 VONGO PUKPUKIS related by Isaiah Tanglik Semmy from Noipuos

Then Isaiah Semmy listened to what he had taped with Lindia Semy. They dictated what I should write down, utterance by utterance.

1. Sitaun aino man sikei at katapo korok nei matang.
2. Katapo korok nei matang lena kolo pasiung e ne laman livus sian inum.
3. Leno kolo papuk ane nei matang anang la pangwan koro kan.
4. Na kanlo kuruk kuruk kuruk na kolo nana sai ani kala ko tangat kolo kolo po asukang val at.
5. Na asi atang kapo ato kon matana nang wuruna na isuna.
6. Man rivap kilapo arai nia nia matang a kipo arai vangani sunana matanga inum nguruna.
7. Lena tene vung pu kolo asuvang pu val vongo.
8. Na si kanaring ipo pasal kapo pasal kapo pasal na kanaring kapa su kang ta vongo.
9. Sitaun koto vo pasal na rivap kipo sabonai nia na kipo soia tasula na kapo sopitulai palau.

AINAN VAKAPA, A STORY FROM TINGWON

Lindia translated each utterance of the taped story into English, and I wrote down the translations.

1. *This story comes from Tingwon.*
2. *The story is about a woman called Ainan Vakapa.*
3. *Ainan Vakapa was trying to take the stones out of the mumu-oven and her daughter was sitting beside her near the oven.*
4. *While she was taking the stones out of the oven, one of the stones fell on her daughter.*
5. *She was upset, she went crying down to the beach.*
6. *She went and sat on a stone and a man came along and asked her:*
7. *"Goodness me, why are you sitting on that stone? You should be respecting that stone.*
8. *If you want to sit on that stone you should wash it first before you go fishing."*
9. *This girl washed that stone and then she went fishing.*
10. *When she came back she took a big fish with her and put it by that stone.*
11. *That's the end.*

THE STONE-PIG AT UMBUKUL

Isaiah Semmy and Lindia Semy gave me this translation, utterance by utterance.

1. *Long long ago this stone used to eat all the fruits in the garden.*
2. *After having all the fruit in the garden this stone-pig went down to the fresh water to have a drink.*
3. *And then it went back to the garden for more fruit.*
4. *He kept on eating and eating and eating and when daybreak came the stone-pig turned into a stone.*
5. *And on that stone there are two eyes and a nose and a mouth.*
6. *If people come and see the stone they see the eyes the ears the nose and mouth.*
7. *When night comes it turns itself back into a pig.*
8. *In the place where it walks it leaves foot-prints like a pig.*
9. *At that time as it was walking the people saw that stone-pig and they tried to spear it and it bounced back.*

10. Kuli ... kuli at si vongo ke parik tau vongo kopo vongo pukpukis vongo pukpukis tasala.
11. Na kana kitala luk na at ke ane Rabaul kala aulevang.

AT VONGO KOROK - THE STONE PIG

Written version of *Vongo Pukpukis* by Isaiah Tanglik Semmy from Noipuos

At lekabangle si taun aino katapo korok matang katapo korok matang katapo angan le nakala po pasiang ane laman livus si kanan inum. Au le kapo palak puk anei matang kan lapo sinong val iat. Iat ke kata po atogon matana na isuna na kapo pasal asukang val vongo si taun kapo korok kata po vongo. Tenei vauk kalapo, at man ri vap kipo sabonai nia si vongo ana kipo soia na kang lapo sang tuk kuli at. Na kilapo nas a vongo ke ni kapo pukpukis na at ang keru mani ta at na at ke kitala kia ane Rabaul.

2.3 *AKUS I OKAS* related by Semy Pasingandau from Noipuos

He then listened to the tape, utterance by utterance, and dictated what I should write down.

1. Na akus ke kana asan ta okas.
2. Na tuta pongai ina vang kana.
3. Mangsikea aina kata po puna.
4. Na sitaun kala kamus, tak puna e matang, na kala pasiang ane laman.
5. Na kan lapo galui na kana kavi, kuvul ve kana gules.
6. Na mangsikei a tuna, kala pakasang asi kana me angan ania, na kala tapping ania, na kala lakau ala ane ring kolo.
7. Na tunang, kala konem na kaviang ve gules ang.
8. Na imung aina ang kala pasal.
9. Ane rina na kanla antok na rivap.
10. Na kime la pasal, ve ni naip na nganig, na kiserei, na ainang kame la akalit eria, ta matang tuna kata talak singina.
11. Na kime la tanga asu, na ki kel ia, ki kel amatang na ainang kame lapo tung asung singiria, si o kel.
12. Na kila kel sabonai ani mangsikei na tuna, si liwan i matang, na kila suia ta ninia vang kana?
13. Na ainang kala antok ta parik.
14. Na kila ngapunuk ia, na kala matung enang.
15. Na aimung na kila angwan kelan.
16. Na kela sabonai ani manganu, na kela sui ia kapa.
17. Na nia kala antok ta parik.
18. Na kila ngapunuk ia kapa.
19. Na aimung ki angwan kelan.

10. *The pig was not a real one but it was a masalai (pukpukis) taking the shape of a pig.*
11. *Now the stone has been taken to Rabaul.*

THE STORY OF SPLEEN

Semy Pasingandau did not speak English. His daughter Lindia Yamalana Semy listened to the tape, utterance by utterance, and dictated this translation.

1. *The name of this story is Okas (spleen).*
2. *And this is the start of it.*
3. *One woman was weeding.*
4. *And that time she was finishing weeding in the garden, and she went down to the river.*
5. *And she was cleaning a coconut shell and her necklace.*
6. *And one of the eels came to eat her, and she got a surprise and jumped up to the bank of the river.*
7. *And the eel swallowed the coconut and the necklace.*
8. *And then the woman went to the village,*
9. *and told the people.*
10. *Then the people came with knives and axes, and when they arrived the woman showed them the hole which the eel went into.*
11. *Then they sharpened some sticks and dug the hole. When they were digging the hole the old woman was close to them.*
12. *Then they found one of the eels, in the middle of the hole, and they asked her "was this the one?"*
13. *And the woman said no.*
14. *And they killed it and put it on one side.*
15. *And then they started digging again.*
16. *And they found another one and they asked again.*
17. *And she said no.*
18. *And they killed it.*
19. *And then they started digging again.*

20. Na kila sabonai ani mang tuna kapa, na kean la angwan sui an ania ta ninia vang kana?
21. Na ninia kapo antok ta parik.
22. Na kila ngapunuk ia na kila sinung tapai nia.
23. Na kel an kapo.
24. Na kela sabonai ani mang anu, na kela suia ta ninia kana?
25. Na ninia kapo antok ta parik.
26. Ia aimung kila ngapunuk tapai nia, na kila angwan kel an kapa.
27. Aimung na kila sabonai nia, na kela ke kavak na lamanang, e ringang e kana po ago ninia na tuna.
28. Na kike kavak ia na molong taverimok kala serei, na kala rap rap un asiang ane ne uten na kala saling asiang ane laman.
29. Io na kila sabonei ania, na kila suia, na kala antok ta io ninia vanang.
30. Io kiluk na mamain ta vut, na nganig, asi kari raung ania, io na kila raung raung na kila raung punuk ia.
31. Na aimung, ki mela, asalak asiang ane laman, na ki sasoi ia.
32. Na kila luk suai ane kas ena, na kela asuai nia e laman.
33. Na aimung, kila lamlamut ia, lamlampu tuk ia, na riria aungos, va vang erinang kitaun ania na riri aungos kela napta uk ina.
34. Na kela taun ania na ken la angan ia, kela anan ta vuk ina, na kela angan aungos ia.
35. Na si kas ang kita asuai nia e laman, kala woko asiang e laman.
36. Na kala pasal pasal, na kan la serei si mang sikei a laman, lava kana asan ka Vakalngang.
37. Na kan la sinung euwang, na kan la i toi ton.
38. Kan la iteiton lewang, na aimung kala tapasuk.
39. Kala tapasuk, na kala palak aterei si mang sikei a laman kana asan ta Uli.
40. Na kala palak aterei singina, na sikana ta pasuk, si kana pasal ane si rinang kala po pasal asu kang ta igenen.
41. Ko pasal pasal pasal na kala serei, si rinang kita angan ia singina, ka serei na rina vau vau.
42. Na ri aungos e matang.
43. Na aimung ka serei ka luk a uwe, na ka tiring a rangamut.
44. Na rivap kila longong e matang, na kila pausing na rangamutang erina.
45. Na kio serei, na ninia kapo tiring.
46. Na mang matan poap kipo longong na kipo serei kapa.
47. Na ninia ana wak sipo tiring ani rangamut ang.
48. Na ka tiring tiring tiring ta rangamut, na rivap ki mela serei aungos.
49. Rivap ki mela serei aungos, o ang vap lak kipo, pasal avunga vunga lak si kari keve matang lak e ring vunga, na kame po sui na vap nang ta mila kamus?

20. *And they found another eel, and they asked her again, "Is it this one?"*
21. *And she said no.*
22. *And they killed it and put it aside.*
23. *And they dug again.*
24. *And they found another one, and they asked her, "Is it this one?"*
25. *And she said no.*
26. *Then they killed it and started digging again.*
27. *And then they found it, then they made a drain for the water the eel was in.*
28. *And a big flood came, and a big flood came.*
29. *Then they asked the old woman and she said, "Yes, that's the one."*
30. *Then they took all the spears axes and knives to kill it, and then they really killed it.*
31. *And they carried it down to the river.*
32. *And they took out the spleen of it and they threw it in the river.*
33. *And then they cut it into pieces and all the people in the village cooked the meat.*
34. *And they ate it, and they ate it all.*
35. *And the spleen they threw in the river floated down the river.*
36. *And it went on and on and it came to a big river that was called Vakalngang.*
37. *And then it formed into a man.*
38. *It formed into a man and then it stood up.*
39. *He stood up and followed up the river which is called Uli.*
40. *He followed up the river and when he was walking he was walking like a man.*
41. *He walked and walked and walked up to the village where the people had eaten him. When he arrived there, there were no people.*
42. *All the people were in the gardens.*
43. *And then he took the cane and beat the drum.*
44. *And all the people heard him and came.*
45. *And when they came he was still beating.*
46. *And some more people heard him and they came.*
47. *And his job was to beat the drum.*
48. *He beat, beat the drum and all of the people arrived.*
49. *All the people came, but some were still walking in their gardens, and he asked all the people who came first, "Is that all of you?"*

50. Na kipo antok ta parik lak.
51. Io nia kapo tiring a rangamut.
52. Na sikana tiring na tiring laman ang kala kal po arere e kak ina, e sukanang ta laman ang gese ina.
53. Na ko tiring a rangamut ang na gese ang kapo saling e pukun ina, na lu duk a lak wal bus, na kapo talak.
54. Pasal pasal pasal pasal kila serei aungos.
55. Na laman ang i gese ina ko mela tung engono.
56. Na aimung kala sui ta rivap kila serei aungos?
57. Io kala antok, kala antok ia ta io.
58. Aimung kala nas ani kala kovek.
59. Io laman ang kala kara pu nai ani kapa tuna kuwul ve rivap, ni aungos kala lum veria.
60. Io va ma ma in ta vap aungos vap angan ang ania kila lum ku wul ve nia riri aungos kila lum.
61. Na sukana na laman ina kata la po saling na kala po tuluk kuli rangamut ang kala po tiring kuluna.
62. Na kana na rangamut ang sitaun ke kalopo bang nang palau.
63. Kala kamus.

AKUS I OKAS - THE STORY OF SPLEEN

Written version of the opening part by Lindia Yamalana Semy from Noipuos

Si mang sikei a taun a aina katapo abis e matang na tenei ias na ainang kata pasiang asikanaan galui ani kungana na kana. Kavisi sangauli na ponguana vuktaun na kanlapo tupil si galui ani kungana ana tuna lavang ka serei na ka konem kana kavi na ainang ka tapasuk na kala tangis puk ane rina asi kanan antok na ka songo iria asimeraung anituna lavang na kimela pasal serei si laman ang na aina ang kala akalit iria ta mata, ang natuna ang katapalak nei na nakila tutapong ai ani kel, kel kel na kinla sabonai ani mang tuna na kila suina ainang nia vang kana? Na ainang kala antok ta parik nia kapo taviri mok kipo anguan kel an na kipo sabonai ni mang sikei na ki po sui na ainang na kang po antok ta parik.

50. *And they said not yet.*
51. *And he beat the drum.*
52. *And when he was beating and beating the water was up to his leg, and the water was the sweat of his body.*
53. *And he was beating the drum and the sweat from his body was rising like high tide and it came up and up.*
54. *All the people kept coming and coming until they were all there.*
55. *And the water from his sweat was up to his neck.*
56. *And then he asked "Have all the people arrived?"*
57. *And they said yes.*
58. *Then he knew they were all there.*
59. *Then the water from his body drowned himself and all of the people that were in the village and the village sank with the eel-spleen man.*
60. *And all of the people that ate him, with him, all disappeared.*
61. *And there's a river from his sweat sliding down to the drum that he was beating.*
62. *And the drum that he was beating is now a stone to this day.*
63. *That is the end.*

2.4 PAKAU NA RALAI¹ related by Akim Lailai from Noipuos

He then listened to the tape, utterance by utterance, and dictated what is written in the left-hand column below. What he dictated sometimes varied considerably from what he said on the tape.

To help make it possible to understand the differences, I also asked Semy Pasingandau to listen to the tape, utterance by utterance. What I took down from him is written in the right-hand column. His version shows some differences from the taped one too.

AKIM LAILAI	SEMY PASINGANDAU
1. si mang sikei na taun pakau ve ralai rilung ta po ago ve tivu-rilung.	1. Si mang sikei na taun pakau ve ralai rilung kapa ago ve tivu rilung.
2. le na kilung la ang lomlomon ai asi karilung an amus.	2. Le na rilung la lomlomon ai si pasal sian amus.
3. Kilung la tapangun vauk na rilung la pala aterei simang lamanlik.	3. Rilung la tapangun le tenei vauk, rilung la palak ma mang lamanlik.
4. Kilung la pasal pasal na pakau kala antok a ralai, "I lui arai ta atlik"	4. Pasal pasal pasal a pakau kala arai ani mang atlik.
6. na ralai kala antok ia, "luk aroia na ku asinung aro io."	5. Na kala antok na kana tungana "ilui tungak ta iat roron lik ke vala roron si angso."
7. na pakau kon po luk ai at ang na kon po asinung aroia.	6. Na ralai kala antok ia "nug ia napo asinung aroron ia."
8. Na kilung wuak wuak wuak wuak na karilung keve at kala duk.	7. Na pakau kan po luk na at na kan po asinung aroron ia.
9. Le na kilung mela sere si mang wuk puos lik.	8. Rilung bil, bil, bil, bil asukang parilung ke ve at kaladuk. [S.P. corrects taped Tok Pisin wuak (wok-) to Tungak bil - T.D.]
10. na pakau kala antok "au, kag boi tarung ang so vang eke."	9. Le na rilung mela serei si mang vuk puos u puoslik.
11. na ralai kala antok ta "koro."	10. Pakau kala antok "au tungag tarung ang so vang eke." [S.P. corrects taped Tok Pisin boi to Tungak tung brother - T.D.]
12. le na ralai kala so na pakau. kala so so so so na kopo ke kapia.	11. Na ralai kala antok ta "koro."
13. Le na pakau ka kala antok koro kag vanang ta kun tawun si kag so.	12. Le na ralai kala so na pakau. Kala so so so so na koke kap ia.
14. Na kala luk kana keve iat na kala so na ralai.	13. Le na pakau kala antok ia "kakag ta kun taun vanang asi kag ta kun so."
	14. Na kala luk kana keve at na kala so na ralai.

¹This version should be compared with Vosapsuinak's in 2.1 (p.48).

THE FROG AND THE SNAKE

Akim Lailai and Lindia Yamalana Semy listened to the tape, utterance by utterance, and dictated this translation.

1. *One day a frog and a snake were staying with their grandmother.*
2. *And then they decided to go fishing.*
3. *They woke up early in the morning and followed the creek.*
4. *They walked and walked and walked and the frog saw a small stone.*
5. *And he said to the snake, "Hey! treasure trove, this small stone is good for throwing at each other."*
6. *Then the snake said "Take it and keep it safely."*
7. *And the frog picked up the small stone and kept it safely.*
8. *And they got plenty and plenty of stones.*
9. *And then they came across a sandy shoal at the side of the river.*
10. *And the frog said to the snake "It's a good place for us to throw stones at one another."*
11. *And the snake said to the frog "Alright."*
12. *And the snake started to throw and throw and throw stones at the frog.*
13. *And the frog said "Now it's my turn to throw stones at you."*
14. *And the frog picked up all his stones and threw them all at the snake.*

AKIM LAILAI

15. so so so na ka la li pu liputuk na vangang i ralai. le na kala unguan soan.
16. so so so sono na kala liputuk vik vik ina i ralai.
17. na ralai ka la mat.
19. le pakau kala, kit kit kit kit ngaun na kala kaut a ralai.
20. le na kala luk ala alak ia ne si tivu rilung.
21. na kala alis a tiwun rilung ta tinim i ralai.
22. na ninia kala an i na tin ien tutumon i karilong amus.
23. Le na kala muso na kilong lapo angan.
24. kilong lo sinong si ka rilong angan na ralai kala tangan ta [A.L. said ralai instead of pakau here by mistake - T.D.]
25. nang a si ko kopo angan a ton tiwun taralai taralai
26. na aina la pan an konpo longong tapai a kon po sui ia ta.
27. Au, kua tangan nang a sa parik no tangan nang a karung poan karunga.
28. na aina lapan kon po antok ta kanat tangan ia kilung po angan angan na pakau konpo tangan.
29. nang a si ka po angan a ton tiwun taralai taralai
30. na aina lapan kanpo suia ta au kopo tangan nang asa
31. na aina lapan konpo antok ta korotangam ia.
32. le na ka tangam tangam ia na kala longong korong ia. Nga kala sui ia ta.

SEMY PASINGANDAU

15. So so so na kala liputuk na vangang ina i ralai. Le na kapo so lak.
16. So so so so na kala liputuk na vik vik ina i ralai.
17. Le na kapo so so so so so na kala liputuk ia nei liwan.
18. Na ralai kala mat.
19. Le pakau kala kit kit ngaun na kala kaut na ralai.
20. Le na kala luk a lak ia ene si tivu rilung.
21. Na kala alis na tivu rilung ta tinim i ralai.
22. Na ninia kala ani na tinim ien tutuman i kerilong amus.
23. Le na kala moso na rilung lapo angan.
24. Rilung lapo tutopong asi karilung angan na pakau rilung ve ralai. [S.P. corrects taped ralai to pakau - T.D.]
25. "Nang asi kapo angan na ton tivum ta ralai ta ralai."
26. Na aina lapan kan po longong tapai na kan po antok ia "kupo tangam nang asa?"
27. Na ninia kan po antok "parik napo tangam na karung pan karunga."
28. Na aina lapan kan po antok ta kala ro tangam ia rilung po angan angan na pakau kan lapo tangam.
29. "Nang asi ka po angan na ton tivum ta ralai ta ralai."
30. Na aina lapan kan po suia kapa na kan po antok ia ta napo tangam karung pan karunga.
31. Na aina lapan kan po antok ia ta kapo ro tangam ia.
32. Le na ka tangam tangam tangam na aina lapan kala longong korong ia na kala antok.

15. *He kept on throwing and throwing and one of the stones cut off the snake's head.*
16. *He kept on throwing and throwing and throwing and cut off the snake's tail.*
17. *He kept on throwing and throwing and throwing and cut off the middle of the snake.*
18. *And the snake died.*
19. *And then the frog cut some leaves to wrap up the snake.*
20. *Then he took the wrapped up snake to their grandmother.*
21. *And the frog gave the wrapped up snake to their granny.*
22. *And kept a wrapped up fish for himself.*
23. *When they were cooked they ate them.*
24. *As they were eating the frog started to sing:*
25. *"Who is eating her grandson, snake, snake?"*
26. *And the grandmother ate it and asked "What are you singing?"*
27. *And the frog said "I'm singing about a leaf-bag."*
28. *And the old granny said "Keep on singing." They went on eating and the frog sang:*
29. *"Who is eating her grandson, snake, snake?"*
30. *And the old granny asked the frog again and the frog said again "I'm singing about a leaf-bag."*
31. *And the old granny told him to keep on singing.*
32. *And he kept on singing and singing and singing and the old granny heard what the frog was saying, the granny had found out what the words were about.*

AKIM LAILAI

33. "a nungai vang kana uta apupu iau na nala angan a ralai. na kukuai na naka luk le kag wuk ei. na nake lua. na kala luk le kana vuk ei na kala luk na pakau."
34. Lu lu lu lu lu lu lu na pakau kala sip asiang anei mata.
35. na kanavang man kara sa bonai ni pakau na kala po sip asiang anei mata.
36. tukulai ina si aina lapan kata luia.
37. Kala kamus.

SEMY PASINGANDAU

33. "A, nungai vang kana kuta a pu pu iau na me la angan a ralai ko kwai va anang na naka lugle kag vuk ei na kala luk le kana vuk ei kala lu na pakau."
34. Lu lu lu lu lu lu lu na pakau kala si pasiung ane nei mata.
35. Na kana vang ta ra la po arai ani pakau vo man tara arai ani pakau eoi, na pakau kala po si pasiung ane nei mata.
36. Tu ku lai ina si aina lapan ang kata lu ia.
37. Kala kamus.

2.5 *TUKIMULANG* related by Jonathan Sialo Pasingan from Metakabil

He then listened to the tape, utterance by utterance, and dictated what I should write down.

1. Tenei ngelik ro rinat ve ri kavulik, si vuk tenei ngelik ke napo buk akus ta Tukimulang.
2. Tukimulang a mang sikei a mulang lava, kapo tung e Lavongai.
3. Io no buk akus a suka ng ge.
4. Simang ngono ang taun an rilang tapo ago si mang rina.
5. Na sirinang a rina si ngono tama rilung na ngono rina rilung.
6. An si mang sikei a taun rilung kita pasal sin gus ani tau rilung.
7. Using a tau rilung kata pasal sin ane laman na kan la gus a selen na kala pasal e mang pal pal petekai.
8. Io taun rilung ta pasal rilung an la gus tapai na rilung mela papok.
9. Tung rilung mela serei nei lu erina rilung mela rot nasi tenei vauk rilung na ta masuk pok sin gus ani tasi rilung. Io mang sikea taun tenei vauk lik rilung ta po ang sinung mete karilong lu rilung ralai ni bung.
10. Na si bung ang a bung i ta taun si igenen ang kana asan ta Tukimulang.
11. Io si Tukimulang a mang sikei igenen lava i mang sikei a mulang kana asan ta Tukimulang.
12. Io rilung ta pasal na rilung pasal na rilung pasal na rilung an la serei a korong si Tukimulang ko sinong si kana lu.
13. Na luang na parik ta lu tutuman. A lu a vakil.
14. Na vakil tara po nas aring eneite bang.
15. Io taun rilung ta serei na Tukimulang ko ta taun.
16. Na Tukimulang kala ta masuk na kala antok.

33. *"Why did you trick me, and I'm eating my grandson? Wait and I'll fetch my stick, and I'll chase you, frog."*
34. *She chased and chased and chased and the frog went into a hole.*
35. *And now if we see a frog somewhere it will always run away into a hole.*
36. *That's because the granny chased it.*
37. *That's the end.*

THE STORY OF TUKIMULANG MOUNTAIN

Jonathan Sialo also gave me this translation, utterance by utterance.

1. *Good afternoon, boys and girls, at this very moment I would like to tell the story about Tukimulang.*
2. *Tukimulang is a big mountain which is on Lavongai.*
3. *The story is like this.*
4. *A girl and a boy were staying in a village (Patikirak).*
5. *And that place belonged to their old grandfather and grandmother.*
6. *One day they both went to look for their sister.*
7. *Because when their sister went to the river (Boi river) she went and found a different village (Patirina) and she went another way.*
8. *After they went looking for the girl they came back home.*
9. *And when they reached the house they slept the night, and early in the morning when they were sitting outside the house then they saw smoke coming from the far distance across the mountain.*
10. *And that smoke was the smoke from a man whose name was Tukimulang.*
11. *And Tukimulang was a big man from a mountain called Tukimulang.*
12. *When they went and went and went they reached the place and found Tukimulang sitting in his house.*
13. *And that house is not a real house. It's a cave.*
14. *And that cave is a place under rocks.*
15. *When they reached the place they saw Tukimulang sitting making his mumu-oven.*
16. *And Tukimulang got up and said to them:*

17. "Voi voi ka mat kana. Milong mela serei.
18. Leke bang leke bang leke bang le parik a rivap kita pa sabonai anig. Ring milong papalik kana milong mela serei, na milong mela sabonai korong anig nau, anig Tukimulang."
19. Io sitaun rilong mela serei Tukimulang asok i rilung.
20. "Milong sinong na naka ali pok ani milung."
21. Na Tukimulang kala ali pok ani rilung, au rilung la angan, angan sip na Tukimulang kala antok i rilung:
22. "Man milung buk pasal na nan atatang i milung." Na sitaun ang rilung la buk pasal Tukimulang kala usausa na momain ta pok na kala pasal sin atatang ani rilung.
23. Io taun rilung an la serei erina na Tukimulang kala antok i rilung:
24. "Milong ago eke na milong alal a potol a ulen. Na man milong ul pokai ani kag atatang ani milong milong mat."
25. Na ngono ang taun an ang rilung la longong kana mengen a Tukimulang.
26. Tukimulang kala mara mara ariek.
27. Na kala antok ta sikei ve taun "na ka sabonai ani milong."
28. Na kana na akus ke kala tung eke Tukimulang.

3. OTHER TEXT MATERIAL

3.1 *THE NORTH WIND AND THE SUN*

Translation into Lavongai written and tape-recorded by Mane Salatitel from Umbukul.

1. Malu na Makarap kilong tapo ang gegelai, ani sikapo dual irilong? Akorong si taun a mang igenen paspasal katapo pakasang. Katapo pakut ia ta vakup imulak.
2. Kilong ainak ta mang sikei irilong ka mal suai ani vakup imulak ang.
3. Malu kala aunai i malu - kala malu na igenen paspasal ang kala pakut ia ta vakup ang. Malu kala lomon suai ma.
4. Makarap kala sinang a igenen ang paspasal, na sumausuma kala ulak a vakup ang.
5. Malu kala ainak wang ta makarap kapo dual.

17. *"Oh dear, oh dear, this is the first time you have found me.*
18. *For a long long time people haven't found me. But this time you two came and really found me, me Tukimulang."*
19. *When they came Tukimulang said to them:*
20. *"Sit down and I'll give you some food."*
21. *And Tukimulang gave them some food and they ate it. When they had finished the food Tukimulang said to them:*
22. *"When you want to go (back) I will say goodbye to the two of you." Then when they were ready to go Tukimulang prepared their food, then they went.*
23. *When they reached home Tukimulang said to them:*
24. *"When you are staying in here you must stay for three months without going anywhere in the bush. And if you break my promise (command) you are going to die."*
25. *Then they obeyed the command of Tukimulang.*
26. *And Tukimulang was really happy about them.*
27. *And he said to them "I am going to visit you often."*
28. *And the story of Tukimulang is at an end.*

THE NORTH WIND AND THE SUN

1. *The north wind and the sun were disputing which was the stronger, when a traveller came along wrapped in a warm cloak.*
2. *They agreed that the one who first succeeded in making the traveller take his cloak off should be considered stronger than the other.*
3. *Then the north wind blew with all his might, but the more he blew the more closely did the traveller fold his cloak around him, and at last the north wind gave up the attempt.*
4. *Then the sun shone out warmly and immediately the traveller took off his cloak.*
5. *And so the north wind was obliged to confess that the sun was the stronger of the two.*

3.2 CHILDREN'S SONG AND GAME

Recorded by Ruby, translation by her daughter Lindia Yamalana Semy from Noipuos.

FINGER GAME

Hook second finger over forefinger, third over second and little finger over third on both hands. Hold them up, palms forward in front of the child to be amused, then suddenly release them into a splayed position, saying at the same time, with the release on the explosive last word:

Kang men tu kang kalo pe
Ta puring KENG!

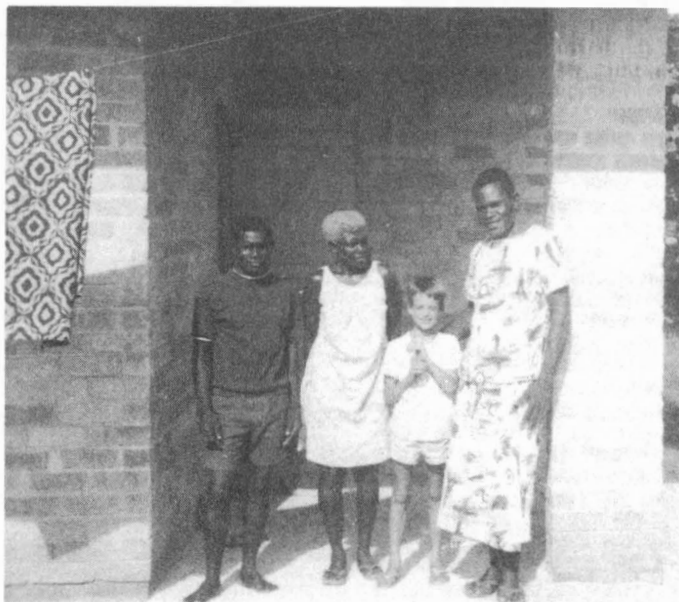
SONG: QUESTION FOR A FLYING FOX

malikom, malikom, ku te vil sa,	<i>Flying fox, flying fox, what are you doing,</i>
ta kupil a ta kupil a ta kupil?	<i>Hanging down, hanging down, hanging down?</i>

4. PHOTOGRAPHS



Right to left: Naomi Laspasingan, Ben Donaldson,
Lindia Yamalana Semy and other churchgoers,
Kavieng, January 1971



Left to right: Isaiah
Tanglik Semmy, Naomi
Laspasingan, Ben Donaldson
and Simeon Sorong outside
Simeon and Naomi's home in
Kavieng, January 1971



Left to right: Ruby, Ben
Donaldson, Lindia Semy,
Sadie Donaldson and Semy
Pasingandau, January 1971



Semy Pasingandau,
Kavieng, January 1971

Left to right: Semy
Pasingandau, his wife
Ruby, Sadie Donaldson,
their daughter Lindia
Yamalana Semy, Ben
Donaldson, Kavieng,
January 1971

