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Contents

1 kori  Utterances 0001–0046  1
  1.1 Utterances 0001–0046  1

2 lelep  Utterances 0001–0029  4
  2.1 Utterances 0001–0029  4

3 lisau  Utterances 0001–0020  6
  3.1 Utterances 0001–0020  6

4 litog  Utterances 0001–0031  7
  4.1 Utterances 0001–0031  7

5 maal  Utterances 0001–0013  9
  5.1 Utterances 0001–0013  9

6 nmatu  Utterances 0001–0029  10
  6.1 Utterances 0001–0029  10

7 ntwam  Utterances 0001–0050  12
  7.1 Utterances 0001–0050  12
  7.2 Utterances 0051–0052  14

8 taapes  Utterances 0001–0020  15
  8.1 Utterances 0001–0020  15

9 tafra  Utterances 0001–0023  16
  9.1 Utterances 0001–0023  16
1 kori

1.1 Utterances 0001–0046

0001 Ana katraus natrauswen ni Egun.

0002 Egun nrak pei, ipitlak natañał kin naur Egun, nen Peter Milne ipakes pa.


0004 Nfaag ntwam nen ito fam. Ito fam pan me, ipan na kefam nnatu iskei, me nnatu nen itrau jag.

0005 Ipitlak njag nañolin Ina, “O, me ag kufag ag pafo ti temlaap kafei pam tenen kin aleka na naskon imalmal wi, kin me kafe inrok mai pamik.”

0006 Me nnatu nen ito. Ito me kipe mtaki maarik ntwam ne. Ito pan pan, ntwam ito gohed fam ito fam, ito fam.

0007 Nnmatu nen ito pan imtak me ipitlak kori sees iskei. Inrik kori sees ga nen kin na, ”Taksef”. Rapa raru me rasef. Ramai mai rapalus mai, mai, mai mai mai.


0009 Rasak pak elag ntaf; rato ntaf to. Me rato panpan go nnatu nen ito pan pan me ipitlak teesa iskei.

0010 Ipitlak teesa me teesa nanwei. Rana ratkos to panpan go teesa ga nen kito to me plakori ga nen ruto. Teesa ga nen ito to panpan kaipi natañał.

0011 Me inrik mama ga ki na, ”E, mama, me tikanwan kin ag kuto maet kuk pog tefla?” Go mama ga ina, ”E me neu akano kuk aliat. Kakuk, aṅuk pog”.

0012 Nlaken teesa ga ileka kuk ni pog me rupami pulpog pami dina, me rupami kotfan. Me kefo mer kuk pog reki matool.

0013 Ina, ”Iku kin komam uto pam nafnag mlaam?” Go mama ga ina, ”Nlaken akano kuk aliat nlañen kin ipitlak ntwam iskei kin ito pam kit, nanre ni naur Egun”.

0014 Kakuk aliat, kelek nuasog kefang elag kefo mai, kefo fareki Me ina ”A, Me ikano mai”, Teesa ga nen itli na, ”Itik ga, ikano mai.”

0015 ”Kefo mai tfale?” Go ina, ”Pafo leka, kamer kuk aliat, me atli na, kafo tli na akano kuk.”

I want to tell a story about Nguna.

On Nguna before, there was one of these men on Nguna island, where Peter Milne went to. There were people and there was a devil there. It used to eat. This is a true story I am telling. I cannot tell a false story.

The story of the devil who ate. He ate until he wanted to eat this woman, but she had sores on her body.

She had sores all over her body. He said, ”Oh but you have sores, you will be the last, I will eat the ones whose skin I see is clean and then I will come and eat you.”

But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating.

The woman was scared and she had a little dog. She said to her dog, ”Let’s escape.” They took a canoe and escaped. They came, they paddled and came and came.

They were tired. They drifted on the ocean. They paddled some more until they landed at Krikai. They landed at Krikai. They climbed to the top of the hill.

They climbed up the hill, and stayed on the hill. They were there and the woman had a baby.

She had a boy. This boy and this dog, they stayed, then the child became a grownup.

He said to his mother, ”Hey, mother, why are you scared of cooking at night like this?” And his mother said, ”I can’t cook in the day. If I cook, I cook at night.”

Because her child saw her cook at night and they ate it in the morning and they ate lunch in the afternoon.

He said, ”Why do we eat cold food?” And his mother said, ”I can’t cook in the daytime, because there is this devil who eats us, this side of Nguna island.

If I cook in the daytime, he will see the smoke rising, he will come because of it. And he said, ”Ah no, he can’t come.” And her child said, ”No, he can’t come.”

”How will he come?” And she said, ”You will see, if I cook in the daylight, he will come, but I say
Go inrik teesa ga inriki kin na "Okay, if we
kukano kuk aliati, upan upreg nas keskei".

Ina, "Kagaag preg nas. Kafo gaag preg nas.
Ina "Pafregsi nas, ñaneu tua ki timen kelim.
Aro. Timen kelim.

Ale ipreg nas kina inom, bow, inom, aro
ipa. Ímer ga preg timen ilim ina, "Mama
malfanen". Ina, "Malfanen kapreg, ñakuk."

Pâkuk aliati, me tufo nrogo. Malnen, ito, ikuk
ina, "Pafo leka ñâmer kuk aliati, ñâro nrogo
ntwam kefo pes".

Me malnen ikuk panpanpanpan nuasog kipe
pak elag. Inrogo ina, "O ey nap̃kas inom mees
kafo pamwes." Kuleka?

Ntwam nen kin ipios. Malen mama, ni teesa
ina, "Panrogo, ñanrog nalen. Íti na mees kefo
pam kit."

Go teesa ga ina, "Pâta mtak mau." Me inrik
kori sees ga nen kin na, "Takfak sanpe me tak-
. pan ñawelu wou me uta preg têr. Kapreg
fanis keskei, têr keskei. Me kapreg, ñana,
nmetwes. Kapreg nmetwes me takfo pan kus
tokos to."

Ag ñafo to etan na ket me kineu kafo tu elag,
kafo têpa ki nas. .

Ina, "Pâmer kuk." Mama ga ikuk go imer
pios, "O aî." Ímer ler ipakelag pan, "Mees kafo
pamwes, apanor nap̃kas iskei."

Me ito pes me ito palus, imai mai mai na isak
elau Krikai

Go inrogo go ntwam nen imer ñâla. Ímhla pak
elag, inag, ñîlha a? "O aî." Ina, "Panrogin
imer ñâla. Nalen kin ñâpak elag.

Kitli na kefo sak mai. Malnen ita pi twee mau
go ipaakor ntâf;

Ýpaakor ntâf tefla. Me ga itafnau kori ina,
"Malen kenai ag ñin kin pakati". Ñâkati. Me ñtti,
"A, itik ñata katî mau me ñaneu tao me kafo
têpa.

Kafo têpa". Malnen ina ñîpa ki timen pei
ntwam itnoli. Ñîpa ki timen kaaru. Ntwam
itnoli.

Kaatol, kaafat, kalim, itnol silua. Go inrik
kori kin ikati. Kori ikati ñkati panpan
inrogsaki

Natu iskasok skasok panpan inrogsaki natu
kori isef pak elau ipa raru.

Isef pak elau, me itoktan to raru to me ito
maag, ito lek napu teflan po leka mau, kori

I won't cook.” And her child said to her, “Okay,
if you can't cook in the daytime, we will go and
make a bow.”

He said, "I will make you a bow." She said,
“When you have made the bow, make me five
arrows.”

So he made the bow and arrows. He said,
“Mother, I'll make it so now you can cook.”

You cook in the daytime and we will listen for
him. Then, she stayed, she cooked, he said,
“You will see, if you will cook again in the day-
time you will hear the devil speak.”

And then she cooked until the smoke rose high.
It smelled it and said, "Oh the meat is ready,
today I will eat you." See?

The devil was calling out. Then the mother of
the child said, "Do you hear, do you hear his
voice? He says that today he will eat us."

And her child said, "Don't be scared." And he
said to his small dog, "We'll go over there. I'll
make a fence, and I'll put a door in it. I'll put a
door in it and we'll go and hide in it."

You will be down below at the gate and I will be
above, I will shoot arrows.

He said, "You keep cooking." Her mother kept
cooking and the devil called out again, "Oh, aî."
He was coming up. "I will eat here today, I have
found some meat."

And he talked and paddled, he came and came
and landed at the beach at Krikai.

And she heard the devil growl and call again. It
growled loudly. "Oh aî." She said, "Do you hear
that it is growling again. Its voice is loud."

He said he would land. Not long after that he
appeared on the hill.

He appeared on the hill like that. And (the man)
taught his dog, "When he comes you will bite
him." Then he said, "Oh, no, don't bite him but
leave him for me to shoot."

I will shoot." As he shot his first arrow the devil
swallowed it. He fired his second arrow. The
devil swallowed it.

The third, fourth and fifth, he swallowed every
one. So he told the dog to bite him. The dog bit
and bit until it felt bad from it.

The leg jumped around because it was sore, he
ran back to the sea and paddled its canoe.

It ran back to the sea, it sat down in the canoe
and it looked around (in fright). It was looking
at the road as the dog appeared. The dog came running. He was scared of the dog, and he pushed the canoe, he paddled and paddled until he was on the ocean, and he was tired. He threw the paddle on top of the crosswood (of the canoe) and he rested. He rested, then he was surprised. The dog had swum across to the side of the canoe. He was scared of the dog and he paddled again. He went on to the other village, Taalo, the place that he went down to, he drifted and landed there. He rested. He rested like that until he saw the dog appear close by. He was scared of the dog and he ran. He ran back to his house, but, you know, the top of the door. He ran to his door and the other crossbeam was low and he was tall and then. he was below, and he turned his back on the inside of the house. And he went outside. He looked and looked but he didn't see the dog, but the dog wasn't right on the road. The dog went a different way. The dog went around and came just to the edge of the door. He appeared at the edge there, and the devil saw him and wanted to jump. He jumped, but he was slow. He jumped and grabbed the wood of the top of the door. It just hung there. He hung there and the dog bit him and bit him until he fell down. When he fell down the dog bit off his balls. He bit off his balls. He sucked them. The devil fell down and died. And he sucked the devil's balls and went. He swam all the way across, and came ashore at Krikai, he went to see this small man with his mother. He went to his side and he spat. He spat out the devil's balls there. And he said, "Here it is, I bit it dead. Now let's go back." They went back to Nguna and it was healthy and would again have more people. Until today when lots of people live on Nguna. That is a true story. I tell it to the children here.
2 lelep

2.1 Utterances 0001–0029

0001 Me faat nen ga taos rusoski ki nana, faat Lelep a? Tenen kin rupreg potut ki. Rufagi pak elag.

0002 Faat prakot nen pato ita kerai mau, me tenen ga ikerai top. Tenen kutaiki kraus kram gaag itai sa me ga ipitkaskei ito.

0003 Ikerkrai. Ipitlak faat nen itol, kulek inru rapato nlak nkas sanpen to? Tenen aslati Aneityum, nlaken akit tutiki esa.

0004 [AUDIENCE] Aneityum?

0005 Aneityum.

0006 [AUDIENCE] O, aa.

0007 Ipato natik nai a? Ga ipi faat nen kin ipaakor nai, ga ita paakor ntan prakot mau. Ga wankin aweslua wes.

0008 Me ga ipi faat, ne ipi, faat ipi msal. Ipitlak tenen kin ipi teni nafnag.

0009 Taosikin rulao nawi kupan psi tal̄mat, kupsi tal̄mat, malnen kin ina iwel nawi rustat pak elag, go kunrea itarp̃ek.

0010 Me malpei, kupan lao kulaoki, kulao kipi tu ntan. Kala, imten! Kulaokin itu leg tu. Malnen nafnag ina ipan panpan kuleka go kunrea ipan tarp̃ek.


0012 Gawankia.


0014 Malpei, mal ni natap, ga, ipitlak natap iskei, ga atap tae mau puul ruto wok elag.

0015 Gar rupreg ipi natap ga ipi nataŋol, go imaaq teftan to. Malen us iwo, kulek nawen ipūr

0016 Man iskei kia rusosoki oknain, sokfal, ga ipan laotuwes tu ne ito min nkanron pan ga inrogo nanamrenew inom. Kimer nnir pa me ipūr tu, me ipi faat.


0018 Kupan leka ntwam me kuleka kumtak kusef. Me malnen kuta mtak mau, kofo pak meldig me nataŋol ko nafte?

0019 Ko wan pafam̃ori na natap kin ruilaotu. Tewan rusosoki natap kia.

And that stone is called Lelep. That’s what they made a ‘potut’ (altar) out of. They built it up there. Other stones aren’t hard, but this one is really hard. This one you cut with your [kraus] axe it cuts badly and the stone stays as it was before. It is hard. There are three of these stones, you see two over there at the tree? I got those from Aneityum, because we don’t have it here. [AUDIENCE] Aneityum?

0004 Aneityum.

0006 [AUDIENCE] Oh, ah.

It was on the river’s edge. This is a rock that came out of a river, it is not from any ground. That’s where I got it from. But that stone is different. There is that one which is to do with food.

0008 When they plant yams, you put them in the garden when yams start to grow and you turn it, it falls. Before you would stand up a rock like this. Oh it is heavy! [JK lifting the rock] You stand it up. Now the food would go on and on, and you turn the stone over.

0010 Now, the food would be good. Too much food. There was a rock for yams, for banana, for taro, whatever you wanted they had a rock for it. That’s it.

[AUDIENCE] Long ago.

0013 Long ago, in the time of idols, there was one idol, I don’t know, bulldozers have worked up there. They make him an idol, he is a person, and he is open. When it rains you see the sand is piled up.

0016 This bird that they call owl, it comes and stands on it and drinks until it satisfies its thirst. It flies off again but it is a stone. A big stone. I saw it, but today bulldozers have worked there and damaged it. It’s at the place calle Ẽnfelat, right at the end. A big stone, but it is a man.

0017 You see this devil, you see it and run away. But now you aren’t scared, you go close, “But is it a man or what?” You find that it is an idol (natap) standing there. What they call an idol.
[AUDIENCE] Me natap ita pi natopu?
0020

E, natopu tepta. Natopu, ga tenen kin ga
ilakor pi tenen na Atua ga kipe preg ito
emermen to. Ga ipi natañol me ipi spirit
potae. Ipi naaten potae.

[AUDIENCE] Me natap ipi..?
0022

Natap ga imsal. Natañol ki na ipreg natap.

[AUDIENCE] But the idol is not a spirit?
Natopu is different, it is what God made and put
on the Earth. He is a man but a different spirit.

0023

Me Atua kin ipreg naaten, naaten potae,
naaten nen kin ipi naaten nen kin iwel ag
kurog, go kefo watgik, a?

[AUDIENCE] But what is the idol?
The idol is different. People made the idol.
God makes the spirit, different spirits, and if you
do wrong he will punish you, eh?

0024

Atua ikano mai watgik mai tu natap tu na
natap, naftermena, natopu nag kin to. Pafan
iskei.

God can’t hurt you, he gives the spirit that to do.
You go to one.

0025

Me ipo mer preg nalkis kenen, Iwel. Komam
tete utae. Tete naat rutae. Malnen kin kuna
kumsak go natañol nen kin kefo gaag preg
naul nkas taos meresin.

And he will make bush medecine for it. Some
of us know. Some people know. When you feel
you are getting sick, this man will make leaf me-
decine for you.

0026

Kumingi kefo nrikin na, “Ag kupan mes, e,
mau ni na, natopu nen pato. Kukraksñnri
imaetki kia kefo snañri.

You drink it and he will say, "You go today, the
natopu is there."

0027

Ale imer puetlu kuler ta msak mau kumer mol
itkanwan nawesien ipanki. Or, teni nanre ni
Melanesian, a, gavanki

He takes away your sickness. You are alive. That
is his work. It is the Melanesian way.

0028

Natopu, natap, go potut go rumsal. Rumsal
ruta pitkaskei mau...

Natopu, natap (idol) and potut (altar), they are
all different. They are not the same.

0029
3 lisau

3.1 Utterances 0001–0020

0001 Ipiatlak, Etasrik, Ratison. Etasrik ipiatlak mtulep iskee itkos.
0002 Ga me itkos. Nagienipi Lisau.
0003 Ga me itu lekor ga esa.
0004 Rupinatopumerutauernaŋer, rutauenataŋol
ni naktan, lekor piaki nataŋol.
0005 Tenenkinipregtenamrunitakel, kefopeikin
kin teflankin itae na ipreg namrun itakel,
ipeikinki.
0006 Gonataŋol itomrotaeenatenenkinipregi, itawi
maw.
0007 [AUDIENCE] Me ipiatlak nataŋol nen rutuer
tettanromien?
0008 Or. Or. Wel, namroansaniniataŋol,nataŋol
imrosakinetetnataŋolinmosakinetetaslen,
0009 iseltettanromienipantauki. Ina, "Pafo neu,
pafonewatgi."
0010 Kefopregi taosikin, taosinataŋoliniseneltanromien
ipantauki.
0011 Malenkin nataŋolkaaru nen ifla tuma,
lnakenkin tekaaru kipesanunatopuki.
0012 Iflatumsa, panpanaleilelneta, tete munwein
nenketaegapaŋonlnaknambsag.
0013 Pankefotiina, kefo tae nrikin kinna, "Ga kin
itu nataŋu kik."
0014 Go ga kefo mer tae nrikinknia, 'Pamer sel
tetteanromienmaotaukin,mekeineukafa
pangaspsi,mekafoplakekeler.'
0015 Tefla. Ipiatlaktetenataŋolinenkin namroan
garitakel, ruto.
0016 Me itapiṣupwisaw,ipisupsa.
0017 [AUDIENCE] Me nataŋupipi nataŋusak, ko
iwi?
0018 Iwi inrom, inromsernataŋol, me malenkinnasait
iskeimaetkinslen, me ipantauetetenanromien
gakefopregi
0019 Taosinalternienrenrupantaukin
0020 Itefla. Nato pupitefla.

There is (a natopu at) Tassiriki, the Radison.
Tassiriki has a woman spirit there.
She is there. Her name is Lisau.
She looks after this place.
They are natopu but they know people, they
know the people of the village, look after the
people.

Anyone who does something crooked, they
show her so that she knows that he is doing
something.
And the man will recognise that what he did is
not good.

[AUDIENCE] But are there people who give
them some presents?
Yes. Yes. Like, evil thoughts, if a man wishes
bad things on someone, he wishes bad things
on some friend.

he takes a present, he goes and gives it to her.
He says, "You will hit him for me.'
She will do it, as that man brought a small
present and gave it to her.
Then that other man might get sick, because the
other one went and gave the natopu a present.
If he is sick, eventually he will go and see a
healer who will be able to find out for him the
cause of his sickness.
Then he will tell him, 'He is the one who gave
you to the natopu.'
And he (the healer) would then be able to tell
him, "You go now and get a present and give it
to me, and I will go and give it to her and I will
come back with you.'
That's it. There are some people who don't
think straight.
But it is not a good way, it's a bad way.

[AUDIENCE] But is the Natopugoodorbad?
She is good, she loves all people, but when a
man gets angry with his friend and he gives her
a present, she will do it.
Like, the present that they gave her.
It's like that. The natopu is like that.
4 litog

4.1 Utterances 0001–0031

0001 Ore ipiatlak natopu nigmam ni esa. Naat kipe gaag trausi?

0002 [AUDIENCE] Sees ſnas.

0003 Nigmam natopu nigmam ni esa, ga kin ito, ito ito pan, ito teetwei paakor mees.

0004 Me ito, mal ni tiawi ni teetwei, malen natopu nigmam ito.

0005 Go iptal, iptal nmatu. Iptal teesa nmatu, na ruktua teesa nmatu keskei.

0006 Go rupo tua teesa nmatu iskei. Malnen imur na teesa nmatu ne,

0007 teesa nmatu ne nagien ipi Litog.

0008 Me imur teesa nmatu ne go ito tpolu na,

0009 tenen rusel nafsan ga, ki taosi kin, [...] itpolu polis ga.

0010 Olsem hemi sendem polis blong hem, a? Itpolu polis ga, olsem, ol smol smol samting we oli stap long sol wota, a?

0011 Ipiatlak, na, pislama, kufa.

0012 [AUDIENCE] litot.

0013 Aa.

0014 Malen tiawi rulemsi rutae, na polis rupa raru teesa nmatu ne rumai ruler pa.

0015 Tete nrak taĩra, rumai tiawi rutae.

0016 Rupi polis ga, rupa reki nmatu. Ipregi panpanpan naliati iskei.

0017 go runa, ”Tukga kraksoksok me tukfan psi.” Go rupo pan ga psi iñol.

0018 Malen kin ruga pregptaki ſit, ruga pregptaki nkal, panpan inom rutatweki raru, rumsagi raru me rupa.

0019 Nlaken esuĩ ga, ipato elag esanpe. Ruga msag serale nen plake pa me rupan me ga kipe pi nskau ďur iskei a?

0020 Ipaakor to, ito elag namoru. Rupa rupaĩor nskau nen ito rutae na rukfo psi esa.

0021 Go rukoĩ psi, ruga sat serale pan psi panpan inom, ale rulaoki.

0022 Puet nmatu, Litog, rupsil ilao skot serale tu, me rukoipak eĩae.

Yes, we have a natopu. Has anyone talked to you about it?

[AUDIENCE] Only a little.

Our natopu, the natopu from this place, he is the one who is there, who has been there from long ago until today.

He was there at the time of our ancestors. When our spirit he was here

He would ask for a woman or a girl, he would ask that they give him a girl.

And they would give him a girl. Once he wanted this girl,

her name was Litog.

He wanted this girl and he would send a message, saying (so that?)

that they (his police) take his message. A natopu has assistants to do its work and they are called its

[code switch to Bislama] So he sent his police. He sent them with a message, all the small creatures that live in

There was bêche-de-mer, shellfish.

[AUDIENCE] Shellfish.

Ah.

When the ancestors saw it they knew they were the police. They took the girl in the canoe, they came and they returned.

Some times starfish come and the old people know.

They are its police, they go to get a woman. Until, one day,

they said, “We will prepare things for her and we will put them there.’ And they put her there alive.

Then they prepared mats for her. They prepared cloth for her, and when they were done they put them in a canoe and took them to it [Litong]

Because her house was up there somewhere.

They took her all this stuff but the natopu’s house was the big reef.

She had appeared, there out in the deep sea. They went and found the reef and they knew that they would put their presents there.

And they put it there, they took her everything until there was no more, they stood it up there.

They took a woman, Litog, they put her there, she was standing with all the things, but they went away.
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0023</td>
<td>Malen rupak eñae itaos nao iskei, a?</td>
</tr>
<tr>
<td>0024</td>
<td>imai mai mai mai, paakor faat ne. Inom. Iplake iñol pa.</td>
</tr>
<tr>
<td>0025</td>
<td>Go iplake iñol to, go iñol to tuñ mees.</td>
</tr>
<tr>
<td>0026</td>
<td>Ito paakor tuñ mees.</td>
</tr>
<tr>
<td>0027</td>
<td>[AUDIENCE] Litog.</td>
</tr>
<tr>
<td>0028</td>
<td>Litog. Nlaken ipi nmatu ga, ilakor pi, kefo to panpanpan emeremen kefo plake puels, tefla.</td>
</tr>
<tr>
<td>0029</td>
<td>Natopu nigmam ni esa, rutua nmatu, me rutua kin iñol.</td>
</tr>
<tr>
<td>0030</td>
<td>Go ga kin tio, ito tuñ mees. Ale itefla.</td>
</tr>
<tr>
<td>0031</td>
<td>Taos ni natopu nigmam ni esa, rutua malen imur nmatu, rutua kin iñol</td>
</tr>
</tbody>
</table>
5 \textit{maal}

5.1 Utterances 0001–0013

0001 Naliati iskei maal ruto ruto puserek.

0002 Panpan go rutmer nrikir ki na. Maal itli na, "Neu apitlak nalkis iskei amingi go atae nrir pak elag."

0003 Go sokfal inrik maal kin nag, "Pafo neu preg nalkis." Go ruinpa ki natut. Maal teflan pafo mai.

0004 Kafo tuok nalkis pafo mingi." Ruto panpanpan mal natut ipaakor, go maal kiwes nalkis mai.

0005 Sokfal me kimai, me inrik maal ki na, mlapuas ki na, "Ag kin pafo na- pafo ga wis nalkis tua kin kemingi."

0006 Me mlapuas ina ito kaimin nalkis ni sokfal, me kini sokfal uut nai.

0007 Ipan min nalkis, nen kin runi sokfal pregi pan. Imin silua me kiga uut nai pan tua kin imingi.

0008 Selwan imin silua go, rupan saisei go rutli, "Malfanen mal natut kemai go tukfo pregnrogo nrir."

0009 Panpan mal natut imai go ruipan saisei. "Malfanen tufo nrir."

0010 Malnen runrir, sokfal kin inrir ur etan. Ito ur etan ŋas, me maal go mlapuas ranrik, panpanpan maal mlapuas itol maal pak elag. Ipi stori ŋit ŋas.

0011 Sokfal ikano nrir nlaken itap min nalkis mau, me mlapuas kin imin nalkis ni sokfal.

0012 Nlaken sokfal ikano nrir pak elag, nlaken itap min nalkis, ga iur etan me mlapuas itol maal pak elag. Ipi stori ŋit ŋas.

One day the hawks were telling stories. Until they told themselves [.....] The hawk said, "I have a herb, I drink it and I know how to fly up high."

And the owl said to the hawk, "You go and get the herbs." And they promised to meet back again. "That is the time you will come." I will give you herbs, you drink it. They stayed until the time to meet back again, and the hawk brought the herbs.

The owl came, then he told the hawk and mlapuas, "You will get the herbs for him and give it to him to drink it." Then mlapuas drank the owl’s herbs, and he poured water for the owl.

He went and drank the herbs that they got for the owl. He drank it all, but he poured water for the owl and took it to give him to drink. When he drank it all they met together again, and they said, "Now is the time for us to meet again and we will try to fly."

Until it was the time of the meeting and they met. "Now we will fly." Then they flew, the owl flew below. He only flew below, but the hawk and mlapuas, mlapuas beat the hawk up high. It is just a short story.

The owl can’t fly high because it did not drink the herbs but mlapuas drank the owl’s herbs. Because the owl can’t fly high, because it didn’t drink the herbs, he flies below, but mlapuas beats the hawk up high. It is just a short story.
6 nmatu

6.1 Utterances 0001–0029

0001 Amurin na katrausi tenatrauswen ni maarik Wili Santo ineu trausi teetwei.
0002 Itil natam̃ ol ni Ermag inru.
0003 Kaaru ipiatlak nmatu. Selwan ralak ratap mer tao mau.
0004 Rato panpan go naliati iskei tenen ipitlak nmatu ipitlak nmatu nega rapan sari.
0005 Rapan rasoki asler.
0006 Rakaito puserek aslen Ipiatlak wak iskei.
0007 Wak nen ipi wak nmatu.
0008 Tenen ipiatlak nmatu itok lek wak nen ito su entan.
0009 Go kinrik kaaru kin na "Alek nmatu gaag, itae weswes wi."
0010 Me neu nmatu nigneu itap weswes mau.
0011 Tete nnak apestafi itap nrog wou mau. Amurin na kefreg tenen. Anrikin kin me ita pregi mau me nmatu gaag nen itae weswes wi.
0012 If wel ag kuf murin go katuok nmatu neu me ag ūatao nmatu gaag.
0013 Go tekaaru nen ipiatlak wak nmatu nen inag. "O iwi top. If wel kin taf tigpielkin ilakor wi."
0014 Kineu katuok nmatu neu me ag ūatao nmatu gaag.”
0015 Natañol ne ina, "O iwi."
0016 Selwan iplak nmatu ni tekaaru itrapelpel plake pak eänæ, ipak esum̃ ga.
0017 Me kaaru iplak nmatu ga, nmatu ni wak ne, kaipak esum̃ ga pa.
0018 Malnen ratigpiel inom. Selwan iplak nmatu nen pan ipan pa teesa ga go inrikin kin na, “E kuipe preg tete nafnag sees takfami me takfo to.”
0019 Wak nen ipan su panpan ipregsaki sernale ni eńrom.
0020 Maarik nen itok, ito leka panpan. Go kinrus nrogtesakin me ina, “E ḫañfreg nafnag takfam, ag kutaŋ nrog nalek, ūata freg nafnag mau.”
0021 Paleperkati kafo watgik.”
0022 Kutae suŋ ni teem̃ ol itap tae nañe kin marik nen inrikin kin mau.
0023 Ipreg namurien ga ipregsaki sernale ni eńrom go maarik nen kinrogtesaki inrikin kin ina,

I want to tell the story of this man Wili Santo, he told it to me long ago.
It tells of two Erromangan people.
One has a wife. When they were married they did not leave again.
They stayed until one day this one with a wife went walking with her.
They went to see a friend of theirs.
They talked with his friend. He had a pig.
The pig was a female pig.
The man who had a wife looked at the pig which was digging the ground.
And he said to the other, "I see your wife knows how to work well."
But my wife doesn’t work well.
Sometimes I ask her to do this, I tell her but she doesn’t do it, but your wife works well.
If you want her, if she wants you, and I’ll give you my woman but you give me your woman.”
And the other who owned the female pig said, "oh very good. If she likes that we make this exchange, it could be good.
I will give you my woman, but you will give me your woman.”
The man said, "Oh it’s good.”
When he was with the other’s woman he hurried with the woman and they went a long way to his house.
But the other one took his woman, the woman pig, and they went to his house.
Then the exchange was finished. When he went with his wife, his child said, “Eh, you’ve made some food we can eat, and we will stay.”
The pig dug and made a mess of everything inside the house.
The man looked for a long time. And he felt bad and said, “Eh, get some food for us to eat, but you don’t listen to me, you don’t prepare the food.
You look out, I am going to hit you.”
You know how animals are, it didn’t understand what the man said to it.
It did what it wanted to and spoiled everything inside and the man felt bad about it and said,
"If you keep doing this then I am going to hit you sometime."

And one day he said she should make something, she should make the place ready. Where she would root around. She should make ready inside the house, she should cook food for them to eat. She doesn't want to. Because the pig can't know language that we, people, would speak.

He felt bad about the pig and he hit it and killed it.

And that is the end of the story I have told.
7 ntwam

7.1 Utterances 0001–0050

0001 Nrak iskei ipiatlak apu go ati iskei ratok.
0002 Rapreg nasum̃ gar, itok eñae ki talñat.
0003 Ratok panpanpan nrak iskei rana rakfak talñat gar.
0004 Raslat sernale ni talñat gar kaipa.
0005 Raslat masmes, raslat kram, raslat naal nen rakfo paai sernalewes rapa.
0006 Rapan panpanpanpan, rapato ñeltig ki talñat, go wak þur iskei imai.
0007 Wak þur nen imai, kaïpasir.
0008 Wak nen ipasir.
0009 Rafit fitfitfitfit panpan rana ratkal esum̃.
0010 Me maarik nen ina itok go kipregptaksi sernale.
0011 Kipregptaksi ola, nas, plak timen nega.
0012 Go isol kram go masmes kailer. Kinrik mtulep kin nag, "Ag þatok me kineu kamer pak talñat pan, kafan lel wak þur na kia iðas kit."
0013 Selwan ipapanpan na itkal talñat kius nalof wak.
0014 Kius nalfen panpanpan kipe tok malik, nmalko sa kipe tok mai.
0015 Selwan ipapanpan isiwer panpanpan ina itkal natik erfale.
0016 Go nmalko kipe tok mai go maarik wan kimurin nen kin kefan ñil pak erfale, me kefo matur pog paakor þulpog kefo mer us nalof wak þur nen.
0017 Me selwan kin itok panpanpan.
0018 Kitok toto nfal faat nen kin kesil Selwan kitok toto panpan, kito nrog namrun.
0019 Ito nrog namrun, Go, Kitok mrokin na, "Nafte kin?" Selwan kin itok panpan na itok ikali go kitok takrneg kin pan kinrogo na ipi natañol.
0020 Ale kipestafi, "Me ag kutfale mai pak nfal faat nen?" Maarik nen itok eñrom nfal faat nen kipestafi, "Me ag kutfale mai?" Go maarik nen kiga trausti. Kitli na, "Komam mtulep ramai pak talñat me wak þur iskei iðas komam.
0021 Ale raler pak esum̃ pa me ato kia akraksoksok me aparekin mai.

Once there was a grandfather and grandmother.

They made their house a long way from the garden.

They were there until one time they wanted to go to their garden one day.

They carried everything for their garden and they went.

They got their knife, their axe, and their basket which they would fill with everything, then they went.

They went close to their garden and a big pig came near.

The big pig came and chased them (the two old people).

The pig chased them.

They ran and ran until they reached the house.

Then the man began to get everything ready.

He got his spear, bow and arrow ready.

And he got his axe and knife, and went back. He told his wife, "You stay, but I will go back to the garden, to look for the big pig that chased after us."

When he got to the garden he began following the pig's tracks.

He followed its tracks until it was dark, deep darkness was coming in.

He went on until he got to the edge of a cave.

It was getting darker and the man wanted to go inside the cave, and then he would sleep the night until the morning when he would follow the tracks again.

But as he stayed and stayed.

He felt around the cave that he got into. As he felt around he heard something.

He heard something, "Oh." He thought, "What's that?" He felt around until he touched something and he listened and heard that it was a man.

He said, "Hey, but how did you get into this cave?" The man who was inside the cave said, "But you, how did you come here?" And the man spoke, he said, "We, my wife and me, we went to our garden, but a big pig chased us.

So we returned to the house, and I prepared and I came here for it.
Me kutae wak þur nen ita pi wak mau.
But you know that that big pig is not a pig.
But that big pig is a devil.
Me wak þur nen ipi ntawam.
But it took off its skin and changed to wear the skin of a man.
Me malen kin ipan ipan kaiwaalu namlun kaiof nasok natañosl."
When he said this to the devil, the devil said, "Ah
Malnen kin inrik ntawam nen kin ntawam nen ina, "A me kineu ana kafo pam akam kia me akam rasef.
but I wanted to eat you, but you ran away.
0026 Me ipi malfanen takto panpanpan na þamatur go kafo pamik.”
But now we’ll wait until you are asleep and then
0027 Me ntawam ita nirkin kin mau. Ntwam ito mrokin tefan na kefo wat maarik nen þog.
I will eat you.”
0028 Me selwan kin itok panpanpan ratok panpanpan kitok malik sa kitok tarúp ntan mai
But the devil didn’t tell the man. The devil was
0029 kipe tok pareki maloput þog go ntawam nen itok inaririkin kin na, "Me ag kuipe fam ko itik?"
thinking about how to kill the man at night.
0030 Go maarik nen ina, "Kineu ata ta fam mau.”
They stayed until it grew dark, then (the dark-
0031 Me selwan kin maarik nen ito us napu kin ito us malof wak pan malen ita pi aliat to, ipan ilek nlak nañil iskei ito.
ness) fell on the ground.
0032 Ale itai nañil.
0033 Itok itai nañil panpanpanpan kaipaaai nañil rupak erhom naal ga.
And the man said, "I still have not eaten.”
0034 Selwan rapa ntawam ina, "Rakfan fam þog.”
0035 Itok þas maloput þog. Selwan rato na rakfareki namlas pan rato na rakfarekin nen rakfan fam. When the man followed the tracks of the pig
0036 Maarik nen imrokin nen rakfo pan pam ntal ko nawi ko nanr ko tete nañfag nen kin ito mrokin nen rakfo pan pamí.
while it was still daylight, he saw a navele tree.
0038 Ntwam ina ito islatlu nua nait iskei kaipami.
The man thought they would go and eat taro
0039 Itok inrik apu kin na, "Paslat nañfag me þafam.”
and yam and banana and some food which he
0040 Selwan apu inrogo, apu ina "E, me kineu akam pam nua nait.”
thought they would go and eat.
The devil said, "You climb here?” They climbed up the fig tree.
0041 Malnen ntawam ipam nua nait iskei, apu islatlu nañil iskei erhom naal ga kaipami.
The devil carried some figs and ate them.
0042 Me apu kinrus fam pelpel. Selwan ranrus torik ntawam kipaoaski, "Ag kuipe pam natañosl ipi?" Go maarik nen itok kinrinikin kin na, "Me ag?” Go ntawam kina, "Kineu apam natañosl itol su.”
He told his grandfather, “You take the food and eat.”
0043 “Me ag?” Go maarik nen kina, "Kineu kaipe pam natañosl ilatol kl.”
As the devil ate the fig, grandfather took out the navele from his basket and ate it.
0044 Ntwam ina ito kaimrokin na, "Kaipe en mrokin pan kaipe tok nrus mruput.”
Grandfather ate quickly. When they were there
0045 Ina, "Me kineu ga ana kafo pam maarik nen
for a while the devil asked, ”How many men have you eaten?” And the man said, "What
about you?” The devil said, "I have eaten three men.”
“And you?” And the man said, "I have eaten eight men.”
The devil stopped and thought, "I thought about this and I am a little worried.
He said, "I want to eat this man here, but now
tok, me malfanen ga kipe pam natañol ilatol.
0046  Me malfanen kineu apam natañol itol ṭas.
0047  Go malfanen kefo lakor wat kineu kin to.”
0048  Ntwam ien mromromro pankisa. Ipato elag
nait iof nra nait mai pak etan nra nait imakot
wes.
0049  Selwan iofa nra nait mai tik ntan teflan
namlas imakot kot wes pan kin imtaki
maarik nen ki.
0050  Kisef pan me maarik nen me kitok mroput.
he has eaten eight men.
But I have only eaten three men.
And now he might hit me.”
The devil thought and thought and thought. He
was up on the Nait tree, he fell and he broke the
branches and wore them like clothes as he fell
down.
When he broke the fig branch he fell down and
the bush was broken and he was scared of this
man.
He ran away and then the man sat and worried.

7.2 Utterances 0051–0052

0051  Selwan ntwam isef maarik me isu, ga me
namlas imakot kot reki esuñ.
0052  Go ipi esuan natrauswen kinom
When the devil escaped the man came down
and broke the bush up to the house.
And that’s where the story finishes.
8 taapes

8.1 Utterances 0001–0020

0001  Too go taapes rapiatlak, ratmer piasel kir Rato ur naor iskei.  
The chicken and the swamphen were friends. They stayed at one place.

0002  Me nrak iskei go rali na rakfan los.  
Then one time they said that they would go for a swim.

0003  Kotfan nrak iskei go rali na rakfan los elau.  
One afternoon they said they would go and swim in the sea.

0004  Ale rana rato rapan los elau.  
So then they wanted to go for a swim in the sea.

0005  Me nlaken nser ne. Nser nen too isuun to. Nki.  
But because of the comb. That comb that it put on its head. That one.

0006  Ga teni taapes, ipi nser ni taapes, tene, ipi teni taapes.  
This one is the swamphen's comb.

0007  Me tene ipi teni too. Gawanki. Ale rato rapan los elau.  
But this one is the chicken's. Like that. Okay they went and swam in the sea.

0008  Me nlaken too kipe lewiki kom ni taapes.  
But because the chicken liked the swamphen's comb,

0009  Malen rapato los pan, go too inrik taapes ki na, "Ag pafei to me kineu kafei sak."  
When they went swimming the chicken said to the swamphen, "You stay here first and I'll get out."

0010  Ina ipa na ikalki nkal ga inom. Me imailum pnaklu kom ni taapes, ipaskin n̄p̄aun  
He wanted to go to dress in his clothes. Then he quietly, completely stole the swamphen's comb and put it on his head.

0011  Isef kaipa, me taapes ipen los, ipen los panpan na imai na ikalki nkal ga pan inom.  
He ran away and went, then the swamphen swam there until he came to get dressed.

0012  Me ilel kom ga me kom ga ipuel, nlaken too kipe pnakon pa. Me ni too kom ga ito.  
Then he looked for his comb, but it was gone, because the chicken had stolen it and gone. But the chicken's comb was still there.

0013  Taapes inrogtesa. Too ipnak kom ni taapes.  
The swamphen felt bad. The chicken stole the comb from the swamphen.

0014  Isesemwes go kipe to ur esu̍n ur narmal, itu fekfeki kom, nlaken kin ipnakon,  
He was happy because of it, and he went around the house and the yard and he showed off, because he had stolen it.

0015  kom ni taapes. Me taapes ina ipan na ikal su, me ileka ki kom ga ipuel.  
the comb from the swamphen. And the swamphen wanted to get dressed, but he saw that his comb was missing.

0016  Me kom ni too, ito. Go ina isati kaipsi n̄p̄aun me inrogtesa.  
But the chicken's comb was there. And he wanted to get it and he put it on his head, but he felt bad.

0017  Imaet go kisef pan kus namlas, ipan kus namlas, go kito ur namlas.  
He got angry and he ran away to hide in the bush, he hid in the bush, and he wandered in the bush.

0018  Go mees kutae pañ̄or too kin ito ur esu̍n, nlaken kin ipnak kom ni taapes.  
And today you will find that the chicken stays around the house because it stole the swamphen's comb.

0019  Taapes imalier kom ni too, nlaken i sees go kisef pan kus namlas.  
The swamphen is ashamed of the chicken's comb because it is small and he runs and hides in the bush.

0020  Nafuserekwen ni taapes go too itefla.  
The story of the chicken and the swamphen is like that.
9 tafra

9.1 Utterances 0001–0023

0001 Selwan tupaakor nametpag ntau, rato tu tesa tete nanromien ruto nig Apu go Ati negarwes nanromien sees pan tuer kin Ertap.

0002 Ntau 1956, komam ramer tuer tete nanromien sees rumer negar wespan tuer kin.

0003 Apu ni Elaknar, go Apu nig Elaau rupan tuer kin kailer mai utu.

0004 Me utol Janweri go komam Limaas ramer nag rakfan saofir.

0005 Pastor Kalagis, imurin na komam komau pak Ertap.

0006 Upan paakor Elaknar go Tata Sailas ito esum nga to. Selwan ilek mam

0007 go ina, "Webe naik seserik rumai kaifam nafnag wi pan.

0008 Me tafra rupo inrok mai.

0009 Tafra rukfam faat nen ruto me rukmer ler pan."

0010 Selwan Pastor Kalagis inrog nafsan ni Sailas inrogteesa wes. Me kineu atap nrogteesa wes mau.

0011 Atae nag kefo nrik mam ki nañet nafsan nag itili. Go ipo nrik mam kin.

0012 Itili nag naliati iskei naik seserik ruto fam,

0013 me tafra ito wat ur elau.

0014 Me naik seserik runag malfanen elau imu, tete rukfan tili nag kemai, "Tukmaui en nasusu fam."

0015 Selwan elau kemat go kefo mer ler

0016 go tafra inag, "Twi akam koen nasusu fam.

0017 Me kineu kafo mailum net." Naik seserik ruen fam panpan go elau kimat rukoiler.

0018 Tafra ipato elau to pulki nañilen

0019 me isok ipturki ntas panpan kaipol. Go kimro kin nag kefo mer mai fam.

0020 Selwan imai me elau kipe mat ikon kailer.

0021 Or selwan kulefeki Efat negakit, p˚fo lek nasi tafra iuserek nagis negakit nig Efat.

0022 Go akit tusoso ki nasi tafra. Natrauswen nig tiawi negakit nig teetwei.

When we got to the end of the year we would give the children a present for them to take to their Apu and Ati, a small present they could give to them at Ertap.

The year 1956, we gave them the small present again for them to give to them.

Apu from Elaknar and Apu from Elaau they went to give it, then came back.

After we passed January, and Limaas and I said "Let’s go visit them”. Pastor Kalagis wanted us to go to Ertap.

We went to Elaknar and Tata Sailas was at his house. When he saw us and he said, "Webe, small fish they come and eat all the good food. But the whales will come later.

The whales eat stones then they return.”

When Pastor Kalagis heard Sailas’ talk he felt bad. But I didn’t feel bad.

I already knew that he would tell us the meaning of this story that Sailas told us. And then he told us.

He said one day small fish came would come out to eat but the whale was hitting the water (with its tail).

But the small fish said now the tide is high some would go and say he should come.” "We will all come and eat at the turn of the tide. When the tide was out and he returned and the whale said, "Okay, you eat on the incoming tide.

I will come later." The small fish lay down and ate and the tide went out and they went back. The whale stayed at sea thrashing its tail and spurted water until it became hungry. And he thought he would go and eat.

When he came and the tide had gone out, he got stuck and went back.

Okay, when you look around our Efate, you will see whale shit rings the points around Efate. And we call it whale shit. A story from the old people.
Multilingual Corpus of Annotated Spoken Texts

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