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1.1 Utterances 0001–0050

0001  Bara.
0002  Enaa a henanae a Ruth Larabee.
0003  Enaa kahi vahutate nom a -
0004  o vahutate tea moon a henanae Taguone.
0005  E - e - a hena na moon vai teo vahutate vai e Taguone.
0006  Erau, bara,
0007  e Taguone na - na aba roho
0008  evehee o - a sii - o sii tabla koa o sii -
0009  o sii is- ta vasu.
0010  O - o - enam na ius ni nom ee
0011  tea paku a kahonam ore paa gogooravi
0012  o uhu, o uhu.
0013  Erau mea moon vai tea peha inu vai
0014  paa vaatii roho bono tagu, o sii kepo vasu
0015  vai o -
0016  tea tabae na sikisiki nom nam ore paa muraka,
0017  nam paa vaatei o oil
0018  me bona ei komana tope ae o one,
0019  erau enam paa uhu a kahonam,
0020  ore paa gogooravi
0021  tea maa bon beera te - tenam a vaan tea maa piuvu,
0022  a hagi, amaa vahara beiko mee kahi vataviri rori teo piuvu
0023  bon beera tenam, enam paa uhu ee.
0024  Erau me a - me paa tiitii
0025  mea peha moon paa uhu ni bono sii hum one o tagu
0026  me paa vaatii roho tea - teo poa teve
0027  o hum vavaatii nahu teve,
0028  erau mepaa kokopo bona bona a nahu kasuana.
0029  Ei Teapu ahiki ta kakaen nahu vai ta sosopena,
0030  ahiki, a nahu kasuana
0031  na pakupaku roho a - a moon vaa nabunuu bona kasuana.
0032  O kepaa ae a nahu a beera,
0033  amaa meha nahu na bebeahu voen, amaa meha amaa rutaa.
0034  Mea moon paa vaakopo bona -
0035  o - o tagu one vai sii tavasu one vai ii paana nahu.
0036  Alright.
0037  My name is Ruth Larabee.
0038  I am going to tell a -
0039  a story about a girl whose name was Taguone.
0040  The name of this woman in this story was Taguone.
0041  Now, alright,
0042  Taguone was - was a person
0043  but a little - only a little thing
0044  a little piece of stone.
0045  A - a - we used it for
0046  doing our head so that it becomes red,
0047  dye, dye (was it).
0048  Now, this woman of this house
0049  had stored the lump, this little piece of stone
0050  This -
0051  because we crush (it) so that it becomes soft,
0052  we add oil
0053  to it, that is inside a coconut shell, and the clay,
0054  then we colour our head
0055  so that it becomes red
0056  when we, the village, have our big nights, the pi- uvu dances (lit. at the big days of us, the village,
0057  at the piuvu dances)
0058  the dance, the children, too, would go around
0059  in the piuvu dance,
0060  (for) our big night, we colour it (our head).
0061  And so, it was there
0062  and a woman used a little bit of clay, a lump, as dye,
0063  and stored (it) - on her shelf,
0064  the place where she keeps her pots (lit. her pot
0065  keeping place)
0066  then (she) covered it in a clay pot.
0067  Here in the Teop area, there were not these
0068  kinds of pots, the saucepans,
0069  no, (there were) clay pots
0070  made from clay by the woman of former times.
0071  The kepaa - clay pot and the big pot,
0072  some pots were as tall as this, others were
0073  small.
0074  And the woman put the-
0075  this lump of clay, this little piece of clay,
0076  under a pot.
Me paa umee bona, tea tabae amaa moon na vaati miri bona maa nahu amaa berobero, (a)maa bebeera, amaa nahunahu guu, amaa meha nahu muu, amaa meha nahu iana amaa rutaa. Erau me paa - sa kapakapa haa bona meha nahu a beera na tiitii koa, o tagu one he tea tii paana, e ta vasu one. Me tei me tei me tei me tei mea – a peha a - peho vuri peho vuri me paa - , "A tabae bene to karakaras?” to baitono bona - na baitono bona a taba na karakaras nana to kokopo nana nahu, me paa hivi, “Eh, o mutanaa, a tabae to karakaras nana tea - and she forgot it, because the women stored it with many pots, big ones, pots with pork, other pots with taro, other little pots with fish. Then (she) did not open the other pot, the big one, it was just staying there, while the lump of clay was staying underneath, the piece of clay. And (it) stayed and stayed and stayed and - one - one day one day (she) asked, “what is this that rustled?”

1.2 Utterances 0051–0100

to - tea - eiei paana nahu, to kokopo nana nahu?” And so they opened it, but it looked like a - just a lump, looked like a chicken egg. (It) was going to split open. (It) was splitting open, while (it) was rustling. However, later on, it would become a human being, a little human being, and they covered it again and they waited, waited, waited, but they knew, "We must open the pot again, let’s open the pot again, let’s see what (it is)?” Then they opened the pot again a second time - an other time - and they saw the little person - (it) was something, appeared to be a person, the lump - the lump of clay appeared to be a person. (it) looked like a - a chicken lump - chicken egg.

to - tea - eiei paana nahu, to kokopo nana nahu?” And so they opened it, but it looked like a - just a lump, looked like a chicken egg. (It) was going to split open. (It) was splitting open, while (it) was rustling. However, later on, it would become a human being, a little human being, and they covered it again and they waited, waited, waited, but they knew, "We must open the pot again, let’s open the pot again, let’s see what (it is)?” Then they opened the pot again a second time - an other time - and they saw the little person - (it) was something, appeared to be a person, the lump - the lump of clay appeared to be a person. (it) looked like a - a chicken lump - chicken egg.
They covered it again, covered it again and waited, waited, waited, and they waited for quite a long time (lit. they went along quite far) and they opened it again and they saw a little person a little human child.

Now perhaps we look at the - (lit. Now perhaps, what we look at is) at the birth certificate from the maternity hospital, in this book where the children are (registered), she would be like (this) perhaps. This little child would perhaps have been like (this).

Then, "Hey, hey, my man, (there is) a child for us, a child has been made for us.

The lump of clay became a child. A piece of stone - clay became the child."

Then they covered it again. They did not tell the people, their people, no, (they) just remained silent.

And the child grew bigger and bigger, bigger, and they got her, (they) got the child now, and they - and they looked after her in the house, (she) was hidden.

They did not take her out to any people so that (they) would see her, no, (she) just stayed, they were just staying with (her), they were very diligently looking after (her), and (when) they had something to eat (lit. could themselves eat).
In former times, there was not any manioc, sweet potatoes. We had neither manioc nor sweet potatoes. Only taro and yams and bananas (existed).

And they planted a garden, a big garden.

"What are you planting for? It is a big garden."

"Ah, you will see (it) yourself on the day when the garden is ready to be harvested, then we will make a big feast, we’ll - we’ll go fishing, we’ll kill pigs, do pigs and do fish, food from the garden, then you see something, we’ll let it go around in the - in the piuvu dance with the chanting when the people are dancing."

then they waited, waited, waited, waited, waited, waited, waited, waited for a very long time, the - the this child was a girl. (She) became a woman, (she) became mature, so that they said, "Alright, we can now make the food. The woman - the child is already mature, very much a woman already, an adult woman already. you must go fishing for us!"

The – the chief, this chief in the village blew the conch shell - beat the garamut drum "Come together here, come together here, come and listen!" The people, the women, the young men came to the house of the chief and they - house of the chief and they listened to the speech, "You men go fishing, you women go to prepare the feast a feast of taro, bring the taro home in back-packs. Uproot the taros, and the bananas, cut them,
a voi, kasi maa a voi, the yams, dig out the yams,  
eam paa dee voosu mai me vaatii tea - tea inu you carry them home and put (them) in - in my house.  
eam a abana dee maa a iana, eam paa - You, the men, bring the fish, you -  
a moon team paa tao maa. your women bake (them).  
Amaa moon team mee pasi nomaa tea tao Your women too will come to bake the - the  
bona - amaa muu. taros.

1.4 Utterances 0151–0200

Eara kahi - eara kahi paku rara We are - we are going to perform  
o hagi teara.” our dance.”  
Meori paa vagana, And they went fishing,  
vagana kasi bona peho - o peho tookiu, went fishing perhaps for one - one week,  
otei -eori he tea matatopo, the men - while they were getting ready,  
eori paa sue, “Teo tookiu hiava, they said, “Next week,  
eara repaa paku o paku, we will make a feast,  
ev e teo Monday kiu hiava, it is on Monday next week,  
are paa paku o paku, we'll make the feast, we'll -  
are paa kiu tea bon, we'll work in the night,  
beara vaatavusu bata rara a beiko tenam a when we'll let our hidden child go out.”  
varavihi.”

Ha, havee to gono nomam a beiko bona?” “Ha, where did you get this child from?”  
“Ae a beiko tenam komana”, “Eh, (it is) our own child”,  
to boha vo a - a otei, said the - the man, (was like what the man said)  
”A beiko tenam komana, “(It is) our own child  
n a kahi vaatavusu raara, a hena a- , a- we'll let (her) go out, the name of the - the -  
a beiko vai pasi tara vuam, eam paa tara ee this child, you will see, then you will see it is a  
a moon.” girl.”  
Then they did the baking and they -  
sib o taotao bona iana roast - baked the fish  
meori taotao guu, and they baked pigs,  
meori taotao bona muu, voi, and they baked the taros, the yams,  
pauna meori paa sue voenei, bananas and they said,  
”Subunubu are paa paku piuvu tea bon.” “Tomorrow we will do the piuvu dance in the  
night.”  
And they made the feast in this way,  
did the baking during the day, and in the night  
they came together -  
came together at the chief's house,  
beside the chief's house, it was like this in this  
openspace,  
and they stood there in a circle, and they  
started the dance.  
But this woman they called Taguone,  
she was prepared for the open space.  
Her mother prepared the - her belts  
ae amaa kara kuriri teve, and her strings of shell money,
**Ulrike Mosel, Stefan Schnell**

0184  
\[ae aamaa - aamaa taba teve vaa rasuu,\]

0185  
\[meori paku bona maa - kiskisi bata ni bari en - bari en moonoae,\]

0186  
\[meori matatopo vaneneesi rakaha bari.\]

0187  
\[Me tea bon meori paa vatavusu bari.\]

0188  
\[Meori vataviri mi bari,\]

0189  
\[eori he sue vaevuru voen, "A henanae e Taguone.\]

0190  
\[Paa sue va- paa sue vaevuru e tamanae, "A henanae e Taguone.\]

0191  
\[E Taguone to taviri vai.”\]

0192  
\["Eh! Vahara beiko,\]

0193  
\[[UNCLEAR] eam toro nao, eam ma tara te -\]

0194  
\[te Taguone to paa -\]

0195  
\[ma ta - to taviri miriori teo piuvu.”\]

0196  
\["Ae poomae, poomae a aba bona?\]

0197  
\["A aba a beiko teori roho,\]

0198  
\[a beiko teori komana roho a varavihi,\]

0199  
\[paa vatavusu vori teo piuvu,\]

0200  
\[[UNCLEAR] paa kao mana.\]

### 1.5 Utterances 0201–0250

0201  
\[Meori atoato bata bona maa -amaa vohu te Taguone\]

0202  
\[ae maa vahavero kara kuriri te Taguone.\]

0203  
\*[Eori he mararae bata, eori he tea karavi bata "Eh,\]

0204  
\*[a moon vai mataa ta,\]

0205  
\*[a moon vai mataa ta!”\]

0206  
\*[Erau, tei vashum koa, mea peha otei paa -\]

0207  
\*[rake bona ta - ta - ta tabae? ta vahio,\]

0208  
\*[paa rake vue a peha otei,\]

0209  
\*[me sinanae paa sue vamananaa bo tamanae,\]

0210  
\*[meori paa sue,\]

0211  
\*["Enam pasi kabuu vue a taba an,\]

0212  
\*[me paa mee nasu e Taguone tea atono team.\]

0213  
\*[A beiko team paa hinou bene Taguone, enam pasi mee nasu vuee.\]

0214  
\*[Mea peha taba goe ta vapuripurihi ee a suinnae,\]

0215  
\*[saka manin pita haana tea tahii,\]

0216  
\*[samin pita haana tea tahii, samin -\]

0217  
\*[a - sisibu haana tea ruene.\]

And they held the - Taguone’s belts

and the - and her things from the bush (nicely smelling leaves),

they made the - tied them here around her legs.

and they very nicely prepared her.

And in the night, (they) let her go out.

And they went around with her,

but they had already said,”Her name is Taguone.”

Her father had said already, “Her name is Taguone.

It’s Taguone who is going around now.”

"Hey! Children,

[UNCLEAR] you must go, you come and look at -

at Taguone who -

come - who they are going around with in the dance.”

"Where does she come from, where does this person come from?”

"This person is their child,

their own child that had been hidden before,

they have let (her) go out for the piuvu dance,

[UNCLEAR] (she) finally goes.

Then, only shortly after that (lit. stayed only a bit),

a man wanted her to - to - to what? to marry (her),

a man wanted (her),

and her mother and father agreed,

and they said,

"We will prepare the food for her,

and bring Taguone over to leave (her) with you.

Your child has requested Taguone, we will bring her over.

There is one thing, do not let her get wet, her body

(she) must not walk in the sea at all,

(she) must not walk in the sea at all, must not- ah - bathe in the river.
You know, we had other practices in the past, (lit. You know, other practice was there in the past.) As for us, (we) did not bathe, (we) used coconut oil, always only used oil.”

When (it) was dried up, they would use oil again, in the morning they would wipe their bodies (taking the oil) from their oil pot sitting in the house, they said that (she) had not dived in the water, no, (she) had only wiped her skin with oil, much oil they had to make, and then they said to them, "(she) must be like this, (she) should never bathe, (she) can make a garden, (she) can collect firewood, bring firewood in the backpack and cook, (she) can do these kinds of work.

But bathing, no.

That’s it. Her thing to bathe with is her oil.”

And they brought her, they brought (her) on this day, and whereas they (the boy’s relatives) would prepare the food.

And they brought Taguone to leave her with her mother-in-law and her sister in-law, the male in-laws, the female in-laws.

And they went, her sister in-laws prepared the food that she was going to eat, Taguone’s people (lit line/group), they came back, "Alright, we are here, we have brought Taguone to leave (her here with you), you take good care of our dear.”

"Yes, we will take care of her,” this was her mother-in-law.

And so they left (her there) and they ate, ate the food and they went again, went again to their house, but her mother-in-law did not take good care of Taguone. They took her to the sea one day,
1.6 Utterances 0251–0299

0251 nao tahti meori paa vagana maa, went to the sea and they fished,
0252 vagana maa am- o va- o kaku vagana tea fished [STUTTERING]- the women's kind of fishing,
0253 tea maa moon tenam ei Teapu ei na vaavaha of our women here in Teop, this is different,
0254 na gono batari bona maa vahara taba tahii (they) get the little things from the sea, the
0255 (a) maa (ru)tarutaa small ones,
0256 beori vaao bete batari tea bonaa, when they put (them) into the fishing basket,
0257 ore paa bero, bero, bero bero maa kakakaku so that there are many, many different kinds of
0258 taba, things (lit. so that different kinds of things are many)
0259 ore paa ma nahu bari. to cook. (lit: so that they come and cook them)
0259 Meori vagana, meori vagana, meori vagana, And so (Taguone and her mother-in-law) went fishing in the women's way.
0260 gono bona maa taba (a) maa bero. And they fished, and they fished, and they fished,
0261 Evehee, e roanabai teve got many things.
0262 toro sue - toro vadadao. But her mother-in-law
0263 "Are nao (a) puhana mene na puhana bata should have said - should have called,
maana, "Let's go, otherwise the tide will be too high,
0264 irihi a gohoho. the edge of the reef is flooded by the in-coming tide.
0265 A- a tahti na taneo bata maana tea nomaa The sea starts coming,
0266 ii gina irihi." here over the edge of the reef.”
0267 Evehee ahiki, sa sue haa, But no, (she) did not say (anything),
0268 nao - na tei umee koa bene Taguone, (she) went, had just forgotten Taguone,
0269 meo puhana paa beera maa me beera maa, and the tide became higher and higher,
0267 me nomaa moonoae, and got to her legs,
0271 me nomaa moonoae, and got to her legs,
0272 me antee enei o puhanai. and the high-tide reached until here now (lara-
0273 Eve- e- e roanabai teve he sue bee is pointing to her knees). She - the - but her mother-in-law said,
0274 “He! E Taguone, "Hey, Taguone,
0275 enaa paa umee vuru, I have forgotten,
0276 enaa paa umee vuru tea sue, I have forgotten to say,
0277 enaa re vakah(u) tea masi. let us hurry to the dry reef.
0278 O puhana paa beera vaevuru.” The tide is already high.”
0279 Me- me Taguone paa bunu tea And - and Taguone moved to -
0280 - tea tabin voosu vo tea nao, to turn back to go,
0281 ahaiki, puhana paa beera vaevuru, no, the tide was already high,
0282 me roanabai teve - and her mother-in-law -
0283 me roanabai teve paa nao and her mother-in-law went,
0284 paa nao me takin, went out of the water,
0285 me takin tea masi and left the water and went to the dry reef,
0286 me Taguone he paa ponis vaevuru maa a suin while Taguone had already become heavy in her body
0287 nae and (she) was too exhausted to walk,
0288 me paa nagu bata mana tea pita, the tide reached until here,
Erau, teo vuri bona
me sii - e roanabai teve paa nao tea masi,
sun vaevuru tea masi
e Taguone paa ponisi vaevuru paa -
paa huun a suinnae,
paa muraka, me paa taverete tahii,
me paa rova komana tahii.
Me paa voosu e sinanae,
paa vaakoara me vaakoara bene roanabai te Taguone.
Evekoaohutatemekavara vai

(she) was becoming heavy.
And so, at that time
her mother-in-law went to the dry reef,
(when she) stood already on the dry reef,
Taguone had already become heavy -
her body became liquid,
became soft and turned into saltwater,
and disappeared in the sea.
Her mother returned home,
(she) swore and swore at Taguone’s mother-in-law.
That’s just the story, and it is finished here.
2 mat

2.1 Utterances 0001–0050

0001 Teitei roho a peha vaan. There was once a village.
0002 [PAUSE] [PAUSE]
0003 Peha a vaan bona teitei peho vahara beiko In this particular village there were little children
and a pregnant woman.
0004 ae a peha moon a gigo. And so, the little children set off for a mango tree in the early morning.
0005 E - erau a vahara beiko repaa nubu bono bai. This mango tree stood very far away from the village.
0006 O bai bona he na sun nanaona rakaha kahi nana bona vaan.
0007 [PAUSE] [PAUSE]
0008 E - peho taem mea si moon paa hino, One day the woman asked,
0009 "Dee maa vareko ta bai!" "Give me, please, a mango!"
0010 [PAUSE] [PAUSE]
0011 Meo vahara beiko paa sue, And the little children said,
0012 "Ahiki ta bai, eam toro nao komana bata, eam toro nao pusu bai."
0013 Merau mea si moon paa takaha peho vuri And so the woman set off at dawn one day
and went.
0014 mepaa nao. (She) walked very hard
0015 Me naonao sana, and walked and walked and walked, (until)
0016 me nao me nao me nao, (she) saw the foot of this mango tree,
0017 mepaa no tara bono pusu bai ei, the mango tree actually - the mango tree was bearing fruit.
0018 o bai karana - o bai sa - na vua nana. And (she) started to throw (a stick at the mango),
0019 Mepaa taneo tea tasu, (she) threw (at the mango), but there was not any mango (that fell down)
0020 tasu vai, ahiki ta bai, a second time, but there was not a mango, a
0021 vaabuku ahiki ta bai, na vaakukan batana, third time, and a mango fell down.
0022 a bai he kuu. Fell down now and rolled.
0023 Kuu vai me paa mirin. And rolled and rolled, the woman ran after the mango.
0024 Me mirin me mirin, a moon vatete batana Rolloed, rolled and -
0025 bona bai. the giant was sitting in front of his cave,
0026 Mirin, mirin me - the giant said, "Roll mango, roll mango, roll mango."
0027 e roosuu he na hio maana matano avaava teve, [PAUSE]
0028 na sue maana, "Mirin bai, mirin bai, mirin bai." The woman was still running after (the mango),
0029 [PAUSE] and slipped inside and slipped inside, disappearing in the hole of the giant.
0030 Me roosuu paa sue ki boro matavus, And the giant said to the door,
0031 "Tagan takapusu." "Shut!"
0032 [PAUSE] And the door shut.
0033 Tei vai, a moon toku vai a tabae to paa tapakuu Now (she) stayed (there), the woman did not know what had happened,
and (she) stayed (there) and the people also got tired of searching her in the night.

And they got tired of searching, the second day (they) got tired, and they got tired of searching and they abandoned the woman.

The child grew up - the woman gave birth now inside the cave and the child grew up. It was a boy.

And (he) grew bigger and bigger, and the giant made him a bow.

Made a bow so that - and he had this bow only inside the cave. (There he) was staying, stayed and they stayed (on and on), and the child grew up.

Then, one day the giant said, "You will be staying (here) when I go pig hunting," and (he) went hunting.

And (he) went hunting and (he) hunted, and the woman tried to speak to the door, said to the door, "Open -" and the door opened, "Shut", [PAUSE] And the door shut again. And so, she said, "We will go back to the village, the child has already grown up."

Alright, the giant came home now, slipped back into the cave. [PAUSE]

Went again inside, (and) said, "I have brought a pig." And they gutted the pig, cooked and ate (it).

And - the woman said, "I am fed up eating unsalted food.

You must fetch some saltwater so that we can
a guu vai bona tahii.”

[PAUSE]

Merau mepaa sue, "Bara, subunubu ne paa nao tea kana karaara sa tahii.”

Now the giant went.

Nao vai e Roosuu.

Dawn just broke and (he) went and went.

Takahaa koa mepaa nao mepaa nao.

Went and cut a bamboo.

Nao mepaa mosi maa bono kururu.

They -

Meori paa [UNCLEAR]

and the woman said, “Bring (it) here so that I pierce the knots inside the bamboo.”

0076 mea moon paa sue, "Dee maa naa re dona.”

And she pierced and pierced its knots and directly got through to the bottom of the bamboo.

0077 Mepaa dona bona me dona me pahin tabusu

And and (she) said, "Well, (when) you wake up, my dear, you’ll go and fetch some saltwater.”

nao teo taena no kururu.

[PAUSE]

O - merau mepaa sue,

And (he) set off in the early morning and went,

"Bara ean kahi tagune, sahata, ean repaa nao tea kana sa tahii.”

went and went and went, while the mother said to her son, “Please, we’ll go, dear.

[PAUSE]

Orait, me Roosuu peana tei maana kasuana,

And the woman said, “Bring (it) here so that I pierce the knots inside the bamboo.”

0083 Gono koa a si vuhun tean, are nao.”

Just get your bow, we’ll go.”

0084 Orait, me Roosuu peana tei maana kasuana,

Well, the giant was busy on the beach,

[PAUSE]

0085 a bua tom sinana he taatagi koa mepaa sue ki bonyo matavus

while the mother and her son got ready, and

0086 "Tagan takarata.”

(she) said to the door,

0087 "Meo matavus paa tamata vaevuru,

“Tagan takarata.”

0088 "Tagan takapusu.”

And the door opened,

0089 Paas vahaa, a bua tom sinana paa taneo tea pita voosu.

(It) closed again, (and) mother and son started to walk home.

[PAUSE]

0090 Meori nao meori nao meori nao, a beiko vavanavana batana, "Pistoo,

And the walked and walked and walked, the child was shooting (birds) along the way, "Pisto-

0091 o pauna tenam bo Papa e Mokehiva.”

too, our and Papa Mokehivas bananas.”

0092 Meori nao meori nao meori nao, a beiko vavanavana batana, "Pistoo,

(He) was shooting while going along, and they approached their grandmother’s garden,

0093 o pauna tenam bo Papa e Mokehiva.”

and (he) shot and said, “Pistoo, our banana tree and Papa Mokehiva.”

0094 Nao vavanavana bata naona, meori paa vahus nao bona mohina te suburiori,

And the old man, the child’s grandparent said,

0095 mepaa vana nao mepaa sue "Pistoo, pauna
tenam bo Papa Mokehiva.”

"Hey! Their grandparent, listen

0096 Me sumeke,

what kind of bird is calling this giant in the mountain,

0097 subunae beiko vai paa sue,

listen.”

0098 "Eh! Suburiori baitono roho,

0099 a naovana tabae to dadao bata maana bene roosuu vai tea voora,

0100 baitono nao.”

baitono nao.”

2.3 Utterances 0101–0138

0101 Baitono habana koa vai, a beiko he sue,

(He) heard the child saying,

0102 "Pistoo, o pauna tenam bo Papa e Mokehiva.”

"Pistoo, our banana tree and Papa Mokehiva.”
Erau, "ta baitono, baitono!"
nao vai, meori paa pita vahusu a bua tom sinana.
Meori pita meori pita, pita, pita,
erau, mepaa vana habana koa a-
a be- a- a- e sumeke he
na peha roho teo pauna
tea pampam bono pauna,

kahi paku roho bona tabaan tea moon vai to rova roho.
Mepaa pampam nana, evehee vana habana koa nao,
"Pistoo, o pauna tenam bo Papa e Mokehiva."
"Hih, a beiko, a beiko to sue bata maana bene Roosuu,
e Roosuu to paa tara bau vori."
Nomaa vai,
[PAUSE]
nao vai, me - e - me - e - e sinanae a beiko paa sue, "Tara nao,
e s- bubuu tean to sun maana, e subuman to sun maana oioi."
Nao vai, meori paa - a bua sumeke suhuva paa sue,
"Eh, a bua tom sinana."
Sun vai, eori he vainainana naori,
meori paa tara nao bona bua tom sinana
meori paa vakakao.
Nao meori mee ri maa bari meori paa vahio ri bari tea mohina muu.
Meori paa sue, "Eara kahi voosu rara tea sivao."
[PAUSE]
Merau, voosu vai tea sivao meori paa vaahovo ri bari,
vaahovo ri bari komana inu,
meori paa - me - e sumeke paa sue,
'Eara kahi vaavosu ri rara a bua tom sinana to rova roho.
Kakaku mao guu,
matatopo a maamihu tabaan.
Eara kahi paku rara a tabaan
tea bon."
Mea tavaan paa paku bona tabaan meori piuvu meo [UNCLEAR] takaku teo piuvu.
Meori piuvu, meori piuvu meori vaatavus

And then "Listen, listen!" (he) went (on), and they walked close, the mother and her son.
And they walked and they walked, walked, walked,
and so, (he) shot again, the - the ch-, while the old man
climbed onto the banana tree
to bind the bananas (i.e. wrap the bunch of bananas with leaves to protect it from birds),
(he) would make the food for this woman who had disappeared.
And (he) was binding (the bananas), while (the boy) was just shooting again,
"Pistoo, our banana tree and Papa Mokehiva."
"Hih, a child, it’s a child who is calling the giant,
they have perhaps seen the giant." (lit. what they have seen perhaps (was) the giant)
(They) came now,
[PAUSE]
went, and - the child’s mother said, "Look,
your grandfather is standing there, your grandfather is standing over there." (lit. who is standing there (is) your grandfather)
(He) went, and they - the two, the old man (and) the old woman said,
"Hey, mother and child."
(They) stood (there), recognising them,
and they saw the mother and her son and they ran.
Went (there) and they took them (to their place) and they made them sit down in the taro garden.
And they said, "We will go home in the moonlight."
[PAUSE]
And so they went home in the moonlight and they let them go inside,
let them go inside the house,
and they - and - the old man said,
"We will let the mother and her son who had disappeared go home.
Butcher the pigs,
prepare all (kinds of) food.
We will make the food in the night."
And the people made the food and they danced,
and the [UNCLEAR] broke during the dance.
And they danced and they danced and they let
bona bua tom sinana,

0136 takaha vai,

0137 meori paa tara bona bua tom sinana teo voveo,

0138 merau me paa hana teo kara tete.

the mother and her son go outside (to present themselves in public),
dawn broke, and they saw the mother and her son on the village square,
and so the story ends [idiomatic expression].
3 sii

3.1 Utterances 0001–0050

0001 A - nabunuua a peha roosuu na teitei roho,
0002 a roosuu bona na antee nana tea taverete
0003 oraa ge taverete kuruu ge taverete toa
0004 ge am- maamihu kaen naovanana vai to
0005 to hiri rori teo kasuana,
0006 a oraa bona ve na antee nana tea taverete potee
0007 bona taba vai to rake nae be taverete vo teebona.
0008 Me teo peho bon mea -
0009 mepaq nomaa mepaq ma vurahe ri bono tobara otei eori he hio kasuana,
0010 evehee aba maa, taverete aba maa.
0011 Mepaa ma sue, " Eh! Tabae to paku nomeam?"
0012 "Ahiki, enam na hio koa nom, nam na tara nom a tahii,
0013 enam he na - enam na toku nom tea gono ta peha taba tahii."
0014 Sue vai, "Eam o upa?"
0015 "Ahiki, enam na toku koa nom a tabae toro gono ni nam."
0016 "A, mataa kurus, tobara otei.
0017 Naa pasi vaasusu ameam tea paku kave."
0018 Meori paa
0019 sue - mepaq sue kiri bari,
0020 'Eara pasi naro rara rasuu,
0021 are paa mosi maa -
0022 ta maa - ta maa raviana
0023 ge ta maa ariono."
0024 Meori paa nai, meori paa mosi maa bona maa ariono, meori mosi maa, meori mosi maa,
0025 meori paa nomaa, meori paa ma hio kasuana, eori he tea gago bona ariono.
0026 Meori gago vakavakavara bona ariono, meori paa gonogono bona kara vai tobina
0027 mena kanono.
0028 Rerau meori paa paku bari,
0029 meori paa varoava bari,
0030 mepaq raka,
0031 evehee na roa-, na tei sana tea roava,
0032 mepaq takatakaku a ariono,
0033 tabae eori komana o maneae vai ei,

Once there was a giant, this giant could change into a spirit or change into a snake or change into a rooster or all kinds of animals that (lit. or (it is) all kinds of animals that) that crawl on the ground, this spirit could change into what he wanted to change into. [lit. the thing that he wanted that he changed into it] And one day - (he) came and found the men's group sitting on the beach, but (he) appeared as a person, changed into a person. And (he) came and said, "Hey, what are you doing?"

"Nothing, we are just sitting here, we are looking at the sea, we - we don't know (how) to get anything from the sea."

(He) said, "Are you unable to catch fish?"

"No, we just don't know what we must use to get (it),"

"Ah, very good, men. I'll teach you how to make nets."

And they said - and said to them, "We will go into the bush to cut some - some raviana vines or some ariono vines."

And they went, and they cut ariono vines, and they cut and they cut and they cut, they came (back) and they came and sat on the beach, pulling off the skin of the ariono vine. And after they had pulled off the skin of all the ariono vines, they got the fibres in the middle for the string. Then they treated them, and they put them into the sun, and (they) dried up, but they - stayed too long in the sun, and the ariono became brittle because they, these young boys,
na toku rori tea paku bona - ariono. did not know to treat the ariono.
A meha papanana na - The other guys
saka nata haa, saka na- toku kurus rori. did not know, (they) were very ignorant.
Mepaa hivi ri bari, And (he) asked them,
Mepaa hivi ri bari, [PAUSE] [PAUSE]
"Amaa ariono,” eveheeq nomaa vahaa, "The ariono,” but he came back
mepaa ma sue kiri bari, and (he) came and said to them,
"Amaa ariono team na - na raka?” "Did your ariono vines dry up?"
"Tabae amaa ariono tenam na raka "Because our ariono vines dried up, they are not
[UNCLEAR], saka mataa haana.” good.”
Mepaa vaasusu ri bari bona meha taba. And (he) taught them another thing.
Meori paa nao, meori paa kurukurusu maa And they went, and they cut the-
bona - with them
meri bari and they went and they cut the kave vines.
meori paa nao meori paa kurukurusu maa
bona - a kara kave.
3.2 Utterances 0051–0100

Ah–
What we call it, the-
this thing,
it is what we can use to make the strings from.
And they went, and they
got into the bush and they cut and they cut
and they cut (vines)
and they carried (them) home, and they
scraped (them)
and they finished scraping the-
their strings,
their kave vines,
and they prepared them,
and they also put them into the sun again.
And they dried them,
then,
the giant left them now again,
and the giant came back again
and said, "Men,
the kave - did your kave-vines dry up?"
"Yes! (They) dried up, (they) dried up well.
Ah! We do not want this, you must teach us."
Mepaa vaasusu ri bari tea - And (he) taught them to
huha bona -
to twist the kave vine, and they twisted, and they twisted,
and they finished twisting their kave vines, and they made the -

He taught them now to tie the net together. He taught them the - the tying of nets.

And they tied, and they tied, and they tied, and they tied big nets.

And then (he) said, "It's enough now,"

And the giant made it big enough for them, he made the net big enough so that it fitted the bamboo-frame. (lit. that was enough for the bamboo-frame)

And they got the kave vines and they made them big enough, (they) said, "Ah! All our nets are big enough now, we will go to cut the baoru-bamboos for the frames."

(They) continued (their work) and cut the baoru-bamboo (for the frame). It was the giant who who led (them) to this kave.

(They) cut baoru-bamboos and they dried (them) again. (they) became dry and the - they prepared their bamboo frames. and they did the - after they had prepared their baoru-bamboo frames, (they) were lying (there), but they made the ropes for pulling the bottom of the net and opening of the net, that is these parts. And they - tied up their kave baorus their kave baorus and when they had finished tying them up, (he) said, "Oh! Very well (done) now, we’ll go fishing with the nets now."
Sue vai maa

"Eh,
matatopo.
"rakerake maa ta maa va- maa vaparameam."
Mepaa rake maa, "Enam bo taan ei," "enam bo taan ei," "enam bo taan ei."

Enam meee bo taan ei."
Evehee roosuu paa taverete vaevuru bana,
saka paa matamata potee vahaa bona -
a roosuu vai to vavaasusu naori na bari tea paku kave,
ahiki, paa taverete mau bono meho kaen taratara teve.

[PAUSE]
E roosuu sa paa roosuu hau, e roosuu paa matamata potee koua bona meha aba,
to sa taratara haa riori.
Nomaa vai mepaa sue,
"Eh,
Enaa, enaa a sii hiki ta sii - ta aba vai to kahi huahua ki nom naa.
"A peha otei ei ahiki ta kave teve.
A- ahiki ta -
ta too huuhua teve."
[PAUSE]
Sue vai, "Ae naa pahi kahi nove vai."

Meori nove, meori nove, meori nove.
Meori vaakavara bona maa kave teori mepaa sue kiri bari,
"Beam vaahae a kavara na maa kave team,
eam repaa kavara nomaa vatatao'non vahaa."
Evehee taverete vaevuru vahabana voen
a otei vai to vaasusu rina bari tea huha kave.
Meori vaasun maa bona maa kae teori tea sinivi meori paa vatataoon maa.
Sue vai,
"Eara kahi nao rara tea vaganai," [PAUSE]
evehee CLEARING HER THROAT
eara kahi nao rara tea vaganai o kave o voen,
havee to kahi ma paku mi raara e beara - beara ma suguna."
[PAUSE]
Meo manae paa boha voen,

(He) said,
"Hey,
look for your partners."
And (each of them) looked for (a partner), "I and this person here," "I and this person here," "I and this person here."
I and this person here."
But the giant had changed again,
(g) did not look anymore like this
giant who had taught them to make nets,
no, (he) had changed into another kind of appearance.
[PAUSE]
The giant was not a giant anymore, the giant looked just like a different person
that they had not seen.
(Now) he came and said,
"Hey,
I, I do not have a person for whom I can paddle.
(He) would be good if whoever does not have a net,
I would paddle for him."
"This is a man who does not have a net.
He does not have a paddler."
[PAUSE]
(He) said now, "And I tie up the net (to the bamboo frame) now."
And they tied and they tied and they tied.
And they finished their nets
and (he) said to them,
"When you have all your nets put into the canoes,
you all come together again."
But he had already changed again into
(h) was) this man who taught them to tie nets.
And they put their bags into the canoes and they gathered.
(He) said,
"We will go fishing now,
but we will go fishing now, the nets are new,
what are we going to do with them when we - when we come back?"
[PAUSE]
And the young men said,
"Enam na toku nom."

"We don’t know."

3.4 Utterances 0151–0200

0151 "Eara repaa dee maa amaa iana eara re ma ani eve."

0152 "Evehee o manae vai sa bin tara, ei beori kahi vagana ni maa bona kave, ahiki vakis."

0153 "Meori paa nao, [PAUSE]

0154 "Meori paa nao, [PAUSE]

0155 "Meori paa-nao, [PAUSE]

0156 "Meori paa-nao, [PAUSE]

0157 "And they went.

0158 "And they went,

0159 "And they went, and they - sorry, came together, and they stood there in a group,

0160 "And they stood together in a group, and then we will go to the sea now,

0161 "And they stood there in a group, and then fish and then return home."

0162 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0163 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0164 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0165 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0166 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0167 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0168 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0169 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0170 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0171 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0172 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0173 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0174 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0175 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0176 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0177 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0178 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0179 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0180 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0181 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0182 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0183 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0184 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0185 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0186 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0187 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0188 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0189 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0190 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0191 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0192 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0193 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0194 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0195 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0196 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0197 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0198 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0199 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

0200 "Eara pasi nao rara tahii et, are paa vagana maa, are paa voosu maa.

We’ll bring the fish and then we eat them.”

But the young men had not seen yet (other people)

that is, that they fish with the kave baoru,

not yet.

And they went.

And they went,

and they - sorry, came together, and they stood there in a group,

and the giant said to them,

"We will go to the sea now,

and then fish and then return home.”

(He) said,

"When we get back home, the women will go to
gogi (the nets and the catch we made).”

(He) said,

"How do we gogi?"

(He) said, "We don’t ever do the gogi celebra-
tion, we men.

It is the women who come to see the canoes (full
of) fish.

They will do then the gogi,

they do their joyful dances.

They will show their joy,

when they see the canoes full of fish.”

(He) said, "Aiaa, let’s give it a try!"

(He) said, "I am married."

"What about you?"

"I am married, too. "Who is not married yet?”

"No, we are (all) married.”

In addition, he now said to them,

"What clans are your clans?”

We’ll bring the fish and then we eat them.”

But the young men had not seen yet (other people)

that is, that they fish with the kave baoru,

not yet.

And they went.

And they went,

and they - sorry, came together, and they stood there in a group,

and the giant said to them,

"We will go to the sea now,

and then fish and then return home.”

(He) said,

"When we get back home, the women will go to
gogi (the nets and the catch we made).”

(He) said,

"How do we gogi?"

(He) said, "We don’t ever do the gogi celebra-
tion, we men.

It is the women who come to see the canoes (full
of) fish.

They will do then the gogi,

they do their joyful dances.

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(He) said, "Aiaa, let’s give it a try!"

(He) said, "I am married."

"What about you?"

"I am married, too. "Who is not married yet?”

"No, we are (all) married.”

In addition, he now said to them,

"What clans are your clans?”
Sue vai kirie,
"Enam amaa vuuaba vai ei",
pokapokaa vai bona maa vuuaba teori.
Sue vai, "Bara,
enaa kahi vaasusu anom ameam tea gogi,
taba vai to gog- to kahi tapaku nanai,
tea first- tara taba to kahi -
tea taba voon to kahi paku raara, ei a kave,
eara kahi vaahooa kave rara.
Eam eiei amaa moon team,
a - bean a otei vahio ni nom a moon a too -

3.5 Utterances 0201–0250

0201 bean a otei a too Karipa,
0202 ean paa vahio nom a moon a too Boen,
0203 okay,
0204 amaa moon vaa tea NaoBoen pasi ma gogi rori bona -
0205 o manae vaa tea NaoKaripa.
0206 Ge - o manao- o manae (sic!) vaa tea NaoKaripa
0207 pasi gogi rori bona -
0208 amaa abana vaa tea -
0209 tea NaoBoen
0210 to pasi vatapau bata vonae.
0211 Saka manini gogi pinopino haari."

0212 [PAUSE]
0213 Paa boha voen, "Bara, eam nata vai?"
0214 "A enam nata vai."
0215 "Bara nigara are tahoa."
0216 Tahoa vai tea -
0217 tantaneo -
0218 nao teori, meori hua, meori hua, meori hua,
tara vai nao bona - a iana to nomaa batana.
0219 Tara vai nao bona iana.
0220 A pasu masi.
0221 A iana he na hae nana, amaa tahii na egu nana.
0222 Sue vai,
0223 "Bara vaasun,
enaa pasi vaasun voen, ean kahi hua ohau,
ean paa vaasun voen, vaasun voen.”

[PAUSE]

He said to them.
"We are (from) these clans",
each mentioned now (the names of) their clans.
(He) said, "Well,
I’ll teach you to do the gogi,
this is the thing that - that is going to happen here,
when seeing a thing for the first time that -
(looking) at something new that we would do,
that is the net,
we’ll launch the nets.
You here, your women,
if you are a man married to a woman -
Erau, a naba huahua pina, oreppaa hua pina bata maari.

Meori paa paku vo teebona.

Meori - a meha gunaha ore vaasun bona kave baoru teve,

a meha ore gunaha ore vaasun bona kave baoru teve,

kavara paku vori meori paa sun.

Hua taviri vai nao, a naba vahakaa vatoboha vahakaa maari,

a iana he

nomaa me memeke ri bona tobara otei
to van sun riori,

van popoura batari -

popoura batari bona - a - a iana vaa tea kave.

Popoura batari.

Hua vai maa

Hua vai maa, hua va-

hua vatobin komana bata vo maari tea maa sinivi [sic] teori.

Hua vai maa me

meori paa vaovaon, vaovaon, vaovaon,

vaovon bona iana.

"Th!"

A iana vai bebeera tai!

A iana vai matamataa tai!”

"Goe ta moroko!

Vaon koa iana, are paa hua pete,”

to boha bata vo maa

a oraa vai.

3.6 Utterances 0251–0300

Meori paa hua pete.

Meori hua, meori hua meori paa tara nao bona iana
to egu bata maana tahii.

Meori paa h-
e roosuu sue vai bana,

"Bara, gunaha en raul!”

Meori paa gunaha.

Amaa naba huhuuua pina,

hua bana nao meori hua bana nao meori hua nao meori paa

vahakaa gunaha vaha bana maa komana kave,

And so the team of the blockade paddlers, they were paddling along (and) stopping (the fish from escaping).

And they did it like this.

And one got down to stood up his kave baoru, the next got down to stood up his kave baoru, they did it all like (this) and they stood (there in the water).

As soon as the team of beaters paddled around and beat the surface of the water, the fish came and went straight to the men where they were standing together, (they) killed (them) with sticks-killed the fish in the net with sticks. Killed them with sticks. (They) now paddled, paddled straight to their canoes [sic]. (They) now paddled and - and they loaded, loaded, loaded, loaded the fish.

"Gosh! These are very big fish! These are very nice fish!" "Don't talk! Just load the fish, so that we can continue paddling,” told them [lit. (was) what told them] this spirit.

And they went on paddling. And they paddled and they paddled and they saw the fish coming along here in the water. And they - the giant spoke again, "Alright, now get down here!” And they got down. The blockade paddlers paddled there again and they paddled there again and they paddled and they beat the water (and chased) the fish down again into the net.
mea -

and the -

vahakaa vai maa mea iana paa -

beat the water and the fish

ona bana bona kave mea abana paa popoura bana.

got trapped in the net and the men beat them to death.

Vaguru batari,

They were shouting,

"Ioh! Ioh!"

Vaguru batari.

They were shouting.

Erau mea -

And so -

[PAUSE]

meori paa vaahae bana tea sinivi, meori vaahae, meori vaahae, meori vaahae,

and they loaded (them) into the canoes, and

peha otei sue vai maa,

one man now said,

"Hey!

O sinivi tenam paa hapusu tea iana.

Our canoe is full of fish.

Are antee, are vatamari o hum vai oi!

Let’s stop, let’s leave this bit over there for the next time.

Eara kahi nomaa vahau, are pamma -

We will come again, then we’ll -

are paa ma vagana vaha teebona.”

then we’ll come and fish there again.”

[PAUSE]

Meha sue vai maa,

Another one said,

"Ahiki!

Eara toro nao vahaa,

"No!

ta peha vaasun koa are paa voosu.”

just one more vaasun (one round of putting up the nets), then we’ll return home.”

Nao vai nao meori paa vaasun maa bona meha vaasun.

(They) went there and they did another round of putting up the nets.

A sinivi dovo vai tea iana.

The canoes now lay deep in the sea because of the fish.

[PAUSE]

Sinivi dovo vai tea iana meori paa hua.

(The) canoes lay deep in the sea because of the (heavy) fish, and they paddled,

Hua voosu vai maa mea maa moon paa nomaa meori paa gogi.

paddled home now and the women came and they cheerfully danced around to welcome them.

[PAUSE]

But one thing I forgot,”

saidthegianttothewomen,

"Evehe a peha taba to paa umee vuru naa,”

said the giant to the women,

e roosuu vai na sue momohu kiri nao bona maa moon,

“let us - when we come back-

"eara pasi - benam nomaa vaha -

back home, you meet us,

voosu vaha maa, eam paa tatana maa, eam ma gogi a sinivi iana.”

you come and gogi the canoe of fish.”

Amaa moon -
The women -

anda - eori hua vahogoro vai maa meori ma vahogoro

sorry - they paddled coming to the beach here

amaa hum he hapusu vaevuru tea kasuana tea aba,

and they beached (the canoes)

teatatana bona - a vagana.

while parts of the beach were full of people

Mea maa moon paa hagi tavusu maa meori hagi tavusu maa,

to meet the - the fishermen.

And the women came dancing and came dan-

and the -

beatthewaterandthefish

gottrappedinthenetandthemenbeatthem
todeath.

"Ioh! Ioh!"

They were shouting.

Andso-

andtheyloaded(them)intothecanoes,and

one man now said,

"Hey!

Our canoe is full of fish.

Let’s stop, let’s leave this bit over there for the next time.

We will come again, then we’ll -

then we’ll come and fish there again.”

Another one said,

"No!

just one more vaasun (one round of putting up

the nets), then we’ll return home.”

(They) went there and they did another round

ofputtingupthenets.

The canoes now lay deep in the sea because of

the fish.

(The) canoes lay deep in the sea because of the

(heavy)fish, and they paddled,

paddled home now and the women came and

theycheerfullydancedaroundtowelcome

them.

"But one thing I forgot,”

saidthegianttothewomen,

“letus-whenwecomeback-

backhome,youmeetus,

youcomeandgogothecanoeoffish.”

The women -

sorry-theypaddledcomingtothebeachhere

andtheybeached(thecanoes)

whilepartsofthebeachwerefullofpeople

Andthewomencame dancingandcame dancing,
looking at the canoes
while they were getting the fish from the canoes, while they were getting all the fish

3.7 Utterances 0301–0350

0301 tea sinivi meori hoihoi meori hoihoi, from the canoe, and they put (them) into baskets, put (them) into baskets,

0302 meori paa boha vomaen, and they said,

0303 "O sinivi tean, "Your canoe,

0304 a peha iana nao vonaen, one fish goes there,

0305 o sinivi tean a meha iana na nao vonaen your canoe, another fish goes there,

0306 o sinivi tean a meha iana na nao vonaen. your canoe, another fish goes there."

0307 Kavara na sinivi vatoenoa maa tea iana All the canoes got their equal share of fish

0308 meori paa paku bona peha - and they did one -

0309 a taotao bara nahunahu, the baking and cooking,

0310 meha papana nahu batari tea iana, some were cooking fish,

0311 meha papana he tea nahu bata teo muu. while others were cooking taro.

0312 Tab a an vai kahi an rori a abana to paa nao This food they was going to be eaten by the men

0313 Tea vagana tahii. who had gone fishing.

0314 Rerau mea tab a an paa mahaka, Fishing in the sea.

0315 mea abana paa an Then the food was done,

0316 bere roosu, e roosuu he saka bin tavus vakisi and the men ate

0317 [PAUSE] and the giant, but the giant had not yet appeared as a giant.

0318 Meori paa vagana, [PAUSE]

0319 a - an vakavara, And they fished,

0320 vahutate batari eori he tea an bata. - finished eating,

0321 Eori an vakavara meori paa - told stories while they were eating.

0322 [PAUSE] They finished eating and they -

0323 [PAUSE] said, "And

0324 tobonihi to kahi nao vaha bana raara?" when are we going to go again?"

0325 A meha otei vai to mararae kurusus batana One man who was very happy said, "Ah!

0326 paa sue, "Ah! We shall go again tonight,

0327 eara kahi nao vahau tea boni ei, we shall go again tonight,

0328 eara kahi nao vaha rara tea bon we must not be too late, we'll go again,"

0329 saka manin vigisi haara eara kahi nao the giant said, "Alright, that's fine.

0330 vahaa, The celebration is over.

0331 e roosuu sue, "Bara, mataa nana. The food, too, is finished, we shall just go to the

0332 A vagoogogi paa kavarau. sea.

0333 Tab a an me paa kavarau eara kahi nao koara Go fishing now, when you come home,

0334 tahii. you divide the fish.

0335 Vagana vai bean voosu maa, One for the

0336 ean paa kiri a iana. fisher and one for the paddler,

0337 A aba vaa tea too - two people in each canoe.”

0338 vagana bara a aba vaa tea too huuhua
Ulrike Mosel, Stefan Schnell

3.8 Utterances 0351–0400

0351 peha iana to kana ori a henanae a karavona.
(They) set off - tied up (the nets to the bamboo frame) and they
one creature that they had caught,
its name is lobster.
[PAUSE]
Then one man,
[PAUSE]
0354 Rerau peha otei a otei vai teo sinivi te roosuu,
this man in the giant’s canoe,
the men already knew to fish,
0355 roosuu sue vai, (the) giant said now
(he) did not know
0356 roosuu sue vai, that the giant was eating the lobster in the ca-
0357 anda, a otei vai sue vai, noe.
0358 “Tabae bene to tanihv vaevuru bata koa teo sinivi?”
"What (is) this (that is) making this noise in the canoe?"
0359 Tea tabae sa nata haa vonaen Because (he) did not know
that the giant was eating the lobster in the ca-
0360 e roosuu na ani batana bona karavona teo sinivi. noe.
0361 Sue vai, Said now,
0362 "Ah, naa ah,” "Ah, I - ah,”
0363 hivi vai nao “A tabae to tanihv batana teo sinivi?” (he) asked, "What is making such a noise in the canoe?"
"Does it come from a fish that is hitting the -
0364 Havee bene tea iana to varapirapisi batana bona - its tail inside of the canoe, the water.”
"I think someone
0365 a vihinae komano sinivi o tahii?”
0366 “[UNCLEAR] enaa kou na boha vo nom en, a aba
"I think someone
0367 to kusu batana bona - is crunching a -
0368 a iana teo sinivi.”
a fish in the canoe.
[PAUSE]
0369 [PAUSE]
0370 Rerau me - Then -
0371 ore paa hua pete meori paa vahogoro - then they continued paddling and they
0372 anda, tanaa pete vai bana, beached -
0373 meori paa tanaa me - sorry, continued fishing with nets
and they fished with nets and
[PAUSE]
0375 paa hua bana.
0376 Evehee a otei vai to
0377 kavekave batana paa nata vaevuru
0378 a otei vai ei sa otei haana.
0379 E roosuu to tei batana komano sinivi.
0380 [PAUSE]
0381 Erau mepaa -
0382 [PAUSE]
0383 sun mepaa
0384 [PAUSE]
0385 sue kiri bona meha papana,
0386 "Tobarara otei,
0387 eam pasi hua nao enaa ne paa hae,
0388 ae a otei na kusu bata maana bona karavona,
0389 itao teo sinivi tenam.
0390 Amaa iana me paa kavaru.
0391 A -
0392 a -
0393 [PAUSE]
0394 A karavona vai a beera sana to paa kana vuru
naa paa kavaru.
0395 E roosuu ei teo taba i.”
0396 (A) meha otei sue vai maa, "Bara,
0397 eara pasi vaasun rara o -
0398 kaokahi o baoru, eve re sun nana.
0399 [PAUSE]
0400 [UNCLEAR] Ah! paa hua vahusu vaevuru
maa,
0395 E roosuu ei teo taba i.”
0396 (A) meha otei sue vai maa, "Bara,
0397 eara pasi vaasun rara o -
0398 kaokahi o baoru, eve re sun nana.
0399 [PAUSE]
0400 [UNCLEAR] Ah! paa hua vahusu vaevuru
maa,
0377 was fishing with the net already knew
0378 this man here was not a man.
0379 It was a giant that was in the canoe.
0380 [PAUSE]
0381 Then -
0382 [PAUSE]
0383 (the man) stood up and
0384 [PAUSE]
0385 said to the others,
0386 "Guys,
0387 you paddle there so that I can board (one of
your canoes)
0388 and the man is crunching the lobster,
0389 in the rear of our canoe.
0390 The fish, too, are finished.
0391 A-
0392 A-
0393 [PAUSE]
0394 This huge lobster that I caught is finished.
0395 This is the giant in this thing.”
0396 Another man said now, ”Alright,
0397 we’ll put up a -
0398 leave a bamboo-frame net, so that it is standing
there).
0399 [PAUSE]
0400 [UNCLEAR] Ah! (The giant) paddled here
already close,

3.9 Utterances 0401–0450

0401 nigara are busu roho ta meha busu,
0402 eara kahi taba koara,
0403 a maamihu abana repaa nomaa
0404 are repaa hua, are hua kahi o baoru beve sun
nana.”
0405 [PAUSE]
0406 Meori paa paku vo teebona.
0407 Busu habana ve, a nao - vaasun habana vai
bona kave,
0408 e roosuu hua vai.
0409 Anda e, vatanaa nao vaha vai bana meori
kavekave maa.
0410 Mea maa abana vaa tea maa sinivi paa hua
maa
0411 meori hua maa meori
0412 vavaahae ri bona maa abana, meori vaahae
0401 let’s throw first another throw,
0402 so that all men come
0403 let’s paddle, let’s paddle and leave the baoru
standing (there).
0404 (lit. let’s paddle, let’s paddle
away from the baoru, when it is standing)
0405 [PAUSE]
0406 And they did it like this.
0407 Threw (it) again the - put up the net again,
0408 the giant paddled now.
0409 Sorry, (they) put out the nets again and they
fished with nets.
0410 And the men in the canoes paddled here
0411 and they paddled and they
0412 let the men come on board, and they put the
bona kave,
a otei vai to kavekave bata maana teo sinivi
tevi bo roosuu,
0414 paa hae pahana vaevuru.
0415 Eori vaahae -
0416 vaahae vaevuru bona otei vai meori paa hua.
0417 Meori hua,
0418 meori hua meori hua meori hua,
0419 e roosuu he hivi bata maana.
0420 "Havee ean?"
0421 A kave repaa sue nao,
0422 "Enaa i!"
0423 Ore paa hua maa, ore hua maa, ore hua maa.
0424 Paa sue maa, "Havee ean?"
0425 "Enaa i, hua vo maen!"
0426 A kave mee to tei vagavagava nana.
0427 A otei vai paa nao vaevuru,
0428 paa haeu teo meho sinivi kave mepaa voosu.
0429 Me hua me hua me hua,
0430 a kave repaa sue maa,
0431 "Ean na hua oha vaha bata nom, enaa eiei.
0432 Hua vo maen."
0433 [PAUSE]
0434 E roosuu repaa hua maa.
0435 Ore hua maa, ore hua maa,
0436 ore paa sue,
0437 "Eh!
0438 Enaa sa tara kurusu haa unoman!"
0439 "Ei enaa koa rapano sinivi ei.
0440 Hua maa!"
0441 A otei vai repaa hua maa, ahiki,
0442 mepaa nagunagu koa mepaa -
0443 mepaa kaokahi bono -
0444 kaokahi bono -
0445 hua kahi bona kave.
0446 Me nagunagu tea rake ta aba,
0447 tavaan paa voosu vaevuru.
0448 Hua vamurina vai nao, mepaa nao
0449 amaa tavaan he vovoosu rosin vai,
0450 A otei vai paa nao,
3.10 Utterances 0451–0500
0451 ae e roosuu nao vai, mepaa nao me nao

this man who was fishing in his canoe with the giant
had already come across and got on board.
They took -
had already taken this man on board and they paddled.
And they paddled,
and they paddled and they paddled and they paddled,
while the giant asked,
"Where are you?"
The net answered,
"I am here!"
Then he paddled here, then he paddled here, then he paddled here.
(He) said, "Where are you?"
"I am here, paddle here!"
The net, too, was getting angry.
This man had already gone,
he had got on board of another net canoe and went home.
And (the giant) paddled and paddled and paddled,
then the net said,
"You are again paddling past, I am here.
Paddle here."
[PAUSE]
Then the giant paddled there (towards the net).
Then he paddled there, then he paddled there,
then he said,
"Hey,
I cannot see you at all!!"
"Here am I just next to the canoe here.
Paddle here!"
This man now paddled there, (but) there was not anything,
and (he) just got tired and -
and (he) left the -
left the -
paddled away from the net.
And (he) got tired of looking for someone,
(the) people had already gone home.
Paddled following (them) now, and went
but the people fled home now.
This man went,
and got tired searching for anybody on the beach,
and the people had taken their children,
had taken their wives and children
and run away from the village.
And so the giant said, "Ah,
you have done this with me,
I'll come and eat you all."

They said -, one - but one poor man with sores
on his bottom was listening.
"Ah! This man is speaking like this.
(He) will come and -
(he) will come and eat all people."

Alright,
Sitaegora now went,
whereas the giant went to his cave.
And (he) gathered the men,
and (he) said, "Hey! This man is angry,
(he) came to the beach and said,
[PAUSE]
you had run away from him,
and he is going to eat us all.

You must make a -
a decision so that we go to kill him before he can
do anything else.
Before he eats someone of the -
person, no,
we'll visit (him), we'll go and kill him in his
house."
And they sat down, and they -
made some food for them, the young men,
these men, and they ate
and they ate and they ate and they ate,
(when they had) finished eating,
they got their war clubs,
their axes,
their stone axes and they went,
and they went and they went and they went,
they went and arrived in front of the door of the

giant.
[PAUSE]
Now (they) said to him,
"Giant!"
The giant did not answer,
he refused, he was angry,
"Giant!"
"A tabae to rakenomeam?"
"Enam na rake unoman, kao tavusu maa!"
"A meha papana he paa - na varavihi rori."
Nomaa bata me nana bona pusu kuhikuhi teve,

3.11 Utterances 0501–0512

and while he was busy with this person
that had gone to meet him,
the others came and hit him
and they hit him,
and they hit him with their stone axes,
and they shot him,
and they hit him with their spears,
and they hit him with stones,
these stones (were) their traditional weapons.
And so they hit the giant dead and they
went back home,
and this is the end of the story.
4 viv

4.1 Utterances 0001–0050

0001 Na teitei roho, teo peho vuri a peha otei na teitei roho,
0002 evehe a sii otei bona a sii piipii.
0003 Evehe tea maamihu - maamihu nubunubu,
0004 na nao nana ruene tea - tea sisibu.
0005 Me be nao ruene tea sisibu, orepaa no goroho tea peha vasu.
0006 a vasu bona he na tei nana teo varirovana na ruene.
0007 [PAUSE]  
0008 Me -
0009 [PAUSE]  
0010 o peho - pakupaku tamuana vo tea -
0011 teebona tea maamihu bon.
0012 Maamihu bon toro gunaha nana ruene
0013 tea nubunubu,
0014 orepaa no goroho nana tea vasu bona be varoroava nana.
0015 A vasu bona me na tii vatotobin naona bono hum vai to -
0016 to nana maana a roava.
0017 [PAUSE]  
0018 Merau peho
0019 tea peha bon - bon,
0020 mea peha bua otei paa kao gunaha nao roho ruene.
0021 A bua roosuu, a meha a - a ma- mata kehoo,
0022 a meha a ihu govaa.
0023 [PAUSE]  
0024 Me - meori paa no tara bona sii otei bona evehe goroho nana tea vasu.
0025 Meori - mea peha paa sue,
0026 "Eh, eara kahi
0027 nomaa vahaa eara paa ma dee a otei be peana goroho nanai."
0028 [PAUSE]  
0029 Me -
0030 erau meori paa nao vahaa, a bua otei bari.
0031 Meha nubunubu meori paa kao gunaha bana vo maa ruene -
0032 nubunubu meori paa kao gunaha bana maa ruene,
0033 mea - a sii otei vai paa nao bana tea goroho tea vasu.
0034 Evehe evehe a maamihu vuri vai to nomaa nae tea sisibu, amaa vahara beiko me na nomaa rori tea sisibu.

Once upon a time there lived a boy,

this poor boy was covered with small sores.

But every morning - every morning,

(he) went to the river to - to bathe.

And when (he) went to the river to bathe, he went (and) slept on a stone (after his bath).

this stone was in the middle of the river.

he did (it) always like

this every day.

Every day (he) had to go down to the river in the morning,

then he went (and) slept on this stone when (he) was sun-bathing.

This stone was also exactly lying in the place where the sun was (shining and) warming (it).

Two giants, one - one had blind eyes, the other had his nose eaten away by sores.

And so one -

one night - night,

a couple of men went down to the river.

And they saw the poor boy sleeping on the stone.

And one of them said,

"Hey, we should come back (and) carry the boy away while (he) is sleeping here."

And -

then they went back, these two men.

The other morning they went down again to the river -

in the morning they went down again to the river,

and this poor boy went again to sleep on the stone.

But every time he came to bathe, the (other) children also came to bathe.
And when they saw that this poor guy was sleeping on the stone, covered with sores, full of sores, they would turn away from him, because they did not want to bathe near this boy covered with sores.

Me -

one day again, these two giants went down again. Went down again from their cave and they went down to the river. Standing there, they saw again this poor boy sleeping on the - on the stone. And they made their plan, "We should get a pole, we should -

then we go, then we tie the -

And when they saw that this poor guy was sleeping on the stone, covered with sores, full of sores, they would turn away from him, because they did not want to bathe near this boy covered with sores.

Me -

one day again, these two giants went down again. Went down again from their cave and they went down to the river. Standing there, they saw again this poor boy sleeping on the - on the stone. And they made their plan, "We should get a pole, we should -

then we go, then we tie the -
0072 toro paku vaavaha vuee.  
0073 Tei vai me bona vakokona vai ei -  
0074 kahi kurukurus nana - koto kurukurus nana bona -  
0075 kahi koto kurukurus nana bona kara taba vai kurinae.  
0076 Mepaa paku vo teeebona,  
0077 koto kurukurus vai bona kara taba vaa - [PAUSE]  
0078 kurinae,  
0079 erau vaahuka vai bona suinnae mepaa no - [PAUSE]  
0080 mepaa no at-  
0081 rigarigaha bona - a moonae.  
0082 A bua otei he dee -  
0083 A bua otei he dee -  
0084 dee batari, na toku batari  
0085 bona taba to paku bata nae a otei vai,  
0086 e Piipiiana,  
0087 tea tabae e - a otei vai kou to dee vamurina batana a kehoo.  
0088 Meori paa dee, dee, dee bari,  
0089 tara ahe vai bona -  
0090 o pea naono na hoa vo maana komana hanana.  
0091 Dee oha batari bona pea naono bari,  
0092 evehee  
0093 [PAUSE]  
0094 iku teo naono -  
0095 iku vai teo naono,  
0096 [PAUSE]  
0097 mea bua otei paa dee kokoraa bona -  
0098 o naono o kokoraa.  
0099 A - e Piipiiana paa -  
0100 paa - paa kao - paa hana vaevuru.

4.3 Utterances 0101–0150

0101 Erau sue vai, "Erau,  
0102 erau rakaha aae vaei.  
0103 Eara na vahus batara vaan mepaa aaeae.”  
0104 [PAUSE]  
0105 To - no toboha vaobete rori bona - e ta naono,  
0106 [PAUSE]  
0107 E - e Hhugovaa he tara vahiki bona otei, "Eh,  
0108 havee to paa - ean sa paa haraa haa nom a otei he gunaha.  
0109 Gara vahaa, are nao vaha tea rake.”  
0110 Meori paa nao vaha maa meori  
0111 rake maa, rake maa, rake maa, rake maa,

how he should act.  
Now he had this idea  
(he) would cut - bite off the -  
(he) would bite off this string on his hands.  
And (he) did (it) like this,  
bit off the string on -  
his hands,  
than (he) moved his body forward and moved -  
and moved to hold -  
untied his feet.  
While the two men carried -  
were carrying, (they) did not realise  
what he was doing, this boy,  
Piipiiana,  
because this man who was carrying in the back  
was blind.  
And they carried, carried, carried him,  
(he) noticed now a -  
a branch reaching over the track. (lit. inside the track)  
(When they) were carrying him past the branch,  
he  
And so (one giant said), "Now,  
now (it) is very light.  
We are coming close to the village, and (the pole) is light.”  
As soon as (they) put down the - the pole,  
Rotten nose saw that the boy was not there any- 
more, "Hey,  
how - you did not notice that the boy went down.  
Come on, let's go again to search.”  
And they went and they  
searched and searched and searched,
looking up into the trees, eh-
Rottennose had recognised the boy perching on the breadfruit tree, "He is here, this boy, you must come down, come quickly down.
Come, you will certainly die now!"
[PAUSE]
Rottennose just appeared, climbed, and climbed and climbed and climbed.
The boy was sitting on the top of the tree.
[SOUND OF A ROOSTER]
And climbed and climbed and came close to Piipiiana, Piipiiana - but Piipiiana
[PAUSE]
shat on him, shat and and the tree became slippery.
(SOUND OF A ROOSTER)
(Rottennose) could not climb up, and -
(Rottennose) climbed up, he (Piipiiana) shat into his eyes, shat (and) blocked his eyes.
And the boy slid down and went down and -
And (it was) slippery, slippery, and as soon as (Rottennose) climbed up, he (Piipiiana) shat into his eyes, shat (and) blocked his eyes.
And the boy slapped down and went down and -
(Rottennose) thought that this was the
Blindeye thought that this was the -
(that) it was the boy who had fallen down, and (he) took the pole and hit him, and hit and hit and,
and beat him to death -
This was his companion whom he beat. [lit. His companion, whom he had beaten (was) this.]
He did not know that it was his companion, (he) thought that the man who had fallen down was Piipiiana who had fallen.
And Piipiiana who just came down got the pole and beat the -

4.4 Utterances 0151–0158

the -
Blindeye to death.
0153  *Me e- a bua roosuu vai paa pate mateu.*  And these two giants had died together.
0154  *E Mata– e Piip–*
0155  *e Ihugovaa–*
0156  *e Matakehoo paa asun vamateu.*  Blin’deye had killed (him).
0157  *Matak- Matakehoo he e Piipiiana to paa asun vamateu.*  Blin’deye on the other hand, (it was) Piipiiana who had killed (him).
0158  *Mepaa kuhoo te kara tete.*  And this is the end of the story.