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1.1 Utterances 0001–0050

0001 Bara. Alright.
0002 Enaa a henanaa e Ruth Iarabee. My name is Ruth Iarabee.
0003 Enaa kahi vahutate nom a - I am going to tell a -
0004 o vahutate tea moon a henanae Taguone. a story about a girl whose name was Taguone.
0005 E - e - a hena na moon vai teo vahutate vai e The name of this woman in this story was Taguone.
0006 Erua, bara, Taguone was - was a person
0007 e Taguone na - na aba roho but a little - only a little thing
0008 evehee o - a si - o si taba koa o si - a little piece of stone.
0009 o si is- ta vasu. A - a - we used it for
0010 O - o - enam na ius ni nom ee doing our head so that it becomes red,
0011 tea paku a kahonam orepaa gogoaravi dye, dye (was it).
0012 o uhu, o uhu. Now, this woman of this house
0013 Erua mea moon vai tea peha inu vai had stored the lump, this little piece of stone
0014 paa vaatii roho bono tagu, o si kepo vasu ...
0015 vai o - because we crush (it) so that it becomes soft,
0016 tea tabae na sikisi nom nam orepaa muraka, we add oil
0017 nam paa vaatei o oil to it, that is inside a coconut shell, and the clay,
0018 me bona ei komana tope ae o one, then we colour our head
0019 erau enam paa uhu a kahonam, so that it becomes red
0020 orepaa gogoaravi when we, the village, have our big nights, the
0021 tea maa bon beera te - tenam a vaan tea maa piuvu, piuvu dances
0022 a hagi, amaa vahara beiko mee kahi vataviri the dance, the children, too, would go around
0023 bon beera tenam, enam paa uhu ee. in the piuvu dance,
0024 Erua me a - me paa tiiti (for) our big night, we colour it (our head).
0025 mea peha moon paa uhu ni bono si hum one And so, it was there
0026 me paa vaatii roho tea - teo poa teve and a woman used a little bit of clay, a lump, as
0027 o hum vavaatii nahu teve, dye,
0028 erau mepaa kokopo bona bona a nahu then (she) covered it in a clay pot.
0029 kasuana. And the woman put the-
0030 Ei Teapu ahiki ta kakaen nahu vai ta and this lump of clay, this little piece of clay,
0031 sosopene, under a pot.
0032 ahiki, a nahu kasuana and she forgot it,
0033 na pakupaku roho a - a moon vaa nabunuu because the women stored it with many pots,
0034 bono kasuana. made from clay by the woman of former times.
0035 O kepaa ae a nahu a beera, The kepaa - clay pot and the big pot,
0036 amaa meha nahu na bebeahu voen, some pots were as tall as this, others were small.
0037 amaa meha amaa rataa. And the woman put the-
0038 Mea moon paa vaakopono bono - this lump of clay, this little piece of clay,
0039 o - o tagu one vai si tavasu one vai ii under a pot.
0040 paana nahu. and she forgot it,
0041 Me paa umee bona, because the women stored it with many pots,
maa nahu amaa berbero,
big ones, pots with pork, other pots with taro,
(a)maa bebeera, amaa nahunahu guu, amaa
other little pots with fish.
mea nahu muu,
Then (she) did not open the other pot, the big
amaa meha nahu iana amaa rutaa.
one was just staying,
Erau me paa - sa kapakapa haa bona meha
the lump of clay was staying underneath, the
nahu a beera na tiitii koa,
piece of clay.
o tagu one he tea tii paana, e ta vasu one.

1.2 Utterances 0051–0100

Me tei me tei me tei mei mea –
And (it) stayed and stayed and stayed and -
0043
a peha a - peho vuri 
one day - one day
0044
peho vuri me paa - , "A tabae bene to
(she) heard it - (she) heard it,
0045
karakaras?"
the thing was rustling
0046
to baitono bona - na baitono bona
(that thing) that was covered in the pot,
0047
a taba na karakaras nana
and (she) asked,
0048
to kokopo nana nahu,
Hey, oh my husband, what is rustling in the
0049
me paa hivi,
0050
' Eh, o mutanaa, a tabae to karakaras nana tea -

0051
to - tea - eiei paana nahu, to kokopo nana nahu?"
that- in the- here underneath the pot? that is covered in the pot?”
0052
Erau meori paa kapa bari
And so they opened it,
0053
evehee na kahi potee maana bona - o tagu koa,
but it looked like a - just a lump,
0054
na potee nana bona rupi toa.
looked like a chicken egg.
0055
Kahi takopaa nana.
(It) was going to split open.
0056
Na takopaa bata maana,
(It ) was splitting open,
0057
evehee na karakaras nana.
while (it) was rustling,
0058
Eikou teo vamurinae orepa abaa,
However, later on, it would become a human be-
0059
asi aba, meori paa kokopo vaha bari
ing,
a little human being, and they covered it again
0060
meori paa tii bata,
and they waited,
0061
tii bata, tii bata, ori he tea kono bata
waited, waited, but they knew,
0062
"Eara toro kapa vahaa roho a nahu,
"We must open the pot again,
0063
are paa kapa vahaa a nahu,
let’s open the pot again,
0064
are tara a tabae?”
let’s see what (it is)?”
0065
Merau meori paa kapa vaha bona nahu tea meha taem -
Then they opened the pot again a second time -
0066
teo meho vuri - meori paa tara bona a si abana -
an other time - and they saw the little person -
0067
na taba bata maana,
(it) was something,
0068
na a - ababa bata maana,
appeared to be a person,
0069
o tagu - o tagu one na ababa bata maana.
the lump - the lump of clay appeared to be a per-
0070
Na potee bata maana bona - o tagu toa - rupi toa.
son.
0071
Meori paa vaakopo vahabana bari,
(It) looked like a - a chicken lump - chicken egg.
0072
vaakopo vahabana bari me tii, tii, tii, tii, tii,
They covered it again,
covered it again and waited, waited, waited,
They waited, waited
and they waited for quite a long time
and they opened it again and they saw a little person
a little human child.
Now perhaps we look at the -
at the birth certificate from the 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,
(t) just remained silent.
And the child grew bigger and bigger,
bigger,
and they got her,
(t) got the child now, and they -
and they looked after her in the house,
(she) was hidden.
They did not
take her out
to the 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 eat),

1.3 Utterances 0101–0150

they would give her to eat,
and (she) grew bigger and bigger.
Then (she) walked.
Walked only inside the house,
was still inside the house.
But (she) grew up,
and they made a - a - a feast,
lots of food,
(they) would lead her out,
for the people to see her.
And they planted a garden,
taro, banana and yams.
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 asked, the people in the village, "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 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 backpacks. Pull out the taro and cut the bananas, the yams, dig out the yams, you carry them home and put (them) in - in my house. You, the men, bring the fish, you - your women bake (them).
Amaa moon team mee pasi nomaa tea tao bona - amaa muu.

Your women too will come to bake the - the taros.

1.4 Utterances 0151–0200

0151 Eara kahi - eara kahi paku rara
0152 o hagi teara.”
0153 Meori paa vagana,
0154 vagana kasi bono peho - o peho tookiu,
0155 otei -eori he tea matatopo,
0156 eori paa sue, “Teo tookiu hiava,
0157 eara repaa paku o paku,
0158 eve teo Monday kiu hiava,
0159 are paa paku o paku, are paa -
0160 are paa kiu tea bon,
0161 beara vaatavusu bata rara a beiko tenam a varavithi.”
0162 “Hah, have to gono nomam a beiko bona?”
0163 “Ae a beiko tenam komana”,
0164 to boha vo a - a otei,
0165 “A beiko tenam komana,
0166 na kahi vaatavusu raara, a hena a- , a-
0167 a beiko vai pasi tara vuam, eam paa tara ee a moon.”
0168 Erau, meori paa taotao meori -
0169 sibo - taotao bona iana
0170 meori taotao guu,
0171 meori taotao bono muu, voi,
0172 pauna meori paa sue voenei,
0173 “Subunubu are paa paku piuvu tea bon.”
0174 Meori paa paku paku vo teebona,
0175 taotao tea roava, tea bon meori paa
0176 vatataonun -
0177 vatataonun tea inu te beera,
0178 rapana inu te beera ei, paku vonaen tea
0179 mahan vai
0180 meori paa sun vataviri, meori paa
0179 taneo bono hagi.
0180 Evehee a moon vai na dao roho ori bene
0181 Taguone,
0182 paa matatopo bona mahan.
0183 E sinanae paa matatopo bona maa - amaa
0184 vohu teve
0185 ae amaa kara kuriri teve,
0186 meori paku bona maa - kiskisi bata ni bari en
0187 meori matatopo vaneneesi rakaha bari.

We are - we are going to perform our dance.”
And they went fishing,
went fishing perhaps for one - one week,
the men - while they were getting ready,
they said, "Next week,
we will make a feast,
it is on Monday next week,
we'll make the feast, we'll -
we'll work in the night,
when we'll let our hidden child go out.”
"Ha, where did you get this child from?"
"Eh, (it is) our own child",
said the - the man,
"(It is) our own child we let(her) go out, the name of the - the -
this child, you will see, you will see it is a girl."
Then they did the baking and they -
roast - baked the fish
and they baked pigs,
and they baked the taros, the yams,
bananas and they said,
"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 open space,
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
and her strings of shell money,
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.

1.5 Utterances 0201–0250

And they held the - Taguone’s belts
and strings of shell money that were put cross-
wise on Taguone.
They were happy, they were surprised, "Hey,
what a beautiful woman,
what a beautiful woman!"
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,
(w) did not bathe,
(we) always only used coconut 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,
nana, (they) get the little things from the sea, the small ones, when they put (them) into the fishing basket, so that there are many, many different kinds of things
to cook. (lit: so that they come and cook them) And so (Taguone and her mother-in-law) went fishing in the women’s way. And they fished, and they fished, and they fished,
got many things. But her mother-in-law should have said - should have called, "Let’s go, otherwise the tide will be too high, the edge of the reef is flooded by the in-coming tide. The sea starts coming, here over the edge of the reef.” But no, (she) did not say (anything), (she) went, had just forgotten Taguone, and the tide became higher and higher, and got to her legs, and got to her legs, and the high-tide reached until here (larabee is pointing to her knees). She - the - but her mother-in-law said, "Hey, Taguone, I have forgotten, I have forgotten to say, let us hurry to the dry reef. The tide is already high.” And - and Taguone moved to - to turn back to go, no, the tide was already high, and her mother-in-law went, went out of the water, and left the water and went to the dry reef, while Taguone had already become heavy in her body and (she) was too exhausted to walk, the tide reached until here, (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,
paa muraka, me paa taverete tahii, became soft and turned into saltwater, and disappeared in the sea.
me paa rova komana tahii. Her mother returned home,
Me paa voosu e sinanae, (she) swore and swore at Taguone’s mother-in-
paa vaakoara me vaakoara bene roanabai te law.
Taguone.
Eve koa o hutate me kavara vai 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 chil-
0004 ae a peha moon a gigo. dren
0005 E - etau a vahara beiko repaa nubu bono bai. and a pregnant woman.
0006 O bai bona he na sun nanaona rakaha kahi And so, the little children set off for a mango
0007 nana bona vaan. tree in the early morning.
0008 [PAUSE] [PAUSE]
0009 "Dee maa vareko ta bai!" This mango tree stood very far away from the
0010 [PAUSE] village.
0011 Meo vahara beiko paa sue, And the little children said,
0012 "Ahiki ta bai, eam toro nao komana bata, eam "There is no mango, you must go yourself, you
toro nao pusu bai." must go to the foot of the mango tree.”
0013 Merau mea si moon paa takaha peho vuri And so the woman set off at dawn one day
0014 mepaa nao. and went.
0015 Me naonaona sana, (She) walked very hard
0016 me nao me nao me nao, mepaa no tara bono and walked and walked and walked, (until)
pusu bai ei, (she) saw the foot of this mango tree,
0017 o bai karana - o bai sa - na vua nana. the mango tree actually - the mango tree - was
0018 Mepaa taneo tea tasu, bearing fruit.
0019 tusu vai, ahiki ta bai, And (she) started to throw (at the mango),
0020 vaabuakul ahiki ta bai, na vaakukan batana, (she) threw (at the mango), but there was not
a bai he kuu. a second time, but there was not a mango, a
0021 Kuu vai me paa mirin. third time, and a mango fell down.
0022 Me mirin me mirin, a moon vatete batana Fell down now and rolled.
0023 bona bai. And rolled and rolled, the woman ran after the
0024 e roosuu he na hio maana matano avaava mango.
teve, the giant was sitting in front of his cave,
0025 na sue maana, "Mirin bai, mirin bai, mirin he said, "Roll mango, roll mango, roll mango.”
bai.”
0026 [PAUSE] [PAUSE]
0027 A moon vatete vakisi batana, The woman was still running after (the mango),
0028 mepaa nao hopo me hopo varvaro va teo and slipped inside and slipped inside, disapp-
hopo te roosuu.pearing in the hole of the giant.
0029 Me roosuu paa sue ki bono matauva, And the giant said to the door,
0030 "Tagan takapusu.” "Shut!"
0031 Meo matavus paa paas. And the door shut.
0032 [PAUSE] [PAUSE]
0033 Tei vai, a moon toku vai a tabae to paa Now (she) stayed (there), the woman did not
tapakku know what had happened,
0034 me tei mea tavaan paa nagu me tea rake te- and (she) stayed (there) and the people also got
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 - 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 - 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 cook this pig with saltwater."
Merau mepaa sue, “Bara, subunubu ne paa nao tea kana karaara sa tahii.”

Naovaie Roosuu.

Takahakoameteampano, “Meoripaa [UNCLEAR]

Mepaanubumepaa nao, "Deemaanaaredona.”

Mepaa dona bona me dona me pahin tabusu nao teo taena no kururu.

O - merau mepaa sue,

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

Gono koa a si vuuhun tean, are nao.”

Orait, me Roosuu peana tei maana kasuana,

a bua tom sinana he paa sue vaevuru, "Eara kahi nao vareko rara sahata.

O-meraumepaa sue, "Baraeankahitagune, sahata, eanrepaanao teakanasatahii.”

Mepaanubumepaa nao, “Deemaanaaredona.”

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

Meori nao meori nao meori nao, a beiko vavanavana batana, "Pistoo, o pauna tenam bo Papa e Mokehiva.”

Nao vavanavana bata naona, meori paa vahus nao bona mohina te suburiori, mepaa vana nao mepaa sue "Pistoo, pauna tenam bo Papa Mokehiva.”

Me sumeke, subunae beiko vai paa sue, "Er! Suburiai baitono roho,

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

And so (he) said, "Well, tomorrow I’ll go to fetch us some saltwater.”

Now the giant went.

Dawn just broke and (he) went and went.

Went and cut a bamboo.

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

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

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

And (he) set off in the early morning and went, went and went and went, while the mother said to her son, “Please, we’ll go, dear.

Just get your bow, we’ll go.”

Well, the giant was busy on the beach,

while the mother and her son got ready, and (she) said to the door, "Tagan takarata.”

And the door opened, "Tagan takapusu.”

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

And the walked and walked and walked, the child was shooting (birds) along the way, "Pistoo, our and Papa Mokehivas bananas.”

(He) was shooting while going along, and they approached their grandmother’s garden, and (he) shot and said, "Pistoo, our banana tree and Papa Mokehiva.”

And the old man, the child’s grandparent said, "Hey! Their grandparent, listen

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

listen.”

2.3 Utterances 0101–0138

Baitono habana koa vai, a beiko he sue, "Pistoo, o pauna tenam bo Papa e Mokehiva.”

Erau, "la baitono, baitono!”

(He) heard the child saying,

"Pistoo, our banana tree and Papa Mokehiva.”

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."

(They) came now, [PAUSE]

went, and - the child's mother said, "Look, your grandfather is standing there, your grandfather is standing over there."

(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 who had disappeared go home with her son.

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 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].
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 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 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, did not know to treat the ariono.
The other guys did not know, (they) were very ignorant. And (he) asked them,

"The ariono," but he came back and (he) came and said to them,

"Did your ariono vines dry up?"

"Because our ariono vines dried up, they are not good."

[PAUSE]

And (he) said, "Alright, (that’s) enough, we’ll go to - I’ll teach you something else."

And (he) taught them another thing.

And they went, and they cut the - with them and they went and they cut the kave vines.

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 went 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 - are your kave-vines dry?"

"Yes! (They) dried up, (they) are well dried."

Ah! We do not want this, you must teach us."

And (he) taught them to sew together the - to twist the kave vine, and they twisted, and they twisted, and they finished
3.3 Utterances 0101–0150

0101   kanono vaa tea rahirahi pina ni bona taena kave,
0102   bara matana kave,
0103   ei aama hum bona.
0104   Meori paa -
0105   noenove bona maa baoru kave -
0106   maa kave baoru teori meori nove vakavara bari mepaa bene,
0107   "Oh! Mataakurusuvai,
0108   eara kahi nao rara tea kavekave."
0109   [PAUSE]
0110   Sue vaa maa
0111   "Eh,

0075   vinugu vakavara bona maa kave teori meori paa paku bona maa -
0076   vaasusu vai ri tea huha kave.
0077   Vaasusu vai rie bona -
0078   a huha kave.
0079   Meori huha, meori huha, meori huha,
0080   meori huha bona maa kave amaa beebra.
0081   Merau paa sue,
0082   "Antee vai",
0083   paa bene - "Eam ge toro sue bata nom."
0084   Me roosu paa vavaantee kiri bari,
0085   vavaantee bona - a kave
0086   to antee nana bona baoru.
0087   Meori paa gono maa bona -
0088   a kara kave meori vavaantee vakavara ni bari,
0089   mepaa bene, "A! Kavara na kave teara vavaantee vai,
0090   eara pasi naou tea mosi baoru."
0091   Nao pete vai, meori paa mosi maa bona- a baoru.
0092   E roosuu to
0093   vamee batari tea kave vai.
0094   Paa mosi baoru, meori paa vaaraka habana.
0095   Vaaraka vai me -
0096   [PAUSE]
0097   paa raka mea - ore paa taatagi bona baoru teori,
0098   meori paa paku bona -
0099   taatagi vakavara bona baoru teori,
0100   me obete nana, eori he paku bona maa

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,"
[UNCLEAR] - "You must tell (it)."
And the giant made it big enough for them,
he made the net big enough
so that it fitted the bamboo-frame.
And they got the
kave vines and they made them big enough,

(t) 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 went now 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.
Dried (them) now and -
[PAUSE]
(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."
[PAUSE]
(He) said,
"Hey,
matatopo,
"rakerake maa ta maa va- maa vaparameam."
Mepaa rake maa, "Enam bo taan ei," "enam bo taan ei," "enam bo taan ei."
Enam me 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 bona meho kaen taratara teve.
[PAUSE]
E roosuu sa paa roosuu hau, e roosuu paa matamata potee koau bona meha aba,
to sa taratara haa riori.
Nomaa vai mepaa sue,
"Eh,
Enaa, enaa a si hiki ta sii - ta aba vai to kahi huahua ki nommaa.
Mataa nana be teiee to hiki nana ta kave,
enaa nepaa huahua bata kie."
"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 vatataonun 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 vatataonun maa.
Sue vai,
"Eara kahi nao rara tea vaganai,
[PAUSE]
evehee CLEARING HER THROAT
eara kahi nao rara tea vaganai o kave o voon,
have to kahi ma paku mi raara e beara -
beara ma suguna."
[PAUSE]
Meo manae paa boha voen,
"Enam na toku nom."
get ready,
look for your partners.”
And (they) looked for (partners), "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,
(h) did not look anymore like this
giant who had taught them to make nets,
no, (h) had changed into another kind of appearance.
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."
(It) 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,
[PAUSE]
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,
"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,*

0153  *ei beori kahi vagana ni maa bona kave,*

0154  *ahiki vakis.*

0155  [PAUSE]

0156  *Meori paa nao.*

0157  [PAUSE]

0158  *Meori paa nao,*

0159  *meori paa -

0160  *anda, nomaa teo vaagum, meori paa sun teo vaagum,*

0161  *me roosuu paa sue kiri bari,*

0162  *"Eara pasi nao rara tahii et,*

0163  *are paa vagana maa, are paa voosu maa.*

0164  *Sue vai,*

0165  *"Beara voosu maa, amaa moon repaa nao tea gogi."*

0166  [PAUSE]

0167  *Ee -

0168  a peha otei vaa teo -

0169  *komano vaagum hivi vai,*

0170  *"Have to kahi gogi vo raara?"*

0171  *Sue vai, "Eara saka manin gogi haara, eara abana.*

0172  *Amaa moon to pasi nomaa tea tara bona maa sinivi iana.*

0173  *Eori repaa gogi,*

0174  *eori repaa paku bona maa hagi teori, amaa mararae teori.*

0175  *Kahi vataaree ni rori bona mararae teori,*

0176  *beori tara bona maa sinivi iana.*

0177  [PAUSE]

0178  *Sue vai, "Aiaa, are paku butara roho*,

0179  *Sue vai,*

0180  *e roosuu sue vai,*

0181  [PAUSE]

0182  *"Ean a vahio moon?"*

0183  *Sue vai, "Enaa a vahio moon.*

0184  *"Ean he?"*

0185  *"Enaa me a vahio moon." "Et teiee sabin vahio moon?"

0186  *"Ahiki, enam o vahivahio moon.*

0187  *Sue pete vai kirie,*

0188  *"Amaa vuaba team amaa vuu tabae?"

0189  [PAUSE]

0190  *Sue vai kirie,*

0191  *"Enam amaa vuaba vai ei*,

0192  *We'll bring the fish and then we eat them.*

0193  *But the young men had not seen yet (other people) that is, when they fish with the kave baoru,*

0194  *not yet.*

0195  [PAUSE]

0196  *And they went.*

0197  [PAUSE]

0198  *And they went,*

0199  *and they - sorry, came together, and they stood there in a group,*

0200  *and the giant said to them,*

0201  *"We will go to the sea now,*

0202  *and then fish and then return home.*

0203  [PAUSE]

0204  *(He) said,*

0205  *"When we get back home, the women will go to gogi (the nets and the catch we made)."*

0206  [PAUSE]

0207  *Eh -

0208  *one man of the -

0209  *in the group asked now,*

0210  *"How do we gogi?"*

0211  *(He) said,*

0212  *"We don't ever do the gogi celebration, we men.*

0213  *It is the women who come to see the canoes (full of) fish.*

0214  *They will do then the gogi,*

0215  *they do their joyful dances.*

0216  [PAUSE]

0217  *(He) said,"Aiaa, let's give it a try!"

0218  *(He) said now,*

0219  *the giant said now,*

0220  [PAUSE]

0221  *"Are you married?"

0222  *(He) said,"I am married."*

0223  *"What about you?"

0224  *"I am married, too." "Who is not married yet?"

0225  *"No, we are (all) married."*

0226  *In addition, he now said to them,*

0227  *"What clans are your clans?"

0228  [PAUSE]

0229  *He said to them,*

0230  *"We are (from) these clans",*
3.5 \textit{Utterances} 0201–0250

(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 -

if you are man from the Karipa clan, then you marry a Boen woman, okay,

the women from the NaoBoen clan they will come and do the gogi for the - the young men from the NaoKaripa.

Or - the men of - the men of the NaoKaripa clan will do the gogi for the - then men of the of the NaoBoen clan this is how it is exchanged. (They) will never do the gogi without respecting these rules."

[PAUSE]

(He) then said, "Alright, you understood now?" "Yes, we understood now." "Alright, let’s paddle off." (They) set off to - starting - their going, and they paddled, and they paddled, and they paddled, they now saw the - the fish coming along. Saw the fish.

It was low tide in the morning. The fish came in, the water showed their movements (lit. the seawaters moved (on the surface)..)

(He) said, "Alright, make (the kave baoru) stand, I’ll make (it) stand like this, you paddle past (it), you make (it) stand like this, make (it) stand like this."

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,
(they) now paddled, 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 pad-
dling,"
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
and the -
[PAUSE]
beat the water and the fish
got trapped in the net and the men beat them
They were shouting,
"Ioh! Ioh!"
They were shouting.
And so -
and they loaded (them) into the canoes, and
they loaded and loaded and loaded,
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 of putting up the nets.
The canoes now lay deep in the sea because of the fish.
(The) canoes lay deep in the sea and they paddled,
paddled home now and the women came and they cheerfully danced around to welcome them.
"But one thing I forgot,”
said the giant to the women,
"let us - when we come back-
back home, you meet us,
you come and gogi the canoe of fish.”
The women -
sorry - they paddled coming to the beach here and they beached (the canoes)
while parts of the beach were full of people
to meet the - the fishermen.
And the women came dancing and came 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, and they said, "Your canoe, one fish goes there, your canoe, another fish goes there, your canoe, another fish goes there."

0302 meori paa boha vomaen, All the canoes got their equal share of fish and they did one -

0303 "O sinivi tean, the baking and cooking, some were cooking fish, while others were cooking taro.

0304 a peha iana nao vonaen, This food they was going to be eaten by the men who had gone fishing.

0305 o sinivi tean a meha iana na nao vonaen Fishing in the sea.

0306 o sinivi tean a meha iana na nao vonaen.

0307 Kavara na sinivi vatotoena maa tea iana Then the food was done, and the men ate

0308 meori paa paku bona peha - and the giant, but the giant had not yet appeared as a giant.

0309 a taotao bara nahunahu, [PAUSE]

0310 meha papana nahu batari tea iana, [PAUSE]

0311 meha papana he tea nahu bata teo muu. They finished eating and they -

0312 Taban vai kahi an rori a abana to paa navoru vao tea vagana. said, "And when are we going to go again?"

0313 Tea vagana tahii. One man who was very happy said, "Ah!

0314 Rerau mea taba an paa mahaka, We shall go again tonight,

0315 mea abana paa an we shall go again tonight,

0316 bere roosu, e roosu he saka bin tavus vakisivoen eve roosu. we must not be too late, we'll go again,"

0317 [PAUSE] the giant said, "Alright, that's fine. The celebration is over.

0318 Meori paa vagana, The food, too, is finished, we shall just go to the sea.

0319 a - an vakavara, Go fishing now, when you come home, you divide the fish.

0320 vahutate batari eori he tea an bata. One for the fisher and one for the paddler, two people in each canoe."

0321 Eori an vakavara meori paa - (They) set off - tied up (the nets to the bamboo frame) and they

0322 [PAUSE] set off again at night.

0323 sue, "Ae me Set off again

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

0325 A meha otei vai to mararae kurusu batana We shall go again tonight,

paa sue, "Ah! we shall go again tonight,

0326 Eara kahi nao vahau tea boni ei, we must not be too late, we'll go again,"

0327 eara kahi nao vaha rara tea bon the giant said, "Alright, that's fine. The celebration is over.

0328 saka manin vigisi haara eara kahi nao Go fishing now, when you come home, you divide the fish.

vahaa," One for the fisher and one for the paddler, two people in each canoe."

0329 e roosu sue, "Bara, mataa nana. fisher and one for the paddler, two people in each canoe."

0330 A vagoogogi paa kavarau. (They) set off - tied up (the nets to the bamboo frame) and they

0331 Taban me paa kavarau eara kahi nao koara they set off again at night. Set off again

0332 tahoe vaha vai bana meori paa tahi. The food, too, is finished, we shall just go to the sea.

0333 Vagana vai bean voosu maa, Go fishing now, when you come home, you divide the fish.

0334 ean paa kiri a iana. One for the

0335 A aba vaa tea too - fisher and one for the paddler, two people in each canoe."

0336 vagana bara a aba vaa tea too huuhua (They) set off - tied up (the nets to the bamboo frame) and they

0337 tea buaku a aba vaa komano sinivi." set off again at night. Set off again

0338 Tahoe - nove vaha vai bana meori paa

0339 Tahoe vahaa
me roosuu paa tei vaevuru teo peho sinivi. and the giant was already in a canoe.  
Rerau meori paa nai, Then they went,  
a abana paa nata vaevuru tea vagana, the men already knew to fish,  
maa moon paa nata vaevuru tea gogi, the women already knew to gogi  
me - taem vai eori nai vai ei when they went now  
tahii vaha. to the sea again.  
Nao vai meori paa vagana. Went now, and they fished.  
Vagana meori vagana meori vagana meori Fished and they fished and they fished and they  
vagana laid the -  
vaobete bona - the - the fish into the canoe  
a - a iana teo sinivi and the giant desired one - one [UNCLEAR]  
bara e roosuu paa manimanin bona peha -  
peha [UNCLEAR]

3.8 Utterances 0351–0400

peha iana to kana ori one creature that they had caught,  
a henanae a karavona. its name is lobster.  
[PAUSE] [PAUSE]  
Rerau peha otei Then one man,  
a otei vai teo sinivi te roosuu, this man in the giant’s canoe,  
roosuu sue vai, (the) giant said now  
anda, a otei vai sue vai, sorry, this man now said,  
"Tabae bene to tanii vaevuru bata koa teo "What (is) this (that is) making this noise in the canoe?"  
sinivi?" Because (he) did not know  
Tea tabae sa nata haa vonaen that the giant was eating the lobster in the ca-

e roosuu na ani batana bona karavona teo noe.  
sinivi. Said now,  
"Ah, naaah," "Ah, I - ah,"  
hivi vai nai "A tabae to tanii batana teo (he) asked, "What is making such a noise in the canoe?"  
sinivi?"  
Havee bene tea iana to varapirapisi batana "Does it come from a fish that is hitting the -  
bona - its tail inside of the canoe, the water."  
a vihinae komano sinivi o tahii?" "I think someone  
"[UNCLEAR] enaa kou na boha vo nom en, a aba  
to kusu batana bona - is crunching a -  
a iana teo sinivi." a fish in the canoe."  
[PAUSE] [PAUSE]  
Rerau me - Then -  
ore paa hua pete meori paa vahogor - then they continued paddling and they  
and the giant was already in a canoe. beached -  
anda, tanaa pete vai bona, sorry, continued fishing with nets  
meori paa tanaa me - and they fished with nets and  
[PAUSE] [PAUSE]  
paa hua bana. paddled again.  
Eveheee a otei vai to But this man who  
kavekave batana paa nata vaevuru was fishing with the net already knew  
a otei vai ei sa otei haana. this man here was not a man.
It was a giant that was in the canoe.

Then - (the man) stood up and said to the others, “Guys, you paddle there so that I can board (one of your canoes) and the man is crunching the lobster, in the rear of our canoe. The fish, too, are finished.

This huge lobster that I caught is finished.

This is the giant in this thing.”

Another man said now, "Alright, we’ll put up a - leave a bamboo-frame net, so that it is standing (there)."

This is let’s paddle, let’s paddle and leave the baoru standing (there)."

And the giant paddled now.

Sorry, (they) put out the nets again and they fished with nets.

And the men in the canoes paddled here and they paddled and they let the men come on board, and they put the nets on board, this man who was fishing in his canoe with the giant had already come across and got on board. They took -
vaahae vaevuru bona otei vai meori paa hua.

Meori hua,

meori hua meori hua meori hua,

e roosuu he hivi bata maana.

"Havee ean?"

A kave repaa sue nao,

"Enaa!"

Ore paa hua maa, ore hua maa, ore hua maa.

Paa sue maa, "Havee ean?"

"Enaa i, hua vo maen!"

A kave mee to tei vagavagava nana.

A otei vai paa nao vaevuru,

paa haeu teo meho sinivi kave mepaa voosu.

Me hua me hua me hua,

a kave repaa sue maa,

"Eaan na hua oha vaha bata nom, enaa eiei.

Hua vo maen.”

[PAUSE]

E roosuu repaa hua maa.

Ore hua maa, ore hua maa,

ore paa sue,

"Eh!"

Enaa sa tara kurusu haa unoman!"

"Ei enaa koa rapano sinivi ei.

Hua maa!”

A otei vai repaa hua maa, ahiki,

mepaa nagunagu koa mepaa -

mepaa kaokahi bono -

kaokahi bona -

hua kahi bona kave.

Me nagunagu tea rake ta aba,

tavaan paa voosu vaevuru.

Hua vamurina vai nao, mepaa nao

amaa tavaan he vovoosu rosin vai,

A otei vai paa nao,

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,

3.10 Utterances 0451–0500

ae e roosuu nao vai, mepaa nao me nao
mepaa nagu tea rake ta aba kasuana,
mea tavaan paa mee riu bono beiko teori,
paa mee riu bono maa vuu tom sinana teori
meori rosin kahi bona vaan.

and the giant now went, and went and 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, Sitaegoraa 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, (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]

"What do you want?" "We want you, come out!"

Another group was hiding.
Nomaa bata me nana bona pusu kuhikuhi teve,

(He) came with his club,

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

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 slept on a stone (after his bath),
this stone was in the middle of the river.

Na teitei roho, teo peho vuri a peha otei na teitei roho,
evehe a si otei bona a si piipii.
Evehe tea maamihu - maamihu nubunubu,
na nao nana ruene tea - tea sisibu.
Me be naro ruene tea sisibu, orepaa no goroho tea peha vasu
a vasu bona he na tei nana teo varirovana na ruene.

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 slept on a stone (after his bath),
this stone was in the middle of the river.

Me be naro ruene tea sisibu, orepaa no goroho tea peha vasu
a vasu bona he na tei nana teo varirovana na ruene.

Evehe a maamihu vuri vai to nomaa nae tea sisibu, amaa vahara beiko me na nomaa rori tea sisibu.
At some point, they saw a poor boy lying 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.

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

And - one day again, these two giants went down again. They stood down again from the 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, he would - they would turn away from him, because they did not want to bathe near this boy covered with sores.

4.2 Utterances 0051–0100

kis a moona - tie the feet of - this boy together and his hands, then we carry him (like a pig being carried on a pole)."

a otei vai ae kurinae, are paa dee eve.”

[PAUSE]

Merau,

meori paa paku vo teebona.

[PAUSE]

Nao vai,

kis bona a ku- a bua kurina - tied the poor boy's hands -

a sahata vai, a pipipi, a pipipiana, the poor (boy), covered with sores, full of sores, and they went, and they also tied

meori paa nao, meori paa no kis pete bona - his feet,

a moonae, and they pushed (the pole) through

meori paa hogo ni bari tea - pushed - pushed the pole through -

hogo guna- hogo ni nao bona ta nao no tea - through his (tied) hands and feet, and then they

tea kurinae ae tea moonae, meori paa dee bari. carried him.

[PAUSE]

E Ihu- Ihugovaa ta - to deemomohu batana. Rotten nose was carrying (him) in the front.

E Matakeho he na deemumurina ba- batana, But Blin d Eye was carrying (him) in the back, be- because - Rotten nose could see the way they were walk- ing along.

e Ihuogovaa na antee nana tea tara bona And they carried him, Pipipi, hanana to pita bata riori.

Meori paa dee bona e Pipipi, Pipipiiana, and they carried and carried and carried,

e Pipipiana vai, meori dee, meori dee, meori while the poor guy was pondering what to do -
a sahata he na vakokona pahi batana to kahi paku -
toro paku vaavaha vuee.
Tei vai me bona vakokona vai ei -
kahi kurukurus nana - koto kurukurus nana bona -
kahi koto kurukurus nana bona kara taba vai kurinae.
Mepaa paku vo teebona,
koto kurukurus vai bona kara taba vaa -
kurinae, erau vaahuka vai bona suinnae mepaa no -
rigarigaha bona - a moonae.
A bua otei he dee -
dee batari, na toku batari
bona taba to paku bata nae a otei vai,
e Piipiiana,
tea tabae e - a otei vai kou to dee vamurina batana a kehoo.
Meori paa dee, dee, dee bari,
tara ahe vai bona -
o pea naono na hoa vo maana komana hanana.
Dee oha batari bona pea naono bari,
evheee,
iki teo naono -
iki vai teo naono,
mea bua otei paa dee kokoraa bona -
o naono o kokoraa.
A - e Piipiiana paa -
paa - paa kao - paa hana vaevuru.

Erau sue vai, "Erau,
erau rakaha aeae vai.
Eara na vahus batara vaan mepaa aeae."
[PAUSE]
To - no toboha vaobete rori bona - e ta naono,
[PAUSE]
E - e Ihugovaa he tara vahiki bona otei, "Eh,
havee to paa - ean sa paa haraa haa nom a otei he gunaha.
Gara vahaa, are nao vaha tea rake."
Meori paa nao vaha maa meori
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,
then (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 way.
(When they) were carrying him past the branch,
he
swung himself onto the tree -
swung himself onto the tree,
and the two men carried the -
the bare pole.
The - Piipiiana
moved - hung already (there).
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,

4.3 Utterances 0101–0150
looking up into the trees,

Rotten nose had recognised the -

this boy perching on the breadfruit tree, "He is here, this boy, you must come down, come quickly down.

Come, you will certainly die now!"

[RUN]

Rotten nose 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]

shot on him,

and and the tree became slippery.

(Rotten nose) could not climb up,

(it was) slippery, slippery, and as soon as (Rotten nose) climbed up, he (Piipiiana) shot into his eyes,

shat (and) blocked his eyes.

And the boy

slid down and went down and -

banged down -

at the foot of the tree.

Blin d eye 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 hit,

and beat him to death -

beat to death

This was his companion whom he beat.

He did not know that it was his companion,

(he) thought that the man who had fallen down was Piipiiana.

And Piipiiana who just came down got the pole and

beat the -

4.4 Utterances 0151–0158

the -

Blin d eye to death.

And these two giants had died together.
E Mata– e Piip–
e Ihugovaa–
e Matakehoo paa asun vamateu.
Matak– Matakehoo he e Piipiana to paa asun vamateu.
Mepaa kuhood te kara tete.

Mata– Piip–
Rottenose–
Blindeye had killed (him).
Blindeye on the other hand, (it was) Piipiana who had killed (him).
And this is the end of the story.
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