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1 anv

1.1 Utterances 0001–0050

0001 qôn vōwal e ruwa mën gunuruô

0002 durum 'ogo 'ogo vaavan

0003 n reñe 'ané ne wotoqtoqo ne visis ên ni'i reñe

0004 durum ... durum 'ên gör ên ni'i reñe 'ané vaavan

0005 ote mun e ni'i reñe 'ané ne ma'

0006 e duruk 'ên ... en 'amagi ne 'ên gör ên ni'i reñe 'ané vaavan

0007 'ên 'amagi 'ané ne ma'

0008 'en ni'i reñe 'ané ne 'og'og biriñ ên marugi

0009 'og 'og 'og vaavan

0100 'en ... n ... dim wotoqtoqo

0101 dim ... 'en marugi 'ânêm vus die

0102 'ôn ... 'ôn di lêns 'ônô ev'e voruo' vus diê

0103 'àle diré ... dirék van sagé dirék 'og'og lên vunûô

0104 ;ogo 'ogo vaavan

0105 'en en an ... 'anti mun e ... 'ëi

0106 vuvuluk mun e ... 'e reñe 'anêm 'ë van ma'

0107 ne ... van rów so ne 'ev'en voruo' ne 'ên e têtê ne vörûôs kalkal 'i

0108 têtê ne vörûs kalkal 'i di ne len 'erê têtê 'anê

0109 'ilin ba'a 'an kologi van sar mom 'an 'uvu woqe'enge ne vōwal

0110 'àle van sar sirên gunugi tek so ei nom 'ên sier ên têtê ne vörûô sa rôwmanên 'erê 'a'amân

0111 'en ... so durum da sivie so

0112 durun miliñal èk inèn ën bê 'a'nên wede olbaot lên wovinqa lên ën têtê ën�a

0113 'alê e ... n marun e reñe am ma' nê ne tek so

0114 ba wunva san reñe a dém vus ên ni'igi sa ne vörûô 'anê n varaba

0115 e 'ôn ... 'ô duro sarmane nên reñe 'anê ne da menteg sir durûô

0116 duruk ...ë ... sor më durun gogov meñmeñ menteg durûô

0117 duruk ...ë ... 'anti muru 'anê ne 'ên gör durûô 'ên gör durûô vaavan

0118 nei duru man luwo wal e dirék vanvan lên ... n babara

0119 'àle diré ...ë ...n uncle muru 'anê ne 'es murun vus

0120 e len murun wô'iqê duruk van

One day, there was a married couple.
The two lived on and on, and then the woman got pregnant and gave birth to a little girl.
The two looked after the little girl, and then the mum of the little girl died.
her father died.
her father.
So then the little girl stayed with an uncle of hers, living like this on and on.
Then she got pregnant.
Her uncle killed her, took her to the litter place and killed her.
Then they went up and stayed in the village, a close friend of this woman came, went down in order to throw away garbage and saw two babies crawling around.
The two babies crawling around, she took these babies, hid them on her back, went up and put them next to a tree.
Then, (she) went up for her husband and said: "Hey, I’ve found two babies right down here, boys."
"What about them, then?"
"The two are hungry, drink rain water here and there, from coconut shells, from nangae leaves."
So the uncle of that woman that had died said: I think right this woman that we have killed, it’s her two children, twins.
Then took them right up there, and this woman cared well for them.
The two put their clothes on and washed them well.
Their aunt looked after them, looked after them, on and on and now the two had grown up. They went to a shooting contest.
Their uncle cut bows for them and gave them arrows, and then the two went.
Went down there, everybody shot and were successful, but the two didn't succeed, so everybody made fun of the two, and the two cried. The two went back up...

The two went to see their mother again that had died.

The two went down and saw a chicken egg, and it was a big one, and the chicken egg had twins. The two went upwards with it. Then, everybody there said that the chickens will die. Because it is not broken open, yet. Then the two said:

"No, they will be alive."

So the two looked after this egg the two watched ... it was two fowls, males.

Then the two said to this woman that was looking after them:

"Weave us a chicken basket."

And this woman, weaved it for them.

One took his, and the other took his, and the two then looked after them, looked after them, looked after their fowls until the fowls had become pretty big. Their uncle said to them: "Hey, there are some malá eggs over there, but it is very hard for you to get them." The two said: "Let's go and try."

Told this woman about it, and the woman roasted some yams for them.

The two went with them, took their fowls and went.

Went and then climbed onto a nambanga tree. One hung his fowl over the shoulder, the other hung his fowl over the shoulder. Then the two cut off a nambanga vine, and the younger one swung first. Swung over there and stood. Then the older one was gonna swing over here. Came over, but just hung there and didn't make it, he was gonna fall now. Then the younger one said:

"Keep hanging there calmly for the moment, I'll swing over again, and both of us, we will get over to the other side again."

So the younger one swung over again for him,
The two swung over to the other side again.

Then the younger one said: "Me first!"

So, the younger one swung over here, stood, then
the older one swung over here, too, and stood, too.

The two saw the māla eggs and picked up the māla eggs, and they forgot to hold tight the vine, their way.

They were so enthusiastic about the māla eggs that they let go the vine.

The two collected the māla eggs, and then
then were gonna get back, but how would they
get out of there?

The two then were gonna jump for the vine.

The younger one said: "Me first!"

The older one said: "Me!"

The older one, swung over like this, missed it, fell right down into this hole and died.

The two then were gonna jump for the vine.

They were so enthusiastic about the māla eggs that they let go the vine.

They then were gonna jump for the vine.

The younger one said: "Me first!"

The older one said: "Me!"

The older one, swung over like this, missed it, fell right down into this hole and died.

They were so enthusiastic about the māla eggs that they let go the vine.

Then everybody was looking for them, looking
for them, looking for them, looking for them, on and on.

They went to the bush, and they heard fowls crowing.

And when they came to that nambanga tree
they saw fowls on top.

They kept looking downwards but didn’t spot
the two.

They searched and searched, on and on, and
the fowls started to fly.

Flew and flew until they got down to the sea,
and at once they flew landwards along this
gorge, came flying inland, came flying inland, on and on,
reached the two that had fallen into it.

The fowl of the older one plucked off the top of the small finger of the older one.

The fowl of the younger one plucked off the top of the small finger of the younger one, and the
two flew.

Flew out to the sea again, flew up inland again, climbed up that nambanga tree again, then flew.
down to all these people.
The two put down the top of the fingers of these
two and plucked on them.
They were plucking at it and and then the two
said ...
... these people said: "Oh, but we are looking
for the two, and the two are already dead."
So they took the two's fowls again
and went home again with them.
And the two would be lying there. That's it.
2.as1

2.1 Utterances 0001–0050

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<td>0002</td>
<td>e ruwa mēn 'isirū</td>
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<td>0003</td>
<td>duru ga mōrōs nōru e raw ba duru ga 'ōg 'a Lēmērig</td>
</tr>
<tr>
<td>0004</td>
<td>durum 'ōg van 'a Lēmērig</td>
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<tr>
<td>0005</td>
<td>duru ga mōrōs nōru e [CONSTRUCTION RESTART] nōrun raw</td>
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<tr>
<td>0006</td>
<td>alē durum kalak anē</td>
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<tr>
<td>0007</td>
<td>duruk van walē 'a Vatov ē</td>
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<td>0008</td>
<td>van dii ma 'a Vatov</td>
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<td>0009</td>
<td>dutuk van dii ma 'ekēnē</td>
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<td>0010</td>
<td>durum van ma 'ēnē e Dōl sag 'i</td>
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<td>0011</td>
<td>so ba ruwa mēn 'isirūo kumruk vanvan 'a vie so</td>
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<td>0012</td>
<td>kamaduk sikṣik nōmadu e raw</td>
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<td>0013</td>
<td>alē di so nōk [CONSTRUCTION RESTART] ban nōk ēn raw 'ōg 'i rōmanē</td>
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<td>ba durus vanvan 'ō 'i anē 'ōn sōm sōm 'amigidē</td>
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<td>0015</td>
<td>alē durum le sur ēn sōm anē mē diē</td>
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<td>0016</td>
<td>durum wōl ēn raw anē den di va'anē le sur mē diē so ba gitōk</td>
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<td>den kumruk mul kēl ne qōn gōr kumruō ba [CONSTRUCTION RESTART] 'erē 'ōg 'i gidōl mi’ir</td>
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<td>maran ma anē</td>
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<td>e Dōl ne tēk mē duru so</td>
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<td>0021</td>
<td>gidō’ōl van lēn ‘ēqē’</td>
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<td>dir’ōl van anē</td>
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<td>0023</td>
<td>dir’ōl ov ēn qē’ wok gin ēn rōrō’</td>
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<td>wok ov ēn gie</td>
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<td>0028</td>
<td>wos ēn ĕlar anē dir’ōl dan wig</td>
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<td>me big ‘ō san rōrō’ ē</td>
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Ok, here, this customary story (is about) two brothers. The two wanted an intra-sex pig for the two. The two lived at Lēmērig. They lived in Lēmērig and the two wanted an intra-sex pig.

Alright, the two got up and went to Vatov. Went to Vatov, the two reached there. When they arrived they saw Dōl sitting there. He said: 'Hey, you two brothers, where are you going?'

'We are looking for an intra-sex pig for us.' Alright, so he said: 'But I have one right down here.'

But the two who came here, they had money, shell money, our money in former days. So then they gave the shell money to him. So the two had bought the intra-sex pig from him now, gave (it) to him. He said: 'That’s good.' To prevent you two get stuck in the dark while going back home, you should stay overnight here with me.

And so the three of them spent the night there. They were sleeping until daylight broke.

Daylight came and Dōl said to the two: 'Let’s go to the garden.' And so the three set off. They pulled some taro and pinched off some cabbage, and pulled some kava. Alright, then the three came back into the house, and when they came it was evening.

Then the two cracked canarium nuts. Cracked these canarium nuts, the three made a wig pudding and had it with that cabage.

Alright, so the two cracked the canarium nuts and then pounded the pudding. Having eaten well ...

well, but in former times, you would finish eating, and only then would you drink kava.
Alright, after a while Dōl said: 'You two, who will grind kava for me?'

Alright, then the firstborn said to the lastborn: 'The lastborn will grind your kava.'

And so he started to grind (it).

You two, who will grind kava for me?

to drink together with the firstborn.

When the two were drinking (it)

after a while Dōl said: 'Oh, I'm done. I'm already drunk on the kava.'

And the firstborn too said: 'Same for me, I'm drunk on the kava.' And so the three lay down and got to sleep.

And then he took (it) and started to yarn these coconut fibres, yarned (it) very fine.

Then he went back inside the house and touched that...

The firstborn was fast asleep, he didn't feel anything at all.

Alright, grabbed this penis of his and pulled (it).

Pulled this penis of his pulled his penis, tied his penis up tightly.

So the three kept sleeping until daylight broke.

But what kind of sickness? 'I don't know, my body isn't well.'

Then (he) told the younger brother:

I went to the toilet to urinate, but I couldn't.

So the two stayed there, and Dōl said: 'Ok, let's
Alright, so the three cooked their breakfast and ate, and then he said: 'But the intra-sex pig is right there, you go with (it).' Alright. Then the two took the pig and the older brother said to the younger one the younger brother should take that pig and tow (it).

... So now the two went off home. 'Alright, Dōl, we two head off home.' 'Alright, you go with that intra-sex pig.'

The two went, kept going until they arrived. So now they were close to Lēmērig again, and there they came to a river. This one river, it’s name is Bē’elmamgin. So then the two got there and sat down. Sat there in order to rest because that one guy felt bad. So now the two were sitting there and looked towards the bush. And Dōl had turned into someone else, it was the face of a different person. (He) came down. He held a bow, one to shoot with. (He) came down along that river and said: 'You two brothers, what's up?' 'Oh nothing, we two were on our way walking but this older brother of mine here feels bad.' So he said: 'But he feels bad in what way?' 'He is sick.' 'But do you two guys have a coconut shell at hand?'

The younger brother said: 'Yes, there is coconut shell in my basket.' Alright, then he gave (it) to him, and he said: 'Give (it) to me!' Gave (it) to him, then he said: 'Pour some water!' So poured water for him, and then he spit into this water. He kept spitting into the water. Then he looked into it, said: 'No.' Dōl had tied up the penis of that one so that he couldn’t urinate.

He said: 'But then come here.' Alright, so he came closer to ... the firstborn came closer to Dōl, and then he reached out for
his penis,

tried hard on (it), but after a while ripped apart this ...
The coconut hair (string) broke open.
The piss ran all over the place, all over and over, and also splashed onto a tree.
(It) dug out this tree so that it fell over right there.

Then the two brothers said...

said to Dōl ... what the two said was ... they said to

that person, said to Dōl, but Dōl had turned into someone else,
(had) the face of a different person now, said to him:

'You two, this water of mine here,

his penis,

tried hard on (it), but after a while ripped apart this ...
The coconut hair (string) broke open.
The piss ran all over the place, all over and over, and also splashed onto a tree.
(It) dug out this tree so that it fell over right there.

Then the two brothers said...

said to Dōl ... what the two said was ... they said to

that person, said to Dōl, but Dōl had turned into someone else,
(had) the face of a different person now, said to him:

'You two, this water of mine here,
they went home (too). Kept going, Dōl went back to ... went in the direction of Vatov, and he ... the two brothers came back here, came back Lēmērig. So I think the story is over right here.
3. gabg

3.1 Utterances 0001–0050

0001 lēn qōn ne vōwal n buskat won gōsuwō
0002 duru 'a 'ow'ow lēn vunu ne vōwal lēn nimê ne vōwal
0003 durum 'og kēlkēl
0004 qōn ne vōwal n 'ekē ga i'in lēn lōlō mōruō
0005 buskat ne tek mēn e gōsuwō
0006 bulsul gōdük van tetel 'a lo
0007 gōsuwō ne tek mēn e buskat
0008 'alē bulsal duk van
0009 durum van van 'ēqel diñ suw 'a lo

0010 me' ga kō'
0011 n buskat ne tek mēn e gōsuwō
0012 'ō bul dum van ma 'anē' n
0013 me' ga rōrvō kō'
0014 gōsuwō ne tek kel mēn e buskat
0015 bul siwō gōdō vanvan lēn me' lēn vovonođo
0016 ba nik me 'a'aram enteg mē no
0017 sin mem lōl nik me 'a'aram enteg mē no
0018 wōle no dowdōw roš
0019 wo no ga se' lē... lēn naw
0020 sin nawm qal no si nom dow no me ma'
0021 gōsuwō ne ka...
0022 buskat ne kalraka ne tek mē di so
0023 o ga gitok bulsal
0024 no me' ēn'ēn
0025 nom'ēn si son mem lōl no me no mak 'aram enteg mē nīke
0026 durum van rōw vovonođo
0027 buskat di 'ōn qē gogo
0028 magarsine bus... buskat di 'ōn vus won n gōsuwō di 'ōn qēgogo
0029 durum vovonođo vovonođo vovonođo vavan
0030 n bēlēl a rekson gōsuwō ga gis dīm wur nēnēn
0031 duruk van kal van kal sar lēn nērē'iē
0032 me' ne lōl kal ma
0033 durum diñ sar
0034 gōsuwō ne tek mēn e buskat
0035 bulsal non miliňsal
0036 gōsuwō gōsuwō nēm tek mēn e buskat
0037 bulsal non milińsal
0038 buskat ne kalraka ne tek so
0039 'ēqek 'a 'ow'ow nom da 'i sa sarmanē
0040 duō vekres qēn mes
0041 duk van sar duk 'ēn

One day, a cat and a rat.
The two ... in the past on one island in one house,
the two lived together.
One day, as it was so hot inside their house,
cat said to rat:
"Friend, are we two gonna go to the sea?"
So rat said to cat:
"Allez, friend, we two are going."

They went, and when they arrived down at the sea,
the reef was dry.
The cat said to rat:
"Oh, friend, we came here,
and the reef is completely dry."
Rat in turn said to cat:
"Friend, while we are going on the reef to fish,
you will inform me well
if the reef is getting flooded, you tell me clearly.
I shouldn't get wet,
and I am bad in the sea.
If the sea gets me and I get wet, I will die."
Rat got...
Then cat got up and said to him:
"That's all right, friend,
I will be watching it.
If I see that the reef is getting flooded, I will ...
I will tell you immediately."
They went down fishing.
Cat was with the fishing rod ... sorry, cat was with bow and arrow and the rat
was with the rod.
They fished and fished until
the basket that the rat took with him was full.
They went up onto the shore
as the water rose covering up the reef.
When they arrived on top,
rat said to cat:
"Friend, I am hungry."
Rat, rat said to cat:
"Friend, I am hungry."
Then cat got up and said:
"My garden from before that I made is right up here.
Let's gut all the fish
and then we go upwards and have a look.
We will go through, go through it, if we see that there are pawpaws we will eat them.

Then we go home.”

So rat said to cat:

“Oh, all right.”

They gutted all the fish and went upwards.

Having gone up to the gardens they looked around up there, looked at all of these pawpaw trees, and there was nothing (on them).

Only on one tree, one banana tree had fruits, one fruit was ripe.

Cat got up and said:
Buskat ne 'aram ēnteg mē diē
buskat ne al qēl suwē lēn qe’an
gusuwō dim ‘ēn esenē vidir kal ma sagē lēn wova’al luma sagē kur ēn qorogi ne qē’ēg kurkur ēn qorogi luma sagē
buskat dim sag dar dar dar dar dar
tu van va va va va
		o bul rōrōv’e qē’i mōnōgi lik
di man ‘eqēl van dan qorogin
di man kur ēn’ erē wēwē wova’al ‘alēn lōlōgi ēn ‘aqagi man ‘og
dinē ‘av’av luō
dinē gen vēlē
gusuwō n buskat suwēn ‘a milǐnsal en milǐnsal
bul nom dar va va va va van ne gitag va’anē
gusuwō ne tek qēl ma mē die
busal rōrōv’e rōrōv’e ne kirmō
dar kēlkēl dar kēlkēl va van
n buskat ne tek kal lik ma mē die
bul nik ga misin va’e nok rem kal sag sa’enē

Nok kur mama’ nikē biriēn san wova’al anē’e
gusuwō ne dim rōn’i sene
kur kur lōlō wova’al m kur qē’ ‘av’av sug lēn lōlō wova’al ‘anē kalu kuēn ēn qoro wova’al qoro wēwē wova’al ‘anē
paw stalk.
Cat told him clearly, he sat down and bit into this pawpaw stalk and cat bowed its head down towards the ground.
Rat saw this, jumped up here onto the pawpaw, through hither, bit a hole, started to bite a hole into it going through uppers.
Cat sat and waited, waited and waited on and on and on.
"Oh, friend, is it close that you break the pawpaw stalk?"
"Oh, friend, almost, just wait a bit longer."
But he didn’t know that up there ...
rat, he had already got through to the top.
He had already gone down and made a hole.
He had already eaten the pawpaw fruits from inside, his belly was already full.
Then he shit into them.
He finished them.
Rat ... the cat down there was very hungry.

"Friend, I have been waiting and waiting, but no longer now."
Rat said downwards to him:  "Friend, almost, almost it breaks."
Waiting on and on, then the cat said hither upwards to him:
"Friend, you will still need some time, so I’ll climb up there and bite you dead and eat these pawpaws.
Rat ... hearing this he ate and ate the inside of the pawpaw, and when he was done he shit down into this pawpaw, got out of the hole in the pawpaw, this pawpaw fruit

3.3 Utterances 0101–0125

van lēn ‘eqēl lēn ‘aval wō... wova’al
‘eqēl ‘eqēl ‘eqēl ‘eqēl ‘eqēl suw lēn qe’an
buskat e ‘en wal ros die
‘eqēl diē suwō
van rak sar lēn nō’
’avēn wōmōmō’ dim ‘og bēne
gil ēn qaraña ne vōval kēnē’
sag sag ‘i sar lēn ma’a qaraña anē
buskat dim dar kēlkēl dar kēlkēl van van ne
and went ... went down at the other side of the pawpaw.
Went down and down, down to the ground.
Cat didn’t see him at all.
Went down and then went out into the bush where there is bush, where he lives, dug a hole there and was sitting now up in this hole.
Cat, he waited and waited until he climbed.
Climbed up on top, and when he reached this pawpaw that was ripe, he looked down into it:

"Oh, friend, you have really cheated me. All right, go! Wherever I find you, your traces are right there, I will eat you.

I will eat you and only your head will be left, or just your tail, it will be left. So, the story is over here.

If you have a close look today, cat, if it finds a rat it will bite the rat dead. Why? Because of the pawpaw, i.e. hunger stroke the two and they went to the garden and rat, he betrayed the cat.

So, the story is over for now right here.
I will tell a story.
The story is about a pigeon and a rat.
One day, there were a pigeon and a rat. The two didn’t know each other.
So, how would the two become friends?
The pigeon, it was eating here and there.
It came here and it sat down high up above a river, on top of a tree right there.
Now sat down in order to sleep.
As it was sitting there now, it glanced down and spotted a rat down there that had come out of a hole in a nanara (trunk) in the river.
And so it said to the rat:
'Hey, what are you up to here?'
The rat got up and said upwards to it:
'Hey, friend, now we’ll become friends, because you sleep up there and I sleep down here.'
But I want to ask you:
Do you see whether there will be big rain tonight or not?'
pigeon got up to answer him and said to him:
'Oh, friend, it will indeed rain tonight, but it shouldn’t rain a lot.
The place is alright.'
'Alright, friend, I asked because you sleep high up there, but I sleep down here.'
Then the rat got up and went back into the hole in the nanara (trunk) that was lying in that dry creek.
When it got night, they slept.
The rain, it rained, it got really heavy and so the water came out and carried the nanara trunk out to the sea going out (towards the deep sea).
When it got morning the rat saw that
his house which he was sleeping in was seesawing, going back and forth.
Then he realized that he had floated out somewhere into the open sea.
Then the rat got up and jumped on top of the nanara (trunk), jumped out of the hole at the bottom, jumped onto the upper side and sat there (for now).
And sat there. His thoughts went and went, on and on.
When he thought about one thing, (that) will take him and (he) will go back onto the village.

As he was sitting and sitting (there) he saw down in the deep sea, (s.th.)'s neck and head were suddenly visible, a turtle

'Hey, friend, what are you doing on this nanara trunk?'

'Oh, friend' said the rat to him [turtle], 'Me, I was staying (there) and I was sleeping in a hole in the nanara trunk.

But this nanara (trunk), it was lying in a dry creek.

And a pigeon lied to me saying that there wouldn't be heavy rain.

Consequently, when I went back into my house at night, at night the rain, it rained and the water took me, on and on, went out into the open sea, into the saltwater here.

Now I am sitting here and I don't know how I will get back to the shore.'

As the turtle heard this he said to him: 'Friend, me, I will help you to bring you back.

Sit (down) here onto my back and I will take you.'

As the rat had heard this he got up, and his inside was glad. Then he jumped onto the turtle, and the turtle went with him [i.e. carried him].

When the rat had climbed onto the turtle's back, the turtle went. They swam and swam until they reached the shore where he was gonna put him.

The turtle took him up to the shore,
Side.

After this the two rushed back into the village, reported (this) to the chief:

'Chief, a huge (piece of) meat (is) down at the sea.

We two have already turned (it) on its backside.'

'What?'

'A turtle.'

Then the people, they went down to the sea, tied up the turtle tightly and brought (it) up here.

They brought it up into the village.

In the afternoon they started to make fire in the stone oven in order to bake the turtle.

When they were about to light the fire, the pigeon came flying.

The pigeon came flying and said to the rat:

'Rat, for helping you, you will help your friend who brought you back to the shore.

I will conduct the following plan.

When they will have gone landwards and will have lit the fire, I, I will dance in <wōl>.

I will put on all kinds of things so that they see how good they are on me, like a 'qeseg'.

I will go and stand on the village square and dance.

All the people, they will come and watch me dancing.

You, you go and bite the vine to pieces which they tied up the turtle with, and so the turtle will go down to the sea again, will return to his home.'

The rat said: 'Oh, friend, that's alright.'

(Time) went on until it was time to light the fire.

When they had lit the fire the news came that a pigeon would dance in <wōl> so for the people to see.

Then the pigeon came with his qeseg, landed on the village square, danced.

Danced, and the people, all the people who were busy with lighting the fire, they had not lit the fire yet, all of them were <wōl> on the square. And now they saw the pigeon dancing.

While the pigeon, he was dancing and dancing the rat jumped out of the hole and went until he reached the place where they had lit the fire. Oh, the turtle was lying ready so that they would cut it to pieces and bake it.
dim v... rōw kal sag lēn n n 'aqa nuwōm kur kur kuuōkur kur kirmō qēn gaga
n nuō dim laňlaň ēn bēnēgi wēl wēl '... wēl 'a vir kēl die
di ne 'ēgēl van 'a'ag ēn mēʾēsala ne 'ēgēl
van van vagavan ne van diň man n naw
dim van diň man naw di ne kal raka di ne wōswōs ēn naw
dim laň ēn naw vag'ōl
qono sar lēn sērēge di ga rōn 'i so nuō di wom van qē' di me laň ēn naw vag'ōl qono ne qē'
laklaka sar lēn sērēge
so dim van diň rōw ēn naw dim laň ēn naw vag'ōl n qono dim rōn so n nuō di man diň lēn naw
di ne kal raka di ne ték méni 'e raga sul so
wunva 'e raga sul ēn sava nom ... no me ... no me da 'aram mē kimi sin laklaka no me lak 'aram mē kimi di ... di vuva sa nē
no me qē'
sō lēn masōgi 'anē 'e raga dir'ōlm kal raka van kēl lēn 'ekē a rekso dirē me qaĩris ēn nuō
gore bene
dirēk diň ma
dirēk 'ēn vuva ēn gagas on 'i ne gitag ēn nuō
gore bene
nuō man van kēl
son n kakaka 'e sēvēen gōsuwō dim sal 'i lēn
bē wōqē enge
wo dim kēl ma lēn nērē'iē
a... 'esēvēen dim 'm... m tēktēk lēn qono
sin qono dim kaka mē die

He jumped up onto the turtle’s belly, bit and bit, bit the vine to pieces.
The turtle, he flailed his arms until he had turned himself around again.
He went down to the sea, went down following the path,
went on and on, and then reached the saltwater.
When he had come to the saltwater, he got up and smacked the saltwater.
He slapped the saltwater thrice
The pigeon up on the village square, it understood that when the turtle has gone he will smack the saltwater thrice, and the pigeon will stop dancing up on the village square.
So, when he arrived down at the sea he slapped the saltwater thrice and the pigeon, he realized that the turtle had reach the sea.
He [pigeon] got up and said to the people:
'Probably, people, there is something I would like to express to you, or the dance I would like to convey a message to you through my dancing. That’s it.
I will stop.’
At this point in time, the people got up and went back to the place where they would bake their turtle.
When they arrived they only found the vines lying around there, (but) there was not turtle.
The turtle had already returned.
So that’s the story (about) how the rat floated on the trunk of a tree and how he got back to the shore.
How he talked to the pigeon, or how the pigeon talked to him.

Probably, the story, it is simply over right here.
Once upon a time, there was a devouring-devil. He ate all the people, he ate the people all around Vanua Lava.

He started to eat people where the sun rises, ate and ate until he reached the place where the sun goes down, one island further down he, like he was eating there, on and on, but he had not yet reached further down. One day, they were already sleeping, and the devouring-devil came for them.

Came, he came and went up into that village.

Ate all the people, on and on, finished (them), ate the chickens, ate the pigs, ate the cattle, he ate on and on, then had finished. Went. One village, it got daylight.

He also went in ... He slept in the other one, and when it got daylight, he went also to that other village.

All the people of this village, they were fleeing now.

They fled from their home. They went.

They went, they were gonna paddle away from the devouring-devil, they paddled to one small island.

They paddled, paddled away from that one. One woman, she was pregnant.

But this woman, she was staying with ... these people ... the two ... they were brother and sister.

One man, one woman, but exactly this woman, she had got pregnant.

This devouring-pig came down for them, and they got up to paddle, to paddle away from this village. They paddled to Rōu.

They went to Rōu, and this woman came running to them and asked: ‘Can you take me?’

He said: ‘No, I can’t take, because the canoe is small and there are many children of mine.’

You have a big belly, you can’t come with us, because if you come with us the canoe will sink.

Alright, then she sat there for now and she saw that some more people were still coming down.
She asked them: ‘Can you take me? Can you take pity on me? Will you take me? So I will come with you?’

They said: ‘No, because the canoe is too small, we have lots of children. We can’t take you because your belly is big and so the canoe could sink.’

(She) said: ‘Ah, alright.’

She went after them like this, on and on, these people came and paddled all away. Then they had all paddled out. At night she went to sleep. When it got night she went to sleep. She slept.

And when it got daylight again, the devouring devil went to look for them now, came but they had already fled from their homes. Alright, when the ghost came to this village, that woman had already gone. She went into a cave.

Entered the cave, she hid right there. She stayed in the cave on and on. Then she felt (that it was time to give birth).

Then she gave birth.

She gave birth to two babies, twins. Two twins, alright, she stayed like this, on and on.

When it got night, she went into the cave (for thenight) and when it got daylight she came out again, went and got food for them in the garden.

Went over there, got food, then she came back to her two children in the cave.

Alright, she took rocks and blocked the openings of the cave.

She came down took one rock and blocked (it).

Went down, took another rock and blocked (it).

She did like this until ten.

Ten rocks, she blocked the cave.

Alright, they stayed like this, on and on, she looked after her children like this. On and on...

5.2 Utterances 0051–0100

0051 ‘erē nini’igi ‘anēm luwo durum lulumgav qē’

0052 duruk tek mē di so ba ‘eraga sul ‘a kēnē ‘a ve ē

her children grew up and when they had become young men they said to her: ‘But where are all the people from here?’
(She) said: 'Oh, the people from here, we lived here, but the devouring devil, he ate the people all around Vanua Lava. They paddled to Ruô. But one of my brothers, I said that he should take me so that we go there, he didn’t want me because I was pregnant.'

... 'Alright.'

But the devouring devil lives where?’ 'No, no, he wanders all around Vanua Lava.'

'Okay, that’s alright. But can you cut us bow and arrow?'

'Yes.' Cut them bow and arrow. The two stayed like this on and on, the two went and shot fish for the three of them, came upwards, stayed like this: ‘But can you cut us a canoe?’

'Yes, that’s all right. I can cut a canoe for you.'

Alright, then she cut a canoe for them. One day, she said to them: They said to her: 'We’re going hooking.' 'Alright.'

When you go you will have an ear on me back here because the devouring devil could come for me.'

'Alright.'

Alright, the names of these two children, the one, his name is Mule2mule2o, the other, his name is Mule2mule2marino2.

Alright, the two got up ... They stayed like this, and when it got evening, the two went. Went hooking.

The two took their ... took bows, took their canoe, the arrows, then the two went. Went down to the sea, dragged down the canoe, then the two went. The two went out, floated in the open sea. While floating in the open sea, (they) listened landwards to the shore. Then they hooked, just heard, the lastborn said: ‘Hey, Marino, listen landwards.'

'I hear noise, mum is singing a song. maybe...' ... 'Then Marino said to him: ‘No, it’s the seaoaks. The wind is shaking the seaoaks, and the seaoaks are making a noise.'

'No, while we are floating (here), we should listen to it.'
"No, let's just hook, let's just hook.'

Then the two were floating there and listening.

No, is singing a song.

Mule2mul2o said to Mule2marino:

'Marino, listen, a song, it's mum who is singing this song.' 'Oh, (it's) the seaoaks, the seaoaks. When the wind is shaking the seaoaks, the seaoaks make noise.'

Mule2o said: 'Wait, let's float quietly and listen carefully.'

So then the two floated quietly, and when the two floated quietly, listened landwards, their mum was singing a song now.

Sang a song, the song to it goes like this:

Then she removed one rock, came out and went down.

Then got up, the two floating there they heard, sang the song again:

Then the two paddled landwards, paddled landwards, paddled landwards.

'Oh dear, the devouring devil today, he will eat our mother.'

The two paddled

Their mother was singing the song, and the devil was removing the rocks from the door of the cave.

The two paddled and paddled, they paddled towards the shore, heard:

The two were paddling, paddled ashore, dragged the canoe ashore, then the two went, holding the bows and the arrows, then the two went.

Went, on and on, went bushwards, and when they arrived up there, two rocks were left, and the devil rooted through (them) reaching their mother.

Then they arrived up there, and their mother:

The two paddled
0115 [SONG]
0116 duruk diñ sar duruk diñ wal sar ēn goro liê 'ane n 'ama' ne le kal ge'ew'i mēder lik mēder ne vōwal lik
0119 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0120 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0121 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0122 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0123 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no

0117 duruk kalraka duruk tek mē di so ei nike van 'akēnē so nike sa daviē
0118 so o gitag so kamadu me vus ma' wal nike sa ēnē
0120 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0121 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0122 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0123 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no

0118 so o gitag so kamadu me vus ma' wal nike sa ēnē
0120 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0121 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0122 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no
0123 so o magarsine 'erē ... 'erē bulsal kumru ovi'i da magarsin no

0124 The two arrived up there, reached the opening of the cave, then the devil lifted another rock, one more rock.
0125 They got up and said: 'Ein, you came here, what are you up to?'
0126 'Oh, nothing.' 'We will kill you right now.'
0127 'It was you who killed the people of Vanua Lava. Today, we will extinguish your life today.'
0128 Then he cried to them, and they shot at him, one shot with (his) bow and arrow, and he cried out, one shot he cried out, ran towards the other one, and the other one shot.
0129 They shot at him, shot at him, and then he was dead.
0130 When he was dead, they took him, threw him off the door of that thing.
0131 Then they went inside to their mother, and the three of them stayed there for now.
0132 'But where did the devil go?' 'We've killed him.'
0133 'Oh dear, you are pitiful, as you are too small so you can't kill (him).' 'Oh no, we have already killed the devil, we shot the devil to death up here.'
0134 'Alright.'
0135 'Come inside, let's sleep.'
0136 They went down and slept, on and on, until the morning.
0137 When it got morning their mum said to them: 'Let's burn the devil / the corpse.'
0138 'Ok, (that)'s alright.'
0139 They got up, went bushwards, smashed the corpse’s head to pieces, put it on top of a fire, alright, burned the dead body. When they had burnt (it) (their mother) said: 'Let's make some food.'
0140 When they burnt the corpse, the ones at Ro2w looked hither and saw smoke, on the other side of Vanua Lava from here.
0141 They looked hither and saw smoke, they saw the smoke, got the smoke, said: 'Hey there is something up there (on the shore).'
0142 Then they got up and came paddling.
0143 Came paddling landwards, the two children
went to the garden to get food, so that they could make a meal because of that devil they had killed.

Got food in the garden, their mother stayed behind in the village, killed a chicken, killed a pig, she looked after the ‘meat’ for the three of them and the two children went and got food for the three of them.

The three came down again bringing (it), sat down and started to eat when the chief pulled ashore, the chief pulled hither and said: ‘Oh hey!’ came up the shore, dragged the canoe ashore and went bushwards, on and on bushwards, then said: ‘This smoke, what’s up?’ ‘No no, my two children killed the devil. But, everybody, come up here, the devil is already dead long ago. The two children have killed him.’ ‘Oh, the two cannot have killed (him).’ Then reached out for the qo2to2 basket - qo2to2, it’s something to put almonds into or to put dead bodies into it, to put a couple people into it, its name is ‘qo2to2’.

Alright, then he reached up into the qo2to2 basket and took down the devil’s head and he had a look (at it). When he had had a look (at it), he paddled (off) again, went.

Went, told the people at Ruō2, then they came paddling, and the three stayed behind and ate. Ate and ate, then their (DL) mum said to them: ‘(When) you will see your (DL) uncle I will point out your (DL) uncle to you, when he has paddled ashore here, [UNCLEAR] see the people paddling, if you hear (that) I say: ‘Your uncle (is) here.’ then you kill him.’ And the two did (it) exactly like this, following (her advice). The chief had left again from uphill, had gone, reached Ruo2 out (in the ocean), told the people, they paddled hither again.
Paddled up hither again, came, came, on and on, then they came ashore. The three had gone down to the harbour and were sitting there, observing the canoes. The canoes, went on and on. Their (DL) mum said: 'Your uncle is this (one), (the one [taking (it)] (?)).'
The two took their bow and arrows, put (them) close to them (DL).
Then they (DL) watched him coming up the shore, coming up the shore, coming and coming up the shore, he pulled ashore onto the beach, then took the canoe, and the two children reached him down (at the sea):

'Wasn't it you who [UNCLEAR] our mum at the time that she was pregnant?
She said (that she) should go with you, and then you said: 'No, the canoe might sink.'
We will definitely kill you today.'
Then he started to cry, to shout: 'Oh no, my two nephews, you mustn't harm me.'
That's it, you have already killed the devil, (it)'s enough.
Now we will go just (a bit) upwards, we will make a feast because you killed the devil.'
'We will definitely kill you today.'
Their uncle was shouting, and one shot and the other shot, and the (first) one shot, and the other one shot, and so on, shot him dead, and (this is the) end.
6 isam

6.1 Utterances 0001–0050

0001 lēn qōn ne vōwal kaka din ’a kelgi lusuwen so lēn ’a lēn mērig
One day - this story is from the other side over there, from Lēmērig.

0002 qōn ne vōval ’erē ’aṅsār ’a lēmērig
One day there were the people of Lemereig.

0003 vagā dir ga van qēl dir ga vovoñodo lēn me’ ne vōval rōvrōv en vonore
All the time they went down [to the sea] and went fishing and collecting shells at one reef close to their home [village].

0004 lēn masōgi direm vovoñodo
When they went fishing and collecting shells, then they went up home and ate their catch:

0005 direk mul ’ō kal lēn vonore direk big
fish which they prepared, hermit crab, crab or shells; like this.

0006 direm da senē vagam da vaga da vaga vavan
They took it up to their village and had it [with sth. else].

0007 lēn qōn ne vōwal e ruwa vōruō duru mak leg ‘i
They did it like this all the time, did it all the time

0008 lēn qōn ne vōwal e ruwa vōruō duru mak leg ‘i
when one day there was a couple, the two had just got married,

0009 rekse duru mak leg ‘i
yes, the two had just got married.

0010 durum ’ēqel rek lēn me’ duruk vovoñodo
The two went down to the reef to go fishing.

0011 lēn masōgi durum vovoñodo qē’ duruk mul kal den
When the two finished fishing and collecting shells the two left and went up home.

0012 ’aṅsara ne vōval wuva dim kalak den ēn mögi
two person only, he came out of his house, probably in the middle of the night, like this.

0013 di ne ’ēqel lēn me’ rek di ne siñ ēn mugin nev lēn lēn mögi
He went down to the reef, too; he lit a light in his house

0014 di ne ’ēqel rek ’an me’
and also went down to the reef.

0015 dim ’ēqel ’an me’ dim sōsōk kelkel ’an me’
When he went down to the reef, he started to look around on the reef until

0016 dim mabrow den so n me’ dim kalaka
he was shocked for the reef, it got up.

0017 ’enei di ne qē’ēg van sir ēn ’ekē ga rōr
Now it began to move towards a deep spot / towards the deep sea.

0018 ba di masōgi dim ’ēn sier so me’ dim da ’esēnē
And he, when he noticed that the reef it was doing this he was shocked and cried.

0019 di ga moros rōw lēn naw ba di mas da rās
He wanted to jump into the sea, but he couldn’t do so

0020 managi si dim rōw lēn naw di me ’ul
because if he jumped into the sea, he would drown.

0021 so dim ’ukeg wuva diē
So he just let it do so,

0022 dim ’ir ’i ’an me’ ’anē’ē
and so he was standing on the reef now.

0023 lēn masōgi di ne n me’ ne vanvan rak lik row
While it ... the reef was moving further out (into the sea) towards where is deep, he found that

0024 lēn ’ekē ga rōr di ne sōk sier son me’ dim gis
the reef, it became like a person / human being. It craned its neck upwards like one end of the reef it stretched out of the sea and said to him: "Friend,

0025 dim rērē kal reksen ’aval nēnērē’ me’ dim rērē
"You ... now we are in the middle of the sea.”

0026 kal den ēn naw di ne tek mē diē so bul
All right, then: "We two are going to go to one is-
ul son Torres lēn suwēn vunuō ne vōwal rak rōw 'ēnē dir ga ul Torres

0028 ba nik wom 'ēn son naw wom lōl luwo ma si wom van kal gōr gēduō nikē kalraka nikē 'ir kal den gōr n naw ne le nikē

0029 wo nikm 'ēn n naw dim 'ēqel kel nikē sag sur kel

0030 durum da 'eseneē van van van vavavan

0031 ne maran ne qōn

0032 ne maran duruk diēn ēn mē’ērsa

0033 durum kal lēn mē’ērsa lēn vunuō ne vōwal dir ga ul so Hiw lēn Torres 'erē vunuō 'arn̄i vunuō 'a suwēn 'a Torres dir ga ul Hiw

0034 durum kal ba’ ‘ekēnē

0035 durum van sar lēn mē’ērsa ne vōwal

0036 me’ ne tek mē die so ’ama’ lēn ’ańska lēn me’ ne tek mē diē so

0037 bul duk kal ba’ a duk monse ke’i ’ekēgēn du me monse ’alēn ’a(332,736),(644,747)

gōduō me mul kel qirī lēn kalraka duk ‘ēqel gēduō van ma den

0038 durum kal ba’ sar kēne

0039 va n me’ m van sar van sar van sar m van sar lēn lēn qil anē’ē m kal ba’ ’enteg sar so no me sag reh kēgēn bak

0041 bul nike row kal sar ’an n ’ekē ga mamasa ’anē’ê

0042 nike van kal lēn nērē’iē

0043 nike dar ekēnē nike siksik gom ēn gengen rekse sava nik me ’ēn sier mās ’alēn nik ga gen nike gen

0044 nike dar gōr si nom tek mē nikē so duk mul kel duk mulō

0045 nike sōk sier lik ēn ’ōnō mīmī’ir nōm nikē mi’ir

0046 nike on sur nikē mi’ir

0047 ’alēn masōgī rekse nom ulul kel nikē lēn sav qōn du wom mulō duk mulō

0048 itok duruk van kal di ne van kal row kal sarēn dim ’ōg kelkel ’ōg kelkel n me’ ne onon rōw nē'

0049 dim ’ōg kelkel van van van vavavan

0050 dim qōn ne vōwal dim mi’ir lik

land which is called Torres. Down there, one island further down (wind) which is called Torres. But when you see when the sea is getting big and rising to flood us, get up and stand away to save yourself from the sea to take you. When you see the sea that it lowers again, sit down again."

The two did like this on and on.

It got day, and it got night.

When it got day, the two reached a harbour.

The two came to the shore at a harbour at one island which is called Hiw in the Torres, some islands, a group of islands down at Torres which is called Hiw, the two landed there.

When the two went into a harbour, reef said to him, the ghost in … the person in the reef said to him:

"Friend, we two are going to land and rest for a while here; we will rest here for a few days, and then we go back to where we came from."

The two went inside to the shore at this place, the reef went inside, went inside, and when it had gone into the bay, had gone well inside, it said: "I’ll be stuck here, but friend, you, jump onto the shore at this dry place here.

Go up to the shore, and wait there. Search some food for you, like: what you can find in order to eat, eat it.

You wait and if I tell you: "We two are gonna go back home." we’ll go home.

Further more, find a place to sleep for you and sleep (there). Lay down and sleep.

All right, when I am calling you again, on some day that we two are going home, we two go home."

All right, the two went landwards … he jumped up onto the shore, and while he was staying there all the time, staying there all the time, the reef was lying down there.

He stayed around there on and on,

He … one night when he slept again,
Themango tree and followed him, i.e. he went following the dream, went down to the sea, went back onto the reef; the reef had already floated upwards; the reef had already got up from the place where it had been lying, it floated up there (on the surface).

Now it was waiting for him: "All right, climb onto my back."

He climbed up his back, jumped back up onto the reef: "That's good, we two are going. Do it again like when we two came here: do it like this: when the sea becomes big, stand up; and when the sea lowers, sit down.

He jumped (seawards) onto its back, and then the two went down (i.e. moved away from the shore).

They went acting like this until after, I think, two days they reached the harbour again [UNCLEAR].

They entered it again. But when they came down, the reef broke into two, i.e. it split into two pieces.

The big one, the big reef sat down there, while this piece of the reef moved towards the shore and took this person up the harbour.

When it moved and arrived inside the harbour, it said to the reef ... to the man: "Jump upwards now, go upwards. Now everybody up there, they are preparing food for your fifth day. Now they ... they take it out ... they ... in the morning you jump down and then run upwards."

Now they are busy. "But you mustn't come out, yet. Today in the evening, when it's time for the dances, come out to the dances."

Ok, he went upwards, jumped down, and the reef moved out (into the sea) again.

When it went out, it was far away from Big Island, Vanua Lava, and then the roosters crowed. That made that it got stuck there permanently, and now this reef (w.), (k.) is called 'Maltetrag'. So, a person is stuck there.

That other man, he went straight inland, went upwards bending down, then in the afternoon they took the food out (of the stone oven: S.S.)
and in the morning they ate until it almost got afternoon and they did the dances.

When he was sitting around, he also sewed some leaves of a tree making up his (clothing S.S.) to decorate himself with (in the appropriate customary way S.S.).

When they did the dances when it was almost afternoon, he came out. They started up the dancing, the 'Nangae leaves brooming’ dance, a devil dance.

When they started to dance, he danced out as well.

He danced, i.e. he came out dancing before, at the first dance he came out dancing.

The second time they didn't recognize him, yet.

The third they didn't recognize him, yet.

Now they start to think about holding him tight (to find out, S.S.): what is it then, a ghost or a (living, S.S.) human.

So they tried to hold him tight, and the third time he danced out, they held him tight.

When they held him tight they found out: “Oh, he is a human being.” and pulled off his ritual decorations.

They found out: "oh, he is a human being.”

"Oh, but he is the one they prepared the meal for tonight.”

Ok, then they were asking him, and he told them all the stories, like how he went, how he went down to the Torres, - when he was down there - how he lived and how he returned hither, and it lasted until … like they reached another fifth day after that.

Then they celebrated his fifth day.

He had come back to everybody of his line, his descendents at the village of Lemerig.

I think the story is over here.
Alright, I’ll tell this story.

I’ll talk about Wowōt and Meter. Wowōt and Meter, their home is far away. They lived up in Wowōt’s village, at Nos. The name of a place that they call Nos.

Meter’s village, they call (it) Nerelańtir.

One day there was a couple. And as they lived on and on, they expected a baby. They did … the child, (when) it was born they looked after it and when it had grown up they saw: ‘The child is very well turned-out.’ It was too nice.

It was a boy, and it was too good. They looked after him, probably, on and on and then he grew up.

When he had grown up, (he) was too much this. The day after this … he had become a young man, and then they realized (about) him that he was too nice a child.

His father blessed him [with customary (magic) skills and properties]. Blessed him with all things, like all (kinds of) things he held in his hands, he bore money, customary money. He bore pigs. He bore all (kinds of) things. That made that he called his name Wowōt.

You are Wowōt not only [because of nothing], but you are Wowōt because of something, like you have valuable things or your father has valuable things.

So Wowōt’s father and Wowōt’s mother did to him this plan.

so …

so that when his father blessed him he (only) became Wowōt. Before he became Wowōt [a handsome / blessed man] when they saw that he was a good child,
he didn’t leave the house.

He stayed only inside the house because if he came out the women would have fallen upon him.

The young women would have fallen upon him. Consequently they were worried about him so that he was not allowed to come out [of the house] onto the village square because the women would try on him because he was a Wowōt [a handsome man].

Stayed (like this) when one day when he had already grown up
ut all the time he stayed there [inside the house], in the evening

They stayed on top of a hill, on top of a small hill when they looked down bushwards towards L. and on and on reaching N2..

All the time when they stayed there they looked.

The kids played on the village square, and when they came inside to their mothers and fathers, they said:

That light or what down there, what is it?

But because the adults, when they heard (this) they said: Oh,
She acquired skills concerning the household, acquired skills concerning the household, She acquired skills for weaving, for valuables in terms of customary money, for all kinds of valuable things. Like their life before.

Her father blessed her like this, and (also) her mother.

She was a very nice woman. And also here, all the young men like her. But when they try for her, it became clear that M2eter didn’t want them. Some of them argued (with) each other because of (her), they killed each other because of (her), they came and begged M2eter, but she didn’t want them. One day, Wowōt asked his father: Dad, but this light, what is it? His father got up and told him: You watch (it): you are Wowōt, you watch this woman, she is a M2eter [i.e. a beautiful woman] like you (are a handsome man, [i.e. a Wowōt]). She is very beautiful like you are very beautiful. She as well, she is too beautiful. So when he heard this one day, in the evening when the moon was shining brightly, the kids were playing on the village square. When it was deadly silent and all the people were asleep, then it came to Wowōt’s mind that he would like to go and have a look at that light. This place down there, who is it [UNCLEAR] what is it? What’s up with her? Or what (kind of) woman (is she)? What is good about her? He wants to go and have a look. When all the people were asleep he went. He took his bow and arrow. Held it in his hands, then he rushed (off). Ran down, he ran and ran. He swam across a river, one river that they call ’Red River’. Now they call (it) ’Alligator River’ but before they called (it) ’Red River’. When he had crossed this river, swam bushwards to a navele tree, ran and ran until (he) reached Ban2lav.
Left Ban2lav, ran and ran on until he came into Laln2e’ak, at night.
Left Laln2e’ak and entered Qugemel.
Left Qugemel and came into Mamles, the village of Mamles.
Left Mamles and then came into Kalon.

7.3 Utterances 0101–0150

0101 ‘ukeg den én Kalen ne kal ’a Qesōw
0102 masōgi dim rōvōv’en Qesōw
0103 di ne ‘ēn rak so rōvrōv’e nok diēn ... n ‘ekē a nos vanvan ma sir
0104 rōv’e nok diēn sa e ... erō mēter ē
0105 van diēn rōw qel lēn bē ne võwal dir ga ul so bē gōr wa’ag
0106 dim rōw qel lēn bē gōr wa’ag
0107 di ne visiw enteg én ’irbēgi ne visiw enteg lēn bē den én mesgi’en ’erē mōgmōglēgle dōl
0108 managi gi ga lama’i son reñes sag ’i ē din mēter
0109 ...m. ...m visiw enteg
0107 ’irbēgi mēnmēn enteg den én mesgi’en ’erē mōgmōglēgle dōl
0111 dim da mamasi én ’irbēgi di e lama’i rōs dim meñ mamasi én ’irbēgi lēn sava ba
0112 dim da mamasi qēn ’irbēgi di ne van
0113 dim vrig kal rōw lēn nē. nērēgi a ge ’ew’i dim ... dim van ... dim van lēn ’ew’i nērēgi di ne ’ēn rak so
0114 n bur sar gēn
0115 qē’ di ne kal lēn me’
0116 dim van lu lēn me’
0117 dir ga ul son me’ waswas
0118 masōgi dim van lēn me’ waswas
0119 di ne ’ēn kal sag segēn
0120 lēn nērēgi ’anē’ē sag dir ga ul so nērēlāntir
0121 masōgi dim ’ēn kal sag dir ne ’ēn en bur
0122 ’ekē dōl en ve’ ne gitag én ’ekē mē’ēsal wuwa sanē ba managi ’ōw’ōw nikē ’a’ag rōs én mē’ēsal si nikē ’a’ag én mē’ēsala dir me kar nikē
0123 dir me vus nik lēn mē’ēsala
0124 managin’ erē ’ā insurers dōl ga mōrōs e mēter ē
0125 ’ebra golumumag dōl dir ga mōrōs e mēter ē
0126 ra’aklēgi ga sag gör én mē’ēsala lēn qōn
0127 ’aklēgi ga sag wal lēn [UNCLEAR] mon e mēter lēn qōn
0128 som da so dim rem én qaṇ ve’ ’anē’ē

He left Ban2lav, ran and ran on until he came into Laln2e’ak, at night.
Left Laln2e’ak and entered Qugemel.
Left Qugemel and came into Mamles, the village of Mamles.
Left Mamles and then came into Kalon.

Left Kalen and came to Qesōw.
When he was approaching Qesōw,
he noticed: soon I will reach the place that I am coming for.
Soon I will reach this Mēter.
Came to a river that they call Bēgōrwa’ag,
he jumped down into river Bēgōrwa’ag,
he neatly bathed his body, washed (it) in the river from sweat and all (kinds of) stuff,
because he knew that the woman sitting there was a Mēter [i.e. a beautiful woman].
Having bathed decently
when his body was clean from sweat and all (kinds of) stuff,
he made his body dry he didn’t know what he should make his body dry with but
when he had made his body dry he went.
He rushed down to its shore, he went to its other shore and then he noticed that

the light was up here.
Then he went onto a reef,
he went through to a reef they call (it) the ‘Washing Reef’ (?)..
When he went to the ‘Washing Reef’
he looked upwards like this.
At its shore up there, they call (it [i.e. this place]) N2ērēlān2tīr.
When he looked upwards he spotted the light.
All over the place there were stones, there was no (free) space, the path was just this. That’s because before you wouldn’t follow a path. If you followed the path they would shoot you.
They would kill you on the path.

Because all the people wanted that Mēter
All the young men they wanted Mēter.
Some of them sat guarding the path at night, some sat right at [UNCLEAR] Mēter’s house at night.
Consequently he climbed the stones,
He climbed the stones.
He climbed on and on when he was coming close to the top he saw that it was close and so he took a rest.
He took a little rest, his bow and arrow, he put (it) down onto a stone downwards.
He didn't climb with (it).
But when he had gone upwards, when he had rested he climbed further upwards.
He reached the top, he jumped out from the shore, he jumped straight to the door, he was looking inside like this M2eter who was there weaving.
But when M2eter had the feeling: something is looking at me, or she felt it on her body: Something is looking at me, but where or who?
Was it a young man from here?
She threw her face upwards like this and Wowōt (quickly) hid away.
He jumped out of her sight, but it was already over:
M2eter had already spotted him.
When she spotted him something in her mind made that her mind took Wowōt's face [i.e. she seems to remember it]: Oh!
This young man came from where?
When he wanted to turn back in order to go down again to that thing, it was already over, she reached this place and said: Hey, where are you coming from?
Come up here.
When he had come up here and the two were talking to each other about whatever their conversation (was). And that this woman, she liked him, she recognises him (and) that she likes him.
Some young men had hidden at the sides of things like this at the path down there, protecting the path.
Those hiding there they were watching now:
When they were talking on and on she said: Come here, we go into the house.
Then she took Wowōt, M2eter took Wowōt. They went into the house.
When they had gone into the house, they talked and talked, on and on. Now something made that those outside the young men that [UNCLEAR] (were) outside, they came up with a plan:

All the time this woman rejects us.

We try for her, and she doesn’t want to, we try for her, and she doesn’t want to.

Today it is the day of this guy, we will kill him today.

As a consequence, they talked from one to another (including) all the young men. [UNCLEAR] They went.

They came inside, they held tight Wowōt. They killed him. They pulled (off) his breath so that Wowōt died.

After this when M2eter was crying for (him) they pushed her into her house, locked the door.

They carried out Wowōt. Came and reached the shore at Lan2tir.

There was a huge wall like this, and it had a big hole downwards.

They stuffed him up-side-down down there like this. He was left standing inside of it and they went off.

In the morning when it got morning, his father, his mother, they were looking for him:

[UNCLEAR] It’s already daylight for a long time, but our child hasn’t come back. But where is he?

They were looking for (him) they went asking randomly at all the houses here in Nōs, searched and searched: Oh dear, (he is) not here.

They realised that the story he had asked us about yesterday:

who is it, the light is burning down there?

We told him and now he probably went there, [UNCLEAR] he is dead.

Then his father went to Wowōt’s grandfather and said:

Can you look for your grandchild, disappeared from us last night?

We don’t know where he is right now. Probably he went down for M2eter or what? We don’t know.

But you try looking for him.
Before, the people of before, they rubbed their hands like this. When someone or something had gone lost or someone is coming or who knows this reasoning he will rub his hands. He goes on and on until he gets it: Oh, this thing is here, the person is here. You asked me about him, and he is here. Wowōt’s grandfather did exactly this: he rubbed his hands like this and he went and went on and on throughout all the shores of Vanua Lava.

He started out here, he went and he reached Lates, he got up down here, went down to Mē’ēsarig, he went out down to Lan2tir and and then his spirit in his hands told him: this is your grandchild standing down there, is already dead. Then he passed the message on, called for his child, Wowōt’s father, and told him: your child, because he is a Wowōt, they killed him (who is) standing up there. Up at Lan2tir. Then that made that the two just cried because of (him). All the people heard (it) and they came and cried out to them (DL) because of these things, because of these ideas that did something to this one. (?) They cried for to them. In this spirit it was finished, when they had cried for (it), then Wowōt’s father said to his people:

If you can help me I want (that) we go back for my child. Here is a pig and here is (shell) money (that) I will hold, and then we go. Alright, let’s go. They took all these things the money and the pig, a hermaphrodite pig, then they went.

They went on and on until they came to river Bē
0225  dir dōl sag 'i kēnē
0226  dirēk veteņ̄ en maranag ne vōwal 'on wis ma'
0227  dim gis 'en wis ma' segēn
0228  dim van van wo n gō won maňra
0229  dirēm veteņ̄ di 'ō dim van van dim kal lēn vunu 'a Laņtir
0230  dim kal lēn vunu Laņtir
0231  di ne tēk mēn e raga 'a kēnē so kamam van kel ma sir ēn 'irbēn ... 'irbēn e Wōwut
0232  maranaga 'a kēnē ne gis gör ēn ... ēn 'eveg 'anē wo ne gis gör ēn gō
0233  ne tēk mē dir so n mē'ēsalam ga 'uw mē nikē
0234  van le kel ēn ni'im sin 'ubum
0235  dirēk van
0236  van rōw dīn man 'ekē 'a Gek 'e dis 'ir 'i va'a lēn ge di mal 'og wuva reksen qōn ne vōve va'a
0237  'irbēgi mal mulumulum rekse di mal mōnō qē 'egs ... ge bunō
0238  lēn masōgi 'anē sa rek... dirēm le kal kel diē dirēm mōn gör lēn du vog
0239  'al di lēn du vog 'al gör ēn 'irbēgi dōl
0240  den ēn lañ sin sav ga sēsēne ne rōw sag rana
0241  'irbēgi dirēm sas dirēm 'al ēn woq'enge rana
0242  dirēm ras rak den 'a Laņtir
0243  dirēm van 'ō diņ kel 'a Nōs
0244  dim diņ kel ma 'a Nōs n 'ubugi ne tēk mē di so kimi wom vavan 'ō kimi as mom valakra diē
0245  kimi mom ba'a lēn gamal muk di me 'ir 'i ekēnē
0246  kimi me veriv di lēn venē gamal di ne 'aq 'i kēnē
0247  dirēm van da 'a'ag reksen sava ubugim tēk mē dire
0248  lēn masōgin 'ubugim van mam 'en'ēn qē' diē
0249  di ne tēk mēn ni'ign 'aņan ... 'aman e Wōwut ne tēk so
0250  no wom 'og 'ō din ... nēnēn qōn ne vōvisē 'ekēgēn no ga 'awis e sē ne vōwal ne van ma ne tēktēk mē no
gōr wa'ag, and there they sat down.
They sent a chief with a 'wis ma' [sign of peace].
He held the "wis ma" like this.
He went with the pig and the money.
They sent him with (it), and he went on and on until he came into the village of Lan2tir.
When he came into the village of Lan2tir
he said to the people there: we came back here for Wowōt's body.
The chief from there took the (shell) money and the pig
and said to them: Your road is open for you.
go and take back your child or your grandchild. They went
went down to the place at Gek, the one standing already there in this thing, he had been there for
four nights now.
His body had already become a little soft, like it had started to smell a bit.
At this point of time, they picked him up again and
wrapped (him) into panundas leaves, tied him up in panunadas leaves, tied up his entire
body
to prevent that flies or something else will jump onto it.
His body, they carried (it), they tied a piece of wood to it,
they carried it out of Lan2tir,
they went with (it) until they reached Nōs again.
When he came back to Nōs, his grandfather said to him: when you come with (him) you mustn't
put him just anywhere.
Put him into my gamal he will be standing here
for now.
Then you will lay him down in the middle of the
gamal so that he will be hidden here.
They went and did following what his grand-
father had said to them.
When his grandfather had come and had exam-
ined him,
he said to his child, Wowōt's father, said:
when I will be staying here with him for as many
nights (as it will take) I don't want anybody to
come and speak to me,
van ma
no masgēk di masgēgi kamadu me 'og lēn ge
'alēn qōn̄ ne vōve

da 'ag 'esēnē
so lēn masōgin ... lēn qōn̄ ne vōwal durum
'og 'og lēn lōlō ge 'anē'ē
manmana 'alēn nes

n manmana 'alēn .. nēnēn siviēn n 'ubugim
da diē dim ...

di ga gis ên du mēl valgi 'agēnē won seg valgi
'agēnē
ta bēne nes di me ul 'ar siviē
nēnēn manmanam van wo e meter dim ... e
Wowōt dim ... dim es kel 'al... 'an manmana
nes 'a bēne rekse kama.. ..eh.. rōge 'agēnē me
sur

kimi me rōn lēn ge 'ōw'ōw den ên 'ir kaka ne
van ne qē'

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

[SONG]

di sa nē'ē n ka... n nes reksen manmana dim
man di viaklun qōn̄ ne vōve

dim man viaklu san nes di sa nē'ē

manmana nē n nes 'alēn ... n sērē 'ama' siviēn
sērē 'ama' sar gēn
dim man 'ar
dim ululul ên 'erē 'aïns dōl 'alēn 'erē 'ama'
dōl 'alēn nēnērē 'ekē dōl
rōwēn sargēn suwēn sagēn

dim ulul qē' dirē 'erē 'ama' 'ekēnē

dirēm van seserge ma 'alēn ga da so ne le kal
kel ên es nōn e Wowōt s on 'i lēn venē gamal
ē

masōgi dim vus diē 'esēnē vavan dim diēn ên
gōn̄ ne vō... vōve

'irbēn e Wowōt ne rōnīrōn dōl ên 'ekē

dim vavan van diēn ên revrev

dim ma'av kel sag ma Wowōt ne baer gogin

person to come here.

Me by myself, and he by himself, we two will stay
in this thing for four days.

Did accordingly,

When at one day they were staying inside of this
the power of a song,
the power of how his grandfather acted on him,

he held a mēl leaf on its back side here and a
seg (leaf) on its back side here
its (magic) power, the song he started singing it
and the (magic) power went and Wowōt came
to life again.

The song to it this woman here will sing (it).

You guys will hear it before the actual story will
continue and come to its end.

That's what it is. the song, the (magic) power
enchanted him throughout the four days,
it enchanted (him) through this song, that's
what its is.

That (magic) power, the song of the spirits'
place up here
it stroke with its power.

He called for all the spirits of all the hills of the
entire area,
down (at the sea), up (in the bush), in suw and
in sag direction,

He called all of them, the spirits of this place.
They came together here in order to make that
he lifts up Wowōt's life again, who is lying in the
middle of the gamail

Since when he had killed him until four days
had passed,

Wowōt's body came to life again [lit.: the entire
body started to feel the place,]
it went on and on and reached the evening,
and when it got morning again Wowōt asked for
gengen lèn qōn velim nagi
0287
dim baer gongen goği dim baer ēn bē
0288
’enei di ne van kel ma rekse gidē kel dim es
del reksek ’irbedē gidēn ’ańska didē ga es qiri
’anei
0289
Wōwut dim es kel
0290
dim ’og lèn din senē
0291
mōnō misin gör reksek wunva dim van lèn
qōn ... qōn samwul ēr senē
0292
di e kalu rōs lèn mēe
0293
dirēm vavañ wuva di lèn ... lēnēnēn lōlō
nimē
0294
’ubugim vaña wuva di durum gengen ēn
gengen ga mōn gēs
0295
inin rōs ēn bē
0296
duru ga ’og lèn gamal ’a’ag ēn gargar mamas
reksek sivien es nōn e Wōwut dim kel ma
0297
dim van ne ’aram lu mēn vēvēgi va’enē n
’ubugi ne kalu den ēn gamal
0298
di ne van ne ’aram mēn ’amagi won vēvēgi so
0299
Wōwut ’eneim es kel
0300
sōw ’enei di me ’og lèn gamal ’alēn qōn
samwul ’og’og ’i di ne kaluō

food on the fifth day.
He asked for food and he asked for water.
Now he became again like us, he was alive again
like our bodies (are), (as) we are people, (as) we
are alive today.
When Wowōt had come to life again,
he stayed in the room like this,
not very soon, it probably lasted for ten days
(that) he didn’t come outside.
They fed him only inside the house.

His grandfather gave him food, they ate only
roasted food,
didn’t drink water,
They stayed in the gamal following a strict diet
in a way that Wowōt’s life had come back again.
He went and told his mother, then his grand-
father left the gamal
he went and told his father and mother:
Now Wowōt is alive again.
Now, he will be staying in the gamal for (an-
other) ten days, will stay there and then he will
come out.

7.7 Utterances 0301–0350
0301
di ne kalu ne van kel kel va’anē
0302
ba di me kalu di me van ’ag ēn dōdōmi di
e van kelkel valakra rōs ba di me van ’a’ag
reksek n sava dir me van dir me van ’ōn laklaka
0303 ’an kele qōn samwul ’amagi won vēvēgi mal
lama’i so dim es kel
0304 ’an kele qōn samwul dirēm rōr rak lik
0305 ’enei dirēm vētēri ēn rōrōgim van so
0306 itok kamam me van sag me dan laklaka ne
vōwal dir ga ul so n resres dō nār
0307 kamam me van me van ’ō man laklaka
0308 kamam ga mōrōs lak ’ō’i Wōwut lu kel sag
sag né managi dim ma’i wōl lēn ’ekēnē
0309 itok kamam me lak lu kel ’i? sagē
0310 lēn masōgi dim van lēn kele qōn samwul
0311 dirēk van
0312 dim vanvan sir ēn qōn samwul wal démē ne
vōruō
0313 dirēk ’ān vē’ēn nērēgi ’a Nōs dirēk van
0314 dirēm van van vavavan dirēm diñ ēn bē gōr
wa’ag

He will come out and walk around then.
But when he will come out he will go following a
plan, he won’t be going around (where / like he
shouldn’t). He will go following what they will
go [with?], they will go with a dance (?).
After ten days his father and his mother knew
that he was alive again,
after ten days they were roused again.
Now they sent the news:
Alright, we will go <sag>wards, will make a
dance that they call “Almond Leaves Sweep-
ing”.
We will go, come with the dance.
we want to dance out again with Wowōt up
there (in <sag>), because he died there, as you
know.
Alright, we will dance out again up there.
When ten days had passed,
they went.
When it was getting close to the twelfth day
they left the point at Nōs, they went (on).
They went on and on and came to the river “Bē
gōr wa’ag”.

food on the fifth day.
He asked for food and he asked for water.
Now he became again like us, he was alive again
like our bodies (are), (as) we are people, (as) we
are alive today.
When Wowōt had come to life again,
he stayed in the room like this,
not very soon, it probably lasted for ten days
(that) he didn’t come outside.
They fed him only inside the house.

His grandfather gave him food, they ate only
roasted food,
didn’t drink water,
They stayed in the gamal following a strict diet
in a way that Wowōt’s life had come back again.
He went and told his mother, then his grand-
father left the gamal
he went and told his father and mother:
Now Wowōt is alive again.
Now, he will be staying in the gamal for (an-
other) ten days, will stay there and then he will
come out.

He will come out and walk around then.
But when he will come out he will go following a
plan, he won’t be going around (where / like he
shouldn’t). He will go following what they will
go [with?], they will go with a dance (?).
After ten days his father and his mother knew
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We will go, come with the dance.
we want to dance out again with Wowōt up
there (in <sag>), because he died there, as you
know.
Alright, we will dance out again up there.
When ten days had passed,
they went.
When it was getting close to the twelfth day
they left the point at Nōs, they went (on).
They went on and on and came to the river “Bē
gōr wa’ag”.

food on the fifth day.
He asked for food and he asked for water.
Now he became again like us, he was alive again
like our bodies (are), (as) we are people, (as) we
are alive today.
When Wowōt had come to life again,
he stayed in the room like this,
not very soon, it probably lasted for ten days
(that) he didn’t come outside.
They fed him only inside the house.

His grandfather gave him food, they ate only
roasted food,
didn’t drink water,
They stayed in the gamal following a strict diet
in a way that Wowōt’s life had come back again.
He went and told his mother, then his grand-
father left the gamal
he went and told his father and mother:
Now Wowōt is alive again.
Now, he will be staying in the gamal for (an-
other) ten days, will stay there and then he will
come out.
They set down to take a rest here because it was already evening, the sun had already moved on. As they were sitting there and it got pitch dark then they went into the village of Lan2tir. When they came into the village of Lan2tir the dancing was going on then the dances started. But when they were dancing in this (dance) M2eter came and crawled craning her neck like this. She had done all the things, they tied up themselves neatly. She didn't see well. [UNCLEAR] then she came and stared at those two guys: Oh, not him. She knew very well that Wowōt had come to life again. But she tried to spot him, she looked at each of them, on and on. She spotted (s.o.) in the middle of all the people, she spotted a single person standing there. [UNCLEAR] They made clean ... they crushed ashes, and rubbed his body black with it. He is Wowōt because his body is white / light. His body is light, it isn’t dark, not like this, but it is slightly light. His body is slightly shining, and that's why he is a Wowōt. When she was looking around, went, she said: It's him standing right in the middle of the place here. After this she came, she paved her way through the people inside the dance, she went on and on she went inside [of the dance] she came straight to him like this. She craned her neck well up, she reached out for Wowōt's face and rubbed (it) like this. She reached out for and rubbed Wowōt’s face likie this. She saw a bright spot in his face, that was Wos-wōt. She called his name and Wowōt answered her.
dim kalakam gis vavarga diē He got up and held her tightly,
kalu ’ō den din lalakla left the dance with her,
van kal ba’ ’ō di lēn lōlō niṁ môgi and went into her house with her.
ne gitag e sēn lumgav ’i lik There were no more young men,
ne gitag e sē ’amarga ’i lik si e sē there were no more elder men, or who ever

7.8 Utterances 0351–0363

0351 ne van sir duru X ne van so ne vus lik si siviai who would want to go for the two, to go and kill
0352 managin sōm mal van gōr again, or what
0353 n qō mal van gōr because money had been passed
0354 ’erē mögmöglēge dōl mal van gōr ne gitag lik all the (necessary) things had been passed on,
ēn vusvus there was no more killing.
0355 ’aña a mananagin ’aman e Wōwut ga gis ēn It was peace because Wowōt’s father was hold-
wis ma’ lēn sarā ing a “wis ma’” on the dancing square.
0356 so diñ ’ekēnē reksen kaaka mun e Wōwut It’s over here, like the story about Wowōt and
duru wunva dim diñ ’ekēnē her is probably over here.
0357 durum diñ lēn ... kal ba’a lēn lōlō ge They went inside of this thing
0358 wo Wōwut dim le e meter reksen gunugi and Wowōt took M2eter as his wife and they
durum mul kel ma ‘a Nōs moved back to Nōs.
0359 durum ’og i ’ekēnē They stayed here.
0360 duru wunvam ma’ ’ekēnē lēn ‘e ga mew va’a Probably they died there after many years, we
gide lama’i rōs don’t know.
0361 kaaka wunva dim diñ wuva ’ekēnē The story is probably over right here
0362 rekse ...eh...n sava a no ga lama’i son kaka mun like what I know that it is the story of Wowōt, it
 e Wōwut di wunvam van diñ wuva ’ekēnē is probably over right here.
0363 wunva qē’ kēnē varian It’s probably over here, thank you.
8.1 Utterances 0001–0050

One day, there was Qo’ and his brothers. There were twelve brothers of his. They lived at Arep. Arep, if you arrive at Arep, you will see a big school, it has a name... This is exactly Arep, the home of Qo’.

They lived there until one day they thought about going to cut canoes. So they went to cut canoes. They went up to the bush. But Qo’ didn’t go. Only his brothers, they went. There were ten of them. Eleven, and they went. They went upwards to cut canoes, but Qo’ stayed in the village, stayed behind. He stayed there, but they didn’t know that Qo’, too, went to canoe-cutting. His brothers didn’t know that. His brothers went and cut canoes. Some of them ... each of them, they cut paddling canoes, canoes, vessels of theirs...

They cut these canoes from kala’a. When they came down to the village they saw Qo’ sitting there. Qo’, what’s up? Every time that we go walk around, or go cut a garden, or go wherever, when we come back, you can see that you stay behind in the village. So, what’s up? We [UNCLEAR] went to cut canoes, we went cutting vessels for us in order to paddle just to paddle down here to Serewan or down here to the harbour of Arev. in order to paddle all around there, paddle up to Narwē...

and then come back here. But you, your only staying is right here, you don’t walk around. You look ... look at us, we went and cut us a vessel. While you are staying here, you don’t have a vessel. Today they went, and tomorrow the same thing again.

The day after tomorrow, they would do (it) like...
until one day, they were staying there, and then they... "Let’s go drag out our vessels."

they went and dragged out their vessels until they reached the harbour at Arev then they tied together their canoes.

one dragged down his canoe, went out into the sea, and his canoe sank another did it the same way, brought his canoe down, and sank then Qo’, he cut down a nanara tree for him (to make a canoe)

he cut down this canoe, then many days were still left before the canoe would be completed. when he had cut it down for his canoe he went off home

a spider came and picked up the wood chips stole them, took them away

Qo went home, went away and the spider came and put together the canoe again

was standing again at its place put it upright again and stood again right at its place the day after, Qo came and saw

"Hey, my canoe was right here, this tree that I cut falling was meant to be my canoe. what made it stand upright again?

he was standing there looking around until: "All right, I’ll cut it down again."

then he cut, was cutting until it fell down he cut it down and cut a piece out of it "All right, I’m gonna go home.

this

8.2 Utterances 0051–0100

he went off but he took a piece ... one of these wood chips and took it home with him into the house

he went down home, stayed there stayed there, and when it got dark the spider returned

it wanted to find again this canoe of Qo’s when it found it again, it found again the tree standing at its place again

put it standing upright again, then it looked for this one piece, searched and searched, searched in vain

Qo’ went home with it when it got daylight
he stayed there, and when he had eaten
"All right, I'm gonna go for my canoe"

he went, arrived here again
he saw this spider just climbing up on this nanara tree
"Hey, so it's you who made that my canoe is
standing upright again
hey, I will kill you
then he jumped, jumped down to get a club for
himself
he was gonna kill spider, spider said: "Oh, you
mustn't kill me.
wait, I will help you
I'll help you, and we two will cut your canoe."
then they chopped it down again, cut a piece
out of it, like it had been done before
then they hollowed it out
they hollowed it out to the bottom
Qo' went off home
and spider stayed behind

Qo' went off home
and spiders stayed behind, during this night spider hol-
lowed it out, hollowed out thie canoe
it hollowed it out, on and on
it got daylight and when Qo' had eaten, he went
up again and had a look:
"Oh, my canoe is almost complete." "Wow!"
"Oh, but that's great!"
"But the fine cutting is when?" "No, probably to-
morrow.
come back tomorrow, and we two will fine-cut
the canoe
the next day what ever is gonna happen, you
will drag out your vessel then"
then Qo' said: "All right, but whatever, we two
will tie together the canoe right here in the
bush"
spider said: "That's all right
we will tie together your canoe in the bush
but like this, how will it get out of it?"
Qo' said: "Oh, wait, I'll make rain
I'll make rain, and when the rain is raining, it will
carry out my canoe
to prevent that my brothers notice that I build a
 canoe, too, and they will be shocked by this"
when they go all down to the harbour, they
will be shocked about this paddling canoe sitting
there
when the spider ... Qo' went up again, they
pulled vines
cut the connecting woods, cut the outrigger
the two tied it up and (when they) had tied up
The canoe Qo’ went home spider stayed behind as Qo’ went home, he said: "Friend, I’ll go down home but tonight when I tell you, you will leave this place because I will hold rain tonight tomorrow morning this canoe will have arrived down at the sea” then on that afternoon he went home, arrived down at home

8.3 Utterances 0101–0150

 shortly after that he went to the conjuring hole and put down plants for rain then rain started to rain it rained and rained, on and on, then the rain got big it took that canoe took it, went, went, on and on, floated down to Arev, to the harbour of Arev The sea ... the rain rained, and then it got dry(?). and then the canoe was sitting on the beach for now, was sitting right there. When it got daylight, all his brothers returned to the sea.

'Hey, but this canoe here, whose canoe is this?' Some of them said: 'Oh, Qo’s.' But some of them said: 'Hey, but we went canoe cutting, and Qo’ didn’t go.'

He stayed in the village only, but how was this canoe of his done, was cut and and came out here into the harbour where it is sitting now?'

Some of them said: 'This canoe is Qo’s.”' 'Oh dear, we, we came out with our canoes, and they all drowned, but now Qo’s is good.' They were doing like this, and shortly afterwards Qo’ came and dragged down his canoe climbed onto it and paddled out Paddled out to the harbour, The three look: 'Oh, Qo’s does float. But we, ours have all drowned. Hey, tomorrow we will do (something) to him, we will go bird catching with him. We will lie to him, saying that we go bird catching.’

'All right!'
8.4 Utterances 0151–0200

0151 e Qo’ ne sag rèn sag kēkē ē
0152 sag wo’eraga ’i’isigi ’anē van rōw lēn vunuō
0153 bol ēn gunugi
0154 wo dir len nak susuō
0155 dirk suō dirk suō sirēn Lōkōno

So then Qo’ had got stuck up there.
Sitting (there), and all his brothers went down to the village,
stole his wife, and took the canoe.
Then they started to paddle, and paddled to-

Then they went to the garden, went to their shore.
They got food, came back, prepared the food.
It got dark.
As they were sitting together like this Qo’ said to them,
taught them.
Then they said: ’Qo’, one thing that we want from you right now,
tomorrow, we want that we go bird catching.’
’All right!’ But they were lying because they wanted to steal his canoe.
They stole his canoe in order to paddle and then they stole his wife and ran away with (her).
They went like this, went like this, on and on.
They ... when another day came they had already prepared a talk, and now they say to Qo’:
’Tomorrow we will go bird catching.’
When they arrived here, when they went bird catching and arrived here, he climbed a ’wild nutmeg’.
This wild nutmeg is called darag towla in the language of Vera’a.
It’s very big.
So they all climbed onto different wild nutmeg trees, but Qo’, he climbed onto this wild nutmeg to catch birds.
He climbed and climbed until he reached the top of the tree.
He installed his bird catching rope, and when he had put it there and was just about to climb down
these guys started to sing a song:
darag towla, get big, get big!
Grow! Grow!
As they said this talk, the side ... the wild nutmeg tree became very big.
Got bigger and bigger, until Qo’ couldn’t reach the other side with his arms.
wards Lòkòno (Gaua).

They left ... now they had already ... now they had already moved away from Rev and came to Sisiol.

But they lived down at Sisiol, the name of the place is Tatgan.

That's where they lived.

Qo's home (village) they call Tamli̱nli̱n.

At Sisiol, but a bit further down inland hither

Do you see the village of the public workers?

but on the other side further 'wöl' hither is Qo's home (village).

It used to be a plain.

But in ... it lies ... Why does it fall away steeply (today)?

in one dance

they danced (it), and now they tramped at this place, they tramped on it and then it was falling away.

so it is falling away to the other side further wöl

When they were staying there, and they had spoken to Qo'

they took his canoe and paddled away from Tatgan.

Then they paddled towards Gaua.

Qo' was still sitting on that darag towla.

He didn't know how to get down.

The spider, his comrade or friend, this spider came out to him.

Coming out, while it was coming it heard someone crying.

'This one crying or singing a song here is like Qo.'

It went, went and went, on and on, until it reached the nandae.

It craned its neck upwards: 'Hey, friend, what happened?'

'Oh, my way is blocked.'

'But how did you make it to there?'

'I came here, we, my brothers,

they cheated me so I came here.

I climbed onto this tree - we were catching birds.

But all of them had come.

So I went to this tree here, I climbed up here.

After that they spoke to the tree, and that tree, its body grew
no mas gagavra más ’amēn ga ’ēqēl
binikm tiktik den
sim qōqō’ den nom mas ’ēqēl kel más nom sag
reñ keke ’anē
womarawraw so ’o itok sag qe’i nok ..eh.. le
sur nike
sōw ên marawa ne vir ên ga ’iliqi ne van kal
ne ’ēqēl ne van kal ne ’ēqēl
ne van kal ne ’ēqēl
ne van e Qo’ ne dam ’a’aga
womarawraw so itok nike dam ... nike disir
qēl man gaga e dam ’a’ag man gaga ’anē
maraw... e Qo’ ne dam disir
dam ’ēqēl ’ēqēl ’ēqēl ’ēqēl diñ suw lēn qe’an
ne van diñ rōw ma lēn lōlō vunuō
ne ’ēn ên vēvēgis sag ’i
ei ba ote ba ’e raga ’anē
so o dirm len vēv... dirm bol ên gunum dir
man row ’ō’

And I couldn’t embrace it in order to descend.
My hands became too small
or too short and I could not get down again, I sat
being stuck up here.’
Then the spider started to spin its web, went up,
went down, went up went down.
Went up, went down.
Went, and Qo’ then climbed following.
Spider said: ‘Good, now take the rope, follow
the rope downwards, climb (on it) following the
rope.’
Then Qo’ climbed following (it).
Climbed, descended, descended, on and on, ar-
rived down on the ground
went down into the village,
and saw his mother sitting there.
’Hey, mum, but everybody?’
’Oh, they stole your wife, they ran away with
(her).’

But where did they go?
They went to Gaua.
’Good, mum,
what you’ll do now (is)
put me into a [special k.o.] basket
and take this banana here for me, put it in there
together with me.
Then we two will go down to the sea,
we will go down, you count the waves.
When the sea breaks for the third time,
After that throw me out.
So his mother did everything accordingly. His
mother’s name was Rōlē.
When they came down
reached the harbour
his mother counted the waves
until three, after that she threw out this basket.
Qo’ had already entered it
together with ripe bananas.
Floated out and went, floated, floated and
floated.
And his brothers were paddling.
They paddled and paddled, were still paddling
then they saw banana skins that came floating.
They said: ‘Hey, here is banana peel.’
His wife was sitting there and said:

'This banana peel is from Qo’s (food.)

'Hey, Qo’, where has Qo’ come from? Qo’ is stuck up there. He’s not able to climb down.’

Then they paddled, they paddled. Now Qo’ had already floated past them, had gone.

And as they were still paddling, soon they spotted another piece of banana peel.

'Hey, down there, there is another banana skin floating.’

His wife said:

'This banana skin is Qo’s. There are ripe bananas in our house, and the bananas that we are looking at here are exactly those bananas from our house.’

They said: ‘Qo’ is not able to climb down. The tree thickened, so that he will not succeed in grabbing (it), he’s not able to climb down, he is sitting stuck up there.

So where should Qo’ have come from?’

And then they paddled, paddled and paddled, on and on until they spotted another piece of banana peel. They saw another (piece of) banana peel, the last (piece of) banana peel. They saw it for the third time and his wife said: ‘This banana peel is Qo’s.'

His brothers said: ‘It’s not Qo’s.’ Shortly after that they reached the harbour of Lōkōno. Then they paddled landwards towards the harbour of Lōkōno and they saw somebody standing there: 'Hey, look up there, someone is up there. someone walking around on the beach at the harbour.’

And Qo’s wife said: ‘Qo’! It must be Qo’ walking there.’
good look at (him) (they) said: 'Oh, true, Qo!'
Then they reached the beach
and saw something up there, Qo standing there.
As they came paddling really close, Qo hit the
canoe to pieces and put them out? right there.

So now they would stay there.
While they were staying at this place, in the vil-
lage of Lokono
at this small place that is called ... oh, wait .. my
name ... I forgot the name of that place.
But the name of this place, the name of this vil-
lage is Lebot.
at Lebot, on the other side closer to us here, fur-
ther towards the [UNCLEAR] here
is that home of Tumeren
Tumeren lives there.
a spirit, a big man though, but he is a spirit.
He is not a good person.
He lives there with his wife.
and he feeds pigs, Tumeren lives right there.
That day when they paddled landwards, when
they came up here
Tumeren spotted them:
'Oh!'
He was very happy about them: 'Oh, come here, come here!
Come here, we will stay here.'
Go, put them into the nakamal.
'You will stay right here.' 'All right!'
'Oh, it's so good that you came here. Where did
you come from?' 'We came from Vanua Lava.'

'Who are you?' 'I, I am Qo', these are my brothers
and this is my wife.'
All right, you will sleep right here.'
Inside of that one, one albino
one person, it is dark in his inner,
His name is W.
W., he is bad luck, his inner is dark, he used to
give them away.
They stayed there, stayed there, on and on
it got night, or: it got afternoon.
The spirit came and they finished their meal.
He said: 'Your “sleeping thing” is right here.
You will sleep right here.'
Said: 'Oh, nothing, all right.'
Having put their sleeping things
It got deep night,

Qo’ made them go and sleep in the stone oven,
put his brothers and so into the stone oven.
All of them, together with Qo’, they had gone inside the stone oven, they were sleeping.
The spirit was staying there, ‘Oh, now everybody is already sleeping deeply.
Wait, I’ll go, I’ll try to see them.’

He, coming, he was not coming with good intentions.

But as he arrived inside the house, he went inside,
he started to look for them: ‘Hey, but they are not here, where are they sleeping?’
Looked and looked for them, searched without success and went out again.

He went home, went back to his other nakamal

8.7 Utterances 0301–0350

and went to sleep.
Then it got daylight
and he came back.
He came back
’Hey, Qo’,
I came here last night, I came here last night so that we could talk, but where were you guys?’

Said: ‘Oh, but we were sleeping right here.’
That was Qo’, Qo’ was talking.
But Tagar lōlqōn, sitting there,
hisaid: ‘No, no, we were sleeping in the stone oven.’

He gave them away, ‘Oh dear!’
So then the spirit knew: ‘Ah, tonight they will sleep in the stone oven again.’

’When I come back tonight
and they are not in their beds,
then they will be in the stone oven and I will kill them.’

They stayed there like this, it got afternoon,
and when they had finished their meals,
Tumeren said to them:
’I’ll go up again.
I’ll go up, stay there for a while, and then I come back
and we talk again.’
'Yeah, that's great.'
That was Qo’ saying that.
He went down again, went and lay down.
and slept, pretended to sleep, cheating those.
And Qo’ said to his:
'Hey, we can’t sleep in the stone oven.
Now we will go up there.'
Then they went up to the struts of the roofing,
the struts of a house.
Qo’ flicked open the bamboos and they entered it.
They went inside. They were sleeping.
and the devil was staying there, then said: 'Now everybody will already be sleeping.'
So he returned, that is Tumeren! (HE returned.)
came back, came closer and closer, then went inside the house,
heard: 'Everybody is snoring.'
'Oh, these guys are not here.
They are not in the beds.
They are in the stone oven.'
he felt for them (with his hands), felt for them
(rooted through the stone oven, rooted through
the whole stone oven, rooted through for them, and couldn’t find
(them),
and went home.
Went back to his house and went to sleep.
When it was still early morning Qo’ and the others had already come down.
had already left the bamboos and gone down
[UNCLEAR]
Shortly after that Tumeren came back again.
 Came back into the house:
'Hey, good morning, my friends.' 'Good morn-
ing.'
'Hey, I came here yesterday in the afternoon,
but where were you guys?'
Where else would we be sleeping tonight then? But Qo' knew where they will sleep, but his brothers said:

'That guy gave us away, but what will we do about it?'

They stayed there until afternoon when Tumeren went to them again, and they ate. When they had finished their meal, he again said to Qo':

'I will come back tonight.

Now two days had already passed. That was on the third day now. The third day was the last day that they would stay on Gaua. Qo's plan was: he wanted that they went home.

[UNCLEAR] when it got afternoon and they had finished their meal Tumeren said:

'Alright, good night to you guys. 'Good night.' 'I'm going, but I'll come back. I'll come back and we talk.'

'Oh, alright.' Tumeren went out and went home, they were sitting there and then Qo' said:

'What I will do now...'

'So he went to a post like this here flicked it open flicked open the post here, and then he said to his (folks):

'Everybody over here. Everybody get in.' They got in, got in, everybody got in, then he flicked, he got in and flicked the wood closed. And they were gonna sleep in the post of this house.

They slept and slept until it got daylight. Tumeren came back. Early in the morning he came:

'Good morn... Friend!' 'Yip!'

'Hey, I came at night, but where were you guys?' 'We were sleeping right here!'

Qo' told him:

'We didn’t sleep anywhere, we slept right here.'
8.9 Utterances 0401–0450

0401 'ekē 'e raga 'anē nome vus dir sivie
0402 nok van 'ekē gēn nēn dōdōmía mu 'ama'
0403 nok van kēgēn dir gigag nok van ma lēn qa'nris gitag
0404 nok gis 'an 'erē wio nok ses 'ev'ev'é qēn nimē ne gitag
0405 nok van 'an wō... n... no sok sier ros dire
0406 o wo kimi wom mi'ir wal lēn woqa'ag qi'iē
0407 itok
0408 rekson dōdōmía mu 'ama' nē dine dōdōm rōrōn wuva ba die tētēk ros mēn e ... 'aram ros ēn dōdōmía mugi mēn e raga ē di ga gis rōrōn ba Qō' di ga galgal die
0409 Qō' di ga galgal di so
0410 'e ge 'anēs dada mē kaman ē dine dudurug kamam di ga moros vus kamam
0411 ba ga itok
0412 si wo nike wo niks vus kamam ba si e no nik mas vus mas kamam
0413 nēn qōn ne vō'ōl va'agēn
0414 qēqē na qōn
0415 qēqē na qōn dirm mi'ir bēne
0416 'ekēm ma'ava
0417 masōgi Tumeren dim row kel lik ma mē dire nei dirm kal lu den ēn wō'il wō'il varvar 'an qe imē
0419 dirm 'isīw ma dirk sag 'i
0420 masōgi e Tumeren dim kel ma dim 'ēn kel dire
0421 'ei kimim mi'ir kivie lēn qōn
0422 kamam mi'ir wal sa kēnē
0423 kamam mul lik 'i 'a vie
0424 kamam ne gigag ēn homam so kamam mul kēkē sēsē
0425 kamam ga mi'ir wal sa lēn nimē 'anē
0426 ba nom van ma lēn qōn no sok sier ros kimi nom van
0427 nom ses ēn qa'nris nom van lēn wōruqruqō nom van 'an wōqa'ag qi'iē no 'ēn qē' ros kimi
0428 wo e Tagarlōlqōn m sag 'i so 'o kamam mi'ir sag 'an qe imē 'an wō'il varvar 'a sagēnē

'Oh dear, these guys, how could I kill them?
I'd come here,' that's the devil's thoughts
'I'd come here, they are not there. I'd come here
to the stone oven, not tag.
I'd put hand to the bamboos, I'd put apart the
whole house, not there.
I wouldn't find them.'
Then the two started to quarrel.

The two started to quarrel, saying: 'Alright, if I am not successful with you guys...'

But down at the harbour where they had gone ashore,

Qo planted two trees, a varvara and an iron-wood standing at the bay where the canoe was that they had paddled into the bay on.

Qo' said to his (people):

'You got up ... We two will fight right now.'

At the time that we start to fight you guys together with my wife, run down to the sea, look for two trees standing there.

Then the two (started to) fight, fought and fought, To2meren's things, To2meren smashed (them) all, a platter. He rushed into a pig, and To2meren smashed (it). (He) went to something else, a platter big like this, and To2meren smashed the platter to pieces. He played tricks with To2meren like this, on and on, and his (folks) climbed and climbed. Climbed up that seaoak. They climbed and climbed like this until the last fight of the two of them when Qo' would run away from To2meren, To2meren said: 'Suqo'!

I (am) on the seaoak.' When he said this just once, they ran to the side of the seaoak like this (?), Then the devil was about to enable himself to punch him, but Qo' was already ontop. 'Alright, I’ll climb following you.' They climbed and climbed, then Qo’ sent ...

Qo’ felt that it was soon that the devil would reach them. And then he emptied out ants.

The ants tortured him and he slipped off and reached the ground again.
And Qo' and they were climbing, and the seaoak, Qo’ said to it: ‘My seaoak, get big, get big.
My seaoak, get big, get big.’
Then the seaoak got longer and longer.
The seaoak got longer and then his folks climbed following together with Qo', the last [person] of them.
The devil climbed following them, was climbing coming close, was about to reach them, then Qo’ sent fire ants.
The fire ants covered him up, and he slipped and slipped, reaching the ground again.
To2meren said: 'Keep doing (this) and I will devour all of you, the ones sitting on that tree.'
He took (?) them like this, they went, on and on, then Qo’ said to him (?): 'My seaoak, lay askew.'
And so his seaoak laid askew.
It lay askew like lay askew back towards Vanua Lava.
His folks climbed down.
The first of his brothers jumped down, then the next, then the next.
They went down, went down.
Qo’ was the last (one).
And the devil, he kept following them, came closer, and Qo’, he jumped down to the ground like this held tight the top of the seaoak right here.
(It) is going towards the end of the story now.
When he held tight the top of the seaoak like this,
the devil came climbing, came climbing, came following, came, closer and closer. When (he) was about to jump down, then Qo’ let go the top of the seaoak.
And when the top of the seaoak, it straightened up again like this,
(it) smashed the devil.
I don’t know the devil, he fell down again where.
The story of Qo’, it is over here.
9 mvbw

9.1 Utterances 0001–0050

0001 varian Stefan nome kakan kaka ne vōwal
Thanks Stefan. I will tell a story.

0002 rekso wunva vaga no ga rév
Like, usually I am the writer,

0003 ba 'enei nome da 'eno nok kakan kaka ne vōwal
but now I am going to tell a story.

0004 no ga moros nok dedicatem ēn kaka 'agēnē mēn 'eraga mērmēre rekso dir me rōn ēn kaka 'anē si dir me vasiŋō maŋasa no lāma'i ros
I want to dedicate the following story to all the children, they shall hear the story, or they will learn it sometime, I don’t know.

0005 rekso nom rév wo nom kaka
Like, I write and I (also) tell a story.

0006 kaka dim van segēn
The story, it goes like this:

0007 gōn ne vōwal e ruva mēn gunuruō
One day there was a couple.

0008 durum mak leg wal 'i ē rekso durum magraqa durum leg ... legleg magraqa
They had only just gotten married, like they were a young, newly married couple.

0009 durum 'ōgo vavavan n reňē ne tek mēn 'āman
They lived, on and on. Then the woman said to the man: "Man, I am pregnant."

0010 őg sier durum 'ōgo 'ōgo van diŋ ēn vul ne liv'iē 'āmēn ... vul ne liviva 'āmēn dine len tētē
Expecting. They lived like this, until the nineth month, so that she would give birth.

0011 dine len ni'igi
And she delivered her child.

0012 len ni'igi ni'i 'āman
Delivered her child, a small boy.

0013 duruk 'ēn gōr 'ēn gōr 'ēn gōr 'ēn gōgōr vavan
They looked after him, looked after him, on and on.

0014 n ni'igi tētē 'anēm luwo vanvan rekso dim mōnō luwo wal 'e vōruō senē
And her child, the baby grew and grew, and when it had grown up a little, it was like two, the woman said: "I am pregnant again.", so she told her husband.

0015 n reňē ne tek so 'o no 'ō lik ēn 'aqak e dine 'āram mēn gunūgi
After a while, when it was time for her to give birth, (she) delivered another baby, another boy.

0016 m 'ōgo vavan diŋ ēn masōgi 'amēn dine len ni'igi
So they were two now.

0017 le lik ēn... n tētē n ni'i 'āman lik
When she had given birth to that previous boy who had already grown up, the first born, they gave him the name W.

0018 da duruō vōruō va'anē
Alright, when she delivered the second born, they gave him the name B.

0019 lēn masōgi dim len ni'i 'āman 'a 'ow'ow 'anē di mal luwo ge wal 'uwaŋēre duruk ul ēn sogi e Wēdingōr
They looked after them, on and on.

0020 'alē lēn masōgi dim len ni'i 'āman 'a... 'isiŋēre 'anē duruk ul ēn sogi e Bōar
When the first born was maybe like seven years old, and the second born was like four or five, their mother died.

0021 durum 'ēn gōr duruō vavan
But before their mother died, when she was sick, she spoke to them:

0022 n 'uwaŋēre wunva dim luwo rekso 'e nōgi wunva liviruō
When you two live, W. you are older, you have a good look after B.

0023 'isiŋēre wunva n 'e nōgi rekso vove si vēlîme senē vēvērū ne ma'
For I will die soon. But when I am dead and your father will take another woman that is good like myself, ok.

0024 'ow'ow den ēn vēvērū ne ma' dim rusō dine tek mēn duruō so
But if not [i.e. if she isn’t good], you will have to

0025 kumruō wom 'ōg 'i Wēdingōr nik ga luwo nik me 'ēn gōr 'enteg sa e Bōar

0026 sirē no me ma' ba si nom ma' 'amamruō dim leg kel ēn reňē ga itok rekso e no

0027 ba si gitag nik me mas 'ēn gōr 'enteg ēn ni'i
She advised them thus, and then she died.
When she had died, it happened as she had said,
like their father took a new wife.

But the woman didn’t have the fashion of their
mother from before.
This new mother of theirs had a fairly bad fashion.
So as the four of them lived along,
When their father went away from them to the
nakamal, or the garden, or went somewhere like this,
when they stayed behind, their new mother
would make food for them.

Having made their food, she would eat. Eat and
eat the food, and then
she would take just some of the juices and
smear it on the two of them.

So that when their father came back, he would see:
"Oh, my two children have eaten."
But in fact they didn’t.
She did this to them, did this to them, on and on,
until the two really felt like they couldn’t live
with this new of theirs anymore.

Coming to one morning when the first born said
to the younger one:
"Man, B.! How do you feel?"
Said: "Man, I’m feeling like hunger is really doing
me no good."
Then the younger one said to the older one:
"Let’s go look for our mother from before."
And the older one said: "Alright, let’s go."
And as they were walking, the younger one felt
that he was just too hungry and he cried for
something to eat.

He really would needed to eat.
They walked and walked,
and then they came to a tree in the bush. This
tree has very solid fruits.

But this one tree in the bush, they call it
‘wön2arn2ar’ tree. Its fruits are very solid.

2005
\text{‘isimēre ne ‘ir lēn qe’an ‘uwańmere ne mōnō
rem kal sag ma ne bis}

2006
\text{‘eqel suw ma bul munmunō le mē di dine}

\text{look after your little brother.}"

\text{And while the younger one was standing on the
ground, the older one was climbing upwards and
pinched (some) off.}

\text{Came down, smashed some open with a stone,}
and gave him to eat. Then (he) said: "You stay here, Bōar, I am going to climb on this tree here and sing a song. Wherever our mother is, she will hear it, and she will come for us."

And the younger one said: Alright." Then the first born climbed up the tree, climbed upwards until he reached the top and started the song, started singing:

He finished singing this, and then he came back down.

But when he was singing, their mother heard (it), the wind was carrying (it) over to their mother at the Wērēsurō, where she stayed with those like her, the dead.

Hearing how the wind carried (it) over, she said to her friends: "Hey, quiet everyone! I’m trying to figure out whose voice this is."

And her friends said: "No no, you’re just being crazy. These are just birds! Birds singing somewhere, and the wind is carrying their voices over here."

So she gave up, and the two kept going.

They went on, but the small kid began to feel that it was still quite hungry.

They were going for a little while, and then he said:

The older one said to the younger one: "You stand here for the moment, I am going to climb (up) again.

So the younger one stood on the ground, and he older one climbed up another (tree) and sang:

Now they were coming close to the Wērēsurō (where the spirits of the dead dwell):

So he climbed again and sang the song again:

Their mother at the Wērēsurō was sitting there and heard how the wind was carrying over the voice of her older son, and she said:

"Come one people, I am hearing a human voice here!"

But all the devils, her friends, said: "No, listen up good: it’s a bird. The wind is carrying over its voice."

So her two children kept going.

They went on and on until they came very close to the Wērēsurō, where their mother was.

Then the first born, Wēdīn2gōr, climbed again. Climbed and climbed up to the top and sang the song again:
Their mother was sitting at the Wērēsurō and heard the voice of that one, heard their names: “Oh yes, people, that's my kids, no doubt!”

Ran down, ran and ran, ran searching for the two, until (she) found them. Saw them standing there and crying, (she) said: "Hey, you two, what's wrong?"

(they) Said: "Oh, mum, when you left us, we stayed behind, and our father married again. But he took a wife as you had told us, a bad woman.

He took a new wife, a woman who was bad in that she didn't look after us properly. We didn't get enough to eat, so we walked around looking for you.”

(she) Said: "Alright, come here. We will go together."

(she) Took the two to the Wērēsurō, gave them something to eat, gave them water, and so the two stayed there until it came close to the evening. (she) Made them something to eat just before nightfall.

The she spoke to them:
"We will take you back. take you two back, settle you two in together with your food. When you guys notice that it's getting dark, then (you) eat. Eat that food that we will take for you. and when (you) have finished eating, go into your room, the one your father has made for you.

And go to sleep. If you shouldn't be asleep and you hear something happening at night, don't wake up, don't talk about it. Just keep lying there quietly.”

(they) Said: "Alright.”

When it was dark and the two had eaten, they went into their room.

And their new mother went into her room together with their father. Then their father got up and went to the nakamal.
So their father went off.

And while the three of them were lying there, not long after they heard the spirits of the dead arriving:

One after another they came and slipped inside.

They slipped in like this, until there were many of them.

Their mother opened the door, came inside and went to the room of their new mother, killed her.

(she) Tore her apart into small pieces, distributed her body, so that the blood was flowing all about inside this house, reaching even the door.

The two (kids) were lying down and could hear all these things happening.

Their father was still away in the nakamal. Then he came back home.

When he came back, he opened the door (by taking apart the pile of woods blocking the doorway) in order to get in, slipped with his foot in all that blood of his wife.

When he slipped and fell down, he came down right to the middle of the house where his wife was.

(he) Reached down with his hand and felt hair and a head, and skin.

He looked down and saw his wife.

"Hey!" he cried out for his children, "but what is all this here about?"

"Oh, dad, you know what: when the three of us, with our mother, were staying at home, when you were away in the nakamal, we didn’t get enough to eat.

So we searched for our mother from before, who is dead, to get her back.

We went all the way to Wērēsurō.

She gave us to eat and took us back here. Alright, she then ate our new mother.

But she said that you mustn’t take a wife again.

If you marry again, she will eat you together with your new wife again."

That gave their father a big fright and he never got married again.

0108 wana 'amaru ne van
0109 duruk'ōl dir'ālōk onōn 'i 'anē
0110 misin wal ros dir'ālōk rōn n 'erē 'amak qē'ēg van ma
0111 ne vōwal ne van ma ne row 'aq ... ne van ma ne row 'aq
0112 durum row 'aq asēnē vavavan direm mēw
0113 vēvēruō ne wak rakan mē'ēnē ne kal ba’a ma
0114 van lēn din mun e vēvēruō ga garaqa e vus die
0115 sēr tiktik die asēg en 'irbēgi dan daragi ne vrig valakra lēn lōlō niōn anē vavavan vrig diōn wal man mē'ēnē
0116 asēg en 'erē 'irbēgi van lēn 'erē 'ama' volvol van van vavavan
0117 qi'igi wauna dir e kur rōs qi'igi direm mom 'i lē venē niēnē segēn ne 'ōg 'i sa kēnē
0118 durus ōn 'i duru ga rōn 'i san 'erē mōmōlege a dieres dada 'anē
0119 'amarum vanēm wanam wanam 'ōg lēn gamal van vavam m mul kel ma
0120 masōgi dim mūl ma dim sēs rakan mē'ēnē so ne kal ba’ā sar ma
0121 var tislan̄ sa lēn daran e gunugi ē
0122 masōgi dim var tislan̄ dim ūnes 'anē dim vrig diōn wal ma sa lēn vene niēnēn qi’in e gunugi 'anē
0123 'an suwō o ne rōn ēn vili gen qi'igen ma’... wē son vin’iğe
0124 dine 'ēn suwōn gunugi
0125 'ei ulul ēn 'erē niri'igi an(?) so bam da sivie segēnē
0126 so o ... mamam nik ga lama’i
0127 kamadum ... kamam 'ōg 'ōgo kamabō’ōl biriŋ ēn vēvēmāduō 'ōg 'ōgo masōgi nik vanvan lēn gamal kamabō’ōl kamaduō gengen ‘enteg ros e kadum sik kel san vēvēmāduō ‘a ‘ow’ow a mā’ den kamaduō
0128 kamadum van diōn lēn wērēsurō
0129 dim va’nān kamaduō ‘ōl kel kamaduō ma
0130 ‘alē déne kur san vēvēmāduō ga garaqa ‘anē
0131 ba dim tek so
0132 nik mas leg kel ros
0133 si nikem leg kel wo di me kur nike biriŋ ēn ... n gunum ga garaqa lik ‘anē
0134 da son ‘amarum ma’ag die leg kel ros
0135 sotheirfatherwentoff.
He just kept looking after the two until they became young men.
And when the two were big, I don’t know what they did then. So the story is over here.
10 

pala

10.1 Utterances 0001–0050

0001 qōn̄ ne vōwal e ruwa mé gunuruō
0002 durum ‘og’ogo
0003 reñe ne wotoqтоо ne visis èn ni’i reñe
0004 ‘alē duruk ‘ên gör èn têtē ’anēn
0005 têtē ne ’o’ogo ne luwo
0006 n reñe ne ’o’ogo lik
0007 e ne visis lik èn ni’i reñe lik
0008 e duruk da ‘ō vá’anē
0009 e ruwa reñe ‘anē durum da ‘ō duruō
0010 durum ’o’ogo
0011 durum luwo
0012 durum ’irisēn legleg
0013 alēn maruruō ne velē ma sirēn ge ’a ’ōw’ōw
velē ma sir e ge am wo’o ’ōw’ōw n ’uwañêrē
velē ma sirēn ’uwañêrēn
0014 ’uwañêrē ne ’awis
0015 qē’ dine velē lik ma sirēn ’isimērē
0016 n ’isimērē ne ’awis
0017 ’alē qē’ n maruru ne kal raka ne tek mē duruō
so
0018 ga itok
0019 kumrum ’awin ni’ik wo kumru me ’o’ogo
asenē
0020 kumru me leg ’ön ’ama’
0021 alēn qōn̄ ne vōwal èn ... dirēm gis ’enēn lavet
vōwal
0022 lavet vōwal ’anē dirēm gis
0023 dirēm van lēn lavet ’anē
0024 ’e raga sulm van van vavan van qē’
0025 qēqē nagi duruō
0026 duruk baer duruō mēn ’amaruōn vēvēruō so
0027 kamaduk van rek lēnēnēnēn lavet lēn vunu
’agēn
0028 è sōw èn vēvēruō ’ogin ’amaruō so
0029 ’ōōō
0030 kumru ’ovi’i vanvan
0031 den kumruk van n marumruō am tek ’i èn ne
’ir bēne son tektek ’a rekso dim tek ’i è
0032 qē’ duruk liseg sir so
0033 duru me mas van
0034 e duruk kal rakak van
0035 van van vaaavan

One day there was a married couple. And as they lived on and on, the woman became pregnant and gave birth to a girl. Okay, then they looked after the child, and the child lived on and on and grew up. The woman got pregnant again and gave birth to a girl again. And so they cared for them now, these two girls, they cared for them. They lived, grew up, and came into the age for marrying. Then their uncle sent his message for the one of before, sent it for the one that was born before, the first born, sent for the first born but she refused. After this he sent a message again for the second born and the second born refused. Then their uncle got up and said to them: 

“’It’s okay, if you two refuse my son and you keep on living like this, then you two will get married with a devil.”

All right, one day they held a feast.

This feast they held. They went, went to the feast. Everybody was going, on and on, when they all had gone, these two were the last (to go). So they asked their father and mother: ”We two are gonna go as well to the feast in this village here.”

Their mother and father: No, no, you are not allowed to go, because if you go, our uncle who has said this to you, it will come true, i.e. that talk that he had spoken.”

Then the two disobeyed because they simply had to go. so they got up and left. They went on and on,
0036 durum vavan mak van ma
0037 dire man kalon 'a'ar
0038 dire man kalon 'a'ar
0039 'enei dirèk laklaka
0040 dirèm dan laklaka
0041 dirèk laklaka
0042 dirèm laalaka ê
0043 duruô ga 'ir ba'a lèn wòññoño ê
0044 duruk 'ên man lumgav ne vòwal
0045 lumgav ne vòwal 'ânê dine laalaka sêné wo
ne virig ma ê ne sag ba'a lèn vava vië
0046 sag lèn vava vië
0047 taém durum 'ên 'asënë duruô ga moros wal so
0048 'uwañêre ga moros son gunugi
0049 n 'isîmêre ga moros son gunugi
0050 'alë 'enei duruk ver da bêne va'anê

until they came, and when they came,
they had already left the prayer.
They had already left the prayer,
and now they started to dance.
They did dances,
they started to dance.
While they were dancing,
and the two were standing in the bush,
they spotted a young man.
This young man, he danced like this and then
came running and sat down under a wild taro
plant.
Sat down under a wild taro plant.
When they saw (him) doing this the two wished
that
the first born wanted him as her husband,
and the second born wanted him as her husband.
So now the two got into a quarrel about him.

10.2 Utterances 0051–0100

0051 e ge 'ewi ga moros son gunugi e ge 'ewi moros
son gunugi
0052 vaavan ên 'uwañêre so
0053 ga itok
0054 gêdu qê' ga moros ba gêdu qê' duk leg biriï
san lumgav anê
0055 qê' ên lumgav anê dirèk qê'ég lik ên laklaka
dine van ne laklaka
0056 di vanêm laalaka
0057 dine laklaka wo e ruwa êk virig mak sag gör
ên 'ônogi sagsag lèn vava vië
0058 durum sag lèn vava vië 'ânê
0059 lumgav êm laalaka ne van ma ne sag sur
suwô ne 'ên e ruwa mâññala ês sag 'i
e ruwa mâññala 'ânê so
0060 'ei kamadu 'ânêm van ma sir nik anê
0061 kamadu ga moros so
0062 kamadu me leg biriïn nike
0063 qên lumgav anêk kal raka ne tek mé duruô so
0064 alg ga itok
0065 ba kumru ga lama'in vonok aqit aqit aqit
0066 ba ga itok gêdôlê e... dôl va'anêk laklaka
dôl me laalaka
0067 kumrum 'ên nom tek më kumruô so gêdôlê
mulô ba gêdôlê mulô va 'ânê
0068 alg dôrôl vanék laklaka va'anê
0069 van mên laklaka 'ânê direk qê'ég suwôn

One wanted him as her husband, and the other
wanted him as her husband.
This went on and on until the first born said"
"(It’s) okay,
we both want (him), so we both we are going to
marry this young man.”
Then this young man, as they started another
dance he went dancing.
He went and danced.
When he danced the two came running and sat
down occupying his place, were sitting under
the wild taro.
They sat under that wild taro,
and the young man danced, and then he came,
sat down and saw these two girls sitting there.
The two girls said:
"Hey, we have come for you.
We want that
we get married with you."
So then this young man got up and said to them:
"All right then.
But you should know that my home is far far
away.
But it’s okay. So we three then, we dance,
we will dance,
and when you see that I say to you: "We are go-
ing home." then we go home.”
All right, then they went dancing,
Went to the dances, and they started the dances.
Stefan Schnell

10.3 Utterances 0101–0150

0101 dērōlēm suō gala en ŋersigi saňwul nē
0102 'alē dērōl rév kāl ěn nak susuō va’ānē
0103 dir’ōl m rév kāl sar ěn nak susuō ‘anē’e
0104 ’enein ‘ama ne ‘ir ‘ōw’ōw
0105 ‘ama ne ‘ir ‘ōw’ōw ne tēk mē duruō va’ānē so
0106 ‘alē erē ’a’ag no
0107 suwēn ‘uwamēre so

The three paddled past ten points.
All right, then the three dragged the canoe up the shore.
The three dragged the canoe up the shore, and now the devil is in the front position.
The devil was first and said to the two: ’All right, follow me!’
donw (?) the older sister said:
'alē van sar
én 'isiñère so
'ōō
noon me 'ir 'irwur
nik me 'ir 'ō? lën kolo ne lumbav anē
no nomē 'ir 'irwur
ba dērōlk van van 'anēn
'isiñère mal lama’i son ’ama’
ban ‘uwañère di lama’i rōs
'alē dērōlk van sar vavan din̄ ma nēnēn lie ne
vōwal ‘anē
wo ‘ama’ ‘anē de diñ en lie ‘anē
woo dērōlk kal ba’a
dērōlk van sar vavan van galan lie ‘ane’ē van
sar
di ne diñ lik en lie ne vōwal ‘anē’ēn
die ne wak
dērōł van
dērōlm m kal lën lōlō lie ‘asēne sañwul lën
dērōlēm van galan lie ‘anē sañwul
sañwul nagi ê dērōlk diñ ēn ‘onō mimi’ir
va’anē
dērōł diñ ēn ‘onō mimi’ir anēn
ekek man qōn kēl
dērōlk on sursur va’anē
dērōlk on sursur suw anēk mī’ir va’anē
dērōlm on sur suwōm mī’ir anē
132 ‘uwañère dērōlm on sur suw anē
n’amam nōñodo ‘anē
ban ‘uwañèrem mī’ir rek wal
ban ‘isiñère di mī’ir rōs
dōdōmía mugi va’e sir san tēktēk munē
maruruō a rekson tēk mē durùō
talē dērōlk on sur suw anēm mi’ir anēm mī’ir
mi’ir
‘isiñère ne … nē kēkē kal segenē
di ne roñ ēn deliño ’ama ē man ’or gör duruō
140 e di ne sag kal va’anē
141 ne sag kal va’anē di ne ‘añ ne ‘añ gala san
’ama ē ne ‘añ kēl wöl lën ‘uwañère ne ulul ēn
‘uwañère so
ti nike kalraka
gēdōs ‘on ‘ō ‘i ‘anēn ‘ama’ nē
calrak mō kalrak mō
gēduk .eh. mulō
146 ‘uwañère kalraka ’anē ne rara va’anēm

"Go upwards!"
The younger sister:
'No.
I, I will be the last one.
You will be right in the back of this young man.
I, I will be the last one.
But as the three were going,
the younger sister had already understood that
it was a devil.
But the older sister, she didn't know.
Then the three went upwards until they reached
a cave.
Then the devil flicked against the cave
and the three entered.
The three went, inside, on and on, crossed this
cave, went inside.
He flicked against another cave
and the cave opened.
The three went.
The three went into caves like this, ten
The three crossed ten such caves.
in the tenth one the three reached the sleeping
place.
As the three reached the sleeping place
it had already got night again.
Then the three all lay down.
The three lay down and slept.
the older sister, as the three were lying down
there
the devil was snoring
and the older sister was sleeping, as well.
But the younger sister, she didn't sleep.
She was still thinking about the talk of their
uncle that he had said to the two.
The three were lying down there and were sleep-
ing, were sleeping and sleeping
The younger sister then moved upwards like
this
She felt that the devil’s ears had covered up the
two.
Now she sat up.
Sat up now, she reached out, reached out
across that devil, reached out over at the older
sister and called the older sister:
'Hey, get up!
The one we’re lying here with is a devil.
Get up quick, get up quick.
We will go home.'
The older sister got up, and then she started to
cry, cried and cried and cried ...
but she stopped her:

'Hey, quiet, quiet, don’t let the devil hear us two!
Grab your stuff!’
She grabbed her stuff

and then the two started to run.
Ran to that one cave and she flicked the cave open.
The two went.
As she flicked that one cave, 
and the cave opened.
The two went.

She flicked the caves like this, reached the tenth and then the two arrived down at the sea again when they had reached the sea again, they dargged down the canoe.
But the older sister sat there with a horn.
The two dragged down the canoe
The two wanted to paddle.

Then the older sister said to ... the younger sister said to the older one:
‘Wait!’
She ran upwards and cut some panundas leaves.
Cut ten panundas leaves and then she climbed .. the two climbed down.
When they climbed down into the canoe
The older one sat in the back ... the younger one sat in the back and the older one sat in the front.
And then the two paddled.
The two paddle and paddle and paddle towards a point again in order to get home again.
The two reached this point.
So, when they had paddled past the older one said to the younger one:

'Hey, when we have paddled past here, blow the horn.'
The older one:
'No!
Don’t, because if we blow the horn, the devil will hear us.'
'Blow!'
Then she blew.
Blew the horn and the devil heard the two, ran following the
man qōrō lie va’anē ne diını en lie ne wak
di ne vrigē vrigē vrvivrigē ne vrig diın man
gabērēlo ne ’ën e ruwa man rēv sur en nak
susuō

e di ne ’aq sur suw lēn naw anē so
ga gitok kumrum van no me nome kur
kumrüo
nē ne ’aq sur suwō ne ruruv en naw
dim ruruv en naw ’asenē ruruv en naw
’asenēn rer ’alēn naw ’anē rekso ne rēv kēl en
nak susuō anē
wo ’isimère ’anē ne ’añ vē’en dudu vada
ne vōwal ne van ma nē [UNCLEAR] es en
’aŋdōgi ’anē
n ’ama’ ne vrigē sar ne da sir
duruk wō? suō galan ūersigi vōwal
qē’ duruk suō suō suō duruk suō sir en
ūersigi vōruo nāgi
’ama’ ne van rōwē ne ’aq sur ne ruv lik en naw
ne ruv en naw ’anēm ruruv en naw ’anē’ē so
nak susuō so ne kel sir en ’ama’ ’anē’ē
’isimère ne ’añ vē’ē lik ēn dudu vada vōwal ’i lik
e dudu vada ’anē’ē ne van s... ne van ma anē
ne es ēn ’aŋdō ’ama’ anēn ’aŋdōgī
di ne van sar ē dada sir so ne lerieg ēn vada
’anē’ē
duruk suō galan ūersigi vōruo va’anē
’alē durum suō susuō
di ne ’aq sur lik sw anē ruruv lik
duruk ’añ vē’ē lik ēn dudu vada vōwal ’i lik
ne van ’anē ne es lik ēn ’aŋdōgī
caves, snipped the caves open.

He ran, ran and ran, reached the sea and saw
that the two had already dragged down the ca-
noe. Then he bent down towards the sea and said:
‘All right, you two have gone, so I will eat you
two.’

Bent downwards and breathed in the sea.

He breathed in the sea like this, breathed in the
sea like this, the [UNCLEAR] of the sea, to drag
back the canoe.

and the younger one threw a panundas leaf so
that it comes to pierce his throat.

The devil ran upwards and did something about
(it).

Now the two had already paddled past three
points.

He went upwards to do something about it, i.e.
to take out the panundas.

The two paddle past the second point now.

All right, the two paddled, paddled and
paddled.

He bent down again, breathed in again.

The two threw out another panundas leaf, and
it went and pierced his throat again.

10.5 Utterances 0201–0249

di ne van sar ne dada ’i lik sir
He went upwards and did something about it
again.

Now the two had already paddled past three
points.

All right, the two paddle.

The two did like this, paddled like this, paddled
like this,

and the devil breathed in the sea like this

The points that the two paddled past, there
were ten of them, and these panundas leaves,
the two had cut ten.

All right, the last one now, and then the two
would paddle landwards.
Then the devil went down, bent down to the sea and breathed in the sea again.
He breathed in the sea again, she dropped a panundas again, the panundas came and pierced his throat again, and the two paddled to the shore.

Having paddled onto the shore, they started to run.

The two ran and ran, and ran... Ran and reached the village where they had danced.

The two ran past and went on. Ran and ran, ran and reached the house of their father and mother.

It had already got dark.

And then the two stood in front of the door shouting:
‘Mum, mum, mum! Open the door!’

‘Don’t open the door!’ [UNCLEAR] Open it and then there is a devil.

A devil has eaten namely our two children!’ Then said:

‘No, it’s us! Open the door! Mum, it’s us.’

The two called and called.

As for their mother, nothing.

Then the two shouted at... called their father.

The two were calling their father, so then their father said:

‘Hey, go, open the door! I can hear it’s the two calling there.’

The two got up.

The woman got up, went over and opened that door.

Opened the door, and the two came inside.

The two went inside.

The two then were talking with them now, like what the devil did to them as their uncle had told them, about the talk, about that he had sent for the two.

The two didn’t want a child with him, but it came true them, it came true that the two will marry with a devil.

But now as we live here if (it happens) that who ever sends a message (to have) a child with
You then will have to let him and marry well. If you refuse to have a child, then s/he (?) will marry with a devil. It’s over, the ‘voice of the spirits’ [i.e. traditional story] is over right here.
Multilingual Corpus of Annotated Spoken Texts

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