

The Kamanuku

Volume III

"Legends and Fairytales"

Collected by

W. Bergmann

Contents:

(The Kuman text is on yhe left side(uneven numbers),
and the english' translation is on the right side,
(even numbers,).

	Page
Preface	I and II
1. Siambuka	2 - 6
2. Aikakuie	2 - 14
3. Yonguglo yonguglo	14 - 30
4. Mondo Gande	32 - 34
5. Koimand nanggile	34 - 40
6. Teka Coim Gambagl	40 - 52
7. Mondo Gande, Gaim Gambagl	52 - 54
8. Kunokua Bomaiteupe	54-64
9. Mondo Wowo	66 - 72
10. Pondomugl	74 - 80
11. Komultaru	82 - 90
12. Yonguglo yonguglo	92 - 98
13. De bumbu	100
14. Wenate -wenate	102 - 110
15. Awano gawano	112 - 128
16. Gena pigle	130 - 136
17. Mondo Gande	138 - 152
18. Kigla Kuglame	154 - 158
19. Gembugl kambangine	160
20. Winoa Minegorua	162
21. Winoa kambangine	

Contents Page 2:

- 260 -

22.	Ambauglo ambauglo suo ta	164
23.	Awano gawano	166
24.	Koglukoglu ya Kenguru	168
25.	Mirani mam ambuglo	170 - 178
26.	Gou ya Teme	180
27.	Kutndua ya Tangamba	182
28.	Mam ambuglo suo	184
29.	Nogtku ya Keglagu	186
30.	G _a kuglambu	188 - 190
31.	Kule Gake	192
32.	Yagl ambu kindagl suo	194
33.	Teme ya Kaunamandai suo	196
34.	Tokoi Teme suo	198
35.	Kagl Waglmo suo	200 - 202
36.	Suglataugla	204
37.	Giugle gaugle kambu	206- 208
38.	Uglum Wera	210
39.	Kumokama ya Guglangu	212 - 214
40.	Awano gawano suo ta	216
41.	Ambu kindagl Kondopuko	218
42.	Pondomugl bebe	220
43.	Angigle ambauglo suo ta	222
44.	Angigle ambauglo	224
45.	Yagl ambu kindagl	226

Contents Page 3:

- 261 -

46. Gutndiwin kumugl	228
47. Mengane areme	230
48. Bugla guna guna	232
49. Dinga ambu	234
50. Tenduwaye daye ya Mendondowi	236
51. Toruo	238
52. Gake mua	240 - 244
53. Kirua-guma-gangigle	246 -
54. Deglmba-dorogl-yagle	248 - 256.



"L e g e n d s and F a i r y t a l e s"

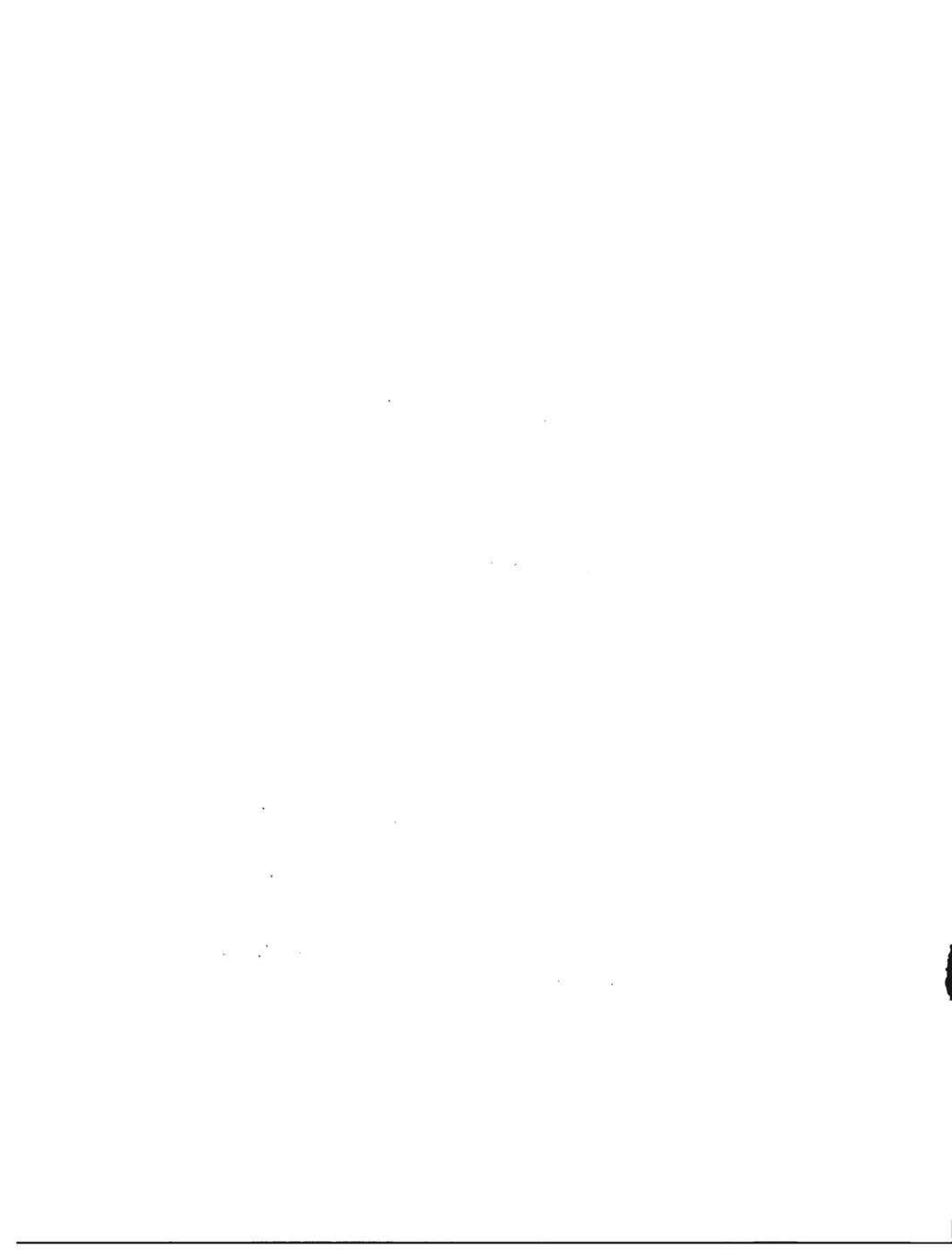
6 of the

K a m a n u k u

A tribe at the Chimbu river in
the Central Highlands of
New Guinea.

Translated into English by W. Bergmann.
The translation was checked and corrected
by Karl and Laurel Bergmann: Brisbane.

© by W.F.W. Bergmann: Mutdapilly Qld.



I

Preface

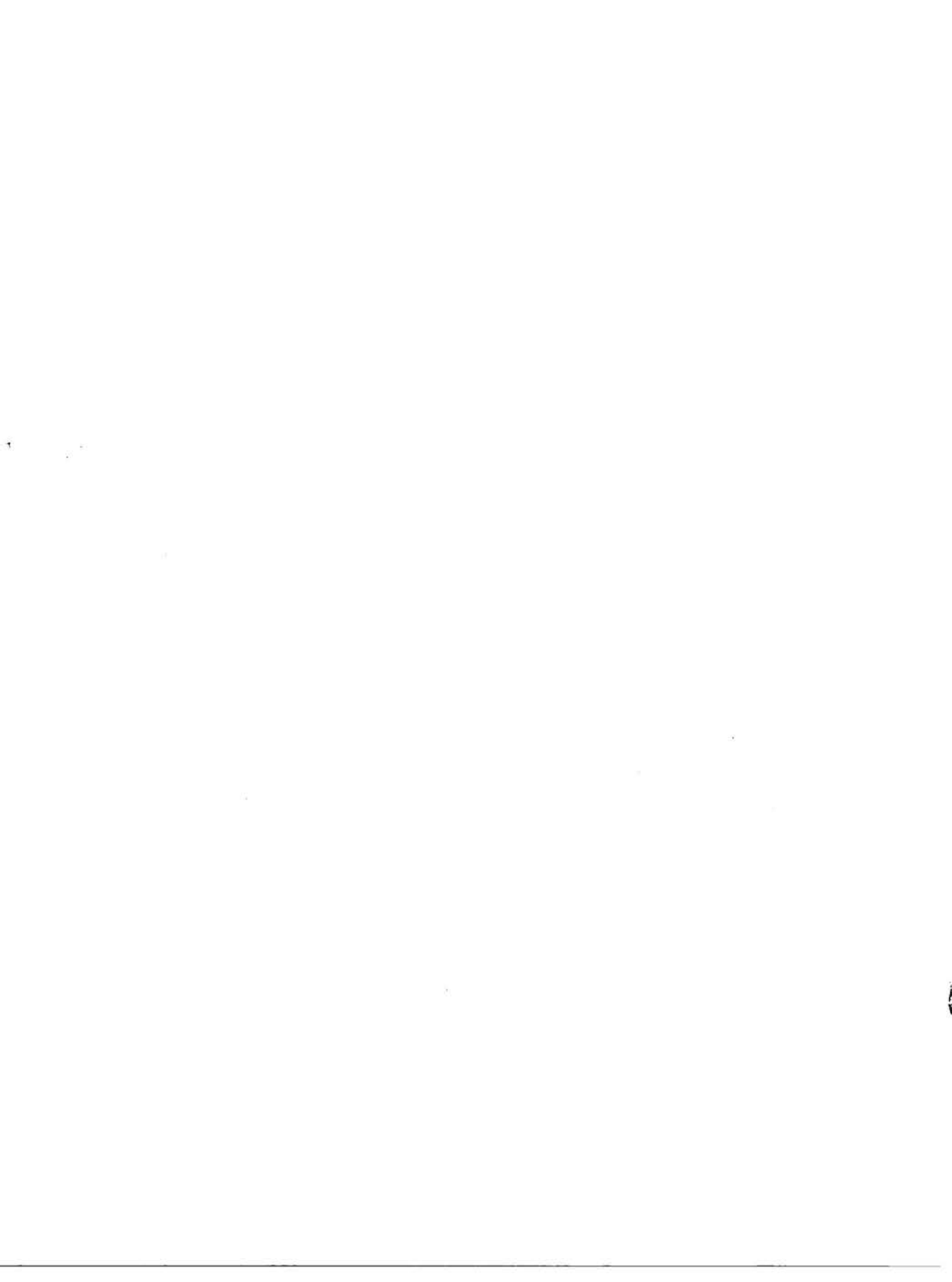
The following legends and fairytales of the Kamanuku have been collected by me during my stay amongst these people in New Guinea; during the time from 1934 to 1968. The first 20 of the tales I wrote down many years ago. Of the rest: some have been written by natives from that area in the original (Kuman language); as by Au, who helped me much in translating; by Bingo, a female teacher trained in English etc. Others were narrated to me by Kega (father of Bingo), Gende and many others.

The legends and fairytales have been written here in the order in which they were narrated to me. The pages to the left give the text in the original (Kuman language) (uneven numbers), the pages to the right (even numbers) give the translation in English.

A few legends I have given twice, eg. No. 20 and 21 (Winoa mine gorua and Winoa kambangine, also No. 13 and 48 (De bumbu and Bugla guna guna, and a third one No. 15 and 54 (Awano Gawano and Deglmba dorogl yagle). Doing this I wanted to show that the texts vary according to the people who relate them. Often the variation is only in using different words, etc., but often there are quite different thoughts expressed in these variations. Perhaps some differences are caused by the fact, that one who relates the story is from Okondie (tribe), and another from the Sumbaiku tribe, or some such cause. For these and other reasons one should never say: "This version is the only correct one."

In regard to the contents of these legends and fairytales I do not want to go into details here. One could make a number of remarks; but that may be done later.

From other (neighbouring) tribes of the Kamanuku I have collected some legends too, but I do not relate them here, as that would exceed the framework of this collection.



II

I have put the "legends and fairytales" between volume II; the material culture of the Kamanuku; and and volume IV, religious and spiritual conceptions (geistige Kultur) of the Kamanuku because the legends and fairytales give certain insight into the ~~the~~ thinking and conceptions of the people.

Often I have followed the way of the native language, even if that may not be "good" English. The language likes to take up the end ~~verb~~ of the previous sentence; but with other endings; and that indicates if the subject is the same or if the subject changes, if sing, dual or plural is meant etc, etc, and it is not necessary to give the subject at all. But in other cases I have put the appropriate subject in.

As time goes by much will be forgotten, and even now many of the young people do not know much of of the old customs etc. anymore. Therefore, I hope, with this collection I have done a small service to the Chimbu people(Kamanuku), and also to some white people in other countries who are interested in the Culture of primitive people.

I owe to express my thanks to Karl and Laurel Bergmann, who kindly read and corrected my ~~translation.~~ translation.

This translation was made in the year 1971.

W. Bergmann

1. Siambuka.

Yene yene we.... Gerigl jagl ambu suokake Womkama jegl ne pai pai eurika. Endi gagl i kiurika. Embie ye okai mokona kugl moglko donggo ne miurika. Yegl ere wan miuriko Siambuka ye kamun mitna potndi yange kama muho mitna sindire ende atne u ambu yene mundu moglko kandire dungwa: Ene win endaglo om? Ye dungwa: Ye ende endile ongwa. Yegl dunggo Siambuka dungwa: Ene okai mokona aglokana yauro? Dunggo ye dungwa: Taman. Ana Siambuka ye dungwa: Ene okai mokona aglokana bugl kei etngo nembire? Ye dungwa: Kugl moglko donggo nembuglka. Dunggo Siambuka ye endi kurumba ta simbokundi yerewam gundu ta bakundi inane ere yei kitn nokungwa. Kitn nokungo ambu ye kandire kundugl piri teke enaglendi oruko Siambuka ye dungwa: Ene teke pikiro. Endi ere galkura donggo mokona okai kumba aglmba bo kambe bugl gagl eretonggo ambu nonggo dungwa: Nenga donggun orume mo? Ambu dungwa: Na neingga donggun orukwa. Yetn dunggo Siambuka ye dungwa: Ene okonakana kugl motnga i sirambire ere donggo nembirendi? Dunggo ambu ye dungwa: Atne yawagle yendire bire ere moglko donggo ne ne ouglka. Yetn dunggo Siambuka ye dungwa: Atne i kake ere kulyenambirendi pangwa. Yegl dindire dungwa: Kauro ake andambotn kanagla. Ana ambu ye ake andamboglko mem mundu panggo kanungwa. Kandire maina pigl kere boglkwa. Bogl arekandi yendire orukwa. Erisire ditongwa: Ene win wan unan yegl keme ere wan molsiro. Okai mokona endi dongwa mitna ime bugl kei etn neuro, atne kugl motnkera i kindekondô i gake kulyendirendi pangwa. Yegl dindire endongwa.

1. Siambuka

Yene yene we.... (All legends and fairytales begin in this way). Once upon a time there were two Gerig people, a man and a woman. They were living at Womkama (middle Chimbu river). They did not know fire as yet. The woman sat down upon the sweet potatoes and the vegetables and when they were "cooked" they both ate them. So they lived.

Then one day Siambuka came down from heaven like a lightning stroke and landed on top of a kama tree. He climbed down and met the woman. She was alone. He saw her and asked: "Where is your husband?" She said: "He went away into the forest". Then Siambuka said: "Where is the fire with which you cook?" She said: "We have no fire". Siambuka said: "How do you then roast and boil the sweet potatoes and the vegetables when you want to eat?" She said: "I sit down on them, and when they are "cooked" we eat them".

At this Siambuka took a piece of wood of the kurumba tree. He split it (at one end), and then he took a piece of bambu, sliced a bit of it, and then rubbed material that burns easily (like dry grass) and then he made fire by rubbing the wood and the piece of bambu together. When he made fire, the woman was afraid and wanted to run away. Then Siambuka said to her: "Be not afraid." So he made the fire until it burnt brightly, cooked the vegetables and the sweet potatoes, some kumba and aglmba (vegetables) and took sugarcane and bananas. Then he gave the woman some of the cooked food to eat. She ate, and he asked her: "How does it taste?" The woman said: "It tastes very good." Then Siambuka said: "How did you sit on it before, so that it cooked and you could eat it?" The woman said: "I put it down here, sat down on it and when it was "cooked", we ate it". Then Siambuka said: "That down there is for begetting children and for children to be born" Then he added: "Lift up your apron so I can see it." The woman lifted up her apron and he saw it was whole. Then he sharpened a bambu knife and made a vertical incision into it. Then he did it to her (he had intercourse with her). After this he told her:

Jegl' dindire endoŋgo Gerigl ye wan mogl pokundungo unggwa. U pilaundi endi inge ere panggo kandire kundugl piri teke enaglendi ere kiye kiyendi u nondo ere kanungo embie kindagl moglko kanungwa. Kandire duŋgwa: Ene siragl etn? Ambu ye duŋgwa: Yagl Siambuka ye undire endi kitn noko gatnarukwa. U okai mokona i bugl kei ere narukwa. I u nepiro. Te ta yegl ombuno dinarukwa: Atne yei bire ere moglkera i mane dinarukwa. Yegl ere atne i "kauro ake andamboglo" duŋgo ake andamboglkó yegl duŋgwa: Atne i kake ere kulyenam-birendi pangwa. Yegl dindire pigl bogl arekandungwa. Boglo arekandi yendire na orukwa. Yegl duŋgo Gerigl ye duŋgwa: I siraglpire yegl orum? I nanana u eriko imba. Yegl dindire kunda gagl moglkwa: Elyawagle ta unan sinaglka.

Ana Siambuka ye wan mogl yegl di poglondi purukwa: Endi doŋgwa ere galteingera i gongumo mo de pamda, pi kanagla di unggwa. U pilaundungo Gerigl ambu ye duŋgwa; Siambuka unggwa irowe. Yegl duŋgo Gerigl yagl dite duŋgwa: Ene na embina pigl yoko boratn! Siraglpire ene etno? Yegl dindire kimbiri áke indire yere gundo suŋgo Siambuka ye oŋgo boglkwa. Bolsire Siambuka ye duŋgwa: Ene du motnga, na ambu ombuno diteingga siraglpire na sino? Yegl dindire di ake i suŋgo

" When your husband comes back, you shall do it in that way. Sweetpotatoes and vegetables you cook on the fire and then eat them. You shall not longer sit on them with that lower part, for that is for begetting children and for children to be born." After he had said this he left her.

After he had at last finished speaking and had gone away, Gerigl came back, in the evening. When he came close and saw the smoke of the fire, he was afraid and wanted to run away, but very carefully he peeped out and saw his wife sitting there. Seeing her he called; " What are you doing there?" The woman answered: "The man Siambuka came and made fire for me. He came and cooked sweetpotatoes and gave them to me. Come and try some. And then he showed me something else. He told me I should not put sweetpotatoes under me and sit on them anymore. Then he said to me: " Lift up your apron". I did so and he said: " That down there is for begetting children and for children to be born." After he had said this he took a little knife and made a vertical incision into it. When he had done so, he did it to me (had intercourse with me).

When she told him that, Gerigl answered: " Why did he do that? I wanted to do it myself! " So he said and was brooding revenge. "When he comes again I shall kill him!" he said.

Some time later Siambuka reflected: " I made fire for them. Is it still burning or did it die? I better go and have a look" .So he thought and came. When he came near, Gerigl's wife saw him and said: " Here comes Siambuka." When he arrived Gerigl said to him: "You should have only made the cut, why did you do it to her?" Shouting this he grabbed his bow and arrows, pulled the bowstring and let it go and hit Siambuka in the arm. When he was hit Siambuka said: " You lived like a simpleton, so for showing it to your wife you hit me. Then Siambuka took his stone-axe and tried to hit Gerigl. In this way they fought together and ran and came toward Gembogl (about 10 km northwards). There Gerigl wanted to press him back, but could not. They fought on and came to Toromambuno (village). There Gerigl said: " Why do you chase me?" He turned and tried to hit Siambuka with his stoneaxe, but Siambuka said: "I only did as I know and understand it." He turned and hit Gerigl. So they fought on, and at last they arrived on top

aiké aike endembirika. Endepi Gembogl pilaundim-
birika. Elegl Gerigl ye siraglpire na si unga dindire
di kumba ake ikine ende sungo Siambuka dugwa: Na
taragl ombuno dite ere kankondinga. Yegl dindire
iyake make te pandigl sungo aike aike endembirika.
Endepi pi Tôromambuno endembirika. Elegl si ikine
unaglendi oruko mango aike endembirika. Endepi pi
Mondia pilaundimbirika. Elegl sendungo endé akete
onggo, yegl ditongwa: Elawagle kuglo unatniwo! Atne
ime mogl pai eratniwo. Yegl ditendire makan di oru-
kwa. Ana Gerigl ye Mondia akete yegl di ikine ende-
te dugwa: Ene elawagle akete unatniwo! Yegl dindi-
re makan di orukwa. Yegl euriko Gerigl Bunitandam
mogl emiwo. Te Siambuka ye gangiglema Mitnande, Numuyo-
mane, Giraglu, Tamaka, Kewanduku, Kamanuku, Siambuka,
Pagau, Uko Naruku, Yongumugl, Siune Miugle, Kendi
Kerai, Bomai Gunange yegl pai yomun, ikano.

Siambuka ye ambu i te taragl pigl bogl arekandi-
kuruma daglema yegl ambu gake ta kulyekire yoko wan
mogl gogl embira daglema nono ta pare sitndi-kungo
imba. Siambuka ye ambu taragl pigl bogl arekandumara
iwo nono pare sitndungu.

Aglagla, butno gatno, kumba aglm-ba, toltagl,
gunakendi buglo bagle, kagl ake tonggoma mangoma,
gunangende, buglo bagle pi mingirim girim tambagle
girim girim, nitnambun gogl penaglema manal teglmo
yagle kurauré.

of the Mondia (mountain, watershed between Chimbu and Ramu valley). There down the other side of the slopes he (Siambuka) chased him and when he (Gerigl) vanished over the other side of the mountain Siambuka shouted shouting after him: "You dare to come up here again!! "Down there shall you stay!" Shouting this he thumped the ground with his stone axe (threatening: This is the way I shall deal with you.)

Then Gerigl called back from the other side of the Mondia (mountain) and said: "Don't you dare come this side!!" Saying this, he also hit the ground with his stone axe. After these threats, Gerigl went down to Buntitandam and lived there.

But the descendants of Siambuka are the: Mitnande; Numogomane, Giragle, Tamaku, Kewandu, Kamanuku, Siambuka, Paglau, Uglo, Naruko, Yonggomugl, Siune-miugle, Kende, Kerai, Bomai, Gunange (all tribes in the vicinity of the Kamanuku.)

If Siambuka had not taken a knife and made the incision to the woman, we would have lived on in the same way and at last we would have died without having children and without multiplying. But now, because Siambuka made that incision to the woman we multiply.

Aglagla (or aglaglau etc. says the narrator at the end of his story.
But-no gat-no etc. answer the listeners.

(Full ending see opposite side in the original text.)

2. Aikakuie.

Yene yene we.... Aikakuie kambange' ye gangiglema
bogl Pare imbarara ne pai pai erekwa. Yegl ere sig-
gigl gururundi begl kwa. Bogl gururundi endeya wingo
piutno paglange kanuggwa. Te bogl gururundi ende
iro enggo arambuglo pingin kanuggwa. Yegl ere Noinoi
ye dem kumburuko bitnomim depenge kamun kugl koglko
kembera kua kande kua enu u dem mitna atne pikendingo
kua kika ta u pire yongugwa. Yegl oruko ipi ambu
kindagl moglumara pilaundindire yegl ditongwa: Ambu
kindagl yo, taragl erikera ere iwo. Yegl dunggo ambu
kindagl kaingake kumbu puglo panggo suro gene yaundo
bagl kembirika. Kei indire Tokuma yange atne si pi
Singa nigl mitna pi Numatolsi muglumbo endunggo guno
dunggo gake ye yegl dijgwa: Noinoi u sungwa. Yegl di
meglko pi pilaunduggwa. Pi pilaundindire yegl dug-
gwa: Gawanmawagle, ene ere megl kwa wakai kandire na
mokonano si kei waninga neio. Ana ye nendire gake tau
endu u yungum kombuglo waugl yemara ende atne pi-
kendingwa. Yegl ereko Aikakuie kambangine ye yegl dungwa:
Yagl awa, enene me sura teinga i no. Ye me kieke ende
oruko i kombuglo singie win megl kwa. Ee, singina pere
konduggwa yegl di dokungo gake, meglkirikwa. Elyawagle
meglko kaningera, ende u aglo em? Yegl di wiglki
kurukwa mango ende ikine unggwa.

2. Aikakuie

Yene yene we... Aikakuie lived below Pare, a village north of Ega, in the Chimga river valley, together with his people. There they lived, and the boys were playing (a kind of war play). When they were playing and moving this way; he (Noinoi, a kind of evil spirit) saw how it glittered on their chests and ^{when} they turned their backs he saw the wearing apparel (on their behinds). When he saw that he got angry. He stooped down on the Binomim hill: with his head down and his buttocks up and then the small birds and the big birds flew in (into his anus). And at last, when all were in, the bird kigla (kind of hawk) acted as the cork.

When all were in he brought them to his old woman and said: "My old lady, what I always used to do I have done now also." When he said that, his old lady made a dance for joy, kicking her feet backwards. While she was dancing he popped them out (the birds) and the two chopped ginger into small pieces and boiled it (the birds together with the spices). They cooked it and he took it and went down the Toguma hill and arrived at the Chimga river, and ~~when~~ Mintatolzi he thudded with his stick on the ground and when the boys, who had been playing, heard the noise, they said: "Noinoi is coming." (The Noinoi are evil spirits who are said to eat children). They had hardly said the words when he was there already. He arrived and said: "My dear nephews, I like very much what you are playing and I have brought something along for you to eat." ^{Come} and eat," They ate, and then the boys hid under stones at the fireplace. When they did that Aikakuie said to Noinoi: "Grandfather, here is a peeled taro, you must eat something too." He took a bite and broke his teeth on one side (Aikakuie had pressed stones into the taro with the intention of making Noinoi harmless.)

Paingó kamun tangungo aglke korondagl siǵǵigl
beglkwa. Ana ye kandire orumerekerera orukwa. Bitno
nim depeṅge kamun kugl kogl paṅgwa kembera kua kande
kua endú u atne pikendiṅgo kua dua ta u pire yoṅ-
guglkwá. Ipi gene yaundo bogl kua kokun gundi ere
kengwa. Kei indire Tokoma ende atne pi Pare pilaun-
dungwa. Pilaundungo Aikakuie kambangine ye gangiglema
bogl meglko taragl ere kei yoṅgura i tonggo nengwa.
Nekondo Aikakuie kambangine gangiglema dendungo gin
waugl yomara ikera ende atne pikendiṅgo yeyene kom
sura ta kombuglo suna pandigl akendange si Noinoi
tongwa. Tonggo kikoṅgura i siṅgie tau si perekon-
dungwa. Angangandi muglumbo ake indire ikine piri
ikine piri orukwa manungo yungum kombuglo simbokundi
kanungwa dumo koka kogl yoṅgo dungwa: Atne ye pai
meglkwa pam imba endaglo eme? Yegl di wiglki kuro

"O, ooo! my teeth are broken out!" Noinoi said. He looked for the boys, but they were not there anymore. "They were just here, I saw them, where have they gone?" Saying this he shuffled with his feet in the waste heap, but he found nobody. So he went away.

They slept, and next day the boys played again. When Noinoi saw them he stooped down again, buttocks in the air, and the small birds and the big birds all flew into his behind and the dua (kind of eagle) made the stopper for this time. He (Noinoi) brought them home. They again chopped ginger leaves, took kuakokun leaves (very big leaves which are also used when cooking pigs) and cooked them (the birds with the leaves). When they had cooked Noinoi took them and went down the Togoma slope and arrived at Pare. When he arrived, Aikakuie sat there with his people and Noinoi gave them what he and his wife had prepared and they ate. (He gave them the food to make them trusting. When they had eaten Aikakuie sent his descendants away (without Noinoi noticing it) and they all hid in a hollow gñ fruit (a red fruit as big as a big cucumber growing on a vine that climbs up tree often 10 meters high). When they all had crept in Aikakuie gave a peeled yam to Noinoi, in which he had pressed stones. When he gave it to him and he chewed it the teeth of the other side also broke off. He (Noinoi) then caught his stick, held it and listened to this side and to that, but he found nobody; so he hit a stone at the fireplace, bursting it, and looked underneath. He noticed the imprints which showed where the boys had been (the day before) but the places were now empty. He said: "They have been here, where have they vanished to?" (Aikakuie in the meantime had also hid in the same place as the boys.) Having spoken, Noinoi stirred in the waste heap but found nothing.

tolsi şingire moglko kauglpi ta gin monggo ipi
nigl endemara bena ta yonggo kigle u bikie mitna
yongwa. Ana Noinoi ye kandire kauglpi ake'indire
aglo ye mende kan mitna ende gin dokungwa. Doko
kanungo gin bogl yei pamara Aikakuie ye embilame
purukwa i pururundi pai moglko kanungwa. Kandire ende
wagle monggo pi gin bogl kiyendi denge gagl mitna
gire nungo koglo sungwa. Yegl ere'kine ende mange-
nagle undire ende yungumugl ungwa. Yegl ere ambu
kindalyo taragl ta erikera ere iwo, yegl dunggo ambu
kindagl kaingake piriko kikawa kauro bururu barere
onggo bakangin yako yongwa. Yegl oruko windigl pandigl
gake ta dendembiriko sugl kan moglko ye'endepi kumo
kangic Nunui Arembenda Dewe dingaurikwa. Ye dingagl
wan miuriko Aikakuie gake moglumara kira polte dungwa:
Ene ne ne kua si nongwa yungu aglo yomo? Ye dungwa:
Yongwa imere iwe. Ana ye pi gangiglema bogl pi sin-
dangigwa. Sindangikondo pukande pi yungo benagge
akingwa. Yegl ere meglko Noinoi ye dingaglko wingwa.
Winggo embie kindagl pi taragl imerekera i wena uo.

Then he caught flees (from the ground) and put them into his mouth.

While he was doing that an ant came to him and brought a seed of the gin fruit, which it had found near the river. It had the seed in its mouth and laid it on Noinoi's thigh. (The seed had fallen down, when the others were hiding in the gin fruit.) When Noinoi saw the ant, and wondering, "Where does it bring that from", he raised his eyes and looked around to discover the gin fruit. He looked around and saw there, where the gin fruit was, that clothing apparel was swaying to and fro at the end of the gin fruit (it was the back clothing of Aikakuie, who had crept in last). This piece was swaying to and fro. When Noinoi saw that he went to the tree, climbed up and broke off the gin fruit, very carefully, and put it into his netbag and tied it firmly at the upper end. Then he put the netbag over his shoulder and very carefully climbed down and went to his house.

When he arrived there he said: "O my old lady, as I used to do so I have done now." The woman then started to dance and danced so vigorously that her naked buttocks could be seen. While she was dancing in that way he (Noinoi) hung the netbag in the house, and called one of his boys (one of his group) to keep watch. The others went and invited the spirits with the name Arembanda and Dewe. When they left to invite them, Aikakuie asked the boy (who stood guard) "Where do you put the feathers when your father kills birds and you eat them?" He answered: "Over there." Then Aikakuie went with his boys and they put the feathers to their skins so that all was covered, and they flew and perched on sticks (which are normally above the fireplace). When they did that Noinoi's guests, who were invited, arrived. When they arrived Noinoi said to his wife: "Wife, go and bring the goods out of the house." When she went in to fetch them (Aikakuie with his boys in the netbag) Aikakuie took

Ye inaglendi ongo Aikakuie ye di indire nungo sim-
biglkindindire kan moglko wie kindagl yegl dungwa:
Ambuya, tambire yu womo. Ye yegl dungwa: Yombuglo
orukwa. Yegl dungo Noinoi yungugl ongwa. Yungugl
onggo bire sim-bokombaka-di yendire Aikakuie ye
gangiglema bogl pukandi endengwa. Kua ye mambuno
mambuno, pere, kukemane, kake, waugluo, gamba, yumugl,
toku, kua dua mogl engwa i Aikakuie ye gangiglema
bogl Noinoi sipandilsire ve endengwa mogl engwa iwe.

Yegl ta erekirima daglema gake siiggigl i ta bogl-
kungo imba. Aglaglau..... Butno gatno.....

3. Yonguglo yonguglo.

Yene yene we.... Yonguglo yonguglo suo , kangino
Bike Parake ye suo Omkombuglo imara ne pai pai eu-
rika. Kongun togl boro si ere yaurika, mokona kangie
yengwa yengwa taragl i pora pora suna i ere yaglken-
dimbirika. Bo kambe , kumba aglaba, gurugl kimbiri,
me kom, okai mambuno mambuno ere yaurika, .Bogl mogl-
ko bugla are ye togl sandambogl suna pi okai mokona
nengwa.

his stone axe and cut off her head. When he was still looking around the husband called: "O woman, bring it quickly." Then Aikakuie answered: "It is tight." When he said that (Noinoi thought his wife had given the answer, because Aikakuie had mimicked her voice) he went in and Aikakuie cut his head (Noinoi's) off also. Then he put the stone axe down and they all flew away.

The different birds as: wie, pere, kékemane, kake ankuo, gamba yumugl, toku, kua dua and so on. They all flew away when Aikakuie had hacked Noinoi and his people to pieces, and all these birds are still living today.

If they had not killed them then the boys would never have played again.

Aglaglau etc, etc.

3. Yonquglo yonquglo ,

(The story of the two cousins.)

Yené yene we.... Once upon a time there lived two cousins. Their names were Bike and Parake. They lived at the foot of the Omombuglo (mountain, not far from Pare). There they made a garden, built a fence around it and planted all kinds of vegetables, such as: Sugar-cane, bananas, kumba aglmba, gurugl kimbiri (kinds of vegetables), taro and yams, different kinds of sweet potatoes, - all these they planted in the garden.

When it was nearly ready for harvesting, wild pigs came, broke through the fence, went inside the fence and ate the sweet potatoes and the vegetables,

Yegl ereko Bike ye pai tangema kana u menda pi pi kanunggo bugla koggun mitna ne moglko kandire pi kuglagge bagl ake i undire bugla ta sungwa. Singgie wanaage ere moglkwa i siggoglkwa. Singolsire Parake moglumara aglendunggo ugggo duggwa: Okai mokona ere yaglkerandiweri bugla are suna u nonggo kumugl siggi yoggo ta siggoglkwa. Yegl duggo Parake kaglkane indire duggwa: Yoggura, sirembire ere sino? Duggo Bike yegl ditoggwa: Sikasi oggona katna pagl depilai si wan moglko pi muhduo si ande pai moglko oggona suglkumdi dirambie ake gundinggo goglkwa. Parake duggwa: Yoggura, na tangenma unan ta goraglendiwo. Ipi ere kei ne pambirika.

Kamun tangunggo Parake ye tangenma kindekana u kanunggo bugla kumugl siggi yoggo ta u ne moglkwa. Te kandire pi togl duglo boglkwa bogl pi ende suna umara ime siketn dikondo bugla sungwa. Sinaglendi oggo kagle pagl ere sunggo bugla ye andi u giugl kaglkwa. Ana ye Bugla bogl bogl wan miuriko oggo gaggie kun ta yeikurukwa. Ye giugl golsire gua yegl purukwa;: Na Bike yegl dinarembuka: Ene ambu motnga pam? Yegl dinarendinambendi pi pi di ere wan mogl bugla ere si ipi togl geke yomara ande pai moglko oggo pia si

When they did so, one morning, Bike rose early and went outside and saw how the pigs were in the garden. He saw it, went and shaped a spear, and then went and killed one of the pigs. It was a big pig, one with long tusks.

When he had killed it, he called out in the direction where Parake was. When he came he said to him: "We together have made this garden and planted sweet potatoes and vegetables. Now last night pigs came into the garden and ate there, and I went and killed one, a big boar."

When he had said that Parake shouted for joy and said: "O my cousin, How did you do it?" Bike answered: "I chased it and knocked and hit it with my feet and with my hands, and when it was breathing heavily, and when it opened its mouth I quickly thrust my hand into its mouth and tore its tongue out, and then it died." Then Parake said: "My cousin, I shall come tomorrow and another one will have to let its life." So he said and then they carried the pig away. They cooked it and ate it, and then they lay down to sleep.

Next morning Parake rose very early and he saw a very big wild pig rooting in the garden. When he saw it he followed the footprints and came to the place where it had broken through the fence. He closed the hole and then went and attacked the pig. He wanted to kill it, therefore he knocked and hit and kicked it with his hands and with his feet and when he did that the pig opened its mouth and bit him. When he was fighting with the pig in that way his skin was torn to pieces. He felt much pain, but he thought: Bike will laugh at me and say: Are you a woman? Because he was afraid to be scolded in that way, he picked up courage and thrust forward to the pig. At last he got it into a corner of the fence. When he had it there and the pig opened its mouth wide, he pushed his hand into its mouth and when he did so the pig bit his hand and his arm.

dira mitna atne endungo ongo giugl kike bogl bagle dungwa. Ana sundu pai ere mogl dirambire ake gosi yungo goglkwa. Yegl oruko yombamo Parake yeyene ama yegl keme goraglendi ere pangwa. Yegl ere Bike moglumara aglenditonggo u kanungwa: Yonguglo ye ongo gangie mitna bugla kike paglka maglka si si endungo boromai si dange pai moglkwa. Ana bugla bagl ombugl yomba aike bagl yombugl erekwa. Ere ipi bugla kei nendire Parake kambe yaundo muno bagl tou koltonggo pai moglkwa.

Pai moglko koor yungo yonguglo Bike ye Singa nagle pi kembanglo mitna mogl kan atne ende kanungo kuie wan, buglo bagle, menda akena, inkomugl ye nagle ende wime pi endu wio pi ere wan meglko kandire mengake barengigl kuglange te gakeroa kuglange balsire teke pai mogl buglo bagle ye wingo kuglange si gundo i menda ende din ende moglkwa. Din ekemake moglko kuglange i ipi teke yendire yonguglo Parake moglumara aglenditonggo unguwa. U Singa nigl kambu mambuno mambuno kandire kaglkane i moglkwa: Ayaaa, yongura Bike, ene sirambire ere sine? Ana Bike ye dungwa: Na kombuglo bolamugl i teke pai kan moglko kuie wan, menda akena, buglo bagle, inkomugl ye nagle koieno tereke moglko endu wiopi endu wime pi ereko kandire pukondi yange nagle si kunguri kuglo ende din ende moglka iwe. Ana yonguglo Parake ye dungwa: Yongura, tangenma na unaglkerawa! Yegl dungo kambu sungo i boglo ere endembirika. Ipi ere kei ne pambirika.

But he could get hold of its tongue and pulled it out. Then the pig died.

Then he felt very sick and lay down on the ground and called his cousin. His cousin soon arrived and found him, his skin torn and hanging in pieces over his body and he was bleeding everywhere. The Bike made a litter and he and his friends carried the pig home, and likewise also the wounded man. They carried them home and prepared the pig, cooked and ate it, and Parake's wounds they dressed with fresh banana leaves. So he lay in his hut.

After a while he slowly recuperated. Then one day Bike went to the Chimga river and sat there on a stone. Doing that he looked down into the water and he saw kie wan, (eels), bugl bagle, menda akena, inkomugl (all small fishes) swimming to and fro in the water. When he saw that he went and made fish spears. Then he came and hid and when the fish came again he speared them, pulled them out of the water, put them down and then lined them up on a string. When he had lined up a good many, he hid his spears and called his cousin Parake. His cousin soon came and saw the many fishes and shouted: "O my cousin, how did you manage to catch so many?" Bike said: "O, I sat down yonder on the stone, hidden and quiet, and when I saw the fish swimming hither and thither, I sprang down into the water, caught them and brought them to the bank, and then I lined them up on this string." Then Parake said: "My cousin, tomorrow morning I shall come!" So he said and then they took the fish and carried them home, and roasted and ate them. After they had eaten they lay down to sleep.

Kamun anggia dugo Parake ye andigl ende wenda uygwa. Endu u Singa nigle pilaundi benakera teke pai kan moglko kuie wan , menda akena, buglo bagle, ikomugl, ye nigle endu wioopi endu wime pi ereko kandire pukondi yange buglo ta kunguro yungwa. Yegl ere pi buglo ake piri giu gogl piri pandigl kan moglko kuie wan ta ake indi di ende ime ugo aglumbutndi yange kungurukwa. Yegl ere kombuglo ongo kagle yombuglo boglo buglo bagle di yungwa. Yegl ere aglke wopu sinambuka mere yegl erekurukwa. Ana yunguglo Bike aglendire duggwa: Yonggura, na goraglka pai duma mukundi uo.

Yonguglo Bike ye mukundi pi yonguglo Parake boromai gangie sindange pi moglko yegl duggwa: Ene siraglpire, muglku maglkumbi yange nigle si kombuglo botno? Na kiye kiyendi kambu u womara i kandire aketowa si inga. Yegl dugo yonguglo Parake ye duggwa: Yonggura , na gua gua ere wan bogl yange de erika. Yegl dugo ausi boglo ere indi yungugl uygwa. Ana tou kan eretongo pai mogl koor yungwa.

Yegl oruko yonguglo Bike ye endu u Dukondini ande mande mitna gin bogl kogl bogl i meglko kua baundo ye u ne meglko kandire noko pangwa. Ana baundo ye u ginbogl nenamunendi ereko anggire singoglkwa. Si ondugo moglko merekinde yongo kan kimbiri anggire ipi teke yendire aglendi moglko yonguglo Parake ye pi pilaundungwa.

Next morning, when the sun began to rise, Parake rose and set off. After a while he arrived at the Chimga river. There he hid, looking out, and soon saw kie wan, menda akena, buglo bagle and inkomugl in the water swimming to and fro. As soon as he saw them he sprang down into the water and caught a single small fish (buglo). But while doing this he fell violently on the stones and hurt his teeth and his forehead. Then he reached the banks and felt his limbs, because he felt a lot of pain. He rested for a while, but then he saw another little fish spreading its fins and floating towards him. Quickly he jumped down and caught it; but he fell with such force that he hurt his arms and legs. He felt no desire to catch any more, so he called out for his cousin Bike and said: "O my cousin, come quickly! I am lying here dying!"

His cousin soon came running and when he saw his cousin Parake's blood was dripping down everywhere from his body, he said: "What are you doing? Why did you leap into the water so violently and hurt yourself? I told you to sneak close very carefully and when you saw the fish to grab them quickly and hold them". When he said that Parake answered: "O my cousin, I jumped down quite carelessly and I hit the stones with such force; that my excrements passed". When he had said that, Bike took him upon his shoulder and carried him into his house. There he dressed his wounds and soon he started to recover.

When he was well again Bike went to Dukondini and came to a huge casuarina tree. A gin vine had climbed up this, and the boundo (red bird of paradise) came and ate the seeds of the ripe fruit. When he saw that, he took his bow and arrows, climbed up to the top of the tree

Pi pilaundi kua i kandire ayara dindire dungwa:
Yonggura, ene sirambire ere kua sine? Yongguglo ye
dungwa: Na yungu take yeimara imbo pai mogl kan
moglko kua baundo ye u gin sundu bire ende atne
onggo pukondi u' ginbogl kua bogl aike ake i suara
ende indo winga. Yegl dujgo yongguglo Parake dungwa:
Tajgenma na unaglkerawao! Yegl dujgo kua indire ende u
kulyauro yonggo indire yombuglo ere kei nembirika.

Yegl ere pambiriko kamun tanggujgo yongguglo Parake
tange oimai oruko andigl endojgwa. Pi kua bolyomara
imbo moglko kua baundo ye pi ginbogl sundu nejjwa. Yegl
ereko ye oglumbugl dendu u ginbogl ya kua baundo bogl
ake indire u u u u denujgo endu ujjwa kua yumugl toko
di si mereyegl kuno ere u makan atne pikondungwa. Yegl
oruko andigl wonambuka mere paikurukwa.

Pai mogl yongguglo Bike Omkombuglo moglumara aglen-
dujgo ye onjwa. Pi yongguglo Parake ende makan atne onjgo
kandire dungwa:

and made there a little hut (hunting box) and then he stodd there; waiting, ready to shoot.

Soon the birds of paradise arrived and were eating the fruits. He shot them with his arrows and they fell down to the ground. When he had killed many he went down, hid his arrows and called his cousin. Parake soon came running. When he saw the birds he shouted for joy and said: "O my cousin, how was it possible for you to kill so many birds?" His cousin answered: "I made a little hiding place there on top of the tree. There I stood and waited. When the boundo arrived and picked at the fruits and put their heads into the fruits (to eat the seeds), I quickly jumped and caught the fruits and the birds and together we went down to the ground." The Parake said: "Tomorrow morning I shall come!!" Then they took the birds which Bike had killed, skinned them, took the feathers (skin with feathers for plumages) and the meat they cooked and ate. After that they lay down to sleep.

Next morning, when it ^{had} hardly started to dawn, Parake rose quickly and left. He soon came to the tree and climbed up to the hut and waited there. After a while the birds of paradise came and picked at the gin fruits. They put their heads into the fruits. When they were doing that Parake quickly jumped, caught a gin fruit with a bird and down, down, down they went, like ~~as~~ a kumugl or a toko (birds) shoots down, and they arrived down and he bumped the ground with such force that his hands and feet went deep into the ground, and it was impssible for him to stand up again.

When he lay there helplessly, he called out for his cousin, who was at Omkombuko. His cousin quickly came and found him deeply sunken into the ground.

Ayaa, yongura, ene sirambire etne? Yegl dunngo yonguglo ye dungwa: Dinatnere yeglkera ere imba. Yombura buglo bagle dunngo andigl unaglendi erika manga. Yegl dunngo yonguglo ye ikan bagl ye makan wake dungo i kuglo endungwa. Yegl ere dungwa: Ene siraglpire muglkum maglkum-die yegl etno? Na kiyendi u aké indire onguna katna do si yange ime makan engirika. Yegl diteingo pitn-gera. Yegl dindire yonguglo Parake ausi indire endu ugwawa. U yungugl tou kan ere tongo pai mogl kor yei-kondungwa.

Yegl oruko ongun ta boro gundi bau/rika. Bagl galyendire yonguglo Bike ye ende endile pi kambu binduo ta sindire yungo mange mange kondo ongo kagle gokumdi ende bire gare ende yegl ere gangie kulyauro ye u ongun gundo koglkwa. Yegl ere ongun sungo yunguglo Parake ye pirisire dungwa: Ayaa, yongura Bike, ene siragl taragl ere yu ongun kogl sino? Yonguglo Bike ye yegl dungwa: Man kindagl goglko kombuglo koglo gangie kulyauronaruko ye koglka. Goglko yombuglo koglo gangie bogl yoko pangwa. Yegl dunngo Parake ye purumere i mukukeme u mam kindagl aglendere dungwa: Ene goglkon yombugló koglo imere gangie kulyauro naro, na ongun koragla. Yegl dunngo mam kindagl ye dungwa:

When he saw him in that position he shouted: "O my cousin, what are you doing?". His cousin answered: "I only did just as you told me. My bones are all broken and I can not stand up anymore,". When he said that his cousin took a digging stick and sharpened it and then he dug and pulled him out. Doing what he said: "Why did you do it with such force? To catch them quite carefully, then hold hands and feet ~~and~~ ~~stiff~~, body stiff, arms close to the body, and then slowly descend to the ground, that is what I told you to do." Then he took his cousin, put him over his shoulder, and carried him away. After a while he arrived at their home and there he dressed his limbs and soon he got better again.

When he was well again they made drums, both of them. They worked and when they were ready (when they had hollowed a piece of tree) they smoked them on the fire (to get a dark colour), and then Bike went into the forest and hunted a bindua, pulled the hair out, cut the front legs and the hind legs off, separated also the head, then skinned the animal and then put the skin on the drum (only one end). Then he tried it out and it sounded nicely. When he did that, his cousin Parake heard it. He came running and said: "Ayaaa (exclamation of astonishment) my dear cousin Bike, how did you do that? The skin has been put on and now you are beating the drum." His cousin said: "Your old mother skinned one of her knees and gave me the skin and I put it on the drum. The other knee is still untouched." When Parake heard that, he went quickly to his old mother and said to her: "Skin quickly your other knee and give the skin to me. I want to put it on my drum." Then his mother said:

Siraglpire giugl goragla. Yegl di wenda endunggo Parake ye dungwa: Ene wan Bike goglkon yombuglo koglo ganggie kulyauro tenga, i giugl gotnendikino? Mam kindagl ye yegl di wenda endetongwa: Bike ene bakagl-kwa daglo. Kambu si kulyauro ye koglkurawa. Yegl dunggo Parake dungwa: Taman, ene goglkon yaurotenga. Yegl dindire pi enggere gindi mogl yauruko mam kindagl yegl ditongwa: Yongutn Bike ye bugla kuglange bagl singoglkwa, ene kimbi ditongo pi ongun pagl ere sinaglendi ere wan motngo bugla ene si ne endunggo pangera, te nigl buglo bagle kuglange bagl sindire enene bakaltongo ene piri kaima yendire pukondi yange kunguro i endunggo ene pi nikle kombuglo singin mambutn bogl.pere mogl ungo boglo oungerawa. Te kua baundo yakembane muno mogl kimbiri angire ere sindire ipi teke yendire ka kimbi pukondu u aketowa si iwe dunggo ene piri kaima yendire yaglembane munomugl ere mogl gin ya kua baundo suara ta akenere panggo yange deruwagle ere pangera. Ereme ka kimbi ta ditongo undire na gaglkonakera ganggie yauro iniwo. Na koor moglimbo u kanatnendiwo. Yungu diramugl kumbi parambondiwo. Yegl dunggo piri piri yauro yendo ongunmo koglkwa. Kogl sungo gumumugl si pangwa.

Yegl ere Kuman bugla kenambuglendi ekin gaurika.

"Why shall I suffer so much pain?" So she said and went out of the house. But Parake said to her: "You skinned one knee and gave the skin to Bike, did you not suffer any pain then?" His mother answered him: "Bike was lying to you, you know. He caught an animal, skinned it and put the skin on his drum." But Parake replied: "No, you skinned your knee and gave the skin to him". Then he took her and held her firmly with his foot (put his foot on her, when she was lying on the ground) and skinned her knee. When she was lying there and when he pulled the skin from her knee she said: "Your cousin killed the pig with a spear but he lied to you, and you wanted to kill it with your hands and feet and the pig bit you and you lay there. Then he killed the fish in the river with a spear. He then again cheated you, but you believed him and jumped down into the river from a rock and smashed your teeth and your forehead and they had to carry you home. Then he killed the birds on the casuarina tree with bird-arrows, but he told you that he had jumped down from the tree catching the birds with his hands, and you believed him, and climbed on the tree and caught a single fruit and a single bird and then you fell down and down and lay there. Today he also lied to you and you believe him and come and skin my knee. If I stay alive! (meaning: I shall die now). You come and have a look. In front of the house the kungi grass (planted and growing on graves) will soon grow tall." While she said that he skinned her knee and took the skin away and put it on his drum. When he had done that he tried it (beating), but it sounded miserable.

Then both ^{cousins} intended to go to a pig festival of the Kuman people. They decorated their bodies and limbs as nicely as they could.

Yonguglo, Bike ongo gangie wakai pangwa. Yonguglo Paraka ye ongo gangie buro pangwa. Ekin gaglkondo endembirika. Pi ekin ere ongun simbiriko kindin kindin wekere wekere dungwa. Yegl euriko yagl ambu manggire dire diigwa. Yegl ere embiriko ambai ta endu u Bike koglkwa. Ana bugla si kei ere nei u pere pere engo ye bugla ake kei indire ende wiigwa. Bike ye embiekana okuo wimbiriko Parake ye okonakana mukundi u mam kindagl yoko moglmo mo kadinarukwa i kaima mo di u yungugl kanungo yungu diramugl kumbi parukwa. Yungugl-kera konbo yongugl mere pangwa. Yauro yungugl pi mam kindagl kanungo gogl pai moglkwa. Kandire di ta ake indire ende menda u Bike ye pi yagl yungu moglko pin-dire di sugwa. Ana ye bogl endu kiulekera ongo ake ake sendo ongwawa aike aike ende u konbugl pi ende wenda ongwawa. Onggo ako ake sende pi Baglkagl pilaundimbirika. Elegl kan ikiné ende sinaglendi oruko Parake ye yonbu-glo ere sugwa. Sunggo aike aike endembirika. Ana Dikerenumbun pilaundimbirika.

Elegl sinaglendi oruko mango aike aike endepi Dingipene pilaundimbirika. Elegl kan ikiné endi sinaglendi oruko mango teke endonggo aike aike endembirika. Pi Gondomakane pilaundimbirika. Elegl kan ikiné ende sinaglendi oruko mango teke piragle gakande endongwa. Endepi Bongugl yungu iyande yanje Womkama

Bike looked very nice (his face and skin), but his cousin Parake was full of scars. When they had finished the decoration they went, and came to the festival place. Arriving there they beat their drums and they sounded: Kindin, kindin, wekere wekere. As they did so men and women came running and surrounded them. Then a nice young girl came and joined them, and went to Bike. Then the pigs were prepared and they ate and then they departed again, after several days had past. Some of the meat they carried along when they left for home. Bike and his wife (he took the girl along as his wife) left a little bit later, but Parake ran ahead. He ran quickly and thought: "How will my old mother be? Or ~~was it~~ *was it* true, what she told me?" So he thought and came to the house. When he arrived, he saw kumin grass which had grown before the house. The door of the house was closed. He opened it and went inside. There he found his old mother. She was dead.

When he had seen her, he fetched his stone axe and ran to the house where his cousin Bike lived. He went inside and hit him. They fought and came into the next room. Here they hit one another and then went outside the house. They fought on and came to Kaglagl (village). There Bike turned and wanted to hit Parake, but Parake was stronger and hit him. Bike gave in and ran away. On and on they went and came to Dekerinumbun. There Bike tried to defend himself but he could not stand up against Parake. They went on and came to Dingipene. Here Bike turned again and tried to hit Parake, but in vain. So they went on and came to Gondomakane. There Bike turned again to defend himself, but again in vain. Then he ran down the slope, passed Bongugl (village) and came to Womkama. (Middle Chimbu).

pilaundi mogl sinaglendi oruko' mango aike aike
endepi Gembogl pilaundimbirika. Elegl sinaglendi
oruko Paraké ye di kungi pengi sungo gakandi endu-
go endongwa. Aike aike endepi Toromambuno pilaundimbirika.
Elegl aike aike dange menjimbirika. Pi pi Mondia pilaun-
dimbirika. Elegl Bike ye ende akete ongo Parake ye muglo
i molsire yegl ditongwa: Ene elime na moraglimara
ukiratniwo, te na ene motnara ukiraluo. Yegl dindire
dimbin Maglkwa. Parake ye yegl ta erekuruma daglema
Bike ye ka kimbi meresinde di noruma nono kaimawe di
taragl kombo guglo pai orumara i pi, wai sumga imba.
Parake ye Bike si endumara pire nono Parake gaj-
giglema mouna kan kan ere wan moun.

Parake ye wam ambeglema kulyongwa ye angire ipi
Mondia muglo mogl ambu kulyongwa ye angire bagl si
Kende ende, si Kirai' ende, si Nomba ende, si Bakagl
ende, yegl orum kano. Yagl gake kulyongwa ye yungu
dumo ombuno dite auglo maiya dipolsite pongi mainge,
ombuno dite ditendire kimbire angire tendire awagl
kuglumbo te kuglange giglendi tendire yegl orum iwe.
Bike ye kulyongwa: Gerigl mogl pindire bike parake
noindi moglko du kambu kitn pire nondo nondo ere wan
meqlim kano.

.....
Aglaglau Butno gatno.....

There he wanted to defend himself again, but in vain. So they ran and came to Gembogl. Arriving there he tried to make a stand, but Parake hit him right and left, so that he slipped and ran. They fought on and came to Toromambuno and from there they both ran and arrived on top of the Mondia crossing (top of the range). There Bike vanished the other side of the mountain and Parake sat down on top of the divide (Between Chimbu and Ramu rivers) and shouted to him: (to Bike): "You stay there, down there, do not dare to come up the mountain to this side where I shall live, and I shall not go down your side, where you will live." Shouting that he took leaves (branches) of dimbin and angin and planted them there (used as border marks).

If Parake ~~had~~ ^{had} not ~~done~~ done that, Bike would have always cheated us and we would have perished on the road or on the cliff or would have hurt ourselves in this, or that way. But because Parake chased Bike away we can live here, the descendants of Parake. That is true.

Parake had children and they live up to the Mondia mountain. Boys and girls were born to them. He sharpened his arrows and shot, to Kende ~~it~~ went: (his descendants multiplied and spread), he shot and to Nombo ~~it~~ flew, he shot and to Bakagl it went (all different tribes). Boys and girls were born and he showed them how to build houses, how to put border signs (marks), he explained to them about the fruit gardens, showed them how to make shields and spears. That is our history. (Lit.: So we live.)

Bike also had children, who live at Gerigl (slopes of the Bismarck, ridges toward the Ramu valley) (Bike is also the name of a long and thin bone of the wing of a flying fox. This bone is put into the tip of the nose by the women of that area, and parake or pirake is a piece of wood, a small short stick which is put into the wings of the noses) There they live and look around in the forest and make snares and hunt. (The area is mostly forest country and the people there lived more or less, semi nomadic.) That is their history,.

Aglaglau.....

4. Mondo Gande ye kano.

Yene yene we.... Anggigle komuno okuo suo ye kamun mitna pogl di ende atne u' kama muno mitna sindire ende mangenagle wimbirika. Anggigle komuno kangie Mondo anggigle okuo kangie Gande ye kamun ta kangie Womkama elegl inongugl ende ne pai pai eúrika. Komuno Mondo ye bire arigl sunjo wan miurika. Ana anggigle komuno ye tekele akin wan mogl mim panggo pi yungugl pai pai orukwa. Ipire anggigle akuo yegl di purukwa: Siragl kojgun ere wan mim panggo u orukwa. Yegl di tanjenma ende ongo anggigle okuo ye kiye kiyendi ongwa. Pi pi tekele Mondo ye bire arigl ekin taragl, taragl i puka si guro windilyoŋgwa. Yegl ere ende atne pi yumun ne wan moglkwa. Yegl oruko Gande ye kandire ende ikine unggwa. Mondo ye yumun ne wan mogl mim pangglendi oruko endu unaglendi bire arigl i geundinaglendi oruko mango yegl duggwa: Gande ta u na kanan yegl etn kande u geundo. Yegl duggo geunduggwa. Ana ye ekin gagl indire endongwa. Pi yungugl pilaundi Gande moglumara pi yegl ditongwa: Ene eɛemine na atne wan moglimara i pi kano mo? Gande duggwa: Pi ene kanninga. Yegl ditonggo Mondo ye duggwa: Na bitna arigl windil yeijgo kanara elegl na auro ipi na si maugl suo. Yegl ere togl wande wandé eratiwo. Yegl ere kan motn kumbi bokundinan pi kano. Yegl ditonggo Gande ye anggigle komuno Mondo ipi si maugl sunjwa. Yegl ere togl ere ende yungugl ongwa. Pindire kan wan moglko kumgi bokunduŋgo bugla mambuno

4. Mondo and Gande

Yene yene we.... Once upon a time there were two brothers. They lived in heaven. They came down like a lightning stroke and landed on a kama tree (a kind of pandanus). From there they descended. The name of the elder was Mondo and of the younger one, Gande. They came to the village Womkama (middle Chimbu) and lived there. The elder brother made an arigl (kind of wick, made from human hair) and went into the forest and stayed there until night. Then he came back into his house and slept there.

While he was doing that, the younger brother thought: "What is he doing, staying in the forest all the time and returning only when it gets dark?" When the elder brother was leaving the next morning the younger one secretly followed him. They went into the forest. Arriving there Mondo took the arigl from his head, took the other decorations off also (shells etc.) and finally took a stick which forked at the upper end putting that into the ground and hanging the decorations on the fork he stooped down and started to root the ground (as pigs do). He was doing that for a long time and when evening was close it was time for him to go back. He took his decorations and wanted to put them on, but they always fell off. Then he said: "Did perhaps Gande come and see me, that you behave like that? Sit firm!" Then he went home with his ornaments. After a while he arrived where Gande was and said to him: "Did you come today there where I was and did you see me (now I rooted the ground)." Gande said: "I went and saw you." Then Mondo said to him: "There were I put the arigl as you saw, there kill me and then bury me there as well. Then make a fence around (the grave), and when you have done that, the kumgi grass will soon grow and when it does, go and have a look". After these words Gande led his brother to that place (next morning) and killed him there. Then he buried him, made a fence and went home. He kept watch, and when the kumbi grass

mambuno kuruo kama gaglkene dorupare depirake arake sungwa i pilaundi meglko nem anggiglema bogl kandise kane si i kiglkwa. Yegl ereko bugla kut nendire bitno arigl kop kan ere ekin gagl ere ere wan mouniwo, kano.

Mondo ye yegl ta erekuruma daglema yomba nono mнду sirambire ere bugla kan inongugl ende kut ne wima, Nono kut nomgo imba. Gande ye kan inongugl ende anggigle komuno si maugl sumara pire bugla pare ungwa iwe, kano.

Aglaglau..... but no gat no.....

... 5. Koimanda nangigle.

Yene yene we..... Sumbaiku Koimanda nangigle ye embie bogl imbarane pai pai eurika. Embie kinde sungo goraglendi ere pangogene kare bogl wopi buglamo suara i menduglkwa si kendire gigl giai erekwa. U koor enam-bendi orukwa mango yegl dungwa: Bugla suara kugl merekera si kei gigl giai erikera manungwa, ipire endile pi kambu ta si u gigl giai eraglkwa. Yegl dindire kimbiri anggire ere indire endongwa. Endepi Dirimauglo pilaundi kanungo ambu ta Kikukaku dange i mitna ungwa. Mitna unggo kandire ongo guisi bire mitna yendire endu ungwa.

started to grow, he found little piglets of different colours inside the fence: brownish, yellowish, and white ones (as wild piglets are), black and black spotted ones, and striped ones, they were all there. He went and called his parents and his brothers, and they went to that place and tied the pigs (roping one front leg) and took them home and raised them. From that time on we raise pigs and eat them. We also make arigl ornaments and decorate our bodies. That is our custom.

If Mondo had not done that how could we human beings have obtained the pigs and raised them? Gande was the first one who discovered them, there where he slew his brother and buried him. That is the reason why we have pigs since then.

Aglaglau.....

5. Koimanda nangigle

Yene yene we..... Once upon a time there lived at Sumbaiku below Kou a man named Koimanda nangigle with his wife. His wife became ill and when she was seriously ill he intended to make magic against the sickness. He was told that a pig had to be killed after the magic spell had been applied. They did all that, but she did not improve. Therefore her husband said to her: "The pig we raised we have killed and the magic incantation has been made, but it did not do any good, therefore I shall go into the forest and hunt and kill an animal and we can make some more magic". Having said that he took his bow and arrows and left. When he came to Dirimauglo he saw a woman (behind him) as she came up the Kikukaku slope. When she came up he saw the yellow chain around her neck and saw that she carried a big netbag, and

Ye yegl di kanungwa: Ambu' ta pangwa Dirimauglo wana umiwo. Yegl dindire endongwa. Pi pi Mekinbeguram pilaundungwa. Pilaundindire kan akete kanungo ambu ye Dirimauglo imara ende endongwa. Endongo kandire ye ama endongwa. Endepi Dingipene pilaundungwa. Yegl ere kan akete kanungo ambu ye endepi Mekinbeguram pilaundungwa. Ana ye yegl dipirukwa: Gena ambu ta pangwa ende akete ena pire endu ungwa. Yegl dindire yagl ye endepi Kangginumbun pilaundungwa. Elegl pi ende kan akete kanungo ambu ye pi Dingipene pilaundungwa. Ana yagl ye yegl dipurukwa: Ambu i Gena komainde ye embino ta manda. Yegl dindire ende indo dagl pindire dua kambu ba pai si si eremara yungu i kandire okai mokona yengwa dumo te kimbiri angire yengwa dumo i kandire ye kimbiri angire elegl yongwa. Yendire endi kitn noko endi ere gaglkwa. Dongo mokomugl ya te barandungo kan akete kanungura i embie kera andigl wan moglkwa. Ana ye yegl dungwa: Ambu ya ene kinde sunjo goraglendi ere pango na kambu ta si yeimbo gigl giai eramunendi winga. Yegl dungo ambu ye dungwa: Nanana si koor yongo unara mokonomugl kan kan winga. Yegl dindire yegl ditongwa: Na okai bugl moragla ene kambu ta wan doko si wimin, okai tama mange panambugla. Yegl dungo yagl ye endongwa. Endepi doko wan wan kambu ta si indire endu ungwa.

she had put her hands on the netbag (as women used to do when carrying netbags). When he saw her he thought: "It may be a woman who has been down there and is returning now to Dirimauglo (getting food from the garden). So he went on and came to Ninginbiguram. There he turned and saw the woman passing Dirimauglo. When she went on he also turned and went on. He came to Dingipene. When he arrived there he turned and saw the woman arriving at Mekinbikuram. Then he thought: "It might be a woman from Gena and she intends to go there". So he went along and came to Kangginumbun. Arriving there he looked back again and saw the woman arriving at Dingipene. Then the man thought: "She is perhaps a woman from Genekomaindi!" So he proceeded a little more on his way and arrived at a hunting hut, which had been built there for the purpose to hunt at night in moonshine. He saw the empty place (in the hut) where they usually put down their bows and arrows. That he also did and then he found a piece of wood (a stick) with which they use to make fire (split at one end). That he took and made fire. When the fire was burning he noticed a noise behind him. He turned quickly and saw his wife standing behind him. He said to her: "O wife, you lay there very ill, and were about to die, therefore I have come to kill an animal to make magic against the sickness". His wife answered: "I got well and where you went I always followed you". She then added: "I shall roast sweetpotatoes. You go and look for some game and when you bring it I shall knock off the ashes from the sweetpotatoes (after they are roasted, - an expression for a meagre meal), and then we shall eat and lay down and sleep." When she had said that the man left ~~and~~ hunt some game. It did not take long and he found and killed an animal and returned with it.

U embie kanungo okai búgkire ongomuglo sua si pango goglko bondugl kan moglkwá. Yegl oruko yagl ye dungwa: Ene okai buraglendi dinga. Yegl di akepinga dungo endigl kike dina manandi ungo ake indo endungo mango aike aike ende wimbirika. Mim orukwa pire yagl ye endi mangika ta ambuglo guma dira taut nongwa, te ambu ye goglkwa pire sikasi ukike paglka maglka si yungo endu wimbirika. Kaglkane yungo, i yomba aglo pambi piraglim? Endu u kaglkane i u Dingipene bakandindire endu u Mekimbe-kuram pilaundungwa. Elegl wi si kaglkane inaglendi oruko mango mukundi u Dirimauglo pilaundungwa. Elegl u yalyungu yungugl enaglendi orumbá konbo yongugl gindingwa. Ye Sinbakande endungo endu ungwá. Ungo ambu ye u dakagl pango aiké aike ende wimbirika. Endu u Kou suna pilaundimbirika.

Elegl yalyungu wi yungugl ongo yagl yungu ye yomba ugl pai meglkwa ye kaglkane ikine ikine endungo gu-glundi u tembe pi u atne pi ereko ere dingwa: Sirambire ere u yegl etno? Ye dungwa: Embina pi na si nongo winga. Yegl dungo yagl yungu paingwa ye yegl dingwa: Ene endéngo embin goglkwa. Yegl dinggo akembire ere paingwa. Kamun tanguungo di dumugl noko indire ende wenda u embie goglko kai ere meglko ye pi pilaundi togl ukandi egl koglkwa.

When he arrived he saw, his wife had not prepared any sweetpotatoes, she just squatted there with open eyes and stared at him. Her husband said to her: "You said you would roast sweetpotatoes". Saying this he shook her at her shoulders. Then she opened her mouth and bit him and tore pieces of his skin off. He tried to defend himself but he could not. So both ran back. Because it was dark the man hurt his forehead and face at the trees and branches of the trees in the forest and the woman, who had died, chased him and bit him horribly; and in that way they came running back the road along which they had come. He shouted aloud (for help) but where would there have been people to hear him? He ran and arrived at Me-kinbikuram. There he wanted to call and shout, but he could not (his throat was hoarse), therefore he ran on and came to Dirimauglo. Arriving there he intended to creep into the menhouse, but the door was firmly closed. Therefore he ran past and came nearer to his own home. While he was running, his wife was always close behind him. So they came on and at last they arrived at Kou. There he ran into the menhouse, where the men slept, turned from one side to the other and cried and shouted. The men were startled and sprang up with such force that they fell over one another and shouted: "What is the matter? Why do you shout in that way?" He said: "My wife is eating me, so I come running." The men said: "When you left yesterday your wife died." When they told him that, he wondered what he could do now. They slept and when the new day dawned he took his stone axe and sharpened it on a grindstone. Then he went outside and came to the people, who were lamenting for the dead. He went to them and pulled fence posts out of the ground (the fence was close by) and arranged a heap length and crosswise (as they do to make a big fire). The people

Yomba ye siragl eraru mendi kan meglko kurumba yuko boro ipi atne yendire ambu i boglomugl yendire di singokum gakumdi kondo wmburo endi bolamugl yendire endi dongo yei gaglko dekondungwa. Ungo kagle giure boro dimbin aygin yaglkwa.

Koimanda gaggigle ye yegl ta erekuruma daglema nono embino goramunendi erema nono makan eglke koi wan muna pi no si ne ne ereko imba. Kaimanda nagigle ye embie i singokum gakum di galtenge erumara pire iwe nono wan u embino geglko kan i maugl si si oun ikano.

Aglaglau But no gat no.....

6. Teka Goim Gambagl.

Yene yene we.... Teka goim Gambagl Akan imbarara ne pai pai erekwa. Yegl ere kongun ere ere giu si koglo Gambagl tongwa koglo Goim tongwa. Yegl oruko ere yaurika. Mokona boglko Teka ye Gambagl yaglmara si ne orukwa. Goim yaglmara ta si nekurukwa. Enge suara ta aglmba goie kama ta yoko koor nongwa. Yegl oruko Goim ye kandire kai kaglkane i orukwa. Kondonambendi oruko manga.

wondered: "What will he do next?" and just observed him. Then he cut a block from a kurumba tree and put it down on the ground. Then he took his wife and put her on the block and cut her to pieces with his stone axe. Then he snatched up the pieces and put them on the wood pile and set fire to it and burned it to ashes. The finger- and toenails he cut off and put them together with dimbin naggin (ornamental shrubs) and buried them (as one does when he makes magic for the gardens).

If Koimanda nanggile had not done that, then our wives, after they had died, would have chased and eaten us, when we had gone somewhere else. But as Koimanda nanggile hacked his wife to pieces and burnt her, we bury our wives when they have died. That is our custom.

Aglaglau.....

6. Teka Goim Gambagl

Yene yene we Once upon a time Teka, Goim and Gambagl lived the other side of the Akan (a mountain to the north of Ega) (Goim and Gambagl were two sisters of Teka.) He made a garden and divided it (for his sisters to plant). One part he gave to Gambagl and the other to Goim. After he had done this they planted it. When it could be harvested Teka ate of that part which Gambagl had planted. But from the other part, which Goim had planted, he did not eat. Only once he took a stalk of aglmba (vegetable) goiyekama and ate it raw (as they often do). When he did so Goim saw it and cried aloud. She did not cease to cry.

kumugl Teka aglmba i naro naro di kai ere moglkwa. Kindekondonambendi Teka yégl dungo dua moglo ondumbuglka i doglko sitenagla. Yegl dungo ye kai kinde-kondokurukwa. Ningande ere moglko Teka ye dungwa: Buglá suara ta kungera i si kei teimbo ninatna, kai kondo. Goim ye kai ningande ere dungwa: Aglmba i naro, naro. Di ere moglko Teka ye bugla i kuiyange daglko ungo siygoglkwa. Sitongo dungwa: Gambaglkana bugla dem ipi nigl siro. Yegl dungo Goim ye piri yei Teka aglmba i naro naro di kai ere moglko Gambagl ye bugla dem nigl si ungo kembirika. Kei biri ere pandigl bugla dane wam ake indi yunugl pi dóndun bukondi indire gangino kekai wapo ere miurika. Gangino kondaugl muho bogl yongo wakopo mamburo pandigl, kawagle paunano atne pangwa bombande koglko, tembe pangwa yokondo ambai de pangwa. Dinggi ongono kirerendi pangwa. Te bugla pingo ongona me buglo bótne pangwa. Kalagl gumano gingi mangi akemoglkwa. Kiragl waiyangi sukundi yembirika. Yegl ere angigle kondai mapu bugla yagle nombun gaglkin kuipendi di moglkwa. Ambauglo kanambo bolum dewie pangwa. Yegl erekondo miyge kuno kunó tongokondo angigle ye kua kuglame ta mundu yongwa. Kiyendi bolsiré yambagle suo si koglo koglo endi baundo suna boglkwa.

" Man Teka" she cried, " give the aglmba back, give it back to me" she cried without ceasing. To calm her down so she should stop crying, Teka said to her: " I shall go over there where the waste heap is and see if I can find a rat, which I shall give you" , (as a gift of conciliation). When he promised that, she still did not stop crying. When she continued to cry, Teka said to her: " We have a single pig, I shall kill and prepare it and then give it to you. Now stop crying." But Goim cried all the more and shouted: "Give the aglmba back to me, give it back." When she was crying without stopping he called the pig by whistling, and when it came he slew and killed it. He butchered it and said: " You and Gambagl take the intestines to the water and clean it" (always work for the women). When he had told her she did not cease to cry but only sat there and cried on continuously: " Give the aglmba back to me, give it back." While she did so Gambagl went alone and cleaned the intestines. She came back and they cooked it (the pig and the intestines) in a stone "oven" (pit in the ground, between hot stones). When they had put the stones into a pile and when the pit was filled Teka and Gambagl took the fat and went into the house, broke off leaves of the dondun bush (shrub) and rubbed their skin so clean that they shone. When the skin shone like the kondo kongogl (beetle), they put on wakapo (band of shell carried on the foreheads) and kawagle (plumage of a lory) at the temples. The under side of the feathers shining like bombande (mushroom) and the top side like gokongo (like brown leaves of fallen trees). They put armllets on their arms, which pressed in deeply (sign of beauty), and rings of pig snouts (the skin of the snout) they put on their lower arms (lit: over their food brakers) kalagl (long tail feathers of lorries) in their noses which waved to and fro, kiragl wayange (braided belts) they tied around their waists,

Yegl erekondo u bugla yauro dane mundi si dane ake nembirika. Ne ipi ikine yendire bugla spakandi koglo Goim tembirika, koglo moko yeyene imbirika. Yegl ere gagl gire Gambagl meke yungo ende u Guglokewe nigl pilaundi nigle endepi Nera nigl pilaundimbirika. Elegl endepi aundo bena bena pilaundimbirika. Elegl ken gogl bogl ere moglumara suna embirika. Ana elegl koropagle gogl mambunomu glende inge mongo kake sungo diyongo kandire ende suna embirika. Embiriko ambu kindagl Gokum kindagl yungugl mogl kandire kirapolte dungwa: Ayaa, Gawana suo siragl taragl ina pire wimbiro? Binde baundo sina wimbiro mo mokopo namia sina wimbiro mo teine waine sina wimbiro? Yegl dungo ende suna pi bugla si kei yembirika i tembiriko nongo meglkwa.

several of them, one over the other. Then the brother put on an apron with many pigtales on it (sign of wealth) and decorated (with minutely-patterned yellow threads made from the fibre of an orchid (a popular decoration for armrings, belts etc)). The sister had put on a string skirt which had been worked as perfectly as the roof of a bolum house (grassroof cut even at the lower end). Then she put many goldlip shells around her neck, and the brother prepared the plumage of the bird kuglame and put that on his head. He put it on carefully and then added feathers of the gambagle (bird of paradise) at each side, and in the middle he put the feathers of a baundo (bird of paradise, red-brown).)

When they had finished, they opened the pit and spread salt over the intestines and ate them. There was some left, after they had eaten. Then they divided the pig and part of it (e.a the belly part) they gave to Goim, the other part (back part) they kept for themselves. Then they put the meat into a netbag, which Gambagl then carried on her head. Then they departed and came first to the Gubokewe creek. Then they followed the creek and came to the Ega creek. They went along the creek and came to the Chimbu river. They followed the course of that river and came to the Nera (Waghi) river. They went on and on and soon came into a big flat (only imagination, as there is no flat country for at least a hundred miles). There was plenty of ken grass (kind of bambu or sugar cane grass) red and whitish and also pink. There was also different bambu - whitish and reddish and pinkish. ~~They~~ they went through it. There at the foot of the striped bambu they saw smoke rising into the air, and they approached it.

When they came near they met an old woman, the old Gokum, who sat in her house and asked them:

Kamun pokundinaglendi oruko angigle Teka bo kawagle yungu diramugl yaglkwa pamara suna yendire koglo sungwa. Ambauglo ye i minge gamba mitna suglki si atne endungwa. Yegl ere moglko Dewe kangie Arembenda kumo Gitnuinui ye ongomutno koglo paikurukwa, kina koglo paikurukwa, ongono koglo paikurukwa, Katno koglo paikurukwa, bitno puglange akandi sundu yono pire, engwa aundo bena yomba nigl si kake yengwa yombuglo te mie tonggo pirakerake si indire pi pilaundingwa. Yagl yungu kanningo endi dungwa gonguglo endi ikine pire ikine pire ere dingwa: Pi Gokum kindagl kana pi dungwa yombugl i ya u unamuna dindire mukundingwa. Pi pilaundi piriko demine waindi yongo pirisire sim tam dindire dingwa: Gokum kindagl, ene taragl ta nenga. Dingo ye dungwa: Na yomba yungugl ta wankirika, yungugl mogl ~~makera~~ mogl mogl erikakera moglka. Yegl dungo ye ninga ningandi doko wike ikine engwa mango u ambu kindagl boglo ere indi pi si nenamunendi ereko dungwa: Bo kawagle yaglkura pangwa suglo kindan eran bat neio. Dungo ye pi bo ake buko bakandingo kumugl wakai Teka andigl moglko i kunguro kombu kulyengwa.

" O, oo", (exclamation of surprise or astonishment: good gracious) " my grandchildren, what have you caught? Or do you want to catch binde baundo (bird of paradise), or do you intend to catch teine waine (animals) that you come here?" When she asked them they went into her house and they gave her some of the pig meat, which they had cooked and brought along and ~~she ate~~ some. When night fell the old woman led the brother Teka to the front of the house. There grew a bunch of sugar cane, and she put him in the middle of it and bound a string around him and the cane (around the bundle as they do with sugar cane.). But his sister Gambagl she put into a bambu pipe, shaking her down, so that she slid down to the lower end, and put the bambu under the roof of the house (by doing this she intended to protect both against evil spirits.)

Then after a while came the spirits called dewe, with the names of: Arembande, Lumo, Gitnuinui, who have only one eye on one side, only one arm on one side and only one leg, whose heads are split in the upper part (into two parts). They came to cut up the bodies who came down with the floodwaters, and to eat the meat from the bones. These arrived at the menhouse and found the fire had gone out. " E, ee, (exclamation of astonishment) they said, and went from one side to the other. Then they went and came to the place where the old woman Gokum lived and asked for fire (burning wood) from her. Arriving at her place they smelt the air, which was full of nice fragrance. They noticed that at once and sniffed here and sniffed there and said: "Old lady Gokum, what did you eat?" She answered: " I have not been out to the menhouse at all, I have only been in my house, as I always do." When she said that, they looked around and searched but did not find anything. Then they wanted to slay the old lady and eat her, so she said: " Over there I have planted some sugar cane. If you are hungry go and help yourselves." When she said that they went over to the sugarcane and broke some off. Then they found the nice young man Teka standing in there. Quickly they put their arms around him and held him tight.

Yegl ereko ambu kindagl Gokum yegl ditongwa: Ene taragl tau i enaglkwa okuo ere nenaglimiwo: Kumugl i keremongo singigl ere nendire yombuglo pindi gagl i giri unario. Yegl dungo indi pi yagl yungu gandi kumba boro dimbi gagl pandiglkwa mitna mendiramu-nendi ereko Teka ye yagl dungwa:

Ambai Gambagl yo, Gambagl yo,
glu glu kai erawe,
mirii kai ningandungwa ere ipo
Goimo Goimo wiyau dindi nogl kai wo dipo
glu kai erowe. (wird gesungen).

Yegl dungo kumb-a bire mitna singwa. Singo goglkwa. Gokum kindagl ditomere mere keremongo tongo kei ne erisire yombuglo pindi gagl ende ake ipi tengwa. Ana Gokum kindagl ye gagl bengane anggane si teine waine bindi haundo mokop namia kumugl yombuglo bogl gagl gire kondo ambauglo Gambagl minge ere panduglumara ake suglku si yauro yegl ditongwa: Unara konbo endikine po.

Then they carried him to the old lady. When they had done so the old lady Gokum said to them: "You must make a promise to me first and then you may kill and eat him, namely: If you want to slay and eat this young man, then you must separate the meat from the bones and you must put the bones into a netbag and give them to me". When she had said that they went to the menhouse. There they had a club, made from gandin wood (tree) and blackened with soot. This they took and held over the head of Teka to kill him (but they had not lifted it yet for the final blow). When they did that Teka sang the following song:

"O my dear Gambagl, o Gambagl
Uu,uu, I cry for your sake
with a very sad heart I depart .
O Goim, o Goim, you will start a victory song
Uu,uu, I sing the departure song
Uu,uu, let me cry".

When he had finished the song they hit him with the club on the head and he collapsed and died.

Then they did exactly as the old Gokum had asked them to do. At first they divided the body to prepare it for cooking and eating, but they selected the bones and put them into a netbag and gave that to her (to old Gokum). The old lady Gokum took the netbag, put a support (grass or leaves) in it, put skins of animals on top, teine waine, binde, binde baundo, mokopi and namina, also feathers of birds of paradise and the bones of the young man she put in also. Then she went to his sister, who was still in the bambu pipe, shook her out and led her outside and gave her the netbag with the bones of her brother Teka. She took the netbag and hung it over her head and then the old lady Gokum said to her: "The same way you came you must go back again".

When she had said that, Gambagl' set off and went back the same way they had come. She crossed the flat country and came to the Nera river, went along the banks and came to the Chimbu river, went along one side of the river and came to the Ega creek. Then she arrived at a small cave there, and went into it. She took her brother close to her (the netbag with the bones) and lay her head down and slept. When she lay there sleeping (lit: without knowing anything), and when it was nearly morning, her brother appeared to her with a long stick (in his hand), which he had sharpened (at one end). He gave it to his sister and woke her up and said: "Girl Gambagl, it starts to get light, let us go on." She woke up and arose but did not find her brother (in living form). She opened the netbag and saw the bones in there, felt very sad, and started to cry violently, but then she put the netbag over her head, took the stick and went along the Ega creek. She went on and on and at last she came to the Akan mountain. Her brother (the netbag with the bones) she hung on a gurungo tree and went into the house and saw Goim lying there (asleep). When she sat up she had ashes on her skin (because she lay near the fireplace) and she said: "But where is Teka?" Gambagl said: "O, he will come later". Then she added: "Did you sleep with your husband?" (Said when one cries and does not stop). "There is dirt on your head, let me take it away. Come, bow down." When she did, Gambagl took the stick which she had brought along and rammed it into her head. Then Goim died. When Gambagl had done that she hanged herself at a branch of the urungo tree, near the place, where she had hung her brother, there she hanged herself also.

Yegl ere G_ambagl yeyene Urun_go yonguagle endi iro omara angigle Teka windigl pandumara elegl pi kan si pangwa.

Yegl ta erekuruma daglema nono koygun ere ambu giu we tomgo ere yaglkwa ye mitna pi si noma daglema kai kaglkane erisire mokona i naro naro duma nono ere wan pi no si nengwa moraglimara pilaunduma, no si ne ne eriko imba. Teka Goim Gambagl yegl ta eremara iwe mokona gua gua si ne ere wamun, ikano.

Aglaglau..... butn o gatno.....

7. Mondo Gande, Goim Gambaql.

Yene yene we..... Mondo Gande Goim Gambagl ye Uru nigl ne pai pai erekwa. Enge ta wan u Singanigl bai ende koglo u kombuglo Uka elegl ginbogl ta monggo panggo pigle baglkwa. Wan pi mogl pai ere mogl wan u Kaningo gin bogl kogl bogl i mogl ongo bogl yenambuglo bogl ongo angum morambuka angum mogl ongwa. Ake kigl sinambuka ake kigl si ongwa. Ereme korambuka ereme kogl ongwa. Kuiye akenambuka kiye ake ongwa. Yegl ereko Mondo Gande Goim Gambagl ye gagl u urimbirika. Uru pi urukondo yan_ge mangenagle simbirika. Mangenagle mogl kan imbo ende kambiriko muno mugl kuri kariyene gin bogl kembera

If she had not done that, the same would have happened to us. If we made gardens and planted them and if we then ate some of the produce, the women would have cried: "Give the vegetables back to me, give them back." And if we then had gone to where the ones "who eat us" live, then they would have eaten us also. But as Teka and Goim and Gambagl acted in that way, therefore we may now eat vegetables (from the garden) when we like to.

Aglaglau.....

7. Mondo Gande, Goim Gambagl.

Yene yene we..... Once upon a time Mondo and Gande (two brothers) and Goim and Gambagl (two sisters) lived not far from Uru (village in the Chimga river valley). One day they crossed the Chimga river and ascended the other side on to the mountain there, where the rock Uka is. There grew a red gin (vine with red fruit) and they put big poles into the ground (so the vines could climb up there). After some time, when they went again, they saw the gin were ripe, one fruit above the other, quite ripe ones and others were only half ripe and others were starting to get red, others were still small and some had just thrown off the flowers. This was the state in which they found the gin bogl. Mondo and Gande and Goim Gambagl had brought netbags along. They gathered the ripe fruit and picked them for a long time and then came down from the tree. (The vines had climbed the poles and then on the tree.) When they were on the ground they looked up again and saw, right on top, there was still a single ripe fruit hanging, a very small one only.

kinde kuie kaye yei pango kandire Mondo mononaglendi
dungo Gande mononaglé dungo tenggeramondi koglo ko-
glo mongo endembirika. Pi munomugl gin akenambuglendi
euriko engiri-mbirika pakandungo akembirika pakandungo
yanje Singa minie mugl ende ere Simbu minie miurika.
Mjuriko Goim Gambagl ye suo yegl di kai eurika:

Mondo ambauglo ambauglo
Gande ambauglo ambauglo
Nigl sumbuglo sumbugló
Kan sumbuglo sumbuglo.

Yegl di kan nununo kogl endi yonguagl enduwi ime
omara Goim endi mambuno kana kan nungo koglkwa. Gam-
bagl muno kana dagl kan nungo koglkwa. Yegl ere kan
si pambirika.

.....

Aglaglau... But no gat no.....

8 Kunokua Bomaitaupe.

Yene yene we.... 'Ambai Bomaitaupe Iripui imara pai
mogl mogl orukwa. Kumugl di bogl meglkwa. Yegl ereko
Kamanuku kumugl ta Kunokua ye Pare moglumara endu u
Nungunguno pilaundi Pemigl konbo ende atne u yanje

Mondo wanted to climb up and get it, but Gande also wanted to get up to get it. So they quarrelled and then both climbed up, each one at either side of the pole and then the tree. When they were at the top and about to pick it, the branch on which they were standing gave way and broke, and then the one, which they had in their hands also gave way and broke, and both fell down just into the middle of the Chimga river. The flood carried them along. When the flood had taken them away the two sisters started to sing the following song of lamentation:

Mondo his sister, sister,
Gande his sister, sister,
Shall we jump into the river, river,
Or shall we hang ourselves, hang ourselves.

So they sang and then they hanged themselves to the branch which was down there; Goim hanged herself near the stem of the tree and Gmbagl hanged herself a bit further to the end of the same branch. This is how they hanged themselves.

8. Kunokua Bomaitaupe

Yene yene we, Once upon a time the girl Bomaitaupe lived the other side of Iripui (near the airstrip at Chimbu). When the boys visited her to dance with her she would always fight them. Then one day a lad of the Kamanuku came to her. His name was Kunokua. He lived at Pare and came from there, passed Mongunguno and then Pemigl

Tema si endepi Iripui pilaundi kanungo Bomaitaupe mam bogl okai mokona sugl ere wan miurika. Ana ambai ye kumugl i kandire mam ditongwa: Na kumugl i di yei dinagla. Dungo mam dungwa: Pi okai moglo wagle imere di moglo. Yegl dungo kumugl Kunokua kana di miurika. Di mogl ambai mam yegl ditongwa: Na kumugl i dinga endenaglka pai dume. Yegl dungo mam dungwa: Ambai ene ela pai motngo kumugl di bogl meglkurawa si-rambire ere kumugl ereme ta umara i endenaglendi dino? Ambai ye dungwa: Nana endenaglka. Yegl dungo mam bugla kumugl ta kiurika kuyange daglko ungo singogl kei pandigl dano wam dendu kilen bukondi ake indu yuygugl pi gangie ake moglkwa, kondo kondaugl muno bogl ongo guglembo mambuglo pandilte, kawagl pauna bolte, kalagl guma ginge mange ake moglko okan tongote, ongun dingi mondulte, okan mondulte, kumagl kan erete, wagle mondulte..... eretekondo bugla yauro bugla dane mudi si akemoglko Kunokua Bomaitaupe nem-birika. Ne ipi ikine gagl gire kondo tongo Kunokua kana endembirika.

Sikewake konbo endembirika. Ende pi pi pi kogl kombuglo pilaundi Kunokua ye yegl di Bomaitaupe ditongwa:

and from there he came to Tema(old name for Ega) and went on and came to Iripui. There he saw the girl and her mother weeding (in the garden). When the girl saw the lad she said to her mother: " I would like to be courted by this boy." The mother said: " Go yonder there, where we dispose of the waste." When she had said that the girl went courting with the youth Kunokua. After a while the girl said to her mother: "I have been courting with this youth, now I would like to go with him"(be his wife). Then her mother answered": My dear child, all the time you have been here, you have always have a brawl with the boys when they came and wanted to dance with you, how is it that today at once, when another lad comes, you want to go along with him?" The girl answered: I have decided to go with him."

When she had said that her mother called the only big and fat pig which they had raised. She killed it and when it was cooking between the stones in the pit she took the fat and broke dondon kilen(leaves) and went into the house and rubbed the girl(to clean her) and then greased her skin(as is done to a bride before marriage) and she looked like a kondo kondaugl (beetle). Then she took a headband, made from small shells, put that on her forehead, kawagl feathers she put on her temples, alagl(long tail feathers) she put into the wings of her nose, so that they swayed from one side to the other. She put goldlip shells around her neck, put armlets on her upper arm and on her lower arm, put belts around her waist and rings on her legs..... all that she did. Then she took the pig(meat) out of the "oven", took the intestines of the pig, put salt on it, and when she had prepared it that way, Kunokua and Bomaitaupe ate of it.(By this act they were married). They ate, and the rest (of the meat) they put into a netbag and Bomaitaupe carried it and then left with Kunokua.

They went the Sikewake road(along the Chimbu river upward). They went along and came to the cave Kogl kombuglo, (about 3 km north of Ega). When they

Ene kugló elegl moglo, na kambu kitn ta kogika iwa, pi kanagla. Yegl di ende Sikewake nigle ongwa. Yegl oruko Bomaitaupe ye moglko Kuma-kama kambangine ye Tokoma okai wake wan moglumara miugl gagle meke inde pi pilaundungo ambai Bomaitaupe moglko kira pite dungwa: Ene irakana wimbirika motno? Dungo Bomaitaupe dungwa: Na Kunokua kana umbuglka. Yegl dungo Kumokama dungwa: Ene ongon gangun u na paio, bitn kiake u na paio, dingi bongó u na paio, minge u na koglo kalagl guma u na paio. Yegl dungo Bomaitaupe gangie mitna ekin pangwa ikera endepi Kumokama mitna koglkondungwa. Yegl oruko okai miugl gagl' ikera Bomaitaupe i meke tendire dokai kake pu boglkwa.

Yegl eruko yange Simbu minie moglkwa. Yegl ere Bomaitaupe moglumara ikera Kumokama andigl moglko Kunokua ye kambu kitn kandire ende kuglo u Bomaitaupe moglumara iwe di auro yungu kurita ende indo embiriko Kogl kombuglo dira yomara elegl oko simbukondi euriko gake ta oko si yangungwa. Aiya, Kunokua, gake ta yangungwa yegl di kunguro ende indo embirika ta oko sungwa. Aiya, di ende indo embirika ta oko sungwa ende indo embirika gake ta oko sungwa. Ana gake kondo pirake i gake gagl giurimbirika sitn di kau singo kunguro ake ere ipi Simga nigl egl bogl engere ende kogl

arrived there Kunokua said to Bomaitaupe: "You stay here, I would like to go down the slope (to the river). I put snares there and I would like to have a look and see if anything is caught." He went down to the Sikewake creek. While he was down there and Bomaitaupe waited at the top (the road runs several hundred meters higher than the Chimbu river, along the slopes.), Kumokama came along (on the road). She had dug out sweet potatoes near Tokoma (mountain northward), and carried an old netbag on her head. She arrived where Bomaitaupe sat and waited. Kumokama asked Bomaitaupe: "With whom have you come here? And for whom are you waiting?" Bomaitaupe said: "I came along with Kunokua." Then Kumokama said: "Everything you have on your head and on your body shall be mine, your nice hair shall be mine, your bracelets, your shells, which you carry around your neck, the kalagl feathers from your nose." All that Bomaitaupe gave her and (Kumokama means evil spirit) decorated herself with it. When she had finished she gave Bomaitaupe her old netbag and put it over her head and then she gave her a hard kick and she tumbled down to the Chimbu river. Doing so Bomaitaupe fell down and landed in the middle of the Chimbu river.

Then Kumokama sat down and waited, where Bomaitaupe had sat before, and soon after Kunokua returned from his snares and came up the slope. He thought her to be Bomaitaupe and led her along with him, when they had gone for a little while, they passed the Kogl kombuglo cave. There a little baby leaped out of her (of Kumokama) "Ayaaa, Kunokua," she said, "a baby leaped out." She took it on her arms and they went on. But soon the second boy hopped out. "O ooo" she shouted, and when they had gone for a little while another one jumped out. On the road which they followed along the slopes quite a number more of little boys came out. She put them into her netbag, which was soon filled. She took them on her arms, and in her hands and so they carried them and arrived at last at the Chimga river. They went across

embirika gake okq si yangge keme moglko kunguro ake ere kiku kake ere ipi Uru nigl mitnakera yungu pondo olto ta kei ga yungugl i endembirika pai sitndi ingwa.

Yegl ere mogl Kumbokama mitna iwa tambire yake endu u Simga nigl buglo bagle dare sinamunendi ere meglko nigle ime ta gake ta yegl di ongun si dungwa:

Nina Kunokua kua
Mana Bomaitaupe, taupe
Kuruko geu geu
Karagle geu geu.

Yegl dindire ongun kumba ikera gake bitno mitna sungo bogl kere kare di teke wingwa. U neno yegl ditengwa: Nina, gake ta ongun tawake ake indire u ongun sindire gende yagl dungwa:

Nina Kunokua kua
Mana Bomaitaupe taupe
Kuruko geu geu
Karigle geu geu

Yegl di neno ye pi teke pai moglko gangiglema ye buglo gagle darukwa. Yegl ereko Bomaitaupe wam ta ongun ake indire kombuglo mitna ongun si pukondi ende imboro pi ende ya u ere yegl dungwa:

on a bridge (several trees or poles across the river), but here she still had more children and when they went up the slopes at the other side (of the river) still more. She embraced them with her arms and hands and they were really a heavy load to carry. They went on and above the Uru creek Kunokua built a big and very long house and put the boys into it and the house was quite full.

Quickly they grew up, as it happens in a fairy tale, and then went down to the Chimga river to fish. While they were fishing a boy came from the Chimbu river and was beating his drum and sang (They sing this):

" My father is Kunokua kua
My mother is Bomaitaupe taupe
He has been deceived
That is bitter, bitter."

So he sang and then he took his drum and hit the children over their heads with the drum and they ran quickly and dispersed. They ran home and told their father:

"Father, a boy came with his drum and hit us and doing so he sang:

My father is Kunokua kua
My mother is Bomaitaupe taupe
He has been deceived
That is bitter, bitter."

After that their father went and was hiding. When he did so the children went again to catch fish. While they did that, the son of Bomaitaupe came again with his drum. He beat the drum and jumped from stone to stone towards the other children and sang:

Nina Kunokua kua
Mana Bomaitaupe, taupe
Kuruko geu geu
Karigle geu geu.

Yegl di ongun kumba gake bitno yombuglo mitna ta si ta si oruko teke engo neno ye yange gake i kunguro gindungwa. Yegl oruko gake ye endu nigl koglo ongwa, i tamanungo endu u tokoi koglo ongwa, i tamanungo ende guru koglo ongwa. I tamanungo endu koglko ongwa. Yegl oruko nem ye ningayenendi kunguro gindi moglko gake ye mogl yegl dungwa: Ene na kindekondo gangina giugl goglka, ene embin Kumokama inaglendi na mana kana no si nigle endembirika. Yegl dungo nem Kunokua ye kiraplte dungwa: Aglokana yegl auglendi? Dungo gake i yegl ditongwa: Ene kambu kitn pire Sikewake nigle u atne ungo no mana kana mouglo Komokama ye u mana ekin gagl-kura i una koglo endungo ekin i pi Kunokama koglko mano si nigle endungwa. Yegl ere mana moglumara dumo i Kumokama moglko ene undire Bomaitaupe moglume di auro ingo ende ye u Kogã kombuglo dira oko sinambuglendi euriko gake elegl mambuno bogl gake i kulyei wimbirika. Yegl dungo nem ye pirisire yegl ditongwa: Na diune kolsire si si gokum dikondenaluo. Ene mam kana endu unambiriwo. Yegl ditendire diune gake meglemere pire kere piri kogl ye gake kurumba iglo gokum di ende iglo ende yei diune suna yei gake suna yei yegl ere pi pi pi kombugl mano yei pandigl yegl dungwa:

"My father is Kunokua kua
My mother is Bomaitaupe taupe
He has been deceived
That is bitter, bitter."

So he sang and when he was hitting the children with his drum the father jumped from his hiding place and caught the boy and held him firmly. The boy changed into water, but he held him firmly, then he changed into a lizard, then into a frog. But when he did so the father held him firmly embraced. Then the boy said: "Let me go, you hurt me. Your wife, in order to take (marry) you, pushed me with my mother into the water (mother pregnant)." When he said that, his father Kunokua questioned him and said: "When did she do that?" He answered: "When you went down to the Sikewake (creek) and looked for your snares my mother waited for you. Then came Kumokama along and took all the decorations from my mother with which she was dressed up, and then she kicked my mother into the river. When she had done that she sat down at the place where my mother had sat and you, when you arrived, you thought her to be Bomaitaupe and you led her along, when you were about to pass the Kogl kombuglo cave, then it began and you had the big number of children."

His father heard all that and then he said: "I shall brake off diune (the panicles of a strong grass, used as vegetables) and hack it to pieces (meaning: I shall kill them all.) You and your mother, you shall return to me."

He said that and went and looked for diune, according to the number of boys and broke them off. Then he made headrests (neckrests) out of kurumba wood and put down a headrest and then a diune (always one of each for each boy), then he made each boy put his head on a neckrest. So they lay there in a long line and near the door their mother lay. For her also he put one down (a neckrest) and then he shouted:

Ene ongomutno kugl gindi pai molo. Na diune gokum dinariwo. Yegl di gangiglema nunguno mitna gokum di ende pi mano gokum di muno yengwa. Yegl ere womburo ye Simga nigl nigle endekondungga. Yegl ere ambai kaungo yongwa, Bomaitaupe, ye wam kana anggiri yungo endepi Para mauglo imbarane pai pai erekwa. Wan kuglo amburo kuglo yegl ere aggire bagl ipi Mondia muglo mogl sunduma ende si Nombo ende si Baglage ende, ende si Simbomai ende si, Kuno ende si Kuman ende si Kombugl ende yegl orum ikano.

Bomaitaupe wam ye yegl ta erekuruma daglema Kunokua Kumokama bogl gangiro i Pare sitndi meglima daglema ambai wakai wakai kaungo ye umuna daglema Kumokama ye yegl keme ere dindi oruko imba. Dindi oruma ekin gaglko i ende pi ye Kokuma ambai si nigle endende oruko imba. Kunokua ye diune kogl nunguno siggokum di endekondungwa ipire wano amburo suara suarandi mogl omun kano.

Aglaglau.... but no gat no.....

" Close your eyes, all of you, I want to hack diune to pieces." When he had said that, he hacked off all their heads and at last their mother's also. Then he snatched them up with his hands and threw them into the Chimga river.

After that he led the girl whom he had married (according to custom), Bomaitaupe with her son and they came to Pare maugle (village) and there they settled down on the other side. They had sons and daughters and he went and cut angire (kind of grass used as arrow shafts) and went and shot them and they flew toward Mondia, then to Duma (other side of Elimbalim mountain), to Nombo (not far from Chuave, he cut arrows and shot them and they went to Kuno (north of Kerowagi) and shot others and they went to Kuman, he shot others and they flew to Asaroka (Goroka). This is what he did. (All tribes mentioned are supposed to be descendants of Kunokua and Bomaitaupe, only a few have been mentioned here).

If the boy (son) of Bomaitaupe had not done as he did, and if the descendants of Kumokama had gone on to live at Pare and had populated the area, fully abundantly, then, when we led a nice girl home (as wife) Kumokama would have acted in the way as has been told here. She would have taken all the decorations with which the girls would have been decorated on her own body and then she would have kicked the girl violently and would have pushed her into the water. But because Kunokua broke off the diune and because he hacked off their heads, one after the other, therefore our children are born one at a time (and not as with Kumokama).

Aglaglau.....

9. Mondo Wowo.

Yene jene we... Mondo Wowo Wuimuglo imbarane
pai pai erekwa. Yegl ereko ande akan donggo Wowo ye
ye Mondo yegl ditongwa: Anggera, ande wakai dongwa, nono
muglara mouglka kinde orukwa ende endile koiye pi wan
ene kua kambu ere sin na Maya nigl kan perimbo wanam-
bugla. Yegl dunggo Mondo ye ende yungugl pi gaima on-
gwa ta koglkwa ake i mende pi mengake barengigl sun-
gwa. Yegl erekondungo ambauglo ye okai gaima daka ambu,
karagl ambu, pandenambo morambowagle kun indo kun indo
inde gagl gire meke yunggo endembirika.

Pi Kou pilaundi Katakamande ende koiye pi Dirimauglo
pilaundimbirika. Elegl endepi Mekimbikuram pilaundi
endepi Dingipene pilaundi elegl ende pi pi Kangi i mon-
gungwa pilaundimbirika. Elegl endu atne pi Sikimbi
kombuglo pilaundi kan indo ende kambiriko ende kuglo
mitna yomba dua kambu ba pire pi pai pai erekwa sumuno
gokondi yunggo elegl ende yungugl pi endi kitn noko ere
galtendire Mondo ye yegl di ambauglo tongwa: Ene okai
bugl moglo, na atne pi dua kambu ta si wimbo okai tama
mange panambuluo.

Yegl dindire ende dumun mitna endongwa. Pi ere wan
mogl kambu binduo andambo suo si indire ungo ambauglo
ye ayara di yegl dungwa: Koyegl endile wan sinare nare
eratnendi angire winga. Yegl dindire yunggo mange kom-
buglo gagl kei ta botne ta mitna yembirika.

9. Mondo Wowo

Yene yene we... once upon a time Mondo and Wowo (with their people) lived not far from Wuimuka (Uru Pare). When it was the dry season and the sun shone nicely Wowo said to Mondo (her brother) "Brother, the sun shines so beautifully, I don't like to stay home. Let us go off into the forest. You may hunt and I shall collect maya nigl kan" (a vine for getting fibre for making strings for aprons and netbags.). When she had said that, Mondo went into the house and took his little stone axe which was there, went outside and smoothed it with a little bambu knife. When he had finished, his sister took different kinds of sweet potatoes, which lay there, and put them into a netbag, put it over her head and both of them set off.

They went along and arrived at Kou and from there they went to Katakamangi. Then they went on and came to Dirimauglo and to Dingipenc. They passed on and arrived at Kangai, which is situated near the top of the mountain. From there they went down and came to the Sikimbi cave and looked down (the slope) and saw a hut there in which the men used to sleep when they had hunted during moonshine. It was in good condition. They went into it and Mondo quickly made fire and gave it to his sister and said to her: "You roast some sweetpotatoes, I shall go down there, and when I have caught an animal we can eat and then sleep later." Then he went into the forest. There he stayed for some time and caught 2 animals, a binduo and an indambo, and then he returned and brought them to his sister. She saw them and shouted for joy and said: "The reason I brought you here was that you would always bring me such game." Then she pulled the hair out (of the animals), roasted them between stones and then she divided one of them (and they ate), and the other she put aside (for the next day).

Yegl ere pai tangenmakana Mondo ye dua kambu neine
bagl enaglendi doko endongo Wowo ye maya nigl kan
doko wan mogl kwa..Mondo ye **endi** yomba pondo ta **kiake**
wanambo yagl moglumara monggo pi kambu suota sende monggo
endepi munomugl imbo mogl kan kuime ende kanungo Sitn
niglemugl wiau ta yegl ongwa: Sumbaiku Kamanuku Umbanuglo
bogl kunda begl kwa. Guno dendepi Wiumoglo kefa suna ena
eremiwo. Yegl dinggo Mondo ye pi kina mitna bogl geu di
yunggo pirisire yange mangenagle si gaima ongwa pirika
ere panduglmara ake indire bitno barum te enkama ku-
glange di ere bagl indire ambuglo kindekondo mukundi
endu u Dingipene pilaundi endu u Mekimbikuram mogl
kan ime **endi** kanungo yagl yungu kei pamarakera kunda
bogl gunondi suna endenamunendi ereko kan pandigl kim-
biri konbo muglkumdi ende atne u yange Wamande bondugl
Kawandange i muglkumdi yange Wuimuglo bondugl kwa. Yegl
ere wi yungugl pi awaglmo kinde indire pi suna kogl-
kondungo gunondi endengwa. Pi Sitn nigle oko si imboro
endingo Sumbaiku ye bei pai moglemara gunondi ikine u
u Mondo sinderuwagle baruwagle ere yengwa.

Yegl ereko Okondie ye yu u Wuimugl ikinekera i paka
si gaut nengwa. Yegl ere meglko Mondo ye kuiamo mukundi
endepi ambuglo angire ipi Sikembe kombuglo endungo gagl
mogl kwa ipire mukundi endongwa. Pi pi pilaundi kambu
si yongura i ake indire kimbiri angire ake indire u pi-
laundungo ambuglo kaglkane i wanungo ende yungugl pi
okai nenaglendi ere ambuglo yegl ditongwa;:

Next morning Mondo left again to track rats and other animals, but Wowo went to look for fibre. Mondo arrived after a while at a very big and high tree (yomba) and when he saw that there were some nests on the tree, he climbed up and killed three animals. Then he climbed higher, right to the top of the tree and when he looked around (in the area) he heard war cries coming up from down river. The Sumbaiku and the Kamanuku and Ambaneku were fighting and pressed on shouting and had already arrived at Wuimuka. When they shouted like that he heard it and understood the meaning, therefore he climbed down quickly, took his stone axe and put that in his belt, took his spears (arrows) and left his sister (without telling her) and ran quickly to Dingipene and on to Mekimbikuram and from there he looked down and saw that they were near the menhouse and trying to break in. When he saw that he quickly left the main road and followed along a war path. He ran past Womande and Kawa, down the slope and came to Wuimuka. He ran quickly into the house, put his shield over his shoulder and ran amongst the fighting men. Shouting, they pressed on and reached the Sitnigl (creek), crossed it, and at the other side they pressed on. But there the Sumbaiku were waiting in an ambush. They charged and killed Mondo.

After that had happened the Okondie carried him to Wuimuka and made a frame, a little above the ground, and laid the body there in state, and prepared the funeral meal (meal for the dead). While they were doing that, the soul (spirit) of Mondo left quickly and went back to the Sikimbi cave, where his sister sat and cooked. He ran and came to that place where he had put the animals, took them and also his bow and arrows and went to his sister. When he arrived his sister shouted for joy. He went into the house and wanted to eat sweetpotatoes and said to his sister:

Ene kungugl bindi paio. Na okai nenariwo. Yegl ditongo ambauglo ye anggigle ongo gangigē mitna giāngin witne atne biglkinde boglmara i pire yonguglkwa. Yongugl-kondo u amendi moglko kanungwa. Kandire ugl pai moglko anggigle okai mokona ninaglendi oruko mango boromai yange ambauglo kungugl pūkandi pamara elegl yange si bembe dungo pirisire yegl di purukwa: Guglo ta yange si boglkwa pai dum kana. Yegl di piri pai moglko anggigle yegl ditongwa: Nono tangenma kindekana āndigl endenam-buluo. Urū Pare ka kande ta pame dimiwo. Yegl ditongo pambirika. Kamun tanggungo bitno barum kuglange suo-kake bagl ambauglo ta te yene ta i oruko kuglange auna ere endembirika. Endu u Dingipene pilaundimbirika. Elegg kumbu suara yange Mekimbukuram pilaundimbirika. Elegg mukundi endu u Dirimauglo pilaundi elegl endu u Kou bendiurika. Elegg yange atne si Ombondo pirake u Bomaikimbi pilaundi kan yande kambiriko yomba Wuimoko i pondo ere meglko kandire ende atne wimbirika. Kuglange auna ere wimbirikera i anggigle kuglange sungura sitolkondi ende Sitn nigl atne ongwa. Ambauglo ye kuglange sungura i konbauna bogl panggo ake gondo indi, konbauna ongwa. Mondo ye yegl ditongwa: Na kuglange singa ende atne ongwa pi indi unagla ene okona yeio. Yegl ditongo Wowo ye Sitn nigl ende koglo u kan indo ende kanungo yagl yungu diramugl yomba puka sendingo pai moglko kanungwa. Yegl ereko yomba nemam anggiglema ambaglema tau ye yegl ditongwa: Ene siraglpire kun gagl mekindi bitno barum muglumbo ake indire kilen gamba bugl uno?

" You lie down on your mat, I would like to eat first." When he had said that his sister noticed everywhere on his arms and body wounds which he had plugged with siangin and witne (moss). When he sat down she noticed that. She saw it and lay down to sleep, and the brother wanted to eat but he could not. Then she noticed that the blood was dripping down on her mat (with which she had covered herself), and she thought: " Did he fall down from a tree and hurt himself?" When she thought that, her brother said to her: " Tomorrow morning we shall rise very early and leave. There in Pare something has happened, I have heard."

Next morning he gave one of the two spears to his sister and the other he took in his own hand. Then they went and threw with the spears and speared pieces of wood on the road (a very common play). They went and came to Dingipene and from there they quickly went to Mekimbikuram. From there they went to Dirimauglo and from there they arrived at Kou. Then they went down to Ombondo and then along the slopes and arrived at Bomaikimbi. There they looked down and saw: At Wuimuko there were a lot of people assembled. The two played on throwing spears and came down and when the brother threw his spear it bounced off and flew down to the Sitnigl. But his sister hit the road and she could pull the spear out. Then Mondo said to her: " My spear which I threw bounced off and went down, I shall go and get it. You go on, ahead of me." She did so and came to the Sitnigl and crossed to the other side and then she noticed that in front of the menhouse a body was put in stage. Some of the relatives who were there said to her: " Why do you wear a kungagl (nice decorated net-bag) (only worn at festivals but not at funerals) and a spear, and why have you painted your body yellow?" (with yellow clay, a sign for joy and not for mourning).

No Sumbaiku bogl kunda bounga' Mondo sinngelko gaut ne puka si pandunga pam irowa. Yegl dinggo Wowo ye yegl ditongwa: No Mondokana aike endile koiya kamun talsi endi endombuglkerera pambuglka, ereme aike kuglange auna ere umbuglkerera. Kuglange sungwa si toglko dende u Sitn nigle atne ongo indi unagle di u atne ongwasaika. Yegl dindire pi iro yono birié ake yakete kanungo Mondo kaimayene gogl pai moglkwa. Yegl ereko kurita kan sugl moglko manungo Mondo pikuruko yegl di poglondi purukwa. Anggera endiweri ka ta pamiwo ende-nambuluo duggura i kaima iwe. Yegl di ende wi yungugl pi bugla kane póko nungo kan kogl yungu benange mitna kan si pam kano.

Mondo ya Wowo ye yegl ta erekiura daglema ambaro ye ande akan denambuka ingine kua kambu pire dima endile koye wan muna kunda yegl eremo umuno si sinngelma anggero ambaro okuo auro ipi endile endunga pai duma kui-ano yegl ere pi anggeri u ereko imba: Yegl ta eurara iwa amboroma kinano sikiriko kiendi mogl mogl oun kano.

.....
Aglaglau..... But no gat no.....

" We had a fight with the Sumbaiku and during the fight Mondo has been killed. We have put him in state here and are eating the funeral meal." Then Wowo answered: " Two days ago I went with Mondo yonder into the forest and we have been there (all the time) and today we both have come back throwing spears on the road. His spear recoiled and he went to get it, up from the Sitnigl, where it went down." So she said and went yonder and stared at the corpse and saw it was really Mondo's. He was dead and was lying there. She waited for a while to see if Mondo would arrive, and when Mondo did not come she thought: "My brother told me last night that something had happened, we should depart early, that is must have been what he meant." So she thought and went into the house, took a rope (pig rope, used to tie the pigs at one front leg) , put that around her neck and hanged herself above the fireplace.

If Mondo and Wowo had not done that, our sisters would have always urged us during fine weather to go into the forest, and if we had done so and then a fight had happened and we had come home, they would have killed us, and then our spirits would have wandered to the place where the sisters would have been and would us have led back again. But because they did this our sisters don't urge us anymore and we have our peace.

Aglaglau.....

10 Pondomugl.

Yene yene we..... Dingipene imbara Pondomugl elegl
pai mogl mogl orukwa. Yegl oruko Kamanuku Enduka bugla
yungu ereko gende manggeraglkwa i korikitongo Pondomugl
yegl gogl ye donduñ bukondi indire endu yungugl pi
gaggie ake moglkwa. Muno bogl ongo nin wakupo pandigl
bire kan suggwa i ingeundi kalagl guma ende ongo dingi
i mondugl okan mondugl kagle wanggiə mondugl mingge tongo
kawagl pauna bogl ongan pauna si ongan guma ende ere-
kondo kumagl kondai ere pirikondo kuglayge giglendi
ta indire di pokumbo kuruo ta ongo koglo ake giglendi
i ongo koglo akungwa. Yegl ere endu u Mikindiguram
indo ende endu u Kimbirikuglwagle mogl aglendi Wagl
ende duggwa): Meka gaggigle ene gaggitnma akekunere
molo. Pondomugl gende suna unarumiwo. Yegl duggo ambu
ga Pondomugl u dume di manggire di meglko suna unggwa.
U kenepagl togl mitna di kuruo noko kan akemaketongo
manggire meglko yegl duggwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da
Gambugl waya maya da
Demine baka maka da.

10. Pondomugl

Yene yene we..... Once upon a time Pondomugl lived the other side of Dingipene. When he was living there the Kamanuku and the Enduka (adjoining tribes) wanted to make a pig festival and when the time came to dance Pondomugl broke off red dondun leaves, went into the house and rubbed his skin clean. When the skin was clean he put on ornaments for the forehead (made from small shells), put on an arigl (wick, made from human hair), put long tail feathers into the wings of his nose, armlets and rings on his lower arm, rings around his legs, hung a goldlip shell around his neck, kawagl he put on his temples, a goldlip shell around his chin, a goldlip noseplug in his septum and so on. When he had finished he tied belts around his waist and put on a nice apron, took his spear in one hand and a white stone axe in the other (axe with white stone). When he had done so, he came to Kimbirikiglwagle (mountain). There he sat down and called down toward Wagl: "Mukanange (name of chieftain), take care, you and your people, and be ready, Pondomugl wants to come and dance." When he had said that the women and the youth shouted loud for joy: "Pondomugl will come down and dance." So they said and he came down. He came inside the fence (which had been made for the festival occasion), waved his stone axe, looked around to all sides and when they shouted for joy he danced and sang: (to be sung)

As the sigl leaves rustle
As the dog tails wag
As the moro (beetle) bustle
As the gambagl hum
As fragrance fills the air

Yegl dindire elegl maɣgire akange si meglko suglo mo-
raglimendi pirake gaka endugwa. Endu wopi Durumugl mogl
aglendi koglo Kou dende dugwa. Ga Kou imbowe, Wile-
bomai yaglyo, ene embinna Gaɣgitnma ake wakai ere molondo.
Pondomugl yagl gogl suna unaramiwo. Yegl duggo maɣgire
direndi meglko Pondomugl ye suna kan akemakete bugla
gende yegl dugwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da
Gambuɣl waya maya da
Demine baka maka da.

Yegl duggo elegl ambu akange teuglkei meglko kinde-
kondo kuande yanɣe Onbondo si aɣle ende atne Urunigl
ende dugwa: Deglmba kumugl yo, gaɣgitnma di akekun
ere moglo, Pondomugl yagl gogl bugla gende suna unarum-
iwo. Yegl duggo ambu ga maɣgire direndi meglko Pondo-
mugl ye suna ende bugla gende u kan akemakete yegl
dugwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da
Gambuɣl waya maya da
Demine baka maka da.

Yegl duggo suglo maɣgire meglko kaɣlkane ere meglko
kindekondo daɣge mitna u Uma pilaundi kuande ende u Sitn

(So it is on a pig festival, songs, murmur, dance).

When he sang and danced and when all were shouting for joy, he left them and went along the slopes. He went on and came close to Durumugl. Arriving there he shouted down to Kou: "You youth of Kou, down there, and Wilebo mayagl (chieftain) you, your wives and your kinship, make ready, Pandomugl the red one intends to come to you." He called and they started to cry for joy and when Pandomugl came to them he looked from side to side and sang and danced: (to be sung)

As the sigl leaves rustle
As the dog tails wag
As the moro bustle
As the gambugl hum
As fragrance fills the air.

So he danced and all the women and the youth shouted for joy. Then he left them there and went down and passed Ombondo and called and shouted down toward Urunigl: "Deglmba kumugl (chieftain) o, do listen, assemble your people and be prepared, Pandomugl the red one is coming and likes to dance a pig festival dance for you." When he shouted, all started to make a big cry of joy and when he arrived at Uru and danced he looked from side to side and sang:

As the sigl leaves rustle
As the dog tails wag
As the moro bustle
As the gambugl hum
As fragrance fills the air.

When he had finished the song and they shouted for joy he left them and went up the slope and passed Uma and soon came to the Sitnigl and

oko si aglendi iro Pare endé dungwa: Timbirambu gake angitnma di wakai eréto. Pandomugl ye bugla gende Pare suna unarumiwo. Yegl dungo mangire direndi meglko Pandomugl ye suna pi kan akemakete bugla gende yegl dungwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da,
Gambugl waya maya dá
Demine baka maka da.

Suglo kaglkane i akange si meglko kindekondo pandigl yange Kakandigl si indire aglendi iro Kurumugl ende dungwa: Noglko siune ene gangitnma di makai si moglo, Pandomugl yagl gogl Kurumugl suna unarumiwo. Yegl dungo indo ambu gake mangire direndi meglko ye suna endungo kan akemake tendire bugla gende yegl dungwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da
Gambugl waya maya dá
Demine baka maka da.

Suglo mangire meglko kindekondo pandigl endu u Singa egl engere ende koglo u Waitambagle dange i mitna ungo u Gere pilaundi aglendi Kokomanguma ende dungwa: Kiugl kumugl yo, ene gangitnma di makai si moglo, Pandomugl yagl gogl Koko suna unarumiwo. Yegl dungo ambu gake direndi meglko Pandomugl ye di kuruo ongowagle ake indi gigenge komba mitna pandigl inde Koko suna ongwa. Pi indo kan akemakete bugla gende yegl dungwa:

Sigl geeb geeb da
Agl parora marora ra
Moro suglkum suglkum da

called yonder to Pare and said: "Timbirambu (chieftain) you and your people, make ready, Pandomugl wants to come to Pare and sing a pig festival song." So he said and all shouted for joy and then Pandomugl went to them, looked to all sides and danced and sang:

As the sigl leaves rustle
As the dog tails wag
As the moro bustle
As the gambugl hum
As frangrance in the air.

When they shouted for joy he left them and went down and came to the Kakandigl creek, went along the creek and then he called toward Kurumugl: "Noglkuisine (chieftain) your people should gather, Pandomugl the red one will come to you." When he called the women and the youth shouted for joy. Then he went to them and sang and danced:

As the sigl leaves rustle
As the dog tails wag
As the moro bustle
As the gambugl hum
As frangrance in the air.

When they shouted for joy he left them and went and came to Singen. There he crossed a bridge and on the other side he went up the mountain and came to Gere. There he called out down toward Kokomonguma: "O Kiuugl kumugl, your people should gather, Pandomugl the red one is coming to Koko. When he called the women and the youth shouted for joy and Pandomugl, the white stone axe in one hand and the spear carrying over his shoulder came to Koko, Arriving there he looked around to all sides and sang:

As the sigl leaves rustle
As the dog tails wag
as the moro beetle bustle

Gambugl waya maya da
Demine baka maka da

Dikondo suglo ere moraglendi u Gekegl mogl
aglendi Singen ende dungwa: Dinongo kumugl yo,
gangiɔnma di ake kun ere moglo, Pandomugl ye Singen
suna unarumiwo. I ditongo elagl ambu gake unan ka-
namunendi mangire direndi meglko dange imboro kera
ende atne ungo nunumbugl aragl yuwangakoinde aragl
monggo u sinaglendi suggo kinayaundo bogl wuroro
barere ongwa. Yegl oruko ye aglo endenaglendi oruko
mango Kikawa gagle mitna endu atne enaglendi ere di
kuruo koglo kindekondungwa kuglange gagleŋgi kɔglo
bondugl pandigl yene suglkumbi endu atne ongwa.
Bire kan sugwa i ake i atne endungo kaiye gogl
pamiwo. Koiye yoko tembe pamiwo.

Yegl ta erekuruma daglema Enduka Kamanuku bugla
yungu ere yomuna Pandomugl yagl gogl ye Dindipene
koiye mogl gende mangire u uma ambu ambai direndi
mangire mangire ereko imba. Aragl monggo si indi
yande orumara iwe nono bugla yungu ere yei nonono
mangire mangire ɔn kano.

Aglaglau..... but no gat no.....

As the gambugl beetle hum
As fragrance in the air

When he had finished his song he left them there and went and came to Gekugl and from there he went to Singen(village) and called: " O Simongo kumugl (chieftain), make ready, you and your people, Pondonugl the red one is coming to Singen." When he had said that, the women and the youth shouted for joy and thought: " When he comes we shall see him." When he came down the distant slope it started to rain horribly and to storm and to hail, and the hail pounded on his ears. He wanted to hide, but did not find anything, so he crept into a dead Kikawa tree. When he wanted to crawl in, he threw his stone axe away (it prevented him going in, for the hole was too small), and then pushed his spear into the ground and then crawled into the hollow tree.

(Only now it becomes clear, that Pondonugl is a personified beetle. Pondonugl beetle bore into this kind of tree.) His head ornament turned round (inside out) (the pondomugl beetle looks like that, the upper wings are brawnish and the lower ones are reddish, or: the wings without the brighter colour are the upper ones.)

If that had not happened, when the Enduka and the Kamanuku prepared for a pig festival, Pondonugl the red one, who lived yonder at Singipene, would have come and our women and our youth would have greeted him with joy. But as the hail struck him, we now can, when we have a pig festival, do the shouting ourselves. (and not the women and the youth.)

Aglaglau.....

11. Komultaru.

Yene yene we..... Kuruapigle imbara Komultaru
kambangine mekinbi gigl mitna pai pai mogl mogl oru-
kwa. Yegl oruko Kamanuku Enduka ye bugla yungu ere-
ko ekin manggeraglkwa, enge manggigl oruko Komultaru
ye dokuñ bukondindire endu yungugl pi gangie ake-
moglkwa. Kondokondugl muno bolongo, minge mambuno
pandigl, ongan mondugl , minge tongo, yegl ere kua
kambu ere yongwa bogl kondo kondai wapo bugla yagle
nombun kaglkln kuipendi di moglko wangie kirere kom-
bu di panggo pokumbo kuruo ake indire kiyendi ungwá.

Andu u Kou bugla yungu ere moglimara te suna ende
kan akemake tongo kan meglko bugla gendé yegl dungwa:

Ma^mdindi
ambuglo dindi
ere kirara riwo
kui nero karo dende.

Yegl dunggo elegl ka mangire meglko kindekondo yan-
ge Uru si elegl te suna endonggo yomba ye mangire

11. Komultaru

Yene yene we..... Once upon a time Komultaru lived the other side of Kuruapigle (waterfall) on a tree. (Komultaru is a plant that grows on Mekimbi (bambu), here personified as a spirit). At that time the Kamanuku and the Enduka wanted to have a pig festival and when everything was prepared and the dancing could start, Komultaru broke off dokun leaves and rubbed his skin smooth, so that it was shining like the kondaugl beetle. He then put on goldpip shell around his chin, ornaments on his forehead and kalagl feathers in the wings of his nose, armlets on his lower and upper arm, hung goldlip shells around his neck and put feathers on his head, plumages of bird of paradise, put on an apron which was decorated with so many pig tails, that it looked like nombun kaglkin and kui (vines, the fibre of which is used for making string aprons and netbags). Then he put tight rings on his legs, took his white stone axe in his hand and carefully approached.

He came to Kou, where they were preparing huts for the guests and where many people had gathered. He came to them, looked around from one side to the other and sang and danced the following pig festival song: (to be sung)

Dance with the mother,

Dance with the daughter ,

Yes, that's what I use to do -

Sing like the kuinere karo (bird whose voice is mimicked)

When he sang and all looked at him and when they all shouted for joy, he left them and went down to Uru and went amongst the people there. When they

Mangire yegl dingwa: Komultaru ye umiwo, kan kan molo.
Yegl dingo ye pi kan akete bugla gende yegl dungwa:

Mam dindi
ambuglo dindi
ere kirara riwo
kui nero karo dende.

I mangire meglko kindekondo pandigl dange ende
indo u Sitnoko si pirake endu u Pare tesuna endongo
mangire direndi Komultaru umiwo di meglko tesuna
ende bugla gende yegl dungwa:

Mam dindi
ambuglo dindi
ere kirara riwo
kui nero karo dende.

I mangire meglko kindekondo pirake endu u Kakadaglⁿ
oko si Kurumugl suna ungo ambu ga akange teugl kei
mogl yegl dingwa: Komultaru kambangine umiwo. Yegl dingo
ye tesuna ende kan ake makete bugla gende yegl dungwa:

Mam dindi
ambuglo dindi
ere kirara riwo
kui nero karo dende.

Yegl dungo Ukumongo kumugl ambuglo Bomambu ye Komul-
taru dinaglendi dungo Komultaru ye yegl dungwa: Na ene
suara dikiraglkerawa, mam bogl aike dinaglkerawa. Yegl
dungo ambai ye mam ditongo mam yegl dungwa: Ambaiya, i
koor ungua, ta dina dino? Dungo ambai ye dungwa: Ku-
mugl imara ambai ene suara dikiraglkerawa. Yegl dungwa:
Ana ambai mam aglke korondagl ditongwa: Ene ekin gaglo
nono aike koglo koglo mogl ye u suna morambiwo. Yegl
dungo mam ekin kurita gaglko pi miurika. Momultaru
ye pi suna moglkwa. Mogl bire pia si koglo koglo ende
yegl dungwa:

saw him they also shouted for joy: "Komultaru is coming, look at him." When they said that he arrived and looked from side to side and sang the song:

Dance with the mother,
Dance with the daughter,
Yes, that's what I use to do -
Sing like the kuinere karo.

When they looked at him and shouted for joy he soon left them and went yonder to Sinoká and from there he went on along the slopes to Pare. When he arrived there and when they shouted: "Komultaru is coming", he went to them and danced the song:

Dance with the mother,
Dance with the daughter,
Yes, that's what I use to do -
sing like the kuinere karo.

When they shouted for joy, he left them and went along the slopes, passed Kakandagl and arrived at Kurumugl. When he arrived there the women and youth shouted: "Komultaru is coming." When they said that he went in their midst, looked from side to side and sang and danced:

Dance with the mother,
Dance with the daughter,
Yes, that's what I use to do -
Sing like the kuinere karo.

When they shouted for joy he soon left them and went down to the Chinga river, went up the Waitambake slope and arrived at Gere, passed it, and went on to Koko. When he arrived there the Enduka women and the youth shouted for joy. When they did so he went amongst them and sang:

Mam dindi
ambuglo dindi
ere kirara riwo
kui neb karo dende.

I mangire meglko kindekondo pandigl yange Singa
nigle si Waitambake dange inda u Gere pilaundi
yange atne si Koko suna unggwa. Yegl oruko Enduka
ambu ga akange kaglkane ere meglko tesuna ende
bugla gende yegl dungwa:

Mam dindi
ambuglo dindi
ere kirara riwo
kui nero karo dende

Yegl dungo Ukumongo kumugl ambuglo Bomambu ye Komul-
taru dinaglendi dungo Komultaru ye yegl dungwa: Na
ene suara dikiraglkerawa, mam bogl aike dinaglkera-
wa. Yegl dungo ambai ye mam ditongo mam yegl dungwa:
Ambaiya, i koor unggwa, ta dina dino? Dungo ambai
dungwa: Kumugl imara, ambai mam aglke korondagl di-
tongwa. Ene ekin gaglo, nono aike koglo koglo mogl
ye u suna morambiwo. Yegl dungo aike mam ekin
kurita gaglko pi miurika. Komultaru ye pi suna moglkwa.
Mogl bire pia si koglo koglo ende yegl dungwa:

Dance with the mother,
Dance with the daughter,
Yes, that's what I use to do -
Sing like the kiunere karo.

When they were shouting he went down the slope to Kokawagi. When he arrived there and the women folk and the youth were sitting there shouting for joy he sang the pig festival song:

Dance with the mother,
Dance with the daughter;
Yes, that's what I use to do -
Sing like the kuinere karo.

When he was dancing Bomambu the daughter of Ukomongo wanted to dance with him. But Komultaru said to her: "With you alone I shall not dance, with your mother and you both I intend to dance." When he said that, the girl told her mother. She answered: "O my daughter, that is a new fashion (not permitted), who is it that wants to dance like that?" The girl said: "The young man yonder there said: 'With you alone I shall not dance, but with you both, your mother and you, I shall dance.'" Then the girl added and said to her mother: "Let both put on decorations, and let us sit at either side of him, and so let us court". (like girls dance: see volume I.) When she said that, her mother dressed up a little and then they both sat down with Komultaru and they rocked from side to side (from hip upward, as they do in this type of dance) and Komultaru sang:

Mam dindi
ambuglo dindi
ere kirara riwo
kui nero kero dende.

Yegl di moglko Ukumongo kandire dungwa: Ambuya, ene sirambire etn? Ambu dungwa: Komultaru ya u Bomambu suara dinambendi dingera ningandi dungo na aike molsire dungo na aike mouglo na dungwa iwe. Yegl dungo Ukumongo ye ende yungugl pi di sungo Kumultaru ye bokondi pi mam koglko ambuglo di bire boglkwa. Un, na ambura singorarika yegl dindire ake yande di sungura i u ambuglo koglko mam di bire boglkwa. Yegl oruko, un, na embina kindagl singa boglkwa mere yegl dindire di aglke noko i sungura i ambuglo boglkwa. Yegl oruko ye kuia endakin ongo tomene si moglko wela ye ukumongo ninaglendi pi kanungwa: Ukumongo kumugl ene siragl etne? Ye dungwa: Komultaru ye bugla gende di wan u ela pilaundi na ambura dinaglendi dungo mam kana aike dinaglkerawa. Yegl dungo ye aike di miurika. Na kan di singera pi imboro koglko di ikera ambura koglkwa.

Dance with the mother,
Dance with the daughter,
Yes, that's what I use to do -
Sing like the kuinere karo.

When they sat and courted Ukumongo saw it and said: "O my old woman, what are you doing?" His wife said: "Komultaru came and I suggested he should dance alone with Bomambu, but he urged me and said I should also dance and so we two are courting with him." When she said that Ukumongo went into the house, took his stone axe and then he came to strike ~~him~~ (he wanted to kill Komultaru). But Komultaru bent quickly over toward the mother and instead of hitting him he hit his daughter ~~on~~ her head with the stone axe. "Woe" he cried, "what have I done?! I have killed my own daughter!" Then he hit again but Komultaru bent quickly over to the side, where the daughter was, and he hit the mother on her head. "O woe", he cried, "now I have killed the mother too!" He struck again and hit again his daughter. When he did so he stood there aghast and did not know what to do. Then a flying fox came and wanted to feed on ukumongo (~~name~~ for fruit and plant, and for ~~Komultaru~~ are alike.) When the flying fox saw Ukumongo standing there quite aglast, he said to him: "Ukumongo, what are you doing?" He answered: "Komultaru sang his song everywhere and came here also. He wanted to dance with my daughter and at the same time court with her mother and now both sat with him. When I wanted to slay him he bent quickly to one side and I hit my daughter, o woe, I stroke again and he bent to the other side toward the daughter and I killed her mother too."

Yegl dungo ye yegl dungwa, Ene endi ogluo gigl
gogl pamara iro komultaru ta kogl pangwa i uru
i u ende suglo galtenge ero. Yegl dungo Ukumongo
kumugl ye pi uru i yu gaglkwa. De gingiriwei di pai
mogl de yungum yongo Komultaru ye goglkwa.

Ukumongo ya wela ye yegl ta erekiura daglema,
Komultaru ye bugla yungu ere yomuna ye bugla gende
maggiraglendi ekin gagl u oruma ambai dinamune di-
na ye mam ambuglo aike keme duma ere sumuna pi
imboro koglo u ye koglo oruma embino amburo siq-
gogl gogl cungo imba.

Yomba i ta komultaru yegl ere uru galtenge urara
iwa, yegl ta erekurum ikano.

Aglaglau..... but no gat no.....

When he had told him the story, the flying fox said to him: "Go into the forest, there is the Okuo tree, it is dry. There you will find komultaru, brake some off and bring it hither and burn it here." Then Ukumongo went into the forest, broke off some and brought it and put it into the fire. It caught fire and curled up and burnt to ashes. (magic). When it was burnt Komultaru also died.

If Ukumongo and the flying fox (wela) had not done so, Kumultaru would, when we had our pig festivals, have sung pig festival songs. Then the women and youth would have shouted for joy, and, while we only dance this kind of dance with the girls, he would have insisted on dancing with mother and daughter. And if we then would have tried to slay him, he would have bent to this side and then to the other side, and we would have killed our wives and daughters.

But because that man broke off komultaru and burnt it (and Komultaru died) therefore we don't do so anymore (kill mother and daughter.).

.....

Aglaglau.....

12. Yonuglo yonuglo.

Yene yene we..... Yonuglo Bomai kumugl ye pai tan-
genma kana u wenda pi kan koiye ende Gena yungugl
ende kanungo yonuglo kei pamara ye endi inge ta
monggo kake sukondi yongwa. Kandire yegl dungwa: Yon-
gura ye dua kambu are mo bugla are ta si keggwa pam-
iwo. Na pi kanagla. Yegl dindire dondun kilen bu-
kondi ake i we yungugl pi gangie akemoglkwa. Guma
dira muno bolongo guglumbo mambuglo i pandiga, ka-
wagl pauna bogl pandigl, ongan pauna si mingge guma
ende guglumbo guma ende kalagl guma gingi mange
akemoglko mingge tonggo dingi mondugl okan mondugl
wangie mondugl kiragl wayangi sukundi yei kondai
mapo pire bugla yagle nombun kaglkin kuipendi di
yonggo kiyendi u poglumbo kuruo ake indire bogl buglo
u ake indire ende menda u kambe kila kei yomara u
kine inde endu unggwa.

Yange Nera nigle si kan egl engere ende koglo
u Mirani pilaundi egl i endu wio pi Gere pilaundi
kan koimbo ende kanungo yonuglo endi gaglkwa i
inge orukwa i de pai moglko kan kan ende atne ongwa.
Yange Om kombuglo si Singa nigle winda pi egl en-
gere ende koglo pi Kokai pilaundi dange monggo Okon-
gai pilaundungwa. Elegl mogl kan imbo ende kanungo

12. Yonquqlo yonquqlo

Yene yeñe we.... Once upon a time there lived two cousins. One of them, who lived at Bomai, i.e. south of the Nera river (Waghi river), rose one morning early and went out of the house and when he looked around he saw towards the north, where his cousin had built his dwelling, smoke rising and dispersing in the air. When he saw that he thought: "Surely, my cousin is roasting game or a wild pig (pig which has gone astray and become wild). I shall go and see. Then he broke off dondun and rubbed (cleaned) his skin, until the body and his face were shining, put on a headband (shells) and kalagl (feathers) at the temples, a noseplug into his nose (septum), a goldlip shell around his chin and face, and small cauri (nasa) shells on the nose wings (on the sticks in the nose wings), kalagl (long tailfeathers) into the wings of his nose, which swayed from side to side, hung shells (goldlip) around his neck, put armllets on lower and upper arms, rings on his legs, braided belts he tied around his waist, put an apron on, which was decorated with many pig tails, and then he came carefully, took a white stone axe and a three pronged spear, came out of the house and took a banana cake, which he had baked, put it into a netback and put it (the netbag) over his shoulder (hanging down at one side) and went.

He came down to the Nera river, crossed the river over a suspension bridge and arrived at Mirané (just below Ega). Then he proceeded and came to Gere. There he looked and saw that the fire which his cousin had made was still burning and smoke was still rising. He went down and passed the Um rock and arrived at the Chingga river, crossed it on a bridge and went the other side up the slope and arrived at Okangai (village). There he looked again

mangigi yongo kandire kambe kila ere kei yongura nongwa.

Nekondo yange atne si Singa nigne egl engere ende koglo pi dange mitna pi Nokare pilaundi imara ende endepi Taglange imara ende pi indo pi yonguglo kei pamara yungu dongwa pangwa. Kanungo yonguglo yungu bogl dongwa de biglko de kurundi pai moglko, ayaa, yongura bugla are si kei nondu nongwa de biglko endungwa pai moglma nenagla, yegl di ake i nomba dunduahe bugl dungo imere yei mukundi pi iro mengagl pigl keraglndi orumba. Ake bokundungo si taglkan di ongo yere suna simbiglkindi ondungwa. Yegl oruko di pokumbo noglmere gogl andigl moglkwa.

Yegl ere moglko Yatnini Ambukuragl ye suo Yatnini dungo Ambukuragl dungo atne ere wan pi yungu domara ikera pilaundi dem biglko kurundi pai moglko Ambukuragl, yo, taragl ta pai moglum iwo, yegl di yange amendi koglo koglo mogl dem biglko ike-ra i kikem-birika. Dunduane bugl di panggo

and when he saw that he had not much further to go, he sat down and ate his banana cake, which he had brought along.

When he had finished, he went down to the river, (Chimga river again, about 3 or 4 km further up, the river makes a big bow, so he had to cross it twice.) went over the bridge and the other side he ascended the mountain. He came to Kikare and then on to Taglaffe and he passed it and went to , where the house of his cousin was. It was still burning (up to then he could not distinguish if the house had burnt or if his cousin was roasting something, but the house had burnt and his cousin was burnt in the house). He then saw that something was burnt in the house. He saw the big intestines lying there, and they were still bubbling in its fat. " Ayaaa, my cousin roasted a wild pig and ate some, but the intestines he left" he thought, " I shall go and eat some also." (He did not recognise that it was his cousin who had been burnt.) When he started to eat he found that it (the meat) was very tough. So he went to cut himself a bambu knife. When he went and pulled down the bambu , it split and cut off his middle finger and it flew away. When that happened he still had his stone axe lifted high up, and standing in that position, he died.

When he was standing there like that, Jatnini and Ambukuragl (spirits, who were somewhere in the forest) came along and they said: "Let us go down." When the two came down and arrived at the spot, where the house had been and where the intestines were still bubbling, Ambukuragl said: "Something is lying there". After she had said this they sat down at either side of the intestines and started to eat some of it. But they found it very tough.

Yatnini si'ngino pera pai dum, nono mengagle pigl keratna po. Yegl dunggo Yatnini ye mane di Ambukuragl ene pi keriwó, yegl dunggo ka tenggeramondi mogl dem biglko ikera ikine ikine ake bire ere pangó indi pai mengagle pigl pamara kerambuglendi ere kan inda ende kambiriko: Bomai kumugl ikera di u simbo simbo de oruko Yatniniyo dunggo Ambukuragl'yo dunggo u tembe pi u atne pi unambugle di wimbirika. Yange pai pai ondo u yungu po ta yomara'wi yungugl pi kitn noko endi ere gagl pire pai miurika. Pai mogl Yatnini u endi ere gagl kanungo Ambukuragl goglko yombuglo pakange ere pangó di wayandi ake i sungo goglko yombuglo bogl bendi yungwa. Yegl oruko Ambukuragl'yo taragl ta kambugl-kera ungo si yu iwo. Yegl di kaglkane yungo ende kiuglekerá embirika. Yegl di koor mogl mogl kurita yange pambirika. Ambukuragl u endi ere gagl kanungo Yatnini mambuglo pakange ere pangó aware kumba Ambukuragl ake indire te pandigl ongo mambuglo bogl bukondungwa. Si kaglkane i yegl dungwa: Yatniniyo, taragl kambugl-kera ungo si iwo. Yegl di yene yene bogl bogl mogl geurika.

Yegl ere pai miuriko Kamanuku gake Gena gake Kewanduglo gake aundi ende endile pi bitno barum kaglange enkama kuglange bagl kikawa nungo gundi konbau-na ende kuglange auna ere wingwa.

So the woman said to Jatnini: "Go and bring a knife for us! But Jatnini did not want to go (fearing she would eat it all by herself. "Ambukuragl, it would be better for you to go and get a knife", he said and so they quarrelled, sitting at either side of the intestines, Then they took the intestines between them, and both went to the bambu to cut a knife.

When they arrived there and looked around, they saw the cousin from Bomai there standing and holding the stone axe in the air to strike. Both - Jatnini as well as Ambukuragl - cried out and ran back, stumbling over one another. Running for their lives they arrived at a house which was empty. They went in, kindled a fire and warmed themselves at it. When they sat there Jatnini wanted to put more fire wood on the fire and then he saw that Ambukuragl had a white spot at her knee (Ashes, but he thought it was the stone axe of the man from Bomai.) So he took his stone axe and hit the knee with a loud bang, crying: "Ambukuragl, the thing we saw has come I will kill it!" Then they went back into the room. But they could not sleep and when they had rested for a while, the woman rose and wanted to put some wood unto the fire. Then she saw that Jatnini had a white spot on his forehead. Ambukuragl quickly took a cudgel and hit him on his forehead with all the force she could muster and split it. Doing so she cried: "O Jatnini, the thing we saw over there has come and I will kill it!" Thus they killed each other.

When they had done that and when they were lying there, boys of the Kamanuku and of the Gena and Kewandu came in big numbers and wanted to go into the forest to hunt. They arrived carrying different kinds of spears and broke off twigs from the kikawa bush and threw them on the road and then threw with their spears (to hit the twigs, a popular game).

Ere u yungugl po yomara i kikawa nunguno pia si endengwa indauglo ongo kuglange singura boglukurukwa. Kuglange indike endi ende yungugl pi kanningo Yatnini Ambukuragl ye pambirika ikera kuglange bogl pangwa. Gake ye kuglange gondinamunendi ende yungugl pi kanningo Yatnini Ambukuragl singino singirindi pai miurika gake kuglange kindkondo bugl bagle enamune endengwa. Teke endepi kigle, baglime, binduo, andambo, moltoa, bonguro, peru, aremba, maimbo, pirengi, kuldua, tangamba, yegl erim kano. Ga kande teke ende eglke engwa kambu kande meglim ikano. Ga kembera kembera teke endenamunendi ereko mango mangigl yungu guglo mitna kirikare te pai waningwa. Ye iwe dua tangamba meglim kano.

Yegl ta erekirima daglema dua kambu i ta meglkiriko imba. Yatnini Ambukuragl ye eurika pai gagl endu dua kambu pikendim kano.

Aglaglau.... but no, gat no

They came closer. They were still playing this game when they arrived at the empty house. They threw the kikawa shoots and when they fell on the roof, they threw the spears and they flew into the house and hit the ground. When the lads went inside the house to pull out the spears they saw Jatnini and Ambukuragl showing their teeth, so they ran for their lives in all directions. As they were running they were changed into animals such as; Kike, baglime, binduo, andambo, moltoa, bogguro, peru, aremba, maimbo, piringgi, kuldua, tangamba. In that way they were changed into animals. The big boys ran further away, so they changed into bigger animals; but the small ones could not run as fast, so, when they wanted to flee, but could not, they crept into the housewalls etc. and so became small animals, such as the small house rats. So it all happened.

If that had not happened, there would not be any animals. But because Jatnini and Ambukuragl did this, the boys were changed into animals and so these animals came into existence and live on to the present day.

Aglaglau

13. Dembumbu.

Yene yene we.... Ambu kindagl Dembumbu kambangine ye Kokongogl inda kei pai pai orukwa. Bugla ta kuglkwa kangie Gunanguna. Ye okai toma nekire but nena yomara nongo pa dendungo bagle pauna bukondungo goglkwa. Goglko Dembumbu ye aglendi yagl yungu ende dungwa: Ga Kokongogl ime we, na bugla Gunanguna kuglkera okai teimara nekire bugl nina imara ne wanungo pa dendungo bagle pauna bukondungo goglum iwo. Ene u kokun tambuno ere yu u tongo kenatniwo. Yegl dungo Teka ye yegl di ikine enditongwa: Ene keiteimbo nendire na kokuno tambuno taka inambuka te ongo kagle giure yombuglo narekura nara dimo. Enene ere kei neo. Yegl dungo ambu kindagl Dembumbu ye yegl di kai orukwa:

Bugla Gunanguna
gekere ere
bakire ere .

Yegl di kai orukwa.

Dembumbu kindagl ye yegl ta erekuruma daglema nono bugla okai tenamunara nekire u but nina yenamunara ne wanima pa dendumuna bake pauna bukonduma kei nene ongo imba. Ambu kindagl yegl ta orumara iwa nono bugla okai tomunara nene erim kano.

Algaglau But no gat no.....

13. Dembumbu

Yene yene weOnce upon a time the old woman Dembumbu lived yonder near Kokonkugl. She raised a pig, named Gunanguna. The pig did not want to eat where the old lady put down the sweet potatoes for it; it wanted to eat where the old lady herself cooked and ate. But the lady said: "Go on, get away!" and, when she sent it away, its jawbone broke and it died. When it was dead the old lady called out to the menhouse and said: "You men of Kokonkugl, over there, my pig Gunanguna, which I raised, did not want to eat where I put the sweet-potatoes but wanted to eat where I put my own sweet-potatoes and when I chased it away its jawbone broke and it died. Teka you come and bring kokun and tambuno leaves along (cooked with pig meat), butcher it and cook it!" But Teka replied: "When I cook it for you, you eat it all yourself, and only the kokun and tambuno leaves and the hard claws you will let me have, you think I shall eat them? Cook it yourself and eat it!" When he said that, the old woman Dembumbu cried and sang the following song:

O my pig Gunanguna,
You have been naughty,
You have been disobedient.

So she sang. If the old lady Dembumbu had not done that, when we put down the sweetpotatoes for the pigs, they would not have eaten them, but would have wanted to eat what we cook and eat for ourselves; and if we then chased them away and their jawbones broke and they died, we would have had to eat them like that (being dead). But as the old lady Dembumbu did this the pigs now eat where we put their food.

Aglaglau

14. Wenate - wenate.

Yene yene wee,,,, Wenate-wenate ye Dikirinumbun imbara kei pai pai mogl mogl orukwa. Yegl oruko Kamanuku gake endile koiye dua kambu si nenamunendi kimbiri angire ere inde endengwa. Pi Kou pilaundi ekei ende koiye pi Dirimauglo pilaundi ekei ende pi Dikiri-
numbun pilaundiŋgo Wenate-wenate ye mogl yegl dungwa:

Wenate-wenate moglka
Wenate-wenate
Mora te mora te moratnga
Mora te mora te.

Yegl dindi agl moko poglkwa i okona ende bugla moko poglkwa i okuo ende yeyene suna yonggo gake engwa ike-
ra bogl aike endengwa. Endepi Dingipene pilaundi ekei
ende koiye pi dua kambu ere singwa. Yegl ere si megl-
ko Wenate-wenate ye kambu binduo ta sindire yungo man-
ge ne gangie kindin gut ne ere i wan moglkwa dekimbi
yonggo akia yaundo bagl were inde ongo Kamanuku-gake
ye engura i kambu moltoa, binduo, andambo, bonguro,
peru, kike, baglime, meresinde sindire ake ye yaundo
bagl werete ikine ikine ende tou kogl gutndiun yaundo
buru suna ende endi yaundo demine orukwa ditndi suna
ende , yegl ereko demine mukundi moglkwa, kine i wiŋ-
gwa. Yegl ereko Wenate-wenate kambangine ye u yegl
dungwa:Gawanmawagle, ene kulyei gakekera wimiwo,

14. Wenate-wenate

Yene yene we Once upon a time Wenate-wenate lived the other side of Dikirinumbun. Then Kamanuku boys came and wanted to hunt birds and animals in the forest. They took their spears and arrows and came along. They came first to Kôu, went up a mountain and arrived at Dirimauglo. From there they continued up the slopes and arrived at Dirinumbun. When they arrived, Wenate-wenate sat there and sang:

Wenate-wenate I am,
Wenate-wenate,
Whereever you want to stay,
Stay there, stay, stay.

So he sang, letting his own dog run ahead and likewise his lean bony pig follow him, and he went between them. So he came to the boys and they went on together. They came to Dingipene, where they again continued up the slopes and came to Kanginumbun. There they started to look for game and journeyed on. Then they divided and went in all directions, and hunted. Hunting, Wenate-wenate caught a single animal, a binduo. He pulled out the hair, skinned the outer side of the skin off with his fingernails and ate it. As he did so, the animal became dirty, so he took akia leaves and rapped it up. While he was doing that, the Kamanuku boys caught quite a number of animals, such as: Moltoa, binduo, andambo, bonguro, peru, kike, bakume. They caught a great number, and placed them so that the head of one animal pointed this way, the other that way. Then they broke off gutndiun leaves and put them in between the animals, so all was smelling nicely. Then they put them over their shoulders in netbags and set off for home.

When they were coming along, Wenate-wenate also came and said: "O my boys,

ene kilen ya wimin wakai yomara koiya sigl koi boro bukondi pire dokai boraglimo, mo kuɔlange tai eragli-miwo mo kildua boraglimo taraglima. Kambu si wingwa sugla na narimbi kinetenagla. Yegl dungo gake ye yegl erekwa.

Kambu i Wenate-wenate tengwa kinungo gake ye dokai bogl ende wingwa. Endu u Dikirinumbun pilaundi akire sumara elegl andigl mogl Wenate-wenate ye yagl dungwa: Gawamawagle, kan koime ende Dimbenji Dom koimbo kaniɔ. Na elegl eiŋgo bugla ta si kei indire di gaima ta inde ere narimara wa endi inge moŋgo yongwa kaniɔ we. Yegl dungo gake ye kan Dom yungugl imbo endi meglko kambu siŋwa ikera Wenate-wenate ye kine indu atne pi boma boltorua orukwa. Yegl oruko gake ye Wenate-wenate endaglo oŋwa di aglendi dokiŋwa.

Doko wan meglko mango mim paŋgo endu wingwa. Endu u yungugl munduno kinde pire kambu ta sumgera Wenate-wenate yu oŋgura kei nondo. Yegl di mogl diun ye kira-polte diŋwa: Ene Wenate-wenate kei paŋgwa ta kano

you all are grassland boys. There you have nice kilen and wimin leaves (clothing apparels for the backside), you also have sigl there, brake some and put them on and then you may make a dokai (play, dance and trample with the feet), or you may also throw spears or may throw grass stalks. While you are doing that, give the animals to me and I will carry them for you." The boys did as he said.

When they had handed over the animals to Wenate-wenate and when he was carrying them, they played dokai. They came to Dikirinumbun where he had planted akire (grass). They stood there and Wenate-wenate (some say: Wanate-wanate) said to the boys: "O my boys, look over there toward Dimbenji Dom (south of the Nera river) (Mountain and tribe's name), " over there I went and visited them and they killed a pig for me and gave it to me, and they also gave me a stone axe. Just there, where the smoke rises, it was."

When he said that, the boys all looked toward Dom and then Wenate-wenate took the animals, which they had killed, and which he had carried, and vanished into a cave and closed it with pitch. When he had vanished the boys noticed it and cried: "Where has he gone?" and looked for him, but could not find him.

When they had looked for a long time in vain, it started to get dark and they went home. They were sad and thought: "The animals which we caught and which Wenate-wenate carried for us, he is roasting and eating now, all by himself." When they were still thinking they asked a diun (fly): "Do you know

mo ta kankitn? Din pirauna. Yegl dinggo diune ye
dungwa: Na nono aike umgo Wenate-wenate ye kambu'
kine inde endu u kei pamara yungugl ongo kanninga. Yegl
dunggo gake ye munduno wakai pire yegl dingwa: Ene
no bogl aike kole kole etngo wan mouna mokona nomgo
ene aike nenga, ipire ene kunda gagl endepi burume
dito, ye bogl ene aundi aike okuo kewan kombugl
kane maiugl taragl muglo yengwa i ene dingagl ken-
dimbe ere pi Wenate-wenate kei pamara yunguglkera
ime kan sitndi u noko pai molo. No enduwi wan to-
glambutndi urgeramba ereme ene noko panaglimendi
pire no gua ende endile ena ouniwo.

Yegl dinggo diune burume ye suo ditemere mere
dingaurika. Gake ye kimbiri angire ere ake inde en-
denngo pi Kou pilaundi elegl ende koiye pi Dirimauglo
pilaundi endepi Dikirinumbun pilaundingwa. Elegl
kera Wenate-wenate yekera dumerekera dindire agl
moko poglkwa i okona ende bugla moko poglkwa i okuo
ende yeyene suna yongo Kamanuku gake ikera bogl aike
ende endile endenamunendi ende okona kikisi panggo
endengwa.

Pi pi pi Dingipene pilaundi endepi Kanginumbun
pilaundingwa. Elegl yumbusi u pere pere ende pi kua
kambu ere si endengwa. Ere si engo Wenate-wenate ye
kambu binduo suara ta sindire yungo manje koor ne ere
i wan moglko dekimbi yungo ake i ongwawa.

where Wenate-wenate's house is, or do you not know? When you know it tell us." Then the fly answered: "I went with you and I also have come back with you, and I saw that Wenate-wenate carried the animals, and I also saw where his house is in which he disappeared". When it said that the boys were glad and said: "You went with us and we have been together on the road, you have eaten from our food, therefore you must help us now. Prepare for a war, tell the burume(wasp) and such allies as: the kewan(a vine with thorns) and maiugl(similar to kewan) and all that have thorns and prickles, all have to assemble where Wenate-wenate lives and keep guard. We have been hunting yesterday and are still feeling weak, but if you will keep guard we shall still go into the forest today and hunt."

So they agreed and the diun and the burume did as they were told, recruiting allies. The boys took their bows and arrows and went off to Dirimauglo and then along to Dikirinumbun. There they met Wenate-wenate again and he said the same thing as before, and he led his shabby and mangy dog go ahead and the pig, bony and mean, run behind, and he himself was in between. So he went along with the Kamanuku boys, who wanted to go into the forest, for a while, and when he went ahead, they followed him.

So they went and came to Dingipene and on the Kanjinumbun. There they separated and went in this and that direction into the forest to hunt. Then Wenate-wenate again caught a single animal, a binduo. He pulled out the hair and started to eat it raw. When he did that it got dirty, when he held it in his hands.

Kamanuku gake ye dua kambu tauglo ta sikirikwa:
Bonguro, peru, kike, baglime, moltoa, binduo, an-
dambo, merekinde kaima si indire te ikine ikine
ende akia yaundo bagl endi gutn diun yaundo ditndi
bengane angane si akia were te ikine ikine ende
gagl pire kiningwa.

Yegl ere i wingo muglo kuglo Singipene pilaundi
meglko Wenate-wenate ye u yegl dungwa: Gawanmawagle,
ene kulye yomba iwa, endile wingwa, kambu merekinde
singura singwa iwa. Ipire na narimbe kine tanagla.
Ene bitno barum kuglange bagl kuglange auna erimbe
endenamuna. Yegl dungo gake kambu ikera gagl bogl
tengwa, kinungo gake ye dumerekera kuglange bagl
kuglange aina ereko ende wingwa.

Endu u Dikirinumbun pilaundingo ye dumerekera
yegl dungwa: Gawanmawagle, kan Keakake koimbo endi
kano, endi inge ta monggo yongwa imbo i, no elegl
omgo Okondie ambai ta kondonareko ere indu umunarawa
endi inge orukwa imbo wa. Yegl dungo gake ye kan
Keakake ende meglko ye endu u atne enaglendi oruko
diun ye pi ditongo okuo Kewan diun burume yengugl-
kera kei pamara meglkura, i ake kun ere meglko
Wenate-wenate ye endu yungugl eimbo di oruko burume
ongomuglo kake bu dungwa, okuo kewan nungo akembogl
dimbirika.

But the Kamanuku boys again caught a number of animals such as: Bonguro, peru, kike, bakime, moltoa, binduo, anadambo. Very many they caught and they lined them up, head to this side and head to that side, broke off akia leaves, put them in between, stripped off guldiun leaves and put them first into the netbags and then wrapped the animal in akia leaves and put them all in their netbags and carried them home on their shoulders.

When they were going home and came down the slope to Dingipene Wenate-wenate came again and said to them: "You lads, grassland boys, you have come again into the forest to hunt. Well, hand over to me what you have caught, I shall carry it for you. You have your spears, play with them (a popular game) and we shall go home together." When he had said that they handed the game over to him with the netbags, and when he was carrying them for the boys, as he had proposed, they played with their spears and threw them to hit leaves etc. on the road. So they came along.

When they had arrived at Dikirinumbun Wenate-wenate said again as he had done previously: "O you lads, look over there to Keakake (mountain), there where the smoke rises, there I went and the Okondie presented me with a nice girl (gave her to me for my wife). Just there we were, where the smoke rises." When the boys were all looking into the direction of Keakake and he wanted to disappear into his house, the wasp came and stung him over the eye and the kewan came and gripped him at his neck, when he was just about to disappear into the hole, and choked him. He jerked and tried to go sideward, but

Singoglo di indo ondungo taragl muglo nengwa
mambuno mambuno u pai megikura i ongo gangie mitna
bogl din dan si pai engwa. Yegl ereko gake ye wi
nongugl ende gundi i singogl ongo kagle monggo go-
kundi anggigl pere muglo yomara dimbin angin yagl-
kendingwa.

Yegl ta erekirima daglema dua kambu si nenamunendi
endile ema ye:

Wenate-wenate moglka
Wenate-wenate
Morate morate moratnga
Morate morate

Yegl dindire okona kikisi pama ere wan mogl kambu
sumuna ye i u ne ne oruko imba. Diun burume ye di-
gagl ere simara iwa nono endile wan dua kambu si yu
yungugl kei ne ne oun kano.

A_qlaglau but no , gat no.....

there too, all was full of thorns and prickles. They stung him in his hand and everywhere so he was full of stings. When he was in that position the boys came and slew him. They hacked off his fingers and toes, waved them in the air (magic) and then dug them there, where the thorns were, together with dimbin and angin (always used in this kind of magic).

If they had not done that, then, if we went hunting into the forest, Wenate-wenate would have sung:

Wenate -wenate moglka
Wenate-wenate,
M_orate morate moratnga
M_orate morate.

And he then would have gone ahead, and if we killed some game, then he would come and eat it all. But as the fly and the wasp helped us, we can go into the forest now and hunt and bring the bag home and eat ourselves what we have caught.

.....
Aglaglau.....

15. Awamo gawamo.

Yene yene wee....'Awamo gawamo ye Uru nigle imbarā ne pai pai erekwa. Yegl awano ambu awano ye suo gawano suo yegl dite te eurika: Ene koglko kou eramuniwo, ene ken singe noriro. Yegl dimbiriko kumugl ambai suo ye ken singe singe eurika, koglko kundo ye wimbirika i suokagle keme yu u kumugl ambai suo tembiriko kanana gat ne ne eurika. Yegl ere mogl enge ta kumugl ambai suo ye yegl di piurika: Yagl awano ambu awano ye koglko endiweri kundo wan miuriko kamun tan-genaglendi oruko u u eurika. Te koglko mere ta i ukirika, sukagle keme i wimbiriko nono gat ne ouglka, ipire ereme ken Gewa iro singe mogl ye Tokoma embirika ikine unambirika, nono sugl kan mogl ende ye taragl te ere i' u kombo Uka imbo te yenambiro mo taman i kanambuka. Yegl di kan miuriko yagl ambu awano suo ye ende nigl aungo ere indire kokun bagl gene yaundo bagl ere i yu kombuglo dira i teke yembirika. Yegl ere nigl Singa bai yoko ende koglo embiriko kandiye ye ken singimbirikera i indire wan ende wimbirika.

U u yungugl wimbiriko yagl ambu awano suo ikera ken gagl indire endembiriko pi koglko i yu ere nekondo suo i yu tembiriko gawano suo ikera gat nembirika.

15. Awano gawano
.....

Yene yene we..... Once upon a time there lived two grandparents and their two grandchildren(boy and girl) near the Uru creek(not far from Pare).The grandparents said to their grandchildren:" We shall go away to catch frogs(at night by torchlight), you gather some bundles of grass for us for the torches." Then the two went and prepared the torches.When the grandparents returned from the frog hunting, they always brought only two frogs back for the grandchildren, of which each took one, cooked and ate it.That went on for some time, but then the boy and the girl talked to each other and said:" At night the two old ones go to hunt frogs and as soon as it dawns they come back.They bring only very little home each time, always only two, which we then roast and eat. So today, when we have prepared the torches, we shall observe them over there at Gewa, and when they come up the Tokoma slope, we shall see if they really do not catch more, or if they hide them yonder in the Uka cave.We shall find out."

While they spayed, the two old ones went to the river. They caught some frogs, broke off kokum leaves, peeled ginger(leaves and bulbs) and brought everything to the cave and hid it there.When they had done that they went again to the river(Chimga), crossed it and went up the other side, while the others observed them, and took then their torches and came. While the two children went into the house, the two grandparents lightened their torches and went along.They ate all the frogs they had caught, except for two,

Tangenma ikera yagl ambu kindagl suo ende Tokoma endembiriko kumugl ambai suo ye endu u dirimngi yombuglo pagl simbokondi koglo koglo indire gake biu baundi gaglma nuglo bugl werai bitn monggo sindange erekondo gamba gogl gamba kun gamba kilen gamba kundu perekondo' bokia si pi Gewa tekele iro mogl anggigle gigl dagl kwa. Dagl ungo ambauglo kaglkane i teke un- gwa. Te ambauglo dagl ungo anggigle ye teke un- gwa. Yegl sie yci kandire ken sinje indire ende wimbirika.

Mim paggo yagl ambu awano suo ye ken ombo ere kinuggo embie kindagl ken koglo si bire mitna yonggo ende wimbirika. Sinje nigl koglo kondo ende pi pi Sitn Sikomugl pilaundi Singa nigl bai ende koglo pi kundo ime wimbiriko gawano suo ye gigl kera daurika bitno koglo si diri mingikera gamba gumano bogl embirikera i giundimbirikera. Gamba kundu gamba gogl gamba kilen gamba kum ere pere yembirikera i ongono gaggino mitna muno gane eurika. Erekondo yomba yomburo te bugla yombuglo koglo si embirikera i akembirika. Ongono koglo kuglajge muno si ake embirika. Yegl ere ake kigl koindi kan kiye kiyendi ende atne u Singa nigle nigl bai ende koglo u kambiriko yagl ambuwano suo ye koglo i

which they brought along and gave to their grandchildren, who took them, and prepared and ate them.

Next morning the two old ones went again up the Tokoma slope. Then the other two, the boy and the girl, took a big gourd and split it in the middle into two halves and made holes in each half for eyes and mouth and took resin of the gaglma tree (araukarie) and the seed of pearlgrass and put that around the holes (in the mask). Then they dug with their hand yellow and reddish and whitish clay, rapped it and went into the Gewa forest. There the boy disguised himself into a spirit and came to his sister. When she saw him she cried out and ran away, and when his sister had disguised herself as a spirit and came to her brother, he also ran away. Thus they tried it out to see if it would work, and then they made torches for themselves and brought them home.

When it got night, the two old ones went away again. The grandfather took his torch and hung it over his shoulder (by the string, which serves as a handle), and the old woman put the bundle of torches on her head and then the two left.

They looked for frogs at the Chimga river and then went on and came to the Sitn Sikomugl, waded through the Chimga river and came to the other side and looked there for frogs in the light of the torches. While they continued in this manner, the young couple disguised themselves as spirits, their hair fashioned into a turban, the halves of the gourdes fastened before their faces and with stripes of blue and red and whitish clay all over their bodies. They had bundled bones of human beings and pig bones and held these bundles in one hand and a fine spear in the other. Then they started to move and came down very carefully to the Chimga river, waded through the river and went up the slopes the other side. Soon they were seen by the other two (grandparents),

kembirika i yauro mundi gene ake kun ere sinambu-
glendi gene kake miuriko gawano suo ikera buglá yom-
buglo ake kigl konindi kuglange mukundimbirika. Yagl
ambu kindagl suo ikera gigl unywa di mundi gene kogl-
ko ikera sukundi pandigl u tembe pi u atne pi yanqe
Singa nigle si kombuglo onguno katno bogl uglu si
pai embirika. Yanqe pai pai pi Uru nigle pi tomara i
endu u kuglo embirika. Gawano suo ye sika si pi Burake
buglo ende endikine u taragl taragl koikera su uka
buglo bogl nigl ende yeyene nigl pai pai ende yungugl
pi yungum kombuglo mitna u ambauglo koglo panggo
angigle koglo panggo endi pundi imboro ende ye ende
pai miuriko kungane si ne ne kiure pambirika. Yegl
ere pai miuriko yaglambu awano suokera onguno katno
yombuglo bogl buglo baglendi kiye kiyendi muglumbo bogl
u yungugl pilaundi endi yauro dimbirika: Gawano suo
no gitno sunge umbulawa, endi yauriro. Yegl dimbirimba
gawano suokera toglambutn dunge u kiure kaima pambirika.
Yaglambu kindagl suo yeyene yauro yungugl pi endi ere
gagl kambirikera i angigle komba yunguglkera gamba

who were there preparing the frogs. They had already cooked them and had spread them on the ground (to get cool), and were just about to put salt over them and ginger (chewed and then sprayed over the meat with the lips, prrrr.). When they were just about to do this the two young people waved the bones in their hands and also the spears and ran toward them. When the two old ones saw them, they cried out, threw salt and ginger and frogs - the whole lot - away and ran for their lives, stumbling over one another down to the Chimga river. Doing so they hurt their arms and legs on the stones and broke a few ribs also. So they stumbled and tumbled on and on and arrived at Uru, where the creek meets the bigger river and then they ran up the slope on the other side.

The two young people chased them until they came to Burakembuglo. There they turned back and took off their disguise and threw it into the river. Then they washed off the clay in the water and went into their house and lay down near the fireplace, the girl on the one side and the boy on the other side. They blew into the fire, so ashes settled down on their skin (so their skin was full of ashes, a sign that they had been near the fire for a long time.) Then they slept.

When they were sleeping the two old ones also returned at last. Their arms and legs were hurt badly, so they came very slowly, sticks in their hands, limping and hobbling, and wanted to go into the house. They called their grandchildren and said: "O, our grandchildren, the spirits have chased us, open the door." But the two were so fast asleep, that they heard nothing. Then the grandparents opened the door themselves and went in. When they blew into the fire, they saw at the armpit of the boy, there was still clay.

gogl muno orukwa i de pundi pai moglkwa te ambauglo ye kina mitna gamba kundu enggurukwa i kuruo wagle ere pangwa. Yegl ambu awano suo ye ken gagl ake maka te kambirikera i gamba kaima i panggo kandire yegl dimbirika: Elimbo ta pere endembiriko gigl ume di teke pi koglko ya mundi gene wakai si sukundi-kondumbuglkera, te nonono ogguno katno boglo buglo baglendi ombuglkera i kinde suo i pe (pi) eurika pam kana.

Yegl dindire mingi gamba olsondo ta indire mokona yumbo gurugl kimbiri kumba aglmba yuwai wile bogl kauka, kambe kendua yaundo wi tambagle tokam taglmba pembigl yumbo i indire ondugl miugla yumbo indire me kom yumbo indire ikan gagl kamban bona gana indire di yongo indire i makai sikondo ambauglo minge gamba mitna suglku sendimbirika, ende atne oggo anggile kiyendi boglo ere i suglku sendembirika. Endu u atne oggo mokona yumbo mambuno mambuno ikera diramugl pire yongugl kendembirika. Yegl ere komba endi ta yombuglo mingi bange mitna koglo simbirika. Yegl ere boglo kiyे kiyendi ere i u Singa nigle endembirika.

Kumugl ambai suo ikera nigl yaundomugl kake endu u Simbu koltongo Simbu kake indu u Nera koltongo Nera kake indi pai aundo buna buna koime pangwa ende i yomara ime kumugl ambai suo ikera sipilendi bena endugwa.

namely red clay and the girl still had a white spot at her ear. The two old ones took some off with their fingers and turned it around and were convinced that it was really such clay. Then they said: "They went over there and we thought real spirits were coming, and we ran away and we forsook frogs, salt and ginger (or onions), and then we hurt our arms and legs when we ran hither. There they lie, the culprits."

When they had said that they took a long bambu (pipe, as used for fetching water), different kinds of vegetables (shoots), such as: bon gurugl, kimbiri, kumba, aglmba, yuwai, wile, bogl kaugla, ondugl and niugla (kind of beans also taro and yams, and also took a divil (digging stick), an old netbag and several other things, including a little stone axe. When they had gathered all that, they took the girl and put her into the bambu. She went in first, then they carefully lifted the boy and put him into the bambu also. Then they put in the different kinds of vegetables, and they were like a stopper and with that the bambu pipe was closed. Then they took fire (burning wood) of the komba tree and made it into a bundle and tied that at the upper end at the bambu pipe. Then they carried the bambu quite carefully to the Chimgariver and put it slowly into the water.

The boy and the girl were carried away by the water and from the Chimga river they went into the Chimbu river and it brought them into the Nera river and it carried them on and on until they came to the big flat country; where the water widens and there the river deposited them, on the land. (the big flat country is imaginary, as for hundreds of km there is no flat country in that direction.)

Elegl pai mogl anggigle ye kamun tangungo si koor yei dungwa: Anderaglendi oruko mingi mitna pangwa pai dungo anduglko mingi ikera simbokundungo andigl kan koglo koglo kanungo taragl taragl koor ta dungwa kanungwa. Kandire ambauglo ugl yoko dungwa: Ambara, andeglo. Yagl ambu suo ye gigl kundugloulkera pire nit no endembirika pam iwo. Yegl dungo kan nigl koglo koglo koimbo endembiriko menggagle gogl bogl, kuruo bogl paruo bogl, korupagl kuruo paruo boglko ken gogl bogl kuro bogl paruo bogl oruko kulindaun gogl kuro paruo bogl mogl ongo kambirika. Nigl aundo kaime pa sendungwa yei ongo kambirika. Yegl ere okai mokona yumbo eretembirika ikera mingi diramugl yongo kambirika, te dongwa komba endi yombugl tembirikera i nigl si gongungwa.

Ana ye kan kogb koglo ende kambiriko endi gaglma monggo yomara imbo menggagle koropagl gogl pamara elegl endi inge ta monggo kake suglo di yongo kambirika. Kandire anggigle mogl ambauglo yegl ditongwa: Ene pi endi dongwa yombugl uo, na mokona yumbo gigl gogl dinamba kongun ere yagl moragla.

Yegl dungo ambauglo endongwa. Pi pi pilaundi kanungo ambu kindagl Gokum kindagl ye bono yombuglo

There they were lying and, as it began to dawn they wanted to rise and the boy tried to sit up so the bambu split open. He rose and looked around and noticed that the whole area was strange to him. Then he woke his sister and said to her: "O my sister, stand up. Because we frightened our old people with the spirit, they have put us into the water and now we are here." Then both looked around and when they let their eyes wander freely they saw many kinds of bambu, reddish and blueish and whitish, and also long grass (kurupagl) and kuglkana (very long and strong grass) of different colours, such as: blue and white and red, that covered all the land as far as they could see.

The water in the plain was very wide and all was flooded. Then they took the seedlings of the sweet-potatoes and of the vegetables, which had been put into the bambu, but the fire, which had been tied to the bambu had been extinguished by the water.

They looked around more closely and then they saw a gaglma tree (araukarie) and where that stood in the bambu and in the midst of red kurupagl, there they saw smoke rising into the air. When they saw that the boy said to his sister: "You go over there and bring fire, because the seedlings could dry out, so I shall quickly make a garden and plant them here."

When he had said that his sister went. She journeyed on and on and at last she arrived and met an old woman, the old Gokum, out of whose shin burnt fire.

mitna endi i de pai moglkwa. Ana ambai ikera dungwa pire dungo Gokum kindagl ye yegl dungwa: Yagl awan undire ta yombugl tenan i enatniwo. Ambai ye sugl moglko menda pi indaun sim si u garaglendi oruko ambu kindagl ye mane dungo ambai ye moglkwa dem kumburuko kagle koglo enggerengindi. mogl kagle koglo dungwa de pamara ikera akembukondi indi unggwa. Ana Gokum kindagl ye dungwa: Ambai gawana, ene yagl awan undire yombultenambe dingera ene sinde gangina mitna akembukondi indiniwo. Pi togl puka mongonaglendi etn bitn mambutn sinambendiwo. Tangenma goratnendiwo. Ipire yegl di angitn to(dito): Kuglu bauglu orumara suna i maugl ene sinambiwo. Yegl ere kan moran kumgi bogl wi sinan siwi kamuna suota wi simbi kandire endi puka bagl pigle paglkondenambiwo, dito. Ana ambai ka i piri piri mukundi endepi togl puka mongungo bire mambuno sungwa. Ana pi angigle ambu kindagl Gokum kindagl ka ditongura i boglo sitongwa. Na pire dinarumere boglokulte iwo. Goglimbo kande dumere yegl ere kongun ere yatnara suna suglo maugl si kan moratniwo.

Yegl dungo pambirika. Tangenma kera ambauglo goglkwa. Ana Gokum kindagl dumerekera maugl si pandigl

The girl asked for fire but the old Gokum said: "When your grandfather (the husband of Gokum) arrives, he will give you fire, and then you may carry it away." The girl waited for a while, but as he did not arrive, she took dry grass and rubbed it fine , and when she wanted to ignite it Gokum did not permit it. Then the girl became angry and put one of her feet firmly on the ground and with the other she trod off some of the fire and took it. Then the old Gokum said: " My dear grandchild, I told you your grandfather would come and give you some, but you would not listen and you broke some off my skin. You better go now. When you step over your fence (fence around their house) then you will get a headache and tomorrow you will die. So tell your brother this: There, where he made the garden and planted the vegetables, there in the midst of it he shall bury you. He must do that and then wait and see what will happen. When after a while the kumgi grass begins to grow on your grave, then there will also grow three vines (climbers). When he sees that he must make poles and put them near the plants into the ground(so they can climb up),. That is what you must tell him."

The girl listened to all she was told and then she went. When she stepped over the fence she felt a headache. She went on and related to her brother all the old Gokum had told her. "Just as she told me, so I have told you, you must do exactly as she has said. There where you made the garden, there in the midst of, it you must bury me and then you have to wait and see what will happen." When she had finished they both slept.

Next morning the girl died. The brother acted then just as the old Gokum had said

kan moglkwa. Kan moglko kumgi bogl di wi sungwa te siwi kamuna suota wi si kuglo ungwá. Ana pigle puka boro baġl si pigle paġlkondungwa. Ana monggo pi kuie akungwa. Kuie kuro paru gogl kama akungo kanuggo kindi guglu koglkwa. Koglko kanungo ongan mawa guglumbo dendena uru kogl mawi gawi ere mogl wingo kandire moglko bogl i yei denge yanje mogl wingo angande i yungugl ende bugla topo erambuka ere, di topo erambuka ere, ambu inambuka ongan pondo kande yungugl ende yegl ere moglkwa. Kuno oruko agl kugluma ta kul iwanugwa okai tonggo mawa oruko ka te te yegl ditongwa: Man moran okai bugl kei eretongo mawa etno? Ipire ene pi Bomai ambai nigle nigl nugalai bogl wan meglkwa ime pi ambai ta pondo wakai ta gagl windilyenan kandire endepi Bomai ambai ta

He buried her and then waited to see what would happen. When the kumgi grass started to grow on the grave then siwi kamuna also started to grow. (creeping vines). He then prepared poles and placed them in position. Soon the plants grew bigger and bigger and also began to flower. The flowers were of diverse colours, whitish, blueish, reddish, and some quite dark coloured. Soon fruits formed. When they formed he saw that they were halfmoon shaped goldlip shells, and very small kauri shells, and also green snails and other small shells (uru). They grew and curved and as he observed them, they ripened and then they bent over downward. Then he picked them and brought them into his house for buying pigs and stone axes and for women (marriage); quite big ones, and he took them all and brought them into his house.

When he had enough he fed his big dog with sweet potatoes. He had raised the dog, but it would not eat. Then he scolded it and said: "If a mother looked after you, would you still refuse to eat sweet potatoes?" (He had no wife to look after the dog, hence this hint). "Go then to the Bomai girls who splash with their feet in the water over yonder there. Go over there and when you see a big and nice girl, who has hanged her netbag over a tree stump, then bark, and when she looks up then take the netbag in your mouth and bring it to me."

He went and came to a Bomai girl (Bomai is the area south from here) who had put her netbag over a tree branch. He saw this and started to bark. The girls noticed : (there were several girls) and saw in some distance the dog taking the netbag of the girl in his mouth.

kaningo ambai gaglkera kike yungwa yumbo we. Yegl' dindire mukundi u inamuna di ereko agl mukundungwa. Ambaglema taukera wingwa toglambutndi endikine engo ambai gagl mam okuo mukundi u yegl ditongwa: Agl kagluma, ene ka pitn kande indo moglo na u mangigil wimbo aike ende kei pamara yungugl enambugla. Dungo agl kogluma ikera kina gundo gaglkera majgenagle yei kan moglkwa. Ana ambai u mangigil ungo pi yambagle erete u gaglkera kike yungo ende wimbirika. Ondu u u kumugl kei pamara ikera togl mongo ende suna ungo ambai ikera u togl pugla ake kan suna ende kanungo biri bie angigil angukua su su tau tau demine mukundi moglkwa. Kan suna koiro endungo kimbiri kama ambu dorume tongo megli mendi kanungwa. Bo kambe kendua yaundo wi tambagle tokam butnem di moglko bugla kawo duglo duglo di ende suna wingo oruko tom tom si ende menda engo bugla kawo duglo duglondi ende menda engo oruko tom tom si ende suna wingo yegl ere meglko kanungwa. Ana agl ye gagl ikera ipi akere simara boglomugl i yongwa. Yegl ere pi ambai ongo kagle kiye dungo inogl kogl pi gagl yomara ikera amendi moglkwa.

Then the other girls shouted and cried: "The big dog over there has taken your netbag in its mouth and runs away with it." They ran shouting after the dog to get the netbag back, but the dog ran quickly away with it. The other girls soon got tired and turned back, but the one girl, the owner of the netbag, followed the dog and called: "O you big dog, if you understand what I say, then sit down there, where you are, until I come near, and let us go to wherever you live." When she called out like that, the dog put down the netbag beside it on the ground and listened to her. When she had come near ~~it~~ wagged its tail, took up the netbag again, and went on. So the two went together and at last they came to the house which the boy had built. There the dog sprang over the fence, but the girl stopped at the gate and looked inside. She saw many ornamental shrubs, old ones and young ones and the air was full of fragrance. She looked on and saw sugarcane, that looked like the yellow chains, which the women hang around their necks. There were also different kinds of bananas such as: Kenua, yaundo, tambagle, and tokam, all of them were ripe. She also watched the way the pigs ate, the water running out of their mouths. Then flies came humming and when they left pigs came again and ate, and when they were satisfied the flies came again, and so on. But the dog brought the netbag and put it on the lawn. Then ~~it~~ wagged its tail at the girl, and she went inside the fence, quite cautiously and shy, and sat down where the netbag lay on the lawn.

Yegl oruko agl ye mukundi yungugl pi nem yambagle erete kaglkane i oruko nem ye di poglon di purukwa: Ka dendinga ikera ta i undire eran prewa. Yegl di pi wenda kanungo Bomai ambai ikera i pendongwa, kuro akere boglomugl amendi moglko kan inda mongungo ambai ikera yegl ditongwa: Kumugl anggera, agl ya ta kutngera pi na gatna windigl yemara kugl i indo ungo inaglendi wingera indo suna ungo na suna u mogl iwa. Yegl dungo kumugl yekera yegl di ikine ditongwa: Agl orum iwa gatn indire endikine enatno mo dawa? Yegl dungo ambai ye yegl di ikine ditongwa: Agl kogluma ya yomba dagl pi na anggere indi ungwa ipire yu u togl suna endungwa mogl iwa, sirambire ere ende menda unaglo? Yegl dungo kumugl ambai ikera pai miuriko ne mam wingo kumugl ye di minge sendungwa moglkura i ebigl orukwa. Ana ambai nem mam kanningo kuno oruko bugla kuglkwa koikera singogl kei eretom kano. Ana kumugl ambai suo ye elegl ne pai pai ere wano amburo kulyei yei euri kano.

Kamanuku anggile ambauglo suo i ta niglé ende kirima di minge i ta inongugl endekungo imba. I ta endemara iwa aundo bena koime di minge pai u moglum kano.

.....
Aglaglau,..... but no, gat no.....

When she was sitting there, the dog went quickly into the house and wagged its tail and barked, and the young man thought: "I sent it away, she must have come, that's why it behaves like that." When he thought this he went outside and saw the Bomai girl, whom the dog had brought there. She was sitting on the lawn. He jerked a little and looked at her. Then she said to him: "My friend, the dog you have raised here, came and took my netbag, which I had hung on a tree. It took the netbag in its mouth and ran away with it, so I have come to get it again. When it came inside here I followed it and here I am." The young lad answered: "Well, the dog did do that, but do you really want to take your netbag and go away?" The girl said: "The dog acted really as a grown up man and has brought me here. It has brought me inside the fence and here I am, why should I want to go away again?" When she said that, the two stayed and lived there. Soon the relatives of the girl came and the young man took some of the valuables and paid for the girl. The relatives were very content with the price and they killed pigs and prepared for the marriage feast. The young man with his wife settled down there and had many children.

If the two Kamanuku, the boy and the girl, had not been thrown into the water, then they would have never discovered the valuables, either the stone axes or the shells. But because they arrived there, where the big plain is and because they discovered the valuables there, we have them up to this day.

Aglaglau.....

16. Genapigle.

Yene yene wee.... Genapigle ye Dingipene kei pai
mogl mogl oruko yomba Kamanuku Kewanduku Gena yongugl-
kambu pire te amugl kea pire togl kan pire endile
enggo Genapigle ye kei pamara mogl, yegl dite te oru-
kwa: Ene wimbo na yungunamugl pamun tangenma enene
yungunomugl ende pi pi eraglimiwo. Yegl dungo yomba
pi pi ereko i ye yungumugl i panggo endiwari suna de
te bitno mitna yei sim tam di yegl dungwa: Moltoa
demine pirika ereme Tokoma okai dokungwa kumbuno iwe
yegl di wopi yomba yungugl endongwa pangwa i si ne
ne orukwa.

Yegl ere ere ereko kan kan ere Kamanuku yagl ta
kangie Uglka ye agl kuglkwa kindene te indire endile
endenaglendi yegl ditongwa: Ene pitno, nono ereme
Dingipene Genapigle ye kei pamara yungugl pi panam-
buluo. Endiwari ta andigl u bit-nawagle enaglendi eran
ene okumbutndi kike paglka maglka sio. Yegl ditongo
aglmo ye piri kun oruko endembirika. Pi pi Kimbiri
kai pilaundi ekei ende koiye pi Dingipene pilaundim-
biriko Genapigle ye unongugl pi dungwa: Yongura yagl
ene atnkana dua kambu ere si nena wimbiro? Uglka
dungwa: Kangi mongungwa koiyo, kambu ere si ne

16 Genapigle

Yene yene wee.... Once upon a time Genapigle lived at Dingipene and while he lived there the people of the Kamanuku, Kewanduku and Gena- Yongumugl went into the forest to hunt, or to harvest amugl (pandanus) or went to get wood for fences and vines for binding the fences. When they went into the forest, where Genapigle lived, then he used to say to them: "When you come back, come into my house. We can sleep there and in the morning you can proceed to your houses." He told them this and when the people stayed with him over night, he went and relieved nature at their head end, and then he sniffed around and said: "Other nights I smell the fragrance of a moltoa (animal), but tonight it stinks like rotten sweet potatoes from the Tokoma slope." Having said this he slew the man, who had come into his house and slept there, and then he ate him.

He used to do this for a long time. Then there came a man from Kamanuku, with the name of Uglka, who had a big/savage dog (such kinds of dogs lived formerly in the forest, people say). He warned his dog, when he was with him hunting, and said to him as follows: "Mark! Today we shall stay over night. If the man then rises at night and wants to go where my head lies, then jump up and bite him hard." When he had said that and the dog had understood it, they went on. They arrived at Kimbiri-kai, went on up the slope and came to Dingipene. When they arrived there Genapigle met them and said to them: "My cousin, you and your dog want to go hunting and get a good meal for yourselves". Uglka said: "At the Kangi slope yonder, that's where we want to hunt and then

wanambuglendi umbuglka. Yegl dungo Genapigle ye dungs-
gwa: Ene wan motn mim eran endu uo. Na yungunamugl
panambuluo. Yegl dungo piri ye ende endile ongwa. Wan
moglko mim oruko kambu sungwa kine ende endu ungwa.
Genapigle ye yungumugl moglumara ende yungugl ongo
miurika. Okai mokona i tongwa nonggo pambirika.

Endiweri suna Genapigle ye andigl endu wopi Uglka
pamara bifmugl de tenaglendi oruko agl kuglkura i
okumbutndi yangete demo maglka kaglkwa. Si gokondi aa
yonggura agl kutnga na sungwa we, yegl dungo agl kera
kike paglka maglka si yungo aike aike ende kombugl
embirika. Elegl endi ere gagl dungs-gwa: Ee, yonggura
yagl, u agl kutnga na sungwa ya kano. Ene kane kogl
gindo. Yegl dungs-gwa Uglka dungs-gwa: Ene na paimara weremane
erekiraglkawa. Agl kuglkura i no sinambukerawa. Yonggura
na endi dungs-gwa ende garaglendi wingera. Na kakum iwe,
ereme ene kane kogl gindi pandeglo. Yegl dungs-gwa kane
kaglkwa. Kogl guglu yei pi pangwa.

Ana Genapigle ye kane kogl gindungs-gwa di wopu Uglka
pamara sinaglendi oruko agl kuglkura ikera wopu dungs-
gwa. Guma dira kike paglka maglka si yungo kaglkane i
dungs-gwa : Yonggurayagl ene agl kutnga kane kogl gindo
dingera ene kogl gindikitnga, gumana dirana mitna kike

return." Then Genapigle said: " Well, do that and when it gets toward evening come back and sleep in my house."

When he said that, off they went. They stayed in the forest until it got night and then Uglka put his hunting bag over his shoulder and returned. They went to, where Genapigle lived, and went into his house. He gave them something to eat and after they had eaten they lay down to sleep.

In the night Genapigle stood up and came where Uglka slept and stood at his head end, to relieve nature. And when he was about to do it the dog jumped up and bit him on his behind. He jerked and shouted " O, woe, my cousin, your dog bites me." When he shouted, the dog did not let go, but bit and tore and both of them arrived at the entrance of the house. (there where the fireplace is, not far from the entrance).

There Genapigle bussied himself at the fire and said: " O my cousin, come here and see what your dog has done to me. Now tie him up really fast." Then Uglka said: "You must not come near where I sleep, or my dog will bite." Then Genapigle said: " Cousin, I only came to blow into the fire and then your dog came and bit me. Now tie him up firmly, so he must stay there." Then Uglka tied his dog, but he loosened the rope, so he was just lying there (without being tied). But Genapigle thought he had tied him up firmly. So he again crept to where Uglka slept and was about to slay him, but the dog jumped up again and bit him. This time he bit him into his nose and face and when he did so, Genapigle cried and shouted: " O my cousin, I told you to bind the dog firmly, but you did not do it, so he is biting me again

areka mareka dendungwa. Boromai si mogl mia wa. Ene kane kogl gii kaima do. Yegl dindire bugla kane ta yongugl yongwa i tonggo agl kane i kogl'ipi konbugl kogl pandigl woro sendungo yoko pangwa. Ana ye ugl pambirika. Kamun tangenaglendi oruko Genapigle ye yegl di poglondi purukwa: Tambire kana singoragla. Agl kane kogl gindungwa yegl di kiyendi andigl wopi sinaglendi oruko aglkera muglkumdi u nungo goglko kike gindi pangwa.

Yongurayagl agl kane kogl gindikitnga na si mogl na singoramuniwo. Ene tangenma agl kutnga i si keinare endenatniwo. Yegl dungo Uglka ye dungwa: Na agl i suara kaimayene kugl ake iwan moglka, yomba wakai ere ta ye sikurukwa, ipire ene sungo ipire ta si keitekiraaglka. Yegl dungo ka denbi di miuriko kamun tangungwa. Ana Uglka ye aglmo angiri indire endu ungo Genapigle ye dungwa: Ene agl i sinaro diggera, ene piri sende indinga. Yegl di ende yongugl pi kuglange taka ta bagl yongwa ake inde mukundi u Uglka sinaglendi oruko pukondi endi mongungwa. Yegl oruko Genapigle ye bono yombuglo pagl u sungo endi ikera bogl pirake si yangungo puko dendepe endi ta mongungwa. Yegl oruko agl kuqkwa ikera mukundi ende mangigl pi Genapigle kina kike gindi pangwa.

and taring my whole face to pieces. All is full of blood. Now tie him up firmly". When he said this Uglka took a rope, which was lying there, took his dog and led him in the room beside the door and pretended to be tying him up, but in reality he loosened the rope again and the dog was lying there, free. Then he went and lay down to sleep.

When day was breaking Genapigle thought: "Now it is about time to kill him, the dog is firmly tight". He rose quite cautiously and came near and when he was just about to kill Uglka, the dog suddenly jumped up and got him at his throat and latched his teeth. "O my cousin, you again did not fasten your dog firmly, he is biting me again and is about to kill me," cried Genapigle. "Therefore you have to kill the dog tomorrow morning so that I can eat him." Then Uglka answered: "He is the only dog I have, he is biting alright, so I shall not kill him for you." When they were quarrelling thus, it started to dawn. Then Uglka took his dog and started to go, but Genapigle said to him: "I told you to kill the dog, but you will not listen, but are leading him away." He said that and then ran into the house and took a taka spear, which he had sharpened and was keeping there. Seizing that he ran and wanted to kill Uglka, but the latter climbed up a tree. When he did, Genapigle hit the tree with his shinbone (which was sharp as a knife) and cut it down, so it fell; but Uglka sprang quickly on to the next one. When he did so the dog rushed up and locked his teeth into Genapigle's ear. (as dogs do when they chase pigs).

Ayaa, yongura, agl kutngera endiweri na si pai moglkura ereme kinanakera kike gindi pai moglkwa yendenaglendi erika manga, ene mukundi uo. Yegl dungo Uglka endi mongungura i kindkondo kirimane ende manggenagle u aglmokera akepilen dungo pendendi ere mogl Genapigle si pi singeurika. Yegl ere indi pi Dingipene pi pia si yungumugl endi dongwa yombugl pundi yungu ken simbiriko detenge orukwa. Yombuglo indire Dingipene dimbi angin yaurika.

Uglka ye yegl ta erekuruma daglema yomba endile engwa i ta imara ukungo imba. Genapigle ye no si ne nekondungo imba. Uglka ye Genapigle singogl dimbin angin yaglkondumara iwe endile dua kambu pire wan ende yungugl umun ikanó. Yegl ta erekuruma no si ne kondo kondo oruko imba.

Aglaglau.... but no gat no.....

" O, woe, my cousin, your dog bit me last night again and again and now he has locked his teeth in my ear and I can't get him off, come quickly and help me."

When he called out like that, Uglka left the tree on which he had climbed, and clambered down cautiously and came nearer and then assisted his dog, and between them they slew Genapigle.

When that had been done, they carried him back to Dingipene, threw him there into his house and then they fanned the fire with their breath and set fire to the house so that it burnt down (and Genapigle with it). Then they took his bones and bundled them together with dimbin and angin leaves and dug them into the ground (same way as with magic for the gardens).

If Uglka had not done so, then when the people went hunting in that area they would never have come back, because Genapigle would have killed and eaten them. But as Uglka killed Genapigle and dug him under with dimbin and angin we can go off into the forest and hunt. If he would have not done that, then Genapigle would have killed and eaten us.

Aglaglau

17. Mondo Gande.

Yene yene wee..... Mondo Gande ye suo Pare imbara
mogl mogl eurika. Kua min singwa enge mangigl ongo
kandire angire bagl miurika. Bagl kondo endile koiya
kaa gande kua dingi bogl sinambuglendi kimbiri ang-
gire ake inde okai wake kine indi endembirika. En-
depi Dikirinumbun pilaundi ekei endepi pi Dingipene
pilaundi imara ende endi indo pi Kangginumbun pilaundi
imara ende endi indo pi Kanggihumbun pilaundimbirika.
Elegl kua kambu pire pi yungu pai pai erekwa. Sumuno
si yomara yungugl pi kimbiri angire yemara dumo yem-
birika. Yegl ere kitn endi indire inane ere yei kitn
meglimbirika. Endi doggo pundi gagl kan endi endepi
kua ikera beurika. Bogl yendire noko pai miuriko kake
wakua pere diyauko kigl di yange neŋgo ye simbirika.
Gende sungwa bogl pai meglko yungwa. Mondo ye sun-
gwa angire kua bogl kigle indi pi akin ongo doko
orukwa.

17. Mondo Gande

Yene yene we....Once upon a time Mondo and Gande lived the other side of Pare. When it was the time for the birds to come and eat the seeds of the trees, they prepared their arrows. (bird arrows, to shoot birds, multi-pronged). When they had done that they intended to go into the forest to shoot birds from the gande and dingi trees, the fruits of which attract the birds, (even birds which do not live there at other times.)

They took their bows and arrows, prepared sweet potatoes and carried them over their shoulders (in netbags) and went away. They first came to Dikirinumbun, went up the slope and arrived at Dingipene and the other side of it they went on until they came to Kanginumbun. There they put down their bows and arrows at the usual place, where they always used to put them, and also put the sweet potatoes in the usual place. Then they took the things to make fire (string etc) and dry grass from its place and made fire. They blew and soon it burnt, and they slept there in the hut. Next morning they went away, the one in this, the other in that direction to see if the gande trees had flowers yet. Then they returned to the hut and slept there again.

Next morning they went off again, and now they built a platform on the tree (often only a little roof for protection). When they had finished, they stood there, set the arrows on the bowstrings and waited for the birds. When they were waiting and when the kagle wakuo (kind of lorries with long tailfeathers) - the red spotted ones calling out: "kigi kigi" - came and wanted to eat the fruit the hunters shot them. Gande shot and hit them where they sat. Mondo also shot and

Si pai mogl endu unambirika pango Mondo ye yegl
dungwa: Angera G_ande ene kua singa kulyauro ne mougl-
kera yagle yungo indi yungugl enatnendi yawa. Na si-
rambire eragle? Ene ta yumbusi naratno mo? Yegl dungo
G_ande ye yegl dungwa: Ene yungugl ime motna daglema na
singi i ta teingo imba. Nono aike endile umbugl_kera-
wa ipire ta tekiraglka. Yegl dungo Mondo dungwa. Ene
narekiragle dinga pire na angire sendeinga ya te
kua singa k_oiyo yange aglo sungwa i dokonaglka. Yegl
di dokungwa. Doko u dire duruagle kuie ta di pango
kandire u uraglendi yegl dungwa: Anggerayo, kua sin-
gera u akin _ongura dire duruagle kuie i uru boglimbo
endenambugla. Yegl di yange urimbo di orukwa i togl
pegla ake woro gulyungwa. Ana ambu kindagl Mukutakera
ye yegl dungwa: G_awana suo wimbirika, kan mogl awa,
ende suna wiro mo. Yegl dungo kan suna kire endembiriko
angigl angukua dire duruagle k_uiro si tange poindi
yei yongwa bo kimbiri kama ambu dorume tongo mogl
e mendi kambirika, kamba kenduwa yaundo witambake

the wounded birds flew off with the arrows still in them, and disappeared in the thicket. Mondo went and looked for them, but could not find them.

When they had been there for a while and had shot a number of birds, and when they wanted to return, Mondo said: "My brother Gande, you shot birds. We have pulled out the feathers and eaten the meat. You have put the long tailfeathers into your house (the hunting is done especially to get these long tailfeathers), but what shall I do? Will you let me have some of yours?" Gande answered: "If you would have stayed at home, I would have let you have some, but as we both came hunting I shall not let you have any of mine."

Then Mondo said: "You say: 'I will not let you have any of mine; so I shall go once more and look for my arrows and the birds I shot.'" Then he went once more and looked for them. He looked and looked and at last he found a dire durake (flower) and wanted to break it off and said: "My brother, I shot the birds and they disappeared into the thicket, so I shall break off this dire durake flower and then we shall go home."

Having said that he was about to break off the flower, but it was fastened to a post of a fence. (door or entrance to a dwelling) (dire durake is an orchid, which is often used as an ornamental plant). Then an old woman, Mukatakera by name, called and said: "I saw you two, my grandchildren, coming, please enter!" When she said that the two looked inside the fence and saw angigl angukua and dire durake were there, in plenty and full blooming, and sugarcane was there too, yellow, like the yellow chains which the women wear, (made from yellow pieces of wood) and carry around the necks, also bananas, namely kendewa and yaundo and

tokam kunambo garungo bugl yange datndi moglko oruko tom tom si ende suna ungo bugla kawo duglo duglonde ende menda ongo yegl ere meglkwa. Te me togl dange ga kan suna ende kan mua u moglum mendi angire si angai gogl meglkwa. Yegl ere kene gundu ingo mongo me mitna yoko pangwa. Yegl kandire ende suna embiriko Mukatakera ye yegl dungwa: Ene siraglpire wan wimbire? Ye dimbirika: No Kamañuku kumugl suo ta Uru Pare koime mogl mogl ouglka. Kua dindi gande kuie bogl sinambuglendi endile umbuglka. Kua simbuglka Gande sungwa angire bogl pai moglko i kulyauro orukwa. Mondo na singera kua bogl angire bogl kuigl inde endu u akin ongwa pire doko wan umbuglka. Yegl dimbiriko Mukatakera ye dungwa: Ana pamun tangenma endenambiriwo. Kua singa i bogl kigl indu u na moglimara ungo kulyauro yagle yungo yeinga yomiwo. Te angire gondo koglo si yeinga yomiwa. Tangenma i teimbo i endenambiriwo. Yegl ditongo pire Mondo munduo wakai purukwa.

Okai mokona ne kom bo kambe baltendire angire ipi yunguglkerera endungo mogl kan koinda ende kambiriko buglo aware kama si yongo konduwagle kama si

witnambake and tokam and kiunambo and garungo. Quite ripe ones were there, and some had started to rot, so the flies came humming and the pigs came and ate un-til they were satisfied and when the pigs left, the flies came again and then came the pigs again, and ate and smacked thir lips. Along the fence they saw taro and they thought them to be quails and they shot at them(the necks of the taro, because they thought them to be the necks of quails). Then they pulled out the arrows, but the points stayed in the taro. Then they went inside the fence and Mukatakera said to them: "Where do you come from?" They said; "We are Kamanuku people, we live the other side of Uru Pare. Because the dingi and gande trees are blooming now (and have little fruits) we have come to hunt birds. The birds which Gande shot we have plucked and eaten, but Mondo, I also shot, but the birds flew away with the arrows and we have come to look for them". When they told her that, Mukatakera said to them: "For today let us sleep. Tomorrow you may go along. The birds which you shot, came hither and I plucked and ate them. The long tailfeathers I put into my house, and there they are still. Also your arrows I pulled out and have bundled them and put them down. Tomorrow I shall give them back to you and then you may go home."

When Mondo heard that he was glad. Then she peeled sweet potatoes and prepared vegetables and also took yams and taro, sugarcane and bananas and gave them to the hunters, and then she lead them into the house. When they entered they saw buglo aware

yongo kugl kan amendi meglemara kama sumburumbo si yongo kambirika. Te ambu kindagl Mukatakera ye mogluma kungane yongo kambirika. Kandire yegl dimbirika: Kumugl ambai ela meglkwa pam yamba ereme nono umbuglko ye endaglo emda? Yegl di kan miuriko Mukatakera yegl ditongwa: Kamun mim panan eglke koi ta wan molsu meglimiwa, Unaglkurawa. Ene suo wiringa pugla endimbo atnekera pai morambiriwo. Yegl ditongo ye piri miuriko mim pang'endiweri wiringa pugla dendungo ye atnekerapambirika. Pai miuriko ambai ye mingi kengigl endi moglko mukundi singigl bogl u ende yungl pi. mogl okai mokona si yengwa. Bugl kei ere ne ere meglko Gande ye wiringa ake bakandi kanungo ambai endile ambai iwa ongomutno koor yendu yendu u yegl ere meglko kandire andigl dinaglimba di piri Mukatakera ka ditongwa ikera poglondi piri kiyendi pangwa. Te Mondo ye kankire Mukatakera ditomerekera piri pai moglkwa. Kamun tangungo ambai koikera pai moglkirikwa.

(little pieces of wood, used if one wants to roast something in the ashes). They were quite black having been ^{used} shortly before, there were also buglo konduwagle, (a kind of fire tongues, made of wood to put hot stones into the "oven"), and they were also black; and there was also grass (on which people sit) and that also had been used shortly before - all this was there, they noticed. And over where the old lady Mukatakera sat, they saw a heap of rubbish (sweet potatoe peelings, leaves of vegetables etc.). When they saw that they thought to themselves: "Surely there have been a group of girls here. Where could they be today?"

When they thought that, Mukatakera said to them: "When it gets dark some girls will arrive here, who live in the vicinity. I shall cover you both with a big cloth and you may lie hidden under that". When she had said that and they had heard it, it soon became evening. Then she covered the two with a big barkcloth and they were lying under it.

As they lay there the girls soon arrived, rattling their shells and jesting aloud, and went into the house and prepared the food. When they prepared the food, cooked and ate it, Gande made a little hole into the barkcloth with which he was covered so he could see the girls. They were all from the forest region and he had never seen any of them before. But they were all very nice and handsome, when he looked at them, and he would have liked to stand up, but he remembered just in time what Mukatakera had told them, so he stayed where he was. But Mondo did not see them at all. He did exactly as Mukatakera had said. When it became morning at last, all the girls had disappeared (while the two slept they had all left).

Yegl ereko ambu kindagl Mukatakera ye pi komba kikawa tomo kawi ereme kiglkwa pangwa i bogl i pai miuriko atne pangwa kinde kondo yungu diramugl kana pambirika i suokagle denge i u dire diru-wagle kuie angigle angukua kuie uro ekin te kondo pu mingi suo a koglo koglo bondugl yei Mondo ye kua kagl shgura i kulyauro yomara i tendire angire i tendire yegl ere komba ta i pu migni ta i ere Mondo tongwa. Te Gande ye komba ta i mingi i eretongwa. Yegl ere yegl ditongwa: Ene komba denge teinga i kiyendi ipi pi Sitn nigle nigl kuglo sumara bondugl yeito. Yegl ere ene mokono te Sitn nigle ende gumano kan Pare ende mogl pu minge si molsiro.

Yegl ditongó Mondo Gande ye komba ikera i kake inde ende wimbirika. Gande ye yegl di poglondi purukwa. Endiweri ambai wakai wakai ta meglko kaningera ikera ta kondonarambawa. Komba ya siragl enamga pire norume? Yegl di pia sende ake i si kugla mandigl si ere i unggwa. Mondo ye kiyendi komba wagle kake inde endu unggwa.

Endiweri Mukatakera ka ditomere pangwa. Te tangenma komba pere tendire ka ditomere mere kiyendi kake indi unggwa. Yegl ere wimbirika. Yu u Sitn nigle e dumerekera ipi nigl koglo mitna bondugl yembirika. Yegl ere Mondo Gande suo ye pu migni ake yu kombuglo bolamugl mogl gumano kan iro Pare ende pu mingi si miurika. Mokono pia si Sitn nigle endembirika.

When it was day next morning Mukatakera went and broke off two pandanus fruits, from a pandanus branch which was bearing the first time, not from the ones which stood a little further away, but from the young ones near her house, from them she broke two off and brought them. Then she decorated them with dire duruake and angire and angukua flowers. She also took two flutes and leaned them against the pandanus fruits and then she brought the bird feathers for Mondo, which she had pulled out of the birds; when she plucked and ate them, and gave them to him and also the arrows, and then she took one of the pandanus and a flute and gave them to Mondo and to Gande she also gave a komba (pandanus) and a flute, and told them: "The komba, which I broke off for you and which I now give to you, you must carry very cautiously to the place where the waterfall of the Sitn creek is, and there you lean them (put them down) and then you turn your backs (toward the fruits) and look over toward Pare, and then you must blow the flutes."

When she had said that the two took the pandanus fruits, Mondo and Gande, each of them took one, and layed them over their shoulders and carried them home. But Gande thought: "Last night I saw all the nice girls, why did she not give one of them to me? What shall we do with the pandanus which she gave us?" Having thought this he threw the komba to the ground, but took it up again and treated it so roughly that the points of the komba seeds were broken. But Mondo carried his komba very carefully home.

They did as Mukatakera had told them. They carried them till at last they arrived at the Sitn creek and they did as they were told. They put the komba fruits down and leaned them (on something: stone or tree), there near the waterfall. When they had done that; Mondo and Gande took the flutes and sat down

Yegl ere miuriko mingi gakambugl dindungo kan akete kambiriko ambai gogl dengi suokagle ta ongo gangie kugla mandigl sungo boromai oruko u andigl mogl-kwa ta ongo gangie winge ende wakai yene yongo u andigl moglkwa. Yegl ere dimbirika: Kumugl Mondo Gande suo ene no si ere i weimbirika, gangino ditn gouka ende okona yembire kei pambirara endenamuna. Yegl dimbiriko Mondo ye andigl endongo ambai wakai ikera endongo endembirika. Gande ye andigl ende endongo ongo gangie buro pai boromai orukwa moglkwa ikera mokomugl endongwa. Ende suna Pare embiriko Kamanuku yaglambu wiau kongugl kongugl endende yegl dingwa: Mondo Gande suo ye endile koiyo wan mogl Gena yongugl ambai suokagle kaungo indi wimbire, yegl di wiau endim ikano. Ana ye suo Pare imbara ne pai pai erekwa.

Gande ye embie guma dira buro pango kinde kan Mondo embie i kan bumbuno gogl sirambire ere teimbo goran embie wike inaglo? Yegl di piri i wan mogl kan yande Uran buglo imbo wela atne pai u wenda pi pi ereko Gande ye Mondo yegl ditongwa: Angera, kua wela Uranbuglo pai meglkwa i pi bagl yombugl sinambula. Yegl dungo Mondo ye kaima we di endi sindire ipi gake ere bagl yombugl pi kombuglo buglo dumara imbo pilaundimbirika. Yegl ere Gande ye Mondo ditongwa:

on a stone and turned their faces toward Pare, and then they blew the flutes. Their backs were turned toward the Sitn creek. When they blew the flutes they heard behind them a noise like rattling of shells, and when they turned around, they saw two young girls. They had light coloured skins (beauty) but one of them was hurt and full of wounds and was bleeding everywhere. But the other had a very smooth skin (the two komba had been changed into two girls). So they stood there. They said to the boys: "You two lads, Mondo and Gande, - you two have knocked us about when you carried us home, so now bring us quickly into the houses where you live." When they had said that Mondo stood up and the nice girl followed him. Gande also rose and the girl whose skin was bruised all over and full of scars, followed him. So they went into Pare and the Kamanuku, when they saw them, shouted for joy and said: "Mondo and Gande have been in the forest yonder and the Gena have given two girls to them, therefore let us shout for joy." They then lived the other side of Pare.

But as the wife of Gande was full of scars, he coveted the wife of Mondo and thought to himself: "What can I do to make him die so that I can take his wife?" Then he observed that plenty of flying foxes went in and out of the Uranbuglo cave. So he said to Mondo: "My brother, there in the Uranbuglo cave there are many birds, let us make a ladder and kill them." When he said that, Mondo thought Gande was speaking the truth, so he felled a tree and made crossrungs (cut off the branches and left short ends as steps) and carried the ladder to the entrance of the cave, where there was a kind of shoulder. (The cave was high up in a steep rock). Then Gande said to Mondo: "My brother,

Anggerá na mangenagle mogl ake gindi moragla, ene monggo. Yegl dungo Mondo ye monggungwa. Monggo endepi egl bogl kindekondo yange kombuglo mitna engguruko kandire Gande ye egl boglkera di simboró gou gaundi kake ipi Singa nigl nigle endekondungwa. Yegl ere Mondo embiekera indire yeyene embiekera indire oruko aike endu u Singa nigle bai endi koglo u Numan-tolsi wingo Mondo ye kan kombuglo bukondumara ikera pai moglkwa. Ye endu u yungugl mogl pai erekwa.

Mondo ye kombuglo mitna pai mogl mogl oruko egge ta pii kambangine ye wan pi kanungwa. Kandire dungwa: Anggera, ene sirambire ere u pai motno? Mondo dungwa: Gande embina wike indaglendi pire wela bagl yombugl sinambugla dungo na kaima dume di eriko ere bagl yombuglka na i kombuglo mitna ende egl bogl i bagl yombuglkera i simbiglki: baglkindi boglo ere ipi nigle endekondungwa. Yegl ere na embina yei yungwa. Yegl ditongo pii kambangine dungwa: U na ausuo. Dungo Mondo ye manendi dungwa: Ene kembera motnga i nana ere ipi guglo endenatna. Dungo kaugl pii ye dungwa: Nana kanga kembera erika. Te taragl pondo i inaglendi piri sugwa ere yumbundikiraglka. Yegl dungo tengera- mondi miuriko mim era oruko pii ye dungwa: Ene kan ime ende Singa nigl Singa kombuglo i kano. Na pi i unaglkerawa. Yegl dindi mukukeme ende atne u pi Singa kombuglo i pogl kake inde endu ungwa. Kombuglo mitna ikera monggo pi Mondo pai moglumarakera endungo kanungo dungwa: Mondo, ene i yo. Mondo ye ake i mitna endenaglendi oruko manga.

I shall stay here and hold the ladder. You climb up." When he said that Mondo went up. He climbed right to the top and left the ladder and climbed onto the edge of the cave. When Gande saw that, he took the ladder away, and dashed it to pieces and carried the pieces to the Chingga river and threw them into the water. Then he took Mondo's wife and his own wife and waded with them through the Chingga river and came to Numatolsi. But Mondo was still there, on the precipitous rock, and could not come down. But the others went on and lived there in the village.

One day while Mondo was up there in the cave the pii (kind of small ant) came to him. When it saw him it said to him (Mondo): "My friend how do you come hither?" Mondo said: "Gande wanted to take my wife away from me, so he told me to catch flying foxes and I thought he was speaking the truth, and when I made the ladder and then climbed up here to the cave, he took the ladder away and cut it to pieces and threw the pieces into the river. And then he abducted my wife".

When he had said all that the pii said to him: "Jump on my back". But Mondo did not want to do that and said: "You are only so very small, if I did that we both would fall headlong down the precipice." But the pii said to him: "Look at me. It is true I am only small, but still I am able to carry big things. Nothing can hinder me." While they were contradicting each other like this, it began to get dark, so the pii said: "Look over there in the distance and see the big rock. I shall go and bring it here. Saying this it ran quickly down to the Chingga river, lifted the rock and carried it and then it climbed with it up to the cave and when Mondo looked, it said to him: "Mondo, now you try and lift it." Mondo wanted to do it but he could not (the stone was too heavy for him). Then the pii

Ana pii ye yene aglke ake mitna ende kake indi atne u ipi Singa nigl pandigl mukukeme endepi Mondo ditongwa: U nunguna mitna moglo. Dungo Mondo ye u nunguwagle moglko ausi inde muglkumdi ende atne ungwa.

Yu anduo endepi ye dendungwa. Mondo ye mukukeme ende u yagl yungu kimbiri yere yemara ake inde mukumdi u ambu yungugl tegagl kanungo Gande ye suna moglko embie suo koglo koglo miurika. Ka denbi di gumano bange kan kerekimbi gaugl ere ere meglko Mondo ye paglkane kera gundo oglandi yungwa Gane nungo goglko bogl bokundi yungo yange panggo ta sungwa boglkwa. Singogl pandigl ambu suo ye dungo menda wimbiriko yungu gagl tenge orukwa. De tenge oruko Gande ongo kagne giure indire dimbi angin indire yake atne endungwa.

Mondo ye yegl ta erekuruma daglema nono ambu ambai wakai angero ta yoma kandire singogl inamunendi ouna mana. Ende kombuglo mitna kimbi ditangigl sumuna wi singogluma embino wike i oungo imba. Mondo Gande ye yegl ta erurara iwe nono kandire kundugl pire ambu kinde wakai i nere mere pire iwan oun ikano.

A_nlaglau.... but no gat no.....

lifted it up again and brought it back to the Chinga river. Then it quickly returned and said to Mondo: "Now sit down on my back." When Mondo did that the pii carried him quickly down. Then it left.

Then Mondo ran quickly to the menhouse. There he had his bow and arrows, which he took, and hurried to the family house (where Gande had gone with the two women). There he saw Gande sitting, one of the two women at either side. They were talking and swayed from side to side (with upper part of the body) and were laughing (as they do when courting). Then Mondo took an arrow with a wide bambu point and pulled his bow string and let go, and he hit Gande in his throat and piercing it and knocking him down to the ground. Quickly he shot a second arrow and that pierced his chest. When he lay there dead, Mondo ordered the two women to come out of the house and then he set fire to it and burnt it. When it was burnt Mondo took the finger tips and the toe nails of Gande and dug them into the ground with dimbin and angin (leaves or flowers).

If Mondo had not done that then if one of our friends had a nice girl as his wife, he would have led him to a rock, cheated him with nice words, killed him and taken his nice wife from him. But as Mondo and Gande did this we know better and are afraid (to do such a crime). Therefore we keep the nice ones and also the ugly ones, as they are given to us.

Aglaglau

18. Kigla Kuqlame.

Yene yene wee..... Kigla Kuqlame ye suo Dikiri-
numbun koiye ne pai pai eurika. Enge ta ande akan
donggo Kantokoma ende kambiriko kono are donggo kan
dimbirika: Angera nono meglimbi minggi singindire
ende Tokoma koimbo pi kono nera ye yuro guru
dengau kono de pai enaglkwa angandi minggi ere yu
sinambuglka. Yegl dindire minggi ake indire endu
wimbirika. Yanje Simga nigl si dange monggo kono
domara koikeera guru dengau angande makai si
minggi orukwa. Ki-gla angande koor koor nongwa, te
Kuglame angande minggi minggi orukwa. Erekonde endi-
kine pi yungugl pilaundi Kuglame dungwa: Guru den-
gau angande minggi etnga i naro. Na dem ere moragla.
Ene pi nigl koluo.

Yegl ditongo Kigla dungwa: Na angande koor
koor si neinga i, minggi ta erekirikerawa. Yegl dunggo
Kuglame pirisire ende yungugl pi minggi beiye sin-
gungutndi tendire dungwa Na kombuglo gagl guru dengau
si winggi i dem ere morariwo, ene pi nigl kogl un
kenambuglka.

Yegl ditongo Kigla ye nigl minggi áke inde ende
Kirewapigle nigle koraglendi endongwa. Pi koglko
moglko minggi beiye gungutndi yomara nigle endepi-
kondungwa. Ye kau sinan we di sugl kan moglko

18. Kigla Kuglame.

Yene yene we..... Once upon a time Kigla and Kuglame lived on the other side of Dikirinumbun. During the dry season, the two went to the Kantokoma hill and looked around. Then they saw fire burning (grass fire, but not lit by people) and they said to one another: "Friend, let us cut a bambu pipe and go the other side of the Tokoma and there we can scratch in the ashes and when there are lizards or grubs, we shall collect them and put them into the bambu pipes and bring them hither". Thereupon they took the bambu containers and came on.

They went down to the Chinga river, crossed it and went the other side up the slope, where the fire had been burning and looked for lizards and grubs to put into the bambu. Kigla looked and all he found he immediately ate raw, but Kuglame collected them and put them into the bambu container. When they had finished and were ready to return to their homes Kuglame said: "Give me the lizards and grubs, which you have gathered, and are carrying in your bambu, and I shall prepare them. You go and fetch water." When he said that, Kigla replied: "All I found I ate raw and there is nothing in the bambu container." When Kuglame heard that, he went into the house and took a bambu pipe and removed the bottom and gave it to Kigla and said: "I shall heat the stones and then clean the lizards and the grubs, which I have brought, you go and fetch water and then we shall cook and eat.

When he had said that, Kigla took the water container and went away to the Kerewapigle creek to fetch water. When he was trying to fill the bambu, it did not get full. However much he filled it, it all ran out the other end, because the bottom was missing. "When will it at last be full" he wondered and stood there and waited.

Kuglame ye guru dengau siyongwa ikera kei ne -
kondo yaundo aruko yomara de te suna, ende bokia
si panduglwa. Yegl ere yeyene kauglange gondo ende
atne pi kauglange i dumomugl endungwa. Yegl ere
pai moglko Kigla ye nigl ta kau sikurukwa we di ake
ikine ende kanungo beiye yungutndi aundi yongo kan-
dire mingi ake indi mukukeme endu ungwa. Yungugl
pilaundi kanungo Kuglame ye taragl si kei nekondo
yaundo de bokia si yungura i kandire dungwa: Kei
panduglwa pangwa yawe. Yegl di pi i yaurumba de
ongo glu moglwa. Un, di, de ongonu glu moglwa.
Ere kei ne aglomba? Yegl di duglo ake ake wikine
ikine ongwanga dungwa: Yunguglkera dokonagla.
Yegl di yunguglkera dokongwanga. Yungum kombuglo pogl
wiglki kuro indaun wanba wake doko ere ongwanga manun-
go dungwa: Ene aglo manda? Yegl di kauglange pondog
kuglo ende kanungo Kuglame atne pai moglko gundi
inongugl endungo nonga di ongono tou pagl beurika.
Yegl ere Kuglame Kigla yegl ditongwa: Ene ende kule
koime pi kono denambara endi inge kui kan kondo ni-
rai-ye kuru guru dengau pire te deggirime pire durugl
sinaglimara kui ere wan moglo .

But Kuglame, who had gathered the lizards and grubs, cooked them and ate them all; and then in the spot, where the leaves were, in which he had wrapped the meat when cooking it, he made a heap (faeces) and rapped it in neatly and left it there. Then he pulled a fence post out of the ground and hid in the hole and then replaced the post.

When he was sitting there Kigla thought: "The bambu pipe will not get full". Then he took it and turned it and saw there was no bottom in it. He took the pipe and ran home in a hurry. When he arrived there he noticed that Kuglame had cooked and eaten, and when he saw that something was wrapped in leaves he thought: "He has cooked and he has wrapped my part up and put it there for me. So he thought and took the leaves and took them apart and the faeces stuck to his fingers." "Come, what's the meaning of this" he exclaimed, "faeces is sticking to my fingers." Then he looked around and cast his glance hither and thither but could not see anybody. "Then I shall look for him in the house", he said (the cooking had been done in the house). So he went into the house and looked for Kuglame. He lifted up the stones near the fire place and looked under them, he scratched in the waste heap, he looked up at the wall where they put the grass (where wall and grass meet) but he found nothing. Then he pulled out a post and saw Kuglame there hidden in the hole. He pulled him out and then they quarrelled. Then Kuglame said to Kigla: "Now you go into the grassland where the grass has been burning, and then you may look down (flying over it) upon the ashes and then scratch in them and look for lizards and grubs and worms; and also you may look there, where they make ditches. I shall

Na endile koiyo nondo gande, ongugl, kaiglo, dium
euma, yomba danda, gamu gande, mokui kamun, boglomugl
koimbo oko si ta ta yei endi mongo wakai koi koglo
ne koglo kindekondo yegl ere wanariwo.

Yegl ditongo Kigla ye kinde pire kai ere ere endu
ungwa, kule ya dengirime kui ere yoko paglki ne ere
wan moglum kano. Kuqlame ye dumere mere endile
koiyo bukondi moglum kano.

.....
Aglaglau.... but no gat no....

go into the forest and stay there, where the mondo and gande, ongugl and kaiglo and dium suma and yomba danda and guma gande and mokai and kaman are (all trees) and in the tree tops I shall live and hop from one tree to the other, and what I find there - namely good fruits - I shall pick out the best and throw away what I do not like." When he said that Kigla felt sad, he cried and moved higher. In the grass country he looks out for worms and eats carcasses. But Kuglame, as we have said, went into the forest and lives there and we hear his calling: bu bu, from there.

Aglaglau.....

(Kigla is a kind of hawk, brown, fairly big. Is dangerous for little chicken, but gets its food mostly out of the grass and grass fire (ashes). Kuglame is a kind of lory which lives in tree fruits.)

19 Gembigl kambangine.

.....

Yene yene wee.... Gembigl kambangine Buglkua nigl imbara me gamba ere yagl endungwa moglkwa. Yegl oruko-Toma kambangine bugla kuglkwa suna u nongwa. Ana Gembigl dungwa: Toma uragle, ene bugla kutnga suna suna endinga na me gamba ere yaglka nekondungwa. Togl erenaratnawa. Dungo Toma dungwa: Totn dinga ere mogl di bona singa. Yegl dungo Gembigl dungwa: Uragle uragle, ene enene u togl ero. Yegl dungo Toma yegl dungwa: Po numbun paio nit numuna kakaro. Yegl dungo Gembigl dungwa: Toma uragle uragle. Yegl dungo Toma uru yanje Gembigl moko simbukondungwa. Ana Gembigl dungwa: Ayaaa, yongura, peru peru. Dungo peru u Toma kike bogl bagl dungwa. Kiki bogl bagl dungo Toma dungwa: Ayaa, yongura, kitn kitn. Dungo kitn u peru nungo ake bogl bagl dungwa. Dungo ayaa, yongura, di di dungo di u inditne bagl teke take endungwa. Ayaa, yongura, kombuglo kombuglo-dungo kambuglo u di wingagl kondungwa. Ayaaa, yongura, dumbugl dumbugl dungo dumbugl u di noko noko ondungwa. Po kurisi mendurugl koiye kimbige ere yom kano.

.....

Aglaglau.... but no gat no....

19. Gembigl kambangine

Yene yene we.... Once upon a time Gembigl (a big kind of frog which lives in swamps) made a taro garden over there near the Buglkua swamp and lived there. When he had done that there came a pig, which Toma had raised, and ate in his garden (toma is a big acorn). Then Gembigl said: "Toma, the-one-who-falls-down, the pig, which you, are raising, has come into my garden and is eating all the taro, which I planted. Make a fence around it." Then Toma said: "I did work at your fence but then I hurt my shinbone with my stone axe." Then Gembigl said: "Fall out, fall out and make my fence." But Toma replied: "You, always living in the dirty swamp!" Gembigl said: "Fall out, fall out!" Then Toma fell down and he fell just on Gembigl's back and smashed it. Then Gembigl called: "O, woe, my cousin, peru, peru. (animal, as big as a middle sized rat) (come help me). Hearing the call peru came and bit Toma." "O, woe, cousin, snare, snare Peru called, Hearing the call the snare came and went around peru's neck and choked him." "O, woe" he called, "my cousin, stone axe, stone axe". The stone axe came and cut the stick on which the snare was made (so the strain was off) and threw the stick away. "O woe, cousin" the stick called: "stone, stone". Then the stone came and blunted the stone axe. "O, cousin" the stone axe called, "grindstone, grindstone." The grindstone came and sharpened the stone axe again. Therefore we have sharp stone axes with blades as thin as the wing membranes of the mendurugl (small kind of bat).

Aglaglau.....

20. Winua Minegorua.

Yene yene wee... Winua umun ungo nigle imbara egl bogl mitna ande koragle piri pai moglkura i Minegorua ye yaglmbane monggo singire wan mogl ta kikungwa kawage te yange Winua umun umara sindaglagl pam kano. Ana Winua ye giu kindeyene gogl kan mitna ende kanungu- ra i Minegorua kera yaglmbane monggo ne moglum kano. Ana Winua ye dem kindeyene kumburuko yegl di Minegorua ka tom kano:

Gorua kiki gorua kiki
Gorua yagl kama kiamo'ira kiamune
Gorua kiki gorua kiki.

Aglaglau, but no gat no.

21 Winua kambangine.

Yene yene wee Umun ungo Singanigð ande piri pai moglko pere kambangine yaglmbane monggo ta singiri ta singire ere wan ungo ta yange Winua moko yombuglo simbukondungwa. Yangge sungo Winua dungwa:

Yaglmbane monggo kiamo ira kiamo
Gorua kikei gorua kikei
Yaglmbane monggo kiamo kiamo
Gorua kikei gorua kikei.

Yegl dungwa,

Aglaglau... but no gat no....

20. Winua Minegorua

Yene yene we,... Once upon a time the Winua (kind of catterpillar with long hair) sat on a bridge of the river and warmed itself in the sun. Minegorua sat on a casuarina tree and picked fruits. (seeds). (Minegorua is a bird). When it did that a seed fell out of its beak and hit exactly the sore of Winua and stuck there (in it). Winua felt a lot of pain and looked up and saw Minegorua up there eating fruit. Then it felt angry and scolded him and said:

Gorua you blockhead
Gorua you blockhead
Gorua you dark skinned enemy
Gorua you blockhead
Gorua you blockhead.

Aglaglau.....

21. Winua kembangine

Yeneyene we.... Once upon a time Winua had a sore and lay near the Chinga river and bathed in the sun. Then the pere bird came and ate, hopping from tree to tree and came nearer and nearer. Then a seed fell down and just on the back of Winua and smashed its backbone. Then Winua sang:

Seeds of the casuarina tree, enemies, enemies
blockheaded, obstinate, you
Seeds of the casuarina, enemies, enemies
Blockheaded, obstinate you....

So we use to say.

Aglaglau....

(Both stories are alike, only told by different people. Most probably the story is told to explain the origin of that little song).

22 Ambauglo ambauglo suo ta.

Yene yene wee.... Tokoma Dininigl ka wake yem-
birika. Ipi Singanigl keurika. Koglo miurika am-
buglo ta kan imbará endungwa. Ambauglo ta taraglmo
ere endungo yoko yongwa. Yoko yonggo ambauglo dun-
gwa: Ambará, yomba konbo kándiglkera taratn ake
torua suo. Dungo dungwa: Pa! kotngera taragl koluo.

Pu nere nere bandema
Koro tombukono endo.

Aglaglau , but no gat no.

22 Ambauglo ambauglo

Yene yene we..... Once upon a time Tokoma and Dininigl (two sisters) dug out sweet potatoes and carried them home. They came to the Chimga river and washed them there. When they did that one sister looked over to the other. Then she saw that her string apron had slipped to one side and her "things" (genital parts) were bare. When they were bare the sister said: "Sister, we are here near the main road. Somebody might come and see your "things". Cover them." The other replied: Yours looks the same as mine":

Pu nere nere bandenà
koro tombukono endo.

(hard to translate. All is paraphrased (or circumscribed) and are obscene expressions. koro means naked but only of genital parts, tombukono is: turned around (inside out)....)

Aglaglau.....

(This story seems to be told to explain the origin of these obscene expressions.)

23. Awamo gawamo.

Yené yene wee.... Awamo gawamo suo ta ne pai pai eurika. Awamo okai sugl orukwa, gawamo kumba sugl orukwa. Ere embirika embirika gawamo kumba sugl ere ongwa kumba kangigle ainungwa. Ainungo awamo dite dungwa: Awa, kumba kangigle ta, ainungwa but nenaagle mo kondenagle. Dungo awamo dungwa: Win kian kana yat ne kinde kanatngera but no. Dungo gawamo ipi bulsire dongo ga kiam singwa ye giugle gangie yungum sungwa tongwa, ga kamo dingera giugle gangie bogl sungwa tongwa. Yene kombie nongwa. Nonggo dongun oruko awamo dite dungwa: Awa nana kombie neinga dongun orukwa. Dungo awamo dungwa: Yagl awan kuragl gogl kumba yat nomara indokera ta pi kan kot no. Dungo pi atn de ta yonggo kanungwa. Kan dungwa: Awa atn de ta yongwa. Dungo awamo dungwa: Bukondi kan dongagle erambara no, weremba erambara kindekondo. Yegl dungo bukondi weremba orumara kindekondo, dongagl orumara nom kano.

Aglaglau , but no gat no.....

23. Awano gawano

Yene yene we.... Once upon a time there was a grandmother and her granddaughter. The grandmother was weeding sweet potatoes and the granddaughter kumba. (kind of vegetable). When they had done that for some time the granddaughter brok off a shoot of the vegetable. Then she asked her grandmother: "Shall I eat the shoot which I broke off or shall I throw it away?" The grandmother replied: "Perhaps you are fed up with cooking and eating it with your husband (who had several wives), but still, cook and eat it". Then the granddaughter took the shoots and cooked them. Then she gave the outer leaves, which were full of ashes, to the children who did not like her, the next leaves to the children who liked her and the core (or heart) she ate herself. When she had eaten, she liked it, so she said to her grandmother: "I ate the inner core and it tasted good." Then the grandmother said to her: "Go over there, where your grandfather planted the kuragl gogl kumba (vegetable, similar to the other) and fetch some of those, cook and eat it." When she went over as instructed, she found dog faeces.

When she saw that, she called: "Grandmother, here is dog faeces". Then the grandmother replied: "Take it, and when you notice that it is soft, then throw it away". When told this, she did so.

If it is still soft, one throws it away, but if it is hard then one eats it.

Aglaglau

24. Koglukoglu Kenguru.

Yene yene wee.... Kenguru ya Koglukoglu ye Tokuma
Dininigl ka wake yembirika. Butn nenambuglendi euriko
endi mango doko kanai sindire dimbirika: Endi manga.
Siragl erambuglka? Kenguru yegl dunggó Koglukoglu
dunggwa: Angera, na monggo sukunaglkerá. Dindire andin
manda ta monggo kindine poko ende ongwa. Ana Kenguru
i makai si ongwa ta Koglukoglu ta pokondungo
Kenguru kán mitna ende pamara singie suna ta su
urum kano.

Aglaglau, but no gat no....

24 Koglukoglu Kenguru

Yene yene we.... Once upon a time the Kenguru and the Koglukoglu (two kinds of lizards) dug out sweet potatoes near the village Dinimugl. When they wanted to cook them they had no fire wood. They looked for it, but could not find any, and then they were troubled and said: "There is no firewood." When Kenguru said that Koglukoglu answered: "Friend, I shall climb up the tree and brake some off. So she climbed up a big tree (casuarina tree) and broke off loose bark and threw it down. But Kenguru was down there and gathered the pieces that fell down. After a while she looked up and just then a piece came down and hit her and broke off her middle teeth. (a piece of wood fell into her face and knocked out the front teeth.

Aglaglau.....

(By this they try to explain the formation of the teeth of the Kenguru lizard.)

25. Mirani mam ambuglo.

Yene yene wee..... Mirani imara we Suaire mam kana ne pai pai eurika. Suaire ye mogko kumugl kan pandigl kaima kan bumbuno gogl wan meglko ye ukum suaire, kauria pondo pondu, ya tetongume i bogl moglko kan pandigl kum-ugl di bogl yanqe gogl meglko num keikuruko bogl meglim iwo. Yegl ere meglko enqe ta mam ditendire dungwa: Na taragl ukum suaire, kauria, tetongume sukerekere bogl moglko kumugl di ake paglke bogl meglkwa ipire ene mana endile wan kanga motno mo wan kankitnga motno? Na pi endile pindire dire diruwagle, ya aggigl angukua kumutn di bogl moraglim imba, birimbiye, koi ta uro bogl moglimbo kumutn di bogl moragl imba. Dungo mam dungwa: Na endile wan kanninga moluo dungwa.

Ana ye endiwari ka bugl miuriko miuriko kiuriko kamun tanggungo meki indire yanqe Uru simbirika kano. I monggo Dirimauglo pilaundimbirika, pi pi Mekimbunguram pilaundimbiri iwe. Ana kuande endembirika Dingipene pilaundindire pi pi Binga kombuglo pilaundindire pi pi

25 Mirani mam ambuglo

Yene yene we.....Once upon a time Suaire lived over at Mirani with her mother. Suaire was a grown up girl, and when young lads saw her, their desire toward her was inflamed, and when she decorated herself with ukum suaire and with kauria pondo pondo and with te tongume (all ornamental plants) and when she put the ornaments on her head, then the lads started to hit each other with their stone axes (jealousy), because each one wanted to dance with her. They hurt each other and when they had recovered from their wounds they started again to fight.

When they had done that for a while Suaire said one day to her mother: "When I break off ukum suaire, kauria, tetongume or sukerekere and decorate my body with them the lads always fight each other. So mother, do you know all about the forest, or not? I should like to go there and pick dire diuwagle and angigl angukua (ornamental plants) and decorate my body with them and then the boys may fight each other again." Her mother replied: "I know all about the forest."

When it was evening they roasted sweet potatoes and sat there for a while and then they slept. When morning dawned they took their netbags and carried them on their head (each her own) and arrived at Uru. From there they proceeded and came to Dirimauglo. Then they went on and came to Meki mbunguram. They also passed that place and arrived at Dingipene, went on and arrived at the Binga rock and

Kangi mongungwa pilaundindire kan inda endungwa diridiruwagle ta si si tange tange yomiwe. Ana Suaire dungwa: Mana kule ambai wingera diridiruwagle i wei boglimbo endenambuluo. Dungo mam dungwa: Weio. Suaire wenagleñdi oruko togl pagla nom dungwa ake woro gulyum iwe. Yegl ere kan suna kuinda endungo mikilsi bagl kande bagl birimbiye su su tau tau su su tau tau omburum kiau kimbiri kama si si geke pigle pagle di kai oglka maglka ere koglko kan pandigl ende suna pi embirika.

Pindire yungu ta yomara ende yungugl pi kambiriko angai koglo meglemara dumo koglo kolyongwa. Angai koglo dua tangamba singigle ere yom iwe. Ana ye kiyendi meglemara kindekondo ambuglo dua tangamba singire ere yomara kungugl pugla di atne endungo panggo ye sigl bogl yongwa. Miuriko kamun aragl monggo yutenagl ditongo kiano guno ere miuriko yaltom kinde ta guma karagl tondu, kamagl bange koor kake indire u pilaundungo kambirika. Yagl ye u pilaundindire kan pandigl endi pia si manggagle ende yake bundi kuyange kowendi wan moglko

from there they went to Kangi, and when Suaire looked up, she saw a diri diruwagle (kind of orchid), with nice fresh flowers. Then she said: "Mother, I am a girl of the grassland, I shall go and pick the diruwagle and decorate myself with it and then we can go on." Her mother said: "Well, go and pick them."

When Suaire wanted to brake off the flowers, they slipped off the post, which was quite rotten (post at the entrance of a living place, these posts are often decorated with this type of flowers), and the entrance was open.

When she looked inside the fence, she saw flat places, bigger ones and smaller ones and biribiye (ornamental plants) of different kinds, also sugar-cane, omburum and kian and kimbiri and kama.

All had fruit, nice and ripe, exuberantly grown (light colour) and the fruits were hanging down.

They saw all that and entered the fence.

When they had entered they saw a house, and they went in and then noticed at one side seats (impressions in the ground) and in the room at the other side they saw rats playing. Then they left that room and the daughter spread out her mat and lay down (to sleep) where the little rats were playing, and the mother sqatted down beside her.

While they were resting it started to rain and to hail and when they listened (heard a noise) they saw an ugly man coming, a rash (sores) all over his nose and face. He carried a piece of a tree, which he had cut, and he was coming towards them. The man arrived and saw them and threw the wood to the ground and made a face (he was surprised because he found the women in his house), and then he started to whistle (with his mouth).

ambu ye mogl iri gogl dungwa: Imakena mere endi
kui ta ere gatnotn piri moralimba. Na iri goglka
paunaña yom iwo. Yegl dungo yagl ye dungwa: Ayaa,
ayaaa. ayaaa, Imakena we ta dinaglimendi pire si
iwe nana molsi nana paindi wendi kaglkane indire
kamagl bange boro yungura ekere taglka maglkandi
galtongwa piri miuriko te suna ende kiake ambu karigl
ambu kombuku ambu daka ambu, wake wake yu bugl kigl
koi ere tongo ne miuriko nigl koltenaglendi yungu
dinbi urare ake indire nigl ongwa*) yungu dinbi
ake kondo yu u imakie tendire dungwa: Na kambu iwe
si ne ne erika suara ake endinga iwe ene imakena dinga
pire ye teinga kei nenatnga. Ana kei tongo nembirika.
Nembiriko pangwa.

Toggenma endu u bena ongo eurikera kuyange daglko
bugla kumugl suara ta singie wanangere pai moglkwa, nou
nou uygwa. Singolsire kei di mingi indire ambai mam
tongwa. Ana ye ambuglo tongwa. Yagl i yungwa. Ana mam
ye di mingi indire undu um kano.

*) Zeile ausgelassen: Onggo kambu bunduwe ta wonggo
sindire singie mambuglo kombuglo ere

When he did that, the mother felt cold and said: "Son in law, or whatever you are, bring some of the wood and make a fire so that I may warm myself. I feel cold and I am shivering." When she said that he replied: "Somebody to call me 'son in law' is just what I have been waiting for. I live alone, I sleep by myself" he said and then he ran and split the firewood, he had brought, and made fire. When she was warming herself at the fire, he went and dug out Kiake ambu, karigl ambu, kombuku ambu and daka ambu (all kinds of sweet potatoes) and roasted them and scraped the ashes off and gave them to mother and daughter, and they ate. While they were eating he took some of the soot from under the roof and went to the creek. On his way there he came to some game and killed a binduo. When he had killed it he filed off the teeth and rubbed the gums with soot (so that it should appear that the animal had been killed some time before and he was just waiting for this occasion). He then brought the animal to the mother and said to her: "Of the game which I used to kill and eat, I put one aside (some time ago), and now I am bringing it to you, who has called herself 'mother in law'; for you I have kept it and now I bring it to you, you must eat it." (with that he asked to marry the daughter). He then prepared it and then they ate (mother and daughter). They ate and then they slept.

When it dawned the next morning, he went out-side and whistled and soon a big boar came running. It had long tusks. He killed it and prepared it. Then he took stone axes and shells and gave them to the mother and she gave him her daughter to be his wife and he took her (married her.). But the mother took the stone axes and the shells and in this way it became the custom with us here.

Ana yagl ambu suo ye ne ne pai eurika, kumbu kaman mitna yuwa wano ta kulyembirika. Yu wan miurika miurika enge ta mam ka wake yungwa kenaglendi kombuglo gagl pandigl yaundo baraglendi endongo wie gake yei moglwa. I moglko ga kai niygandi oruko dungwa: Endepa.... kambu binduwe sindire yungu dinbi ure singie mambuglo wagle ake bogl inga gaggigle ya kai ningande kondo. Yegl dungo mam u benakera purukwa. Piri pandigl u ake okupo ende moglko ambai mam u pilaundungwa. Pilaundungo ka i di kina mitna endetongwa. Ye piriko pambirika. Tangenma wie kongun dumun eraglendi endongwa. Pi kongun eraglendi endongo wan moglko kumagl dongwa i boglkindi moglko, inde moglko biglkinde moglko, inde moglko biglkindi moglko ere motn dem kumburuko dungwa: I siragl pire yegl orukwa. Yegl dindire amenglu kan ta biglkindi de pandigl dungwa: Gake ka teingera mam u purukwa pangwa. Mam ungura endembire kande gindi paio. Yegl dindire kiu sungo biglkindikire pangwa. Ana u ken ombuno ta engere kiu sungwa biglkindikurukwa.

The two, husband and wife lived there and after a while, as it happens in fairy tales, they had a child. Some time later the mother (Suaire) went away one day to dig sweet potatoes. She brought them and wanted to cook them and when she had heated the stones, she went to fetch leaves (used for cooking). While she was away, her husband was alone with the little son. Then the child started to cry loudly. "Be quiet (lit: that you go away..)" he shouted angrily (the father) I killed a binduo and rubbed its gums with soot and with that I bought the mother (his wife) and her son, now.... stop that crying." When he scolded him, his mother (Suaire) heard it behind the fence, but she did not say a word. Later her mother came and she whispered to her, what she had heard (namely: that he had bought her by cheating). She heard it and then they slept.

Next morning the husband wanted to go into the forest and make a new garden. When he went the belt, which he wore, loosened. He tried to fasten it again, but it tore again. Then he got angry and said: "Why do you do that?" Then he cut an amenuku vine and tied that around him and said: "I scolded the boy, surely the mother must have heard it. Her mother (his mother in law) has come and when they have gone..... sit firm". (he presumes that they may leave him because he scolded the boy). Then he stamped with his foot firmly on the ground, but the belt did not tear. Then he stepped on the ground again, with force, near where the ken grass was, but the belt held fast. (A sign: that his suspicion was correct.)

Aná endengwa pam iwe indire di kake indire mukundungwa. U kanungo kuande ende menda wingwa. U ake inaglendi oruko aike aike wingwa. U Barua nigl pilaundingwa akenaglendi oruko mam ye wam kare dirambire mitna boglko wam u kua akua om kano, mam amugl kea mitna monggo mitna om kano. Wie ye embina amugl kea mina i monggungura wendi kan mitna ende pango ambai ye mam kuande endum iwe. -Yegl oruko yomba nono endile amugl kea we renamunendi monggungo kua akua be ninggande ninggande dunggo i mana endingera sinareme wendi kaglkane yum iwe. Kaglkane yum iwa kano.

Aglaglau , but no gat no.....

(Gende)

" Surely they must have gone away" he thought, and taking his stone axe, and putting it over his shoulder he came running. He came and saw them already outside the fence going away.

Then he tried to catch up to them and went after them and they all ran. They arrived at the Daruku creek, and when he tried to overtake them there, the mother pierced the tongue of the son with a bone needle(magic), and he was changed into a bird, (namely the kua akua) and he flew away. His wife flew on an amugl tree(amugl kea) and disappeared there. Her husband thought she had flown on the amugl kea tree and he looked for her, but in vain. The mother of the girl(Suaire) also quickly vanished.

If we therefore go into the forest and want to eat amugl kea and if we want to climb the trees (to get the fruit), then the kua akua cries loud, because he thinks "I have put my mother(Suaire) there and they have come to kill her." For that reason he cries.

.....
Aglaglau.....

26. Gou ya Teme.

.....
Yene yene wee.... Atne Deu oglumbo inde ne pai pai
eurika. Ana tangungo ta bugla suna kanondi nonga
di wembirika Gou ere mogl yegl dum kano: Teme ene
yungu togl ta ere pai kitnga, yoko binga yaundo mit-
na dosi kiure ende pai motnga kamun sungo bugl
piri yei panga iwe, te yaatom mokon kangigle botnga
iwe. Gou yegl di Teme ka tongo Teme ye dem kinde
kaima yene kumburuko dimo mendua yomara ake indire
binan bogl undire Gou bire si bokundum kano.

Ana nono Gou indire ake yumbo bire oglandi kuragla
dungo kanga, i Teme di mendua sungo boglkwa pire
oglandi kuragla dungwa iwe.

Aglaglau..... but no gat no....

(Au)

26. Gou ya Teme

(The Gou-rat and the Teme -lizard)

Yene yene we..... Once upon a time Gou(a small kind of rat, which lives on the leaves of pandanus and bananas) and Teme(a fairly big kind of Lizard) lived the other side of Deu. One morning, when the pigs were in the garden digging, Gou and Teme quarrelled and Gou said to Teme: "Teme, you neither plant a garden nor build a house, you are living only on the binga leaves, you stretch out as long as you can, and if it rains, you don't care either, you simpleton you, with your spiny back." When Gou abused Teme the latter became offended and took a small stone axe, which was there and struck Gou with it on his brain.

Therefore, when we catch Gou and skin them we see a bold spot on their heads and that is caused by the blow of the stone axe with which Teme hit Gou over the head.

Aglaglau.....

27 Kutndua ya Tangamba.

Yene yene wee.... Kutndua ya Tangamba ye Waiye kuglo imbara kei pai pai eurika. Ana gangire pilaundi mogl em kano. Kutndua ye gangigle inawandie ereko Tangamba ye gangiglema mungo wim kano. Ana ande koragle sungo numan ere si mogl Kutndua yeyene gangiglema kandire Tangamba gangiglema kandire orumba Tangamba pondokeme meglko kandire dungwa: Ayaaa, ambara, ene ambu kembera motnga ga kutnga pondokeme meglko na kuglka u kembera keme engwa. Ipire ka nimbine ta pitn dinarowo. Dungo Tangamba yegl ditongwa: Ka nimbine olto ta iwankirika. Bangge sunguagle ta diteimbo. Dindire yegl ditom kano:

Mengema bera bera
Kamama bera bera
Tongo bera bera
Bangumugl bera bera
Ekigl bera bera
Bambugl bera bera.

Tangamba ye ere mogl yegl ditongo Kutndua Tangamba kamange erete dungwa: Ayaa, ambu den tarat neinga, yegl ta dinaratne dindiwe. Kutndua ya Tangamba ye nimbine di inde ya ende eurika pire Kutndua gangigle kande pai yakingw nono si ne ere wan mouna iwe.

Agilaglau , but no gat no.....

(Au)

27 Kutndua ya Tangamba

Yene yene we.... Once upon a time Kutndua (a forest rat) and Tangamba (a houserat) lived above Waye. There they multiplied. Kutndua's little ones were small and slim, but Tangamba's were thick and fat. One morning when the sun rose and they were sitting and scratching for lice, Kutndua saw her own young ones, and then she looked at Tangamba's and saw that they were thick and fat. Then she said: "O my sister, you are only a small woman and have such big children and I only have such small ones. Do you possess a special spell for that? Please tell me". When she asked that, Tangamba replied: "I don't have a long spell, but I know a short one and I'll tell you that." The she said:

" Mengema bera bera	mengema - kind of catterpillar
Kamama bera bera	kamama - kind of catterpillar
Tongo bera bera	tongo- animal in the forest
Bangumugl bera bera	bangumugl-animal in the forest
Ekigl bera bera	ekigl-kind of cucumber
Bambugl bera bera".	bambugl- kind of cucumber.

(Just as these grow quickly the little ones will grow.)

Tangamba told her that, and Kutndua praised her and said: "O my sister, I kiss your faeces, because you have told me that." And because Kutndua and Tangamba exchanged the magic words, today the Kutndua's little ones are big also and we catch and eat them.

Aglaglau.....

28. Mam ambuglo suo.

Yene yene wee..... Yagl ta wama suo ta meglkwa,
Ana ye meglemara suna igl ambara suara ta moglkwa.
Ana ye yungugl pangwa. Moglko angiro komuno ye endi-
le moltoa sinagle kimbiri yere ere indire agl kugl-
kwa auro indire ende ongwawa.

Agl kangie Mogl. Ana pi muglo ta pilaundindire
dungwa: Sucee, molo. Dungo ambu kindagl pire ambu
kirapoltongo dungwa: Na mana goglko ere moglka. Ene
undire bire akemin na kagle akenagla. Womo o womo o.

Ana ye kaima dungwa dindire pi pilaundungo ambu ye
dungwa: Ene bire ako nanana kagle akenagla. Yegl dungo
ye kaima dume dindire akenaglendi oruko ambu ye aware
kumba puku sungo kagle bogl bukondungo goglkwa. Ana
mam ikera andilsire munduo wakai oruko gikange yegl
dungwa:

Na ambura etngera etniwo
Mundu ura ura
Gandi ura ura.

Dindire tongo kei nembirika. Nendire yombuglo benange
mitna kane keurika. Ana kurita mogl pi akuo ta angire
okuo ta iwe wan doko ongo kan pandigl si nemambugle
di euriko ye pukondi eglke pi moglkwa. Dimo indire
mam ambuglo suo ye si akete panduglkwa. Ana ende
yungugl pi angire komuno yombuglo indire ende nagle
pindire nigl koglko uroro ongo auro yungo endembirika.
Yegl ere pandigl mam ambuglo suo ongo kagle giure pere
indire makan muglo yomere yomere dimbin bukondi gu
mane ake dakagl sikondungwa. Yegl orukwa pire yomb
mangire sitndumga.

Aglaglau.... but no gat no....

(Aure)

28 Mam ambuqlo suo

Yene yene we.,... Once upon a time there lived a man who had two sons. Where they lived there was also a single girl. She was in the house (means: she had her menstruation). When she was in the house the eldest of the two sons went into the forest to hunt for a moltoa (forest animal). He took his bow and arrows, and also took the dog along which he had raised.

The dog's name was Moql. When he arrived at the mountain he called his dog and said: "Quiet, sit down." Then he asked the girl whom he had met there about the old woman, and she said: "My mother has died, so that is why I am sitting here. Come, take her at her head and I shall take her at her feet (and we shall carry her away), Come, please come!" He thought she was speaking the truth and went. When they came near, the girl said: "Now take her head and I shall take her feet". He believed her, but when he bowed down (to take her up) the girl took a cudgel and threw that at his legs, and his legs broke and he died.

Then the mother rose immediately, was very glad and danced and sang:

"My daughter, what you have done, is good

Let us go on in that way."

Then they prepared, cooked and ate him. His bones they bundled up and put them over the fireplace in the house (on a frame).

After a while the younger brother came and looked for his brother. They saw him, and were just about to kill him, but he leaped and ran down the slope and stood there at some distance. Then he took his stone axe and killed mother and daughter. He went into the house and took the bones of his elder brother, went to the river, and washed them there. Because of that the brother became alive again and the younger brother led him away.

Then the younger brother cut off the finger and toe-tips and together with dimbin and aumane leaves he dug them into the ground at different places in the hills around there (magic).

Because he did so we are glad and multiply and fill the land.

Aglaglau.....

29. Noglko ya Keglaku.

Yene yene wee.... Noglko ambu ta yongo Keglaku ambu ta yongo oruko Ganduglume kan pere ye embirika. Ande koragle sumara piri mogl-kire miurikera i kua indanda ta iro ya ere moglko Noglko ambu kandire Gonduglume kan kumba si imbará endungo indanda koiye koglo bogl bogl dum kano.

Ana Noglko ambu indire Keglaku ambu tongwa. Ye yungo mangc gaglko dongo Noglko ambu koiye koglo nongo Keglaku ambu koglo nome. Noglko ambu kagle koglo nongo Keglaku ambu kagle koglo nome, kere pasi ne pi ne dundimberika. Ana Noglko ambu bire monggo i singiragle di orukura i pururundi indaun dewie akungo i neimbo orukwa i bo yaundo ake ungo i neimbo di orukura i po pigle ake ungo i neimbo di orukwa i pururuhdi ende pi yomba danda mogli kaman onguglo kaiglo dewin suma munomugl koimbo oglo si tata pi endepi endom kano. Yegl oruko Noglko ambu ye Keglaku ambu yenunguno ka yegl dimbire:

Noglko ambu kui yoko yoko
Kui yoko kui yoko
Keglaku ambu kui ban ban
Kui ban ban.

Yegl dindire u pere pere embire kano.

Aglaglau.... but no gat no....

(Au)

29 Noqlko ya Keqlaku

Yene yene we..... Once upon a time there was a woman, whose name was Noqlko and a second woman, whose name was Keqlaku. They both went into the forest to look for fibre (to make strings). When the sun rose in the morning they warmed themselves in the warm rays and then they scraped the fibre plants. While they were doing that the little bird indanda (swift) flew hither and thither. Noqlko watched for a while, then she took the vine gonduglume and hit the bird and broke off one of its wings. Then Noqlko gave the bird to Keqlaku. She plucked and cooked it. Then Noqlko ate one wing and Keqlaku the other, Noqlko ate one of its legs and Keqlaku the other. So they ate one piece after another until nothing was left except the head. When Noqlko wanted to eat the head it fell down into the ashes. She wanted to pick it up but it fluttered away and perched on the edge of the grassroof. She wanted to take it from there but it fluttered away and perched on a sugar cane. She tried to catch it there, but it flew higher up to the sugar cane pole. When she wanted to take it from there it flew on a tree (yomba danda) and then to the next one (mogli kama) and then to the next one (onguglo and kaigo), and from there to the next one, right to the top of it (diwin suma). So it flew from tree to tree and then away altogether.

When it flew away Noqlko and Keqlaku sang the following song:

Noqlko ambu kui yoko yoko
kui yoko yoko
Keqlaku ambu kui ban ban
kui ban ban

So they sang, and then left.

Aglaglau.....

30. Ga kuqlambu.

Yene yene wee... Ga kuqlambu ta o pangwa. Tangenma
moglu wenda nigi kuno moglko ambai ta wopi kanume.
Kandire ake iyake te kangurai mom waglka pame e.
Ana ambai ikara gun yei yegi dume.

Nana molsi
Nana paindi
Nana nigi kogi si
Nana yaundo bagli si
Nana endi sukuindi
Nana kombuglo gagli si.

Yegi dindire pandigi ikara gundo i au^usume. Ana
ende embirika embirika o kongun mitna okai i wake-
nambuglendi ere i mangagle endenaglendi orukura i
ya-piglka e moglo din^o-makera moglka iwe. Duno
ausi pandigi okai wakume. Wake ipi nigi koragle di
ere yango dungurai manendi yapiglka e moglo dina-
rakeramoglka iwe ausi pandigi nigi koglime. Ana ausi
yungo ende yungugi pindire bugli kei eraglendi ere u
mangagle po dungurai manendi dume yapiglka e moglo
dinarakera moglka iwe. Tange yomere yomere yegi keme

30 Ga kuqlambu

Yene yene we Once upon a time, there was a little boy. One morning he went outside the house into a creek. Then came a girl and saw him. She met him and turned him ar-ound and then saw that he was a male. (lit: saw his testicles). She was glad and said:

I am always alone
I sleep ,always alone
I fetch water, always alone
I bring leaves(for cooking), always alone ,
I get firewood, always alone
I cook food, always alone(only for myself).

Then she lifted the boy up and carried him on her shoulder. Then she wanted to go into the garden and dig sweet potatoes. When she wanted to put the boy down to the ground he protested and said: "You said I had to sit here, and so I will sit here." And he stayed where he was. Then she dug the sweet potatoes out, while he was sitting on her shoulder.

Then she wanted to wash the sweet potatoes in a small creek, so she told the boy he had to come down from her shoulder, but he refused saying: "You said I had to sit here, so I shall stay". Then she carried him into the house and when she wanted to cook the food and told him to come down from her shoulders, he refused saying that he wanted to stay where he was, and stayed there.

dungo ambaikera ausi pandigl keme wan mogl pai ere
kinde piri endi dongwa wakai yeneré wake bugl kowan
ere ende kongun mitna embiri kano. Pi wan mogl ambai
kera ere mogl yegl dume e. Wan umbugl kera o kindan
gougla okai wake i umbugl kefa bugl ninambugla di
mogl yungum kera wake koglo koglo ende kumugl kera wake
po sinaglendi orukurai kumugl kera yombugl ere ambai
kera si wakepo sipandigl

ya piglka e ya piglka e
diureno baureno.
Ya piglka e ya piglka e
diure no baure no

Anguglo kaiglo
guna gande
mogli kaman
yomba danda
wagl wagl
deun suma

Munomugl koimbo oglo si ta ta yei ende pi ende
om kano.

aglaglau.... but no gat no.... (Au)

He kept on saying this every day, and the girl always carried him along; but at last she was tired of it. She made a fire and it soon burned nicely and then they went into the garden. There they stayed for a while and the girl said: "We have been in the garden and have brought sweet potatoes and now we want to go home to eat". When they arrived home, she flattened the ashes and intended to throw the boy into the ashes and get rid of him. But the boy was strong and hit the girl and threw her into the glowing ashes, and then he sang:

I am strong
I am strong
Having hacked it into small pieces
I shall eat it.

Then he popped away first on the anguglo kaiglo (tree),
Then on the guna gande (tree)
Then on the mogli kaman (tree)
Then on the yomba danda (tree)
Then on the wagl wagl (tree)
Then on the diun suma (tree)

He hopped right to the top of it and then from tree to tree and hopped away for ever.

.....
Aglaglau.....

31. Kule Gake.

Yene yene wee..... Kule gake we paingwa. Tangenma kana togl kan yokonamun di ende endile koye em kano. Pi kaniŋgara i baglime gogl-yagl wonggo si togl kan yokimara suna pandigl yende unamunendi ere kaniŋgurai yagl kindagl ta pilendi andigl yanŋe amendume. Te ambu kindagl ta ere mogl Baglime gogl-yagl dikane yegl dume: eee aglk, Baglime gogl-yagl dungo yagl yomba kera yegl dum kano: Ambu kindagl yo, Baglime gogl-yagl kera kule gake wiŋwa si yendum iwe. Dun-go ambu kindagl kera miri indire yegl dume e :

Uglka mitna wamugl mitna
wanum kana binbin kana
binbana ere wanum kana.
Kiake mitna wanambu mitna
wanum kana binbin ere
binbana ere wanum kana.

Dum kano.

(Au)

..... but no , gat no.....

32. Yagl ambu kindagl suo.

Yene yene wee..... yagl ambu kindagl suo ta o
ne p̄ai p̄ai eurika. Kamun kumbo sungo deno bare
bare nongo yagl kind-agl ende u keule ongo ambu
kindagl ende kombugl ongo oruko yegl dimbiri
kano:

Kumbo geu sindum yawa
kindan geu sindum yawa
durumbuglo kugla kugla
arumbuglo kugla kugla
singigl pi pi gaugl pi pi

dimbiri kano.

A_glaglau , but no gat no.....

(Au)

32 Yagl ambu kindagl suo

Yene yene we..... Once upon a time there were two old people, an old man and an old woman. Because it was raining all the time they had nothing to eat and were quite hungry. Then the old man went into one room of the house and the old woman went into the room near the entrance, and they sang the following song: (approx. translation):

Because it aways rains we are hungry
hungry we are, hungry we are.
The durumbuglo(banana) leaves rustle
The arumbuglo leaves rustle
They whisper and murmur. (leaves used to close
the entrance(door))

Thus they sang.

Aglaglau.....

(This legend seems to have been told to explain the origin of this little song.)

33. Teme ya Kaunamandai suo

Yene yene wee..... Teme ya Kaunamandai suo kumugl ambai gigl si pandigl wan miurika ó kumugl ambai kande mogl kungo singo dimbiri iwe. Di wan miuriko o ende unambe di kan moglkura o mango kindagl yenam- buglendi eure e. Ana tanggungo ta Teme kambangine ende wopi Kuglo numbun imbara o gogl pame e. Yaglkunamo Waimbuno kambangine wopi kangurai Temekera gogl pame. pi muglo koimbo mogl pandigl gukun gukun gukun di Uru Pare Wagl Womande Kou Pau, Kurumugl Singare koimbo ende te kan akete ya endungwa Koglo monguma Kondo keran, Guo aima, Miri, Mirane koime ende yegl dum kano. Teme kerao gogl pam iwa gaugl ende wio o. Yegl din- dire pika si gaugl ne meglko embie Kaunamandaikerao gamba ii pi kagle mitna ake windikai ere kai giglange yegl dum kano:

Anga Teme wimuno yalo ó yalo
Mandai suglu yalo yalo.

Yegl di kai ere moglumba. Teme durondi nungo bogl yungo bera bera yange Mondugl Baglwagl si ama ende u Goglmugl Gaglma nigle numbun mogl mara si di imbiri kano.

Aglaglau , but no gat no.... (Au)

33 Teme ya Kaunamandai suo

Yene yene we..... Once upon a time there was a little Teme (lizard) and a little Kaunamandai (kind of frog, the Teme was a male and the frog a female), and they played together. When they grew up they decorated their skins and danced, each by itself. When she danced and waited for him he did not arrive. She waited for a long time and they became old people.

One day Teme went on the Kuglo mountain and lay down as if he were dead. Then his friend Waimbuno (bird) saw that Teme had died and was lying there. He went on the mountain top and called: "Gukun, gukun, gukun", and the call went down to Uru Pare and to Wagl, Womande, Kou, Pau, Kurumugl and Singare. Then he turned around and called in the other direction and the call went to Koglomonguma, Kondokeran, Guo aima, Miri M. rane. He called: "Teme is dead and lies here, come and mourn!"

When he had called them they made a platform, and when they were sitting there mourning, the old woman Kaunamandai took clay and smeared her whole skin, and then, touching his feet, she sang the following song:

O my friend Teme, you went on the mountain
O my husband, o my husband
You did call, you were at the Mandai slope
O my husband, o my husband.

So she sat and cried. Then all of a sudden Teme sprang up and grasped her throat and they both rolled down the slope to Mondugl Baglwagl and farther to Goglmugl and Gaglma, and there both fell into a pond.

Aglaglau.....

34 . Tokoi Teme suo.

Yene yene wee.... kambangine we Tokoi teme suo
ne pai pai eurikao atne Gaglma imara konguno mitna
wambirika. Kamun sungo ende yungunomugl Koglai
enambuglendi endembirikerai we kamun pondo sindire
Singambu nigle nigl si moyuwokaiwo ere moglum kano.
Ana Tokoi ye olto moglkwa pire okona kana goindi en-
de koglo om kano, Temekera o yagl sunguagle moglkwa
pire enaglendi orukwa mango uu nigl om kano. Ana
Tokoikera o yaglkuna ende ume di kangurai mango
yegl dum iwe: Na ira bogl tap si wanambugle di
kanai si orukwa mango yegl di kai giglange sume:

Anga Temeya Temeya
Kou mongo no dinggerawa
Kama mongo kondo dinggerawa
Anga Temeya Temeya
Kou mongo no dinggerawa
Kama mongo kondo dinggerawa.

Dum kano.

Aglaglau , but no gat no.....

(Au)

34 Tokoi Teme suo

Yene yene we:..... Once upon a time there was a snake and a lizard, who lived in their garden, over near Gaglma. When it started to rain they set off home to Koglai, and when they were nearly there, it rained very hard and the Singambu creek was in high flood. The snake pulled itself very long and reached the other bank. But the lizard, which was only short, wanted to get to the other side too, but could not reach the bank and fell into the water. The snake waited for a while to see, if it would come or not, but it did not arrive. Then the snake said: "Where can I find a friend now with whom I may live?" It was very sad and sang the following song:

O my friend Teme, Teme, Teme
Eat kou fruit, I told you
Not kama fruit, I told you
O my friend Teme, Teme
Eat kou fruit, I told you
Don't eat kama fruit, I told you.

So it sang.

Aglaglau.....

35 Kagl Waglwo suo.

Yene yene wee.... kambangine we Kagl Waglwo suo Kekeainá Bindiglkombu kuglo koimbo we ne pai pai eurikao. Tangungo ta ande akan donggo wembirika muglo bagl gatnomara koimbo mokono te suara ende gumano kan pére pere ende mogl mondo monggo geu@iyara miuri kano. Ere mogl pandigl kan koime ende kambirikerai: Mirane paugla kuime we ambai Buglandi Kauna suo kongun ere yembirikao, durugl si kuinde ende-kuro gagl'kuinde ende ere yagl kuinde ende ere miure kano. Ana Kagl ere mogl Waglwo yegl ditome: Aya singu yagle nono endile kumuglwa ere mouglumba ambai kama suo ta koime yeyene mundukeme kongun ere durugl si kuinde ende kuro gagl'kuinde ende ere yagl kuinde ende ere miurika na kandire koikoi tomee.

Ana Waglwo ere mogl yegl dume: Dinga kinde pirindia ende okona yei kano. Dungo ende yungugl pi gangino ake kiurika ake miurika kondo gie di yom kano. Akiramakira mamburo gimbigl kondo yongo kawagle paunano yokondo ambi uglo si ake moglko guglumbo gumano guru mokoi yei moglko ongan paunano pu bagl yei yara dingi onguno kiriri di moglko okan aglku me buglo bogl ne moglko katno wangia kiriri kororo di moglko kiragl wayange suglundi yei yara kondai map wagla gagl' yongo oruko kamun tai yagl mere suglki si yange yembiri kano. Kalyo dungo Waglwo dungo ake indi di ime ende ende u Mirane bena Dikiriwakire

35 Kagl Waglwo suo

Yene yene we..... Once upon a time there lived two birds Kagl and Waglwo, at the Kekeaina (Mt. Wilhelm) near Bindigl kombu (mountain). One day in the dry season they went to the mountain top and stayed there for some time. They sat back to back, and sitting in that fashion they blew their mondo monga (kind of flute).

When they did that and looked around and looked down to Mirani (just below Ega), they saw two brown girls, Bug-lande and Kauna, who were working in the garden. They made ditches and burnt the weeds and planted various vegetables. (making ditches etc is work for men only.)

Then Kagl said to Waglwo: "O twin brother, we are forest people; the two dark skinned girls have to do all the work by themselves; they dig ditches and burn the weeds and plant the garden all by themselves. So I don't think we should stay here."

Then Waglwo replied: "You say so and I am sad. But go on, let us go down". When he had said that, they went into their house, rubbed their skins smooth until they were real clean and shining. Then they put akiramakira on their forehead and kawagl feathers at their temples, they took red leaves and put them at their cheeks, caurishells on their noses, a gold-lip shell around their chin, armllets on their upper arms, that they pressed in, and on the lower arms they also put rings, also rings around their legs, fastened nice belts around their waists and put on wide aprons; and then they appeared like lightening from heaven. The one called "kagl" and the other called "waglwo". They put their wings close to their bodies and shot down to Dikiriwa-kiere and

imbara ende gaglma munomugl akimbiri kano. Ake
mogl pandigl kamun kundia simbiriko ake binbana
orume. Ana ambai suo Buglande Kauna kerao akirika tan
si yembirara ende yungugl pi ugl goglo kandiglendi
pai miuriko Kagl Waglwo suo kandire ikan bondugl
yembirara i pandigl durugi si i bena endekondo ko-
yena tama simbiriko ir mange puwi si pi ambai suo
pambirara kerao ongo piri sipuglondi andigl kambiri-
kerai durugl sikondo imara ikan paunano mendigl
miuree. Ana ambai suo pi yambagle ere wambiri kano.

Ana o ende yungugl pi ne pai pai erekwa o. Kagl
kera Buglandi yume te Waglmokerao Kauna yungo oruko
wano kugl amburo kugl erekwa o. Pare nagla ere meglko
makan sigl di kuno ere yum kano. Endugla Kamanuku
pare nagla ere makan sugl dingwa iwe Kagl Waglwo
ya Buglande Kauna ye gangiro meglim kano.

A^uglaglau , but no gat no.

sat down on top of a gaglma' tree. When they sat there, it threatened to rain. So they said a spell and all became gloomy and foggy.

Then the two girls went into a akirika garden house, which they had built, and fell asleep. As soon as they slept Kagl and Waglwo saw it, took the divils (digging sticks), which the girls had put into the ground and started to make ditches. They soon finished the ditches and then shook their wings, sending a draft in the direction where the two girls slept. They noticed it and woke up. Then they stood up and saw the ditches finished and they saw also the two, who were resting, leaning their heads on the divils. Then the two girls went to them and thanked them. (lit: shouted for joy).

Then they went with the girls into the house and there they lived. Kagl took Buglande and Waglwo took Kauna as their wives. Some time later they had children, boys and girls, and they filled all the land and they are the descendants of Kagl and Waglwo and of Buglande and Kauna.

Aglaglau.....

36. Suglataugla.

Yene yene wee.... Suglataugla yomba Andemoroma
kuglo kuire mii gilsu bagl gilsu bagl kande bagl
kande bagl ere yongo kogiki ginambuglo bagl yom
iwe. Tawia kei kei endungwa yene mambuno ta ere
pai moglkwa. Ere mogl kan kan Geu Emai koimbo en-
dungurai. Dinga koimba buglo yungu ere yongwa. Nana
mundu mogl iwe di kan indo ya endungura manungo en-
du yungugl pi gangie ake indo ya ende moglkwa kundu
kondaugl muno bogl yom iwe. Ana mapu wagla gagl yei,
kumagl kiragl kuimbo endungwa suglundi pandigl,
dingi ongo kuimbo kiriri di moglko okan aglku koime
me buglo bogl ne moglkwa, guglumbo guma guru mokoi
yei moglkwa, kagl yagle gingimangi ake moglko, teine
yagle bukondi yara bagle gogl tereke yei, ouno terem-
ba kungugl komba wagle bandigl di gaglandi ake indi
di indire Pemigl endu atne ongo, ana yange Tema
Mirane sungwa Kimbiri kenwai mitna ongwa, yange Giu
Emai koiro sungwa. Bugla yungu ere yongwa ana ye pi
kan ake make tonggura nana mundu we yuwa di gende
yegl dum i kano;:

Ande kuglo inda no a de de
Moglka i kuglo indo no:: oa de de ::
Wamun boro mina imbo no :: oa de de ::
Kegluru kegluru Moroma po
Moroma po Moroma po
Kegleru kegluru Moroma po Moroma po
tu pamo kewa pamo kere erumo oa de a de
Kua moglua wi sinduma sinduma kan sinduma
kan sinduma
ae roro wera, Kurumbi nandi ere nandi ere
dua kurunguno kurunguno bom ake tomo ake tomo
ae roro wera.

A^ulaglau, but no gat no.....

(Bingo)

36 Suglataugla

Yene yene we..... Once upon a time Suglataugla lived at Andemoroma on a small flat place which he kept clean. Then he built for himself a very nice round house. While he was doing that he kept looking toward Gui and Emai. The Diga (tribe) were building a pig-festival village. "I am so completely alone here" he thought and looked around and saw nobody near him. Then he went into the house, rubbed his skin clean and put a nice apron on and a wide belt around his waist, put armlets on his upper- and lower arms and especially attractive shells on his nose, skins of animals he put on his head, and into the nosewings long feathers of the kagl bird, and then casuary feathers on his head. He took a mat under his arm and then he took his stone axe and went down to Pemigl (village). He arrived at Tema and Mirani and then went to Kimbiri kenuai. He went on and arrived at Gui and Emai.

Arriving at the place where they had built the houses for the pig festival he looked around thinking: "I am alone here" and started to dance and sang the following song: (hard to translate, so I give it in the original):

Ande kuglo inda no a de de
Moglkai kuglo indo no
:: oa de de ::
Wamun boro mina imbo no
:: oa de de ::
Kegleru kegleru M_oroma po
Moroma pi Moroma po
Kegleru kagleru M_oroma pi Moroma po
Tu pamp kewa pama kere oruma
:: oa de a de ::
Mua muglua we sinduma sinduma
Kan sinduma kan sinduma
:: ae roro wera ::
Kurumbi nandi ere nade ere
Dua kurunguno bom ake tomo ake tomo
:: ar roro wera ::

Aglaglau.....

37. Giugle gaugle kambu.

Yene yene wee.... Ciuglé gaugle we Dinima kuglo koimbo kei pai moglum iwe. Ana piri koime endungo we bugla yungu Membiri koime ere yeme dim iwe. Pirimoglkura ekin erime dinggo piri mogl ye kagl yagle mambuglo ya koi gingimangi ake moglum iwa, dinggi ongo kaglkine bu di pam iwa, okan gaglku me buglo bogl meglim iwa, kondai mapu kigla yagle nigl meb ne pam iwa, siune miugle nigl ne panggo, dimbin gaglandi ongo wogle moglko endu um iwe. Yegl orukwa kogl panggo we ekin mangiraglendi Membiri ya um iwe. Ungurai yomba yagl ambu kuglu ende bugla yungu tau ere yemara ende engwa iwe. Ambu kindagl Korai suara Membiri inda moglum iwe. Ana Giugle gaugle yomba ungo Korai kindagl kandire dungwa: Gawanayo, ene kurita sumun simin kanaglmba. Dungo ye pogl di yake make te ekin mangigl igle kera erum iwe. Oruko Korai kindagl kera aglangi si mogl nungo biglkindungo gogl pam iwe. Gogl panggo kandire ye wiglki kuro simbindi pandigl ye yuguglo Aglai kumugl u na sindinambe di ye kan kan pira Dinima nigle iro endi Kigawa gigne mitna ende atne enagle di piri mogl

37 Giugle gaugle kambu

Yene yene we.... Once upon a time Giugle gaugle lived near the Dinima mountain. (Giugle gaugle is a kind of beetle). He listened and noticed that the Membiri people were about to build a pig festival village. He listened and heard how they were dancing. Then he decorated himself and put long tailfeathers of a lory on his head and many other kinds of bird's feathers and birds of paradise feathers which moved gently from side to side. He put rings on his upper arm, which pressed in deeply so his muscles were bulging (considered beautiful) and he put also rings on his lower arm which looked like sprouting shoots of taro. His apron was wide like spread wings of a hawk; and many other feathers he put on, such as siune miugle (bird of paradise) etc. Then he took a spear in his hand and came on.

When he had finished the decoration and was ready to dance he came to Membiri. He mixed amongst the people and they arrived at the place where they had built the houses. When Giugle gaugle arrived there he met a single old woman there. Her name was Korai. She said to him: "O my grandchild, now move a little (dance a bit), so that I may watch you." When she had said that he turned around and started to dance. Then the old woman shouted for joy until her neck broke and she died. When he saw that, he swept dust in a heap and covered her. When she lay there he thought: "Her nephew will come and catch me (to take revenge). His name was Aglai kumugl. So he looked around and went away and came to the Dinima creek. From there he ran along and was just about to creep into an old kiglawā tree.

gaglandikera di kombuglo bagle ende, dimbinkera
di endi dimbin ende, kua siune miugle kera di goglo
kuiye ende, kagl yagle guma kera di guma diune ende
ana yombamo yene kirendi suglkisi kiglawa gige mitna
ende atne om iwe.

Yegl ere pai moglumba Aglai kumugl kera duglo
ere pi kandire kuglawa gige kera si kogl simogl
Giugle gaugle kera singoglum iwe. Singogl mogl ongo
kagle giure geke mogl dimbin angin yagl erumara
iwa, ambu ye yagl ekin u ereko aglange si mogl ta
goglkirim iwo. Yegl ta erekirima dagl ambu aglange si
mogl geglko we.

Aglaglau , bit no gat no (Bingo)

In the course of this action his stone axe was transformed into a rock, and his spear into a dimbin tree, and his bird feathers changed into different kinds of grasses, his nose feathers (kagl yagle) changed in protruding feelers, and he himself crept quite carefully into the dry tree. There he hid.

While he was sitting there, Aglai kumugl followed him. He followed the imprints of his feet and arrived and found him there. He split the dry kiglawo tree and killed Giugle gaugle. When he had done that, he cut off his finger and toetips with nails and dug them into the ground together with dimbin and angin.

He did that so that the women, when the men dance and they look and shout for joy, do not have to die anymore. If he had not done that, the women would have shouted for joy and would have died.

Aglaglau.....

38. Uglum Wera.

Yene yene wee... Uglum ya Wera we Kimbirikugló koimbo
kei pai pai euriwe. Ana ye wano ta moglum iwe. Mogl
wan mogl mam we yene endi yagl korugl enagle di gake
kera singagl gire ipi Simbu nigle endum iwe. Endungo
nigl si kake ipi Geglime beye ime endi wagle suware-
ke pai moglko yagl mambuno Dimbirimuglo yagl nigl
noglai endi pire ere pi gagl koiye puwi si pango
kandire gangigle kogl yegl dum iwe:

Nana paindi
nana molsi

dindire yendi kuglo pi ipi embie kindagl' Suwaire
moglumara tongo ye bakagl ere i wanuggwa. Ana ere
iwan moglko gake yake pondo moglko Endugla bugla
yungu Kombuglo kama imbo ere yem iwe. Ana gake kera
yakungo nem mam kindagl suwo ekin wakai yene gagl
tembiriko kumbane waya mayandi moglko ongun tawagl ake
indire Kombuglkama bugla yungu endi suna pi gende
guma pai ekin ere moglko mam Uglum ken gagl yu ka-
nungo wam bugla gende yegl dum iwe:

Mana Uglum de
Nina Wera de,
kui geko de'
wan geko de.

Yegl dungo mam yanje kagle kunguro gindi kai suara
erum iwe.

Aglaglau. but no gat no.....

38 Uglum Wera

Yene yene we.... Once upon a time there lived a woman, Uglum, and her husband, Wera. They lived near the mountain Kimbirikuglo. They had a son. Some time later the woman wanted to leave her husband and go to another man, so she took her son and put him into a netbag and threw him into the Chimbu river. The water carried him away down river to Geglime and there the netbag became entangled in a tree and was hanging there.

There lived close by an old man. His name was Dimbirimuglo yagl. He went off to gather pieces of wood which had been washed ashore and he saw the netbag there swaying. He was afraid and said:

" I always am quite alone
I always live alone"

He then took the boy out of the netbag and brought him to his old woman Suwaire. She took him and cared for him and he grew up. When he had grown up the Enduka started to build a pigfestival village, not far from Kombuglokama. The boy, who had grown up by now, was decorated most handsomely by his two foster parents. They put plumage on him and he took his drum in his hand and went to the festival place. There he was the leader of the dancers. Then the woman Uglum lit a torch and came and heard how the boy sang the pigfestival song:

My mother is Uglum
My father is Wera
Kui geko geko de,
Kui geko geko de.

When he sang that song his mother came, knelt before him and embraced his knees and wept passionately.

Aglaglau.....

39. Kumokama ya Guglongu.

Yene yene wee..... Kumokama we kei pamara nigl si ende yungugl ongo we ye tereke endu Guglongu kei pamara gangiglema bogl panamunendi ere meglim iwe. Guglongu we yomba yongugl yungu wan okai wake ere indire pi endi inge oruko kandire yegl dum iwe: Ga dole ime we e ene ga ira ne? Yegl dunggo Kumokama u wenda pi yegl dum iwe: Ambukuna o na kei paimara kerac

Kugl nigl si u ende yungugl ungo o nono suara panambugle di winga o gagl moglka ya we i.

Gungaglu kera yegl dum iwe:

Ene endu wopo e
ene yegl ere ingurawo
na endi suglo nagl gagl yungu po
gagl kuragl koglo ne
erikera wo!

Yegl dunggo Kumokama dungwa: Nono gogl pere pere panambuglkerawao, ene ende yungugl womo. Dunggo Guglongu mukundi ende yungugl pi mogl Kumokama gangiglema bogl si menda ende kungugl gagl gaundo dine pia kaia sungo endu menda keme em iwe. Erisire yegl dum iwe:

U menda pa, u menda pa
sime nep nep kap
nep nep u menda pa, u menda pa.

Dum kano.

39 Kumokama ya Guglongu

Yene yene we Once upon a time Kumokama (a kind of ant) had built a house and then the flood came and destroyed it. She then went and came to the place where the Guglongu (a crabb) lived and wanted (she and her offspring) to live with her. But Guglongu was not at home, she had left for the garden to bring sweet potatoes from there, and when she came back she saw smoke rising from her house and said: "Ga dole, over there, who are you?" When she called Kumokama went outside and said:

"My dear woman, far off where I lived
The flood came into my house.
So I have come into your house to live here
and so I have made a fire."

Then Guglongu said:

"Come out of the house and go away.
Why are you here? I shall take wood and make a
fire; Quickly, go away, I want to cook kuragl."
(kind of vegetable.)

When she said that Kumokama replied: "Only dying we shall part. Come into the house."

When she had said that Guglongu went quickly into the house and found there Kumokama and her descendants. She threw them all out, grabbed their sleeping mats and their old netbags as well, and all flew out. Doing so she said a magic incantation:

Go outside, go away
sime nep nep,
kap nep nep,
out with you, out with you."

Kumokama yegl dum iwe:

Kumo garu kama garu
u yungugl pa u yungugl pa.

Dum kano. Ana Guglongu yegl dum iwe ambara o,
nono nonga dumbuglka inde oruma ere ende menda
ya wo. Kumokama menda ungo yegl dum kano: Nono
dirano si nenambugl iwa. Yegl dindire Guglongo
poroko di mogl Kumokama dira kagl bagla dum kano.
Kagl baglandi ende Guglongu yomba we kewogopo mitna
ende atne pi sitorua ere boma mem kei kondungo,
Kumokama yomba ere mogl gake kindangindi si gagl
gire kondo nungo koglo si pandigl meke indire
Guglongu dira kagl baglandumara i ta monggo bagl
tenaglendi duglo wi ikine ikine ere kewopopo mitna
nondo nondo ere wan moglum iwo.

Nono ereme nigle koime wan kamungo Kumokama
ta nono nono ere wanungwa i Guglongu dira kaglumara
i ta karaglendi wanum kano.

Aglaglau, but no gat no.....

Thus she cursed them. But Kumokama said: (also a magic spell)

"Kumo garu kama garu
go into the house
go into the house."

That is what Kumokama said when she left the house.

Then Guglongu said: "My sister and I are quarrelling, that should not be so, come out of the house." Kumokama went down and said: "Let us kiss each other." Then Guglongu ran quickly and bit her lips off and threw it away, and then Guglongu burrowed into the sand and closed her house with resin. But Kumokama took all her descendants and put them into a netbag, tied it at the end and carried them away and there, where Guglongu bit off the lips, she follows the tracks in the sand and looks around to take revenge.

If we walk today near the river, then we can still see: Kumokama still lives stooped down because Guglongu bit off her lips and stays there and waits to take revenge.

Aglaglau.....

40. Awamo gawamo suo ta.

Yene yene wee.... Awamo gawamo suo tao ne pai pai eurika o. Tangungo ta Tokoma koime wanambuglendi ende embiri kano. Pi okai wakimbirika wakimbirika gande gagl girikondo awamo meko dungo gawamo meko dungo euriko tengeramon di mogl kinde piri awamo mekum kano. Me yungo ende wimbirika wimbirika. Bitne mim kuglo koimbo gawamokera ere mogl kan imbara endungurai gagl bende yomara dua si gagl beiye girukwa pame. Gawamo kera kandire ayaa, ayaa, awaya, awaya, dua ta si gagl gitnga pam ine? Dungo awamokera ere mogl yegl dume e:

Ambai dua ya roro bae
kugl dua moglumara mo
moglkurumara ne roro bae
ambai dua ya roro bae
kutndua moglumara mo
moglkurumara ne roro bae.

Dum kano.

.....
Aglaglau, but no gat no.....

(Au)

40 Awano gawano suo ta

Yene yene we..... Once upon a time there was a grandmother and her granddaughter. On morning they went away to the other side of Tokoma to stay there for a while. They dug out sweet potatoes. Then they put them into a netbag and the grandmother wanted to carry it, but the granddaughter also wanted to carry it. They set off home and after a while they arrived at the mountain Bitne mim. Then the girl turned around and saw in the netbag a rat, which the grandmother had caught and put there (hidden). The granddaughter saw it and shouted: "O oo ooo, my grandmother, you did catch a rat and have put it into the netbag, there it is." Then the grandmother said:

" O girl, o o ro ro bae
Is there a rat or is there none
O girl, o o roro bae
Is there a rat
Or is there none, roro bae."

So we use to say.

Aglaglau.....

41. Ambu kindagl Kondopuko.

Yene yene wee.... Kumugl suo ta we ba bumba wañ
ende embiri iwe kangino we Gende ya Wena suo we.
Pi endi kuglo mitna ambu kindagl kungugl gagl bona
si yongwa kandire kunogl imbiri we. Gagl bona kine
indire ende wimbiriko ambu kindagl kandire dungwa:
Gawana suo, na bona gana si kinde kaniŋga wa ipire
inambiriwa, yoko kauruna i mere inario. Gende ya
Wena sundu pai bona kine indire endu Mauglma dange
ende ime u yange Direkugl simbiri we. Yange Dire-
kongugl simbiriko kandire ye pi endi diun mitna kan si
pai yegl dum iwe:

Diun kauru piragl iwa,
Suma kauru piragl iwa.
Kike puwi iwa
Ake puwi sindum iwo.

A_qlaglau ,, büt no gat no.....

(Bingc)

41 Ambu kindagl Kondopuko

Yene yene we..... Once upon a time there were two lads who went out in the moonlight to hunt animals. Their names were Gende and Wena. They went up the slope and came to the place where an old woman had put down her mat and netbag. They saw this and took both (stole both).

When they went away with the goods the old woman saw it and called: "O my grandchildren, I don't need the things anymore, I am tired of them. You may take them away. But my string apron please give back to me." But Gende and Wena were in a hurry and carried the things and came to Mauglma and went the other side down the slope and came to Direkogl. When they had arrived there they saw back and noticed that the old woman had hanged herself at a diun tree. She had done that singing the following song:

" Diun leaves to put on
Suma leaves I have to put on.
It chokes my neck, I swing
It shuts my neck and I rock."

Aglaglau.....

42. Podomugl bebe.

Yene yene wee.... Podomugl bebe yomba we Mane-gane
koimbo we Kiglawā mitna iwe pam iwa. Bire kan
sum iwe, kagl yagle guma endum iwe, dimbin ake
inde Kurumba kande bugla yungu ere yemara um iwe.
Yagl ambu kindagā suo ta miuriko ye kirapogl dum
iwe, endi dingire ta yomo mo yeikurume? Ta yongwa
yawe.

Sigl gep gep da da ka
parura marura
Sigl gep gep da da ka
parura marura

(Oder eine anderes):

Sigl gep geb daa
Yambagle kene kene sua
agl parua marua ere.

Aglaglau, but no gat no.....

42 Pondomuql Bebe

Yene yene we..... Once upon a time Pondomuql (kind of beetle) lived near Mane gane, where the Kiglawā tree stands. He decorated himself and put an arigl ornament on, a long feather ornament he put on his head and long tailfeathers into his nose. Then he took a spear and went to Kurumba kande, where they were erecting houses for a pig festival.

There he met an old man and an old woman and he asked them", Do you have any burning ashes (for fire) here or not? Here is some".

Sigl gep gep
Da da parura marura
Sigl gep gep
Da da parua marua.

((others end this short legend with the words:

Sigl gep gep daa
Yambagle kene kene sua
Agl parua marua ere.)

Aglaglau.....

43 . Angigle ambauglo suo ta.

Yene yene we.... Angigle ambauglo suo ta we
Porogl kuglo koimbo ne pai pai eurika we. Ana
ande akan dongwa ingine nigl g'ogl yangge yangge
nigl Nepirimbo koime simbirawe. Angigle we yangge
pai nomiwe ana ambauglo we yaundo bagl kogl nom
iwe. Angigle kera we okona ende kuglo om iwe, ana
ambauglo kera okuo ende mitna enaglendi ere mogl
mingai buglo o'ngomuglo mangigla si bogl kin yom
iwe. Ana mim anganga di mogl giglange yegl dum
kano:

Porogl Kuglo nem
wan eri dua dua.

A_glaglau , but no gat no....

43 Anqigle ambauglo suo ta

Yene yene we.... Once upon a time there were a brother and a sister. They lived near Porogl kuglo. During the dry season they were thirsty and went to the Nepirimbo creek to drink. The brother lay down and drank and his sister took a leaf and fetched water and drank. Then the brother came back first and hurt himself on a splinter of the Mingai tree. (The tree was perhaps broken off and a splinter was poking out). The splinter went into his eye and he became blind.

When all was dark around him he groped with his hands (to find the road) and sang the following song:

"Porogl you owner of the mountain (mountain spirit)
I am still alive".

.....
Aglaglau.....

44. Angigle ambauglo.

Yene yene we..... Angigle ambauglo suo ta ye Dinima kuglo koimbo ne pai pai eurika. Ana okai kindagogl we Bole dange koime kongun ere yengura ere yarambugle di endembiriwo. Angigle kongun ere indo ende si indo ende oruko ambauglo kuro gagl indo ende ere yagl orum iwe. Ere miurika ande gogl dongo we ye pi yurugla gogl mitna ta mogl áke andambogl kanimbirikerera nigl gogl ta yangungwa. Ye ne piri miurikura.

Ambu kindagl ta minangi bu kengigle dungo Angigle ambauglo suo kan inda ende gangino koggl kanimbirikera ambu kindagl ta moglukurukwa. Ye dimbirika:

Awayo nitn ya we?

Na nitn na dua barume we.

Kan ya we?

Kana siwe bandewe.

An ya we?

Atna Nuakera we.

Ana enene we?

Na Moikaikire we.

Ana ene ka koi ta pitno mo mane?

Na minangi embiriye ka ta pirisiwa ditenagla o:

Uru goma to wai wai to'

Uru goma to wai wai to.

A_qlaglau, but no gat no.....

44 Angigle ambauglo

Yene yene we..... Once upon a time there were a brother and a sister, who lived the other side of Dinima. They were hungry and went to the Dole slope and wanted to make gardens. The brother prepared a garden and made partitions (divided it into lots) and planted, but his sister took the weeds and burnt them, and then she planted too. They worked for a while, and then they went into the red Yurugla grass, when the sun was hot, and parted it with their hands, whereupon they saw there reddish water. They drank some and then rested.

There was at that place also an old woman, knitting her netbag. When she pulled the string over the strip of bark (bambu or bambugrass) it gave a humming noise. They heard that and were afraid but could see nobody. Then they said:

"Grandmother your water is here".

She: "My water is dua barume" (rat and grass).
They: "Your vine is here".

She: "My vine is siwe bandewe".

They: "Who is your dog?"

She: "My dog is Nuakera".

They: "And who are you?"

She: "I am Moikakire!"

They: "Do you know something?"

She: "I know something of the rim of the netbag and I shall tell you:

(Spell:)

Uru goma to, wai wai to

Uru goma to, wai wai to".

Aglaglau.....

45. Yagl ambu kindagl.

Yene yene wee.... Yagl ambu kindagl suo ta we ne pai pai eurika. Yunguno kamuno we Eglimbaglim koiro yom iwe. Ana ande akan dongwa ingine yomba nigl ende doko pandigl. Me kom okai mokona singwa indire endepi nigle kande bena koime kei ninamunendi endengwa. Iwe yene yagl ambu, kumugl ambai onguno katno wakai pangwa keme ende nigle kande bena em iwe. Pi ka ya mokona si yengwa bugl kei ere ne nigl nuglai bogl ere ne wan me - glim iwe. Yegl erimbe yagl ambu kindagl suo ye ongono katno kinde orukwa pire yungugl pai miuriwe. Pai miuriko kamun mim pango kindan gogl okai mokona aglo i ninambugle di piri pai miurika. Ana kamun mim pango yomba ende yungugl u waningo konduwagle pigla di endi mitna pi pai wi yegl dingura:

Koko rr oo Eglim mambuno imbo we
Eglim mambuno imbo we kumbo giu sindum iwo
kumbo giu sindum wo koko rr oo
me kie su tau. Okai kie su tau
koko rr oo.

Yomba pirikwa konduwagle yoko ende endi enaglimendi di pirikirikwa. Yomba ye yegl di wi singura pire yomba kigla konduwagle ere si kei nendire onguno katno giure boro dimbin yangin yaglkurawa. Yegl erekwa pire yomba ande akan dongwa ingine koi gua wan ende yungul u bugl kei ere ne konduwagle te te erim iwe.

A laglau , but no gat no....

45 Yaql ambu kindagl

Yene yene we.... Once upon a time there was an old man and an old woman, who lived near the Elimbalim mountain. It was the dry season and because the people had no water they took taro and yams and various vegetables and went to the river to cook the food. But only the strong ones, young men and women, who had strong arms and legs could manage to go to the big river. They went, taking their sweet potatoes and vegetables along, and cooked the food; and while it was cooking they played in the water (a play to kick the water with the feet and spray the water over each other), and then they ate.

While they were doing that the two old people sat in their house, because their hands and feet were not strong enough anymore. They sat there, and when evening came they were hungry and they said to each other: "Where shall we get something to eat?" When it got dark and it was time for people to go into their houses, the hens fluttered onto a tree and sang:

Kokorr oo at the Elim mountain
At bagl mountain yonder...
We are hungry, we feel hungry
koko rr ooo
Scraps of taro, scraps of sweet potatoes
koko rr ooo.

The people knew, they did not fly into the tree without reason. Because they called out like that, people kill the hawks which eat the hens. (people have to care for the fowls). The talons of the hawks they cut off and dig them into the ground (magic). Because they do that, the people wherever it may be in the dry season, come home to cook and eat and give the scraps to the hens.

(to go away and cook and eat and not caring for the old people and fowls is bad habit.)
Aglaglau.....

46. Gutndiwin kumugl.

Yene yene wee..... Mirane Garemauglo suna koime
Dom yomba ambu yungu beglko owa si sigl dagl ere
meglkurai we Gutndiwin kumugl kera gamba mai ii
te suna ende dem kauru piya kana kana ere owa yegl
sum kano:

Kun wakai motnga koi
motnendo mogl wanendo,
Tom tai motnga koi
motnendo mogl wanendo.
Kinde wondo motnga koi
motnendo mogl wanendo.
Pilange alange sumga koi
siwa munendo siwa munendo.

Dungo yomba mangire dire dire di ye orumara ikera
togl sim kano.

Aglaglau,, but no gat no

(Au)

46 Gutndiun kumuql

Yene yene we,,, Once upon a time the Dom-people built houses for a girls' dance, between Mirane and Garemauglo, and then joked and amused themselves. Then Gutndiun came, covered with clay, and arrived amongst them; and while the wearing apparel on his backside swayed from side to side he sang the following song: (incantation)

Good and nice you are;
Stay as you are.

Are you stupid?
Stay as you are.

Are you bad?
Stay as you are.

Are you ugly?
Stay that way.

So he sang and the people surrounded him and shouted for joy.

(Explains origin of the song).)

Aglaglau

47. Menggane areme.

Yene yene wee..... Menggane areme kambangine
Bongambo buglkwa koire kei pai pai orum kano. Ambu
kindagl ta gawamo bogl okai wake miuriko eremine ande
geu geu dongo gawamokera nigl koratna po dongo nigl
mingi indire Bongambo buglkwa ongura Menggane areme
kerao di dumugl noko moglume. Gakera nigl koraglendi
orukurai Menggane areme yegl dume: Gaya ne si neinga
neinga dongo, da awayo, yagl yomba ta ne si neinga
neinga dungwa ya. Ka kimbi dumao nigl kogl iwo. Dún-
go nigl koraglendi ere moglkurai si penge endume.
Awamo sugl moglkwa mango doko pi kira pigl kurai
Menggane aremekera di tange mange te yongurungo ere
moglum kano. Ana ambu kindagl kera ere yegl dume,
tolsi ta kagl pama sinagla kan mogl kano. Dindire
tolsi simbonde ere pigl menggale sindinandi i on-
gura dane mitna siri yungo gakera pirandi yange yegl
dum kano:

Awa na moglka moglka
pole pole
Awa na moglka moglka
pole pole.

Ambu kindagl ta yegl ere Menggane areme singoglu-
mara iwao ga yene pirimere pi nigl koglo koglo
erim kano ta singoglkuruma daglema ga si nekon-
dongo imba.

Aglaglau, but no gat no.....

(Au)

47 Mengame areme

Yene yene we..... Once upon a time Mengame areme (kind of frog) lived near the dirty Bongambo pond. At that time an old woman went with her grandson into the garden to dig out sweet potatoes. The sun shone very hot. Then the old woman told her grandson to fetch some water, so he took the bambu water pipe and went to the dirty water pond Bongambo. There Mengame arema sat and sharpened his stone axe, on a grindstone. When the grandson arrived to fetch water, Mengame areme said to him: "I shall kill and eat you." Then the child called his grandmother and said: "A man is here and says: "I shall kill and eat you". She answered: "Nonsense, he is only lying to you. You fetch the water and bring it to me." When he was about to fetch the water, Mengame areme killed and then devoured him.

When the grandmother had waited and he did not come back, she looked for him and inquired of Mengame areme. But he made excuses and did not bother anymore. Then the old woman said: "There is a flea! I shall kill it, look!" Thereupon when Mengame areme was about to catch the flea, with its fingers, the old woman quickly took her bambu knife, which she had with her, and cut his belly open. Then her grandson sprang out and shouted:

"Grandmother here I am
Here I am, here I am."

Then the old woman killed Mengame areme and therefor the children may fetch water on their own now. If she had not done so, Mengame areme would have killed them all and would have eaten them.

Aglaglau.....

48. Bugla guna guna.

Yene yene wee.... ambu kindagl ta Pare danje
Siemau inda pai pai pandigl bugla suara kaimayene
ta bono yombuglo mitna kane kogl iwanungwa, kangie
Guna-guna we dume. Ana tangungo ta okai tomara
ne butnina yomara ne ere wanumba, , paá dendungo
bagle pauna bukondi pere pere yom kano. Gogl panggo
aglendi Kuglo gogl yagl yungu ende yegl dum kano:
Bugla guna guna wendi ta kuglkera okai tei mara
ne butnina yeimara ne wanungo paa dendinga bagle
pauna bukondi pere pere yungo gogl pam yawao, uu
keinaraglema wiomo dungo. Ye yegl dim kano kei
tomun endire kokun tambuno tagla onywa notngera
noratno enene ere kei nomo dim iwe. Dingo ambu
kindagl kera yegl di opagl sum iwe:

Duglana guna guna
gekire rere bakire rere
buglana guna guna
gekire rere bakire rere

Dum kano

(Au)

A_glaglau but no gat no.....

48 Bugla Guna guna.

Yene yene we..... Once upon a time there was an old woman who lived in Siemau on a slope near Paré. She had a single pig and kept it tied to her shin. Its name was Guna guna. On morning it ate the sweet potatoes which she had put there for it, and then also the ones which she had put aside for herself. Then the woman said: "Go away". When she shouted like that the jawbone of the pig broke and the pig lay down there and died. Then the old woman called toward Kogla gogl and said: "My pig Guna guna, which I raised, ate the sweet potatoes which I put down for it and then also the ones I had cooked for myself, and when I shouted "go away" its jawbone broke and it died and lies here. Please come and cook it for me". When she said that they answered her: "If we come and cook it for you, you would eat it all yourself and give us only the burned leaves. Cook it yourself." When they said that the old woman sang the following song:

O my pig Guna guna
gekire ere bakire rere

O my pig Guna guna
Disobedient you have been.

So she sang(or: so we sing)

Aglaglau.....

(This legend is the same as No.13, only told by somebody else, so different just in a few words.)

49 Dinga ambai.

Yeneyene wee.... kambangine we Dinga ambai ta o
kan kan kan koiye endungwa Moromwau, Gambugl ganga,
Kuaton dumugl, Tongguru gene yaundo kuglo koimbo we
endi inge ta monggo monggo pondo te yonggo kan kan kinde
kan endom iwe. Ana pi pi kango ambu kindagl kinde ta
moglum iwe. Mogl pandigl yegl dum kano:

Nana molssi
nana paindi

di kogl kare di indire isuna endum kano. Ana o bare-
ma nono panambugl iwo, ereme yagl awan moglumara poo.
Dungo ambaikera pi yagl yomba moglumara ongurai yagl
yombakera kogl kare di yume. Anao ambaikera nigl gole
dungo kogl tendire dume. Nitna Yendigle dawai kerai we.
Endin inde we dungo endina Bina torombokera iwe.
Kan inde we dungo kana Dinde koikekera we. Nitnubun
inda we dungo mitna numbun Nombo boromaikera we. Atn
inde we dungo atna Yendigle dawai kera we, dume e.

Ana o Kumbu kaman mitna iwao ne pai pai eurika o
wano kugl amburo kugl eurika o mor par yenggo wano
kiurika o awagle kuglumbo te kimbir yer te di men-
duo te augl maiye yungu dumo te ere, te amburo kiurikao
ipi Mondia muglo koimbo mogl si Gerigl endi Kombugl
ende, Duma ende, Bakagl ende, Kende ende, Kirai ende
Nombo ende, Bomai ende euri kano.

Aglaglau, but no gat no....

49 Dinga ambai

Yene yene we..... Once upon a time there lived a girl of the Dinga people. She looked around one day toward Morowan and then toward Bambugl ganga, and then to Kuaton dumugl, and then to Ronggurugene yaundo; and there she saw dense smoke rising. She looked for a while, but then she did not want to wait any longer, but went to see it close. When she came near she saw an ugly old woman sitting there. She sat there and said:

"I am always on my own (alone)
I sleep always on my own (alone)".

Then she embraced the girl and led her into the house and said: "Tomorrow we shall sleep together. Today you shall go to your old grandfather". (She wanted to bring the girl to him). The girl went to where the old man was, and he embraced her and calmed her down. Then the girl said she was thirsty, so he brought her water and said: "This is my water, called Yendigle dawai". "And the tree?" she asked. He replied: "My tree is named Bina torombo." "And the vine?" "My vine is named Dindekoike". "And the waterpond?" "My waterpond is called: Nombo boromai". "And your dog?" "My dog is also called Yendigle dawai". All this he told her.

And as it is in a fairy tale, they soon had children, sons and daughters. When they were grown up he made shields and bows and arrows for them and showed them how to make them; and he gave away the girls in marriage to Gerigl, Kombugl: Duma, Bakagl, Kende, K_irai, Nombo and Bomai.

.....
Aglaglau.....

50. Tenduwagle-daye ya Mendondowi.

Yene yene wee..... Tenduwagle daye yongo Mendondowi yongo oruko atne Koglkawa koimbo ne pai pai euri kano. Tenduwagle daye kembera moglko Mendondowi kande moglko eure e. Mendondowi kerao yombuglo komugl sungo kongun ere yagl nekire yungu kei paikire oruko, Tenduwagle daye kembera kinde ikera pipandi kongun ere yagl ne yungu kei pai oruko eure e. Mendondowi kera yomba pondo moglkwa pire Tenduwagle sipilendi ende yungu kei pamara muglo gangigle ere mokona ere yagl nongwa pi si ne orum kano. Yegl cruo o. Mendondowi yombuglo yombuglo ere sendungo kande we ken koglkuna umbun mitna wanum kano. Mendondowi yeyene we pendigl yombuglo kei pai mogl kigl kunda ere mokona biri tambuno ne bugla yungu di gagl ere ne ka kangu geglu geglu di mogl yegl dum kano:

Siriri tororo, siriri tororo
ken koglkuna umbun mitna wan sia kendi.
Siriri tororo siriri tororo
kungi danguma moggo mitna wan toro mange te.

Aglaglau , but no gat no.....

(Au)

50 Tenduwaqle daye ya Mendondowi

Yene yene we Once upon a time there was the bird Tenduwaqle (a small bird) and another one who was called Mendondowi (a bigger bird: a kind of cuckoo. It is said that it does not build a nest but puts its eggs into the nests of other small birds to be hatched.). They lived near Koglkawa. Tenduwaqle was only small but Mendondowi was big. Mendondowi was very lazy so he did not make a garden for food and also did not build a house (nest). Tenduwaqle was very small but he was always busy. He made gardens and built a house. Mendondowi, because he was so big, chased Tenduwaqle away and lived there, where the former had made his garden and built his house, and also ate Tenduwaqle's eggs and young ones.

Because he was the stronger bird, he chased the other away into the ken and kogluma grass, into the thicket and there he has to live. But Mendondowi lives in the open and free. He is strong and makes war against others and has plenty to eat. He also gives pig festivals and makes big speeches. He also made a song in regard to Tenduwaqle and that goes as follows;

Siriri tororo, siriri tororo (mimicking)
In ken and kogluma thicket you shall live.
Siriri tororo, siriri tororo
In kumbi and anguma grass hidden you shall live.

Aglaglau.....

52. Gake mua.

Yene yene wee.... anggigle ambauglo suo tao' neno
mano kamun koande si geglko ga mua miure iwe. Ana o
yagl ambu tau okai tekun erekire okai kie gangie te,
bo muno mambuno te, kambe dem komuno te, bugla nengwa
punduo te, dua kambu si nengwa ongo kagle giure
gekote, kongun erekwa bire beye te erim kano. Ana
anggigle ambauglo suo yegl di pire e: Nono ende endile
koiye pi dua kambu koi ta si mundu ta ne pirambuglm-
ba, dindire anggigle kimbir anggir ere yungo ende Kui
gin Kange koiye embiri kano. Pindire amugl keya yun-
gu ta yomara o ambauglo endi gagl endungwa moglko
anggigle kerao ende ongwa dumun pongugl, kugl baglme,
mogl towa, dindiwe, andambo, bonguro peru, mugla
gandia, si si koinde ende, te kua kembera kua kande kua
si moglkwa si moglkwa diñ ek mak moglko ya ambauglo
tongo kei ne pembiri iwe.

Tangenma kerao koor sinaglendi ende u Balum
kuglo koimbo mogl purukurai wiau ta kongugl kon-
gugl dinggo piri u kanaglendi ungurai we Sumbaiku
Umbaneku eurika awagle kuglumbo deruwagle baruwagle
ere yom kano. Ana kumugl kerao u Koundogl koimbo
ungurai yañ kumba ere mogl singeglim kano.

52 Gake mua

Yene yene we..... Once upon a time there lived a brother and his sister. Their parents had been killed and they were orphans. The people did not give them enough to eat, giving them only the peelings of the sweet potatoes, and of the sugar cane only the hard ends near the roots, and of the bananas, only the bad ones and the green ones, and of the animals, only the claws. When the gardens were made, only very small patches were given to them, mostly at the edges of the gardens or near the fences.

Then one day they thought: "We shall go into the forest and catch rats and other animals and then eat up everything ourselves." Then the brother took his bow and arrows and they went into the forest near Kuingin kange. When they arrived, they found an amugl (pandanus) house, and the girl made fire. While she stayed there her brother went into the forest and caught several animals, such as: Kigl baglme, mogl toa, dindiwe andambo, bonguru peru, mugl gandia. He killed them one after the other and put them down in a row. Then he also caught birds, big and little and, lining them up on a string, he brought everything and gave it to his sister. She prepared it and they ate and then lay down to sleep.

Next morning he wanted to hunt again and went to Balum (mountain) and when he arrived there he heard a sound like many people shouting. Hearing that he wanted to go and see what the matter was, and when he arrived he saw the Simbaiku and the Umbanekané were fighting and hacking each others shields to pieces. When the young man arrived at Koundagl (his home village), and when he joined the fight, the enemies were too strong and killed him.

Kuiyá kerao ambauglo moglumara Kuingin koiye om kano. Ana ambai kera angera dua kambu ta si i umo mo di orukwa mangó okai mokona kei yongura i tongwa nongo pambiri iwe.

Tangganma kerao kumugl ere mogl yegl dime: Kule koime ka ta pame dima o endenambugla o di bitne barum kuglange suo kanana bagl kuglange tai ere wimbirika wimbirika o Ouwiye- pigla kuglo koiye pilaundi yegl dime e: Nono we kuglange tai ere ombugl na simbo ende giglpene suna enan pi indire unalua, ene ende pi mofatn iwe dime. Ana o dumere kerao kuglange sugurai ende u gigl pene suna ome e. Dumerekera pi indire unambendi ambaikera ende u Gungo koimba engurai anggilekera singeglko ipi Koundogl koiye ande yungo take yendire u gagl ne meglim kano.

Ambauglo kera u pilaundungurai yegl dime: Ambai ya, ene aglo wanga une? Angitn kera singeglkwa ere mounga iwe. Dingurai ambaikera ere mogl ka kimbi kondia no endile koiye pambuglka, ereme aike umbuglkerawa. Yombakera ere mogl yegl dime e: Ka kimbi wendi pitnao

But his spirit fled and went to where the sister was, at Kuingin. His sister was thinking: "Will my brother bring more game today?" Missing thus she cooked sweet potatoes and put them down to get cool. When he arrived at last she gave him some to eat and he ate and then they lay down to sleep.

Next morning the brother said: "Down in the grass-land something has happened, I have heard, so let us go there." Then he prepared two spears from the bine barum tree, very similar to each other, and they took the spears and threw with them on the road on their return home (favourite game). So they arrived at Ouwiyepigla, and when they arrived there the brother said: "We have come so far and have thrown the spears. I shall throw mine now unto the cemetery, and when it hits that place I shall go and fetch it. You may go ahead in the meantime." Then he threw his spear, and, when he went to catch it, the girl went ahead and arrived at Gungo, at the place, where they had killed her brother. Then she went on and came to Koundagl (her home village) where they had put her brother onto a platform and were gathered to eat the burial feast.

When she arrived they said to her: "Where have you been? They have killed your brother and we are gathered to eat the burial meal". Then the girl answered: "That cannot be true, I have come with him just now." But the men said: "If you think we are lying, then come

pandunara pi kanamuna , ene okona yeio dingo ende
pi K_oundogl koiye kaniigurai anggigle maugl singwa
pame e.

Ambaikera nomane akin ongo ende u yungugl pi ekin
wakai kaima yene igagl suglki sende endi perum
youndi ende koime omara kan yondake di yom kano.

Ana o anggigle maugl simarakera ambauglo koglokera
maugl sim iwe. Anggigle maugl simarao urungo parum iwe,
te ambauglo maugl simarao wambugla parum iwe.

Aglaglao but no gat no....

(Au)

We shall go and show you where we buried him, go ahead." They went to K_oundogl, and there she saw where they had buried her brother.

When she saw that her heart sank. She went into the house and decorated herself very attractively; and then she went to a perum tree which had grown slantingly, and hanged herself.

They buried her beside her brother. Where they had buried the brother, there the parum (plant) soon sprouted; and where they had buried his sister, the wambugla bush grew.

Aglaglau.....

(Remark: This legend and the one No 9 are very similar. Whether they are two different ones, or only the same one, told by different people, I could not say. At least there are quite different motives in this story compared with No. 9)

53. Kirua-guma-gangigle.

Yene yene wee.... Kirua-guma- gangigle we pangwa.
Tanggenma mogl wongwa Koglo kombuglo koimbo ekin
gagikwa guro yei me tokoma ere hatn ninaglendi ere
megekura iwe Torombo kindagl kerā Durume gambagl
koimbo mogl toro ningande ere moglko Kirua guma
gangigle ere mogl yegl dum kano. Kirua gumana
pamara pangwa.

Pipiro papairo Kirua gumana
pamara pama,
Pipiro papairo Kirua gumana
pamara pama.

Yegl dungwa pire Kirua Torombo we dim kano.

Aglaglau, but no gat no....

(Au)

53 Kirua guma gangigle

Yene yene we..... Once upon a time there lived a man with the name of Kirua-guma-gangigle. One morning he went to the Koglo cave and took off the ornaments, which he wore, and was about to plant taro. Suddenly an old woman, Torombo; appeared. She sat near Dorume gambagl and looked and stared at him until Kirua-guma-gangigle said: "What are you looking at? I am still the same."

"Pipiro papairo kirua
Gumana pamara pama
Pipiro papairo kirua
Gumana pamara pama."

(Pipiro papairo kirua
I look the same as I always did.
Pipiro papairo kirua
I look the same as I always did.)

So he said and therefore we tell of Kirua and Torombo.

Aglaglau.....

54. Deqlmba dorogl yagle.

Yene yene wee..... Deglmba-dorogl-yagle yongo embie kindagl Gena kindagl yongo te wano amburo suwo Gembadaka Dinikuragl yembiriko Uru imbo ne pai pai eurura. Ana yagl ambu kindagl suo enge enge Singa nigle imbo koglko kou erere eurika. Ana yagl ambu kindagl suo i koglko simbirika ingine ye yene keme endi ongo bange yei nene ere ere eurika. Ana gake suo enge ta yegl dimbirika, nono gigl dagl kundu kowai muno dunda di pi gigl kunduglo erambugl yuwa. Yegl dindire gikigl kumba ya akigle kauru bogl ponggo endi embirika. Pi kambuglo ugla noko paimbirika. Ana yagl ambu kindagl suo u endi kumbuglo ere yembirara ukom kam kombuglo gagl keimbirika. Ana yauro ake wakai ere gene mundi ere paimbiriko gake suwo ikera gikigl kumba kera simbirika yagl ambu kindagl suo mokona mundi eurika ikera bogl siglimbi sunge ee di kan inda endembirikera yomba yomburo kumba ake indire u kaiy-gagle kumba puk paimbirika. Ana yagl ambu kindagl suo... kera kan iye endembirio yomba yomburo kumba puk simbiriko bitno yombuglo kigle kui di indire u ta di indire u Singa nigle si di indire yanje Buragle buglo simbiriko ye kandire endi ikine pi koglo kera ne kondo ende pi Singa nigl nigl pai pai gamba kundu ya kuie ere ere ende endi yunugl embirika.

54 Deqlmba - dorogl- yagle

Yene yene we..... Once upon a time there lived a man named Deqlmba- dorogl- yagle, and his wife was Gena. They had two children and their names were Gembadaka and Dinikuragl. They lived not far from Uru. The two old people used to go to the Chimga river and hunt frogs. They always went, yet never brought anything home, but went to a place a little away from the road and prepared what they had caught and ate it there.

So the two children said one day: "Let us disguise into spirits. We shall put on white clay and then we shall frighten them". They took gikil branches and akigle leaves and went into the forest and hid near a kombuglo uglatree and there they lay in wait. Soon the two old people came to where they were hidden, and they cooked what they had caught. When all was ready, they took the food from the pit and lined it up, and then put salt and ginger on it. When they did that the two suddenly came and hit them with the gikigl sticks and pushed aside the food, seasoned with salt. "What's the matter?" the two old ones cried and looked around. Then the two youngsters took the human bones and started to dance (a dance kicking with the feet backward). When the two old people looked the children threw the bones and hit their sculs. Then the two old ones ran away and arrived at the Chimga river and ran on and came to Buragle buglo. The children saw how they ran, and they returned and ate everything the old people had left there, and then went down to the river and washed their bodies and cleaned off the clay.

Pi endi gagl mogl pundi yumboro ende ya ende ere mogl kungane si si yungum kombuglo mitna koglo koglo pai miurika. Yagl ambu kindagl suokera kombuglo ongono katno bogl buko bakendungo en wan ere yom iwa muglumbo pere ake ere u yungugl pilaundimbirika. Pilaundi endi ere gagl kambirikera gake suo kera yungum kombuglo mitna pai miuriko anggigle kina wagle kundu kowaimuno sungurai panggo kandire te ambauglo pauna atnekera aike kundu muno sungurai panggo kandire yagl kindagl kera dungo ambu kindagl yo nono ongono katno si buko bake dumbugl kera dingan tom suo i eurika pam iwo ene pi nigl mingi singe nengera iwe. I ungo ongoi si kande ende amburo kera boglo ere i kunguro piya si mingi beye ende, wanokera boglo ere pia si suna ende te diramugl imbo di onga ya kimbiri anggiri kuggi mokona imbo i kindangine mingi erekondimbirika. Ana endi dongwakera yombugl diramugl pire yenggiurika. Ana yagl ambu kindagl suo ikera mingikera kake boglo ere yendipi Singa nigl nigl endembirika. Ana Singa ipi Simbu kake ipi Nera kogl ongwa. Nera kake ipi ime aundo bena bena endungwa, ana aundo kake ipi sipilendi bena endungwa.

Kamun tangungo gake suokera andigl mingi si bokundi tara mingi ere tengurai ikunkuno inongugl endembirika endi dongwa suara yene gongungura. Ana ye dua si

Then they went into the house (still before the old people arrived). They made fire and blew into it so the ashes settled on their skins (to indicate that they had been lying near the fire all the time), and then they lay beside the fire and slept.

Both old ones, who had hurt their arms and legs, came limping and at last reached the house. When they arrived they saw that a fire had been lightened and the two children lay beside the fire and slept. They then looked more closely and discovered at the ear of the boy some white clay and the girl had still some of the paint at her cheek. When they saw that the old man said to his old woman: "O my old woman, we badly hurt our arms and legs and there the culprits lie! Bring quickly a bambu pipe from which you usually drink". She brought one and he pushed out the partitions, took the girl and put her into the bambu, right down to the bottom, and then he put the boy in about the middle and also put in a stone axe and vegetables and various seedlings. All that he put into the bambu. Then he took fire (burning wood) and bound that at the upper end of the bambu. Then the two old people took the bambu pipe and put it into the Chimga river. The water took them along to the Chimbu river and then to the Nera river. On and on they went until they came to a big plain. When they arrived there the water washed them up on to the banks.

When it began to dawn, the children rose and the pipe split open. They found everything the old people had given them, except the fire had gone out in the water.

kan koglo koglo ende kan imbo endembiriko Wikauma muglo imbo endi inge monggo yongwa, ana anggigle yegl di ambauglo tongwa, : Na kongun ere morariwa, ene wan ende pi endi inge oruko kanbuglki endi dongwa yombugl uo. Ana Dinikuragl mukundi pi kanungo ambu kindagl Goglum kindagl bono yombuglo wagle de wangitndi panggo awa dongwa yombura wingga. Gawana okai mokona ta si yun bona wagle, imara bugl ipi nomo. Ambaikera dungwa: Na mokona ta si yukirika na dongwa yombugl ipi gara pire wingga. Yegl di sugl moglkura. Moglko Goglum kindagl dungwa: Ene aglondi ambai unga di motn? Na Uru Pare ambai ta wingga. Yegl dindire andigl Goglum kindagl bono yombuglkera ake pilendi mogl ake bukondi indire endi menda ungo Goglum kindagl yegl di tongwa: Ene yendi pi endi ere galsire enge suwo ta keme mogl gotn na ama goraglka. Gotn kande yungu diramugl yene ime angitn maugl si kan morambuiwo. Kan Moran siwi kamuna suwo wi simbiri pigle boglo do.

Ana Goglum kindagl dume- rekerera ambauglo golko maugl sungwa. Ana pigle dumerekera si panduglko siwi kamuna suwo wi simbirika. Wi si yombugl pi imbo muno mitna mingge denda, guglumbo-nin ongan koi kogi mawi, gawi ere moglkura. Anggigle Gembadaka kera mingge ongan, ya koikera uro yungugl endungo yungu sigl di moglkura.

At first they did not know what to do. They looked around and noticed that close to the Wikauma mountain smoke rose into the air. Then the brother said to his sister: "I shall start to make gardens, you go and bring fire." Dinikuragl ran quickly and found the old Gokum there from whose shinbone burns fire. She arrived and said: "Grandmother, I would like to get fire." The old Gokum answered: "My dear grandchild, you had better bring the sweet potatoes and the vegetables here and I shall cook them on my shin and then you can eat." The girl replied: "I did not bring any food along: I only came to get some fire, so that we could cook and eat." She then waited for some time. While she was waiting the old Gokum said: "What kind of girl are you, and where do you come from, that you talk like that?" She answered: "I am a girl from Uru Pare". Having said this she rose and broke some of the fire off and ran outside. Then the old Gokum said: "You take that fire away, but it will only burn three days for you, and then you have to die. When you have died your brother must bury you near the house-door and then wait and see what will happen. While he is waiting, two vines will grow up, and when he sees that, he must put poles to them."

It then happened just as the old Gokum had told her. The girl died and her brother buried her. He then planted the poles and then the two vines grew up, the siwi and the kamuna. They climbed up the poles right to the top. And soon the fruits appeared which were different kinds of shells (cauri, naṣa, goldlips, green snails etc.) They grew and curved. The brother Gembadaka saw all that and he picked the nin, and the onḡan and carried them into the house until it was filled.

Ana ye agl' kuglkura kangie Kugluma ye bogl
mogl pai eurika. Aglke ere mogl okai bugl tongurai
agl kera okai mawa tawa ere wanungo ye ere mogl ka
te yegl dungwa: Ene man mogl bugl tongo mawa tawa
etno? di mogl okai kumba sungo bogl indigle di ende
menda u aundo bena, bena ende iye u mogl Nera bena
ime u imara Chimbu bina pilaundi ana u Singa bena
imbo pilaundum iwe.

Kamanuku ambai ya Simbaiku Umbaneku ambai kai
nigl nuglai bogl meglko ambai ta kangie Suwaire ye
gagl ere mekungwa ipi endi mitna windigl yomara,
agle Kuglumakera porukondi kike indire endom iwe.
Amabi taukera kandire dingwa: Suwaire, ene gatnkera
agl ta u kike indi ongo irowe, dinggo ye pi inagle di
orukura aglkera kanane kike indire endungwa. Ana
ambaikera dungwa: ene yomba ta u elegl yegl kan
mogl , dungo aglkera kan moglko ambaikera u gagl
i mekungo aike ende wimbirika. Ana u Simbu nigl ake,
indire pi Nera bena bena ime pindire pi aundo kugl'
wai wai koime pindire kei pambirara pilaundimbiriwe.
Aglkera kirendi ambai angire ipi kugl akiri si maugl
pere endimbirika yomara, ambaikera ipi kugl ake an-
dambogl atne endungwa pai moglko aglkera ambai Suwai-
re gagl ere mekungwa ipi tembe bolamugl yei kunguro
pai moglum iwe.

The young man had a dog, which he had raised. His name was Kuglma. They lived together, and one day he cooked sweet potatoes for the dog, and put them down for him to eat. But he was sulking and did not want to eat. Then the young man rebuked him and said: "If you had a mother, would you be as naughty then?" Then he took the sweet potatoes and threw them with them. The dog was afraid and ran outside. He ran along the plain and arrived at the Nera river, ran on and came to the Chimbu river and then to the Chinga river.

The Kamanuku and the Simbaiku Umbaneku girls were playing in the river (kick with their feet etc) Then there was a girl with the name of Suaire. She carried a netbag over her head. She took it down and hung it over a treebranch. The dog Kugluma ran quickly to it, grabbed it and ran away. The other girls saw it and they called: "Suaire, a dog came and grabbed your netbag and is carrying it away. There he is, over there." When they said that, she ran to try to bring the netbag back, but the dog was quite a distance away already. Then the girl called: "If you are a rational being, then stay where you are." When she called out, the dog stopped, and she took the netbag and put it over her head and both went along. They came to the Chimbu river and went on along its banks and arrived at the Nera river and went along until they arrived at the big plain. There the dog led the girl quite cautiously and at last they arrived where the grass had been cut and a pit had been made. The dog lifted up the grass with which the pit was covered and put the girl into the pit under the grass. Then he took the netbag, which the girl had carried, and spread it and lay on top of it.

Kumugl wakai Gembadaka kera wan u endi ekiraglendi ekirukurai endi dekine kera pilendi ende pi kugl akiri mitna ikera keme ongo, ye kan-dire pi manggigl kanug-gurai aglmokera gagl ta yei pai moglko kandire kugl ake andambolkurai ambaikera atne pai moglum iwe. Kan-dire kumugikera kaglkane ii ambai gaglmo ya ambaimo koi anggire indire ende yungugl om iwe. Anggire ipi yungugl ende buglamo Moglopo gogl yagl kuyangi daglko ungwa. Unggo ende i yake te pandigl si golkwa. Si gogl kei mogl koglo danekera yeyene ake mogl nene-kondim iwo. Yegl ere koglo moglokera ambai Suwaire gagl giri meke yungo Aundo bena benakera u Nera ake indire u Simbu ake indire ana u Uru nigl pilaundim-birika. Ana Suwaire nema anggiglema kaglkane i wani-gwa. Yegl ere bugla si kei i wingura ere nem iwe. Nengo Suwaire nem anggigl ditongwa: Kumugl iwe di mingge si si endungwa yungomugl kau si pai moglum iwa, ene pi inaglim iwo. Yegl dungo Suwaire nem anggigle bugla ta si kei tengo imbiriko aike ende ime om iwe. Engo ye bugla kiurukwa si kei di mingekera indire ere biri bogl tembiri iwe. Ana Suwaire nem anggiglekera taragl indire ende wim iwa, yekera koime mogl pai ere mogl wano kugl amburo kugl ere ere miurika. pare sitndi meglim iwa,

The nice young man Gembadaka was away. But soon he came back and started to split firewood. When he did that the chips all flew away in the direction where the kugl akiri grass was. He noticed that and went to have a look, and then he discovered that the dog was lying on a netbag. Then he lifted up the grass and saw the girl lying under it. He shouted for joy and took the netbag and lead the girl into his house. When he was going into his house he whistled his pig moglop golyagl and it came. When it arrived he quickly turned and killed it. Then they prepared it and part of it they ate together.

The rest of it the girl took and put it into her netbag and carried it along the plain and they arrived at the Nera river. They went along and came to the Chimbu river. They went on and on and at last arrived at the Uru creek. There they met her relatives who shouted for joy when they saw them. Then they ate the pig(meat), which they had brought along. When they had finished, Suaire said to her people: "This man here has an enormous quantity of valuables, his house is quite full of them." Then Suaire's relatives killed a pig and gave it to the young couple. They took it and then they all went together down to the plain.

When they arrived there, the young ones butchered a pig, a big one, which they had raised, and gave it to the relatives of Suaire. Then the latter took all the goods and brought them home.

The two lived down there and had many children, both boys and girls. They multiplied very much. Later, when the offspring were grown up, they lead them to the mountain Wikauma. There they lived and multiplied. They showed them how to build houses and how to make gardens. They showed them how to divide the gardens and how to make the border signs. They also taught them how to make

yendu Wikauna muglo imbo undire wano kugl yembiri-
kera yungu dumo pogl site auql maya awagle kuglmba
kuglangi dimbin, kimhiri yere tembiri i kano. Ambu-
ro kugl yembirikera si Dom ende si Kende ende, si
Gunange ende, si Yundo ende, si Yanda ende, eure
iwe. Ana yombamo kangino kande Bomai we dumun iwe.

Aglaglau, but no gat no.....

shields and spears, bows and arrows. They gave away their girls to the Dom and Kende and Gunange, the Yundo and the Yanda (all tribe names).

These people we call today with the collective name: Bomai.

.....
Aglaglau.....

(Remark: The legend was written down by Bingo Kega, trained teacher, in her mother tongue, and I copied it. This legend is very similar to the one No 15, but it is in parts quite different. Whether the reason for this is only because different people retated them, or if a number of versions exist, I could not say. But it is interesting to compare the two legends.)

Contents:

(The Kuman text is on yhe left side(uneven numbers),
and the english' translation is on the right side,
(even numbers,).

	Page
Preface	I and II
1. Siambuka	2 - 6
2. Aikakuie	2 - 14
3. Yonguglo yonguglo	14 - 30
4. Mondo Gande	32 - 34
5. Koimand nanggile	34 - 40
6. Teka Coim Gambagl	40 - 52
7. Mondo Gande, Gaim Gambagl	52 - 54
8. Kunokua Bomaiteupe	54-64
9. Mondo Wowo	66 - 72
10. Pondomugl	74 - 80
11. Komultaru	82 - 90
12. Yonguglo yonguglo	92 - 98
13. De bumbu	100
14. Wenate -wenate	102 - 110
15. Awano gawano	112 - 128
16. Gena pigle	130 - 136
17. Mondo Gande	138 - 152
18. Kigla Kuglame	154 - 158
19. Gembugl kambangine	160
20. Winoa Minegorua	162
21. Winoa kambangine	

22.	Ambauglo ambauglo suo ta	164
23.	Awano gawano	166
24.	Koglukoglu ya Kenguru	168
25.	Mirani mam ambuglo	170 - 178
26.	Gou ya Teme	180
27.	Kutndua ya Tangamba	182
28.	Mam ambuglo suo	184
29.	Nogtku ya Keglagu	186
30.	G _a kuglambu	188 - 190
31.	Kule Gake	192
32.	Yagl ambu kindagl suo	194
33.	Teme ya Kaunamandai suo	196
34.	Tokoi Teme suo	198
35.	Kagl Waglmo suo	200 - 202
36.	Suglataugla	204
37.	Giugle gaugle kambu	206- 208
38.	Uglum Wera	210
39.	Kumokama ya Guglangu	212 - 214
40.	Awano gawano suo ta	216
41.	Ambu kindagl Kondopuko	218
42.	Pondomugl bebe	220
43.	Angigle ambauglo suo ta	222
44.	Angigle ambauglo	224
45.	Yagl ambu kindagl	226

46. Gutndiwin kumugl	228
47. Mengane areme	230
48. Bugla guna guna	232
49. Dinga ambu	234
50. Tenduwaye daye ya Mendondowi	236
51. Toruo	238
52. Gake mua	240 - 244
53. Kirua-guma-gangigle	246 -
54. Deglmba-dorogl-yagle	248 - 256.
