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MATERIALS IN ATCHIN, MALEKULA:  
GRAMMAR, VOCABULARY AND TEXTS

by

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## FOREWORD

The present work consists of three parts. The first and second are a Grammar and Vocabulary of the Atchin language, from the island of Malekula, New Hebrides. The first two parts are the work of A. Capell, based on an analysis of the third part, Atchin Texts, collected by Dr John Layard in 1914, during his stay on the Small Islands, off the north-east coast of Malekula. The Atchin texts were transcribed and translated by Layard, and arranged into 'verses' by him for ease of cross-reference in the Grammar and Vocabulary sections. Capell prepared these first two sections in London in 1936-37, in consultation with Layard.

More than forty years have passed since the manuscripts were originally prepared for publication. A word of explanation is in order. It was originally intended that the whole work should form part of Layard's projected volumes on the Vao-Atchin people, of which *Stone Men of Malekula* (1942) was the first. For a number of reasons this was not carried out. As far as the Atchin work by Capell is concerned, this was held back to await the possibility of further checking of certain points of phonology with Atchin native speakers. Such checking was planned on a number of occasions by Capell, but was never carried out. On one occasion Capell, while passing through the New Hebrides, had arranged to meet certain speakers at 2.15 p.m. - and his ship unexpectedly sailed at 2.00 p.m.! The result was that the checking has not taken place.

In view of this fact and the long passage of time since the materials were prepared originally, it has been decided to publish them as they stand, as archival material. Both authors agreed to this. It is unlikely that the materials could be fully checked now, and even less likely that they could be collected again nowadays. The only areas of doubt concern the phonetic value of some of the symbols used in the spelling, particularly the central vowels and the palatal consonants

written ts, c and ʃ. The interlabial consonants of Vao do not occur in Atchin and hence raise no difficulty.

In the present volume, therefore, the text material and interpretation are the work of Layard, who also supplied much of the detailed interpretation given in the vocabulary. Capell is responsible for the remainder. The volume will prove a valuable source document for students of Austronesian languages and cultures, especially those of Malekula, for virtually nothing has been published on them until the present.

The Editor



**PART I**  
**ATCHIN GRAMMAR**





## 0. INTRODUCTION

The Atchin language forms one of the group of dialects spoken on the small islands off the north-east coast of Malekula, New Hebrides. These islands, reckoning from the north are: Vao, Atchin, Wala, Rano, Norsup, Uripiv and Uri. The grammar here given is that of Atchin chiefly, but reference will be made to Vao and Uripiv and occasionally to Wala. Side by side with these a general comparison will be made with the mainland dialects of Malekula.

Printed information on these languages is scarce. Nothing has been published concerning the language of Atchin itself, or the other small islands, with the exception of Uripiv, and a short article by the present writer.<sup>1</sup> For the other languages the following references may be used:

- 1) Pangkumu: Grammar and Vocabulary in MacDonald 1891.
- 2) Aulua, Sinesip, Meaun, Kuliviu and Uripiv: Grammars in Ray 1926.
- 3) Ahamb, Orierh: Scripture Translations by the Presbyterian Mission.
- 4) Sinesip, Lumbrmbr, Laravat and Lagalag: Texts in Deacon 1934.

Shorter vocabularies and grammatical notes will be found in various periodicals, for which reference may be made to Ray 1926:258. The same book contains the first attempt to work out phonetic laws governing the taking of Indonesian words into the languages of Malekula.

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<sup>1</sup>See Capell 1935. A good deal of the actual forms of words there need correcting, owing to indifferent sources of information, but the general thesis of the paper is correct, and is worked upon in this grammar.



LANGUAGE MAP OF MALEKULA

## 1. PHONOLOGY

### 1.1. SOUNDS AND SYMBOLS

A modified form of the International Phonetic Script is used here for the transcription of Malekulan words, and all dialects are spelt the same. The following alphabet is used:

#### 1.1.1. Vowels<sup>1</sup>

i	ü	u	
e	ö	o	
a	ə	ò	[vowel length indicated V:]

Each of these vowel symbols has really to do duty for more than one sound.

- i represents the close tense i of 'machine', as well as the laxer sound of 'wit';
- e is normally the vowel of 'men', but in the diphthong ei tends to be closer;
- a is approximately the vowel in German *Mann*;
- o stands for both ɔ and o;
- ò is the sound of the Swedish å.

The mixed vowels ü and ö have their German values, but neither sound is perfectly stable. They have not been written, and apparently not noticed, by the Presbyterian and other missionaries, with the exception of the French Roman Catholics, by whom they are written in the languages of South Pentecost and other surrounding regions.

There is a principle of vowel harmony between the vowel of the verbal particle and that of the verb itself, into which inquiry will be made in the course of this grammar.

<sup>1</sup>Throughout the text the symbols ä and ą also occur; they are to be interpreted as approximate equivalents to e and o respectively, appearing to be used interchangeably by the author. Their true phonetic values are unknown (see Foreword).

1.1.2. Consonants<sup>1</sup>

	Oral Plosives		Fricatives			Nasal Combinations	
	Unvoiced	Voiced	Unvoiced	Voiced	Nasals	Unvoiced	Voiced
Bilabial	p	b		w, v, ɸ	m	mp	mb
Dental	t	d		r, l	n	nt	nd
Palatal	ts, c, ʃ		s, ʃ	ɣ	ny	ns	
Velar	k	g	x	ɣ	ŋ	ŋk	ŋg
Glottal	'		h				

The bulk of these symbols are self-explanatory, if attention be paid to the particular columns in which each is placed. Those that occur twice are put in both places because they have more than one point of articulation in the mouth. All these consonants, it must be understood, are pronounced without the escape of breath that follows them in English. A distinction between v (a bilabial as in Spanish, and as generally in Melanesian), and w has to be made. v tends to occur in Atchin chiefly before front vowels, and the mixed vowels: vi, ve, vü, vö. It is of more general occurrence on the mainland. The dental consonants are pronounced with the tip of the tongue touching the top of the teeth, and are not alveolar as in English. l is trilled as in French and German. The r is definite, though not so strongly trilled as in Fijian. If previous accounts are right, a distinction must also be made between the Atchin sound of ts and the mainland sound of c, i.e. the unvoiced palatal plosive not heard in English, but suggestive of ch. The symbol ʃ stands for the English sound of 'sh' in 'shoot', though perhaps slightly more palatalised. By x is intended the sound of ch in Gaelic and Dutch, or the German ch after back vowels. It was written by Deacon (1934) as kh in some of the dialects, and apparently must be distinguished from its voiced counterpart ɣ, written gh by him. There is also a hh written by Deacon, of which no explanation is forthcoming, but which seems to be a bilabial f, the unvoiced mate of v. The voiced fricative ɣ, commonly called the Melanesian g, is replaced in Atchin by h, but is heard in Vao and throughout the mainland and the Maskelyne Islands (Kuliviu).

<sup>1</sup>The present arrangement is adopted for the sake of the phonetic laws to be studied, and reference should be made to Dempwolff 1924-25:19ff. His particular system of spelling is not, however, adopted here.

One peculiarity of Vao consonants must be noticed, though as it is a regular rule of the language, no separate symbol is needed to mark the fact. All labial and nasal consonants are pronounced in Vao with the tongue slightly protruded between the lips, "so that pairs of consonants so pronounced, such as d and b, m and n, p and t are at first almost indistinguishable without comparative philological knowledge. One effect of this is that v and w assume a sound almost exactly corresponding to the English voiced th (Layard 1934:132,fn.). If this is realised from the start, Vao words will not need, for practical purposes, to be specially marked.

The sound written ʃ for want of a better symbol in the languages of the west of Malekula is a voiced bilabial fricative trill, like an attempt to pronounce br with the lips alone, and without the tongue. It is the sound heard in the place name variously spelt as Lambumbu or Lambrmbr, which will here be spelt Lumʃmʃ.

The labials are practically interchangeable with each other in Atchin and Wala, so that a word may sometimes seem to end in v, sometimes in w, or again in b, p, mb and mp, and although there is dialectical interchange of these sounds, yet this is not simply a matter of dialect or individual speaker, but a perfectly real instability of the labials. Thus the ritual mask called in Atchin sapsap may in Wala be samsam or even sambəsambə. The phenomenon is not limited to Malekula, but is found throughout the Central New Hebrides, and in the Santa Cruz Archipelago as well. At the same time, final b in Atchin tends to be unvoiced, and is generally represented by p in Uripiv.

Most of the labials may also be velarised in almost all Malekula dialects. In Atchin the resulting sounds, bw, pw, mw, have special occurrences that will be in a subsequent section of this grammar.

## 1.2. SOUND CHANGES WITHIN THE LANGUAGE

### 1.2.1. Vowel Harmony

The Atchin language possesses no such elaborate system of vowel harmony as the Finno-Ugrian languages, yet there is a type of harmony which needs to be understood. It consists in the change of a vowel, either medial or final, in certain words. These words are not numerous, and the changes seem to be limited to them. They are, however, common and important words. Chief among them are:

- 1) the article,
- 2) a few nouns when used along with the demonstratives and possessives,
- 3) the verbal particles of the 3sg. past and future.

### 1.2.2. The Agreement of the Article

The root form of the common article in Atchin is *na*, thus: *na-mboŋ* 'day'. The vowel, however, harmonises with the vowel of the following noun, as in *nä-him* 'house'; *ni-al* 'sun'; *nö-tsin* 'penis'; *nu-mbo* 'song'. In the last word, in fact, we have prenasalisation of the initial consonant also, for the phrase 'to sing a song' is *tul-tulo po*. It will be seen, however, that vowel harmony does not mean that the vowel of the article becomes the same as that of the noun. That is what happens in the Banks Islands (Codrington 1885:108), but the Atchin use is quite different. In all the changes undergone by words in Atchin, sentence accentuation plays a large part, a part which still calls for further study. There is no doubt whatever that laws of sentence accentuation lie at the root of the changes of the article in Atchin. The general laws of vowel harmony undergone by the article may be stated as follows:

*Na* is the normal form of article if the noun bears the accent: *na-hut* 'louse'.

*N'* is used before the homorganic consonant *d*, and its unvoiced counterpart *t*: *n'das* 'sea'; *n'tal* 'rope'.

*Nä* is used before *e*, *i*, *ü*, and before *a* if the article and not the noun bears the accent. Also *nä-sak* 'my name' (3rd person *nä-sän* 'his name', by double umlaut), *nä-tsal* 'mat skirt'.

*Ni* before *a*, *e*, *o* in accented syllables: *ni-al* 'sun'; *ni-säl* 'path'; *ni-tan* 'ground'. This does not happen, e.g. in the Seniang dialect, where *na-ai* 'tree', answers to Atchin *nä-i*.

*No* before *o*, e.g. *no-nò sak* 'my things'; *no-woŋ* 'paddle'. This form can then suffer umlaut, as in *nö-tsin* 'penis', where the following *l* modifies it to *ö*. It is also used in *no-rän* 'his food', without doubt by analogy with *no-rak* 'my food', though even here it is out of place.

*Nu* is used before back or low vowels.

*Nd* is used before *r* for ease of enunciation: *n-dram* 'yam'; *n-dra* 'blood'. Spelling *n-dr* in this fashion serves to show that it is the *r* which takes the corresponding stop before it, and to distinguish it, e.g. from *n'das* 'the sea', where the *d* is original. There is a secondary form also in the case of the word *ram* 'a yam', i.e. *ni-ram*, used for *ni-ram* under conditions to be mentioned later. This is presumably the older usage; *n-dram* being a later contraction. Similarly *ni-täŋ* and *n-däŋ* 'basket'.

### 1.2.3. The Agreement with Demonstratives and Possessives

Nouns ending in a change this into ò when followed by a demonstrative or possessive embodying the vowel a. This is really a type of backing, or "brechung", to use a German expression. Examples: nu-wa 'water',<sup>1</sup> but nu-wò sak 'my water'; buha 'pig', but buhò sak 'my pig'. In this instance the usage extends to other compounds of buha: buhò pal-pale and buhò liv-töv, special types of pig. The vowel of the possessive itself undergoes this change in the 2sg., when sa-k becomes so-m. This represents an older \*sa-mu, and the backing effect of the subsequently lost vowel persists. Combinations of backing and umlaut then give us the forms of the possessives: sa-k 'my', so-m 'thy', sä-n 'his'; or the possessive applied to things to drink: no-mak, no-mom, no-mwän.

Sometimes the same effect is obtained when a suffix which contained the back vowel u at an earlier stage of the language, but has now lost it, is added to a noun: miro-m 'thy mother', for \*mira-mu; tuo-m 'thy elder brother', for \*tua-mu, in just the same way as som above.

A more complicated example is seen in the expression no-nò som 'thy thing'. The root is na-na 'the thing'. This word has first become na-nò under the influence of the possessive, and then the article has been harmonised with it according to the laws stated above.

Rather different and not very clear is the grading in mwere 'man', mwar'ok 'that man', mwer'a 'this man'. That the original root vowel was e one gathers from comparisons outside the language, but it is not clear why the modification to a takes place before the demonstrative ok.

### 1.2.4. The Agreement of the Verbal Particle

The statement of the laws by which the vowel of the verbal particle, in the 3sg. past and future, harmonises with that of the verb following, is a very difficult matter, complicated by the fact that the initial consonant may also undergo velarisation. The simplest forms of the particles are mi past, and pi future; they may become mwi, mu and m' for the past, and pwi, pu and p' for the future respectively. Under what conditions does this happen?

The normal forms are the velarised mwi and pwi, and these only change when the use of a velar consonant is phonetically different. As language in general tends to work for ease of enunciation, so here Atchin is aiming at euphonic pronunciation.

<sup>1</sup>This word is not really an exception to the laws just stated regarding the article. It answers to n-wa; the u being merely a fuller enunciation of the initial semivowel, and it is conceivable that it might be written n-uwa. It answers to Indonesian wayar.

1) Mi is used before such consonants as the native finds it difficult to pronounce w in combination with: these are initial m, initial t followed by a back vowel, and initial w followed by a front vowel.

Examples of mi are seen in mi mǎñǎñ 'he gaped'; mi mats 'he died'; mi mara 'he was hungry'; mi ma 'he came'; mi mä 'he went'; mi wa-wan 'he kept on going'; mi wiel 'he went away'. We also have a rather unexpected mi uroi for m'uroi 'he ate'.

2) Mu is used when the first vowel of the word is a rounded vowel or consonant, i.e. has the elements of the velar consonant w. These vowels are u, o, ö and frequently wa and we. Examples of this form are: mu luha 'he returned'; mu roñe 'he heard'; mu rubatsi 'he untied'; mu ji 'it shone'; mu tori 'he led'; mu tsöv 'he fell'; mu tur 'he stood'; mu wala 'he ran'; mu wi-tsöv 'he made to fall'; mu womu 'he preceded'; mu wurei 'he said (to him)'.

3) M' is used normally before labial consonants other than w, and before initial u: m'pep 'she bore a child'; m'betselehi 'he sought'; m'boñ 'it grew dark'; m'pal 'he sacrificed'; m'un 'he dived'; m'uʃ 'it rained'.

The particle of the future is very similarly used. Pi is used for pwi before all labials, including w: pi ma 'he will come'; pi mara 'he will hunger'; pi mats 'he will die'; pi p'ok 'it will be thus'; pi wan 'he will come'; pi wä 'he will go'. One verb - tigei 'marry' - takes both the velarised and the plain forms. Pu is used under exactly the same conditions as mu: pu luha 'he will come back'; pu ma-lakel 'he will become a young man'; pu poñ 'it will be dark'. The particle ar which indicates repetition, takes either pwi or pu. In the texts p' is used before uroi 'eat', and its frequentative ururoi.

Many verbs transgress these rules, however, being used with more than one form of the particle, apparently at the speaker's will. This serves to show that the whole system - which in its delimitation of uses is peculiar to the Small Islands - is still more or less in a state of flux. In other languages in the northern New Hebrides and Banks Islands the harmony is a simple agreement of vowel between particle and verb. In Atchin, however, the vowel of mwi cannot become e, for if it did the form would be the same as that of the 1sg. of the same particle.<sup>1</sup> Amongst the verbs which are variously used in Atchin may be mentioned the following: hitsi 'copulate' (mwi and mu); kete 'make' (mwi and mu); kila 'know' (mwi and mu); lihe 'drag' (mwi and mu); liwe 'shoot' (mwi and mi); rewtsi 'kill' (mwi and mi); tei 'fashion, form' (mwi, mi, mu); ma 'come' (mi, mu).

<sup>1</sup>See Codrington 1885:174 for Banks Islands and New Hebrides, and Ray 1926:339 for Ambrym (Fanting dialect).



## 1.2.5. Umlaut

The vowel change known as umlaut consists in the raising of a vowel (and incidentally the fronting of it also) under the influence of a neighbouring high front vowel, generally *i*. This *i* may precede or follow the vowel it affects, but in Atchin it normally follows. There are some cases in which a similar change takes place with no trace of an *i* in the word; sometimes it is the effect of an *i* which formerly existed, but has now been lost, in others the reason for the change is not known. The vowels affected by umlaut and their resultants are as follows:

a followed by *i* becomes ä, which has the same sound as e.

o followed by *i* becomes ö. This is not a regular change.

u followed by *i* becomes ü. This also is not a regular change.

The same changes take place when *u* is the vowel of the following syllable, but not so regularly. Many words can be used with or without umlaut when *u* is the following vowel. It is possible to say either *wanu* or *wänu* for '*village*'. This occasionally happens also before *i*: *n'das* or *n'däs* '*sea*'. In the following examples the original IN root is given first, then the commonest Melanesian form, which can be regarded as that which first was brought to Atchin, and lastly the Atchin word as actually used, with its meaning:

IN	MN	Atchin
taŋis ' <i>weep</i> '	taŋi	taŋ ' <i>weep</i> '; täŋsi ' <i>weep for</i> '
hutan ' <i>forest</i> '	uta	hüt ' <i>forest</i> ', through *huti
mahuḍip ' <i>living</i> '	mauri	mäur ' <i>live</i> ', for *mäür
na-jalan ' <i>the way</i> '	sala	ni-säl for *ni-sali
na-(ŋ)aran ' <i>name</i> '	(s)asa	nä-sän for *na-sani

Some umlaut effects occur within the Atchin language itself; thus the word for '*right, properly*' may be either (w)uŋoni or (w)uŋön. In other cases there are modified vowels where no comparison with IN roots is possible, e.g. in tsünöb '*man*', and as it so happens that this word has no relatives on the mainland of Malekula, it is impossible to say how the modifications arose in such a case.

The only other language, apart from Malekula, in which wholesale umlaut takes place is that of Rotuma, but in this case the umlaut modifications serve a grammatical purpose which they do not serve in Atchin. In the case of Atchin, the notes on comparative phonetics will show that an intermediate stage between the original IN (or nearest MN) form must often be understood in order to account for the umlaut. Many final vowels, found in other dialects (e.g. Malo) are lost in Atchin. It

would seem that these vowels first weakened to i, then disappeared altogether. This explains the umlaut in the possessives:

Atchin	Pronoun
sak = *sa-ku 'my'	i-na
so-m = *sa-mu 'thy'	i-ni-ki
sä-n = *sa-ni = *sa-na 'his'	i-ni
sä-r = *sa-ri = *sa-ti = *sa-ta 'our(incl.)'	i-kir
sä-mam = *sa-mami 'our(excl.)'	kiam
sa-mi does not modify, = 'your'	kami
sä-r = *sa-ri = *sa-ra 'their'	i-ni-ri

Whether the pronouns have determined the forms of the possessives, or the actual stages have in all cases been passed through, cannot now be proved. If the pronouns are, as in some cases they must be, suffixed to the noun, the modification takes place in the final vowel of the noun: mira-k 'my mother'; miro-m 'thy mother'; mirä-n 'his mother'. In the Texts the letter ä has been introduced to indicate an e-sound that has arisen by umlaut. It is thus a letter used for historical, not for phonetic purposes.

Umlaut modifications arise also in some cases either within the body of the word or in the last vowel when it is compounded with another word containing i or e: reṇa 'in', but reṇän 'in it, therein'; tan 'earth', but ṇä-tan 'on the ground', apparently for ṇa+etan; ṇa 'at', but ṇä-in 'here'.

It must be stated, however, that umlaut is not invariably the result of a meeting between i and another vowel. It does not take place when the transitive ending ni is added to a word. Thus waṇáni 'feed'. This is perhaps the effect of the accent falling on the vowel that under other circumstances would be modified. Similarly, lawi 'take'; tsalil 'out'. It does, however, occur in some reduplicated words, e.g. laṇa 'mad', reduplicates as laṇaläṇ.

#### 1.2.6. Reduplication

This brings us to discuss the general phenomena of reduplication. There are six types of change in Atchin.

- 1) Umlaut may take place, as already mentioned: laṇa - laṇaläṇ 'mad', see N.39.
- 2) The final vowel may be omitted in each syllable: liwe 'shoot' - liwliw, A.20.
- 3) The final consonant may be omitted in the first syllable of the reduplicated word: wan 'go' - wa-wan 'keep on going'; kal 'hold' - ka-kal 'hang oneself', B.12.

4) The first syllable only of the word may be reduplicated: wa-waron 'keep looking for shell-fish', from root waron; rawi 'extract' - ra-rawi.

5) A word ending in a consonant may be reduplicated in full, in which case a slight sound of ə is heard between the two halves of the word, due to full enunciation of the final consonant of the first syllable: lek 'stay' - lek(ə)lek 'stay a long time'; rep(ə)rep 'preparatory movement in a dance'. A similar effect sometimes accompanies the partial reduplication mentioned above: mots(ə)motsoul 'keep nibbling'. This connecting vowel is not written in the Texts, but a hyphen serves to show where the reduplication takes place. A similar linking vowel is developed in other languages, e.g. Eromangan daləyau 'with me', from dal 'with', and yau 'I', and in the Micronesian language of Ponape, where lap-a-lap = Atchin lep(ə)lep 'very big'. In Ponape the connecting vowel is more clearly pronounced, and harmonises with the stem vowel of the original word.

6) In some cases the entire word is reduplicated with no change or other addition, if it ends in a vowel: wa 'go' - wa-wa; and again a word may be used in this form without any simple form existing: pwere-pwera 'a sow'.

The Vao language has a type of reduplication in nouns which does seem to have grammatical value: nātun 'a child' - nā-nātun tāhik 'my younger brother's wife (not child)'. There is nothing like this in Atchin.

#### 1.2.7. Velarisation of Consonants

By velarisation of consonants is meant the addition of a w-sound immediately after the consonant. This is not such a close union as in the Banks Islands or Nguna. The Atchin mw is not quite the same as Mota m̄, which seems really to be w̄, i.e. a nasalised w, and the Atchin pw is not the Mota q, which seems best described as a velarised p with simultaneous glottal closure, in the International Phonetic Script p<sup>w</sup>. It is worth noticing in passing that this Mota sound answers to p or b in Atchin and mb in the Seniang of South West Bay, Malekula. Thus:

Mota	Atchin	Seniang	
qoŋ	poŋ, boŋ	mboŋ	'darkness'
qatiu	bat(u)	(ni)mbatu	'head'

In Atchin any labial consonant may be velarised, which of course at the same time means that the consonant is also rounded when the lips are protruded to pronounce w. Examples can be given of words existing

both with and without velarisation: the possessive for drinks is no-mak 'my drink', which in the 3sg. becomes no-mwän.

In the same way a word may be velarised in one dialect and not in another: Vao baraŋ 'cave', is Atchin pwäräŋ.

### 1.2.8. Nasalisation of Consonants

In some languages, such as Fijian, all the voiced plosives are habitually combined with the homorganic nasal, and cannot be pronounced without it. This is not so in Atchin, where, e.g. b and mb both exist independently of each other. Nasalisation of the root occurs, and seems to have definite grammatical function to perform in only one case, namely the plosive p. In some instances this is voiced and becomes b, in others it is nasalised and becomes mb. Following a verbal particle beginning with m the p is voiced, following the article it is nasalised. The latter phenomenon may have a historical explanation, for in some of the languages of central Celebes the article (which is really ŋ) combines with the following noun to form the homorganic nasal. The following examples from Atchin will make the rules clear:

- 1) unvoiced form: e poŋ 'it is dark'  
voiced form: mu boŋ or m'boŋ 'it was dark'  
nasal form: na mboŋ 'the day or night (24 hour period)'
- 2) unvoiced form: tul-tulo po 'render a song'  
nasal form: nu-mbo 'a song'
- 3) unvoiced form: e pe 'it is like'  
nasal form: ne-mbe 'the place where'
- 4) unvoiced form: ar pal 'they sacrificed'  
voiced form: m'bal 'he hit'  
nasal form: nä-mbal 'consideration-pig'
- 5) voiced form: ra 'blood'  
nasal form: n'dra 'the blood'

### 1.3. ACCENTUATION

The importance of accent in Atchin has already been illustrated in the rules governing the form of the common article. To state definite rules for the place of the accent really involves knowing the older form or forms of the word, the form which it possessed when it entered the Atchin language. This, of course, is not always possible. When a noun has been truncated of an original syllable, at any rate a final syllable, then it tends to bear the accent on the new final syllable if

it is disyllabic, or the last but one if it has more than two syllables. This is not always the case, however, and it is in this regard that the empirical element comes in. The accent, however, tends to recede: so much can be definitely stated. Thus 'noremān 'male'; 'na-mwer 'parrot'; but against this, where a syllable is lost, 'ni-al 'sun', in spite of the fact that the IN original is a(n)raw 'day'. This tendency, contrary to what has already been said, to draw the accent back to the beginning of the word, sometimes, at least, overcomes the accent which results from the shortening of the word. In a similar way, IN yumah gives Atchin 'nä-him 'house'. The tendency to penultimate accent is generally stronger than the tendency to keep the accent where it was in the original word.

### 1.3.1. Accent of Doubled Words

The phonetic aspect of reduplication was studied in the preceding paragraphs. The general tendency is to throw the accent back: 'wa-wān 'keeping on going'; 'ka-kal 'hang oneself'; 're-rei 'keep pulling'. If the entire word is reduplicated, the compound takes the accent on the first syllable: 'pwere-pwere 'a sow'. The same thing holds good if the original word ends in a consonant: 'lep-lep 'great', and that is why the neutral vowel ə tends to creep in.

### 1.3.2. Effect of Proclitics on Accent

A proclitic is a syllable or word that is added in front of the main word, and which may, in different languages, either attract or fail to attract the accent to itself. Thus the verbal particles in Atchin are proclitics. As a rule they do not cause any shift of accent; one says, mwi 'rala 'he sailed'. In specific instances, however, the accent shifts from the verb to the verbal particles. These instances may be grouped as follows:

- 1) The accent falls on the verbal particle e (a) before adjectives: 'e läp 'it is great'; 'tsünöb 'e läp 'a great man'. As against this, e 'wala 'he runs'. (b) before negatives: 'e tsiḡa 'it is not'; but this rule is limited to the actual negative adverb tsiḡa or tsa.
- 2) In compounds of the locative preposition e with a place name, a similar change of accent takes place: 'e Ra 'at Raga'; 'e Tsan 'on Atchin'.
- 3) The verbal particles mwi, etc. of the 3sg. past, and pwi, etc. of the 3sg. future, exercise the same effect on the accent as does e: 'mwi tsa 'he was not'; e ro 'pwi tsa 'he did not want'; 'mwi wise? 'How was

*it?*' It should be noted, in connection with (1) above, that the fact of the assimilation of the e to agree with the following vowel, the attraction of accent still occurs: 'o-on 'six'.

4) The reference particle *ŋa* also draws the accent to itself, whether it have its strict ligative force or be used, as it sometimes is, as a locative preposition: 'ŋa Tsan 'at Atchin'; 'ŋa la 'on shore'. This is seen even in a word that was compounded long before it reached Atchin: 'e sa'ŋawül 'ten'. This particular type of attraction, then, is historically pre-Atchin.

5) The preposition *ta* is proclitic: 'ta Ba 'the people of Oba'; 'ta līm 'in five days'.

### 1.3.3. Enclitic Accent

An enclitic is a syllable appended to a word, usually without accent of its own, but liable to affect the accent of the word to which it is added. Some syllables in Atchin draw the accent forward, so that the penultimate accentuation is still maintained. Such a syllable is the transitive suffix *-ni* with verbs: wa'ŋani 'to feed' (IN 'paŋan); tu'lōni 'to lead'. Another is the syllable *te*, the second element of the negative *se ... te: e se 'sa te 'there is no-one'*. When *te* has its other, depreciatory or diffident meaning, the same change of accent takes place: A.52 'E, 'buho'k pwi 'tsa te 'Eh, not that pig, please!' This is directly parallel to C.12 Ini e ro pwi 'tsa ni 'he did not want it', and exactly counterbalances the normal accentuation, 'pwi tsa 'it shall not be'.

It is necessary to add that although, as shown, tonic accent is a definite factor in Atchin, this refers only to prose speech. Songs do not have the same strong accentuation; but as they are written in a special "song language" the problem does not meet us directly here.

## 2. SYNTAX

### 2.1. THE PRINCIPLES OF ATCHIN SYNTAX

It is just becoming recognised that the grammar of a Melanesian language cannot be written in the same categories and order as that of a European language. The first real attempt to construct grammar in which European categories are set aside is that of Tagalog by Bloomfield (1917).<sup>1</sup>

<sup>1</sup>This work did not come to the writer's knowledge until after the writing of the article aforementioned and the preparation of the major part of the grammar. A study of volume two of Bloomfield's work, however, has led to the rearrangement of the work along lines rather similar to his, especially in the placing first of the most important and characteristic part of the grammar, i.e. the syntax. This now follows the section on phonetics, and morphology comes last.

In Atchin it is particularly necessary to set aside European categories, though it is convenient here for practical purposes to retain the division into the usual 'parts of speech'. These groups, however, must be rearranged into two larger groups, which are called 'time words' and 'object words' respectively. By 'object words' are meant such as are not subject to distinction of tense, and by 'time words' those that are. This distinction between object and time is the fundamental grammatical principle of the Atchin language, and indeed of the languages of Malekula in general, and is found to a slightly less extent in Ambrym and Paama also. This is the distinction that Bloomfield made for the first time in Tagalog, and he thus defines what he calls "transient words": "Transient words express an element of experience viewed as impermanent, i.e. belonging to some limited portion of time" (Bloomfield 1917). His term for 'object words' is "static words".

This development of time-aspect has not, however, been carried through to the complete neglect of the place or object principle; demonstratives and directives are still well in evidence, but it is important to observe that they are demonstratives not only of objects but also of times. The words that give emphasis to nouns may also give a similar emphasis to verbs. Thus *le* may be a demonstrative with all 'parts of speech'. It may be profitable to quote again from the earlier paper on the subject of Atchin syntax (Capell 1935:200-02).

Certainly here as elsewhere the unit of speech is not the word but the sentence. We express in a sentence a thought that is already complete in our minds. Emphasis is laid on various parts of the thought in different languages.

... In English we have simplified our statements to a very large extent; in the languages of the Far East, such as Tibetan and Chinese, they are simplified still further. When we come to Melanesia we find that although a considerable amount of simplification has taken place (and one need only refer to the "Papuan" languages and many of the tongues of western Indonesia in contrast), still a good deal of definition is made that is not made in English. That definition in most places tends to be definition of concrete things and acts. In the sentence "The man chased the boy round the tree", the Melanesian would tend to say "man that he chase him boy round tree" - i.e. the emphasis is not on the time of the action, but on the persons concerned. The act could be seen and the actor noted: when it happened was of less importance.

Now in Achin and Uripiv we find the reverse tendency at work. True, there is still the definition of the agent and the object - the verbal pronouns and demonstratives are still well in evidence - but the time of the action becomes almost a ruling concept. That, of course, is where the difficulty for the foreigner comes in. He has not only to learn native words and idioms, but has to reorientate his methods of thought along the lines of native methods. He has to throw

the emphasis where the native would throw it. In the language we have been studying this emphasis is on the time element.

What is the effect of this emphasis on time, and what guides its application? In the first place, the only things independent of time relations are those that persist unchanged throughout all experience. The man who acts is the same before as after; so his name "man" is independent of time. The boy who is chased is still a boy afterwards, so his name "boy" is unchanged. If, now, we extend the sentence by adding the words "till he caught him", we add elements that can be affected by the time emphasis. "Till" is not the same in the given sentence as in the sentence "The man will chase the boy round the tree till he catches him" - to us, perhaps, it is, for all practical purposes, the same, but not to the native. In one case he says, "What happened?" - why, he chased him, "and it came he caught him"; in the other, "What will happen?" - why, he will chase him, "and it will come he will catch him".

Take now as further examples two complex examples of future sequence from the Texts: K.44 Ko mo läsi na-mwer pwi sa pu row pwi tsövha, ko po lihi po mats *'When you see a parrot flying by, hang yourself so that you die'*; K.52 Pe un pe kete pi-pe ni-se? *'What shall I do when I dive?'* The literal translation of the first is: "And you have seen parrot it shall be one it shall fly it shall be past, then you shall hang-yourself you shall die", of the second: "I shall dive/ I shall do/ it shall be like what?" Neither of these two make sense so expressed in English, "but in the native mind it must point to a definite analysis of the whole idea, made before that idea has been expressed". The idea is the connection between the sight of a bird and suicide, the bird being the speaker's spirit, a sign to the girl that he himself is then dead. Let us then analyse the stages of the suicide. First, before she carries it out, she has seen the bird: mo läsi, past tense, *'you have seen it first'*. The bird, naturally, is not affected by the time relationships, it is simply na-mwer; but at the time of speaking it has not yet appeared, it is pwi sa "future-one" bird. Its flight also is future: pu row, and if that is so, then its passing is also future - pwi tsövha *'it shall pass by'*. Then, in the event of all those future possibilities being realised, and you have seen it - the complete past of mo läsi - you are to hang yourself - po lihi - and if you do that you will die - po mats.

The second example is really simpler: the main idea is that I have something to do. Before that, however, I shall dive - pe un. When I have done that I shall do something else - pe kete. What sort of action will that be that I am to do: it shall be like what - pi-pe ni-se? This is the logical splitting up of the ideas that English prefers to subordinate to the main thought, I shall do something. English takes



first that root idea - I have something to do; and subordinates the condition that I have to dive before I do it; Atchin takes the ideas in their strict time sequence: first I shall dive, then I shall do something, then what will that something be like?

To quote again (Capell 1935:202):

If it remains true that the unit of speech is the sentence, it seems true also that the sentence itself is not the same in every language (the Latin "periodic construction" and the English, say, of Macaulay is a case in point), and it would seem that to the Atchin native each section of the idea becomes a separate sentence.

- taking the second example above: Pe un - pe kete - pi-pe ni-se?, and similarly in the first example, or in U.44, another long example.

The words and phrases hang together (and this may be the psychological ground for the changeable vowel of the verbal particles),<sup>1</sup> but all that connects the whole idea is the futurity of the matter. In fact, we have not really an elaborate logic carrying the idea of futurity to its utmost possibility, so much as a very elementary thinking in disjointed ideas, each expressed separately, and only bound together by the future particle.

A passage in Jespersen 1924:26-7 so aptly describes the principles of Atchin syntax - though *à propos* of something else, and quite unintentionally that the length of the quotation may be forgiven:

Apart from fixed formulas a sentence does not spring into a speaker's mind all at once, but is framed gradually as he goes on speaking. This is not always so conspicuous as in the following instance. I want to tell someone whom I met on a certain occasion, and I start by saying: "There I saw Tom Brown and Mrs. Hart and Miss Johnstone and Colonel Dutton ...". When I begin my enumeration I have not yet made up my mind how many I am going to mention or in what order, so I have to use and in each case. If, on the other hand, before beginning my story I know exactly whom I am going to mention, I leave out the ands except before the last name .... It is clear that the latter construction, which requires a comprehensive conception of the sentence as a whole, is more appropriate in the written language, and the former in ordinary speech.

This is exactly what Atchin does, each idea is treated as separate sentence, and this accounts not only for the paratactical arrangement of clauses, but also for the long series of ko's which may begin them, like English '*and*'. The only difference is that English has reached the stage of reflection and rejects such a series of '*ands*' as ungraceful, while Atchin is content with the natural order of things.

<sup>1</sup>And it might be added, for the fact that the future sequence is very definite, while that of the past is not so strict; the indefinite may supervene; see below, section 2.4.3.

We now go on to consider each aspect of Atchin syntax separately, beginning with the elements of the simple sentence. Then we take compound sentences, i.e. those that consist of more than one principle clause, connected or disjoined by 'and' or 'but', and thirdly the complex sentence, in which subordinate clauses are found.

## 2.2. SUBJECT, OBJECT AND PREDICATE

### 2.2.1. The Subject

#### (a) Its Nature

The subject of a sentence is normally a noun or a noun-substitute. The latter may be a pronoun or a phrase equivalent to a noun. It is not necessary to give examples of nouns serving as subjects. There is no special particle to indicate that the given noun is a subject or an object.

Pronouns are of two sorts, cardinal or verbal. The cardinal pronoun need not be expressed unless there is a certain degree of emphasis thrown upon it. When the cardinal is thus used, the verbal pronoun is also used after it.

Noun-equivalents require more detailed consideration. These are phrases consisting of more than one word, the whole of which together is treated grammatically as a noun and so becomes the subject of a sentence. Thus in C.11 Ko mwi sa ko e wurei e re i-sen '*Then one (of them) said he wanted it for himself*'. Here the past tense sign mwi gives the time of the whole sentence; as sa, being a numeral, is a true time-word, needs such a tense-particle with it (at least when it definitely refers to 'one' in a numerical, not an indefinite sense). The subject of the main clause is then itself a clause, (ko) mwi sa '*(and) one (sc. of them)*', in the past tense. Similar in nature is K.46 Pwi sa pu un wä '*Let one (of you) dive*' - except that here the sequence is future. Again in K.78 Ra kete ni-se pwi sa, ɣa ikir pwi sa pwi tigei lit. '*we shall do something it will be one, that we it shall be one will marry (sc. her)*', i.e. '*Let us do something so that one of us may marry her*'. The subject of pwi tigei is ikir pwi sa '*we it shall be one*', or in English idiom, '*one of us*'.

#### (b) Its Position

The subject precedes the verb, the only intervening words allowed being any attribute of the subject that may be added to it. An explanatory or emphatic subject may follow, however, for emphasis: G.11 Noreman mar matur no-ut e poŋ, inir wiŋin sän '*the man slept that night, he and his wife*'. A.20 Win a mu tsubul kele Noriŋere, inir tasin

watsin *'The girl came down again to Norishere, she and her younger brother this time'*.

The inversion is normal after the verb we [or e] in the sense of 'to be', just as in English we say *'there is'* with a noun following. Thus:

A.17 Pi we ɾəm n'ehi ok *'That fish shall be your food'*.

C.14 Pi e sale sak *'This will be my landing place'*.

cf. also JJ.21, where the subject is sa 'one (day)': Pi we sa po ar sekeni ... *'It will come about someday, that you will find ...'*, or *'A day will come when ...'*.

### (c) Expression of Number

As there is no inflection of the noun itself to indicate number, the fact of duality or plurality must be expressed by the verbal particle, which varies for person and number. As a general thing this suffices, and in the case of inanimate objects, even that may not be strictly adhered to, at any rate apart from the subject-words. Atchin has, however, a means of making clear the distinction of number when necessary, but does not employ this means when the context is sufficient to the speaker's mind. So in L.21, the speaker Ias, greets his two younger brothers with the words, Were-wereko tasik were-werek! Ko kom m'ok wiel ɲa-mbe le? *'My dear, dear little brothers! Whence have you-two come here again?'*

A personal plural, that is generally definite in nature, can be expressed by the addition of the cardinal pronoun after the noun. The use of a dual pronoun is impossible, as the only dual forms are the verbal pronouns. In this case, to express a dual, the plural cardinal is used, but the following verbal particle is in the dual. So we say tsünöb inir *'the men'* (note that this does not generally mean just *'men'*; the plural, as stated, is definite, and the indefinite is given simply in the verbal pronoun). The pronoun may precede the noun and give another sense: A.20 inir tasin *'she and her brothers'*. This is the normal way of expressing *'and'* with two personal nouns. The verbal pronoun is that of the implied person and number. So JJ.26 Ko kami Tahar ko wiel *'you and Tahar go away'*, the implication is *'you two'*, hence ko 2du. CC.1 Tsünöb sa niri wiŋen sän or wan or pale ni-är *'A certain man and his wife go and build a fence'*. The conjunctive pronoun is that of the 3pl., but the resultant phrase is equivalent to *'they two'*, hence verbal pronoun or, 3du. Indefinite.

These are the general rules, which are further illustrated in the following examples:

A.25 Win a iniri tasin or mul *'The girl and her sister departed'*.

F.6 Inir tewen sän mor wä e-hut 'She and her husband went to the mainland'.

G.11 Noreman mar matur no-ut e poŋ, inir wiŋen sän 'The man, he and his wife slept in the night'.

Q.14 Ko inir wiŋen sän e wä Wala 'He and his wife go to Wala'.

This example looks grammatically wrong, seeing that the verbal particle (e) is in the singular. The explanation is probably that the attention is concentrated on the person of the husband, although only the wife is mentioned, as though it read "He went with her (his wife) to Wala".

A trial number is shown in K.95 Inir buän ko win a ko inir e-toi mar wan 'He and the grandmother and the girl went all three'.

It is possible also to join two nouns with the conjunction e 'and', as in G.23 Miräm e timän e wa na wan nam e Siu ... 'Mother and father told me that, when we went to Malo ...'. The singular here treats the two parents as one combined idea, 'the family told me ...'.

There is a remarkable example of what seems to be bad grammar in Q.79 Ko po wan ko miräm por kete rin buha pu-roŋ, which appears to mean 'You go (with) your mother and the two of you shall (or are to) just prepare food for the pigs'. The first verbal pronoun is of the 2sg. future, po 'you are to ...'; then comes the noun miräm 'your mother', thrown in as a sort of after-thought; finally the idea becomes less directly expressed; instead of the expected ko 'you two shall ...', one gets por 'they two shall ...'.

## 2.2.2. The Object

### (a) Its Nature

The object may be of the same nature as the subject, i.e. a noun, a pronoun, or some noun-equivalent other than a pronoun. The first group does not call for illustration, the second will be fully illustrated below, in the discussion of suffixed pronouns. What has been said in the previous section about transitive verbs must also be borne in mind. The 3sg. pronoun object is frequently - indeed regularly - understood. So in A.2 Nu-a e kole 'the river carried (him) away'. In other persons and numbers, however, clarity generally requires the object to be expressed: A.7 Mi waŋani-ri 'he fed them', as contrasted with A.6 Mi waŋani 'he fed her'. The difficulty often is to decide whether the final i is the transitive ending or the pronoun of the 3sg. Much must depend on etymologies, which require excursions outside the bounds of the Atchin language, and it is probably safer to say that the third person object is really expressed, but in most cases coalesces with the transitive ending, both being i.

Sometimes objects of other persons can also be understood, but only if the context is perfectly clear. Thus in P.14, as Tahar distributes the fates of men, he says *Inik po ron. N'das pu uroi 'You - you will be drowned. The sea will devour (you)'*. In the preceding sentence the object is expressed, when Tahar says *Ko bahi p'uroi'm 'and a shark will eat you'*. In the former example the person is decided by the previous sentence; in the latter not so.

#### (b) Its Position

The natural position of the object is immediately after its verb, and many examples in the preceding pages show it. There are two other possibilities, however. The object may in certain cases precede the verb, or it may be attached, if a pronoun, to something that is not a verb.

The object may be placed before the verb for added emphasis. An example of this practice is found in B.8 *Mwär' a, ni-wat e wala roni 'As for that man, the rock is sailing away with him'*; K.73 *Masal re-re wufonen ko ar mo[-mo] ni 'Fish at that time they refused her'*. A similar inversion is possible in many other languages, including Latin, for the same purpose.

If the verb is followed by an attribute, the pronoun object is attached to the attribute rather than to the verb. In a specifically transitive verb, thus in K.65 *Ko e re pi ma pwi läs kele ia 'He intends coming to see me again'*, the adverb *kele* intervenes between verb and pronoun object (*ia*), where the transitive ending also is transferred to the adverb. So in N.6 *Rets mi wehi luha-ni ni-mal 'Rets pulled the kite back'*; A.67 *Me läs woje-ni 'I knew it rightly'*. An exception to this is provided by the negative of which the second element, *te*, comes at the end of its phrase: L.22 *Me se läs kami te tua ok 'I have not seen you this long time'*; K.92 *No wa po se tsire'r te 'I say you are not to follow them'*. In fact it is really only adverbs of manner - themselves largely (though not exclusively) time-words, that admit of this transference of the objective pronoun. In some languages - as in the southern Solomons - such a limitation is not so fully made.

### 2.2.3. Predicate

#### (a) Verbless Sentences

The absence of the substantive and possessive verbs from the Atchin language brings about verbless sentences, as happens in other Melanesian languages as well. JJ.17 *Ni-se le? 'What is this?'* is a clear example. So is JJ.20 *Nā-nā'k nāsän na-ni 'the name of this thing is "coconut"'*. Others are:

- A.1 Na-sup sa, na-tun e-ru 'A certain man had two sons'.  
 A.41 Timak kisen le, niri pu roŋ 'My fathers are here, just they'.  
 C.1 Tsünöb sa, mwärä Mešware 'There was a man, a native of Meshware'.  
 H.1 Tsünöb sa mwi rewtsi Maki, ko wišewin sän 'A certain man killed a Maki; now he had a wife ...'.  
 H.12 I-si malinen? 'Whose bed is it?' Lit. 'who his bed?'  
 BB.6 Iki le rik? 'You here indeed?'  
 HH.24 Na-wün na-na rak sa ni-ok 'There is a smell of some food for me there'.

Many of these are naturally the beginnings of stories.

The verb *tò* 'remain', at times approaches the substantive verb in meaning, and the same is true of *we* 'go', which weakens to *e*. The following are examples of the latter verb:

- A.12 I-se pi we rəm n'ehl ok 'Here shall be your food - that fish'.  
 A.17 Pi we rəm n'ehi ok 'That fish shall be your food'.  
 A.23 Pi we rami n'ehi ok 'This fish shall be your food'.  
 C.14 Pi e sale sak 'This will be my landing place'.  
 U.57 Ro lihe buha ŋa inik, pi wä hi:m 'Let us two lead your pig; it shall go to the village'.  
 JJ.21 Pi we sa po ar sekeni hanän a mwi-res re-ŋän 'It will come about that someday you will find good food in it'.

An interesting case is A.28: Ko pi we tewen ko pin we 'If he will become her husband, then let it be so'.

*Tò*, however, definitely refers to remaining in a place, not simply to existing. No *lop* 'I am smart'; no *tò e-hüt* 'I am (staying) on shore'.

#### (b) The Predicative Article

The predicative article in Atchin is *ko*. Sometimes it hovers between a personal article and a predicative article in meaning, exactly as in some Polynesian languages. In a sentence such as *Näsän ko Mal* 'His name is Mal', the combined use is evident. More clearly predicative is R.15: *Ko ŋgo ko buhə nen ko* 'That, then, is the pig!' The final *ko* appears to add emphasis. So also is S.14 *Mar wa, "Mwär" a ko ŋgo* 'They said, "That's the fellow there!"'. cf. JJ.15 *Ko n'äsän i-se?* 'What's his name?'

#### (c) Expression of Time

The accident of tense will be studied below. Here we are concerned with the use of the tense signs in simple sentences; the laws of the sequence of tense in sentences containing more than one clause will be dealt with in Section 2.4.3. In the previous section it was seen that in spite of apparent paucity of tense signs, Atchin has really quite an

efficient mechanism of tense. It remains for us to discuss now how this mechanism of tense is used. The main thing to observe is that the particles compounded with *ma* can sometimes be indefinite in themselves if used with another verb sign that shows the past tense, such as *tsile* or *ko*. Even there there is often a slight difference of emphasis which can be expressed by an English perfect as against the past. *Mu ju ko* would mean '*it was finished*'; *e ju ko* '*it is finished*', '*that's the end*'. In L.34 as an interrogative *e ju ko?* '*Is it over?*' The one case in which this interchange does not appear to happen is when *ko* is strengthened by *watsin*: DD.9-10 *Mwi te ni-a! sän ko watsin*. *Mu jin ko watsin* '*(Tahar) made his sun (and) it shone*'. DD.21 *Mar tseli pu roṅ ko watsin* '*Now they just wandered about*'. The omission of *ko* makes no difference; it is the *watsin* that calls for the *ma* particle: DD.22 *Wanu mwi res watsin* '*The place (became) good*'.

The case in which *ma* can have a future reference will be mentioned in the treatment of conditional clauses below (Section 2.5.1.(e)).

The future can never be expressed, however, by the indefinite particles, but always requires the *pa* forms. The only instance in which these forms lose their future force is in the still unexplained phrase *pu roṅ*, which has already been illustrated.

There have been a large number of examples already of combinations of two particles apparently incompatible with each other. A special case is seen for instance in L.19: *Po e ma po wala pwi ser-ser* '*Come here and run quickly*'. The future particle, 2sg., is combined with the indefinite particle, 3sg., before the one verb. The same phrase recurs in A.49. The indefinite particle is fairly often retained with numerals, e.g. in the same A.49: *Po e ma, i kir pwi e-ru* '*Come, and we shall be two*'; as though the phrase *e-ru* were regarded as a single unit. Again in A.51 *Inik, po e wan* '*go, you!*' Perhaps in these cases also the frequent use of *e ma* and *e wan* in ordinary language has tended to reduce the phrases to a mental unity, to which another particle can be preposed.

The following are the uses of the indefinite particles, of which *e* is the 3sg.:

(a) It marks a real present tense, of indefinite duration: *No mata* '*I am afraid*'; *ko se wuretun te* '*you are not telling the truth*'; *no wuretun* '*I am telling the truth*'; *no tsualeni na-ak sa e wiel Oba ko mu wöt ko* '*I am cheering a canoe which is coming from Oba and has appeared (on the horizon)*' (part of a magic text). If a past tense sign is added after the verb the result is a complete present, i.e. perfect tense: Or *tabu tsile watsin* '*They-two have finished cooking now*'.

(b) It serves as a historical or narrative past. It may be preceded by a clause containing the *ma*-particle, but not necessarily. The first tale in the appended collection begins with a long series of sentences whose only verbal particle is *e*, which must be rendered by an English past. "*There was an old man, who (e) had two sons. The younger (e) had sores, and his father (e) did not like him. He (e) smelled badly. He (e) threw him away ...*" Under this heading, too, comes the use of the phrase *e ju* as the ending of a story. See e.g. K.142.

About *ma* there is one thing to be said, and that is that under certain conditions it can be indefinite even without a past tense sign. This is easier to understand when it is realised that in the neighbouring Vao and Wala, on each side of Atchin, as well as in Oba, Raga and Maewo, farther away, *ma* is normally an indefinite particle. In a magic text come the words: *Me were-were-ni nu-wə sak le 'I pray over this water of mine'*. To translate '*I prayed*' or '*have prayed*' is clearly out of place. The text goes on:

M. pi mini.	<i>'Let M. drink it.</i>
Tä-mäts ok mwi sa we.	<i>There is some spirit here.</i>
Mumun ni-wat, mumun näi,	<i>It is the spirit of a stone, of a tree,</i>
na-won ok mwi sa ɲa.	<i>let it be nothing that is here.'</i>

There can be no question of a past here; the man on whom the incantation is being said is still sick! In the text previously quoted about cheering a canoe, the last clause *mu wöt ko* is past: '*it has just appeared*'.

### 2.3. ATTRIBUTES

#### 2.3.1. Attributes of Object and Time Words

##### (a) Attribute of Subject and Object

An attribute is a qualifying word, or word-equivalent, and the descriptive attribute of the object-word is called in European languages an adjective. We have already seen above that Atchin has no real adjectives. Hence the term "attribute of the noun" or object-word. At the same time a purely adjectival construction is possible, and that has been illustrated.

The second construction of the descriptive noun-attribute is a purely verbal one, in which it agrees with the verb of the main sentence in tense and with its own subject in number and person. The following examples will show how the adjectival attribute may thus be used in the indefinite, past, and future tenses.



## 1. Indefinite:

Wowon vanu e lep 'a big mountain'; no worsurim e pe ko res 'I believe (you) that you are good', i.e. 'I believe you are good'. In the texts:

B.28 E tei na-ak sa e läp 'He fashions a large canoe'.

E.1 Tsünöb sa e ma-hömb 'A (certain) man was hungry'.

H.32 Se re na-mboŋ e läp wor 'Not many days yet'.

Q.27 Na-mboŋ e nats kele 'Another day again'.

## 2. Past:

A.70 Mar läsi buhə sän mwi läp 'They saw his many pigs'.

H.9 Mu kete na-na mwi tsats pitew wifewin 'He did a bad thing to the woman'.

L.40 Na-tum rorin mwi tsats 'Your son's mind was bad'.

## 3. Future:

K.122 Po tsiri wä ni puloh nats pwi sa 'Let out another bamboo (full) of ants'.

L.7 Ra re-roŋ ikir ni-wa pwi läp 'We think we a great crowd', i.e. 'we think there will be a great crowd of us'.

From the Mission translations: Par läsi matsiqän sami pu res 'they shall see your good works'; po kete lolomam pi ran 'make thou our hearts good'.

In these future examples the construction is particularly clear; the thing has not yet come to pass, hence the quality cannot be ascribed by an attributive word. 'They shall see your good works', lit. 'works your (shall be) good - "shall be" - because you have not yet done them'. 'Make our hearts (shall be) clean - but they are not yet so!' "We see how the futurity of the main action is transferred to the action also: the quality cannot be present until the act which is to produce it is done. All this is perfectly logical; but Atchin has carried out the logic thoroughly; the majority of languages do not." (Capell 1935:196).

We have also seen that this attribute may stand by itself and form a subject in its own right (Section 2.2.1.). The treatment of the numeral attribute is exactly similar to that of the adjective.

## (b) Attributes of the Time-word

This expression is used here in place of the European name 'adverbial modifier of the verb'. It should, first, be observed that an interrogative adverb comes last in its clause. Thus:

A.18 Po wa-waröŋ kele sweliŋ? 'When will you be gathering shell-fish again?'

The attributes of the time word agree in Atchin with the word they modify as far as tense is concerned, but they are always in the 3sg.

Bearing in mind that just as there is a purely attributive use of the adjective, so there is also of the adverb, we may now illustrate the cases where the adverbial expression agrees in tense with the main verb. Thus:

- K.106 Kami kab ral pwi-res 'As for you, go about your business decently'.  
 L.19 Po wala pwi ser-ser! Pe wise? 'Run quickly! Why should I?'  
 L.40 Ram ral mwi res 'We walked peaceably' (lit. 'well')  
 L.44. Ra ral pwi res watsin 'We shall walk peaceably now'.  
 M.3 Na-vül ok mwi sa a e re p'ok kisen 'Another month has passed and it is the same again'.  
 P.11 Po tara pu wele-wele, ko po mats 'You will grow old a little and you will die'.  
 R.2 Po lai buha pwi sa pwi ser-ser 'Get a pig ready'.  
 R.3 Inik mwi tsiga ko maki mu to m'parav 'You were not there and the Maki has been put off till later'.  
 R.43 Mwi ran mwi res 'It dawned fully'.  
 U.19 Inik po wala pu womu 'You set sail first!'  
 DD.3 No-uf m'uf mwi läp 'the rain rained greatly'.

### 2.3.2. Prepositions and Case Relationships

For the actual forms and lists of the prepositions, see Section 3.3.1. The first point to notice in the syntax is the entire absence of the preposition with names of places, either 'to' or 'at', and this is contrary to the usage of many of the surrounding Melanesian languages.

- A.12 E tsubul wä la Norifere 'She goes down to the shore at Norishere'.  
 A.15 E tsubul kele Tiwil 'She goes down to Tiwil again'.  
 C.15 Ko mar tewni Meshuware 'and they buried him at Meshuware'.  
 F.10 Wifewin mi wlel na-ok Mälünbek 'The woman walked there, to Mälünbek'.  
 G.24 Timän e mlrän or tur Onema 'The father and mother stood at Onema'.

The rule has occasional exceptions, as in C.14 Ko ina pe hāf te watsin re na-amp hon, si Oremal 'And perhaps I shall go ashore at the sacred fire, at Oremal'. Here the preposition indicates 'situated at', 'belonging to' a place, rather than simple location in it, and si is in any case the possessive preposition.

With other nouns, however, a preposition must be used. For motion towards, this preposition is tsi(hi), which is really a noun, as it takes the suffixed pronouns of the possessive forms. At the same time it must not be confused with the actual possessive si. Both the long and the short forms of tsi are in use. The suffixed forms are:

Singular	Plural
1sg. tsik	1pl.incl. tsir
2sg. tsim	1pl.excl. tsimemam
3sg. tsin	2pl. tsimam(i)
	3pl. tsir(i)

The irregular form of the 1pl.excl. is to be noted. This is the form given by Layard, but no examples are to hand. The use of the preposition can now be shown:

H.29 E wä tsi mätuak *'He goes to my mother's brother'.*

K.20 Pe tuloni tsihim *'I will bring her to you'.*

P.9 Po luha ma tsihik *'Come back to me!'*

U.16 Ko e wan tsi ta-Ba natun *'He came to the Oba man's son'.*

The preposition is omitted in some temporal phrases, such as A.60 ta lim weräl *'in five days (from) today'.*

The occasional use of double prepositions calls for mention next. Two types of doubling are found: (i) combination with *na*, and (ii) combination of prepositions of similar meaning. In one instance both types are combined.

(i) *na*. The root meaning of this word, when it is a preposition, seems to be motion towards a place, very much like *tsi*. In compounds, however, that meaning is not retained. *re* has general locative significance, and *re-na* seems to be merely a little more definite. The compound *re-na* takes the personal suffixes, though neither element of the compound does so when used separately. Similarly *ne* is locative, but the compound *ne-na* indicates motion towards and takes suffixes.

B.26 Ko tala ne *na*-hi:m? *'Have you an adze at home?'*

B.30 Na-mban ne *na*-hi:m *'I have a sail at home'.*

H.23 Ko e hili meligen, e lek *re-na*n *'He digs a place and gets inside it'.*

K.54 Lebon Sa e mats; e matur *re-na*n *'Lebon the First is dead; he lies in it (sc. a certain clam shell)'.*

K.85 Ko pwere *re na*'äi e-läp *ne-na* la *'But there are plenty of holes in the trees along the shore'.*

(ii) Two prepositions of similar meaning may be juxtaposed. Thus *wä* has already been treated as an adverbial directive of motion away from the speaker. It is also prepositional in, e.g.:

D.4 E tabe *na-ak wä* la *'He carried his canoe to the shore'.*

K.121 Mwi *re pwi sam wä* Lebon Sa *'He wanted to strike at Lebon the First'.*

It is compounded with *re* and the resultant compound occurs, e.g. in:

A.38 E sa we *re mwerek sa* *'He climbed into a mwerek tree'.*

B.11 Wawa sa mu wolo we *re nu-a* *'A wawa tree spread its roots into the water'.*

B.12 Mwär' a mwi ka-kal wä re wawa 'The man held on to the wawa tree'.

H.26 Ko mi tamar we-re nu-wal 'He bent down into the water'.

H.27 Ko mu nu we-re nu-wal 'He pushed him into the water'.

Q.19 E te ne-wis we-re na-ak 'He puts his bow into the canoe'.

It is perhaps possible to connect the *we* in some of these cases to the verb and still treat it as a directive, independent of the preposition, but not in all. An interesting example of the combination of (i) and (ii) is seen in K.85, where the double preposition is again compounded with *na* as above, and then the 3sg. is added: Ra how we reñän 'We can take shelter in it'.

Another compound is *e re*, and there is also an example of *re* itself reduplicated in K.73 Masal re-re wuʃonen ko ar moʃ-moʃ ni 'Fish at the former time they refused her'. The other compound is seen in:

A.62 Mu wala e re maki si timän 'He danced in his father's Maki'.

K.75 Mor rets e re ne-hi:m si Lebon Sa 'They conversed in Lebon the First's house'.

The form *ñä-tan* for 'at this place' appears to be similarly compounded of *ña-e-* and the word *tan*, originally a noun meaning 'earth, land'.

Atchin and English do not always agree in their methods of expressing case relationships. Thus in *na-ak sa e wiel Oba* 'a canoe coming from Omba'. there is no preposition at all, because the place-name *Omba* is used. In other connections *roni* = 'from'. It seems as though *Oba* itself is already compounded with a preposition not native to Atchin (or possible an article?), as we have *ta-Ba* 'men of Oba'.

The transitive ending often takes the place of an English preposition, e.g. *Pe were-were-ni n'täsak* 'I will speak to (or pray over) my salt water' (magic text); *Ko weral pi matur porei-a* 'And tonight let her dream of me' (magic text); *Pe woʃe liwon* 'I will knock (out) his tooth' (magic text), *woʃe* usually = 'fully, rightly, properly'.

## 2.4. THE COMPOUND SENTENCE

By compound sentence is meant one which consists of a number of parallel principle clauses, not subordinated one to another. Sentences containing subordinate clauses are dealt with in Section 2.5.

### 2.4.1. Methods of Joining Clauses

There are two methods of combining clauses into more complex units, viz. parataxis and subordination. Some languages prefer to subordinate all ideas to one main thought. This is the method of Latin, Greek, Sanskrit, Japanese and other languages. Others join ideas in a series

of successive statements, all on the same grammatical footing, and rather like links in a chain. English tends to favour this analytic, or disjunctive method, which is most fully developed in Chinese, Siamese and kindred languages. Atchin also follows the analytic method, even more definitely than many Melanesian languages. This much will be apparent from the Texts.

To join its sentences - or ideas, for we have seen at the beginning of this section that idea and sentence tend to be one and the same in Atchin - Atchin makes liberal use of conjunctions, of which the chief is *ko*.

*Ko* is the equivalent of English '*and*' in joining clauses, while *e* more properly joins individual words: *mirän e timän* '*his mother and father*'. Apparent exceptions to the proper use of *ko* are found, e.g. A.37 *Iniri tsünöb e-saṅawül ko wifewin e-saṅawül mar wan ...* '*The ten men and ten women came ...*', but here it must be remembered that the occurrences of the verbal particle *e* turns the two phrases into two clauses in Atchin though they are not so in English. There is a real exception in Q.64 *Mar läsi ſowul, Mal-weawen ko Wala* '*they saw Showul, Mar-weweanḡ and Wala*', where the third place-name is joined to the others by *ko*. Examples of *ko* joining clauses are very frequent, and we take only a couple:

A.3 *E tor-toni wawa sa ko e wä e-hüt* '*He catches hold of a wawa tree and goes ashore*'.

AA.9 *Tuän mu wala ḡa-ok ko tuän mu wala ḡa-el* '*One ran that way and another this*'.

*Ko* is also used at the beginning of a sentence where no conjunction at all is required in English, and in this it is sometimes difficult to distinguish between the predicative article *ko* and the conjunction *ko*. The following cases, however, are clear:

H.1 *Tsünöb sa mwi rewtsi maki. Ko wifewin sän* '*There was a certain man who killed a Maki. Now he had a wife*'.

P.1 *Ko na-mboḡ sa kele ko e tei wen-wa-saṅawül* '*Another day again he makes a thousand*'.

BB.10-11 *Wa-i-e! ko po ſu e-pe ko?* '*Hello! Where are you paddling then?*'

HH.10 *Na-riv, ko pe e-be?* '*Rat, how did you get here?*'

The P.1 example shows that *ko* can also be used inside a sentence before a verb has been expressed. The preceding phrase in P.1 is of a similar construction: *Mewi ko e tei wen-wa-saṅawül* '*One day he makes a thousand*'. This usage is only to be by recalling the fact that expression of time, even though they may not vary for tense, and so have been treated in this grammar as object-words, are still by nature time words, and in essence verbs; therefore they can practically form a clause in their

own right, and hence be followed by a co-ordinating conjunction. The construction is given a little more explicitly in P.2: Ko na-mboŋ sa kele ko e tei ... *'And one day again he makes ...'*. There being no verb *'to be'*, one cannot say *"there was another day when he made ..."*.

Atchin does not stand alone in Melanesia in this respect; Omba also makes frequent use of ko at the beginning of sentences, Raga uses ke, and a similar usage is found in Indonesia, where Malay and some other languages have maka or its local equivalent.

Other co-ordinating conjunctions are dealt with elsewhere. Treatment of conditions is reserved for Section 2.5.1.(e). One that has not elsewhere been noticed is an adversative use of ɲa, to disjoin clauses like English *'but'*. For example:

B.18-19 Pwere-pwere le me waŋani, ɲa e-wise re-ɲän? *'I have fed this sow, but what is there in it?'*

The same word can also mean *'because'*, as in K.104 Ko mwi res ko ini mu tur tser, ko ɲa mwi kete ɲa ka mäur ko *'It was good that he remained fixed, for because he did so you are alive now'*. The first ɲa here means *'because'*, the second *'so'*. The same word sometimes answers to English *'while'*: K.86 Mar wan ɲa la ɲa no-uŋ m'uŋ *'They went to the shore while the rain was falling'* (second ɲa = *'while'*).

Another conjunction that has co-ordinating force is a, as shown in the examples that follow:

A.74 Pi wan a pwi sa pwi läsi nä-rahin re lamöŋ *'If it should happen that a man sees the track in the bush'*.

K.76 Win a e mats, a ni i-si mor rets ne ɲä-in? *'That girl is dead, so who are the two talking in there?'*

It may be adversative: L.7 Ra re-roŋ ikir ni-wa pwi läp re no-ur el, a mu ror mwi tsats *'We thought we should be a great crowd on this island, but his mind was bad'*. One example is rather doubtful in meaning:

N.29 A ko e-wise mo hatsi tsüŋon pitewi? *'And why did you bite your lip at him?'*

In very many cases Atchin dispenses with the conjunction altogether, as we shall see in the following paragraphs. The whole method of the language is one of parallel arrangement of principle clauses; even such subordinating conjunctions as *'when'*, *'in order that'* are not represented. Thus, where English would say, *"When I have finished I shall come"*, Atchin will say *"I will finish and I will come"*; the conjunctions in use are co-ordinating and not subordinating, with very few exceptions.

#### 2.4.2. Omission of Conjunctions

Side by side with this tendency to express conjunctions more than - to English ways of thought - is necessary, Atchin frequently employs a

series of parallel clauses without conjunction at all. The clauses thus ranged side by side may stand in any one of three relations to each other. They may be (a) simple co-ordinated clauses, (b) noun clauses, (c) temporal clauses, (d) causative clauses.

(a) Simple Co-ordinations

Simple co-ordination is made without co-ordinating conjunctions when the subject of both clauses is the same. Thus:

A.69 Ina pe to tsire ]uri natuk 'I shall wait (and) follow after my son'.

B.6 Mwi kali pe pu luha, mwi kila wä-tan 'He turned as though to come back, (and) looked down'.

B.8 Mu wala mi wä hi:m mo wurei timän mirän 'He ran (and) went home (and) told his father (and) mother'.

As the last example shows, another subject may intervene without requiring a conjunction, providing this subject refer to the same person or persons as the first. This naturally leads to the treatment of noun clauses.

(b) Noun Clauses

Noun clauses are clauses which take the place of a noun, i.e. are expansions of a noun, and therefore subject or object, themselves, of a verb. In the following examples the clauses shown are subjects or objects of a verb, but they follow it immediately without expressed conjunction.

F.16 Tsünöb mar re par rewtsi re-ŋa mu kete no-u] m'u] 'The men wanted (that) they should kill him because he had made it rain'.

Here what they wanted is the natural object of the verb re 'want', but it happens to be a clause, viz. par rewtsi 'they should kill (him)'; the reason is given next by a clause introduced by re-ŋa 'because' (lit. 'in-that').

G.4 Ko se läsi te mwi liw-liw ehi le? 'Don't you see she has been shooting fish here?'

The object of läsi 'see', is the clause following, mwi liw-liw ehi le. A slightly different example follows, one of the rare cases in the texts in which the noun clause is subject of the other verb: Q.5 Ko e wan tutu]än mi wi-wiel 'And it came (to pass that) his elder brother was walking about'. The subject of wan - what came to pass - is given in the following clause, which, however, is in no way joined to the verb. A complex case is seen in Q.25 Ko mar re par mul par tabu 'They wanted to go home and cook'. Two things are the object of their wish (i) going home, and (ii) cooking. Both follow each other without conjunction. The first comes under the heading we are discussing at

present, the second under that which we have already discussed. A curious example is that of A.38 *Mwi läsiri iniri e läp* 'He saw that they were numerous'. Literally it is 'He saw them, they are many', and with its anticipatory object it is exactly the idiom commonly known in Greek.

#### (c) Temporal Clauses

There will be more to be said about the methods employed in Atchin to express time relations. Suffice it to say here that the method of parataxis is followed here also, and very frequently without any conjunction at all. It is the latter point that is illustrated in the following examples:

A.59 *Mor lä-läp watsin, mwär'* a timän mwi kete maki 'When the two were grown up, the man's father made a maki'.

K.7 *Na-mbük pwi läp ko po ar tigei* 'When my grand-daughter is grown up, you shall marry her', lit. 'shall grow up and you shall ...'.

K.52 *Pe un pe kete pi-pe ni-se* 'When I dive, what shall I do?' lit. 'I shall dive (and) I shall do it shall be like what?'

#### (d) Causative Clauses

The reason for an act may sometimes be indicated without a conjunction, in spite of the example given above involving *re-ŋa* 'because'.

A.1 *Timän e ro pwitsa ní, na-wün e tsats* 'His father didn't like him because his smell was bad'.

### 2.4.3. The Sequence of Tenses

One result of the fondness of Atchin for expressing time relations in preference to spatial relations is that the verb occupies the centre of attention. Hence the necessity arises to decide, when there is more than one verb in a sentence, what scheme of tense construction shall be followed. As a general principle a past tense will be followed by a past, a future by a future, but it is not necessary to insert the various signs of tense that follow the verb, such as *ko*, etc. The main tense is first defined, then only the verbal particles need follow the sequence. We have already seen this scheme in operation in the compound and complex sentences which have formal examples of other points of grammar. We now proceed to group them.

#### (a) Future Sequence

The first examples we shall take will be those of future sequence, because the future particles are the most clearly defined, and hence illustrate the principles most clearly. We begin with K.44, which we have already analysed from another point of view at the beginning of this section (see 2.1.):



Ko mo läsi na-mwer	<i>'And you will see a parrot</i>
→ pwi sa	→ <i>it will be one</i>
→ pu row	→ <i>it will fly</i>
→ pwi tsövha,	→ <i>it will pass</i>
→ ko po lihi	→ <i>and you will hang yourself</i>
→ po mats	→ <i>and you will die'.</i>

Schematised in this way, it is clear that the main verb - po lihi - sets the tense for all that follow. Everything depends on the flying by of a parrot, and that is in itself future; the only thing that is not contemplated as future in relation to the main verb is the seeing the parrot; that must be past (mo) before anything else takes place.

Now K.52-53:

Po un wä	<i>'You will dive</i>
→ ko po se tsibari te,	→ <i>and you will not touch it,</i>
→ ko po luwä mäm we-rejän	→ <i>but you will put your tongue into it'.</i>

This example is simpler in every way - though the ultimate English translation of it will remain to be considered below (2.5.1.(a)) - and it is obvious that one action depends on the action preceding it. Each is future in relation to the preceding. This is the principle behind the syntax of the adjective and adverb, treated as time words.

P.12 Po wor wan	<i>'You shall be born (hither),</i>
→ boŋ pwi sa	→ <i>day it shall be one,</i>
→ ko po mats:	→ <i>and you shall die:</i>
→ ko pwi sa,	→ <i>And it shall be one,</i>
→ boŋin pwi e-lim,	→ <i>his days shall be five,</i>
→ ko pi mats.	→ <i>and he shall die'.</i>

The logical dependence of each clause is here perfectly clear.

#### (b) Past Sequence

Although one does come across passages of equally consecutive past tenses, yet the rule in the past is not so strict; providing the time is definitely set by the main verb, the others may be in the indefinite tense. A passage in the past tense is DD.1-2, describing a famine that once occurred on Atchin. Here we have:

Mar läsi ni-mara,	<i>'They saw the famine,</i>
→ ni-mara mwi läp;	→ <i>the famine was great,</i>
→ mar ok ŋobwe kiam ni;	→ <i>they also related it to us,</i>
→ nam ok roŋe ŋa mar wurei,	→ <i>we heard how they spoke,</i>
→ mar roŋe ni-laŋ	→ <i>they heard the wind,</i>
→ e sär e-läp ...	→ <i>it is great, it is great'.</i>

Here the past sequence set by the main verb *mar läsi* is held until the last clause, which describes the wind, and is not of such paramount importance to the story: one can presume the wind was a hurricane! That is how the past sequence is regulated: that which must logically be described as past is so described; that which can be presumed to agree in time with the preceding goes into the indefinite. So in A.3:

Nu-a mu kole.	<i>'The water carried him off.</i>
→ Mi ma,	→ <i>It came to pass,</i>
→ e tor-toni wawa sa	→ <i>he catches hold of a wawa</i>
→ ko e wä e-hüt.	→ <i>and he gets ashore'.</i>

Logic tells us that if the one first event is past, then the others are so. But at the same time the narrator is at liberty to change back into the past when he wishes, and in this tale he proceeds:

Ko e lek.	<i>'And he stays.</i>
→ mwi lek-lek ...	→ <i>He stayed and stayed ...</i>
→ Ko e hili e-hi:m sa ...	→ <i>And he chooses a house ...'</i>

and so forth with apparently indiscriminate mixture of tenses. How much of this mixture is due to the fact already pointed out that the *ma*-forms are originally themselves also indefinite in meaning cannot be said, but the result is the same.

### (c) Indefinite Sequence

In the same way it is possible to have a long sequence of indefinite tenses, and these may not all necessarily be present in meaning; they may be "historic" tenses, i.e. pasts. The use of the indefinite adds vividness to the telling, and that has been felt so widely that many European languages also permit the use of a historical present. French goes so far as to use a historic infinitive for vividness's sake. An Atchin example may be drawn from B.32-42, which need not be quoted in full here. It is interesting that after that long passage in the indefinite tense, we get a sudden shifting back into the past: in B.41 we read: *Timän mirän ar wala, mar läsi buha 'his father and mother run, they saw the pigs'*. Perhaps the fact that the indefinite sequence is in B.40 interrupted by a short passage of direct speech accounts for the breach of sequence almost immediately afterwards.

## 2.5. THE COMPLEX SENTENCE

It is conceivable that a language might verbalise its adjectives and adverbs and yet have a full set of subordinating conjunctions for such ideas as time, reason, condition and result. Atchin, however, is defective in this respect also, and all these types of clause - adverbial

clauses in English and therefore subordinate - and rendered in Atchin by clauses arranged in parallel. In the section on the omission of conjunctions we saw that it was possible to render many of our English ideas of adverbial clauses in Atchin without a use of conjunctions at all. We go on now to consider the various methods employed, within the bounds of parataxis, to express the fivefold relations of time, place, result, purpose and condition.

### 2.5.1. Types of Clauses

#### (a) Temporal Clauses

Temporal clauses state the time an action takes place. In the Mission translations we find an occasional example of *sweliŋ* (there spelled *sivelig*) introducing a temporal clause. This, however, is incorrect. The word is an interrogative, not a relative. The relative 'when' is usually expressed by a circumlocution built on the verb 'to come', very much in the manner of the Biblical English "*it came to pass*". Some of the preceding examples will be recalled in which a literal translation in those terms has been offered. The literal English rendering is thus '*it came and ...*', or in the future '*it will come and ...*'. Sometimes the 'and' is omitted, as we have already seen. In the following examples, the translation 'when' is given to save space, but a mental rendering into the literal English will always make any given case clear. First an example where the literal translation is also the final translation:

F.8 Mi wan ko tewen sän mwi karasi wiŋen, e wa ... '*It came to pass that the husband deceived his wife, and said (or saying) ...*'.

H.11 Mi wan ko tutuŋän mwi läsi tev-tev re wi ewin, ko e se wurei te ... '*When the elder brother saw the scarification on the woman, he said ...*'.

Examples in the future:

F.7 Pi wan tewen sän pi wä e-hüt samen, ko no-uŋ e uŋ '*Whenever the husband went to the bush alone, it rained*'.

From the Mission translations, with spelling changed to suit the system used here:

Mi wan e ro-rom lom tonò nònò'k '*While he was thinking about these things*'.

Pi wan ko pi pep natun noreman pwi sa '*When she (shall) bring forth a male child*'.

Kab wan kab betselehi pu res tipwis ŋa mi ar wor, pi wan ka sesewei '*Go and seek diligently for the child that has been born, and when you find him ...*'.

Sometimes the word wan is used without verbal particles, and then the meaning is somewhat different. Thus:

P.9-10 Ko inik, po tur, po tur wan na-vül sām pu wele-wele pu-roŋ  
ko po mats 'You will remain, you will remain until your  
months are a few, only, and you will die'.

P.12 Po wor wan boŋ pwi sa, ko po mats 'You shall be born until  
one day, and you will die'.

Q.48 E lai lai wan e lai buha e-saŋawül 'He brought and brought  
till he had brought ten pigs'.

In other cases again, the time relationships are resolved into relations of cause and effect, and the two clauses are joined by 'and'. They are expressed then in order of their occurrence, not in the English order: "When I come I will buy" becomes 'I will come and I will buy': Pe ma pe wuli; 'We will see when I have finished doing it': Pe kete tsile ko ra läsi; 'I will fetch it when I have finished eating': Pe han tsile, pe wan pe lai; these are the simplest possible terms in which temporal sequence can be expressed.

#### (b) Local Clauses

Place where is expressed in Atchin by means of the ligative article combined with a preposition.

E.1 Mwi läsi ne-ŋa mu te re-ŋän 'He found a place wh- he planted it', i.e. 'he found a place where he planted'.

The wh- expresses the relative part of the English 'wh-ere', as contrasted with the demonstrative 'th' of 'th-ere'.

K.85 Ra how we re-ŋän 'We can take shelter therein'.

This example already quoted, shows a similar use of the ligative.

#### (c) Consecutive Clauses

Consecutive clauses express the result of a prior action. There is only one clear example in all the texts, viz.:

O.29 Mar re-rake pini, mi mats 'They embraced him altogether, so that he died'.

In this there is no equivalent for the English 'so that', simply the cause and the result side by side.

#### (d) Final Clauses

A final clause indicates purpose. In Atchin it may be expressed by the conjunction ŋa followed by a future, or by a future without ŋa. In the second case it is hardly distinguishable from two main clauses.

Q.85 Po wan po ŋu te na-amp si timam 'Just go and light your father's fire' (or: 'just go to light ...')

S.38 E so roŋ woŋe ni te ŋa pi ma 'He did not think that ought to come'.

U.32 Ko e se wehi te na-ha ŋa pi we talin na-mban 'But he did not pull out a creeper to be a rope for the sail'.

## (e) Conditional Clauses

The expression of conditions is rendered difficult in Atchin by the fact that the equivalent for 'if' is a time word, and so can itself vary for tense. This word, or rather phrase, is *mwi re, pwi re*. It has already been suggested that this phrase may be a functional passive, and that the construction therefore may mean '*it being wished*' or '*intended*', or better perhaps the French '*étant que*', '*given that*'. The past tense of this is employed when a condition must be completely fulfilled before the result follows; the future tense is used in other cases. There is one instance in the texts in which the equivalent of 'if' is omitted, viz. O.14 *Mar re par wurei na-na pwi sa* '(if) they wished to say anything'. It might perhaps be better to regard such an example as a sort of telescoped form, standing for *mwi re mar re par ... 'it being given that they wished ...'*. Other cases in which a similar telescoping best explains the construction are the following:

G.8 *Pwi re pu wurei ni-se, ... pi ma pu wureim ni* 'If it wants to tell you anything let it come and tell you'.

G.10 *Pwi re po wurei ni-se, ... ko po ma ...* 'If you want to say anything, then come ...'

O.9 *Mwi-re ka wurei ni-se, ko kab ar ma ...* 'If you wish to say anything, then come back ...'

In all these examples the verb of the first clause is 'wish', which is also the verb that goes to make the Atchin equivalent for 'if'; hence the telescoping.

Where the ideas all have their full expression, the following types of conditions are found:

1) Conditions that can be fulfilled, i.e. that lie in the future.

(a) *Mwer a mwi re mi ma ko po wurei ni pe wä tsi Mal-tabe* 'If that man comes tell him I have gone to Mal-tabe'. Lit. 'that man, it shall have been given that he has come, then say to him I shall have gone to Mal-tabe'. The going must be completed before it can be told of; hence *mwi re* followed by the past tense, *mi ma*. The method of making up for the lack of a real future-perfect tense is interesting. In the Texts:

R.6 *Ko mwi re-ŋa mwi-res, ko no lai sa* 'If all (shall have) gone well, I shall bring one'.

R.7 *Ko mwi re-ŋa mar rewtsi a, ko e ŋu* 'If they shall have killed me, then that's all about it'.

Notice the strengthening of *mwi re* with *ŋa*. This is optional. This type of condition is the one known in Latin grammar as the nearer future.

(b) G.8 *Pwi re pu wurei ni-se, ... pi ma pu wureim ni* 'If it wants to say anything, let it come and tell you'.

We have already had this under consideration above. The tense seems to be decided by the fact that the creature in question is at liberty to come if it shall (in the future) make up its mind to say something. (Future sequence, answering to the incomplete form of the nearer future condition in Latin.)

(c) Futures in all the clauses. Examples:

P.10 Pwi-re pwi sa, pi we ma-lakel pu-roŋ, ko pi mats '*If there be another, he shall become just a young man and (then) die*'.

T.9-10 No kete hore, pwi-re ŋa mirak wü-ŋa tsötsik ... pwi namp, ko pe hitsi re-ŋän '*I tabooed it, so that if my mother or sister ... rested, then I would copulate with her*'.

The essential difference in these clauses is the mere possibility of the condition's being fulfilled; it is a "remoter future" condition. If they were to rest at the given stone, then the result would follow. It is possible, but may not happen.

2) Conditions that cannot be fulfilled, i.e. that lie in the present or past.

(a) Conditions lying in the present begin in English with "*if it were ...*", then something else would be the result. This is the Latin incomplete impossible. In Atchin the '*if*' is future, and the main verb present (indefinite), but unfortunately neither example shows what happens to the verb of the '*if*' clause. The examples are:

S.30 Pwi-re ŋa ina, ko no mwäir '*If it were I (who am the culprit), I should be left-handed*'.

S.36 Pwi-re ŋa ina, ko no woŋi pwere-pwere nen '*If it were I, I should be bringing the sow*'.

Both these are obviously impossible conditions, as they depend on what is happening at the present moment, and that is something quite different.

(b) Conditions that are completely past and can never be fulfilled.

K.104 Mwi tsa ko kab mats növ-növ ŋa-ok '*If it had not been so you would all have died there*'.

S.28 Pwi re ŋa ina, ko kab läsi pe möt-möt '*If it had been I, you would have seen that I was blackened*'.

The better translation would probably be, '*If it is I, then you will see that I am blackened (but I am not, so it is not I)*'. This makes it a cross between an incomplete impossible (first clause) and a nearer future (second clause), and such crosses are quite possible.

#### 2.5.2. Speech, Direct and Indirect

In the Mission translations indirect speech is always introduced by the words e pe ŋa '*so that*', e.g. mar roŋe e pe ŋa mar taŋ e lep '*They*

heard that they were crying greatly', i.e. 'that there was much lamentation'. This is clearly a misunderstanding of a construction, and in the Texts speech is never introduced in that way at all. In fact the native always prefers the vividness of direct quotation, and generally avoids indirect report of a speech. In telling a story, he will switch across from the third person in which the narrative is told, into the first or second person of the speaker, simply putting in e wa 'he says', or whatever form of the verb is called for. It is to be noticed that as in Mota this wa is the quotational verb; the ordinary verb 'to say' or 'speak' is wurei, which may also be transitive (incidentally transitive verb), meaning 'to say to a person'. Take a passage such as JJ.4: Ko mu wurei, mu wa, "Inik, sa-mem le-ro?" 'He spoke saying, "Are you all by yourself here?"' In the same story, JJ.7 Lebon Sa e wurei e wa, "Tsünöb sa mwi ma mwi läsi a" 'Lebon the First said: "a man came and saw me"'. There is no real English equivalent for e wa. Examples will be found on almost every page of the Texts.

Should it become absolutely necessary to report another person's speech in the indirect form, then this is done in a similar way. Take G.20: Tasin e wa, "Timär e wurei-ri ra se uroi te" 'The younger brother said, "Our father said we were not to eat it"', or G.22-23 Tasin e wurei ni, "Mirän e timän e wa na wan nam e Siu ... 'The younger brother said, "Mother and father said we should go to Malo ..."'. Here there is no connecting word at all except the formula words e wa, and then the first person expressing the instructions as required.

### 3. MORPHOLOGY

#### 3.1. THE NOUN

##### 3.1.1. Noun Formation

In most cases noun and verb are alike in form. Uf 'to rain'; no-uf 'the rain'. In other cases, verbal nouns may be formed by the addition of -en to the corresponding verb: rets 'to talk'; retsen 'talking'. These take the sa- possessive: retsen sän 'his talking'. Amongst un-derived nouns, there are some special vocative relationship terms which are worthy of note: te 'father!'; pe 'mother!'; tu-tu 'elder brother'. An instructive example is R.45: Te, po ma. Timak e re-roṅ ra hani nalok 'Father, come. My (other) father wants us to eat the pig'. See also:

K.21 Tutu, ko kam läsi le-tär a? 'Brothers, did you see that old woman?'

L.11 Pe, po lek ṅa-ok 'Mother, you stay there'.

- Q.37 Te, re-roŋ kob tuloni a le 'Father, you intend to bring me here (to be married)'.  
 R.39 Timak buḥa sän sa ne lolo'm 'There is one of my father's pigs in the house'.  
 LL.14 Te, ṅa-ṅa ṅa mui tsats 'Father, that was a bad thing'.

### 3.1.2. Kinds of Nouns

Atchin does not readily form compounds; nouns of instrument and agent are expressed by circumlocutions. The ligative ṅa is used in a number of ways. Thus a murderer is tsünöb ṅa e rewtsi 'a man who kills'. The most interesting formation is that of nouns expressing time, some of which are compounded with no-ut 'the place'. Thus: no-ut e poŋ, no-ut m'boŋ 'night'; or sometimes a mere impersonal phrase suffices as in mu ror poŋ '(when it was) morning'. These phrases really come under the heading of time words, since they vary for tense, but they can for convenience be recorded here. Examples of them are:

- O.9 Mwi re ka wurei ni-se, ko kab ar ma no-ut pu poŋ weral, ko kab wurei a ni 'If you want to say something, come later, this evening (lit. 'when the place shall be dark today') and tell me it'.  
 O.15 No-ut m'boŋ mor matur ko mar ma 'At night they-two were sleeping and they (the others) came'.  
 C.1 Mi wan-wan no-ut pwi räw-räv 'He continued till nightfall' (lit. 'the place it evening-ed').  
 C.2 Ko mu to mori no-ut pu poŋ 'It was nearly night'.

The inhabitants of a place may be expressed in various ways. (i) By a preposition that in the original IN is *taw*, and becomes in Atchin variously *to*, *ta* or *ti*. Thus: *To-Vao* 'the people of Vao'; *to-Wala* 'the men of Wala'; *to-Rano* 'the men of Rano'; *to-Tsan* 'the men of Atchin'. These forms seem to be restricted to the inhabitants of the Small Islands. *Ta* is used before accented *a*: *Ta-Ba* 'men of Oba' (also *Ta-Mbai* in D.7). Before other vowels *ti* is the form: *Ti-Era* 'the people of Raga'. (ii) By the word *mwere* before the noun: *mwere Pinalum* 'the man of Pinalum'. (iii) By *nor* before names of villages: *nor-Senhar* 'the people of Senhar'. This is really the word *noreman* 'male'.

### 3.1.3. Number

The number of a noun is not expressed at all unless absolutely necessary for clearness of meaning. In the same way the singular may be emphasised if needful by the use of a demonstrative or pronoun. Thus:

- A.29 Ko ta-ru nen ko ini noreman e tsubul Tiwil 'And on the second day that man goes down to Tiwil'.

The normal method of forming the plural is by the addition of the plural pronoun *inir* either before or after the noun. Examples:



K.21 Pe wurei ni tutufak iniri 'I shall tell it to my elder brothers'.

K.90 Kia nam wä la, tutufak inir 'We went to the shore, my elder brothers they', i.e. 'I and my elder brothers went to the shore'.

The verbal pronoun can be used before the noun in a similar way:

O.18 Nə-nə ɲa me läsir, ar ma 'The things which I saw (them), came'.

The dual may be similarly expressed by the dual pronoun: Natun or we 'the two children went'. At the same time, a pronoun of another person can be used if necessary:

L.41 Ikir tsünöb le pu ro we 'We are merely human beings'.

The cases in which the separate expression of the plural is not necessary are (i) when the noun is attended by a word which is naturally plural itself: tala e lep 'many adzes'; (ii) when the idea is plural in itself: mätär tsünöb 'men's eyes' (lit. 'their-eyes man'). In O.22 we have natur, not 'their child', but 'her children'.

G.13 Natum noreman e-saṅawül 'Your ten boys'.

The complete plural can be expressed in several ways by words meaning 'all': row or rowe, tsile, növ-növ. Thus:

B.34 Or tsali rowe buha 'They-two tie ropes to all their pigs'.

P.28 Mi wiṣe ni rowe na-na tsile 'He foretells all things' (Note both words together.)

P.24 Na-mboṅ som tsile ko po mats '(Those are) all your days and you will die'.

K.19 No wuṣöi n'ämben ɲa mar woṣ ar ruts row 'I poulticed all the sore parts of her body and they are all healed'.

K.104 Mwi tsa, ko kab mats növ-növ ɲa-ok 'If it were not for him, you would all have died there'.

A partial plural is expressed by the noun ſopon 'a piece, some':

G.7 Po läsi na-na ſopon mar re-rakere 'Look at some things embracing each other'.

S.15 Ko ſopon ar wurei 'Some of them spoke'.

#### 3.1.4. Gender

There is no grammatical gender in Atchin. In some cases separate words are used for male and female beings, such as man or woman. The use of the feminine prefix le has already been mentioned. This can be compounded in some instances: le-ter 'old woman'. Usually, however, the words noreman 'male', and wiṣewin 'female' are placed after the noun to be qualified: natun noreman 'a son'; tò wiṣewin 'a hen'. Note, however:

Q.25 Mwi läsi wiṣen tipwis sa 'He saw one female child'.

AA.3 M'pep, pe-pe noreman e-ru 'She brought forth two male babies'.

## 3.1.5. Expression of the Genitive

The possessive relationship is expressed in several ways: (i) by simple juxtaposition of the two nouns. In this case the governing noun precedes the noun governed: H.27 Ne-kal na-wits e-lim '*Bunches bananas five*', i.e. '*five bunches of bananas*'; H.42 Ni-äs na-amp sa '*Ashes of a fire*'; wänu masal '*a place of fish*'. These are descriptive rather than possessive genitives; (ii) a really possessive genitive, expressing ownership by a person, admits of three ways of arrangement: (a) if the noun possessed is capable of taking suffixed pronouns then these will be used; (b) if the noun is constructed with a separate possessive then this will be employed; (c) the possessive preposition a will be used, or the commoner si. Examples of each subdivision are:

- (a) U.3 Ta-Ba natun '*The man of Oba's son*' (lit. '*man Oba his son*').  
 Q.10 Tutufän lolon '*The brother's inside*' (i.e. '*emotion*').  
 L.40 Na-tum rorin '*Your son's mind*' (lit. '*your-son his-mind*').  
 L.39 Mal-mal-mari Mal-mal-oba mirär '*The mother of Mal-mal-mari and Mal-mal-oba*'.  
 B.33 Talin buha, talin na-mban '*Rope for the pig, rope for the sail*'.  
 K.58 Win a buän '*That girl's grandmother*' (a = demonstrative, not possessive).
- (b) P.20 Noreman pipi sän '*The man's sexual organs*'.
- (c) H.14 Mäliŋ a tasin '*The younger brother's bed*'.  
 L.13 Nas-up a nä-tan '*The old man of this place*' (perhaps locative).  
 C.10 Mar läsi nā-nā ŋa si mwar'a '*They saw the thing belonging to that man*'.  
 H.3 Lolo'm si wiŋewin '*The woman's house*'.  
 H.3 (wiŋewin) si tutufän '*His elder brother's wife*'.  
 Q.78 Po ŋu te na-amp si timam '*Please light your father's fire*'.  
 Si may express a purposive genitive:  
 AA.4 Mu hoi n'äi si natun e-ru '*She fashioned clubs for her two sons*'.  
 AA.8 Mor roŋe nu-mbo a Ias '*They-two heard Ias' song*'.

If the nature of the idea to be expressed requires another possessive than sa-, then they may be similarly used: ta-hit rin tamats '*the octopus the food of ghosts*', i.e. '*the starfish*'; ar lop-lop rin buha '*they give-food-scrappings to the pigs*'; nā-nā ri wiŋewin '*the woman's food*'. Some phrases are elliptical, A.59 re isen '*at his (village)*'.

### 3.1.6. The Article

#### (a) Indefinite Article

The numeral *sa* 'one', is used without connective particle in the indefinite sense:

B.1 *ni-wat sa 'a stone'*

H.42 *Po läsi niäs na-amp sa? 'Do you see the light of a fire?'*

B.10 *Mu wala Juri nu-a sa e Ra 'It sailed up a river on Raga'.*

It is similarly used with pronouns:

B.5 *Inir sa e tur tser 'One of them stands fast'.*

#### (b) Personal Article

The common MN personal articles *a* and *i* do not occur in the free state, but *i* is found in combination in the nominative forms of pronouns: *i-na* 'I'; *i-nik* 'thou', etc.

There is a feminine article *le* as in *le-ter* 'old woman' (K.4), all female names of Rets and *le-rets* in N, and also with the names of certain male culture heroes. This seems to connect with the Ponape *li* but is not so widely used.

#### (c) Predicative Article

*Ko* is a predicative article used in two ways: (i) before the noun, and (ii) after it.

Examples of (i):

Q.29 *Ko mar wa, "Ko n'ehi ɲa ink?" 'And they said, "What of your fish?"'*

K.18 *Ko win a ni-ler, mo lai masal a pitewi? 'And this girl here you gave her that fish?'*

K.24 *Tutu, ko le-tär ok e re pe tigei ... 'Brother, that old woman wants me to marry ...'*

K.42 *Ko win ok pwi lek ok 'Let that girl stay so' (lit. 'as for that girl ...').*

N.23 *Ko Le-rets a mwi lek ne lolo'm 'as for that (woman) Le-rets, she was sitting in the house'.*

R.10 *Ko mu ju-junir, e wa, "Ko timami?" 'And he asked them, "What about your father?"'*

O.16 *Ar wa, "Ko natum pwi saɲawül" 'They said, "Your children shall be ten"' (disjunctive)*

N.15 *Ko tasin inir, tasin ar liw-liwe na-riv 'As for her younger brothers, her brothers were shooting rats'.*

Q.43 *Ko olowam mu hulöwi win el 'Your sister's son beckoned this girl'.*

L.10 *Ko mirär e sisen na-hases pltewir 'And (as for) their mother, she twines rope for them'.*

U.10 *Ko sa pu roɲ? 'Only one?'*

In some cases it seems to be almost a personal article in its own right:

K.64 Ko Lebon sa, mar karasi 'As for Lebon One, they tricked him'.

This ko is used with pronouns and demonstratives:

R.15 Ko ngo ko buha nen ko 'That, then, is the pig'.

S.14 Mar wa, "Mwär' a ko ngo" 'They said, "(it is) that fellow there"'.  
there"

This pronoun may combine with a noun for emphasis:

K.37 Ko ini tipwis ko-roṅ ko e-wise ṅa pwi tigei? 'As for him, (he is) only a child, why should he marry her?'

S.17 Ini ko ngo mwi liw-liw ehi mwi kara-karas 'The one who was shooting fish there played a trick on us'.

Again it seems to be predicative in:

R.55 Tasik, inik ko wele-wele, inik tä-mäts wor wieta 'Brother, you are indeed the youngest, you are the "ghost born last"'.  
ghost born last"

A doubtful instance is:

O.23 Kab wä Siu, ko wänu masal ko ṅa-Siu 'You are going to Malo; now Malo is a place where there are many fish'.

Examples of (ii):

A.22 E wa, "Hai! Kami tasin ko!" 'He said, "Hi! You (brought your) sister this time!"

H.17 E wa, "Ko i-se melinen ni-le?" Ar wa, "Tasim ko". 'He said, "Whose is this bed here?" They said, "Your brother's"'.  
brother's"

O.20 E ar wa, "Io. Tahar ko." 'She said: "Yes; then it must be Tahar's doing"'.  
doing"

A.50 Timak kisen ko, niri pu-roṅ 'There will be no-one but only my fathers'.

A.43 E wa, "Na-amp ko. Kab sure". 'He said, "Well then, the firewood. You make fire"'.  
fire"

There is an undetermined use in

U.26 Ko re-ṅa ta-Ba ko natun ko ar kalatsi 'And for that of the Oba man's son they give in exchange ...'

#### (d) The Ligative Article ṅa

There is a particle ṅa of wide use, and it must be thoroughly understood. It is also of fairly widespread occurrence in Melanesia, and derives from an Indonesian ṅ or ṅa. The primary meaning of ṅa in Atchin is 'that', and as such it follows the noun immediately, S.8: To Vao ṅa 'those Vao men'. It also refers back to people already mentioned:

G.26 Ar uroi hoḷi ṅa-ṅa ṅa 'They eat up the thing'.

N.26 E wa, "Tutu, pe wurei ṅa-ṅa ṅa?" 'He said, "Brother, shall I tell him that thing?"'  
thing?"

The use of ṅa after a noun in a demonstrative sense is closely allied to its use as a relative, and some examples are on the borderline between both. So a clause may follow immediately: Tahar ṅa pwi mäur tatser 'Tahar who will live for ever'; ṅa-ṅa ṅa na-wün nen e res 'the thing which its scent good', i.e. 'the sweet smelling thing'.



'there, thither'; *ŋä-in* 'there, thither'; *ŋa-mbe* 'whence, time when' (S.9 Mwi lek-lek mu roŋ ni *ŋa-mbe ŋa par luha ma* 'He stayed till he thought it was time for them to return'); *ne-ŋa* 'in at'; *ŋa-hüt* 'inland'.

Thus *ŋa* finally becomes a simple preposition:

K.9 Mar we-we *ŋa e-siu* 'They counted up to nine'.

As such it is limited almost entirely to certain phrases of common use both in time and space: *ŋa-hi:m* 'at home'; *ŋa-hüt* 'in the bush'; *ŋa-tan* or *ŋä-tan* 'on the ground, down, later'. So weak, however, is it, that *ne* may be placed before it. Thus:

B.27 Ko no-un ne *ŋa-hi:m* 'And sinnet at home', i.e. 'have you sinnet at home?'

A.39 Mar se läsi te *ŋa-hi:m sän* 'They did not find him at his house'.

K.85 Pwere re n'äi e-läp ne-*ŋa la* 'There are plenty of holes in the trees on the seashore'.

U.63 Ko e woŋi balak a mwi lai *ŋa e-Ra sa* 'And he carries an exchange pig which he had got at Raga'.

Q.77 Ko tutuŋän me wiel *ŋa-hüt* 'The elder brother went away from the mainland'.

A.21 Mirän timän mor ŋilei, mor ŋok *ŋa-hüt* 'The mother and father watched, hidden in the bush'.

N.10 Or te *ŋa-hüt ko or wiel* 'They two put it on shore and went away'.

B.26 Ko tala ne *ŋa-hi:m?* 'Have you an adze at home?'

D.13 Ko wiel *ŋa-mbe?* 'Where do you come from?'

A.71 Ra lek tser *ŋä-tan watsin* 'Now we will always stay here'.

L.3 E wä Emil Läp, e rewtsi tsünöb *ŋä-in* 'He goes to Emil Ləp and kills men there'.

Q.76 Ko tasin e tori natun tä-mäts wor wieta (*ŋa mu wor ŋa-tan*) 'The younger brother adopts a son "ghost born afterwards", who was born later'.

Q.15 E wala e tsubul *ŋa-la* 'He runs and comes down to the shore'.

## 3.2. PRONOUNS

### 3.2.1. Cardinal

The cardinal pronouns in Atchin are:

	Singular	Plural
1.incl.	--	ikir
1.excl.	ina	kiam
2.	inik(i), iki	kami
3.	ini	inir(i)

There are no separate forms for the dual and trial except in the verbal pronouns. Examples of the cardinals:

## (a) Unsupported

## 1sg.

- A.69 Ina pe to tsire Juri natuk 'I shall wait and follow after my son'.
- A.49 Ina no mata 'I am afraid'.
- H.40 Ina pe wiel 'I shall go away'.
- K.33 Ina pu-roṅ pe tigei 'I alone should marry her'.
- K.46 Lebon Saṅawül e wa, "Ina" 'Lebon Ten says "I (will go)!"'.
- G.12 Kab se uroi a te. Pi we Jopami ina 'Don't eat me. I shall be as one of you'.
- L.43 Ina me tara 'As for me, I have grown old'.
- N.25 Se-re ina tipwis pwl kara-karas 'I am not a child that I should fool (you)'.

## 2sg.

- K.86 Ko po wä wieta po-ro inik 'You go last, you alone'.
- K.18 Mo lai masal a pitewi? E wa, "Inik, o" 'You gave fish to her? He said, "You (are right)!"'.
- E.12 Inik wele ne-wü, e-res mo lai ia ma ṅa-hüt 'You dear turtle, it is good that you brought me here to the shore'.
- F.8 Inik, po le-lek, ko ina, pe wä e-hüt 'You stay here; as for me, I am going ashore'.
- H.41 Inik po luha we 'You come back indeed', i.e. 'be sure you do come back!'
- Iki is found in BB.6: Iki le rlk 'You here indeed'.

## 3sg.

- H.18 Io; ini le-roṅ mwi kete ṅa-ṅa ṅa me läsi ne ṅa-hi:m re wijewin 'Yes, he was the only person I saw who did anything to the woman at home'.
- N.7 Ini e wä la 'He goes to the shore'.
- C.12 Ini e ro pwi-tsa ni 'He doesn't want it'.

## 1pl.incl.

- N.33 Ikir ram wurei ṅa e mats 'We have been saying that she is dead'.
- K.23 Ikir pwi sa pwi tigel 'Let one of us marry her'.
- K.37 Ikir a ram lä-läp el 'We who are grown up here'.
- U.76 Ko buha tsilen mwi läv rowa we tsi tsünöb tsile, to-Rano, to-Wala, ikir ṅa-Tsan 'As for all the pigs, he gave them all away to everybody, to the people of Rano and Wala, and to us on Atchin

## 1pl.excl. Note the occasional omission of the final consonant.

- S.3 Kia namb-wan Lol-naroṅ 'We are going to Lol-narong'.
- K.80 Klam ko 'Just we (two)'.

- K.90 Kia wä la 'We went to the shore'.  
 K.96 Kia nam mats 'We are dying'.  
 L.12 Kia nob te läsi Ias 'Please let us two see Ias'.

## 2pl.

- K.80 Kami, si kom rets? 'Who are you two talking?'  
 K.106 Kami kab ral 'You go about your business'.  
 O.8 Ai! kami le pu-roŋ 'Hi, you here!'  
 Q.82-83 Kami, ko watsi kab le-lek, kab wiwsi na-ak 'You stay now  
 and lash together the canoe'.  
 S.37 Kami kam läsi hoŋi tsünöb mwi nats 'You look out for another  
 man'.

## 3pl.

- A.30 Ko wini inlri tasin or tsubul Noriŋere 'She and her sister  
 went down to Norishere'.  
 F.6 Inir tewen sän mor wä e-hüt 'They went into the bush, she and  
 her husband'.

All these are more or less emphatic; when there is no special emphasis on the pronoun the verbal form only is used, and this is treated under "Verbs" below (3.4.). The longer forms are still more emphatic and are frequently used in conjunction with the emphatic particle ko. The final i of iniki and iniri is historically wrong. It is an example of false analogy.

- K.73 Ko iniki, mo lai masal pite na-mbük 'As for you, you gave  
 fish to my grand-daughter'.

The only examples of iniri show it either in the objective or else simply as a plural sign (for which latter see under "Nouns").

- K.21 Pe te wan pe wurei ni tutufak iniri 'Please let me go and  
 tell it to my elder brothers'.  
 T.24 Me kete ni-wat mu hor-hor, ko me wurei iniri ma roŋe 'I made  
 the stone taboo, and I told them and they heard me'.

## (b) Supported

The pronouns may be all supported by the demonstrative ko either before or after. Thus:

- T.20 Ko ina me kete ni-wat mu hor-hor 'I made the stone taboo'.  
 R.5-6 Ko ina pe wiel, pe wä ok, pe betselehi buha pwi sa 'I, for  
 my part, will go away somewhere, and look for a pig'.  
 K.91 Ko ina no tur tser 'As for me, I remain standing still'.  
 K.70 Ko ina watsin, me un 'As for me, then I dived'.  
 F.8 Inik, po le-lek; ko ina, pe wä e-hüt 'You stay here; as for  
 me, I am going ashore'.  
 C.14 Ko ina pe haŋ te watsin re na-amp hon 'As for me, let me go  
 ashore now at the men's cooking place'.



- K.34 Ko ina me lai buha mu womu 'It was I who brought the largest pig'.
- K.25 Ko inik tsünöb res ko sa! 'Aren't you a fine fellow!'
- B.40 Ai! ko inik, mo ma 'Hi, you, so you've come!'
- P.5 Ko inik ngo, ko po pal ko 'As for you there, you will be killed then'.
- N.20 Ai! ko inik, ko lek ni-el pu-roṅ 'Hi, you just stay here!'
- C.8 Ko inik le wü-ṅa e tsiga? 'Is it really you or not you?'
- N.50 Ko inik po uroi, ko pi we sām rowe wānu ok 'You eat, and all that land shall be yours'.
- P.5 Ko inik, ko na-mboṅ sām e p'ok, po mats ni 'And as for you, your day will be such and such, you will die on it'.
- F.6 Ko ini, mwi le-lek mi wät-wat 'As for her, she stayed and plaited'.
- K.104 Ko mwi res ko ini mu tur tser 'It was good that he, for his part, remained fixed'.
- N.24 E wa, "Es! Ko ini". 'He says, "No! It is indeed she"'.  
 K.38 Ko ikir pwi sa pwi tigei 'Then one of us will marry her'.
- K.25 Ko kiam a, nam re-res le wor ko 'But how about us? We are fine fellows too'.
- H.33 Ko kami kab lek, ko i-si pwi lai ṅa-ṅa rami? '(If) you all stay, who will fetch your food?'
- H.34 Ko kami pwi sa pwi lek 'One of you shall stay'.
- L.16 Ko kia no re nob läsi 'But we want to see her'.
- L.43 Ko kami kom rewtsi 'You two killed him'.
- K.36 Ko inir mar wan, ar wä re ne-hi:m sär 'The others went off to their houses'.
- K.71 Ko inir mar ju mar ma ṅa-el ṅa-hüt 'They paddled and came to land'.
- L.20 Ko inir ne-mbe? 'But where are they?'
- R.25 Ko inir mar wan, mar kete na-mbwe 'But they went and gave the gong-signal'.

In some cases the ko follows the pronoun, and occasionally both precedes and follows it. Examples:

- Q.90 Kami ko kam han? 'Have you eaten?'
- R.32 E re nam wala, nam täw-täwni, kiam ko nam hitsits 'He wants us to dance and lie down and then to copulate'.
- T.23 Inik ko e-wise? 'What do you mean by it?'
- S.32 Ini ko roṅ ngo 'It is he all right!'
- Inik ko po lolof 'You bathe!'

The double use is shown in L.34: E wa, "E ju ko?" Mal-mal-mari e wa, "Io. Ko ikir ko". 'He said, "Is it ready?" Mal-mal-mari replied, "Yes; now it's our turn".'

The pronoun is sometimes used in conjunction with a noun, and is then of course pleonastic. Thus L.33 Ko Ias ini mätän e ju 'As for Ias, his eyes were closed'. Others:

Q.34-35 Ko mirän ini re batun na-ak, ko timän ini re jowun 'His mother was in the stern of the boat and his father in the bow'.

Q.39 Ko mwär' a ini mu wala 'As for that man, he ran away'.

Q.78 Ko mi ma, ko timän ini mu kete na-lok 'He came, and behold, his father was making a pudding'.

R.17 Buha, ini e tsel ko watsin 'As for the pig, it is lost now'.

R.19 Mwär' a ini mu lihe buha mi wlel roni 'The man dragged the pig away and went off with it'.

As objects also the cardinal pronouns are occasionally used. Thus:

R.26 Po läsi ina me wala ɲa-el ko inik re tawtsen 'When you see me dancing on this side and yourself on the other'.

K.112 Tutu, pwi säm pin-pin ikir 'Elder brother, he will club us to death'.

T.26 Me hitsi inir a e-ru 'I copulated with those two'.

R.23 Mar läsi ko ini 'They saw him'.

P.17 Tahar mwil tei ikir 'Tahar made us'.

In many instances the objective pronoun can be understood:

P.14 Inik po ron; n'das pu uroi 'As for you, you will be drowned; the sea will eat you up'.

P.16 Ko ini ko-roɲ mwil tei 'He alone made us'.

This is the general rule in the 3sg., for which no suffixed form (see below) exists.

A.1-2 E wiren! re nu-a; nu-a e kole 'He throws him into a river; the river sweeps him away'.

In the first and second persons of both numbers, and in the 3pl., there are suffixed pronouns which indicate the object of the verb.

These forms are:

	Singular	Plural
1.incl.	--	(i)kir
1.excl.	(i)a	kia(m)
2.	(i)m	kami
3.	--	-r(i)

These forms are direct objects. The use of the preceding i depends upon whether the verb ends in a vowel or in a consonant. They are also used reciprocally, and the plural forms may be used also as duals, with or without supporting numerals. Thus:

E.12 E-res mo lai a ma ɲa-hüt 'It is good that you brought me here to shore'.

K.26 E wure! a ni 'She told me it'.



Noun-prepositions take the ordinary noun suffixes:

H.9 Po tiwei te na-na pwi sa, tev-tev pwi sa re-ŋak 'Please scarify something, a design on me'.

H.10 Mwi tiwei tev-tev kele re-ŋän 'He scarified a design on her again'.

P.9 Po mats, po luha ma tsihik 'If you die you will come back here to me'.

A.13 E wä tsi timän 'She goes to her father'.

K.20 Ko pe mak, pe tuloni tsihim 'I will go first and bring her to you'.

The subject will be dealt with more fully at a later stage.

### 3.2.2. Possessives

Possession may be indicated in Atchin in three ways:

1) The cardinal pronoun may be coupled with ŋa. In this case a possessive preposition a has really coalesced with the ligative. Is this usage legitimate?

A possessive a is not Melanesian. One example shows the a plainly, however:

U.21 Ko Bat-pila natun e wehi na-ak a ini 'Bat-pila's son drags his canoe'.

Examples of ŋa:

U.9 Ro riŋeni buha ŋa timär 'We-two take aboard the pig belonging to our father'.

Similarly in U.12.

The usage becomes clearer when the possessive is pronominal, i.e. when the noun is not expressed:

U.53 Ro woŋ toni re-ŋa inik 'Let us-two take out that belonging to you'.

U.54 Or wan, or woŋ toni ŋa ta-Ba natun 'They-two go and take out that belonging to the Oba man'.

U.55 Ro woŋi kele ŋa inik 'Let us carry yours again'.

R.58 Mwi rewtsi ne-ŋa tutuŋän e wieta 'He killed his elder brother's afterwards'.

The constructions in the first and last examples in this section are difficult. It is possible to construe ne ŋa as really nä ŋa, i.e. article and ligative, with a vanished a coalesced with the latter. On the other hand, ne itself is a preposition meaning 'of' both in Atchin and in other neighbouring languages. Thus A.4 Or silel na-mbun nen 'They sewed together sails for them (canoes)'. An extension of this is found in R.47 Timak e re pe ar lai nen pi wan 'My father wants me to take back his (pudding)'.

Another pronominal possessive is a combination of the normal possessive sa with a prefix i which is probably instrumental in origin. Thus:

L.9 Mal-mal-mari i-san ne-sar e-ru, n'äi sa 'For Mal-mal-mari two spears and one club'.

C.11 Ko mwi sa ko e wurei e re i-sän. E wa 'Ina i-sak ni-mben si tuär 'Then one said he wanted it for himself. He says, "Our friend's foreign body is mine".'

2) Possession may be indicated by suffixed pronouns. The suffixes are:

	Singular	Plural
1.incl.	--	-r
1.excl.	-k	-mam
2.	-m	-mi
3.	-n	-r

These suffixes cause certain vowel changes in the final vowels of words to which they are added. These changes are of the nature of umlaut, and point to a time when the consonant was followed by a final *i*, or in the case of the second singular, a final *u*. Thus *timak* 'my father', but *timän* 'his father', show an original *tima-ni* from a still earlier *tima-na*. Thus we have the stages

*tama-nya* :: *tama-na* :: *tima-na* :: *tima-ni* :: *timä-ni* :: *timän*.

The 2sg. suffix changes original *a* to *o*: *timom* 'your father'. The 1pl.excl. also undergoes umlaut, although there is no lost *i*, but this is probably merely due to weakening of accent. The retention of *a* in the 2pl. even before *i* is probably to be explained as due to a stronger accent.

The suffixed pronouns are used with most kinship terms, parts of a body or of any object. The following are some examples:

'father'	'mother'	'brother'	'grandchild'	'mother's brother'
<i>timak</i>	<i>mirak</i>	<i>tuak</i>	<i>nambük</i>	<i>mätuak</i>
<i>timom</i>	<i>mirom</i>	<i>tuom</i>	<i>nambüm</i>	<i>mätuom</i>
<i>timän</i>	<i>mirän</i>	<i>tuän</i>	<i>nambün</i>	<i>mätuän</i>
<i>timär</i>	<i>mirär</i>	<i>tuär</i>	<i>nambür</i>	<i>mätuär</i>
<i>timämam</i>	<i>mirämam</i>	<i>tuämam</i>	<i>nambümam</i>	<i>mätuämam</i>
<i>timami</i>	<i>mirami</i>	<i>tuämi</i>	<i>nambümi</i>	<i>mätuami</i>
<i>timär</i>	<i>mirär</i>	<i>tuär</i>	<i>numbür</i>	<i>mätuär</i>

The following examples will illustrate the use of suffixed pronouns in the Texts:

K.70 Ko mwi häts to-toni mämak 'So it bit off my tongue'.

T.9-10 No kete hore, pwi-re ɲa mirak, wü-ɲa tsötsik, wü-ɲa buak, wü-ɲa pwi sa pwi namp ... 'I tabooed it, whether it were my mother or my sister, or my grandmother, or any woman who took a rest ...'

K.21 Pe te wan pe wurei ni tutufak iniri 'Please let me go and tell my elder brothers'.

- N.11 Or wä Bwat-narer tsi mätuän 'They-two went to Bwat-narer to their mother's brother'.
- Q.78 Po wan, po ju te na-amp si timam 'Please go and light your father's fire'.
- G.13 Natum noreman e-sañawül 'You (shall have) ten male children'.
- K.52-53 Po un wä, ko po se tsibari te, ko po luwä mäm we-reñän 'Go and dive; don't touch it, but put out your tongue into it'.

(Note that this word is slightly irregular: memak - mem - memän).

- H.21 Po numbwe-numbwe po wan po tei tsi mätuär 'Wrap it in leaves, and go and give it to our mother's brother'.
- D.11 Tasir wele ña mul ma 'Our dear younger brother who has arrived'.
- O.24 Kab ro-romi ña-ña ña mirami mu würei 'Remember what your mother said'.
- R.10 Ko mu ju-juñir, e wa, "Ko timami?" 'He asked them saying, "What of your father?"'
- M.5 Ka m-ok wiel sälar ka wan ka re kab läsir 'You are always going their road to see them'.
- T.5 Ko inir wiñewin mar se tsu toni te re salar 'The women did not remove the strap from their necks'.
- Q.13 Mätuär Emil Marur 'Their mother's brother (was a man of) Emil Marur'.

Another word which takes the suffixes is seen in:

- Q.19 Olowak, po luha 'My sister's son, go back'.
- Q.43 Ko olowam mu hulöwi win el ko nam ju luha 'Your sister's son beckoned the woman and we paddled back'.
- Q.18 Olowan e tor-toni jowun na-ak 'His sister's son caught hold of the bow of his canoe'.

3) Independent possessive nouns. Words that are not relationship terms nor parts of a whole take a number of possessive nouns after them. Of these there are four varieties: sa- for ordinary objects; na- for cooked food, or food for cooking; ra- for foods eaten raw; and ma- for drinks. The following are the forms:

	Sa	Na	Ra	Ma
1sg.	sak	naik	rak	mak
2sg.	som	nam	rom	mom
3sg.	sän	nan	rän, rin	mwän
1pl.incl.	sär	nar	rär	mwär
1pl.excl.	sämam	nämam	rämam	mwämam
2pl.	sami	nami	rami	mwami
3pl.	sär	nar	rär	mwär

The phonetics of the na-forms are difficult, for the umlaut effect is lacking. The velarisation seen in the ma-forms reminds one of the fact that in Mota the drink-possessive is always mwa-. The sa-forms admit

of an apparently emphatic suffix -ŋo: saŋo 'his', and samŋo 'your'. In some cases vowel changes take place in the noun which precedes the possessive: buha 'pig', becomes buho sän 'his pig'; ni ram 'yam', becomes ni rom nak 'my yam (to eat)'. This seems to be a variety of umlaut, and one suspects that it ought not to take place before all persons, but only does so by false analogy. The possessives can be used predicatively, as in A.12 Pi we rəm n'ehi ok 'That fish shall be your (raw food)'; A.23 Pi we rami n'ehi ok (plural of A.12). Pronominal forms can be made by placing before the possessives (except sa-) the prefix no, which is undoubtedly the word na-na, n̄-n̄ 'thing, property', cf. nono hanen 'food'.

B.14 Wiŋewin ti-e-Ra mwi lai no-rän pwer-pwer'a 'The Raga woman took food for that sow'.

B.16 E lai no-rän ko e uroi 'He takes its food and eats it'.

The noun-prefix can be omitted:

B.16 Mewi nen ko win a e kete ran pwere-pwera sän 'Next day the girl makes food for her sow'.

#### Examples of the possessives

1) Sa- is used for ordinary objects, such as nä-tuw 'belt'; buha 'pig' (treated as property); na-tò 'fowl' (treated as property); relü na-tò 'hen's egg' (for hatching, not eating); nä-him 'house'; na-amp 'fire-wood'; sal 'dog'; ni-säl 'path'; näi 'tree'; ni-ram 'yam' (in garden); etc. Thus:

D.12 Ar woŋ to-toni buhə sän 'They carry his pig away'.

E.9 Ne-wü, po lai a wä e-hüt; pe lemak səm 'Turtle, bring me to shore and I shall reward you'.

N.48 Pi e səm batun tamauw ru. Pi e səm e row wänu ok 'Your food shall be the head of the gelded curved tusker; all this land shall be yours'.

P.5 Ko inik, ko na-mboŋ səm e p'ok, po mats 'As for you, your day will be thus (and) you will die'.

R.56 Pe rewtsi buhə ŋa mu tur re ne-hi:m səm 'I will kill the pig that is in your house'.

L.8 Po ho n'ai sāmam, ne-sar sāmam 'You trim clubs and spears for us'.

S.21 I-si e lai ne-se sami? 'Who took your nese leaves?'

U.63 Pi e sami ni 'It shall be yours'.

L.12 Mor ma mor woŋi ne-sar sär 'The two of them came carrying their spears'.

P.4 E wurei ko e te na-mboŋ sär 'He speaks and appoints their days'.

Predicative uses:

F.17 Mi we sär watsin 'It is theirs now'.

Q.59 Ra tuwe sak pi pe tawi 'Let us pile up mine like a mound'.

Relationship terms used with sa- are: tewen 'husband'; wiŋewin 'wife'.

2) Na- is used for foods cooked or to be cooked, such as: ni-ram 'yam'; ron tarik 'wild yam'; na-lok 'pudding'; na-wits 'banana' (picked unripe for cooking); biok 'taro'. Examples from A.12 and A.23 have already been quoted. Others are:

- B.24 Ko pe m'ok tabu na:m 'I will first cook food for you'.  
 N.14 Mar kete mätsän na:n 'They performed the death feast for her'.  
 Q.72 Mar Jure na-amp sär, ar kete na-lok na:r 'They lit fire (in their ovens) and cooked their puddings'.

3) Ra- is used for foods eaten uncooked: na-ni 'coconut'; na-wits 'ripe banana'; relü na-tò 'fowl's eggs' (for eating in native fashion); fruits such as ni-ra, tapoi, tawor, etc.; masai 'fish'.

- K.12 Inik no-rəm pwi tsa te pu-roŋ 'Then you just shan't have any food'.  
 N.48 Pi e sām batun tamauw ru 'Your food shall be the head of the gelded curved tusker'.  
 E.10 Mi wan mwí lai nā-nā no-rän ne-wü 'It went and brought food for the turtle'.  
 Q.73 Ko ini ar lai na-to rän sa ko n'dram na:n 'And for him, they brought a fowl for his (raw) food and yam for his (cooked) food'.  
 L.20 Po ma, po läsi nā-nā rär sa e-ru 'You come and see to one or two things for our (raw) food'.  
 H.33 Ko kami kab lek, ko i-si pwi lai nā-nā rami? 'If you all stay, who will fetch your food?'

4) Ma- is used for all drinks: nu-wa 'water'; tipaŋ 'coconut milk'; na-su 'coconut cream'; na-töv 'sugarcane'.

### 3.2.3. Demonstratives

The use of ŋa as a demonstrative has already been pointed out. There are also a number of other demonstratives, both simple and compound. These are a, ok, el, le, ne, ni, ŋgo. The line of demarcation between adjective and adverb is in some of the examples very hard to draw. Thus le has three uses of which only one is adjectival. In some cases, again, a cardinal pronoun is used to emphasise a noun: L.3 Ias ini 'that fellow Ias'.

- 1) a is an enclitic, following the noun or pronoun immediately: mwer'a 'that man'; win a 'that girl'; Ias a 'that man Ias'; inir a 'they'.  
 2) ok is similarly inclitic, and if the vowel of the noun can vary, then it suffers umlaut:

- H.21 Po hili n'dram ok 'Dig up that yam'.  
 H.13 Mwär' ok 'That man'.



It may also be preceded by the ko article:

K.24 Ko le-tär ok e re pe tigei 'That woman wants me to marry her'.

K.71 Mar re-roŋ par tigei win ok 'They thought they should marry that girl'.

It follows the adjective, as in:

A.55 Mo la-lai buḥa läp ok 'You have brought that large pig'.

The word easily assumes adverbial uses, as in:

B.10 Mi wä ok nä-in e-re masav 'It sailed right out into the open sea'.

K.42 Ko win ok pwi lek ok 'That girl will stay so'.

3) el

L.45 Ko mi mats woŋe ni no-ur el 'He died just so on this island'.

Q.43 Ko olowam mu hulöwi win el 'Your sister's son beckoned this girl'.

K.10 Ko e-wise ni n'ehi el? 'What is the matter with these fish?'

A.34 Lolom e wurei win el ko ro po tigei 'Your inside says it is this woman you want to marry'.

A.47 Tewen, ko lai melker ni-le buḥa el 'Son-in-law, you have brought too many (of) these pigs here'.

L.28 Ra lek re mälün ni-mbek el 'Let us stay in the shade of this banyan tree'.

Pronominally in K.63 Ko e wise'!?' 'Then why this?'

4) le lends itself more readily to adverbial uses, but the following are worth noting:

A.54 Mwi kila läsi win a mwi lihe na-ru le pa 'He looked and saw that girl dragging that curved-tusker!'

B.23 Io, inik le pu-roŋ mo m'ok ururoi rän pwere-pwerek sak 'Indeed, it is you who keep on eating my sow's food'.

A good example of the pronominal use of the word, even with suffixed pronoun is:

K.8 Ni-le'r nir, ar se läs woŋen te 'Those people failed to recognise (us)'.

The remaining demonstratives are less frequent and not so well defined:

5) ne

G.21 Ne re wänu ŋuhovile 'It is in a different place'.

In A.2 we have a partial reduplication:

A.2 E uroi na-ni nen tawtsen 'He ate half that'.

Again in:

A.14 Mewi nen kele 'On the next day again'. (This is a regular phrase).

A.74 Pwi läsi lumweik nen, ... ko pu luha 'Should he see that sea-snake, ... then he would draw back'.

Q.57 E wurei na-mboŋ nen par tuwe i-sän 'He announced the day when they were to pile up his (yams)'.

R.31 E roŋ woŋe ni na-na nen 'He understands that thing all right'.

6) ngo: this is mostly used with pronouns or other demonstratives:

P.5 Ko inik ngo, ko po pal ko 'As for you there, you will be killed then'.

Adverbially in:

P.23 Po matsiŋ ngo ko 'You will work in that way'.

N.49 Pi we sam tsile ko ngo'k 'Then all that will be yours'.

### 3.2.4. Interrogatives and Indefinites

The same words fulfil the functions of both interrogatives and indefinites in Atchin as in other Melanesian languages. The word i-si = 'who' or 'someone'; ni-se = 'what' or 'something'. The latter can also be used adverbially, = 'in what way, in some way'. Other indefinite pronouns and adjectives are: nats 'some, another'; row(e), tsile 'all'; ŋopon 'some'; sa 'one'. Examples:

1) i-si 'who?'

A.26 I-si e lai? 'Who brought it?'

K.76 Po te läsl i-si mor rets re ne-hl:m si Lebon Sa 'Please see who are talking in Lebon the First's house'.

S.21 Ko kam läsi i-si e lai ne-se saml? 'Did you see who took your nese leaves?'

A variant is seen in:

O.3 I-se mu wi-tsöv? 'Who threw it?'

H.14 I-se le malinen? 'Whose bed (is) this?'

'Oblique cases are shown in two examples:

F.13 Ram m'ok re i-si, inik pu-roŋ 'We have been wondering who it is, and it's only you'.

H.12 I-si malinen? 'Whose bed?'

2) ni-se 'what'

H.6 Ko betselehi ni-se? 'What are you looking for?'

K.52 Pe un pe kete pi-pe ni-se? 'When I dive, I am to do like what?'

K.113 Tasik, ko ra kete pi pe ni-se? 'Brother, how are we to act?'

N.9 Ko läsi ni-se? 'What did you see?'

N.22 E wa, "Tutu, pe wurel na-na sa." Ar wa, "Ni-se?" 'He said, "Brother, let me tell you something." They said, "What?"'.

N.28 Mwär' ok e re pu wurei ni-se? 'What does that fellow want to say?'

R.52 Pe uroi, pe lal ni-se pitewim? 'If I eat it, what do I have to give you?'

U.9 Ro riŋeni ni-se? 'What are we two to take aboard?'

## 3) ni-se 'something'

G.8 Pwi re pu wurei ni-se, weral no-ut e poŋ pi ma pu wureim ni  
'If it wants to say anything, let it come tonight and say it'.

L.44 Ka re kab kete ni-se watsin, kab kete watsin 'If you intend  
doing anything (at all), then do it now'.

An example of the noun use of ni-se is seen in:

K.78 Ra karasir, ra kete ni-se pwi sa ŋa ikir pwi sa tigei 'Let  
us deceive them by acting in some way that one of us may  
marry her' (ni-se is lit. 'a something').

## 4) Other words

## (a) row(e) 'all'

See further on the plural of nouns, and the following:

K.19 Ko no wan no wuŋöi n'ämben ŋa mar woŋ ar ruts row 'For I  
went and poulticed (the sores on) her body and they are  
healed now'.

L.4 Mi wahal row, we-re wänu ok tsile 'He fought all, (made war  
on) all those places'.

## (b) tsile 'all'

P.24 Na-mboŋ sam tsile ko po mats 'All your days (will be done)  
and you shall die'.

## (c) ŋopon 'some'

This word takes the suffixed pronouns.

G.7 Ko läsi na-na ŋopon mar re-rakere 'Look at some things embracing  
each other'.

S.14 Ko to-Vao ŋa, ŋopon mar läsi woŋe, mar wa ... 'Of those Vao  
men, some recognised him and said ...'

G.12 Kab se uroi a te; pi we ŋopami ina 'Don't eat me; I shall be  
as one of you'.

The following example shows that ŋopon really means 'a piece':

H.24 Ko ŋopon wele e mambur 'But a small piece broke off'.

This accounts for the use of the suffixed pronouns.

## 3.2.5. The Relative

One method of expressing the relative has already been dealt with,  
viz. the use of ŋa. This need not be repeated. Others are:

## 1) Relative understood but unexpressed:

G.7 Po läsi na-na ŋopon mar re-rakere 'Look at some things (which)  
are embracing'.

## 2) The word a:

N.36 Mo pepe tsünöb sa läŋ a mu ror mwi tsats 'You have borne a  
demented man who thinks all wrongly'.

U.63 Ko e woŋi balak a mwi lai ŋa e-Ra sa 'And he carried the  
exchange pig he had received at Raga.

This is the demonstrative a already treated.

In K.86 we have an interesting example of *na* in an adverbial-relative sense:

K.86 Mar wan *na la na no-u]* m'u] 'They went to the shore while the rain was falling'.

### 3.3. OTHER NOUN PHRASE MORPHOLOGY

Certain other words that would be classed in English as prepositions and conjunctions belong in Atchin partly to the class of object-words and partly to that of time-words. It has already been pointed out, for instance, that some prepositions take the pronouns suffixed to verbs, others take the set suffixed to nouns instead. Those that take the noun-suffixes are invariable for tense, and are by nature themselves nouns, and therefore call for treatment as object words. Similarly there are some words that, though they would be classed in English grammar as conjunctions, yet in Atchin vary for tense, and therefore must be classed as time words. It means splitting up in this grammar a group that would be one in English, but the splitting up is necessary.

Regarding prepositions it is sufficient to quote a paragraph from Capell 1935:194, in which it was said:

Most prepositions can be classed as object-words, because they are invariable for tense - and indeed it is hard for us to see how a "preposition" *can* vary for tense. The preposition shows a persistent relationship between things and is therefore independent of time. Thus, *ar we tshin 'they went to him'*: their movement towards him was permanent, not dependent on the moment, at any rate, as long as it lasted. Similarly in the expression *rewänu sär 'in country their'*, there is obviously no temporal change going on. The one exception to this is the preposition *pitevi 'for'*. Here *pi* is certainly the particle of the future tense. In Uripiv the preposition is *tevi*, and the same word seems to be seen in Eromangan *tövuni*. The reason for prefixing *pi* seems to be that until a person has a thing actually in his hands it is only "for" him, the possession is still future, and logic bids one indicate that future by the use of *pi*. This is perfectly clear when the entire sentence is future, but the feeling for a relative future can be noticed even when the main idea of the sentence is past, e.g. *ar läv nawon no-nò na mu res pitewi 'they took freely thing wh- it good (to be) for him'*, i.e. 'they took a liberal supply of good things for him'. He had not received them yet; they were still only "for" him. The preposition is then a sort of relative future even though the verb is past. On the other hand the particle *mu* with *res* shows concomitance: the things were already good when they took them. Other examples are: *Mare e tapar watsin pitewi 'the heaven was opened for him'*; *rejan taronen mi mok rets pitewi 'during the time he was still speaking to them'* (these show a slight change in the meaning of *pitewi*, but only similar to that of the classical dative). In all these examples Uripiv lacks the future prefix. So does English, and so do most languages; yet it cannot be denied that an event which has not yet occurred is still future!

It remains therefore to treat the prepositions that come under the heading of object-words, along with the few conjunctions, and, of course, the interjections.

### 3.3.1. Prepositions

In the first place, the simple locative with a place name is not generally indicated. Ar mul Norifere '*They returned to Norishere*'; mwi tsubul Tiwil '*He went down to Tiwil*'.

A.16 E ma e läsi win a Norifere '*He came (and) saw that girl at Norishere*'.

If the noun is not a place name, however, a preposition must be used:

A.17 E wä hi:m tsi timän '*She goes home to her father*'.

In a few cases it seems possible to doubt whether the locative preposition has not become permanently attached to a place name. The chief instance is e-Ra '*Raga*'. The island of Atchin derives its name from A-Tsan, which is really a locative, given, as often in Melanesia, in answer to a geographical question. The following is the list of the prepositions invariable for tense:

a	'at, of'
e	'at, in, of' (often compounded with re)
hasa	'across, away from'
hore	'round about'
i	'at, to, for'; in = 'for him' (G.29; see below)
la-	'in', as lamöf ' <i>in the bush</i> '; also pleonastically re lamöf;
lo-ut	'in the place'
le	'at, in'
lol(o)	'inside, among';
mare	'upwards, above'. N.5 and Q.11 have we mare
marur	'through'
ne	'in, at'. Often compounded as ne ɲa
ɲa	see under ligatives for prepositional use
rali	'around'
re	'at, on, onto, under'. We re ' <i>into, to, up to</i> '; re-ɲän ' <i>with it, inside it, at it</i> '
rieni	'in front of'
roni	'away from, out of'
ɟuri	'into'
tɲani	'away'; reduplicated as tɲa-tɲani
tsi	'to, towards, for'
wä	'to'; compounded as we re or we re ɲä-n
wofɟi	'up, overhead'

None of these prepositions take the pronoun suffixes proper to verbs; those that take the suffixes proper to nouns are: hore; i; rali; re ɲa; rieni; tsi. The following examples will illustrate both the variable and the invariable prepositions on the above list:

A Tsan 'At Atchin'; also e Tsan 'at Atchin'

K.75 Mor rets e-re ne-hi:m si Lebon Sa 'They-two conversed in Lebon the First's house'.

K.53 Mu luwä mem we-reɲän 'He poked his tongue into it'.

K.53 Tele-pur-pur e hätsibut horen mämän 'The clam shell snapped around his tongue'.

N.18 Tutufär mwi sere hore ne-hi:m sän 'Our elder brother has shut up his house'.

G.30 Mar hili nu-al in 'They digged a hole for him'.

K.89 Ar taɲ e-läp lolon bahur 'They wept much inside the bahur tree'.

N.13 Mwi lek lolo'm a 'She stayed in that house'.

K.15 Ar hor-hor kele rali e-Tsan 'They drove fish again round Atchin'.

H.9 Po tiwei ... tev-tev pwi sa re-ɲak 'Scarify a design on me'.

U.42 Po wala rieni natuk 'You will run in front of my son'.

K.20 Pe tuloni tsihim 'I shall bring her to you'.

K.85 Ra how we-reɲän 'We shall take shelter in it'.

S.1 Mu tsubul ɲa-la 'He went down to the shore'.

O.30 Kab wan, kab te läsi timami lo-ut 'Please go and see your father in the inner court'.

N.5 Mwi ror we mare 'He turned upwards'.

B.27 Ko no-un ne ɲa-hi:m? '(Have you) sinnet at home?'

L.29 E tsali ni na-hases e re batun 'He ties that rope to his head'.

L.31 E bub toni re ni-mbek 'He makes it fast to the banyan tree'.

L.45 Or lai siw-siw nen e-saɲawül 'They-two place ten stones for him'.

A.39 Mar se läsi te ɲa-hi:m sän 'They didn't see him in his house'.

Q.77 Tutufän mi wiel ɲa-hüt 'The elder brother went away from the mainland'.

O.4 E wä e-hüt 'He goes to the mainland'.

A.71 Ra lek tser ɲä-tan watsin 'We shall always stay here now'.<sup>1</sup>

U.62 Ina pe wä tan 'I must go down (the coast)'.

N.1 Rets e wal' toni na-tò 'Rets runs after a fowl'.

In A.60 we have again the complete omission of a preposition: ta-lim weral 'in five days from today'.

<sup>1</sup>Presuming that ɲä-tan = ɲa+e+tan, to account for the umlaut.

## 3.3.2. Conjunctions

It is not always necessary to insert conjunctions in Atchin, where we feel it needful in English. Thus in B.33: *Talin buha, talin na-mban* 'Rope for the pig and rope for the sail'. Similarly between clauses: A.38 *Mwi läsiri, iniri e-läp* 'He saw them (that) they were many'. The normal conjunction for 'and' between clauses, and sometimes between nouns, is *ko*, but clauses are often juxtaposed with no conjunction, as in the above example. Other conjunctions are:

## a 'for, if'

N.29 *A ko e-wise mo hatsi tsünon pitewi?* 'For why did you bite your lip at him?'

A.74 *Pi wan a pwi sa pwi läsi ne-rahin re lamöŋ* 'If it should happen that someone should see a track in the bush'.

K.76 *Win a e mats, a ni i-si mor rets ne ŋä-in?* 'That girl is dead, so who are the two talking in there?'

L.7 *Ra re-roŋ ikir ni-wa pwi läp ra no-ur el, a mu ror mwi tsats* 'We think there should be a big population of us on this land, but he had a bad mind'.

K.116 *Mi wa-wan a mu ŋu* 'It continued (thus) until the end'.

## e 'and'

G.23 *Mirän e timän* 'Mother and father'. Similarly G.27.

ŋa. This is really the ligative again, but one or two special uses may be conveniently listed here:

B.18-19 *Pwere-pwere le me waŋani, ŋa e-wise re-ŋän?* 'This sow I have fed, but what (has it) in it?'

K.86 *Mar wan ŋa la ŋa no-uŋ m'uŋ* 'They went to the shore while the rain rained'.

K.124 *Pe säm kami niaok wor. Ka e be ŋa sämi?* 'I will club you here yet. Where are you that (I may) club you?'

## ŋgo 'so, thus'

K.103 *ŋgo ko kam läsi bahuru ok* 'So you see this bahuru tree'.

pe 'in order that'. This is really the *pe* = 'like' that will have to be treated under time-words, but it can also be used without tense to indicate purpose:

B.6 *Mwi kali pe pu luha* 'He turned to go back'.

re ŋa. As a preposition this means 'in'; as a conjunction it means 'in that, because':

E.11 *Mwi lemak ni, re-ŋa mu ŋakele wä e-hüt* 'He rewarded it, because it had carried him on its back to land'.

The methods of expressing 'and' are of interest. Besides e and ko, the pronouns can also be used to connect two nouns, as in some other Melanesian languages. Thus: mätuän inir wiſen 'mother's brother and his wife'; win a iniri tasin 'that woman and her younger brother'. More clearly dual in A.20: inir tasin 'she and her younger brother'. This could not mean 'they and their younger brothers', which would require tasir, so that the absence of a well defined dual is not serious. An interesting case is Q.79 miram por kete rin buha 'your mother and father shall make food for the pigs' (por is the dual 3pl. pronoun in the future tense). Similar is G.11 inir wiſen sän 'He and his wife'.

### 3.3.3. Adverbs

Although it might seem that only adverbs of time can be time-words, yet in point of fact some adverbs of manner take the verbal particles, and so come under the same heading. The adverbs of place, however, do not vary for tense, and so can be listed here.

el	'here'	ŋä-in	'here, there'
i-se	'here'	ŋgo	'there'
kele	'again'	ok	'here, somewhere'
le	'here'	par-par	'elsewhere'
lolo'm	'indoors'	tan	'down, low, north-west, past'
mare	'above'	tawtsen	'on the other side'
ne ŋa	'thither'	tsalil	'outside'
niaok	'there'	wieta	'down, behind, last, next'
nile	'here, hither'	womu	'in front, first'
ŋa-el	'here'		

The Texts show, amongst others, the following examples:

U.62 Po ma, po haŋ el 'Come and land here'.

K.108 Nam m'ok ral el 'We keep walking here'.

L.1 Mwi ral el 'He used to walk about here'.

A.12 I-se pi we ram n'ehi ok 'Here is a fish for your food'.

A.15 E wä la kele 'He goes to the shore again'.

R.34 Ar wala kele 'They dance again'.

G.4 Ko se läsi te mwi liw-liw ehi le? 'Don't you see he is shooting fish here?'

Q.37 Te, ko re-roŋ kob tuloni a le 'Father, you (and my mother) intend to bring me here (to be married)'.

K.109 Kab ŋure na-amp lolo'm 'They light the fire in his house'.

L.22 Kom ma ra le-lek te ŋa-el lolo'm 'You two please come and let us sit here indoors'.

K.129 Ar sa wa mare 'They all climb up higher'.

N.2 E wa-wan mare 'He goes on to the top'.



- K.124 Pe sam kami ni-aok wor 'I shall club you here yet'.
- Q.38 Ko tsünöb sa mu hulöwi a ni-aok 'One man has beckoned me there'.
- R.12 Buha sa e tur ni-aok ne lolo'm 'One pig stands there in the house'.
- A.47 Tewen, ko lai melker ni-le buha el 'Son-in-law, these are too many pigs you have brought here'.
- B.10 Mi wä ok nä-in e-re masav 'It went there again into the open sea'.
- H.5 E ha ma na-el ko pin. Miterik e ha e-pe nä-in 'It curved over just here. Perhaps it curved over thus in here.
- Q.43 E wala e-pe nä-in? 'In what direction is he running?'
- D.1 Ko mwi lek nä-in watsin 'And he stayed there then'.
- S.15 Ini mwäir ko sa mwi liw-liw ehi ngo 'The person shooting fish there is a left-handed fellow'.
- R.5-6 Ko ina pe wiel, pe wä ok 'I shall go away, I shall go somewhere'.
- U.14 Po tur ok! 'Stay here!'
- U.62 Ina pe wä tan 'I must go down'.
- R.26 Me wala na-el, ko inik re tawtsen 'I dance here and you on the other side'.
- N.35 E wä tsalil 'He goes to the other court'.
- Q.84 Natun na tä-mäts wor wieta 'His son who (was called) "Ghost born last"'.  
"
- K.69 Mar m'ok jil par-par pu-roq 'They just kept swimming elsewhere'.

Amongst adverbs of quality and degree that are time-words we find the following, though naturally any word that is used to describe an object may also describe an action.

*mol-toni* 'gradually'

- DD.32 Nam läsi mol-toni wanu mu res le watsin ko 'We saw how gradually the land became good again now (after a famine)'.

*moni* 'fully'

- K.34 Ra wul moni 'We have paid in full'.

*mori* 'nearly'

- O.1 Mu to mori pwi tara 'He was near old age'.
- O.4 E to mori pi ma ko ni-ok we 'Alas! it is nearly (time) for him to come back!'
- R.9 E wan ko mu to mori na ni-al pu nun 'When it was nearly sunset'.

*ntek* 'perhaps'

- S.29 Ko n'tek tsünöb a mwi nats kam lai pitewin ne-se sami 'Perhaps that was another man to whom you gave your ne-se leaves'.

ngo 'thus'

P.23 Po matsin ngo ko 'And you will ask thus ...'

nawon 'in vain, too much'

A.52 E läp-läp na-won 'It is far too much'.

U.41 Inik na-tun ni-wät na-won 'You are only the sun of a stone'  
(too-much in derogatory sense).

ʃopon 'somewhat'

Q.11 Ko ina pi we mare ʃopon 'I will go a little higher'.

woʃe 'properly, right'

L.35 Ias mwi re pi mara ma woʃ 'Ias wanted him to rise altogether'.

L.45 Ko mi mats woʃe ni no-ur el 'He died just so in that island'.

A.64 Ram se läs woʃe ni 'We did not see him properly'.

wure-tun 'truly', lit. 'speak-true'

A.62 Ikir wä wure-tun 'We are really going'.

Some of these words are already known to us in other usages; they serve to emphasise the uselessness of European divisions into "parts of speech" for Melanesian languages.

It may seem a paradox that adverbs of time are themselves object words, but most of them are single words, indicating an event, the time of which is already marked in the verb. Hence they come under this heading. The following is the list, which still leaves a few compound phrases to be treated in the next section of the grammar.

kele 'again'

D.9 Kab te roŋe kele? 'Did you hear it again?'

luha 'again, back'

G.14 Mu ʃu, ko e tsiän luha 'Afterwards she conceived again'.

ŋa ta 'last'

Lebon e-Ru e tsire, Lebon Sa ŋa-ta 'Lebon the Second next, Lebon the First last'.

paraŋ 'earlier in the day'

S.23 Kam läsi paraŋ ko mwär' nen e pe ni-se? 'Did you see this morning what the fellow was like?'

pin 'yet'

Ko Rets e ma ŋa-hüt pin? 'Has Rets come from the mainland yet?'

See under "tenses of verbs" for a fuller treatment of a somewhat different use of this word.

ʃuri 'last'

U.77 Ko ini mwi ringeni ʃuri 'But (that which) he had taken on board last'.

sweliŋ 'when'

taron'ok 'now, nowadays'

DD.30 Pi kete kele taron'ok 'It may happen again nowadays'.

A variant of this is tarone le watsln.

te 'then'

Inik no-rom pwi tsa te pu roŋ 'Your food will be nothing then'.

telep 'immediately'

Q.9 Kab kete wan telep bonon ne-ŋa mwär' ok 'You make that fellow's cap (on his yam mound) immediately'.

tser 'always'

B.7 Tasin mwi taŋ tser 'His younger brother kept on weeping'.

R.37 Mor lek tser ŋa-hi:m 'They-two stayed all the time in the village'.

A variant of this is seen in:

T.6 Na-mboŋ ta-ta-tsär mar wä lamöŋ 'Every day they went into the bush'.

tsire 'next'

O.21 Mu wor tsire 'She was born next'.

tua 'a long time, of old'

L.22 Me se läsi kami te tua ok 'I've not seen you for this long time'.

watsin 'now'

Full examples of this will be given when dealing with the tenses of the verb.

weral 'today'

A.36 Ra wan weral 'Let us go today'.

R.15 Mwi re mi ma weral 'When he has come today'.

wä-sa 'once'

S.1 Wä-sa mwi karasi to-Vao 'Once he tricked the men of Vao'.

wä-ta, wieta 'last'

Q.84 Tä-mäts wor wieta 'Ghost born last' (a name)

R.57 Ko tsövi a; ina, no wä-ta 'You go before me, I am last'.

wor 'yet'

H.32 Se-re na-mboŋ e-läp wor 'Not many days yet'. Also K.14.

Q.4 E tsiga wor 'Not yet'. See also a compound in DD.1.

wuŋonen 'last time'

K.73 Masal re-re wuŋonen ko ar moŋ-moŋ ni 'Last time they refused her fish'.

DD.49 Pwi te-rik pi kete kele taron'ok pwi-re pe ŋa wuŋönen  
'Perhaps it will happen again nowadays as it used to before'.

### 3.3.4. Emphatic Particle

The emphatic particle *le* may be classed with the invariable adverbs. It may follow any word to give added emphasis to it, as seen in the following cases from the Texts:

K.63 No li le 'I just hanged myself'.

N.35 Mwär' a e laŋa le 'That fellow is just demented'.

N.36 Ko pepe ni-se le? 'What have you given birth to?'

N.8 Ina le me ma 'I indeed have come'.

N.10 No läsi na-tò le sa 'I saw one fowl'.

N.23 Le-rets a mwi lek no lolo'm le pu-roŋ 'That Le-rets is just sitting in the house (and that's all)'.

O.17 Ko me tara le watsin 'But now I have grown old'.

A combination of this particle with *roŋ* is seen in:

H.18 Ini le-roŋ mwi kete nā-nā ŋa me läsi na ŋa-hi:m re wiŋewin  
'He only, he did the thing I saw at the home of the woman'.

### 3.3.5. Interrogative Adverb of Place

The word *be* or *mbe* means 'where?', but is used with a number of prepositional adjuncts that must be noted. It may become *e-mbe*, *ŋa-mbe*, *ne-mbe*, *he-mbe*, all of which, except the last, that is so far explained, will be recognised as prepositions of place. The distinctions in the use of these, if there are any, remain still to be discovered, but the following examples will show the compounds in use:

*be* or *mbe*

K.67 Ko wiel be? 'Where have you come from?'

A.39 Ko betselehi e be 'You look where he is'.

A.63 Mwär' e-be ko? 'Where have the men come from?'

*e be*

H.29 Ko tasim e be? 'Where is your brother?'

K.41 Ra e-be? 'Where shall we go?'

S.2 Kab e-be? 'Where are you going?'

ne-mbe

H.25 Ne-mbe le? *'Where is it, then?'*

K.11 Ko sa ne-mbe? *'But where is the one?'*

he-mbe

N.14 E he-mbe? *'Where is she?'*

ŋa-mbe

A.13 Ko lai ŋa-mbe n'ehi ok? *'Whence did you get this fish?'*

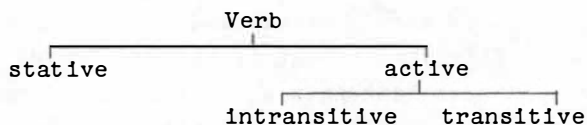
D.13 Ko wiel ŋa-mbe? *'Whence did you come?'*

L.21 Ko kom m'ok wiel ŋa-mbe le? *'Whence have you two been coming from?'*

### 3.4. THE VERB

#### 3.4.1. Formation of Verbs

As a general principle, verb and noun are alike in Atchin: no-u] m'u] *'the rain rained'*. Verbs may be divided into two groups: stative and active. No confusion results from this use of the word active, as there is no passive voice in the language, so that 'active' may be used to indicate a type of verb rather than a voice. By a stative verb is meant one which expresses a state or condition, such as kara *'to have sores'* - obviously not an action. Active verbs express an action, and are again divisible into intransitive and transitive verbs. To tabulate:



The transitive verb is often recognisable by the termination ni, e.g. no mata *'I am afraid'*; no matani'm *'I am afraid of you'*. Many, however, have no transitive termination. Taking the following Atchin text (the beginning of Tale A), the verbs may be classified as indicated above:

Tasin e kara. Timän e ro pwi tsa ni. Na-wün e-tsa ts. E wireni. E wireni re nu-a. Nu-a e kole. *'The younger brother had sores. His father didn't want him (to be). His smell was bad. He threw him. He threw him into the water. The water carried him away.'*

In the above passage the stative verbs are kara *'to have sores'*; tsats *'to be bad'*; the active verbs are ro *'to like'*; wire *'to throw'*, kole *'to sweep away'*. All three are transitive, but the last carries

no sign. Verbs that do not carry a transitive sign may be called by the name used in Churchward 1926, "incidentally transitive", and those that do carry a transitive sign may be called "specifically transitive".

It will be noticed immediately that the inclusion of tsats '(be) bad' as a stative verb eliminates the category of adjectives from parts of speech. In a following section it will be shown that this is a legitimate procedure for this particular language.

Amongst incidentally transitive verbs are found the following:

kete 'to do'	pepe 'to bear child'
ki-ki 'to step out (distances)'	läsi 'to see'
kole 'to carry off'	sere 'to close'
uroi 'to eat'	roŋe 'to hear'

It is interesting to observe that in other Melanesian languages some of these verbs become specifically transitive by means of a suffix, as for instance in Fiji roŋo-a 'to hear', sere-ka 'to unloose'. Even in the neighbouring Malo this occurs.

Amongst specifically transitive verbs formed by adding -ni to the intransitive we have:

wurei 'to say'	trans. wure-ni 'to say it'
mata 'be afraid'	mata-ni 'to fear'
ʃuʃu 'to ask'	ʃuʃu-ni 'to question'
wul 'to buy'	wul-ni 'to pay for'
tigei 'take (in marriage)'	tigei-si 'to remove'

Worthy of special note is taŋ 'to weep', trans. täŋ-si 'to bewail', which involves a different suffix, and umlaut of the root vowel. Historically it can be shown, in such languages as Fijian and Samoan, where considerable variety of transitive endings exist, that the consonant preceding the -i is frequently thematic, i.e. it was originally the final consonant of the word, and though normally lost, it is resuscitated in the transitive form. Only täŋsi 'bewail', from IN taŋis 'weep', is here thematically constructed. As a general rule Atchin has made -ni do duty all round. It is so for instance in mata-ni, although this represents IN matakut, and usually becomes matausi in Melanesia.

In some cases the use of a transitive ending is optional. Thus ro 'like', trans. ro-ni, but:

A.1 Mu ro pwi tsa ni 'He wanted-him not-to-be'.

N.50 Ko ar ro pwi tsa 'But they didn't want (it) (to-be)'.

How loose is the connection of -ni with its verb is shown by the fact that another pronoun or adverb can intervene between the verb and the suffix: no wure mi ni 'I tell you it'; me karasi mi ni 'I tricked you

about it'; R.31 E roŋ woŋe ni n̄a-n̄a nen 'She knew rightly that thing'; Q.90 Ko po lāv luha ni na-lok ni tim̄am 'You just take back the pudding to your father' (the second ni is a preposition meaning 'to').

### 3.4.2. Voice and Tense System

#### (a) Voice

There is no distinction of voice in Atchin. A passive form in European languages must here be rendered into the 3pl. active. While, however, this is true, it is possible to have what may be called 'functional' passives and reflexives, the verb remains 'active' in form and is constructed with the usual person and tense signs, but its meaning is passive or reflexive, as the case may be. Thus:

A.68 Maki tim̄an mwi rewtsi tsile 'His father's maki was killed entirely'.

M.2 Ka wan ko ka re maki e pal ne ŋa-Tsan 'You go and watch the maki sacrificed at Atchin'.

M.7 Ko maki m'pal mwi ser-ser 'And the maki was sacrificed frequently'.

P.14 Inik, po ron 'As for you, you will be drowned'.

A functional reflexive is seen in:

P.26 Pwi-re ŋa pwi li, ko e li 'If he is to hang himself, then he hangs himself'.

#### (b) Tense

Tense may be indicated by the regular tense signs, which are verbal pronouns, and which will be defined later; or it may be indicated also by adverbs placed after the verb; or thirdly, by the process of reduplication. The verbal pronouns serve by themselves to indicate both person and tense, in the past and future, and there is also a group which is indefinite in meaning and may be either present, past or future according to context. In such cases, and where emphasis is needed, adverbs or an adverbial phrase can be used to indicate completeness. Such are pin(i), tsile, mu ŋu, ko. Examples:

##### 1) pin(i)

E.5 M'bale, m'bale pini 'He hit it and badly wounded it', lit. 'he hit it, he hit it finish'.

H.26 Ko tutuŋän mwi rewtsi, mwi rewtsi pin 'His elder brother struck and belaboured him so that he died', lit. killed him, killed him finish'.

Both examples show by their repetition of the verb that the use of these adverbs is always emphatic.

##### 2) tsile

H.20 Mu tei tsile nu-as 'He completely fashioned a digging stick'.

A.44 Or tabu tsile watsin *'They-two now finished cooking'*.

A.68 Maki timän mwi rewtsi tsile *'His father's Maki was killed entirely'*.

K.13 E mases; ar uroi tsile *'It cooked and they ate it up'*.

### 3) mu ʃu

K.101 E wala, e wala mu ʃu *'He circled round and round it', lit. 'he runs, he runs, it finished'*.

4) ko. The particle ko stands on a different footing. It indicates a perfect, pluperfect or future perfect according to the verbal particle preceding the verb. It is often combined with watsin *'done, completed'* to form a compound ko watsin. Thus:

O.33 E ʃu ko *'That's the end'* (conclusion of a story).

N.49 Pi we sām tsile ko ŋgo'k *'Then all that will be yours'*.

R.23 Mar läsi ko ini, ko e wofji ŋa ini *'They saw him, how he carried (one) for himself'*.

L.34 E ʃu ko? *'Is it over?'*

N.51 Ko mwi lek tser Olep ko watsin *'And he stayed at Olep for good'*.

K.45 Mar ʃu, mar ʃu, mar wan ko watsin *'They paddled and paddled and got there at last'*.

Another rather difficult phrase that seems to indicate completion is pu roŋ *'simply'* or *'only'*.

N.20 Ko inik ko lek ni-el pu-roŋ *'You simply stay here!'*

N.18 Ko pe ar sere kele ko pu roŋ *'I will simply shut it again'*.

K.44 Pe läsim ko pu-roŋ *'I'll see you, all right!'*

In N.18, for instance, the idea is of completion, *'shut it and that will be that!'*.

A.41 Timak kisen le 'niri pu-roŋ *'It is only my fathers who are here, they alone', i.e. 'only they comprise the audience'*.

Notice that the particle used is generally that of the future, (pu), no matter what be the tense of the main verb, and the phrase always has the decisive tone of the English colloquialism used above, *'and that's that!'*.

### 3.4.3. Directive Particles

Many Melanesian languages make large use of deictic particles, indicating action towards or away from the speaker. The former is usually mai or ma, really the verb *'to come'*, while the latter has no fixed form. Atchin possesses two such particles, ma and wä or luha. Ma indicates movement towards the speaker, wä and luha movement away or back (they are not quite synonymous). To quote Ray (1926:290), speaking of



the Uripiv dialect, "These are apparently verbs used either separately or combined with other verbs". Examples:

A.24 Mu luha wä 'Go back!' (shows one particle used as a verb, supported by the other)

P.9 Po luha ma 'Come back' (a similar example)

Q.43 Nam ju luha ma 'We paddled back here'.

K.121 Mwi re pwi sam wä Lebon Sa 'He wanted to strike (away) at Lebon the First'.

K.46 Pwi sa pu un wä 'Let one dive' (down from speaker)

U.14 Ina pe wala wä hi:m 'I shall run to the village'.

CC.26 Natuk, po luha ma, wele 'My child, come back, my dear!'

A slight variant is provided by the verbs wan 'to come', and wa 'to go', as directives:

U.16 Mirän ... e lai wan ni-war e-ru 'His mother ... brought two re-entrant tuskers'.

T.4 Mar kete wa na-mbün ni-tän 'They placed the bottom of the basket on it'.

#### 3.4.4. Reduplication

The phenomenon of reduplication is another means of expressing time relations for the reduplicated verb generally indicates continuity of action. It thus supplies the part of an imperfect tense, present, past or future. The reduplication may be either entire or partial, and no difference of meaning appears to be involved.

##### (a) Complete Reduplication

A.4 Ko e lek, miw lek-lek 'He stayed here'; 'He continued to stay there'.

N.13 Mar lek-lek-lek 'They waited and waited and waited'.

##### (b) Partial Reduplication

A.4 Mi wa-wan ko e läsi na-tò sän sa '(Time) went on, and he saw a fowl (suitable) for him'.

#### 3.4.5. Signs of Tense and Their Use

The tense particles, or signs of tense, are called verbal pronouns in most Melanesian grammars. The term is not quite exact, in that they can be used along with the cardinal pronoun as well as in place of it. Morphologically they are constructed from root-forms of pronouns used in combination with a tense sign. Of these tense signs, Atchin possesses three, of which the roots are ma, e and pa. The whole scheme of tense, however, is very vague from the European point of view. Ma is past in Atchin, though still indefinite in the neighbouring Vao and Wala. Pa is definitely future, being a form of the verb 'to go', while e simply

marks the word following as a time-word, neither past nor future. That is why it is used, e.g. with numerals. The following are the forms assumed by these three roots in combination with the pronoun roots:

## 1sg.

Past: me

A.67 Tawtsen na-ni ŋa me lawi pitewi, me las woŋe ni 'The half of coconut which I gave him, I recognised it'.

K.11 Ko me lai pitew le-tär a 'I gave it to that old woman'.

R.11-12 Ko ina me wiel, me ma, hore ni-se ni-aok lamöŋ 'I went and came and chased something there in the bush'.

Indefinite: no

K.113 No wuretun 'I am speaking the truth'.

L.11 Ina no ter-ter 'As for me, I am brave'.

A.41 No mata e-läp 'I am greatly afraid'.

ne

T.24-25 Ar re ina ne kara-karasir 'They want me to keep on tricking (him)!'

Future: pe

K.111 Pe wan, pe lai n'dram 'I will go and fetch yams'.

Q.83 Ina pe wä e-hüt te 'Please let me go into the bush'.

Q.79 Te, pe ŋu na-amp? 'Father, shall I light the fire?'

## 2sg.

Past: mo

Q.91 Mo wan mo hani na-lok na:r 'You went and ate their pudding'.

E.12 E-res mo lai a ma ŋa-hüt 'It is good that you brought me here to shore'.

N.29 A ko e-wise mo hatsi tsüŋon pitewi? 'For why did you bite your lip at him?'

Indefinite: ko

K.113 Ko wuretun? 'You are speaking the truth?'

K.67 Ko wiel be? 'Where have you come from?'

L.14 Ko re pi wise? 'How do you want it to be?'

Future: po

Q.79 Po ŋu na-amp, ko po wan ko miram por kete rin buha pu-roŋ 'Take a light from the fire, and go with your mother and let them two prepare food for the pigs'.

Q.20 Po han ŋa-mbe? 'Where will you eat?'

## 3sg.

The indefinite tense offers no difficulty, and has been amply illustrated in the preceding pages, but the past varies between mwi, mi, mu and m', and the future between pwi, pi, pu and p'. There appear to be

phonetic reasons for the use of the various forms, but they are extremely complicated, and seem to depend not merely on what sounds follow immediately, but on the whole sentence-rhythm, and a special phonetic study of the language from this point of view will be needed to elucidate them fully. This study has not yet been carried out, and until it is, the only thing possible is to set forth certain empirical rules, which, however, are not without exceptions. These rules are as follows:

1) The root forms are m+i, p+i, which are normally velarised and become mwi and pwi respectively.

2) The vowel is deleted before u, and for mwi also before labial consonants (excluding w), giving m', p', e.g. m'pep '*she bore (a child)*'.

3) Mu and pu are used when the first vowel of the verb is a back vowel, o, ö, u, or the first syllable of the verb is hi-, ke-, ki-, ma-, li-, ʃi-, ta-, wa- or we-. The reasons in this case are not obvious, but seem to rest on muscular interplay between back and front tongue positions and tense and lax lip positions.

4) The unvelarised mi and pi are used as follows: (a) Mi, before m-, and sounds sufficiently close to the lip position of m and the tongue position of w to make articulation difficult, i.e. before le-, li-, wa-, we-, wi-. The rule, however, is not absolute, as the examples below will show. (b) Pi before labials including w. One case - tigei '*to marry*' - varies between pwi and pi.

The following lists give examples actually culled from the Texts:

Mwi is used before ake, asas, aʃi, ha, har, has, hitsi, kale, karasi, kete, kila, la, lai, lawi, läs(i), lek, lemak, lep, lihe, lildrore, liŋ, liwe, na, nats, ral, rali, ran, re, rer(e), rerake, res, retserets, rewtsi, rieni, riri, sa, sal, sasale, sasawi, se, ser(e), ʃilei, ʃiliwe, ʃire, ta, taŋ, talasi, tara, tarer, tatser, tawiʃ, te, tei, tsa, tsali, tsats, tsibari, tsiga, tsilewere, tsir, tsiriweni, tsuri.

Mi is used before the negative phrase se läsi te ('*did not see*'); mara, mat, mats, mäŋäŋ, meremerir, metemet, miteni, mwel, tomaru, uroi, wahal, wahe, wan, waŋoni, wawan, we, wei, weta, wetewat, wetsi, wewe, wie, wiel, wiri, wiwiel, wiwsi.

Variant constructions are: rewtsi (mwi), tei (mwi, mu).

Mu is used before hore, horhor, hoʃ, hu, kole, koni, loŋ, luha, ma, ŋoni, nu, nunre, ro, ron, roŋe, ror, rorak, roromi, row, ru, rubatsi, ruŋʃi, ʃi, so .. te (negative), ʃok, ʃokele, ʃoʃoʃera, ʃu, ʃuni, ʃuroni, ʃuʃulo, tei, to, tori, toŋsa, tsöv, tsubul, tuhuni, tur, turaŋ, wa, wala, we (?), weldra, witsöv, womu, wor, woʃi, wotsanlr, wurei, wuw, wuwun.

M' is used before bale, bertenı, betselehi, boŋ, pal, para, parar, pep, ulöwi, un, uŋ.

The following are examples with the future particle:

Pwi is used before ar (repetitive particle), e (numeral particle), han, hasi, keli, läsi, lep, li, namp, rewtsi, sa, sawe, saŋawül, sem, serser, so ... te (negative), tala, tara, te, tigei, tsıbari, tsire, tsövha; tigei also may have pi.

Pi is used before ma, mara, mats, parav, pe, p'ok, tigei, wan, we, wiel, woŋ.

Pu is used before ar (repetitive particle), luha, ma-lakel, molemol, poŋ, roŋ, row, se, so, to, tuloni, un, uroi, welewele, womu. The repetitive particle thus takes either pwi or pu.

P' is used before uroi and the frequentative form ururoi.

Thus far the Texts; it now remains to give some illustrative sentences of the particles of the 3sg.:

Past

A.6 Mi waŋani *'He fed her'*.

A.9 M'pep kele *'She bore again'*.

H.22 Mwär' a mwi hili n'dram *'That man dug up the yam'*

Future

A.75 Pu se tala tilehi te ne-rahin. Pwi tala tileni ko pi mats *'He should not step over the track. Should he do so he will die'*.

ldu.incl.

Past: No examples in the Texts.

Indefinite: ro

A.42 Po mak, ro wan *'You lead, we two shall go'*.

L.34 Ro mul te *'Just let us-two go'*.

U.8 E-res ro wä e-Ra *'Let us-two go to Raga'*.

Q.20 Ro wä Tsan *'We shall go to Atchin'*.

ldu.excl.

Past: nom

A.25 Te, nom lai n'ehi sa le *'Father we two got this (one) fish'*.

Indefinite: no, nob

L.13 Ko kia no re nob läsi na-sup a ŋä-tan *'We-two want to see the old men of this place'*.

## 2du.

Past: kom

- L.16 Kom läsi a e ju, ko kam' kob luha 'You-two have seen me enough, so go back!'  
 N.40 Kom laḡaläḡ, kom kete na-na e tsats 'You two are demented, you have done a bad thing'.

Indefinite: kom

- K.80 Kami si kom rets? 'Who are you two (who are) talking?'

Future: kob, ko

- L.27 Ko mak, ra wan 'You-two lead, let's all go'.  
 L.43 Ko kami, kom rewtsi, ko kob ta-tali, kob wan, kob täwni 'Since you-two killed him, carry him (?), go and bury him!'

## 3du.

Past: mor

- L.12 Mor woḡi ne-sar sär 'They-two carried their spears'.  
 L.13 Mor läsi Ias a mirän mwi lek 'They-two saw that (fellow) Ias and his mother (who was) sitting'.  
 L.21 Mwi läsi mor lek La-mare 'He saw they were at La-mare'.  
 R.38 Ko inir mor wan 'The two of them went'.  
 T.26 Mar ma ko mor namp re-ḡän 'They all came and two of them took a rest on it'.

Indefinite: or

- L.26 Ar-ru, ḡa, or wa ... 'Those two, they say ...'  
 A.44 Or tabu tsile watsin 'They-two have finished cooking now'.  
 L.17 Or se luha te; or tur tser 'They-two don't go back; they stay on'.  
 L.38 Or par-pari na-mbwe 'They-two beat the gongs'.  
 Q.47 Or wä hi:m 'They two go home'.  
 N.10 Or tabe na-ak a wä e-hüt 'They-two carry that canoe and go ashore'.

Future: por

- Q.18 E re-roḡ por tsil-tsile-were 'He meant them two to have a talk'.  
 Q.79 Ko po wan ko miram por kete rin buha pu-roḡ 'You and your mother go and the two (of you) just prepare food for the pigs'.

## 1pl.incl.: ra(m)

- S.39 Ram se läs woḡe ni te tsünöb nen 'We did not recognise that man'.  
 K.37 Ikir a ram lä-läp el, pwi sa pwi tigei 'One of us who have grown up here will marry her'.  
 M.3 Ram le-lek mu se parav te, ka re ra wan ra läsi maki 'We have waited a little time, and you want to have us go and see the Maki'.

- G.26 Ram rets pitewir, e-tsigā 'We kept on telling them, but all in vain'.  
 L.5 Ram ral ni-el, ko Ias rorin e tsats 'We walk about here, but Ias' mind is bad'.  
 A.36 Ra wan weral. Ra tuloni win el 'We are all going today; we are going to lead this woman away'.  
 C.4 Ko pi ma, ra lolof 'Then let him come, and we shall wash'.  
 L.26 Ikir ra wä hamal 'Let us go to the dancing ground'.  
 K.15 Ra hor-hor kele 'Let us drive fish again'.

## 1pl.excl.: namb, nam, hab, na

## namb

- S.3 Kia namb-wan Lol-naron 'We are going to Lol-narong' (indef.)  
 S.4 Namb-wuli pwere-pwere 'We are going to sell the sow' (fut.)  
 K.68 Mar re namb un-un wä 'They wanted us to keep on diving' (fut.)

## nam

- K.90 Kia nam wä la 'We went to the shore' (past)  
 K.93 Lolak e tsats inir tutufak werek nam korta 'My heart is sad for my dear brothers whom we have accompanied' (past)  
 G.23 E wa na wan nam e Siu 'He said we should go off to Malo' (fut.)

## nab

- S.20 Na we nab wä ri eni pwere-pwer' sa mo tsali 'We want to take on board the sow you (were to) tie up' (fut.)

This form only occurs in the future, but the corresponding dual form nob is found in the indefinite as well.

## na

- G.23 See under nam, above, last example. (fut.); S.20 (indef.), see first example under nab above. There are no examples with a past.

## 2pl.: kam, kab, ka

## kam

- K.21 Tutu, ko kam läsi le-tär a? 'Elder brothers, did you see that woman?' (past)  
 Q.62 Kam läsi Mal-weawen, [owul, wü e-tsigā wor? 'Can you see Mal-weaweng at Showul, or not yet?' (indef.)  
 Q.90 Kami ko kam han? 'You then, have you eaten?' (past)  
 S.19 Kam wurei e-wise le 'Say what you want here'. (indef.)

## kab

- Q.4 Kab [uhu wor 'Heap it up yet more'. (fut.)  
 A.43 Kab [ure! 'Make fire!' (fut.)  
 A.61 Kab ma kab lai na-rel na:k 'Come and take up my na-rel dance'.  
 Other examples in Q.3, Q.63, Q.83, K.109, A.35, H.33, T.9, K.57,

G.18, G.29, K.42. Kab is the regular form before the negative  
se ... te.

K.105 Kab se karasi te Lebon Sa 'Don't play tricks on Lebon the  
First'.

See also for the positive: K.106, G.12, O.24, K.86, K.104, K.124,  
S.40, L.44. It is interesting to note that an adverb which con-  
tains the particle e retains it when coupled with kab:

S.2 Kab e-be? 'Where are you going?'

K.124 Kab e-be ɣa sämi? 'Where are you that (I may) club you?'

ka

G.19 Ko ka läv hösi tekau 'Take up the tekau shell-fish' (fut.)

O.9 Mwi re ka wurei ni-se, ko kab ar ma 'If you want to say any-  
thing, come back again' (fut.)

S.38 Kami ka mul 'Go away, you!' (fut.)

See further: K.142, K.108.

3pl.

Past: mar

G.23 Tutuʃak mar uroi 'My brothers have eaten'.

K.16 Mar luha, mar ma 'They returned back, and came'.

Q.66 Mar lai watsin, mar mul 'They took them and departed'.

B.9 Mar tsubul Tiwil, mar läsi na-amp 'They went down to Tiwil  
and saw the fire'.

Indefinite: ar

Q.50 Ko ar tei na-ak na-tor sa Emil-Parav 'They fashion a canoe  
of na-tor wood at Emil-Parav'.

K.15 Ar hor-hor kele 'They drive fish again'.

K.36 Ko inir ... ar wä re ne-hi:m sär 'They go into their house  
again'.

Future: par

K.55 Ar re par rul pur-pur no-woʃ 'They wanted to break off their  
paddles'.

K.71 Mar re-roŋ par tigei win'ok 'They wanted to marry that girl'.

P.6 Pwi-re pwi sa, par liwe 'If there should be one, they will  
shoot it'.

### 3.4.6. Other Verbal Particles

Besides the particles of person and tense, there are two other  
particles in common use, viz. ar and ok. Of these the particle ar de-  
notes repetition and frequency, while ok, which we have already metas  
a demonstrative, serves to express continuance of the action indicated  
by the verb.

The particle *ar* follows the verbal particle of person or tense, and in the past does not affect the form of that particle, i.e. if *mwi* would be used in the sentence, apart from *ar*, then *mwi* is still used. The same applies to the future particle. The following examples will illustrate the combination of this particle with the verbal signs.

*e ar*

Q.63 *E ar wa 'He again says ...'*

O.20 *E ar wa, "Io" 'She replies, "Yes".'*

U.38 *Ko Bat-pila natun e ar iwei kele na-mban 'Bat-pila's son again let go his sail'.*

*mu ar*

O.20 *Mu ar wureim ni ko? 'He came back and told you, did he?'*

*mwi ar*

A.48 *Mwi ar ma warasi ne-hi:m 'When the time came again for you to pay a (ceremonial) visit to (my) house'.*

*mar ar*

O.8 *Mar ar re-rakere 'They were embracing' (continued and frequent action)*

*pe ar*

K.44 *Ko pe ar ma pe läsim 'I will come again and see you'.*

R.47 *Timak e re pe ar lai nen pi wan 'My father wants me to take again his portion (to him)'.*

S.6 *Ko pe ar tsali pwere-pwene nen 'Later I will tie up that sow'.*

*po ar*

P.7 *Ko inik, po tara, po ar mats 'As for you, you will grow old and die (later, or, as a result)'.*

Q.74 *Ko inik po ar wan, po tabu 'You go on again and cook!'*

*pwl ar*

A.29 *Ko na-mboŋ kele ta-ru, pwi ar ma 'After two days he will come again'.*

*pu ar*

Q.80 *Timam pu ar ma, ra hanl na-lok ni-le 'Your mother will come again and we shall (all) eat this pudding'.*

*ro ar*

B.3 *Ro ar lawi ko pu-roŋ 'This time we two shall be able to take it up easily'.*

*r'ar*

L.41 *R'ar ikir pwl läp nã-tan re no-ur el 'We shall always be many here on this island'.*



kab ar

S.7 Kam luha ma, ko kab ar riŋeni '*Come back and take her on board*'.

These examples make it clear that ar is a consecutive particle, expressing either the repetition of one act, or a second that follows as a consequence upon the first.

The particle of continued action is variously ok or m'ok. The following examples from the Texts will illustrate it:

B.13 Mi wan, m'ok lek re wowon-n'wat sa '*He went and stayed on a cliff*'.

T.1 Ko m'ok wiel '*He kept on walking*'.

T.8 Ko ini mu ok läsi '*He kept on seeing (them)*'.

F.15 M'ok tepel re-ŋän '*He continued to work magic with it*'.

B.23 Ko pe m'ok tabu na:m '*I shall (habitually) cook your food*'.

C.6 Ko i-si le ni m'ok wits? '*But who is it here keeps on throwing?*'

O.8 Ka m'ok kete ni-wat mu tsöv? '*Was it you who kept on casting the stone(s) that fell?*'

Q.69 Ini tipwis, ko m'ok wan mar wul-wul pitewi '*He is only a child, yet they keep on going and buying from him*'.

F.13 Inik mo m'ok kete no-u] m'u] '*You have kept on making it rain*'.

K.108 Nam m'ok ral el ko pu-roŋ '*We've simply been walking about here*'.

L.22 Ko kom m'ok wiel ŋa-mbe le? '*Where have you two come here from?*'

K.102 Ka m'ok karasi tser ni Lebon Sa '*You are always playing tricks on Lebon the First*'.

K.83 Ar mok karasim ko we! '*They keep playing tricks on you, alas!*'

C.14 Pe m'ok ha] ni-le watsin '*I will always land there now*'.

mar ok

F.17 Mar ok kete no-u] re-ŋän '*They continue to make rain with us*'.

Q.23-24 Ko inir nor Emil Marur mar ok hor-hor, mar ok hore n'ehi '*The men of Emil Marur kept on driving, they kept on driving fish*'.

Q.24 Ko mar ok ma ŋa-ok Ramason '*And they all again come here to Ramason*'.

T.2 Mwi läsi ŋa mar ok ]u-]ulo '*He saw how they kept on carrying loads*'.

### 3.4.7. The Imperative and the Particle te

The imperative is expressed by the future tense particles: po luha ma! '*come back!*'; ka ]u! '*Paddle(pl.)!*' Many of the examples given as futures in the preceding pages have been imperatives. It remains to notice one point, and that is the use of the particle te with an imperative to modify the directness of the order, like the English '*just*'

or 'please'. This is a particle fairly widespread in Oceania, and may precede or follow the verb:

- A.48 Po wof nōtin na-na pu roŋ pwi sa watsin 'Please carry just one sucking-pig now'.  
 A.52 Ra wof te nōtin na-na pu roŋ mwi sa (plural of preceding)  
 G.29 Ko kab te läsi timami 'Just look at your father!'  
 H.9 Po tiwei te na-na pwi sa 'Please scarify something (on me)'.  
 H.25 Po te wetsi 'Please scrape it'.  
 H.35 Po te läsi tasim wele ŋa 'Please look at that dear brother of yours'.  
 JJ.11 Ko ra te wan ra läsir 'Just let us go and see them'.  
 JJ.6 Ko po te mak, ro wan ro läsir 'You just lead, and we two will go and see them'.  
 K.21 Pe te wan pe wurei ni tutufak iniri 'Let me just go and speak to my elder brothers'.  
 L.12 Ko kia, nob te läsi Ias 'Let us-two also see Ias'.

This particle te has still another use, expressing doubtful assertion, in English represented by 'maybe':

- C.14 Ko ina pe haŋ te watsin re na-amp hon 'As for me, perhaps I shall go ashore at the sacred cooking-place'.

There is a separate word for 'perhaps', miterik:

- D.9 Miterik Lebon Sa wele ŋa 'Perhaps that is our dear Lebon the First'.  
 H.5 Miterik e ha e-pe ŋä-in 'Perhaps it curved over this way'.

### 3.4.8. The Negative

The negative in Atchin is expressed by the word se before the verb and te after it, exactly like the French 'ne ... pas'. The vowel of the first element is variable, and may become o when preceded or followed by u or o, thus:

- U.47 Mo so wof toni te 'You did not carry it'.  
 JJ.18 Nam se roŋe woŋe ni te n'äsän 'We don't know its name'.  
 K.72 Po se tsirer te 'Don't follow them'.  
 S.38 E so roŋ woŋe ni te 'He did not think it rightly'.  
 O.1 Mu so pep te 'She did not bear child'.  
 Q.10 Ra wurei na-na mo so roŋ woŋe ni te 'We'll tell you something you did not understand properly'.

### 3.4.9. Causative and Reciprocal Forms of the Verb

In most parts of Melanesia it is possible by means of prefixes to construct verbs indicative of causing to act and of acting upon one another. These are called causative and reciprocal verbs respectively. In Atchin, however, as in the northern Malekula area in general, such

prefixes are not in active use. The Indonesian causatives are *pa* and *paka*, and it is possible that a weak grade of the former may be found in Atchin, e.g. in *wi-tsöv* 'throw', lit. 'make-fall' (see 0.5 *I-se mu wi-tsöv?* 'Who threw it?'). As a general thing, however, the verb *kete* 'make' is used very much as 'make' is used in English. Examples:

O.3 *Mar kete ni-wat mu tsöv* 'They made the stone fall' (lit. 'made the stone it fell', and contrast 0.5 above)

R.28 *E kete na-amp e mats* 'She made the fire it dies' (i.e. 'she extinguished the fire')

R.29 *Ko e-wise ini mwi kete na-amp mi mats?* 'Why did she extinguish the fire?'

As far as the reciprocal form is concerned, there are no clear examples in the texts, but in those that seem to be reciprocal the reduplication of the verb appears to do duty:

G.7 *Po läsi na-na* [o]pon *mar re-rakere* 'See some things embracing each other'.

Another possibility is the use of the ordinary suffixed objective pronoun in a reciprocal sense:

GG.2 *Mar liw-liwer* 'They shot at each other' (or 'they shot them')

### 3.4.10 The Adjective

In a number of Melanesian languages the adjective is always or frequently verbalised; in nearly all it can be varied for person and tense if used predicatively. That is to say, it always partakes of the nature of a verb, or at least of a time-word. We have already seen that in Atchin it will vary regularly for number, person and tense also when used attributively. We saw also how close the sentence *tsünöb e res* is to the Mota *o tanun we wia*, meaning either 'the good man' or 'the man is good', and that in the English 'everybody will like the good man', Atchin varies the particle of both 'verbs', while Mota varies only that of the former; Mota says *o tanun we nol te tape o tanun we wia*; Atchin with more self-consistency will say *tsünöb tsile par-re-roŋ tsünöb (ŋa) pwi res*, lit. 'People all will like the man (wh-) he will be good', where *wh-* represents the relative element of the English 'who'. The 'adjective' becomes future like a verb because it also is a time-word to the mind of the Atchin native.

The scheme is not entirely complete and self-consistent, however, as there are in Atchin two different uses of the adjective (or descriptive time-word), one of which is the attributive, without verbal particles, as in English: *nu-mbo top-tap* 'a sacred song'; *na-amp hon* 'the sacred fire'; *tsünöb sa* 'a certain man'; in the Texts:

D.11 *Tasir wele ŋa mul ma* 'Our dear (younger) brother who has come'.

N.1 *E wal' toni tò-bati* 'He runs after a dappled fowl'.

Q.75 E we natun bätiram 'He is the eldest son'.

H.2 Ko tasin sa noreman ma-lakel 'And one younger brother, male, youthful'.

Here we have a collocation of three adjectives which are difficult to render into good English as they stand.

#### (a) The Formation of Adjectives

Whilst the majority of adjectives - or stative verbs, to use the classification accepted in the last section - are underived words, such as lep 'great'; Jopon 'some', yet some are derived words, formed by the prefix ma-. This prefix, however, is not in active use in the language. It is of Indonesian origin, and some adjectives have come into Atchin already formed with it: ma-hömb 'hungry'; ma-mbur 'broken, snapped (of twig)'; ma-lakel 'young (of persons)', in this instance corresponding to a verb lakel 'become adult'. Such examples as there are of these formations will be found in the Atchin Vocabulary.

Nouns can also be used attributively with other nouns, i.e. na-ak na-tor 'a na-tor canoe', i.e. one made of na-tor wood.

#### (b) Comparison of Adjectives

The following table will show the methods adopted in Atchin for comparison of adjectives:

'big'	lep
'bigger'	e lep-lep
'biggest'	e lep-lep niri; e lep-lep na-won
'small'	wele
'smaller'	e wele-wele
'smallest'	e wele-wele we-sa

The correspondence of Atchin and English is not exact. An example is seen in KK.5 Tasin a mu wele-wele 'That brother was the smaller'. The last phrase given above is interesting; we-sa means 'once', and the expression e wele-wele we-sa corresponds exactly to the Malay dikit sa-kalian, lit. 'small once' = 'very small'.

There is one example of the particle a used in a superlative sense: H.44 Mu ro-romi mwi-läp a mwi-läp 'He grieved very greatly'. It will be remembered that a is a demonstrative following a noun in the sense of 'that'.

#### 3.4.11. The Adverb

Some of the adverbs - those that do not vary for tense - have already been treated above as object-words. These were adverbs of place. We

still have adverbs of time, manner and degree to deal with. These do vary for tense and so are time-words.

Just as there is an attributive use of the adjective, so there is of the adverb: *Lolon e har melker 'his invisible was bitter greatly', i.e. 'he was very angry'.*

U.48 *Ina me həʃ womu 'I landed first'.*

It is far more usual, however, for the adverb to agree with the main verb in tense, and examples in Section 2.3.1.(b) will make this clear. We have already faced the paradox that most adverbs of time are object-words, and have listed them; those that remain to be considered are not numerous, and are mostly compound phrases whose verbal nature is obviously the reason for their functioning as time-words. The first group is that of the compounds of no-ut.

Compounds of no-ut: this word means 'a place', but is used in Atchin, as in most languages of the central New Hebrides, in certain set phrases, of which the following are examples:

No'ut m'boŋ lit. 'the place was dark', i.e. 'at night'

No'ut poŋ lit. 'place dark, when it was dark, at night'

No-ut pu poŋ future tense of the preceding two phrases.

B.4 No-ut m'boŋ, or woʃi roʃer, or wiel la 'When it was night they-two took torches and walked to the shore'.

N.11 Or le-lek no-ut poŋ 'They stayed till night'.

B.3 Weral no-ut pu poŋ, ko ro wa ruŋʃi 'This evening (lit. today, when it is night) we two will search with torches'.

A kindred usage is that of e räv-räv, lit. 'it is evening', i.e. 'in the evening'.

N.25 Ar lek e räv-räv 'They stayed till evening'.

E ser-ser = 'suddenly, often'.

K.19 Ko ma-lakel e ser-ser pu-roŋ o 'Oh, she has suddenly become a young woman'.

M.7 Ko maki m'pal mwi ser-ser 'The maki was sacrificed often'.

The literal meaning of this is 'suddenly' or 'quickly'; 'often' is a derived meaning. We see the original in:

R.2 Inik po lai buha pwi sa pwi ser-ser 'You take a pig quickly'.

Parav 'later', is also a time-word:

R.3 Ko maki mu to m'parav 'The maki has been put later'.

Te-rik 'perhaps', is a rather difficult word which is treated as a time-word, although the meaning of te is not clear; rik means 'indeed'. Examples:

D.9 Miterik Lebon sa wele ŋa 'Perhaps that is our dear Lebon the First'.

DD.30 Pwi te-rik pi kete kele taron'ok 'Perhaps it will be done so again nowadays'.

## (a) Adverbs of Manner and Quantity

Many of these words are also used adjectivally, and some will therefore be familiar already. If these are used to qualify nouns, they are adjectives; if used to modify a verb, they are adverbs; there is no difference in the nature or use of the word. In either case they remain time-words, and are used as in the following examples:

A.41 No mata e-läp 'I am greatly afraid'.

P.11 Inik po tara pu wele-wele, ko po mats 'You will grow old a little and you will die'.

The interrogative adverb of manner is e-wise, and although this is here given with the indefinite particle, it does not seem to be used with any other, no matter what the agreements would require. The following examples will show its use. The word itself appears to be a causative form from ni-se 'what', lit. 'doing what?'. See the preceding section on causatives in verbs.

K.59 Pe wä tan pe läsi e-wise na mi mats 'I will go down and see how she died'.

U.47 Ko inik, ko wise mo so wof toni te buha pi wä e-hüt? 'Why haven't you carried out the pig that is to go on shore?'

U.49 Inik ko wise mo wurei mwär' el? 'Why have you spoken to the man?'

H.32 E-wise ko mo ro ro wiel? 'Where did you want us two to go?'

K.63 Ko e-wise'1? 'And why this?'

K.10 Ko e-wise ni n'ehi el? 'And what's the matter with this fish?' (N.B. the word wise becomes a specifically transitive verb with ni in this example)

K.37 Ko e-wise na pwi tigei? 'Why should he marry her?'

L.6 E-wise mu ro rew-rewtsi tsünöb? 'And why did he wish to kill the man?'

N.29 A ko e-wise mo hatsi tsünon pitewi? 'For why did you bite your lip at him?'

N.31 E wa, e-wise? 'He says "What?"'

A.40 Ko ko e-wise mo fok? 'And why did you hide?'

Another word that calls for special notice is the word pe 'like'. This is definitely a time word, and is often combined with the ligative na; the whole combination epe-na, etc. is used by the missionaries as equal to the English conjunction 'that', but no such combinations are found in the Texts, and the use is probably illegitimate. The following examples will show the forms actually found in the Texts:

G.16 E se re pe te na pi pep 'She is not such as will bear a child'.

H.5 Miterik e ha e-pe nä-in 'Perhaps it curved over like this (arrow in flight)'.

K.115 Ra kete pi pe ni-se? 'How are we to do it?'

L.25 Ias, po se kete te pi-p'ok 'Ias, don't do it like that'.

- M.3 Na-vül ok mwi sa na e re p'ok kisen 'Another month has passed and it is the same again'.
- M.4 E-pe na-riv wänu le-lek ko pu-roṅ '(They are) like rats staying always in one place'.
- N.19 Ko pe ar sere kele ko pu-roṅ pi pe na mwi sere 'I will shut it again just as he shut it'.
- P.5 Na-mboṅ sām e p'ok 'Such are your days'.
- R.17 Ko ina tuak e se sa te n'äsän pi p'ok 'I have no friend with such a name'.
- Q.59 Ra tuwe sak pi pe tawi 'Let us pile up mine (the mound) for yams) to be like the mound (I built before)'.

#### (b) Adverbs of Affirmation and Negation

The ordinary word for 'yes' is io, that for 'no' is tsiga. The former is an object word, the latter a time word, as seen in these examples:

- G.5 Mwi tsiga 'It was in vain'.
- H.7 Ko läsi wü-ṅa e-tsigā? 'Did you see it or not?'
- H.39 Ko e wa, "E-tsigā" 'But she says, "No".' Similarly N.30.
- R.1 Ko ini buḥa e-tsigā 'But he had no pigs' (lit. 'he pig it not')
- R.3 Ko inik mwi-tsigā 'But you hadn't any (pigs) ...'

Another form of the negative, also a time-word, is tsa:

- G.19 Ko mwi tsa 'But it was not (so)'.
- K.104 Mwi tsa, ko kab mats 'Were it not for him, then you would have died'.
- A.1 Timän e ro pwi tsa ni 'His father didn't like him'.
- A.52 E, buḥ'ok pwi-tsa te 'Eh, not that pig, please!'
- C.12 Ini e ro pwi-tsa ni 'He did not want it'.
- C.13 No ro pwi-tsa pe wä Woremēt watsin 'I don't want to go to Woremēt now'.
- E.8 E ro pwi-tsa 'It will not (do what is asked)'.
- K.12 Inik ko rām pwi tsa te pu-roṅ 'Then there will simply not be any food for you'.
- Q.89 E ro pwi-tsa e hani na-lok 'He does not want to eat the pudding'.

#### 3.4.12. The Numeral System

Numerals are very definitely time-words in Atchin, as they are almost always combined with a verbal particle, which agrees in tense with the verb of the main clause. In such an example as K.37 Pwi sa pwi tigei 'Let one (of us) marry her', the marriage has not yet taken place, so the bridegroom is to that extent also hypothetical. He is still a 'future-one'.<sup>1</sup>

<sup>1</sup>See Capell 1935:199 for other examples from the Mission translations.

The plain numerals, bereft of all accompanying particles are:

(a) Cardinal Numerals

1. sa, täs	21. saṅawül mowil e-ru romon sa
2. ru	30. saṅawül mowil e-tol
3. tol	45. saṅawül mowil e-wats romon e-lim
4. wats	100. möw saṅawül
5. lim	101. möw saṅawül romon sa
6. on	110. möw saṅawül e-saṅawül
7. mbüt	117. möw saṅawül bulun e-saṅawül romon e-mbüt
8. wal	120. möw saṅawül bulun mowil e-ru
9. siu	133. möw saṅawül mowil e-tol romon e-tol
10. saṅawül	200. (möv saṅawül) e we no wa-ru
11. saṅawül romon sa	300. möw saṅawül e we no wa-tol
12. saṅawül romon e-ru	1000. möw saṅawül e we no wa-saṅawül
20. saṅawül mowil e-ru	

This system could be continued indefinitely as far as needed. It will be noticed that it is a fully decimal system. The meanings of the component elements do not concern us here.

A few examples of these cardinal numerals with the added verbal particles of the different tenses follow:

H.15 Mu nunre re maliṅ e-siu *'He examined at nine beds'*.

K.4 Ar lai masal e-saṅawül *'They take ten fish'*.

K.9 Mar we-we ṅa e-siu pu-roṅ *'They counted up to nine only'*.

It is to be noticed that with the numeral on *'six'*, the verbal particle of the indefinite becomes o by assimilation, being felt as part of the word; the same applies to wal *'eight'*, where we have ò-wal.

JJ.30 Tahar mu hoti buha e-möv saṅawül *'Tahar brought a hundred pigs'*.

P.1 Mewi ko e tei wen-wa-saṅawül *'In one day he makes a thousand'*.

Examples of the past tense particle are seen in the following cases:

C.11 Ko mwi sa ko e wurei e re i-sän *'One said he wanted it for himself'*.

L.23 Inir mwi sa mi wahe *'One of them deloused him'*.

M.1 Na-vül ok mwi sa *'Every month'*.

Future tense:

A.48 Po wof te nötin na-na pu-roṅ pwi sa watsin *'Just bring one sucking pig now'*.

H.20 Ko po tel nu-as pwi sa *'Now fashion a digging stick'*.

H.34 Ko kami pwi sa pwi lek *'Then one of you shall stay'*.

K.86 Kab wan ko kab wä re na-na pwi sa *'Go and all go into something (to protect you from the rain)'*.

O.14 Mar re par wurei na-na pwi sa *'(If) they wished to tell me anything'*.



R.2 Inik, po lai buha pwi sa pwi ser-ser 'You bring a pig quickly'.

U.31 Pe wehi talin na-mban pwi sa 'I will pull out a rope for the sail'.

In many instances, however, the numeral sa is used attributively without particle to express the indefinite 'a', 'any'. Examples of this have already appeared. A good example of this is seen in:

A.1 Na-sup sa, natun e-ru 'Once there was a man who has two sons'.

L.8 Sa ne-sar e-ru ko nei sa '(For) each two spears and a club'.

K.23 Ko pe te wurei na-na sa 'Please let me tell (you) something'.

K.61 Mwi lai kele marwiri sa 'She took a cane again'.

This usage is naturally limited to the first numeral, which alone can be indefinite in sense. If the sentence is negative then the numeral takes the negative particles exactly as a pure verb would:

R.17 Ko ina tuak e se sa te n'äsän pi p'ok 'But I have no friend whose name would be like that'.

The only noteworthy point is the use of the particle e in addition to the negative, as though the whole complex 'not-one' were regarded as a single verbal idea.

As already shown, the verbal particle can occasionally be replaced by the emphatic particle le. The particle ko can also take this place, though what the exact force of it is does not seem clear. An example is seen in:

JJ.17 Ko na-na ko sa me lai pitewim 'Just something I have given you'.

In the missionaries' work I find: Ni-säl ña mu nats ko sa 'some other way'; mar ma re moral ña mi lep ko sa 'They came to a big place'. Also:

N.28 E re pu wurei na-na ko sa 'He wants to say something'.

#### (b) Ordinal Numerals

'First' is womu; above that number the ordinals are formed by the addition of -en to the cardinal, the verbal particles of course remaining just as before. So we get:

1st	womu, täs-en	6th	won-en
2nd	ru-en	7th	mbüt-en
3rd	tol-en	8th	wal-en
4th	wats-en	9th	siu-en
5th	lim-en	10th	sañawül-en

Above tenth, the method of expression, according to Layard's notes, is different, but unfortunately he did not collect examples, nor do any occur in the Texts. He gives:

11th e sañawül romon sa, or e sañawül e-täs kele, i.e. '10th and 1 again'

12th e sañawül romon e-ru kele '10th and 2 again'

## (c) Multiplicative and Other Numerals

So many times a thing is usually expressed by the preposed particle wa, in some cases varied to wä. So we have as multiplicatives:

'once'	wä-sa	'six times'	wò-won
'twice'	wa-ru	'seven times'	wä-mbüt
'three times'	wa-tol	'eight times'	wò-wal
'four times'	wa-wats	'nine times'	wä-siu
'five times'	wa-lim	'ten times'	wa-saḡawül

The following are Text examples:

K.62 E süp wä-sa 'She moves it once'.

R.39 Liwon e tal wa-ru 'Its tusks curve round twice'.

This wa is really the Indonesian causative prefix pa-, pa-ka-, used in the Banks Islands and northern New Hebrides not only with verbs but with numerals as in Atchin. In Atchin, as we have seen it is practically not used with verbs at all.

## (d) Other Particles with Numerals

In some instances particles other than those of a normal verb are used with numerals in specific senses. Thus ta is used before numerals expressing a number of days:

A.19 E wa, "Ta-ru" 'She says "In two days time"'.  
 A.35 Ta-lim weral kab ma kab tuloni 'In five days (from) today  
 come and take her away'.

B.31 Maki sa e-Ra we notout, ta-lim le weral '(There is) a Maki  
 at Raga among the bushmen, five days (even) from today'.

JJ.28 Tahar e wa, "Mwi-tsa, ko ta-ru" 'Tahar says, "Never mind,  
 then in two days!"'

The particle may also be used with the numeral when the noun is expressed:

A.29 Ko na-mboḡ kele ta-ru, pwi ar ma Noriḡere 'In two days' time,  
 then they will come again to Norishere'.

In this case, however, it is not obligatory:

A.19 Mwi lek na-mboḡ e-ru 'He stayed two days'.

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*PART II*

ATCHIN AND ENGLISH VOCABULARY



## INTRODUCTION

The chief abbreviations are the following:

S.L. denotes the song language of Atchin.

Comparatives from Malekula dialects: MidN = Middle Nambas; BN = Big Nambas; Sin = Sinesip, South West Bay; Boi = Boinelan, near Aulua; Lolng = Lolnaron, Port Stanley; other dialects generally not abbreviated.

Omba dialects: Lg = Lologaro; Lm = Lolmangwe; Dui = Duindui; Wl = Walurigi; Raga dialects: NR = North Raga (terms supplied by Rev. Dr W.G. Ivens); CR = Central Raga (MSS. vocabulary with Mota equivalents by Rev. L. Levuhi); SR = South Raga (from Père Tattevin's texts in *Anthropos* 1929, 1931). Maewo = Maewo or Aurora I.; Mta = Mota of Sugarloaf I., Banks Group; Erom = Eromanga, southern New Hebrides.

A few words of interest are given also from Lb = Lembel, New Ireland.

The letters IN = Indonesian, PN = Polynesian, MC = Micronesian, and MN = Melanesian, i.e. forms fairly common throughout Melanesia. In some cases references to the Texts are given by letter and figure.

- a<sup>1</sup> That. Mwär' a 'that man'; win a 'that woman', etc. See A.13,14; K.18; H.4, *inter alia*. There are two extensions of the meaning: (i) general emphasis: Q.87; N.13, etc.; (ii) a relative meaning, 'who, which': F.3; N.36; R.48,55,58; S.29.
- a<sup>2</sup> Belonging to. H.16; U.5 *et seq.*
- a<sup>3</sup> Conjunction, if. A.74; K.7.
- a<sup>4</sup> Interjection. B.40; K.25, indicating anger.
- a<sup>5</sup> Suffixed pronoun, objective, 1sg., sometimes euphonicallly ia.
- a<sup>6</sup> Suffixed pronoun, 3sg., e wureia tuän 'he told it another'.
- a<sup>7</sup> Water (nu-a). MidN no-wi; BN na-vä; SR wa; NR wal, not CR.
- ai Interjection of surprise; see also hai.
- aim House; used only in the phrase lol'aim 'indoors'. The general word is hi:m. IN yumah.
- ak Canoe (na-ak). U.5 *et seq.*; Also a toy canoe; na-ak wala 'long distance canoe'; no-woŋ na-ak wala 'steering paddle of this canoe'. MidN n'ak; BN na-wak; Lg ange; Vao nu-wak; IN waŋka.
- ake To draw (a bow).
- al The sun (ni-al). P.1; R.9; U.56, etc. Ni-al rur hore 'to "thatch out" the sun', 'extension of thatch on gable end of a lodge'. Times of day: ni-al e wä tsalil 'sunrise'; ni-al mu wä tan 'sunset', which is also ni-al e nun, or ni-al e ŋu-ŋuwoni 'the sun dives', 'the sun paddles away'.
- alal In n'ai alal 'sticks for making fire'.
- alo On the shore. S.L. for ŋa-la.
- amal The dancing ground of a village (n'amal). See also hamal. Vao and Lalep (mainland) yamal; Wala n'amäl for n'amäl; also amil.
- amboi A sacred jar (na-amboi).
- amp<sup>1</sup> Fire; firewood; light of torch (na-amp). IN apuy. Na-amp hon 'the sacred fire', Q.78; na-amp ŋül-ŋül 'white band with markings produced by fire'; ni-äs na-amp 'smoke, ash'; par ŋuri na-amp 'the cooking (and eating?) of puddings'; ratse na-amp 'embers'; no ki-ki na-amp mwi han 'I have kindled the firesticks and the fire has caught'.
- amp<sup>2</sup> A fruit whose juice is used for stunning or poisoning fish. See also tuw. Wulu nu-amp 'mushroom type club'. (nu-amp).
- ana Not yet. S.L. for tsiga wor.
- anċe Atchin pronunciation of English 'anchor', used as personal name of a pig.
- ar<sup>1</sup> Verbal pronoun, 3pl.indef. See also rar; ar-ru ŋa 'those two', L.26.
- ar<sup>2</sup> Particle between verbal pronoun and verb, indicating reiteration. E wok ŋä-in pwi ar ma ŋä-tan ko ro 'he went there and is going to come back again'; pe wä ko po ar luha ma ko ro 'I am going but will come back again'.
- ar<sup>3</sup> The casuarina, used for purlin in lodge construction; ridge pole of lodge; also arrow used for removing upper canines of tusker; also for making spears and clubs. Mta aru 'casuarina'.
- are In büŋ are 'index finger, second toe'.
- aru Interjection of astonishment. K.22; N.39.
- as<sup>1</sup> Pig's jaw. Name of a ceremony (ni-as). Na-ni ni-as



- 'coconut thrown to the women';  
na-mbu ni-as 'the bamboo of the  
ni-as'. IN ajay 'jaw'. See  
also äs.
- as<sup>2</sup> Luck. Ni-as e-res 'good  
luck'; ni-as e-tsats 'bad luck'.
- asar Name of a gong signal.  
Asarän 'giving the asar'. Vao  
and Wala ditto.
- asas To blacken the face.
- asten Name of a plant employed  
in magic (n'asten).
- aʃi For haʃi, q.v.
- at Thatching palm, thatch (ni-  
at). Vao ditto; IN atop. Nam  
pelasi ni-at 'we remove the  
fronds of the thatch palm'.
- awawän Name of a ceremony.
- äi Tree, wood, club (n'äi). IN  
kayu 'tree'. N'äi alal 'sticks  
for making fire'; n'äi na-mbwe  
'gong stick' (contrast na-mbwe  
n'äi 'a gong rhythm'); n'äi res  
'good club'; batn'äi oreman  
'small green shoots'; no-on  
n'äi 'face of the club', the  
square end of it; talin n'äi  
'club rope or shoulder strap';  
wenen n'äi 'flower of the  
club', pointed projections on  
it.
- är A fence of reeds (ni-är).  
Vao ni-ar. Ar pale ni-är 'they  
build a fence'; ar pali ni-är  
'the fence is shaken down';  
ni-är merer 'fence built round  
a clearing'; na-mbu re-re ni-är  
'bamboo poles for fence'; ar  
buri ni-är 'bamboos are brought  
for the fence'; ni-är taḡöv  
'fence built after a special  
pattern'. Lg ar.
- äs Pig's jaw (ni-äs). See also  
as. Nl-äs sam e-tsiga 'have  
you no pigs jaws?' SR bwel-ase  
'jawbone'; Oba bal-ahe 'jaw';  
IN ajay.
- äsän His jaw, his chin (n'äsän).  
IN ajay. Also used for beard  
or moustache (n'äsak, n'äsam  
n'äsän). cf. ni-en. N'äsän  
bahi "shark's jaw", type of  
entrance reserved for lodges  
and dance enclosures of older  
men; n'äsän man "bird's beak",  
term for pattern on dancing  
dress. cf. tsuḡ baʃi-ram.
- aḷawan Sister's son. Fiji  
lawana 'helper'; Bwaidoga  
(Papua) lawana 'relationship  
term'.
- Ba The island of Oba. Mta Opa.
- ba-ba In e ba-ba ra riv 'jum-  
ping movement in a dance'. See  
riv 'rat'.
- bag In bag e ran 'cloud'. See  
ran. MidN päk-ne-ran; BN bä-  
na-rän 'sky'. cf. Kuanua, New  
Britain bak-ut 'cloud'.
- bahi Shark. Bahi e hatsi "a  
shark bites him", operation of  
incision; mämän bahi "shark's  
tongue", instrument of hard-  
wood used in incision; n'äsän  
bahi "shark's jaw", type of  
entrance reserved for lodges  
and dancing enclosures of older  
men; mew läḡ bahi 'headdress  
of fowl's feathers worn in  
dance'; na-vül bahi e pari  
"shark attacks", name of a  
month. Vao baḡe; MidN baḡi;  
BN ni-mbaḡ, contrast Mota payoa,  
but both from IN pa-lwak 'giant  
fish'.
- baho Incision. Baho tureput  
'the older use of incision';  
baho nösös 'the newer use of  
incision'; paʃi baho "chief can-  
didate" or "head" of incision;  
no-ut baho 'incision garden';  
ser baho 'initiation fooler';  
no hürl baho 'I kill pigs at  
incision'. Vao baḡo.
- bahur(e) Species of tree. K.87,  
etc. A kind of nut. Vao  
baḡure.
- bal Voiced form of pal, q.v.  
Po ma pe balim 'come here that  
I may give your your consider-  
ation pig'. SR bal. cf. Mota  
ma-lai.

**bala-n** Leg, shin, foot, peg.  
 Tsin balan 'ankle bone, medial and lateral malleolus'; n'ötsin balan 'heel-bone', lit. 'penis of the foot'; lolon balan 'in-step', lit. 'inside of the foot'; owön balan 'upper surface of the foot'; balan wulu 'the leg of the tree-fern image'; e riñ-riñeni balan 'to shake the patient's leg after massage'.  
 Uripiv bālan; MidN bulon.

**balak** A number of small pigs received in exchange for a large one. cf. palak.

**ban-ban** Kind of armlet. Ban-ban tañöv 'shell arm ladle'. cf. Mta pane<sup>2</sup>.

**bari-n** Calf of the leg. Tsin barin 'bones of the calf; tibia and fibula'.

**bas** In batin bas 'coconut leaf'. Ne-rum bas 'principal solo dancer'.

**bat** Used in a number of personal and place names, may be the same as bāt, pāt, bāt, and ultimately ni-vāt 'stone'. IN batu. On the other hand it may also connect with the Qat, Ambat mythology. One of the compounds is To-bat, the name given to those who have been to Wānu si tahar. Bat-pila is an Atchin proper name.

**bataw** The breadfruit. Tauwtsen bataw 'halves of a breadfruit', used to describe the two halves of the painted body in initiations. Mota patau. Common on the Malekula mainland also.

**batenar** In ar ta-tal batenar 'a triangle of stars representing a clump of yams slung over a pole'. See ta-tali.

**bati-n** The upper canine teeth of a tusker. Ra bati buha 'they extract pig's upper canines'; ar bati tamaw 'they extract the upper canines from a castrated pig'. Wala batin ditto. See also mbat.

**batu-n** The head of a person. IN batuk. Roin batuk 'hair (of the head)'; batun is also used to mean "origin": batun wanu 'places of origin'; batun bahur 'the trunk of a bahur tree'; batun na-ak 'the stern of a boat'; batun na-to 'base of a to-creeper'; ra rañ utöni batun n'äl 'we pull out (?) the stump of a tree'; ne-lüp re-res batun maiwet 'thatching batten's projecting beyond the thatch, retaining their roots which make a fringe'; batu ram 'head of a yam', the name of a constellation. MidN batun; SR butun; BN bāton; Lg ngwatun.

**bän-ban** In ro-ware bän-ban 'species of leaves'. cf. ban-ban.

**bañ-n** The orifice of the penis. IN baña 'opening, mouth'. In the other Malekula dialects it is generally 'mouth', e.g. Aul bañan.

**bät** Source, origin, end. Re-tracted form of batu-n, q.v. Kila bät 'to see that the gongs are finished'; bät rofer 'stump of a torch', 'seventeenth day of month'; bät na-tän 'buttocks'; bät rül-rülöm nan 'his adam's apple, thyroid cartilage'; bät marl 'verticle bamboo supports for front wall of house'; bät mew 'type of dance'; bät-mew e habwe reñwe 'a charm to bind people of present pigs'; bät-mau 'earth, dust'; bäte-mow 'a mortuary gong signal'; bati-ram 'head of the yam', eldest child (with possessive nan). Bät-rum proper name, which seems to mean 'the earliest woman heard of'; bäte-rum 'a giant clam shell, in the myth of the Brothers Ears; a shell, Hippopus'; ro-bät tawe 'leaf by means of which ro-kari leaf is tied round a stick at the death-feast at Emil Löp; bät-n'äi araman 'small green shoots', lit. 'the male beginnings of a tree'.

**bäti-n** The commencement. Bätin teren e sor 'swelling at the base of the intestine'. See preceding word.

- be Place where; see also pe, of which it is the voiced form, becoming mbe before the article na, ne. 'Where? whither?' Mwär' e be ko? 'Whence is this man?' Mwär' e be ko ŋopon 'a man from somewhere'; ko e wiel be? 'Where have you come from?' SR bi; Mota vea; Fiji i-vei.
- beik In reñän beik 'a kind of shell'.
- bekarkar A sweet scented shrub whose leaves are used in a bouquet called segur, q.v.
- bel Hawk. Bel-ŋulŋulän "Communion feast of the hawk".
- belet In ro-belet 'banana leaves', also the dance of the "banana leaves"; 'dress of banana leaves'; ar tamwe ro-belet 'they dance Banana Leaves in turn'.
- beŋ In mätän beŋ nan 'patella, knee-cap'.
- bengenum Name of a fish with curved lines on it. No-ul sin bengenum 'a curved design painted (ul) on the cheeks'.
- berte-ni To turn one's back to.
- betselehi To look for. Frequentative, bets-bets-betselehi. Perhaps Mota taloi 'to seek'.
- biok Taro. Pweren biok "taro stem", a kind of club; mawun biok 'small taro'. MidN and BN boak.
- biton Umbilical cord. Vao ditto; Wala būton; MidN biton; BN buton; IN (m)puser 'navel'.
- biwat A bamboo. Wala būwät, pūwät.
- bonon Small heap on top of yam mound surrounding base of no-usur vow-vow. Triangular projection in middle of sail. "Forehead"?
- boŋ Voiced form of poŋ 'dark-(ness)', the articular form being mboŋ. SR buŋ; Mota qoŋ; common MN mboŋi; IN mbəŋi 'night'. In Atchin the word covers the whole 24-hour period, and so may often have to be translated 'day': boŋ hoal wele 'days of little food (?rain)'; boŋ hoal lāp 'days of much food (?rain)', 'names of months'.
- boŋin By-form of preceding, with crystallised possessive suffix. Boŋin ta-mbüt weral e tär-tär 'exactly seven days from today'; boŋin sa 'first day of the new moon'.
- boro-n Ear (bora-k, bora-m, boro-n). Projections at bottom of knife blade. Le-bori-weren "Rat's Ears", proper name, K.107 et seq.
- borot(o)won Sleeping mats.
- borsüs In met borsüs 'young coconuts' (about as big as a man's thumb).
- bosi To cover with leaves.
- bouru A person. Special word used on the Oba Pilgrimage.
- bu A bamboo pipe. Bu pal-pal 'pan pipes'. cf. mbu, wu.
- bua- Grandparent (buak, buam, būän, etc.).
- Buaror The name of a month.
- bub To fasten, tighten. E bub toni pwe-pwe e-re batun 'he fastened the rope round his head. LL.
- buha Generic term for pigs. See also poho, mbo. Ne-hi:m sia buha 'pig-sty'; nōtin buha 'newly weaned pig'; lihwen buha 'teething pig'; talin buha 'pig rope'; rabati buha 'to extract the upper canines of a pig' (see bati); liwon buha 'boar's tusk bracelet', 'spiral shells'; weren buha 'pig's legs'; lilin buha '?pork cutlets'; ar tiwel buha 'they cut (the cheeks) of the pigs'; nekel buha 'soft yam'; e tsibo buha na-mbwe 'he gives back the

- gong-pig'; *gur-gurän buha* 'pig's snout'. Mta qoe; Lg boe; Neva:r, Winiv, BN bua; Wuli bwäs; MidN bugäs; Tobah böba; Boturuma vavemb; Laravat bu:äs; Lolng buis; Boinelag boi
- buhə* Retracted form of preceding. *Buhə gur-gur* 'pig's grunting', 'the bullroarer'; *buhə liv-töv* 'young pig with tusk just erupted'; *buhə pal-pale* 'young tusker with upper canine'.
- bulun* Word used in counting beyond a hundred. *Möw saḡawül bulun e-saḡawül romon e-mbüt* 'a hundred and seventeen'.
- bumbu* Term of address to grandparents. Rel and Lalep use *bua-k*; SR *bibi*; MidN *bubu*; BN *bumbu*.
- bunon* The end of a thing, e.g. a taro.
- bunun* In R.8 possibly a mishearing of *pu nun* "it will sink", i.e. the horizon.
- buobu* A laminate arrow tip with oval section.
- buok* Name of a ceremonial object.
- buri* ?To bend. Ar *buri* is a term used in thatching: Ar *buri nl-är* 'they bring bamboos for the fence'; ar *täi buri* 'they fell a tree'. Frequentative transitive *bur-burenl*: *na-mbwe bur-burenl* 'a gong rhythm in which the dancers take a serpentine course'; ar *burenl* 'to advance in serpentine course'; *bur-burenl nosos* 'a gong rhythm', on the feast of *fur-hamben*.
- bur-tän* Tail, fork projection on canoe figurehead; tail of bird. Takes suffixed pronouns.
- but* In win but 'dumb lip of gong'. Vao *mbut*, possibly IN *buta* 'blind'.
- but-but* Ram *but-but* 'ceremony of taking off the headdress'.
- buto* The rear. *Na-mbür buto nehi:m* 'back centre post of lodge'.
- butsun* The brow. *Butsun mätän* 'eyebrow'; *butsun tapa* 'where the leaves of the tapa turn over'.
- buwo* To hide. Frequentative *bu-buwo*.
- büf* Finger or toe. *Büf e-läp* 'thumb, big toe'; *büf* are 'index finger, second toe'; *büf li* 'middle finger, third toe'; *büf li we-ere mäts-mäts* 'ring finger, fourth toe'; *büf wele* 'little finger, fifth toe'. SR *bisin ran* 'finger-nail'; *bisin lina* 'toe-nail'; Mota *pisiu*.
- büf-büfo* Slow.
- bwat nl-man* "Source of power", person in possession of important magic.
- bwän-hwaḡin* In *bwän-bwaḡin balan* 'calf of leg'; *bwän-bwaḡin weren* 'radius and ulna, forearm'. See also *bäḡ*. *Bwän-bwaḡ* 'garter'. *Sinesip binbe*.
- bwäs* Penis wrapper. Leḡ *bwäs* 'a type of square-dance'.
- bwerew* In kan *bwerew* 'a gong slit'.
- bwetegatlk* Baby's rattle.
- bweteges* Lone, alone. N-dram *bweteges* "lone yam", unattached yam for presentation. Vao *bet*.
- bwetelak* Plain stout stick about six feet long. Pegs driven into outrigger float of canoe for attachment of outrigger booms.
- bwetemaḡ* Hard yams.
- d- Many words in the Atchin text beginning with d- or n-d- should be looked for under t, as d- is merely the voiced or articular form of this initial. The few given here do not exist in the unvoiced form or else are used in special phrases.
- daḡ* In win *daḡ* 'the thin lip of

- the gong'. Also 'crying of woman': IN taṅis 'weep'; Atchin taṅ.
- das Voiced form of tas 'sea'. IN tasik. Mwärä n-das 'sea folk'; ar tsere owow das 'they remove the salt-water from the gong'.
- däṅ From täṅ 'basket'. IN taṅ-an 'holder'.
- driṅi From liṅi 'companion'. Mar wel driṅi 'they danced to welcome him'.
- dronwe Paraṅ droṅwe 'beginning to hollow out'; ar riṅ droṅwe.
- e<sup>1</sup> Verbal particle, 3sg.indef.
- e<sup>2</sup> And.
- e<sup>3</sup> At, in. e-Tsan 'at Atchin'. It makes a compound with re, as e-re 'onto, into'.
- e<sup>4</sup> Interjection of impatience or of excitement.
- ehi A fish (generic), before it has been caught; after it is caught it is called masal. E liw-liw ehi 'to shoot fish', but after the long phrase liwe, the article (n'ehi) is used; batun n'ehi 'fish's head'; n'ehi 'fish', is also used for the diamond pattern on a woman's skirt; n'ehi a n'ehi 'plenty of fish'.
- el Demostrative particle: this. Win el 'this girl'; buḥa el 'the pigs here'; here, usually compounded as ḡa-el or ni-el. It indicates closeness of position rather than demonstrativeness.
- el el A sweet scented shrub used in the bouquet called segur, q.v.
- embe-n The body (n'emben).
- e-ra An exclamation: e-ra M ..., po matsiṅ sak 'Hello, M ..., will you work for me?'
- es An exclamation of disapproval or incredulity.
- ewiuṅ The name of a flower.
- gunsun The nose. Takes suffixed pronouns. SR gususu-.
- ha<sup>1</sup> To curve over (of an arrow in flight). H.3,5.
- ha<sup>2</sup> Species of creeper used for making rope. U.32.
- ha<sup>3</sup> Coil of hardwood used as bracelet.
- ha<sup>4</sup> Fishtrap, used by adults for salt-water fish. Made from vine ha<sup>2</sup>, also na-ha mbuts-mbuts from plant called mbuts-mbuts; na-ha tiroro 'a liana used for fishtraps'; na-ha tapar 'a special trap still used on Vao'. IN kaṅṅun 'a basket'.
- habwe In baṅ-mew e habwe roṅwe 'a charm to bind people to present pigs'.
- hada The outside end of the outrigger boom of a canoe.
- ha-ha Reduplication of ha<sup>4</sup>, 'a trap for freshwater fish'; also from ha<sup>3</sup> 'bracelets made of strips of cane'.
- hai<sup>1</sup> Exclamation calling a person's attention.
- hai<sup>2</sup> To take out of the fire, applied to a pudding.
- hale To turn something. E riri hal-hale 'to dance with arms bent'.
- hamal Public square, dancing ground, half-village. Lol-hamal 'initiation lodge'; also amal. SR mal; Ambrym mä; CR kamäl.
- hamben In ſur hamben "cooking the feast of commemoration", a rite. Probably from ſuri and amb 'fire', with gerundial ending.
- han(i) To eat. A ritual word,

- the common word being uroi.  
Mta yana; BN hani, etc.; IN  
ka(ə)n-i.
- hanän Eating, food. Na-na hanän  
'food in general'.
- hap A pig grade, re-entrant tus-  
ker plus (e hap).
- har To burn (intr.). Lolak e  
har 'my inside burns', i.e. 'I  
am angry'; me ral-dral har [o]pon  
ko me ar ma 'I came somewhat  
early and here I am'; cf.  
Orierh i har ran 'he rebuked  
him'; Vao har 'to shine'.
- hasa To climb over. cf. sa  
'climb'; sa-sa 'keep climbing'.  
Frequentative hasasa; row has  
ni 'jump away from him'; row  
hasa 'jump across.
- hases String. Na hases wülü  
wawa 'plaited string from wawa  
tree'.
- haji To enter into. B.11; H.8;  
K.88, etc. Has tsalil 'come  
out, emerge', K.98,102; See  
also asasi, warasi, asi, Q.41,  
asi wä 'go into'; haj-haji 'go  
in one after the other', K.87.
- hatsi To bite. Ni-tal e hatsi  
ni-wat 'the tether eats into  
the stone', a rite, tying the  
pig rope to stones. Wala n'täl  
mwi hatsi; Vao yati; IN kati.  
See also häts.
- hatünsi A cure for fever is  
called hatünsi tsünöb in the  
magic texts.
- hawe In ra haw-haw 'they take  
off (the head covering)', the  
name of a rite.
- hawo A coconut shoot.
- häts The umlaut form of hatsi  
'to bite': hätsi totoni 'to  
bite off', K.70; hätsibut 'to  
close round', K.53 etc.
- he Exclamation of disapproval.  
Q.19.
- helema To yawn.
- hepe To cut off. Q.88. Also  
written hibe.
- here In the name of a dance,  
here mohewal. See also hiri:  
ar hiri mohewal.
- hial A kind of bush, used in  
making fish traps.
- hili To dig, to build a house.  
A.4; G.30; H.21, etc.; to  
erect (a stone), Q.23, or  
rafters; reduplicated hil-hil  
'dig in large numbers', e.g.  
yams, or pile up stones for  
dolmen; hil-hilän 'name of a  
feast', lit. "digging up", and  
name of a month. IN kali 'dig'.
- hi:m House (ne-hi:m). Ne-hi:m  
won mwi-läp 'bachelors' house';  
ne-hi:m wifähän 'schooling  
house'; ne-hi:m homberon  
'women's house'; ne-hi:m won  
'men's house, "sacred house";  
ne-hi:m tabaweri 'type of  
house, possibly cooking house';  
na-mbür buto ne-hi:m 'back  
centre post (of lodge)'; ne-  
hi:m tä-r-tärän 'strengthening  
eaves of thatch with pins'; ne-  
hi:m tä-r-tärän la-tap 'lodge  
or bachelors' house with such  
strengthened eaves'; pitse ne-  
hi:m 'fill in the ridge with  
loose thatch'; no warasi ne-  
hi:m "I enter the house", es-  
pecially of a husband's return-  
ing to his wife's parents house  
on the tenth day of marriage;  
ne-hi:m tsibon 'the stone plat-  
form, with house over it' (Wala  
ditto); ne-hi:m saḡawül 'ten  
houses, Maki shrines'. Vao ne-  
hi:m; IN, SR hi:m; MidN n'imä;  
BN nimax; IN yumah.
- hi:r A bundle (ne-hi:r). IN  
bilit 'to twist'.
- hisi In hisi na-tuḡ 'to bail'.  
Q.35.
- hit The octopus (na-hit). A term  
for a mushroom club with four  
rounded projections; na-hit rin  
ta-mats 'star-fish', lit. 'octo-  
pus food for ghosts'. SR hit;  
CR kit; Duindui kwita; Walurigi  
witä; MidN wita; IN uyita.
- hitsi To copulate. Reduplicated  
hits-its. cf. tsitsi 'glans  
penis'.
- hm Interjection of disapproval.

- hó hó hó Cry used for rounding up pigs, and when chasing initiates on Obe.
- ho To scrape; tr. ho-i 'to fashion clubs', L.8; 'to grate coconuts', R.50.
- hoal In boŋ hoal wele 'days of little food (?rain)', the name of a month, and boŋ hoal läp 'days of much food (?rain)', a month.
- holo In mwärä holo 'a black wading bird'.
- holol Sweet.
- hon Taboo, holy = kon. Na-amp hon 'men's sacred fire', C.14.
- hoperüf Name of a leaf used medicinally in initiation (roin hoperüf).
- hor To scrape coconuts for a pudding.
- hore To chase, but the root idea seems rather to be simply action or movement against. E hore toni 'he seizes', B.15,17, 22; 'chase', K.118; Q.24. Lilits hore, N.12, sere hore, N.18. E hore 'name for dancers'; ram hore pila 'chasing rails, a game'; ser hore 'front and rear walls of house, closing the ends of the lodge'; ar täw-tawu hore 'gong signal sealing the transaction of the exchange of presents after the Oba pilgrimage is completed'; nl-al rur hore "the sun is thatched out", extension of thatch on gable end of lodge; e te-te hore 'unofficial agreement made by man with a girl's father to marry his daughter'; no hun natse hore pin 'I have already tied the slip-knot'. Frequentative hor-hor 'to chase (fish)'; kete mu hor-hor 'to make taboo'; ar hor-hor how "catching crabs", an undulating step in dance; hor-hor 'catching eels, a character dance'; ar hor-hor 'beat the sides of a lodge'; 'to be chased (of initiates on Oba)'; ar su hor-hor 'they paddle and surround'; ser hor 'thick hurdle, a method of catching freshwater fish by means of it'. The root seems really to be horo, connecting with Mta yoro 'action against a person or thing'. SR goró.
- horotsi To count. K.115?
- hoŋ To land from a canoe, probably really haŋ, from haŋl, q.v.
- hoŋi Completely. IN hæ(n)ti? Ar urol hoŋi nã-nã ña 'they ate up completely that thing'.
- hòsòs In e siken hòsòs 'a young tusker with tusk occasionally visible'.
- hoti To tie up, attach (pigs to stakes).
- hotövi In ar ŋuro hotövi 'a cry used in dancing'.
- hotsin In pül hotsin 'nape of neck'.
- how<sup>1</sup> To take shelter. K.85. Howe?
- how<sup>2</sup> A crab; ar hor-hor how, see hore.
- howän In pu-pu howän 'cleaning the dancing ground'.
- höp An exclamation.
- hu(w) To conceive a child, be pregnant. A.58; P.3.
- hu-hu To borrow? Pe hu-hu tsin 'I borrow (a pig)'.
- huloŋ Ar huloŋ 'a swimming stroke, initiated in dance'. Loŋ = 'swim'. Hul-huloŋe 'to heat in the fire (?waive over it), of green canoes for magic'.
- hulöwi To beckon. Q.17.
- humba-ni To clear the ground in the direction in which a tree is to be felled; cf. humbwän; humbwanen = 'mouth'.
- humbwän Atonement, "clearing".

- hun To tie. Hun-hun na-tsen 'attach the slip-knot', in ceremony of reserving pigs for the Maki.
- hupwanen The name of a month.
- hur To cheer.
- huru Name of a leaf with medicinal properties used in initiation (na-huru).
- huʃ A by-form for uʃ-uʃi 'to ask'. R.43.
- hut<sup>1</sup> In na-vül pu hut 'next month'. ?IN bätu 'appear'.
- hut<sup>2</sup> Louse (na-hut). MidN gut; BN kut; Mta wut(u); IN kutu.
- huw To push a canoe ashore. D.13.
- hü<sup>1</sup> To seize, grab.
- hü<sup>2</sup> A cry in dancing, o hüte, ehü ... te.
- hüb To be satisfied, replete after eating. Hüb-hüb; no hüb 'I am full'.
- hüri To kill pigs (at Maki); no hüri Maki.
- hüt The mainland. Doublet with no-ut from IN. (h)utan 'bush'; wä e-hüt 'go by hand' (as opposed to river), A.3; B.37; E.6; 'go ashore', E.9; B.38; e-hüt 'in the bush, ashore'.
- i Suffixed pronoun, 3sg., generally coalesces with the vowel of the transitive suffix.
- ia<sup>1</sup> Exclamation expressing interest. In A.63 it indicates ignorance, 'I don't know'.
- ia<sup>2</sup> An occasional formal ending to a speech.
- ihi Part of an exclamation: u ... u ... ihi ... ihi 'a cry denoting that something has finished'.
- iki Abbreviation of iniki(i) 'you (sg.)'.
- ikir Cardinal pronoun, 1pl.incl. 'we'. IN kita.
- il To put a taboo on. il hore = ? hili, q.v.
- i:m House, used only in certain contexts: lola'i:m 'indoors'.
- ina Cardinal pronoun, 1sg. 'I'. IN root aku.
- ini<sup>1</sup> Cardinal pronoun, 3sg. 'he, she, it'. IN root iva.
- ini<sup>2</sup> In pulok ini weren 'my humerus'. See pelek, pulok.
- inik Cardinal pronoun, 2sg. 'you'. The full form, iniko is very occasionally used in address, more usually iniki, a false lengthening.
- inir(i) Cardinal pronoun, 3pl. 'they'; also used after personal nouns to indicate a plural: tutufak iniri 'my elder brothers'. Note the phrase ʒa iniri 'to their homes'.
- io Adverb of affirmation, 'yes'. Fijian io. Atchin io rik 'yes, indeed'.
- ira To go on a trial trip; as a transitive verb, 'to launch'. U.4.
- iri Suffixed pronoun, 3pl. objective, 'them'. See iniri.
- i-sän His; pronominal root isa, to which suffixed pronouns are added, and the resultant possessives are predicative, 'mine', etc. See sa<sup>3</sup>.
- isi Who, anyone; also ise.
- iwiwe In ar iwiwe ni-mbwen 'giving mats in payment'.
- ka Verbal pronoun, 2pl.indef. and imperative.
- kab Verbal pronoun, 2pl. future.



- kal A bunch (of bananas) (ne-kal). H.27.
- kalat The nettle plant, used also as a symbol of dangerous strength. Mta kalato.
- kalatsi To give in exchange. U.26 et seq. Wala ditto.
- kale To hold. Reduplicated kal. B.12; K.57; U.35,73.
- kam Verbal pronoun, 2pl. past, sometimes indefinite.
- kamb Verbal pronoun, 2pl. future; see also kab.
- kami Cardinal pronoun, 2pl. Note: kami tasin 'you and your brother'; kami pwi sa 'one of you'; kam' i-se 'who are you?'; kami o! 'You, ready, go!'
- kan bwerew A gong slit.
- kar A comb (ne-kar). Ne-kar narog 'comb of mangrove wood'; ne-kar pat-pat 'comb of separate wooden prongs lashed together'.
- kara<sup>1</sup> Flying fox. N'äsan kara 'flying fox beard', term for spaces at end of na-mbwäs. Mta qaratu.
- kara<sup>2</sup> Covered with sores. A.1. Kar in K.5.
- karasi To deceive, play tricks on. Karasi buha 'catch a pig by enticing it to eat and then seizing it'; kara-karas intr. 'to lie, deceive, play the fool'. N.25; Q.30; S.13.
- kare In mow kare 'to open out (of bahuru tree)'. K.101.
- kari Dracaena shrub, mostly used as ro-kari 'the leaf of the shrub', which is carried when a tusker that is not home-bred is killed. The leaf is used in incision medicine; the name is applied to a sweet scented herb used in the bouquet called segur (q.v.), and in making an armlet na-wöl; Maki ro-kari 'pre-penetration degree taking rite'; ro-ro-kari 'child's rattle'. Lg na-kariä; Mta karia.
- kar-kara A purlin.
- käw-kaw In waluf käw-kaw 'steering paddle for long distance canoes', a special word used on the Oba pilgrimage.
- ke To attach yams to a pole. Q.56.
- kei In ar kei, term for stripes on the ne-tuw.
- kela Term used in magic; roro kela keleo 'they open their eyes'; oro pwi le kelao.
- kelbwet The youngest of a family. K.3; N.47.
- kele<sup>1</sup> To stick fast. B.2.
- kele<sup>2</sup> Again, another, also, next, back. A.6; R.35; A.8,9, etc. Po lai nu-a pu jopon kele 'fetch some more water'; pi sa kele ko pe ar lai pwisa 'I will get one some other time'. Mta kel(u); Rotuma kele. In Atchin the short phrase, kel is used in kel-bwet (q.v.) and were-were-kel.
- kelinin See under segur.
- kel-kel Small yam table, erected in house enclosure. Vao kal-kal. According to Père Jammond, kal = kel 'dig up yams'.
- ker-ker Scented herbs worn at the back of the belt, part of the insignia of having undertaken the Oba pilgrimage.
- kete Do, make, prepare (food), put, put ... on .... Ina no se kete te, Tahar e tei 'I did not make it, Tahar put it there'; kete Maki 'to make Maki'; ar kete ne-sis na-mbwer 'They erect a fence round the gongs'.
- ketete To spill. L.41.
- kiam Cardinal pronoun, lpl.excl. 'we'.
- kiki<sup>1</sup> To mark out (ground). N.49. To light a fire (by plough method), i.e. to rub. No kiki na-amp mwi han 'I have

- rubbed fire (sticks and the fire) has eaten, i.e. lit'.
- kik(i)<sup>2</sup> A wooden knife for cutting pudding, and the action of cutting with it (ne-kik). No kiki na-lok 'I cut a pudding'. Contrast tiwei 'to cut with a sharp thing, a bamboo or knife'.
- kila To look round, down. Kila luha 'look back'. Dr Ivens cfs. Mta kilau 'look'; but perhaps better Mta va-ylala 'look'; Hog Harbour kul-sa 'look for'; SR keke; Paama, Fiji kila 'know'; Duindui kikilai; Walurigi yiyilayi 'a sign'; and in IN, Tagalog kikilá 'know'.
- kintsi To gather (a magic term). SR kinti 'gather'.
- kirit In n'äi kirit 'carved shaft on arrow'.
- kir-kiriel Small bird resembling a swallow, inhabiting the mainland.
- kisen Only, alone. Timak kisen 'only my father'. A.41,50; M.3; T.6. SR kehkes; Mta yese? cf. Mukawa (Papua) ekesina.
- ko<sup>1</sup> Copulative particle beginning a clause, 'and'.
- ko<sup>2</sup> Demonstrative particle before nouns, indicating that the emphasis rests on the following noun. Pi ar ma ta-ru, ko mewile '(he said) he would come again in two days, which is now tomorrow'.
- ko<sup>3</sup> Verbal pronoun, 2sg.indef.
- ko<sup>4</sup> At end of sentence expresses impatience or interrogation or command. Probably identical with ko<sup>3</sup>.
- koke To carry, take (of bow and arrow only). A.10; R.7; S.13.
- ko-koröv Coconut full of milk of which a little of the kernel is formed.
- kole To carry away, of water carrying objects. A.2. Bring away. Kol-kol 'to leak, sweep away'.
- kom Verbal pronoun, 2du. past and indefinite.
- komtsi To rub, polish, make shine.
- kon Sacred. See also hon. Vao yoyon; SR kon. No-ul kon 'holy paint'.
- koni To send. Q.44;77. Kon toni 'send away', N.44; e kon ma "she sends news" (girl to man, that she wishes to elope with him); e kon wan "he sends news", the reciprocal of the preceding.
- kor<sup>1</sup> Dry. In na-ni kor 'dry coconut'; 'coconut thrown by Maki men to the women'. cf. Mta yoryor 'coconut with meat scooped out after drinking; Mta kor 'dry'. cf. kul, kur.
- kor<sup>2</sup> To pick up, select, choose out. Kor toni, E.1; ar kor toni na-leng 'they choose out na-leng dancers'.
- koronaf To do without a thing? K.13.
- korta To go about together.
- kotsi To carry, drag a half finished canoe to the beach.
- kots-kots To trim the inside of the dug-out.
- kul In na-ni kul 'a dry coconut'. See kor<sup>1</sup>.
- kulän The name of a cycle of songs.
- kul-kul Chief man. cf. Vao mara kur 'canoe magician'.
- kumala The sweet potato. Apparently an introduced term from Polynesia.
- kur<sup>1</sup> Dry. cf. kor<sup>1</sup>, kul. Na-ak e kur 'the canoe is left to dry'.
- kur<sup>2</sup> Seagull.

- kur<sup>3</sup> In na-vül e kur moni "the moon goes down in the east", name of a month.
- kur-kur In mar tei kur-kur atse 'they cut ? ?'
- la<sup>1</sup> To be married (of a girl). N.3. Apparently the intransitive of lai (q.v.), from IN laki 'male'; in which case the analogy is false, as the final -i is original, not a transitive suffix.
- la<sup>2</sup> Locative prefix, occurring in lodge names, e.g. la-tap 'in the lodge', etc. Also in a few non-sacred names, e.g. la-möj 'in bush', for which Vao has na-moh 'bush'.
- la<sup>3</sup> The shore. Used in the following combinations: wä la 'go from inland to shore', A.12; B.1,35,41; D.11; K.39,42,84; N.7; na-la; pie la, A.73; wiel la, B.4; G.1. The IN root is lawəd 'the sea', but in Atchin it means the shore as seen from farther inland.
- la<sup>4</sup> Rattles (nl-la), ankle rattles, of hollow seeds.
- lab To roast. cf. telab 'to roast, cook'.
- labwen Root. Labwen mew 'pandanus root'; labwen mari 'a kind of bow and arrow', lit. 'root of the mari tree from which the bow is made - a fighting bow'; labwe ni-mbek "banyan root", bow-string; labwen-bek 'tree used for main wooden purlins of lodge'.
- lahän Marriage; used in wifen lahän 'all women married into a village', i.e. all the wives of members of that village. Vao layän. See lai; lahän is phonetically older than lai 'marry', and better represents IN laki 'male'.
- lahen The base of a club.
- lal<sup>1</sup> To take. cf. lawi, läv. Also 'to give'; 'to castrate' (i.e. take away the testicles); 'to bring'; 'to take up (a dance), to carry'; 'to catch (fish)'; 'to give in payment (for a girl)'; e lai womu ni 'he takes it first'; ar lai e tsire 'they take it next', etc. IN alap.
- lal<sup>2</sup> To marry. IN laki 'male'. Vao lay.
- lak Species of plant (nl-lak). Rohä ni-lak 'spray of ni-lak leaves'.
- lakel To become a young man or woman. Adjectival form ma-lakel. SR malgel 'young man'; Vao ma-langel.
- lalam Species of bird.
- lali In ni-man e row lali 'the bird flies about'; lai(i) also = 'flap, wriggle, of eels in water'.
- la-möj In the bush, as opposed to on shore. See la<sup>2</sup>. Täwän sän la-möj (see tewen) 'male illicit lover'; wifen sän la-möj 'female illicit lover'; pe wä lamöj 'I am going into the bush'; tò rum la-möj 'wild fowls'. See rum 'wild'. Vao na-moh 'bush'. Mta mwot.
- lamweri Name of Maki house, from na-mwer 'species of parrot'.
- lañ<sup>1</sup> A fly (ni-lañ). IN lañaw.
- lañ<sup>2</sup> Wind (ni-lañ). IN lañit 'sky'. Na-tän ni-lañ 'cloud' (lit. 'buttocks of the wind'); ni-lañ e məl 'soft wind'; ni-lañ e sere 'strong wind'; ni-lañ e awits 'hurricane'; ni-lañ e ser e-läp 'the wind blew a gale'. Mta, SR, ditto; BN län, lin; MidN lañ, lañ; Hog Harbour lan.
- lañ<sup>3</sup> A herb inserted into arm-badge (ni-lañ).
- laña Mad, demented. Also län, läñalañ. N.35,36,40; O.27. Batun e läñalañ 'he has a headache'. See also na-leñ. New Britain, Duke of York I., Lambel lañlañ; Gilbertese rañ.

- laŋawul In Mew laŋawul name of a degree, = 'ten feathers', laŋawul being 'ten' in some of the southern dialects, such as Sinesip and Mewun.
- lapa A root used for making red dye.
- larum A kind of dance. cf. Wala melarum.
- las-las Elephantiasis of the testicles.
- laso-n The testicles (laso-k, laso-m, laso-n). A.8. SR walson 'the testes'; loso "cochon entier" (Tattevin); Mta lasoi; IN lasu.
- la-tap See tap.
- lat-lat To quarrel.
- latsin The vulva.
- lauso The formal response to the speaker's speech.
- lawi To take or give. See lai<sup>1</sup>, with which it is interchangeable. E lawi, e lai pitewia 'he gives me'. SR røbe, lä 'give'. IN alap 'take'.
- läŋ<sup>1</sup> See laŋa.
- läŋ<sup>2</sup> A square character dance (na-leŋ). See laŋa; SR leŋ 'a dance in honour of tusked pigs'. Leŋ naw-ir 'a dance in which the mid-ribs of coconut fronds are worn'; na-leŋ na-tò "fowl" dance, a kind of square character dance'; leŋ-sor 'formal square dance'; leŋ 'to play the fool; pretence, fooling'; tä-mäts leŋ 'fool, madman'; leŋ tä-mäts pal 'madness of the sacrificial ghost'; na-leŋ tä-mäts 'square dance ghost'; leŋ sorrow 'yellow dance, danced in connection with initiation'; mew leŋ bahi 'headdress of feathers worn in dance'; na-mbwe na-leŋ 'small portable slit gong'; na-leŋ wijewin 'women's square dance'; ar tow-tow ni na-leŋ 'they learn the na-leŋ'; ar kortoni na-leŋ 'they select the na-leŋ dancers'; witi na-leŋ 'the main body of na-leŋ dancers'; murun na-leŋ 'character dance'; ar sesere re na-leŋ 'they rehearse the dance'; na-leŋ pwi sew ta-lim weral 'the dance will be danced from days from today'; no-on na-leŋ "face of the dance", i.e. 'leader of a line of dancers'; leŋ bwäs 'square dance. cf. Vao na-leŋ 'comedy'.
- läp Large, big, great, much, very. IN läbu; SR lap; MidN läp; Fiji lävu. Lä-läp 'to grow up'. Läp-läp reduplicated form.
- läs Half coconut shell, used as bailer. Mta lasa. Perhaps also Lg rasu.
- läsi To see. A.4,12,29,38,39; B.34, etc. Pe te matsiŋän läsi 'please let me try to work at it', läsi as a sort of supporting auxiliary meaning "see whether I can"; no se matsiŋän läsi te 'I did not try to work at it'; pe te kete läsi 'please let me try to do it'. Also: 'to experience': mar läsi ni-mara 'they experienced a famine'; e läsi na-mboŋ 'small pigs' (lit. 'he views the rite'); intr. reduplicated läsi-läsi 'to meet, see each other'. MidN lis; BN lä; SR läh, läsi; Paama läs; Sa'a lä:si.
- läv To take. Short phase of la(w)i (q.v.). G.19; H.24. Läv-läv tsor magical term, 'taking small things'; ar läv-läv na-na 'the stealing of things (puddings, in a ritual)'.  
läŋ To swim. IN laŋuy. K.66.
- le<sup>1</sup> Prefix to feminine names, e.g. Le-wolŋu the personal name of a sow from Wolŋu district on Wala. Vao ditto; Efate lei commonly; Gilbertese nei.
- le<sup>2</sup> Demonstrative particle, 'this, here', or merely emphasising the action of a verb, as in B.40; G.4; K.63; Q.37. Ta-lim le weral 'exactly five days from today' B.31; ne-mbe le? 'just where?' H.25. Le wor, see wor; le pa, see pa. Inik le ro 'you yourself only'.

- le<sup>3</sup> To catch fish.
- le<sup>4</sup> Locative particle, parallel to la-, lo-: lelo'm 'at home'. SR ra, and the prepositional form ra common, e.g. in Eromanga.
- le-at Prefix taken by a wife assuming her father's brother's or brother's son's name. Vao ditto. The meaning there seems to be 'Lady Stay'.
- lek To remain, stay, abide, dwell, be present, stand, stay at home. Ar lek mät-mät ni 'they stay and guard him', the name given to the expert's assistants at initiation. Lek-lek 'remain for some time', A.4; 0.6; lek-lek-lek 'remain a long time', N.13; le-lekän, le-lek kon 'mortuary rite, "stopping at home"'.  
with sup 'old man', Suqe, etc. Perhaps IN sēmba 'worship, honour'. Le- is, of course, the feminine prefix, le<sup>1</sup>.
- lel Bracelet of turbo shell. Vao ditto.
- lele To wake up (intr.). Me matur me se lele te pwi sire-sire, po un ia 'if I sleep and don't wake up soon, awaken me'.
- lelele A running step. cf. sineaŋk.
- lemak To pay for services. Takes the sa possessive after it: pe lemak sām 'I shall pay for your services'; pe lemak sän 'I shall repay him'; e lemak 'it is as payment'. See Tale E. Ra lemak sār 'we pay them back', i.e. for having helped us make a canoe.
- leŋ Wooden coconut skinner (ne-leŋ).
- lep(i) A section of bamboo, between two nodes. K.115. Ne-lepin weren 'finger joints'.
- lerowofel In masiŋ lerowofel 'a sweet scented herb used in the bouquet called segur' (q.v.).
- lesar Thin coral blade, apt to cut a man's hand when searching in the reef for fish.
- Le-saw-saw Name of the Guardian Ghost of the dead. Connects
- le-taŋ Prefix to name of a daughter who takes her father's name as the daughter of a man who has taken rank in the Maki. Vao, Wala, ditto. See le<sup>1</sup>.
- le-tär Old woman. K.4; Q.39 ('wife'). Le-tär ok 'term of address for wife's mother and husband's mother'; le-tär ni-man 'woman magician, attending at birth'; le-tär sakel "the women settle down to it", name of month. Vao le-ytär; Wala le-gtär; Atchin tara 'old'.
- lets-lets A giant species of red yam. Ar tsei lets-lets 'they split the yam with a stick'.
- lew Exclamation, 'alas!' K.130 et seq.
- li<sup>1</sup> To hang oneself. H.45; K.44 et seq.; P.16. IN lavlav.
- li<sup>2</sup> In büf li 'middle finger, third toe' (see büf); büf li we-ra mäts-mats 'ring finger and fourth toe'.
- lias In ni-mbel e lias 'dance movement representing a hawk flying from place to place; e li-lias 'a dance movement of a similar nature'. The root meaning seems to be 'fly to and fro'.
- lihe To drag, lead (of pigs only). A.51,53; B.34; U.12, etc.
- lihi Strengthened form of li<sup>1</sup>. cf. tsi and tsihi-k 'to me'.
- lihwen The middle. Lihwe-ram 'the body of the yam, a constellation'; lihwen ni-wat 'middle stones'; ne-mbür lihwen 'middle centre post of lodge'; watsa lihwen 'middle part of a bow'; lihwen al "middle of the sun", about 10.30 to 11 a.m.
- li<sup>1</sup> Species of shell fish. Vao na-lil.

lil<sup>2</sup> To turn. Lil-hore 'to turn one's back', B.20; M.8; Lil-lits hore 'to shut the door panel of a house'. ?Mta lil 'spread as a bird its wings', and Sa'a lili 'change, move about'.

lilieti To stir up, mix.

lili-n A rib. Lilin buha 'pork cutlet'?

lim Five. IN lima. E-lim 'five'; wa-lim 'five times'; e limän 'fifth'; ta-lim weral 'five days from today'; maki na wa-lim 'the five times greater Maki'; sekol na wa-lim 'badge worn in the hair by a man who participates in the aforesaid Maki'.

lini The second largest in a litter of pigs.

liñi<sup>1</sup> To conduct, ferry. Liñ toni 'to leave off'. NR liñi 'to free, dismiss'.

liñi<sup>2</sup> Companion. IN dəŋan.

lit Reed fence (ne-lit). Vao lüt; Wala lut.

litöwi-n Spittle.

lits Door-panel. N.12.

litsi To bind together (canes for a torch). R.22.

livtöv Derived from liwo, and used in certain compounds: buha livtöv 'young pig with tusk just erupted'; tamauw livtöv. Apparently liwo 'tooth', tsövha 'fall'.

liw Arrow (ne-liw). Ne-liw naron or wulu 'ceremonial arrows'; ne-liw tsi 'arrow with tip of human bone'; ne-liw si niwa 'poisoned arrow with broad haft'. Wala ne-liwa; north Malekula, but Wuli nu-lu, Neva:r nu-lu, Lol-narong ne-lew.

liw(e) To shoot an arrow. Ar liwe mätän na-mbwe 'they shoot the eyes of the gong' liw woŋ ni 'to hit a mark (shoot

it straight)'; liw-liw 'to be shooting', A.11,20,31, usually of shooting fish. Reciprocal ar liw-liwe'r 'they shoot each other'.

liwet In e rere liwet 'midnight'; no-ut re liwet is another form of the phrase.

liwo-n Tooth (human), tusk (pig). Liwak, liwom, liwon. Liwo tsere nan 'his molar tooth'; liw' no-on 'incisor tooth', lit. 'face tooth'. Liwon buha 'boar's tusk bracelets'; liwon buha sak 'my pig's tusks'; liwon buha also = 'teething pig'. Liw ŋeren 'young tusker with upper canine just appearing, "circle tusker minus"; liw-tsip "tusk touching", curved tusker; liw-wat-wat "four tusks" (Vao liv-vat-vat). Mta liwoi 'tooth', liwo 'tusk, bracelet'; SR lu 'tooth'; NR and CR liwo-; MidN lifun; BN lu:n all = 'tooth'; IN ŋ-ipən.

lohwor In na-ru si mwärä lohwor 'curved tusker of the men of Lohwor'.

lok A pudding (na-lok). B.24; K.8; Q.72, etc. Lok-malats 'remains of the pudding', i.e. the 22nd day of the month; lok mulats melmel 'remains of the pudding gone sour', the 23rd day; lok möt 'yam scrapings' ("black pudding"); lok wots-wots 'small puddings cooked in honour of ancestors', used also for puddings eaten during initiation ceremonies (made of red yams); ar ŋu lok wits 'they cook banana puddings'; lok pulo 'small puddings cooked inside a kind of bamboo'.

lok-lok Flower inserted into arm badge, or attached to hawk banner; a red flower worn by candidates as symbol of incision wound; amaranthus flower, worn in dance at feast of ŋur hamben by men of high rank.

lol Short form of lolo, in: lol' aim 'indoors'; lol na-roŋ 'among the mangroves', native name for Port Stanley. See lolo.

- lola A sail, special word used on Oba pilgrimage.
- lol-hamal Initiation lodges on the beach of Oba. In Rel, Rarav, Pweter-wo, the word means 'lodge', Lelep lol-yamal; Ur lol-namil 'club houses'. See amal and lol = 'inside'.
- lolo The inside. IN dalam, with assimilation of consonant in first syllable to that of the second. H.3,8; K.109; L.22; N.13, etc. cf. Lg lolo i ange 'inside of the canoe', and see next word.
- lolo-n The inside of a person or thing: lolak e wurei 'I want', lit. 'my belly speaks'; lolak e tsats 'I am sorry', lit. 'my belly is bad'; lolak e har 'I am angry', lit. 'my belly is hot'.
- loni To hang up. CC.1.
- lop Smart, adorned for a ceremony.
- lop-lop Scrapings. Ar lop-lop rin buha 'they give food scrapings to the pigs'.
- lo-loŋ To bathe (intr.). Also lo-lōŋ. In DD. 'become fat, after famine'.
- lo-ut Inner court of house enclosure. Specialised locative form of no-ut. See also la<sup>1</sup>. Wala la-ut.
- löm Carefully. Po kete löm toni 'you look out!'
- lu In e rahe ne-lu "call the people", a gong signal.
- luha To return, come or go back. A.24; P.9; Q.43; R.42 etc., also adverbially, 'back', B.38; Q.35,36. E lu-lu-luŋ luha "menstruating again" (?) sow whose body has resumed normal size after giving birth to litter; e to mori pu luha 'he will soon be back'; ar luḥani 'gifts of pigs, fowls, mats'; lu-luḥa ma 'home, to their homes'.
- lu<sup>1</sup> To make run about (trans.).
- lu<sup>2</sup> The night hawk.
- lu-lu Type of semi-circular house seen on Malo and built on Atchin by Romromon.
- lumweik The sea-snake.
- luŋ A man's disease caused by menstruation pollution (na-luŋ). E lu-luŋ luha, see above under luha.
- luwe To protrude, stick out. K.53.
- luwi To pour out. Luwi-luwi 'water a yam hole'.
- Luwuŋ A former Maki title, livusi in certain other islands.
- lüp Cane batten used in thatching (ne-lüp). Varieties: ne-lüp put; ne-lüp re-res; ne-lüp re-res batun maiwet. cf. lop.
- lүwү Vertical series of panels in house.
- 'm<sup>1</sup> Abbreviation of i:m 'house', in the phrase lolo'm 'indoors'.
- m<sup>2</sup> Suffixed pronoun, 2sg. possessive or objective.
- ma<sup>1</sup> To come. IN ma(γ)i. Also directive particle of motion towards the speaker: Po me, ro wan 'come, let us be going'. Also used in phrases indicating ordinal numbers: e ma e-tesän '(it comes) first'; e ma e-ruän 'second', etc. In one case the meaning is 'become', which is usually we.
- ma<sup>2</sup> Prefix of state or condition: ma-lakel 'young'. IN ma-, but not any longer in active use in Atchin.
- ma<sup>3</sup> Possessive root for things to drink. I-si ko nu-ḡ no-mwän? 'Whose drinking water is this?' Nu-ḡ no-mwä Tawas 'Tawas drinking water'.

- ma-hömb Hungry, to be hungry.  
E.1; CC.2.
- ma-hut In net ma-hut 'late yams'.
- maiwet Variety of cane used as batten. See ne-lüp. Ne-lüp re-res batun maiwet 'thatching battens projecting beyond the thatch, retaining their roots, which make a fringe'.
- mak To precede, go first. A.42; K.20,42; L.27; N.38.
- maka The name of a thorny bush, which has uses in magic.
- maki The name of the ceremonies at which degrees are taken. A.59,62; B.31; H.32. Maki-rokari 'pre-penetration rite for taking degree'; maki ni-mbek "banyan" maki; maki ne-mer mow saḡawül 'the doubly one hundred maki'; the maki which follows the maki ni-mbek; maki ḡa mwi-läp 'the big maki'; maki na wa-lim 'the five times greater maki'; maki ni-ware 'the re-entrant tusker maki'; maki pekes 'crescent-tusker maki'; maki merer-pekes 'circle tusker maki'; maki pu pal 'the maki will be sacrificed', cf. buḡa pu pal 'the pig will be sacrificed'; mwärä n'maki 'men of the maki, Maki-men'; kete maki 'making maki'; segur maki 'bundle of plants worn by wives of maki-men'; maki e ju 'the maki is finished, ready'; maki e ma-wun 'the maki is complete'; nu-mbo si maki 'the high Maki song'; ne-rats maki 'maki rafters'.
- mal<sup>1</sup> The kite (bird) (ni-mal). Na-mbu ni-mal, in Ruruar applied to flag-staff erected while initiates are on Oba Pilgrimage; e rewtsi ni-mal sän 'they strike (or kill) his kite', used in reference to Oba Pilgrimage. NR, Mta, Lg mala 'hawk'.
- mal<sup>2</sup> A maki title.
- mala A tree, and its bark, on which beads are threaded.
- mala-hits A pig or sow, special word used on Oba Pilgrimage.
- malas Cold (adj.). Mta malaso 'cold', malasiu 'cold food'; MidN ne-mäligos 'cold'; BN mäla.
- malats See lok. Lok malats 'remains of the pudding'.
- ma-lekal A young man. See lakel.
- male-ni To forget. cf. mali 'late'.
- mali Late. No lek mali 'I came late' (lit. 'I stayed away too long').
- maliḡ Bed. H.12,16; Door-panel, N.38; R.14. Mälänḡ, maliḡ which take the noun-suffix -än, are other forms of the word.
- malum Soft. N-draḡ malum 'soft yam'; n-däḡ malum 'a kind of basket'. See maḡ. cf. Fiji malumulumu 'slowly'; Mta malumlum 'soft'.
- maman Hot.
- ma-mbur Broken, to break (intr.). IN putuḡ 'break a piece off'? Vao has ma-vel. Mar roḡe n'äi ma-mbur 'they heard a twig snap'; ne-wis ma-mbur 'long red object close to the liver (pancreas?)'.
- mamela Species of tree (may be the same as memel). ? Mta mwamwalan.
- man<sup>1</sup> Bird (generic) (ni-man). Vao ditto; IN manuk; Mta manu. Forms retaining the final -k of the IN are found in north Malekula.
- man<sup>2</sup> Magic. PN mana; IN manaḡ 'power'. Vao ditto. Sorcery, charms, poison, magical procedure (ni-man). Le-tär ni-man 'woman practitioner', woman attending at childbirth; tsünöb ni-man 'person exercising magic'; bwät ni-man 'source of magic, people in possession of important magic'; e tsereni ni-man 'magic cure for a swollen limb'.
- man<sup>3</sup> A cricket (ni-man). Ni-man e sis 'twilight', lit. 'when the cricket chirps'.



- man<sup>4</sup> Sweat, to sweat.
- man-masang Small Oba mat used as penis-wrapper by Ni-mbel.
- manun A hat.
- Man-wowa The personal name of a canoe. EE.1.
- maq Bound bamboos or sticks, used for water.
- mar<sup>1</sup> Verbal pronoun, 3pl. past.
- mar<sup>2</sup> To starve. Reduplicated mar-mar; as noun ni-mar-mar 'starvation'. Mta maro 'famine'.
- mar<sup>1</sup> Famine. See preceding (ni-mara).
- mar<sup>2</sup> To get up from a lying or sitting position. K.62; L.35; N.3. Mara rür-poŋ 'get up in the morning'.
- mar<sup>3</sup> An eel. Hor-hor mare 'catching eels', name of a character dance, and name of the twentieth day of the month. Words for eel are: Mta marea, Lg marai, SR märit, and in New Ireland, Lembel milo.
- marang In n-däng marang 'basket coloured with a red colouring matter'.
- mare Above, up, upwards, high up, upright. Wä mare 'blow upwards (of wind blowing from the north-west)'; tauwtsen wä mare 'the upper side of the dancing ground'. Baŋ mare 'vertical bamboo supports for front walling of house'; ni-al e ma mare 'the sun comes higher' (time of day, about 8 to 9 a.m.); wä mare 'grow tall (of plants)'; pe wä mare 'I will go (sail or paddle) up (the coast).
- marha North-wind, "close up tola".
- mari Tree used for centre posts of lodge, side wall studs of lodge, wooden punch for extracting upper canines of pig, and for making bows and arrows.
- Labwen mari 'a bow' (lit. 'root of the mari tree').
- marur Hollow, worn through (of hole). E ruhu marur 'pig grade, curved-circle-tusker-plus-plus'; Le-beron marur 'place name and lodge on Atchin'; Emil Marur 'village on Atchin'.
- marwiri Wild cane. K.60 et seq. Vao marwure 'variety of cane used as a batten', see lüp; wenen marwiri "cane flower", women's bracelets of twisted grass or leaf.
- mas Provisions for a voyage, D.4. Food (special word used on Oba pilgrimage). Also the provision basket. Vao mah.
- masa Sick, be sick. P.26. Masaän 'sickness'. IN ma-sakit 'sick'.
- masal Fish, not cooked, G.18; K.3, etc. Also name given to treatment after incision. Mta masa.
- masamp In mutso masamp 'fire red star'. cf. Vao masoamp.
- masaw The open sea. Fiji masawa; Gilbertese marawa.
- mases To be cooked. Na-ni mases 'sweet-smelling mixture made of coconut rind and chopped up leaves'.
- masi-leŋ Offal, remains of food, etc.
- masiŋ In masiŋ lerowofel 'sweet scented herb used in bouquet called segur' (q.v.); 'love magic'; 'scented leaves'; pwereŋ masiŋ 'worn on any part of the head'. Wala ditto.
- mat Low tide. Ni-mat mi mat, G.19; ni-mat in H.41, 'edge of reef at low tide'.
- mata To be afraid. Mata-ni trans., 'to fear'. IN ma-takut found in the simple form only in MidN tagöt; BN mätagöt 'fear'; Ln mä-toktok; Pkg mätor, etc. SR mtaŋe.

- matali The name of a women's dance.
- matap In na-ni matap 'a coconut which is red inside'.
- mataru Maki title used since na-mer mow sajawül.
- mat-mat Special kind of banana. Also amat: nötin amat 'small puddings made from it'.
- matowar A large species of hawk that sometimes kills fowls and rats.
- mats To die, to go out (of fire). Ta-mats, tä-mäts 'ghost'; na-hit rin ta-mats 'starfish' (lit. 'octopus food of the ghosts'). IN m-atay; CR, SR mat; MidN mis; BN ma; Mta mate.
- matsiq To work. C.1; P.23, etc. Po matsiq sak? 'will you work for me?'; e matsiqän sän 'he does his work'; ar lemak si tsünöb mar mätsiqän 'they pay the workers (with mats)'.
- matu Right hand, right-handed. Mta matua.
- matur To sleep, spend the night. In G.29, 'lie dead'. Tä-mäts matur 'a prostrate ghost'. Matur also = 'to dream', or 'to lay a course in sailing'. Matur-por-por 'to dream'. Mta matur; SR mour; CR mou; MidN mätu 'sleep', mätu-por-por 'dream'; BN matör 'sleep', matör-por-por 'to dream'. See also por-por.
- ma-wun Complete, finished, enough. E ma-wun 'it is enough'. IN pənuh 'full'. See also wun.
- mawut Bunch of leaves tied to upper extremity of sail.
- ma-wün To smell, a smell, a stink. Mawün biok 'smell of the taro'. cf. na-wün.
- ma-wüs To hurt, to ache (intr.). Batun e ma-wüs 'his head aches'; n'emben ar ma-wüs 'his limbs are sore'. Mta vus 'strike'.
- mäliq(än) Bed. See maliq. Wala ditto. Also means 'time', 'place': me roge mu wurei mäliqän ok 'I heard you say it today'; por mäliqän 'a wooden strut supporting a purlin of a house'.
- Mäl-nator A lodge of Emil-Läp.
- Mäl-n'amil A lodge of Emil-Marur.
- Mäl-ni-ar A lodge of Olep.
- Mäl-noj A lodge of Senhar.
- mälo Wild kava, kava. Re-ñän mälo "in the kava", name given to two pigs sent as message, and to magical stones. Lg malok; MidN mälix.
- Mäl-uap A lodge of Emil Parav, also name of an extinct lodge.
- mälün Shade. Mälun-bek 'lodge of Olep, "Shade of the Banyan"'; Mälün-nahur 'extinct lodge of Olep'; Mälün-tawò 'lodge of Olep'. Mta malumalu; MidN malok.
- mämä-n Tongue (mämak, mämam, mämän). A contracted second person mäm in K.53. Ar rere mämän part of a giving ceremony, "they ... its tongue"; mämän pwere-pwere "sow's tongue", a club; mämän bahi 'instrument of hardwood used at incision' (lit. 'shark's tongue'). Eastern IN root mava; Mta yara-mwes.
- män<sup>1</sup> To laugh.
- män<sup>2</sup> A bird (generic) (ni-män). See also man<sup>1</sup>.
- män<sup>3</sup> Magic (ni-män). See also man<sup>2</sup>. Ni-män wire-wire 'charm for catching flying-foxes'; ni-män sän e-res 'he is wise in medicine' (used in Le-swa-saw in myth).
- mänöv Yesterday. In most other dialects compounded with the article instead of ma. MidN ni-nap; BN na-nup; Boturuma nenif, etc.
- mängän To gape, yawn, of mouth; to be open. IN baqa 'opening'. Prenasalised to produce verb.

- mär<sup>1</sup> Yellow. Na-vül e mär  
"yellow moon", calendar name.  
See next word.
- mär<sup>2</sup> Ripe; ripe coconut just  
before it falls from the tree.  
See mir, mpar, mwela.
- mär<sup>3</sup> That fellow. See mwärä,  
the more usual form.
- mär-märin To cool oneself. cf.  
Mta mamarir 'cold'. L.18;27.
- mäsi-leŋ What remains over from  
a pudding after eating, the  
leaves it was wrapped in, the  
dry coconut scrapings from which  
the cream has been expressed,  
etc. B.26. Wala ditto, a  
kind of leaf.
- mät Abbreviation of mätä 'eye',  
used in certain phrases: mät  
borsüs 'a young coconut' (as  
big as a man's thumb). See  
also full form.
- mätä- The eye. IN mata. Mätän  
säI "eye of the road", entrance  
to a house enclosure; mätän  
metsal 'eyes of the dancing  
dress, pattern on dress'; mät  
saŋawül "ten (i.e. many) eyes",  
dress pattern; mätän ŋürop  
"star fish" pattern on coconut  
used in maki degree taking  
ceremony; circular projections  
on club; mätän tavü "eye of a  
conch", pattern on arm-badge;  
butsun mätän 'eyebrow'; mätän  
beŋ nan 'his knee-cap', (lit.  
'eye of his leg'); mätän na-  
tän 'anus', "eye of the but-  
tocks"; worun mätän 'pupil of  
the eye'; mätän e-wia 'white  
of the eye'; na-mbwe mätän n'äI  
"wood's eye" gong-signal; mätän  
e ŋuo 'he is sleepy, nodding';  
e mät räw "eye of the evening",  
about 7.30; mätä wetsi 'the  
tip or top of a thing'
- mät-mät-ni To watch, keep watch  
on, look after.
- mätsän Death feast, mortuary  
rites. Wala ditto, takes  
possessive. Vao matean. See  
mats 'die'.
- mäts-mäts In büŋ li we-re mäts-  
mäts 'ring finger, fourth toe'.
- mäts-pal A killed pig. cf.  
ta-mäts-pal. Also mäts-e-pal.  
Mats 'die'.
- mätuän Mother's brother (m. and  
w.s.). Nötin mätuän 'mother's  
brother's child'. SR moian;  
Mewun mituana; IN ma-tuha  
'elder'.
- mäun To be ashamed.
- mäur To be alive, live, grow.  
Tä-mäts pal e mäur 'pig that  
has been "sacrificed" but is  
not dead'. Mta maur; SR mür,  
not NR or CR; Rotuma mäur.  
IN ma-huŋip 'living'.
- mäl Soft. Ni-laŋ e mäl 'soft  
breeze'; ni-al pu mäl-mäl 'when  
the sun declines'.
- mba Future particle, lsg., S.L.  
Prose usage, pe.
- mbal<sup>1</sup> A hawk (ne-mbal). Face  
of a hawk, pattern on arm-badge.
- mbal<sup>2</sup> A consideration pig, a  
lower grade tusker given in  
consideration of a future gift.  
Vao ditto. See bal, pal(e).
- mbal<sup>3</sup> Fore and aft platforms of  
a canoe (ne-mbal).
- mbal(e) To strike, to fight,  
sometimes with ni-mbal 'sticks  
used for hitting or using in  
dance'. ? Mta valu; NR qalo  
'strike'.
- mbalot Club ending in plain oval  
flattened disc (ne-mbalot).
- mban<sup>1</sup> Kind of armllet. cf.  
mban<sup>2</sup>, ban-ban, etc.
- mban<sup>2</sup> Sail of a canoe (na-mban).  
Ar sihile na-mban 'they sew  
strips of sail together'; na-  
mbu na-mban 'bamboo spars to  
which the sail is laced'; dängän  
na-mban 'body of the sail';  
weren na-mban 'wings of the  
sail'; batun na-mban 'head or  
base of the sail'; metewetsi  
na-mban 'upper edge of the  
sail'; talin (or ni-tal) na-  
mban 'sail ropes'; tauw tsen

- na-mban 'the owners of the fore-stones' (? the two wings). Mta panei 'hand', yapane 'sail'; Lg ka-mbani 'sail'; IN panir 'wing'.
- mbar<sup>1</sup> To walk about (of a man seen at a distance). See par.
- mbar<sup>2</sup> Name of fine mat made by Oba women, and used as clothing (ni-mbar).
- mbar<sup>3</sup> Breadfruit beater of bam-boo (ne-mbar).
- mbar<sup>4</sup> Coconuts which are almost dry, "ripe" or "hard" coconut, of which the husk is turning black.
- mbar<sup>5</sup> In ne-sar ni-mbar 'name of spear with single tip and curved haft'.
- mbat<sup>1</sup> Wooden punch for extracting the upper canines of a tusker. cf. bati.
- mbat<sup>2</sup> In ni-al e woje n'mbat 'the sun is overhead, noonday'. cf. batun.
- mbäk Banyan tree. L.27,28, etc. Welen ni-mbäk 'name of song and dance cycle'; labwen ni-mbäk 'bow-string' (lit. 'banyan root'). Mta paka.
- mbän Wing, sail of ship. See also mban (na-mbän). Na-mbän rasi 'fish-tail club'; na-mbän ni-mbal 'hawks wings (on comb)'; na-mbän gunsun 'alae of nose'; na-mbän is also a kind of arm-let.
- mbe Place where. Nasalised form of be. See be, pe. Ne-mbe 'where?'; ɲa-mbe 'whence?'.
- mbel<sup>1</sup> Sticks used in the Sak-sakelean dance (ne-mbel).
- mbel<sup>2</sup> The hawk (ni-mbel). Ni-mbel e lias 'dance movement representing a hawk flying from place to place'; ni-mbel e warasi 'dance movement representing a hawk pouncing on its prey'; as a proper name, Ni-mbel is the founder of the Oba Pilgrimage, who turns himself into a shark; also the name of a maki shrine, a solo dancer, and a hawk banner.
- mbiüŋ Monoliths. cf. na-mbuŋ 'coral'. (na-mbiüŋ).
- mbò Form of buha 'pig', used in mät-mbò "pig's eyes", holes in wash-strakes of canoe. Vao mbò 'pig'.
- mbo A song (nu-mbo). See also po. Nu-mbo ta-Ba 'Oba songs'; nu-mbo tamar 'love songs connected with the Oba Pilgrimage'; nu-mbo si maki 'high Maki song'.
- mboŋ<sup>1</sup> Nasalised form of boŋ 'dark, night', used also to embrace a whole period or "day" of 24 hours, e.g. the days of a man's life, in Tale P. In A.29,60; Q.57, the appointed day. Wewe na-mboŋ 'to count the days', A.35, see wewe; na-mboŋ sän 'his day, day of celebration, culminating night of any rite'; na-mboŋ möwil e-tol '30th day after the maki'; e läsi na-mboŋ "he sees the day", name applied to small pigs in a rite.
- mboŋ<sup>2</sup> Black mixture made with ashes. Vao ditto. = mboŋ<sup>1</sup>.
- mbor Mushroom (na-mbor).
- mboats A leaf used medicinally in initiation (baho tureput); the phrase is ro:n mboats.
- mbu Bamboo (na-mbu). Pan-pipes, bamboo tubes or receptacles, H.13; K.114; O.32; na-mbu weawen 'bamboo that cannot be broken by the wind', used as symbol of defiance, and also "strong bamboo" to encase purlin in lodge; na-mbu na-sil 'kind of bamboo used in shooting test during initiation, cf. puwat. In Emil Parav the name is given to the flagstaff erected while initiates are on Oba Pilgrimage; in Ruruar the same is called na-mbu ni-mal; na-mbu is used for the ridge-pole of a small house; na-mbu puwat 'bamboos used for rafters

- of lodge'; na-mbu nuar (?flag-staff) on the Senhar beach called Patar, from which a path leads to Emil Wangala; na-mbu na-mbara 'bamboo spars onto which the sail is laced, a set of musical pipes'; na-mbu ni-mbäk 'fence built around dissolyth'; na-mbu re-re ni-är 'bamboos used for fence'; na-mbu marur 'open musical pipes'; na-mbu 'conch shell trumpet', in Myth of the Brothers Ears.
- mbuere West-by-north wind, from Bwat-nu-amp (na-mbuere).
- mbuñ Large piece of coral.
- mbur See ma-mbur 'broken'. In proper name N'ötsin na-mbur, apparently meaning "broken penis".
- mbuts A plant resembling a wild yam. Na-ha mbuts-mbuts 'vine for making fish-trap, and the trap made of it'.
- mbü Deep, of water only. N'däs mbü 'the deep sea'; ne-mbü 'the deep'. Eromangan nö-mpou (?).
- mbün<sup>1</sup> The bottom (of a basket), T.4.
- mbün<sup>2</sup> Grandchild (na-mbü-n). Rel and Wala ne-mbün; SR mabin.
- mbür The name of a tree; a post or centre-post made from it (na-mbür). Na-mbür no-on 'front centre post (of lodge)'.
- mbüt<sup>1</sup> Decorated yams, message yams. Na-mbüt ar ran re n'ambal 'they send round message yams to each dancing ground on the island'.
- mbüt<sup>2</sup> Seven (e-mbüt). Wä-mbüt 'seven times'; e-mbüt-än 'seventh', also e ma e-mbüt-än. Vao yä-mbut; Rel yä-mbüt; IN pitu.
- mbwatala Wooden masturbating instrument (ni-mbwatala).
- mbwärä The north-west wind (na-mbwärä). IN (m) bayat.
- mbwäs Penis-wrapper (na-mbwäs). Na-mbwäs e-res 'special variety'; na-mbwäs ro-ware 'sheath of ro-ware leaf'; tauwtsen na-mbwäs "half" wrapper, worn by initiated youths. Vao nu-mbwä; BN na-mbas; Wala mbwäs-mbwäs.
- mbwe Gong; gong-signal (na-mbwe). E tuhu na-mbwe wenen 'he sounds the wenen gong-signal'; na-mbwe nösös, na-mbwe e bure-bureni 'gong-rhythm dancers taking a serpentine course'; na-mbwe n'äi 'gong rhythm'; ma-mbwe e wala 'gong signal, visiting signal'; e re pär-pari na-mbwe 'gong signal'; na-mbwe ril-dralän 'gong signal'; na-mbwe na-läng 'small portable slit gong'; na-mbwe bät-e möw 'gong signal'; na-mbwe mätä n'äi 'wood's eye signal'; e pari na-mbwe 'to beat a gong (without a special signal)'; na-mbwe tuhaän 'gong signal'; na-mbwe nuar 'nautilus shell pattern on woman's dress'.
- mbwe-bwer S.L. for pwe-pwere 'species of parrot'.
- mbwen A ceremonial mat (ni-mbwen). Mat worn on head by widows; rolled mats used as currency; ar toni ni-mbwen 'they arrive bringing mats'; e peke ni-mbwen 'she wears the head-covering'; ar wiwiwe ni-mbwen 'mats are given as payment'. ? IN hämpay 'spread out'.
- mbwere A false purlin carved to represent the head and wings of a hawk.
- mbwil Special kind of hat worn in the na-läng dance.
- mbwiri Small knobbed fusus trumpet used in Maki ceremony.
- mbwirivemp Wings of butterfly (ni-mbwirivemp).
- me- Alone, only; used of people, with suffixed pronouns, and compounded with sa 'one': ina sa-mek 'I alone'; inik sa-mem 'you alone'; ini sa-men 'he

- alone'. Inik sa-mem le ro?  
'Are you quite alone?'
- melker Very, much, too much.  
E-läp melker 'it is too big';  
ne-mori melker 'too soon'.
- mel-mel Sour. Lok malats mel-  
mel 'remains of the pudding  
gone sour'.
- melolop A stout wooden purlin.
- mel pütüŋ Foot prints. Perhaps  
mä1 for mälün = 'shade', and  
biŋin, wiŋin 'toe'.
- meme To urinate. Mta ditto.  
IN miy-miy 'spurt out'.
- mensiviribo Starless patch near  
the celestial south pole.
- mer<sup>1</sup> The sea (na-mer); special  
word used on the Oba pilgrim-  
age.
- mer<sup>2</sup> Twice?. Maki-na-mer möw  
saŋawül 'the twice one hundred  
Maki'; in Wala na-mer is a  
Maki title.
- mereli A species of yam.
- merer-pekes Circle-tusker;  
"twice a crescent tusker".  
Merer-pekes nötin pwere-pwere  
'home-bred circle-tusker';  
maki merer-pekes 'circle-tusker  
Maki'; no-on merer-pekes 'the  
face of the circle-tusker'.
- mesek In ker-ker mesek 'scented  
herbs worn at the back of the  
belt', part of the insignia of  
having undertaken the Oba pil-  
grimage; mutso mesek 'a star  
(Spica?)'.
- meut White. Tä-meut 'white man'.
- mew Fowl's feather. Mew leŋ  
bahi 'headdress of fowls' fea-  
thers worn in dance'; ul mew  
'variety of palolo, long, with  
white belly'. See ul'.
- mewi The next day; tomorrow.  
mewi nen 'on the next day';  
mewi kele 'the following day  
again'; mewi nen mwi ran 'the  
next day dawned', R.41.
- mi Verbal particle, 3sg. past.  
See also mwi.
- miel Red. Tä-mäts miel 'small  
wooden image'; wül miel 'month  
of the hurricanes'.
- Milela A lodge of Emil Parav.
- mini To drink. SR min; CR meni.  
IN inum, with trans. suffix.
- mir Ripe. See mär. Tawo mir  
'stone platform' (lit. meaning  
not given).
- mirä- Mother (mirak, miram,  
mirän, etc.); also father's  
brother's wife; father's sister,  
mother's sister; mother's  
brother's wife. Miran pwe-pwere  
'mother sow'; na-mbwe mirän  
'mother gong, the largest gong'.
- mirolo Species of sea-bird with  
long black neck.
- miŋ-maŋ Tree used for centre  
posts of lodge, also for lateral  
struts, for hull of canoe, and  
for making the mother-gong.  
Vao mä-s-mäs.
- mitäni To watch. See mä-tä-,  
mät-mät-ni.
- mi-terik A word of uncertain  
analysis, indicating a question,  
"perhaps": mi-terik no-uŋ p'uŋ  
po-ut pu poŋ 'do you think it  
will rain today?'
- Mitewu A lodge of Emil Parav.
- mo To go (S.L.).
- mò Exclamation, 'hello!' SR mo  
'yes'.
- mohewal Candidate for initiation,  
and candidates in initiation  
ceremony itself, the word used  
for those who have not yet  
undertaken the Oba Pilgrimage.  
Ar hiri mohewal 'a dance per-  
formed during all operations  
connected with the placing of  
the thatch in lodge construction.  
Aulua movoyal; BN mwel-mwel  
'naked', seems to be the orig-  
inal.

- m'ok Verbal particle indicating repeated action.
- molta Slow. Moltani 'by degrees'.
- mol(d)ron A half.
- moni Altogether, entirely, H.22; all, K.34. Na-vül e kur moni 'the moon'.
- mor Verbal particle, 3du. past.
- moral House-enclosure. Moral sin pwere-pwere 'small enclosure where piglets take exercise'.
- mori Close, nearly, soon. A.59; C.2; O.1,4; R.9; U.21. E to mori pu luha ma 'he will soon come back'; Rel nepmori wü-qa ne-ḡovana 'is Rel near or far away?'; ne-mori mel-ker 'much too soon'.
- mo-roḡ Listen! D.7; Q.86.
- moti To have connection with. Matuak o! tipwis rar-tol el ar re par moti'm, o! 'Uncle, these three children want to have connection with you!'; par rak par moti e wijewin sam 'they want to have connection with your wife (on the feast of Jur hamben)'.
- motsi To nibble.
- mots-motsoul ? To be accomplished. In A.35, word used of the arrival of an appointed day.
- mow kare To open out (used in myth of batur-tree).
- möt Black. Lok-möt 'yam scrapings with which puddings are made', or '?left over after pudding is made'. SR met; CR merme:; NR me:to; IN ma-hitam. Reduplicated as möt-möt 'blackened' or 'rotten'; in S.28 of face blackened; sum-möt 'black beads made of coconut shell'. Lambel mut-mut 'black'; Mta maeto 'black volcanic stone'.
- möwll Term used in enumeration, indicating multiples of ten: e saḡawül möwll e-ru 'twenty', etc. Rel mowll e-ru '20'; Vao movul yä-ru '20'.
- möw saḡawül A hundred. Ne-tsor möw saḡawül 'a hundred little things'. Rel mow-saḡawul.
- mpar Ripe. See mär, mir, par. Vao bär.
- mu Verbal pronoun, 3sg. past. See mwi, etc.
- mul The wild orange. Vao ditto. SR wa-mul; IN limaw, with metathesis.
- mule To go or come back. Mule ma 'come back'; e mul wor ma 'he goes home', A.19,25; L.34, etc. Mta mule; BN mul 'again'; Bugotu (Solomon Is) muläi 'again'.
- mulon A former Maki title, still used as Wala mulun, Vao mwileun.
- mum To make a nasal sound with lips closed.
- mumbut To swell (of bruised limb).
- mumu-n Spirit, shadow, double, soul, of human being or animal. Mumun e wiel 'the double has gone away', said at death; ra tulani mumur 'we are taking back our spirits'; mumun ne-wu 'reflection of outrigger boom, pattern on woman's dress'. MidN mumun; BN ni-mun.
- mur Species of small fish.
- murol Ready-made length of thatch, a short length or panel of thatch. As adj. 'short'.
- murun In murun na-läḡ 'character dancers in the na-läḡ'.
- mut Snails used as bait for fishing.
- mutso A star. Vao ditto. cf. Vao ne-mutso na-terin 'morning star'. Mutso ḡa Juḡuḡoni Urari "stars which set over Urari", being four stars of which two are  $\alpha$  and  $\beta$  Centuri; mutso si Le-mät-weawen "star of Red-eye", Altair; mutso e wä tsalil "the (morning) star rises, comes out"; mutso ḡo-teran 'the eye of dawn, Venus'; mutso mäsäk

- "sick star", Spica (?); mutso ma-samp 'fire-red star'. Wala mutso na-terin 'morning star'.
- mutua Hat (?)
- mwarä Man, fellow, person. See also mwärä. Vao mara, and cf. name of the island of Mwala, Solomon Groups. MidN mără.
- mwäir The left (hand), left-handed, on the left. Eromangan mou; IN ma-wira. S.15,25.
- mwärä Same as mwarä, q.v. A man. Mwär'a 'that man', A.14 and commonly also the inhabitants of a village: mwärä pinalum 'the men of Pinalum'; mwärä Nejuware 'the men of Neshuware'; mwärä n-das 'sea-folk'; mwärä n'maki 'Maki men'; na-ru si mwärä Lohwor 'the curved tusker of the men of Lohwor'.
- mwät Snake. Mta mwata. See also ni-mwek, numek. Common MN term.
- mwek Sea-snake (na-mwek). See numek.
- mwel<sup>1</sup> The cycas; "cycas Maki"; humming tops of cycas fruit; cycas leaf. Wenen na-mwel "cycas flower" projections on club. As verb, to make "cycas Maki". Wala ne-mwel; SR mwil; Mta mwele.
- mwel<sup>2</sup> In ar mwel tsi otot "they make a mark round", used for a pattern of girdle.
- mwela To become yellow. Mwel-mwelaŋ 'turmeric root used for yellow dye'.
- mwer Species of parrot. See lamweri.
- mwere Name of a brown bird, supposed to know everything. Mwere holo 'a black wading bird'.
- mwerek Species of tree used for ridge pole and main purlins of lodge; a wood used in the plough method of making fire. A.38.
- mwet A snare for catching wild pigs and birds (ni-mwet).
- n Suffix of 3sg. possessive.
- na<sup>1</sup> The common article, varying phonetically under certain conditions.
- na<sup>2</sup> Verbal particle, lpl.excl. indefinite.
- na<sup>3</sup> A thing (na-na).
- na<sup>4</sup> To be high tide.
- na<sup>5</sup> Possessive cooked food, na:k, etc. It has also some special uses, with names of parts of the body, and a general reference to things intended for a person. Na-rel na:k 'my na-rel dance'; pe tabu na:m 'I shall cook food for you'; i-se ni-ram na:m 'to whom do you belong, work for?' (lit. 'who is your yam?'); e hani tsile na:n 'he ate all his (pudding)'.
- nakin Species of sea shell.
- nale Language, speech. Po rets ni tatseni nale ga inik 'speak your own language all the time'. This is possibly na-le, comparable with Oba etc. leo 'the voice'.
- nal-nal A variety of club.
- nam<sup>1</sup> Mosquito. MidN, BN namok; IN namuk.
- nam<sup>2</sup> Verbal particle, lpl.excl. past.
- namb Verbal particle, lpl.excl. future.
- namp To rest.
- Naŋiu Personal name of a magician.
- nar Species of fruit tree (ni-nar). Vao nara.
- naròm In ram-naròm 'kind of leafy twig, used in magic'.



- naro-ŋiu South-east wind. Siu = 'malo', i.e. South wind that blows towards Malo. cf. Ur. naru 'west wind'.
- nar-pwiri Kind of shell, used in magic.
- Naru Name of lodge of Pweter-tsüts.
- nasi<sup>1</sup> Kind of parrot; also name of a Maki house.
- nasi<sup>2</sup> To insert (trans.). K.116.
- nats<sup>1</sup> A black, venomous species of ant. K.116, etc.
- nats<sup>2</sup> Another. E nats kele 'still another'; 'different', S.29.
- natsen A slip knot. Hun-hun natsen 'to attach the slip-knot'; no hun natsen hore pin 'I have attached the slip knot to it already'; the ceremony of reserving pigs for the Maki; natsen gunsun 'nasal septum'.
- natu Crab of the hermit variety.
- natu-n Child, mother's brother's child, brother's child, husband's sister's child, sister's child (w.s.); wife's sister's child. Pwelen natun 'son's wife's father and mother'. Lg ditto; Lm nitu; Mta natu, and very commonly in MN; IN natu 'offspring'.
- naur In na-mbu naur '?flagstaff, on the Senhar beach called Patur, from which a path leads to Emil Wangala. cf. na-hur.
- nauru In ro:n nauru 'leaves used in making an S-shaped bow'. cf. hur.
- nauwi Species of tree.
- nav<sup>1</sup> Outrigger (special word used on Oba Pilgrimage); "stay", rope on spar of canoe.
- nav<sup>2</sup> Crab. Lihwen nav 'crab's pincers'. Crab, name of a constellation, and of the 19th day of the month.
- naven The armpit.
- nawen E wä nawen, is said of the next to largest pig, if a crescent tusker or smaller.
- nawi Banana tree. Vao naviho; Wala navi.
- nawon In vain. Nə-nə nawon 'nothing'. Mta nawono, yanawono.
- nə Retracted form of na<sup>3</sup>, q.v. Nə-nə nawon 'nothing'; nə-nə rin 'his food'; nə-nə hanän 'food for dinner'; nə-nə el 'this thing', euphemism for communion food; nə-nə sän 'his sexual organs'; nə-nə nen 'the reason for it'; nə-nə rär e-ru 'two things for us to eat'.
- ne<sup>1</sup> In, at. Compounded as ne-ŋa, ne-re. Ini ne-ŋa hi:m sän 'he is in his house-enclosure, at home', etc.
- ne<sup>2</sup> Occasionally for no, verbal particle of lsg. indefinite.
- nekel buha Soft yam (myth of Tahar).
- ne:m Abbreviation of ne-hi:m 'house'.
- nen That. Mewi nen 'next day' (see mewi); mwi te na-mbon nen 'appointed the day for it'. Hog Harbour nan; Sa'a nena.
- neŋau Spear with four tips and plain haft (ne-sar neŋau). The name is suggestive of Eromangan naŋesau 'a reed'.
- neram Magical stones.
- netere Palolo nets.
- net mahut Late yams.
- netsera Yam scraper made of ni-at.
- ni<sup>1</sup> Coconut (na-ni). Na-ni mbar 'dry coconut'; roŋer na-ni 'coconut leaf pattern on woman's dress' (lit. coconut torch); na-ni warin 'decorated coconut that is used in sacrifice of

- tusker'; e hoi na-ni 'pig expert' (lit. 'the man who scrapes coconuts', Wala m'oi na-ni); na-ni kur 'dry coconuts'; na-ni ni-as 'coconuts thrown by Maki men to women'; na-ni matap 'coconuts which are red inside'; na-ni mases sweet-smelling mixture, made of coconut rind and chopped up leaves'. Wala na-ni. Stages of growth in coconuts are: ha-woj 'coconut shoot'; watseni 'to unfold'; mät borsüs 'young coconut (as big as a man's thumb)'; na-ret 'young coconut, big as a man's fist, containing milk only'; juen 'coconut full of milk only'; ko-koröv 'coconut full of milk, of which a little of the kernel is formed'; tipaŋ 'coconut containing equal proportions of milk and kernel'; tipaŋ tär-tär 'hard tipaŋ, of which the kernel is quite formed'; na-ni kur 'dry coconut'; na-ni mbar 'ripe or hard coconut, of which the husk is just turning black'; e mär 'it is ripe, just before the coconut falls from the tree'; na-ni 'coconut that has ripened and fallen to the ground'; na-wop 'sprouting coconut'.
- ni<sup>2</sup> A common transitive suffix to verbs.
- niab The Milky Way.
- nias Name of a tree used in magic.
- niauk There.
- nina Invisible magic (cloak).
- nini Plain wood tipped spear.
- ni-ok Here.
- nir(i) Suffixed pronoun, 3pl., used also as plural sign after personal nouns, for inir(i) 'they': tsünöb sa 'niri wifen sän 'a mand and his wife' (lit. 'a man they (= he and) his wife'). CC.1.
- niwar la Species of banana, and name of a pattern of a woman's dress.
- no<sup>1</sup> Verbal pronoun, lsg. indef.
- no<sup>2</sup> Verbal pronoun, ldu.excl. indef.
- nob Verbal pronoun, ldu.excl. future.
- no1 Name of a carved image.
- nom Verbal pronoun, ldu.excl. past.
- nomb Verbal pronoun, ldu.excl. future.
- nor Inhabitants of a village. Nor Senhar 'the Senhar people'. The village must be on Atchin. cf. noreman.
- noreman Male; man as opposed to woman. A.29,58; B.1; F.1; G.1, 13. The second element, man, is IN manay 'male'; cf. SR arman = at+man.
- nömb Crevices in the reef (na-nömb).
- nörör In nörör parav 'women's stones' (parav = 'long').
- nötin For natun 'young of', in certain phrases: nötin pwere-pwere 'young of home-bred sow'; nötin na-na 'sucking pig'; nötin buha 'newly weaned pig'; merer-pekes nötin pwere-pwere 'home-bred circle tusker'; siw-siw nötin pwere-pwere 'feather fillet used in sacrifice of tusker'; nötin mätuän 'mother's brother's child'; nötin na-mat 'small pudding from mat-mat'. cf. Wala näti-mbo = At nötin buha; Vao nätun; Mta nat-, used similarly.
- növ-növ All. K.104; AA.1.
- ntek Same as mi-terik, q.v.
- nu To push down. H.27.
- nu-al A hole. F.3; 0.32; GG.5.
- nu-amp In ulu nu-amp 'driftwood'. A ritual word, but seems to have some connection with na-amp 'fire'.
- nu-ar In na-mbwe nu-ar 'nautilus

- shell pattern on woman's dress'; nu-ar is also the representation of a fish in pantomime, a large shark-like fish, and a rope used for fish traps.
- nu-as Digging stick. H.20.
- nu-aten Muscle or tendon of arm, leg, etc. ? IN uyat 'root'.
- numbwe To wrap up, fold, envelop (in leaves, of yams for cooking). H.21. cf. Mta luqe 'to fold'.
- nu-mek Sea-snake.
- nun To go down, set (of sun). Ni-al e nun 'sunset'. cf. Tubetube (New Guinea) nunu 'dive', and Fiji nunu 'dive'.
- nunre To examine carefully, look all over. H.14.
- nutsi To fill (used of a pipe).
- nuve Long yellow variety of palolo (nu-nuve).
- ŋa<sup>1</sup> Canarium nut. Vao ŋa, ŋä; ŋai in Mta, Duindui, Wal, not CR, but SR li-ŋi; ne-ŋa in large part of Malekula mainland; Eromanga ne-ŋai, and PN root ŋai.
- ŋa<sup>2</sup> Reference particle, 'that, which, at, in'.
- ŋa<sup>3</sup> In na-ŋa wurewiri 'centre posts'. Perhaps ŋa<sup>1</sup>.
- ŋambu In ŋambu sin ta-mats 'ghost place'.
- ŋaŋeras To hurt (of medicine).
- ŋari To make a superficial gash for blood-letting.
- ŋä Form of ŋa with umlaut; see examples below.
- ŋä-in Here; ŋa<sup>2</sup> and ini, 3sg. pronoun.
- ŋere-ŋere The crying of babies. Pepe ŋere-ŋere 'babies crying'. Mta ŋere, and cf. Atchin ŋur-ŋur 'to grunt'.
- ŋeri-ŋeri Fillet or garland made of creeper.
- ŋgo There, here. Ni-säl sa ŋgo 'this one road here'.
- ŋgok That. N.49.
- ŋiŋis To smile. SR nsi; IN ŋis 'show the teeth'.
- ŋolin The top end of a bow. See ŋulin.
- ŋoni To ask for. Metathesis for noŋi, common in PN and some parts of MN.
- ŋoteran In mutso ŋoteran 'Morning Star', perhaps rightly mutso ŋgo te ran 'that star which (?) shines at dawn'.
- ŋulin The shoots of a creeper. U.35,73. Mta ŋoliu.
- ŋur-ŋur To grunt, of a pig. Buha ŋur-ŋur 'bull-roarer, pig grunting'. Contrast ŋur-ŋurän buha 'pig's grunter (i.e. snout)'.
- o An interjection, A.69; K.18, 19,41. O, ye, interjections; o hü te, o, o, o!
- ok<sup>1</sup> This, A.13; H.21; K.125; U.11, etc.; there, see!, B.10; hence?, R.6. Mwär' ok 'this man'; na-vül ok 'this month'; mwi kila wä ok 'he looked this way and that'.
- ok<sup>2</sup> Verbal particle indicating continuity or recurrent action. Mar' ok Jobwe kiam ni 'they often tell us of it'; a use with nouns (wänu ok 'everywhere') shows that it is really ok<sup>1</sup>.
- ol To stick out, of branches.
- òl To bend over, of a magician's wand.
- Olep The name of a month.
- olol Sweet.
- olsi A wind (word of the Oba Pilgrimage) (nu-olsi).

- om House. Derivative of hi:m in certain phrases: no-on om 'front of the house'; ser n'om 'gable end of house'.
- on<sup>1</sup> The face of a person or front of a thing (no-on, with possessive, no-ak, no-om, no-on). No-on n'äi "face of the club", the square end of it; liw no-on "face teeth", incisor teeth; no-on ni-wat "face of the stone", fore-stone; no-on mere-pekes 'face of the circle tusker'; no-on na-läng 'leader of a line of dancers'; no-on na-vül "face of the moon", name of a planet; e we no-on "it is the face", said of biggest pig sacrificed or given with others; no-on om 'face of front of the house'; na-mbur no-on 'front centre post of lodge'. BN n'aku-n; Mta nayoi; IN hadəp.
- on<sup>2</sup> Six (o-won). Wo-on 'six times'; e ma owonän 'sixth'. IN ənəm.
- operüf In ro:n operüf 'name of a plant used in magic'.
- or Verbal particle, 3du. indefinite.
- oreman In bat n'äi oreman 'small green shoots'. See noreman, which is the same word with the article prefixed. SR arman.
- Orsel Name of the lodge of Emil-Marur.
- Or-tamat Name of the beach belonging to Emil Parav, and its lodge, and name also of an extinct lodge.
- òsos In baho n'òsos, the newer use of incision. Na-mbwe n'òsos 'a gong signal'. Vao ditto.
- owa Interjection, Ho!, Stop!
- òwòwin Husk of canarium nut.
- p' Abbreviation for (1) pwi, etc., as sign of 3sg. future, or (2) for pe 'like', as in e re p'ok 'like this'; e p'ok 'thus', etc.
- pa Interjection expressing surprise and excitement. See examples in A.54; G.7; O.7; U.56. Le pa, K.46.
- pahav A mat worn by women.
- pal(e) To be killed, a ritual Maki term. A.59; H.32; P.5. Also used for beating initiation candidates. Tä-mäts e pal 'ghost of one killed in battle, or who dies a violent death (becoming a wandering ghost)'; tä-mäts pal 'a pig killed during the Maki'; 'bones of victims'; Maki pu pal "Maki will be killed", cf. baho pu pal; Palu-ulen "offering of palolo", name of a month. Reduplicated as pal-pale in buhə pal-pale 'young tusker with upper canines', and tamauw-pal-pale; e pal-pale 'circle tusker minus'; pal-pal 'post, sacrificial post' (Wala and Vao ditto); pal-palän 'attachment of outrigger booms and floats of canoe'; bu pal-pal 'pan-pipes' (cf. SR bau leŋru). Probably also pa-pal 'front rafter on house projecting upward and beyond the gable'. Wala pälä; IN mpalu.
- palahot Horizontal bamboo limiting thatch on gable end of lodge (na-mbu palahot).
- palak Collective name for smaller pigs paid for a large one. cf. balak.
- pale<sup>1</sup> To build a fence, to fence a garden. Pale no-ut 'build a fence'; pale ni-är in CC.1. cf. PN pare 'protect'. Sa'a para 'fence'.
- pale<sup>2</sup> To give. E pale ni 'he gave him (a consideration pig)'; isi e palim 'who gave it to you?' cf. ne-mbal.
- pali To shake down. Er pali ni-är 'the fence is shaken down'.
- palu-ulen Name of a month (see pal). New Years Feast of the returning dead.
- panas Volcano dust. This is actually the IN root for "hot".

- par Green (of canes), unripe, uncooked, new. K.60, etc.
- Para<sup>1</sup> In N'amal Para 'dancing ground of Olep'.
- para<sup>2</sup> Flesh? cf. mbar.
- paraŋ This morning, before, earlier in the day. S.23. Ko tur ŋa-el paraŋ le wor? 'Have you been standing here long?'; paraŋ droŋwe 'beginning to hollow out (a canoe)'.
- parav Long, tall, high. M.3; Q.59; R.3. Pekes parav 'crescent tusker'; nörör parav 'women's stones'. Vao and Rerav ditto; BN mbari; MidN parav; Mta parau; SR bra.
- paraw Plaited mat worn round the thighs by Oba women.
- pari To strike, sound, beat (the gongs). E pari na-mbwe 'without giving a special signal'; na-vül bahi e pari 'the month a shark attacks (name of a month)'. Pari also 'to turn over and scrape a log'. See also pār-pari.
- par-par Elsewhere, in different directions. K.47,50. Perhaps cf. Hog Harbour per-pār 'assist, support', and Sa'a parapara 'side, loins'.
- parum Nostril. Takes the possessive na:n.
- pat-pat Comb made of prongs of wood tied together.
- pawulala Panache of feathers worn during a dance.
- pär-pari To beat the fighting signal on the gongs. In Vao pār-pärean 'turning over and beating the log'.
- pəl In ne-wis pəl "killing the crayfish", name of a month. Pəl = pal 'kill'?
- paŋi baho "Head of incision", the chief candidate for the rite.
- pe<sup>1</sup> Verbal pronoun, 1sg. future.
- pe<sup>2</sup> To be like, resemble. E p'ok 'thus'; e re p'ok 'in this way'; e pe ŋa 'like (conjunction)'.
- pe<sup>3</sup> Mother, as term of address, used also to father's brother's wife, and father's sister. cf. pe-pe. Rel and Lalep have pepe.
- pek(e) To carry on the head. Pek-pek 'a small fine occurring in initiation ceremony'; e peke ni-mbwen 'she wears the head-covering'. See ni-mbek. Vao mbek, pak-pakean.
- pekes Crescent tusker. Eromanga nöm-pekaŋi; Lenakel pakasi; Aneit pigaō, all meaning 'pig'; tamauw pekes 'gelding crescent tusker'; Maki-pekes 'crescent tusker Maki'; no-on mere-pekes 'face of the crescent tusker'.
- peke-were A bracer, a stay. S.11. Peke-were si ta-Ba 'Oba man's bracer, bracelet'. Also used for the corona or rim of the glans penis. Wala ditto.
- pelasi To remove? Nam pelasi ni-at 'the process of removing fronds of thatch palms'. Wala peratsi.
- pelok The human thigh bone. cf. pulok.
- pel-pol Big black bird that catches fish; also name of a Maki house.
- Pelufal Name of a mythical stone woman.
- penow A kind of sea-weed used in incision.
- pepe<sup>1</sup> To bear a child.
- pepe<sup>2</sup> A child. Pepe ŋere-ŋere 'babies crying'. This seems to be an archaic word imported from Wala.
- pereŋe sis The side wall of a lodge. K.110.
- pere-pwere In mämän pere-pwere 'sow's tongue', obviously for pwere-pwere.

- pila A bird, the rail, and name of a dance cycle. Wala pila and Vao pilay. Tavu sin pila "the rail's conch", trumpet of cassis shell; ram hore pila "chasing rails", a game, played by men after the Maki. Mta pilaye; perhaps SR bwila.
- pil-pile To beckon.
- pin(i) A particle indicating completion of an act. Ko pin 'in truth, indeed', A.28,33; B.23 (= 'just'),32. MidN pi; Mta vun 'be last, at the end', vunvun 'finally'.
- pinalum A thin kind of bamboo, probably from the promontory of that name, and used for holding thatch. Vao banalum.
- pipi The sexual organs, male in P.18,20, but apparently also female, since pip'el 'that vagina' is used = 'that woman to copulate with' in JJ; also as a pun on the word, the name of a fish. IN (m)bi(m)biy 'a lip', cf. Fiji mbembe 'vulva'.
- pirauwe Species of fish, prohibited to unincised boys.
- piri-piri A species of nut.
- piser A species of fish, prohibited before incision; also ceremony of applying stinging leaf.
- pitew(i) To or for; apparently a future form of tewi, with which cf. Uripiv tevi, and Eromanga tovu-ni 'for'. A.12, etc.
- pito-n The navel (pitak, pitom, piton, etc.). Mta putoi; IN (m)pusær.
- pitse To cover, to fill in. Ar pitse wobat 'to cover the ridge-pole with loose thatch'; ar pitse ne-hi:m 'they fill in the ridge'.
- po<sup>1</sup> A song. See also mbo. BB.1. Tul-tulo po 'to render a song'.
- po<sup>2</sup> To place leaves over the hot stones of an oven; used transitively as poi, and reduplicated as po-po 'to cover'.
- poho Dialectic form of buha 'pig'. Poho wulu 'the pig which is tied to a tree-fern image'. Bugotu boðo, etc.
- pol-pol Species of fish prohibited to unincised boys.
- poŋ To be dark; darkness, night. See also boŋ, mboŋ. No-ut poŋ 'night, tonight', often with a verbal particle between the two words; rür-poŋ 'in the morning'; mi-terik no-uŋ p'uŋ weral no-ut pu poŋ? 'Do you think it will rain all day (until night)?'; no-ut mu rür-poŋ 'about 9a.m.'.
- por<sup>1</sup> Verbal particle, 3du. future.
- por<sup>2</sup> In por meliŋe 'a wooden strut supporting a wooden pur-lin'. Poro-tundas 'a tree used for lateral struts of lodge'.
- poras Species of fish, after which a Maki house is named.
- por-por To dream. Matur por-por 'lie dreaming'; matur por-por e-res 'to dream true'. Mta qore(qore) 'to dream'.
- pulo Species of bamboo, a bamboo receptacle. Pulo nats 'a pulo full of ants'; lok pulo 'pudding baked inside a pulo'. IN buluh, and cf. Atchin mbu.
- pulok Thigh bone, femur. Pulok ini weren 'humerus'. cf. pelok.
- pupu howän Cleaning the dancing ground.
- puri To break off. D.10; K.60; N.6. See also ul pur-pur. Pur = 'bruised', also voiced and nasalised with the condition prefix ma into ma-mbur (q.v.). Pur ro:r 'break off twigs (to attract a person)'.
- puruk The gizzard of a fowl (tsin-tsin puruk na-tò).

- put In ne-lüp put 'thatching battens out flush with the thatch'. See lüp.
- pül hotsin Nape of the neck.
- pütün In mal pütün 'footprint'.
- püwat Species of bamboo. Ne-mbu püwat 'bamboos used for lodge rafters'. cf. büwat, biwat.
- pwärän A cave or hole in a rock, overhanging rock. B.1; F.10; G.1. Pwäriŋen may refer to a woman's vulva. Pwärän ta-mats 'cave of the dead'; pwärän masiŋ 'worn on head by the men'. Vao ditto; Wala barañ.
- pwe Exclamation, K.19. SR bwe 'come now!' (French, tiens!).
- pwela-k Term of reference to wife's father or mother, daughter's husband. Pwelän natun 'son's wife's father and mother'. Vocative ma:ku? Wala pweläk; Vao peleyak; Lg gwelega-nä; Kuanua (New Britain) pelikana, term used by relations-in-law amongst themselves; Lalep pwelegak.
- pwepwe Rope of a kind used in hauling gongs. cf. na-mbwe.
- ra<sup>1</sup> Verbal particle, ldu.incl. indefinite.
- ra<sup>2</sup> Blood (ni-ra, n-dra). Tia-ra 'dysentery'. Mta na-ra; MidN rä; BN (n-)di; IN dayah.
- ra<sup>3</sup> Curved-tusker-plus, lit. 'it bleeds'. Merer-pekes ko mwi ra keke 'circle-plus-reentrant-tusker'.
- ra<sup>4</sup> A kind of young leaf used in incision. Ni-ra wunewun 'a kind of tree whose bark is used to make bull-roarers'.
- ra<sup>5</sup> Possessive indicating raw foods. Also no-rä-n, etc. cf. MidN norän 'food'. See also ri-n.
- rahopol Species of tree, used for centre posts of lodge and for the side wall struts. cf. rapol.
- rahe To summon? E rahe ne-lu "call the people", a gong signal. Vao raye.
- rahin A track through the bush (ne-rahin). Layard suggests a connection with rahe.
- rake To embrace. Reciprocally re-rake. G.6; O.3,8,29; T.21.
- ral<sup>1</sup> To live, pass one's life, behave, walk away. K.15,108; L.1,5,40,44; N.7. cf. na-rel, rä-l-dral.
- ral<sup>2</sup> Spine shell placed above the ground as a trap; a pitfall with bamboo sticks.
- rala-n Voice, sound of any description. Wala arlan. D.7.
- ral-(d)ral To walk about, nonchalantly or for pleasure. Me ral-dral har Jopon ko me ar ma 'I walked about and here I am, i.e. I came early'. Wala ral-dral 'to zig-zag' (Atchin bure-burine), and bwe ral-dralän 'a gong rhythm'. Mta tatale 'walk', Sa'a tale 'walk on beach', Bwaidoga (Papua) tali-a 'a bay'. The -d- is of course purely euphonic, to separate l and r. See next word.
- rali To run or sail around, to "round" a cape. B.7; K.100; Q.33.
- raliŋ Tortoise-shell bracelet.
- ram<sup>1</sup> Verbal particle, lpl.incl. past.
- ram<sup>2</sup> A yam (ni-ram, n-dram); also used for 'year'. I-se ni-ram sam? 'Who is your yam? i.e. for whom do you work?'; Ni-ram pwi sa wü-ŋa pwi e-ru 'a year or two'; n-dram bweteges 'a single yam for presentation'; bat-ram 'eldest

- child (male or female)', lit. "head of the yam", takes na:n possessive, also batu-ram "head of the yam", and liwe-ram "body of the yam" are names of constellations. cf. Vao bāti-ram 'eldest son', Wala bāt-ru:m.
- ran To dawn, break (of day). no-ut mwi ran 'day broke'; e ran 'it dawns'; e to mori pu ran 'it is about to dawn'; e ran e-res 'it is full dawn'; bag-e-ran 'a cloud'; ar wel e ran 'they dance till dawn'. MidN ran 'to burn'; Hog Harbour ne-rän 'day'; and ultimately IN laŋit 'sky'.
- raŋ(e) To pull out a plant or any object, extract. E raŋe ne-liw 'he pulls out the arrow'; ra raŋ utōni batun n'äl 'we pull out the stump of the tree'; na-mbüt ar raŋ re n'amal 'they send round messages to each dancing ground on the island'; e-raŋ e-raŋ n'amal 'yams planted in alignment for the twelve amal'; ra roni pwi raŋ-räŋom 'they work on a separate day'. cf. Vao raŋon 'a branch'.
- raŋot A canoe, special word used on the Oba Pilgrimage.
- rapol Species of tree. See rahapol. Vao raŋbol.
- rap-rap In wiŋ rap-rap 'auricles of the heart'.
- rar-tol Verbal particle, 3tr.
- ra-ru<sup>1</sup> Personal pronoun, 3du. 'they two'. A.32.
- raru<sup>2</sup> A kidney.
- rasi In na-mben rasi 'fish-tail club'. Perhaps na-mbän 'wing', IN (m)panir 'wing', and cf. SR rasi 'sharpen'.
- rat In boŋ rat 'a tree-fern image representing a human face, attached to under-side of ridge-pole'.
- ratse Embers (ratse na-amp). The word ratse is now used for 'matches'.
- ratsi To open.
- ratsin Hermaphrodite pig, and tusk of same used for bracelet.
- rav<sup>1</sup> Species of tree commonly used for canoes, a deciduous tree, bare in October, but flowers later (see Tale AA).
- rav<sup>2</sup> Lower wash strakes of canoe. See rav<sup>1</sup>, and Uripiv n-drav, Wala n-rav 'canoe'.
- rawi To take off, remove. C.4, 5,9. Rawi taŋi 'take off'. In magic, e ra-rawi 'curing a swelling at the base of the intestines, and the man who performs this cure'. Reduplicates as räv-räv 'dig up'. Mta rävräv 'draw out', rave 'pull'; Lg ra:kwe. See also lawi, of which it seems to be a doublet.
- rawik In rowow rawik 'brain'.
- rawits Violent. Ni-laŋ e rawits 'hurricane', "the wind blew a hurricane", DD.
- räl-dral Coronet of solarium formosum shell. cf. ril-dral.
- räv The lower wash strakes of canoe. Vao ditto. See rav.
- räv-rav Evening. No-ut pwi räv-rav 'about 5p.m.'; e mät räv 'about 7.30p.m.'. Mta ravrav; MidN ro:pəru:p 'evening'; IN yabi.
- räv-räv Pull out. See rawi.
- räwa-k Husband's sister or brother's wife (w.s.). Wala räwak 'husband's brother's wife'; Vao rava-k 'husband's sister, brother's wife'.
- re<sup>1</sup> To want, wish; often compounded with roŋe = 'feel', as re-roŋe, C.3; E.5; F.13, etc.; also 'to think', as G.3; N.15; 'to say' (German meinen) M.2.
- re<sup>2</sup> As an element of the conjunctive phrase mwi-re, pwi-re 'if', probably a functional passive use of re<sup>1</sup>, "it being wished that".



- re<sup>3</sup> At, in, on, to, from. Compounds with ɲa as reɲa, and with e as e-re.
- re<sup>4</sup> The second element of the negative se ... re, sere. See se and sere.
- re<sup>5</sup> To pull. Transitive re-i, reduplicated re-rei, B.2. SR rei 'to drag, launch a canoe'.
- rel Song and dance (na-rel), dance at sacrifice of a tusker. Takes na:n as possessive. Vao na-rel; Wala na-rel. A.61. cf. ral, rali, räl-dral, ril-dral, which suggest that the spelling should really be na-räl 'a "round" dance'.
- relü An egg. Relü na-tò 'fowl's egg'. See rülü. MidN rilin; IN teluy.
- reni To seek, look for. Perhaps a transitive form of re<sup>1</sup>.
- reɲ Species of plant. Ne-reɲ e-res 'pterocera bryonia, Chemn.'; ne-reɲ lihwon boa 'pterocera ciragra, Linn'. (Australian Museum information).
- reɲa In, at. Compounded of re<sup>3</sup> and ɲa<sup>2</sup>. Re-ɲän is used adverbially: 'within, thereat', etc.
- reɲä-n The "within", the belly. Makes reɲak, reɲam, reɲän. See reɲa.
- reɲen A branch of a tree. Reɲen malo 'name given to two pigs sent as message'; reɲen beik 'a species of shell'. Vao raɲon 'branch', suggests räɲän as a more exact spelling.
- rep In merer-rep 'circle-tusker-re-entrant-tusker-plus'.
- rere<sup>1</sup> Species of tree (n-drere). N-drere pwi läp 'let the ne-rere tree grow', the name of a Maki ceremony; ni-rere sakel 'name of a month', lit. "the nerere settles down to it"; rere tsar 'name of a month', lit. "the leaves of the erythrina are falling"; rere wo-wof 'the time of the erythrina'; ne-rere weawen 'the erythrina is in colour (blossom)'. Vao na-rar; Mta rara 'the erythrina'.
- rere<sup>2</sup> E rere liwet 'midnight'; e re-rere "it reddens"?, when the clouds are tinged with the approaching dawn. The cock is now said to crow for the fourth time; also called e to mori pu ran. E rere is also applied as a name to the planet Mercury.
- rere<sup>3</sup> To work loose, lever up a yam with a stick; part of name-giving ceremony is called ar rere mämän 'they lever up the tongue'.
- rere<sup>4</sup> Shallow.
- rerei To place the hand in a hole. Apparently a transitive form of rere<sup>3</sup>.
- res Good. The accent is thrown on the preceding particle: é-res 'it is good'. Na-mbwäs e-res 'a kind of penis-sheath'; ne-lüp re-res 'thatching battens projecting beyond the thatch'; ne-lüp e-res batun maiwet 'similar battens, but retaining their roots to make a fringe'; pekes e-res 'crescent-tusker'; na-ru e-res 'curved tusker'; ni-as e-res "good luck". Reduplicates as re-res.
- ret<sup>1</sup> Young coconut (na-ret). Also a mortuary rite. Wala na-ret.
- ret<sup>2</sup> The heart. Does not seem to be Wala in this sense.
- rets<sup>1</sup> To talk, speak; of birds, to sing. Noun retsän 'speech'. Reduplicates as rets-rets. Vao res. Rets is a proper name in N.1, O.21, etc.
- rets<sup>2</sup> Bamboo rafters. Ar täi ne-rets 'they cut the rafters'; Ar to (?te) ro we ne-rets 'they essay the rafters'; ne-rets Maki 'Maki rafters'.
- rets-rets Platform of a canoe. Rets<sup>2</sup>.

- rev Rope. Special word of the Oba Pilgrimage. Really ropes attached to fore and aft of a canoe.
- rewtsi Ti kill or be killed; to strike; to swear at. A.68; E.11; F.16; H.1; T.22; U.78, etc. E rewtsi ni-mal sän 'they strike (or kill) his kite', used in reference to the Oba Pilgrimage. Rewtsi pin "kill finish", in DD said of a pig that is really killed. Reduplicates as rew-rewtsi. cf. Vao song language rumbe; the -tsi is clearly a transitive ending, for -si, and the root is rewe.
- ri Suffixed pronoun, lpl.incl., with verbs, e.g. e wurei-ri ni 'he says it to us'. See ikir.
- rian To burn (intr.). Na-amp mi rian 'the fire burned'.
- rieni<sup>1</sup> In front of. Po wala rienu natuk 'you will sail in front of my son'.
- rieni<sup>2</sup> To hold up one's torch. B.7. Probably derived meaning of rienu<sup>1</sup>.
- rik Yes, indeed, truly. Mar tsemwe ni-mbat ko rik 'they actually gnawed roots', DD; mar we Tawal e, Tawal rik 'they went to Tawal, actually as far as Tawal', DD. Reduplicates as ri-rik 'even, finally, in the end'; tia-ra mu kete ri-rik 'finally they got dysentery', DD.
- ril-(d)ral Circle of shells painted red. See ral. Ar ril-dral is the name of a game played when the novices have returned from the Oba Pilgrimage; while it is played the gong signal na-mbwe ril-dralän (Wala ditto) is sounded ceaselessly. cf. also na-räl, räl-dral. Vao has na-mbe ril-dralän.
- ri-n Possessive particle for foods eaten uncooked. See ra<sup>5</sup>. In S.L. raom is 'food', BB.
- riŋe-ni To take on board, carry on canoe. B.35; S.20.
- riri To have a look. Rir mare 'look up'; e riri hal-hale 'to dance with arms bent'.
- Ririn-pale Name of a lodge of Senhar, now extinct.
- ritse-ni To grind on a stone. S.10.
- riv A rat (na-riv). Ar te-te riv 'a method of catching rats'; Lebori-we-riv "Rat's Ears", name of an ogre. M.4; N.15, etc. Perhaps here also belongs e ba-ba ha riv 'to jump about (in a dance)'. MidN arif 'rat'.
- riv-riven The shoulder-blade.
- ro<sup>1</sup> Short form of roha 'a leaf', used before the name of a plant, e.g. ro-kalat 'nettle leaf'. Vao ditto; Mta no, from nau'i 'plant', which is IN ḍawən, but the change of consonant, as well as the longer form in Atchin, make the identification more than doubtful.
- ro<sup>2</sup> To want, desire, wish. A.1, 34; H.32, etc. "Backed" form of re<sup>1</sup>. No ro pwi-tsa pe wuli 'I don't want to buy it'; no ro e-tsats 'I feel tired'.
- ro<sup>3</sup> = roŋ, only, just, simply, shortly, soon. E w'ok ḡä-in, pwi ar ma ḡä-tan ko ro 'he went there and will come back here soon'.
- rob Leaves in which puddings are wrapped for cooking, after which they are thrown to the pigs as offal. Na-rob wowon 'only offal'.
- robon nanas Kind of seaweed used in incision. Robon tsats 'species of croton'; robon silala 'species of tree, used in magic'.
- roha Leaf of a tree or bush. Enters into compounds as ro or ro:n. Roha ko e-tsigä re-ḡän 'there were no leaves on them',

- DD. Toto e uroi roha 'the toto-caterpillar eating holes in a leaf', name for pattern on woman's grass skirt; earth used after removing upper tuskers of pig; medicine, leaf used after the castration of pigs; roḥa ni-lak, roḥa n'tawò 'a spray of leaves'. Vao roya. See also ro<sup>1</sup>; ro:n.
- roli The north-east wind, blowing from Oba.
- romon Term used in counting units over ten: mowil e-ru romon sa '21'. A typical Malekula form, said by Pere Douceré to be the yet undeveloped shoot of a plant, used as a tally.
- ro:n Used in some compounds for roha: ro:n operü, ro:n wuw, ro:n na-mbots 'leaves used medicinally in initiation'; ro:n na-uru 'leaves used in making an S-shaped bow'; ro:n batun 'hair', lit. 'leaf of the head'.
- ron To sink, get drowned. B.12; H.43; P.14; HH.
- roni Away from, out of. N.2,4.
- roḡ<sup>1</sup> Only, just, merely. Po womu, pe mak ko roḡ 'you lead and I'll just follow'.
- roḡ(e)<sup>2</sup> To hear, to feel, to perceive by one of the senses, to know how to. Ko roḡe ar wurei sweliḡ? 'When did you hear them talking?'; no se roḡ ufön te wor 'I don't know how to ...'; in a further derived meaning and short phase, roḡ 'to divine', and ne-roḡ 'a method of divining'. Mta roḡo; MidN roḡi; BN rini; CR roḡo; SR rəḡo; IN dəḡəḡ. Reduplicates as ro-roḡe 'to bethink oneself of, to remember': e ro-roḡe ini mumun 'he remembered that he was a spirit'.
- roḡ<sup>3</sup> Mangrove (na-roḡ). Ne-wis na-roḡ 'ceremonial bows'; ne-liw na-roḡ or wulu are ceremonial arrows; ne-kar na-roḡ 'mangrove wood comb'. The native name for Port Stanley is Lol-na-roḡ, meaning "In the mangroves".
- roḡwe To try, essay? e koke roḡwe; bat-mew e habwe roḡwe; ar to (?te) roḡwe ne-rets 'they essay the rafters'.
- ropun A strip of umbrella palm used as symbol of home-bred tusker when attached to taro branch; a sweet scented herb used in segur bouquet. Ropun tsats 'a species of umbrella palm'. Wala ropun; Vao rombun. Probably compound ro-pun.
- ro:r<sup>1</sup> An island (na-ro:r). See also no-ur.
- ror<sup>2</sup> Clouds, represented by four series of concentric circles on the sap-sap; also the sky.
- rorak To sweep (a court). N.4.
- rori To turn. Ni-al e rori 'the sun turns (circa 1.30-2p.m.)'; na-vü e rori 'the moon turns'; lil rori 'to turn one's back', B.20; M.8; pur ror 'to break off twigs to attract a person's attention', G.3; ror-ror 'to twinkle'; e ror-ror 'he keeps appearing'.
- rorin Forehead, frontal bone, mind (rorak, roḡam, roḡin). Rorin e-tsa "his mind is bad", he has a fearful temper, L.1.
- roro In na-ha ti roro 'liana used in making fish-traps'.
- ro-romi To think, remember, sorrow for. H.44; O.24; Q.18. Ko ro-romi na-na sa? 'Are you thinking about something?' MidN ru:m; Maewo ndondomi; Mta nonom 'think'.
- rorora Species of tree used for Wühül bark.
- rorowaen Play. Wänu rorowaän 'playground'.
- rojer Torch. Bat-rojer "stump of a torch", 17th day of the

- month; rofer to-nats "a whole torch", 18th day of the month. Possibly the original meaning of rofer is "midrib of a coconut leaf", or "a young coconut leaf". Rofer na-ni 'coconut leaf pattern on woman's dress'; tsin rofer na:n 'backbone, spinal column', lit. 'his torch bone'. Wala rofer; Vao rehere. Note that this is, so to speak, a "secular" word; there is a ritual word ne-ſül, of IN origin, q.v.
- roſimbwerets To be ruined (S.L.).
- rotsi To cut, fashion (a tobon bark belt). GG.
- row<sup>1</sup> Heavy.
- row(e)<sup>2</sup> To fly, to jump. B.5, 22; K.101; L.24; N.4; T.17. Row tsubul 'to jump down'; row tsalil 'to fly out' (figurative in T.17); row-row 'flying', in no-uſur row-row, q.v.
- rowe All. B.34; L.4; N.48; U.55. E läv rowe 'he removes them all'.
- rowow Brain (rowow rawik).
- röw A wooden bowl shaped like a turtle (na-röw). Vao röv; Wala ne-row; BN na-röv.
- ru<sup>1</sup> Two (e-ru).
- ru<sup>2</sup> South-west wind, blowing from the mainland towards Oba. Na-ru tawunaw 'south by west wind', U.7.
- ru<sup>3</sup> A pig of which the tusk has curved half way back to the jaw (na-ru). A.45,55; K.29. Tamauw ru 'gelded pig', A.45; N.46. Sometimes pronounced ruh, cf. Wala ruk-wa-ru 'grade name of tusker', and Vao ruy.
- rualo High wind, wind in general. cf. roli, ruwoli.
- rubatsi To open, let loose, let go; open the door panel of a house. IN lapas 'set free'.
- rue A branch of sorcery (e rue).
- ruhu To pull. E ruhu marur 'curved-tusker-plus-plus'.
- ruh-wa-ru Maki title used after Na-mer möw-saſawül. See ru<sup>3</sup>.
- ru<sup>1</sup> A ceremonial bundle shot at in initiation (na-ru<sup>1</sup>).
- ru<sup>2</sup> In na-ru<sup>1</sup> roni 'lopping tree'. Par ru<sup>1</sup> pur-pur no-woſ 'they would break their paddles', K.55.
- rum Wild, to be wild. Tò rum lamöſ 'wild fowls of the bush'; ne-rum bas 'principal solo dancer'.
- rumu-n Breast, chest (rumak, rumam, rumun); lower portion of canoe figurehead.
- rumuſ Species of fish; prohibited before incision.
- run The back (ruk, rum, run); ridge between wings of canoe figurehead.
- ruſſi To look for fish with torches. See also wa-ruſſi. Ar tigei wiſen sär ar mä ar ruſſi 'they lead in their wives and come bearing torches'.
- ru<sup>1</sup> To turn. See rori; ni-al e rur = ni-al e rori 'the sun turns'; and with modified vowel, rür.
- ru<sup>2</sup> To thatch. Rur hore 'to thatch the gable end of a house'; ni-el e rur hore "thatch out the sun", extension of thatch on gable end of lodge. (Ru)-rurän 'roofing, thatching'; ru-rur 'put on clothes'.
- ruro Half full.
- ruru<sup>1</sup> In ro-ruru 'a material used for making white garter', part of insignia of having undertaken the Oba Pilgrimage.
- ruru<sup>2</sup> To creep (S.L.).
- rurur Upright gong beaten with a single thick stick. Vao rururſen 'the smallest of the four upright gongs'; Wala ne-wät

- si rurere 'uprights on women's side of dancing ground'.
- rur(u)si To heave up. Ruruji 'to shoulder', Q.15; U.33. Transitive of rurur?
- ruj-ruj Coral pebble; bones of the foot (collectively).
- rut Mask worn in connection with planting new yams; wooden face figuring in initiation rite (na-rut).
- ruts Relaxed? In K.19, 'to be cured (of sores)'. N'embak e ruts 'I am lazy (my body is relaxed?)'.
- ruwi To plant. E ruwi no-ut 'he plants a garden'; ruwän "clearing", the name of a month; ar ruwi ni-wat 'they erect a stone, monolith'.
- ruwoli The north-east wind. See roli, rualo.
- rülü Egg. See relü. Bät rül-rülöm na:n 'his Adam's apple or thyroid cartilage'.
- rür Modified form of rur, rori, in rür-poŋ 'morning, forenoon'.
- sa<sup>1</sup> One, a, an, each one; one ... another. Hog Harbour te, t-, and ultimately IN (ə)sa 'one'.
- sa<sup>2</sup> To climb. Reduplicates as sa-sa 'keep climbing'; sa-sa 'to bear fruit (of coconut)' may be the same word. cf. hasa 'to climb'. Also to climb out of a canoe, i.e. to land. With this, however, cf. sal. Hog Harbour sa 'up'; Vao hay 'up'; IN sakay 'up'.
- sa<sup>3</sup> Possessive root, of general possession. Vao ditto; Hog Harbour ha; Ambrym ha.
- sagi-n The thigh. See also tsakin.
- sakel To sit; of bird, to perch. cf. sek. Na-vül sakel "the month of settling down to it"; le-tär sakel "the women settle down to it", name of a month; ni-rere sakel, alternative name, "the rere settles down to it".
- sal<sup>1</sup> To float, E.7,8; to spread out the arms in imitation of a hawk. Ar sal 'flight of hawks'.
- sa:l<sup>2</sup> A dog. The word is used in the double village of Ruar and in Rel on the mainland. See tamai, wüli.
- sala-n The neck; curved slit part of figurehead on canoe; part below circular joints of a club. To pwe-pwere salan 'a pattern called "man of the race of the sows"'.
- sale<sup>1</sup> A landing place. Sale ma-woj 'smooth water, creek entrance'. Wala sale ni-mbel 'name of a beach'; sale na-tò 'a place name'. Mta sale 'flow'; masale 'a channel'.
- sale<sup>2</sup> To carry; take puddings out of ovens. B.25. Reduplicates sa-sale.
- sale-pornir To hear about this? M.4.
- sali To hang.
- sam(we) To club. K.122. cf. säm, sämi, säm-sam, jä-m-ŋam, and for ending, cf. roŋ, roŋwe.
- sani To lift (the wing)? Ar sän-sani 'movement in a dance, representing a bird lifting its wing'.
- saŋawül Ten. Mta and others saŋawul. IN (ə)sa 'one'; ŋa, ligative; puluh 'ten'.
- sap-sap A mask, referred to as a ghost; a mask banner. Wala sam-sam, sam-ba-sambo.
- sar A spear (ne-sar). L.8, etc. Ne-sar naŋau 'a spear with four tips and plain haft'; ne-sar ni-mbar 'spear with single tip and curved haft'; ne-sar ne-wis 'spear, undefined'. Mta isar, sar.

- sara To alight, of birds. BB.  
Sara wan 'to stretch out one's hand towards', G.9; U.33. Mta sara<sup>2</sup>; SR sar = 'retire?'.  
sare To pierce with a spear.  
Transitive sare-ni. Sar-sarän 'simple horseplay among initiates'. See sär<sup>1</sup>.  
sas The croton (ro-sas). Mta and Lg sas.  
sawi To trim (a bow). In D.3, 'to carve a paddle'.  
säl A path, way, road (ni-säl). Mätän säl "road's eye", entrance to house enclosure. cf. Mta matesala 'the road one actually treads'; ni-säl are also the thwarts of a canoe. Mta sala; CR hal; SR and MidN sal; NR hala, and ultimately IN jalan.  
säm To club. See sam. K.112, 124.  
säm-sam A large club. See preceding word.  
sängä-n A branch, forked part attaching figurehead to canoe. IN saña 'a fork'.  
sär<sup>1</sup> Stealing. Sär-sarän 'simple horseplay among initiates'; sär wan or wanewana 'special horseplay in baho nosòs'; sär wan baho 'initiation "week of stealing"'; sär baho 'initiation fooling'; ar sar-sare 'they indulge in horseplay'; sär wan applied to beatings, stealing and general fooling connected with initiation; sär haän 'gong signal', see bat-mew for successive order of signals. Wala sär-sär-lok 'a large pudding'.  
sär<sup>2</sup> Sär hore 'closing the ends of the lodge'; sär n'om 'gable ends of house'.  
se<sup>1</sup> To sing. Se nu-mbo 'sing a song'; e se womu ni 'he sings it first'.  
se<sup>2</sup> First element of the negative sere, se ... re. See sere.  
se<sup>3</sup> To carry in the hand.  
Transitive sei. E sei masal 'he is carrying the fish', D.12; Q.74.  
se<sup>4</sup> What? (ni-se). SR sa; IN s-apa.  
se<sup>5</sup> Leaves for dyeing objects yellow with (ne-se). S.5.  
se<sup>6</sup> To light (intr., of a torch).  
segur Bouquet of sweet scented herbs, a love herb, worn on return from Oba Pilgrimage. Vao hokuri. Su-segur re ni e-tur 'right to wear scented herbs tucked into the belt from above, at the back, acquired by making pilgrimage to Raga'; su-segur ne-re terin 'the right to wear scented herbs tucked into the front of the belt, similarly acquired'; su-segur re kelinin 'right to wear scented herbs on the thigh tucked into the belt from below, acquired by making the Oba Pilgrimage'; segur wahal 'pouch used in pig magic, filled with scented herbs', "fighting bouquet"; segur e wahal "war herbs", used during dances; segur maki 'bundle of plants worn by Maki men's wives'.  
sek To lie or rest upon (of objects, in contrast to sakel, of persons). Sek-sekelean "settling down dance". SR sek 'remain, stay'.  
sekol Hibiscus. Vao hakaul; Wala sekawul. Sekol mät we-weawen 'worn in the hair if a man has had sexual intercourse with tsötsin'; sekel na walim 'worn by participants in Maki na walim'; sekel wana 'worn at back of head by one who has killed a man and hidden him'; sekel nötin pwere-pwere 'worn in the ears by a man of high degree'.  
sel Name of a dance, a stick-dance. Selu is the verb 'to dance' in parts of the central New Hebrides.  
ser(e)<sup>1</sup> To blow, of the wind.

- P.23; U.6,28. Ni-laŋ e sere  
'strong wind, gale'. Mta sere.
- sere<sup>2</sup> Not. Often split into se  
... re ...
- ser-ser<sup>1</sup> Quickly. BN sir-sir;  
Mta sere 'move quickly'; see  
ser(e).
- ser-ser<sup>2</sup> Sleeping mat. Ser-ser  
e tabü; ser-ser tanü 'large sea-  
bird, and name of Maki house'.
- sesaya To carry in the hand.  
S.L. for se<sup>2</sup>.
- sesei To twine.
- sesere To rehearse.
- sesuweï To find, A.6; to get  
one's deserts, K.10. Mi wanal,  
mar sesuweï re-ŋän nã-nã rãr  
'he stole, and they discovered  
him with their foodstuffs'. DD.
- sew-sew An adze.
- si<sup>1</sup> Possessive preposition be-  
fore nouns. See sa<sup>3</sup>. SR si.
- si<sup>2</sup> Wooden pig-killer (ne-si).  
SR si 'to cut a tree', also  
tah.
- si<sup>3</sup> A species of parrot (na-si).  
See jiel.
- sige-ni To place one thing on  
another.
- siken hòsös A young tusker with  
tusks occasionally visible.
- siki Name of a gong signal (ar  
siki).
- sii Kind of bamboo used in  
shooting test during initia-  
tion; in Emil Parav applied  
to the flagstaff erected while  
initiates are on Oba Pilgrim-  
age.
- silala In robon-silala 'species  
of tree'.
- sile To stay and watch. B.19.  
Transitive silehi (= jilei?).
- silei To sew up a sail. B.31;  
D.2; U.4.
- sineank A running step. cf.  
lelelele.
- siŋawu Presentation pig (ne-  
siŋawu).
- siŋ-siŋ To go away in anger.
- sip Wooden ceremonial pudding  
knife. A Wala word which is  
now becoming the fashion on  
Atchin instead of the Atchin  
word ne-tsi, q.v.
- sire-ni In ar sireni wã-tan  
'the torches are held with the  
lighted ends groundwards'.
- sire-sire Quickly, fast. cf.  
ser-ser.
- sis<sup>1</sup> Twilight. Lit. 'chirp (of  
cricket)'.  
sis<sup>2</sup> Horizontal bamboos forming  
side walls of house. cf. sisen.  
Ar kete ne-sis na-mbwer 'they  
erect a fence round the gongs'.
- sisen To twine string.
- siu<sup>1</sup> Nine (e-siu). Wã-siu 'nine  
times'; e ma e-siuän 'ninth'.  
IN siwa.
- Siu<sup>2</sup> The island of Malo. cf.  
Mta siwo 'down'.
- siwos A song. cf. Eromangan  
avos 'rejoice'; navos 'joy,  
singing'.
- siw-siw<sup>1</sup> A tombstone, a small  
round block of thin coral, used  
as symbol of hardness of heart  
(siw-siw ar re batun 'they  
place a stone at the head').
- siw-siw<sup>2</sup> A fillet. Siw-siw  
nötin pwere-pwere 'feather  
fillet used at sacrifices of  
tuskers; small downy feathers  
of fowl'.
- so Graded form of the negative  
se.
- sol Club with cutlass shaped  
end (na-sol).
- soiüb Prow head of canoe, used  
as house decoration; the bird

- figurehead on a canoe'; solüb wök-wak 'figurehead with slit down the neck'; solüb buha 'figurehead with boar's head'; solüb war 're-entrant tusker figurehead'.
- so:n The bow of a canoe. See soron, sor-sor<sup>2</sup>.
- sor To become inflated, swell up. Baṭin teren e sor 'swelling at the base of the intestine'.
- soron Bow and stern pieces of canoe. See so:n, sor-sor<sup>2</sup>.
- sorow(a) Yellow. läṅ sorow 'yellow dance', danced in connection with initiation.
- sor-sor<sup>1</sup> Bamboos used in house building. Vao hereṅor. cf. Atchin ser-ser.
- sor-sor<sup>2</sup> Bow and stern pieces of canoe. Wuwun sor-sor 'fore and aft upper wash-strakes'. See so:n, soron. Vao sor-sor.
- su<sup>1</sup> Coconut milk. cf. juen. IN juṅyu 'sap'.
- su<sup>2</sup> In su-segur either (1) 'scented herbs', or (2) a reduplication with irregular vowel.
- suä To paddle (S.L.). Mta sua.
- sum Shell-bead arm-badge; shell and coconut bead necklace; shell bead money. Sum möt 'black coconut bead armlet'. Vao sun; Mta söm 'native money'.
- sup Old man (na-sup). Vao humbe. Atchin old men pronounce na-semb. Na-wät sin na-sup 'old man's stone platform'; na-sup ok 'a term of address to wife's or husband's father'. Perhaps IN samba 'respect, reverence'. Mta Suṅ; Oba huṅwe 'the secret society'.
- su-re-re-a A low cry of happiness. cf. juwe-rere-ia.
- sus False breasts worn during a certain dance. cf. juṅju-n 'breast'. IN susu 'breast'.
- süp To move or stir (intr.). K.61.
- sweliṅ When? Interrogative. Ko roṅe ar wurei sweliṅ? 'When did you hear him saying it?'. BN sivalöṅ.
- Note: the sound of ʃ is really a palatalised s, and there is some confusion between the two; duplicate forms of words may sometimes be found in this vocabulary.
- ʃäm-ʃam<sup>1</sup> Species of club. See säm-sam.
- ʃäm-ʃam<sup>2</sup> An immigrant race.
- ʃelu To dance forward with a swinging step.
- ʃeren In liw-ʃeren a young tusker with the upper canine just removed, circle-tusker-minus.
- ʃejuwei To find. See sesuwei.
- ʃewe To stamp. Transitive ʃewei 'to stamp on'. Mar ʃew-ʃewei 'they dance with swinging step', K.101; na-läṅ pwi ʃew ta-lim weral 'the na-leng will be danced five days from today'; ni-as pwi ʃew 'ni-as will be danced'. In Wala the accompanying songs are called sewän. Mta sawa 'dance and songs, with shovelling step'.
- ʃi To call. A.40; G.6. cf. se-i.
- ʃiel A kind of parrot. See na-si.
- ʃil To swim under water. K.47,69.
- ʃile-i To hide away. H.4; K.111; R.21. To watch. A.21; E.3; CC.
- ʃin To shine, be fine, clear up (of weather). IN sinay. Ni-al e ʃin 'the sun shines'; mu ʃin watain 'then it cleared up'. DD.
- ʃiri Very? T.3 et seq.
- ʃò Interjection expressing thanks. cf. Vao siwa; Atchin ʃuwe-rere-ia.



- ]obwe To relate, tell. Wala mar ]ob-]ob 'a pantomimic representation by women during the mortuary rites'. cf. ]op.
- ]ok To hide (intr.). A.21,40; B.21; E.4; Q.41; T.11.
- ]okele To carry on the back (of turtle). E.9,11.
- ]op In e ]op tani 'a cure for a sprained joint'. cf. ]obwe.
- ]opon Some, several, a short time. Po tur po ]opon 'just wait a little'; me ral-dral har ]opon ko me ar ma 'I came early'; banam ]opon ŋo e wo] ko 'your leg is rather sore' (?); mar liwe e-ru ]opon 'they shot two of our fellows'. Vao hombon.
- ]or In e ]or moni 'a cure for soreness in the back'.
- ]o]o]era To be equal, cancel out.
- ]owon The trachea, wind-pipe.
- ]ow-]ow Conch shell trumpet. See also tawü.
- ]owun The prow of a canoe (takes na:n). See so:n.
- ]owur To swear at, presume disrespectfully upon. K.26; M.7; N.29,35; U.49. Wer-]uri 'not respect, disobey', O.31. Transitive, ]owuri. Mta sapur 'bad'.
- ]u<sup>1</sup> To end, to finish; pu ]u 'altogether'; e ]u 'that's the end'; na-vul e ]u roni batun "the moon finishes off the head", a whorl of the hair. It refers to a tradition of the making of men by Tahar. E ]u is used at the end of speeches, incantations, etc. to show that the account has come to an end. Maki e ]u 'Maki is ready'. See also ]u-]u.
- ]u<sup>2</sup> To paddle a canoe. See suä. ]u no-wo] 'use a paddle'. Mta sua.
- ]u<sup>3</sup> To alight. E.4. ]u roni 'alight nearby'. Same as ]u<sup>1</sup>?
- ]u<sup>4</sup> To light a brand at the fire, take some fire (]u na-amp). Q.78.
- ]ue To erect. Mwärä ok par ma tsile par ]ue na-mbür 'all you fellows come and erect the centre post'.
- ]uen Coconut full of milk only. cf. na-su.
- ]uhava A year. ]uhava ngo 'this year'; ]uhav e-ru 'two years'; ]uhava womu 'last year'; ]uhav e-ru ŋa womu mu ]u 'two years ago'.
- ]uhovile Different, other. See also nats.
- ]uhu To heap up. cf. ]uw(e). Q.2 et seq.
- ]ulo To carry. C.3; T.2. To carry on the shoulder by means of a stick.
- ]ulu To burn. Ar ]ulu na-mbwe 'they burn the gong'. Also ]uli.
- ]ul-wun Soft hair or down, on arms, etc.
- ]uni To stick leaves, etc. in the hair. S.11,30.
- ]uo In mätän e ]uo 'he is nodding, sleepy'.
- ]ure To light an oven (not to light an ordinary fire above ground). A.43; K.109; Q.72; LL. ]ur hamben "cooking the feast of commemoration", the 21st day of the month.
- ]uri After. Tsire ]uri 'follow'; mu wala ]uri nu-a 'he sailed into or up the river', B.11; wewe ]uri na-mboŋ 'count up the days'; riŋe ni ]uri wiŋen sän 'brings home to his wife', DD. Mta suri; Sa'a suli.
- ]urŋ] To boil.
- ]uro In ar ]uro hotövi 'a cry used during dancing'.

- ʃu-ʃu<sup>1</sup> To ask. Also ʃu-ʃi. R.10, 30; S.2. See uʃuʃi.
- ʃu-ʃu<sup>2</sup> To set, go down. Ni-al e ʃu-ʃu woni 'the sun sets'; so also na-vü the moon, but of stars ʃuʃuʃoni. ʃuʃi woni also 'to jerk tight, of rope'; ʃuʃoni 'to place in a basket'. The root idea is that of motion downwards. Sa'a su: 'to set'.
- ʃuw(e) To scrape, grate, as bananas for pudding. K.8. Ar ʃu-ʃuw lok-wits 'they cook banana puddings'.
- ʃuware To defecate.
- ʃuweɪ To find. See sesuweɪ, ʃeʃuweɪ.
- ʃuwe-rere-ia A magic word preceding prayers. cf. ʃò, su-re-re-re-a.
- ʃuwiŋ Scented herbs used in making the armllet called na-wòl.
- ʃül A torch (ne-ʃül). A torch used in Maki degree taking ceremony, as distinct from roʃer, a torch used for ordinary purposes; tawü ne-ʃül 'a small blackened torch', used in connection with the sacrifice of a tusker. Vao and Wala ʃül, IN suluh.
- ʃüli To burn. Ar ʃül-ʃül 'they burn', 'to carry a lighted torch while dancing'; ʃül-ʃül 'a fire on which a yam is cooked which is to be used in communion with or as an offering to ancestors'. cf. ʃulu. Na-amp ʃül-ʃül 'white band with markings produced by fire, a species of club'.
- ʃülʃülän Act of celebration, rite of communion, mortuary rite. ʃülʃülän saŋawül 'the first anniversary of a death', a death feast held then; ancestors and offerings to them; scarification by burning. See ʃüli, to which the word belongs.
- ʃürop In mätän ʃürop 'a starfish pattern on coconut used during sacrificing of tusker'.
- ʃüʃü-n Breasts, nipples, male or female. See also na-sus. Mta sus; IN susu 'breast'.
- ta<sup>1</sup> Particle used with numerals to indicate time durations. Pi ar ma ta-ru, ko mewi le '(he said) he would come on the second day, which is tomorrow now'; boŋin ta-mbüť weral e tär-tär 'actually seven days from today'. A.19,27,29, 35,60; B.31, etc.
- ta<sup>2</sup> Last, after. ŋa-ta 'the last', K.121; wä-ta 'go after, follow', A.43.
- ta<sup>3</sup> To lay, of fowls. A.5.
- tab Short phase of tabu, q.v. Töv-tab 'condition of holiness acquired by sacrificing pigs'. In the Seventh Day Adventist translations, this word, spelled top-tap is used for 'holy'.
- tabakor Species of finely worked club.
- tabatet Rope used in making fish traps.
- tabe To beach or carry a canoe ashore. D.4; N.10; BB. Mta tape 'set on end'.
- tabu<sup>1</sup> Holy, taboo. Tab-tabuän 'name of a ceremony'; tabuän 'consecration of pigs for the Maki'. In Wala, tabu e-re pwere-pwere 'put a taboo on the sow'. Mta tap(u), tapua; PN tapu; IN tambu 'a ban'. Connected forms are numerous; bur-tapwän, Vao. bur tambean; töv, tapuni, tapwewe, täv-tävini, tambo, tap, n-tapa, tabwe, täv, tambu, na-tamp, la-tap, tav-tav, täv-tawu.
- tabu<sup>2</sup> To cook, make puddings in an earth oven. cf. Ubir (Papua) bi-tab.
- tabü In ser-ser e tabü 'sleeping mat'.
- tabwe In täv-tabwe 'wooden coping to house roof'. cf. tab, etc.

- tae-i To split yams with a sharp stick.
- tag-tak A word used on Atchin instead of tak-tak, with humorous connotation, for hitsi 'to copulate'.
- taha-ni To pull up a canoe out of reach of the tide. U.60.
- Tahar The name of a culture-hero, Polynesian Tangarua. Vao Taʻyar. Also the name of a bird with markings round its eyes. No-ul sin Tahar 'Tahar's paint', used to describe embellishments round the eyes; wānu si Tahar 'Tahar's place, the islands of Oba, Raga and Maewo'; ni-wāt si Tahar 'Tahar's stone', a piece of coral used in magic. See especially Tale P.
- tahu<sup>1</sup> To give pigs to relations by marriage.
- tahu-n<sup>2</sup> Wife's brother. cf. tahu<sup>1</sup> 'one who receives pigs'.
- taka To sail in close to land, in shallow water. U.38.
- tak-tak Copulate(?). See tag-tak. Ar tak-tak wer 'dance movement of young girls holding hands'.
- tal<sup>1</sup> To cure a wound. R.39, of pig's tusk.
- tal<sup>2</sup> A rope, for tali, tsali, q.v. Ni-tal e hatsi ni-wat 'ceremony, tethering pigs to the stones'; na-tu ni-tal 'a native red plaited girdle; also variety of palolo'. SR tal; Mta tal(i); IN tali 'rope'.
- tala<sup>1</sup> To step over (tala tilehi, A.75); to enter a house enclosure.
- tala<sup>2</sup> A shell adze, for hollowing out canoes. B.26. Also used in clearing dancing grounds. U.2. Vao tālä; BN tali 'knife'; IN tal 'cut, chop'.
- talasi To untie. S.10.
- tali Rope. A ritual term only; ordinarily tsali. Tali na-mban 'sailing ropes'; tall n'äi 'shoulder strap for club'. B.33; U.31. Mta and IN tali 'rope'.
- tamai Dog. Term used in villages of Senhar, Emil Parav, Emil-Läp and Emil-Marur, but not in Ruruar, where sal is substituted. See also wüli which is a PN term, probably late.
- tamar To love, copulate. Na-tò tamar 'first cock-crow', "the cock that wakes us up to copulate"; nu-mbo tamar 'love-songs connected with the Oba Pilgrimage.
- tamaru To bend down. H.26.
- tamat Peace. Mta tamata.
- ta-mats Ghost, "dead man". B.40; C.4; N.24; etc. Tsin ta-mats 'human skeletal bone'; ni-al rin ta-mats "sun the food of the ghosts" (calendar term); pwäräng ta-mats 'cave of the dead'; noror sin ta-mats 'name of a small island'; ŋambu sin ta-mats 'place of ghosts'; nu-ā ta-mats 'ghost's water, a cause of madness'; ta-mats e ufuri 'the "ghost enters in" method of divination'; na-läng ta-mats "square dance ghost", a mask.
- tamaur Species of fish, prohibited before incision.
- tamauw A gelded pig. Tamauw ru 'gelded tusker'; tamauwar 'castrated re-entrant tusker'; tamauw pekes 'gelded crescent tusker'. Wala tamauw and tāmāuw.
- Tamba The island of Oba in S.L.
- tambol The tapol-tree (S.L.). Vao ya-yambol.
- tamiok An axe. Mta ditto.
- tamwe To salute, welcome, receive. Ar tamwe wanu, all villages dance in rotation at intervals of a few days, beginning with the home village. On those nights when no visiting village comes, the home people dance alone. This

- dancing in rotation always leads up to a big rite of some kind. Vao tame.
- tamwerak Fibre belt worn by men round the waist; also the soft fibre of which the belt is made; the inner bark, also used for making shoulder straps for clubs.
- tan Ground, earth (ni-tan, n-dan). See tano for full form. Tanwa 'kind of earth used medicinally'; wä-tan 'down, low (of price)'; ta-ron'ok wä-tan 'nowadays the price is low'; nä-tan 'here'; pe tan 'let me go there', K.59; na-tan 'down, to the ground', K.131,134; ni-al mu wä-tan 'the sun went down'; tauwtsen wä-tan 'the lower or women's side'; pe wä tan 'I shall go down the coast'. SR, Lg ditto; IN tanəh 'earth'.
- Tanim Name of the lodge of Pweter-tsüts.
- tano The ground. Ro wowe tano ne-hi:m 'we clear ground for a house'. See tan. IN tanəh.
- taŋ<sup>1</sup> To weep. B.7; H.34; K.89, etc. cf. daŋ, tiŋ-taŋ, le-taŋ. IN taŋis. Transitive form is tãŋ-si, q.v.
- taŋ<sup>2</sup> Basket. cf. n-dãŋ, tãŋ. Mta taŋa; IN taŋ-an 'holder'.
- Taŋöv A form of the Maki. Ban-ban taŋöv 'shell arm badge'; ni-är taŋöv 'a form of fence'.
- tap Family lodge or club-house, lodge enclosure; generally in the locative, la-tap, q.v. Ne-hi:m tär-täran la-tap 'lodge or bachelors' house with eaves of thatch strengthened with pins', C.15; H.11. See tab.
- tapa A coconut mat. Tapa were, another variety; butsun tapa 'where the leaves of the off-side turn over'. Vao tambaya; PN tapa; IN tampak 'a blow, beating', hence, beaten bark cloth.
- tapai-n The belly. P.21. SR teban.
- tapar Open (adj.). Na-ha tapar 'special trap made in Vao for fishing'.
- tapol Name of a tree with edible fruit. Vao and Atchin S.L. tambol.
- tara Old, grow old, strong, or ripe. A.72; G.15; O.17. Ni-wara tara 're-entrant tusker'; ar tar-tara watsin 'they are strong now'. cf. tär-tär. MidN tära; BN tarän; Hog Harbour täl. cf. Ubir (Papua) tam-tatar 'be grown up'.
- tarav-i To wait, tarry. O.26; S.6; FF.1. No ro pwi-tsa pe tarav 'I don't want to wait'; ar wel-wel tarav 'they dance in welcome (having waited).
- tarawon Pregnant sow whose teats begin to swell.
- tarer To crow, of a fowl. N.5; R.42.
- tarik The wild yam (ro:n-tarik).
- tarone Time. Taron'ok; tarone le watsin 'nowadays'.
- tas The sea (n-das, ni-tas, n-däs). SR tas; CR tãh; NR tähi; Mta tas; Hog Harbour öähi; IN tasik.
- tasi To peck (S.L.).
- tasi-n Younger brother (m.s.); younger sister (w.s.); father's brother's son, father's sister's son; mother's sister's son; husband's younger brother (w.s.); husband's younger brother's wife (w.s.). Uripiv, Lalep, ditto. Inir e-ru we tä-tasir 'they were two brothers', GG.1. IN t-ari.
- tatai To wrap up. Ar tatai 'the finishing stage of plaiting'.
- ta-tali To carry on a pole. L.43. Ar ta-tal batengar 'triangle of stars representing a clump of yams slung over a pole.
- tats Toy instrument for throwing canes (ne-tats). Ra ta-tats 'we play at throwing canes'.

- tatsa-ni See tatai. E tatsani 'the third and final stage in plaiting penis-wrappers'.
- ta-tser(e) All, always. cf. tser. ? = tò-tser. Na-mboṅ ta-tser 'all day long'; ko e wise mu rurur ta-tserere 'why do you always wear (a singlet)'; ta-ta-tser 'always, straight on', U.35.
- tauwen Husband, sister's husband (m. and w.s.); daughter's husband (m.s.); (w.s.) takes sak. Tauwen timän = ? 'daughter's husband's father and mother'. Rel and Lalep ditto.
- tauwtsen The other side; half. A.2; R.27,35. Tauwtsen wä-tan 'the lower or women's side of the dancing ground'; tauwtsen na-mbwäs 'half wrapper worn by initiated youth'; tauwtsen wahal 'the other side of a war'; tauwtsen wä-mare 'the upper side of the dancing ground'; tauwtsen na-mban 'corners of the firestones (? the two wings)'; tauwtsen ni-wat 'sides of stones, i.e. social sides of a village'.
- tawe<sup>1</sup> To pluck a banana. cf. tawu 'banana'.
- tawe<sup>2</sup> A creeper, used in making combs. The inner bark is used. Also for making bowman's bracer. Ro-tawe 'a thorny plant'. U.33.
- tawil Large black bi-valve, sp. Pinna, used by women in a certain dance (ne-tawil).
- tawil] To come to the surface after diving. C.6.
- tawò Sp. of tree, whose branches are used as a symbol for a home-bred tusker (with small pierced conch shell hung on the twigs). Ne-tur tawò 'a serrated pattern, with blue triangles, towards the apex of the sap-sap. The tawò fruit is edible. Tawò-le-tär-rum-rum 'name of a mainland mountain', "wild old woman's tawò". Mta tawan.
- tawomir A Maki rite. ?Stone platform. Vao n-towo mer.
- tawu<sup>1</sup> Pile of earth. Q.1,59, etc. Ar tew tawu hore 'name of a gong signal'; ar tew tawu 'gongs are sounded'. Wala tep-wew 'a mound'.
- tawu<sup>2</sup> Species of banana.
- tawü Conch shell. Used as symbol of home-bred tusker when pierced and hung on tawò tree; conch shell trumpet, conch shell blown at ceremonial exchange of tuskers. Tawü sin pila "rail's conch", trumpet of cassis shell; tawü ne-jül 'small blackened conch', used in connection with sacrifice of tusker. Vao tavu; IN tabuḍi.
- tä Man, human being. Only in compounds, e.g. tä-meut 'white man'. IN taw(u) 'man'.
- tä-i To cut, strike. B.28; D.2; G.17; Q.50,70; U.2,3; HH.2. Täi na-mboṅ 'to appoint a day', A.60; täi buri 'fell a tree'. Vao tä; MidN tä-ts; IN taktäk; BN täri = IN tal, a different root.
- täl A string belt (n-täl). See tal. Vao täl.
- tä-mäts By-form of ta-mats 'ghost'. Tä-mäts matur 'prostrate ghosts'; tä-mäts e pal 'ghost of one killed in battle'; also tä-mäts pal; tä-mäts miel 'small wooden image'; na-hal tä-mäts "ghost track" (the word is a Vao form); tä-mäts läṅ 'a fool'; tä-mäts ni-wa] 'a stingy man'; läṅ tä-mäts pal "madness of the sacrificial ghost", name for performance (or medium?) of a divining rite; tä-mäts pal also 'a pig killed during Maki'; tä-mäts pal e mäur 'pig "sacrificed" yet not killed'; tä-mäts a mwi res 'friendly ghost'; tä-mäts a mwi tsats 'bad ghost'. IN taw(u) 'person', and matay 'die'.
- täṅ Basket (ni-täṅ). See n-däṅ, ni-taṅ. T.2 et seq. MidN däṅ; BN tän.
- tär-tär Strong, brave, straight (of a course in sailing). cf. tar-tara. Ne-hi:m tär-tärän

- 'strengthening eaves of thatch with pins'; *boŋin ta-mbüt weral e tär-tär* 'actually seven days from today'. MidN *tur-tur* 'strong'.
- tävu-ni* To cover, bury. Reduplicates as *täv-täv-ni*. R.27. Also spelled *täv-ni*, A.72; C.15; H.28; L.43; O.33. Mta *tavir* 'bury', *tavun* 'cover'; MidN *tävän*. Common throughout Malekula; IN *ta*, prefix of condition, and *buni* 'to hide'.
- täni* Particle suffixed to verbs, meaning 'away'. *Po kete löm täni* 'you look out!'; *me witseni täni* 'I threw it away'. Reduplicates as *tä-täni*, K.70; L.36; Q.7; R.37, etc. cf. Fiji *tani*, *yani* 'away'. Ubir (Papua) *tani*, *fani* 'other'.
- te*<sup>1</sup> Term of address to father, father's brother, mother's sister's husband. Perhaps properly *tä*, from *ta-ta*, used in other dialects. Vao ditto.
- te*<sup>2</sup> Particle following the verb, with an apologetic or deprecatory sense, like English 'please'. SR *te*, imperative, as in *o te a* 'go away!'
- te*<sup>3</sup> Second part of the native *se ... te ...*; it goes to the end of the clause, e.g. *n-das e se wä re-ŋän te* 'the sea cannot get into it'. Used alone after an implied negative in *pwi-tsa te* 'never mind!' The word is enclitic, moving the accent a syllable forward.
- te-n*<sup>4</sup> The buttocks; behind (*na-te-n*). P.18. *Bät-na-ten* 'buttocks'; *roŋän na-ten* 'cleft of the buttocks, anal fold' (lit. 'between the buttocks'); *mätän na-ten* 'anus' (lit. 'eye of the buttocks; the excreta of persons'); *na-ten ni-laŋ* 'cloud' (lit. 'buttocks of the wind'). cf. Fiji *tau-ndaku* 'behind'.
- te*<sup>5</sup> In *o hü te* 'a cry in dance', also *e hüüüü ... te*.
- te-i*<sup>6</sup> To place, take, put, carry (ashore), plant, pluck, cause to appear or make magically. E.2,10; F.11; H.22; Q.19; U.6.
- tehel* Method of divining, named from bamboos laid on the ground inside a reed enclosure. *Wala tiel*.
- tek* Species of fish, prohibited before incision (*n-tek*). Another species is called *tek-mwel*. See also *n-dek*.
- tekau* Species of shellfish, "that walks on the reef". G.3, etc.
- telab* To roast on the open fire, e.g. yams. D.4. cf. *lab*. The word seems to be really "put-roast". See *te*<sup>6</sup>.
- telep* Immediately (?). Q.9.
- tele-pur-pur* Clam shell. K.40, etc. cf. *tele*; *to-purpur* 'the Pleiades'. Mta *talai*.
- tel-tal-wa* Leaf used medicinally in initiation (*Baho Tureput*).
- tel-teli* Hard.
- teluw* A boy's sling.
- ten* Sinnet (*na-ten*). *Na-ten no-un* 'sinnet used for serving rope', in lodge and house construction, and round the *na-rul*.
- teŋ-meŋ* The gall-bladder.
- tepel* To work magic (for making rain). F.15.
- tep-tep* The jaws.
- tepinan* Sand, beach.
- teren* The mons veneris, pubes. *Bätin teren e sor* 'the base of the intestine is sore'.
- tere-wefin* Flattened oval disc at end of club.
- te-rik* Perhaps. See *miterik*. No *te-rik na-vül pwi sa* 'I think it may have been for one month', DD.5; *n-terik ni-ram pwi sa* 'I

- think perhaps for a year'; pwi te-rik 'perhaps it will'. See n-tek, tserek.
- terin In su-segur ne-re terin. See segur.
- teruw To cook (of pigs, presumably in an oven, torowa).
- tes One. Used chiefly in the ordinal e ma e-tesän 'first'. cf. Florida kesa, Nguna tes 'one'.
- tetain In n'äim tetain 'killing place'.
- tete A trap? Tete wuro 'tiny tot's fish-trap'; ar tete riv 'method of catching rats'; ra tete pwetar 'a game with sekol stalks'; e tete hore 'unofficial agreement', made by a man with a girl's father, to marry his daughter. Vao tutu.
- tev<sup>1</sup> To sound. Ar tev tawü 'the conch is sounded'. cf. tabu.
- tev<sup>2</sup> In tev-tabwe 'wooden coping on roof of house'.
- tev-tev Any sort of design, e.g. pattern on penis-wrapper. cf. teve, PN root largely for 'cut', 'circumcise'.
- tewe To pay for the use of an object. E tewe wärär 'he pays for their hands'; pe tewe nak sam 'I will pay you for the use of your canoe'.
- tewen Husband, sister's husband; initiator. Tewen sän lamöf 'bush husband', i.e. illicit lover. Wala, Uripiv ditto.
- tewere In liwo tewere na:n 'his molar teeth'.
- ti A form of ta 'man of a place'. Ti e-Ra 'men of Raga'. cf. Florida ti-noni 'man, "real person"'.  
tia Excrement of man or animals. Tia-ra 'dysentery'. IN tiyan 'belly'.
- tial Table rapping method of divining. See tehel. Probably this is also Wala tiäl.
- tigei To bring or lead in, to marry a wife, be married to a wife. A.24,34; H.1; K.7,23, etc. Also to uncover. Ar tigei wijen sär ar mä ar ruṅ-ruṅji 'they lead in their "wives" and come bearing torches'. cf. tigeisi.
- tigeisi To undo, remove (the door panel of a house). N.38; R.14.
- tilehi To step over. A.75.
- til-til Shell adze made from clam shells. See tala, telepur-pur.
- tlmä-n Father, father's brother, father's sister's husband, mother's sister's husband. Term of reference; for address, see te<sup>1</sup>.
- tiṅi To sound or beat a drum. D.10; R.34. cf. taṅ, täṅ, tsiṅ-tsiṅ. It is a graded form from IN taṅis 'cry, weep', with transitive ending.
- tipan Coconut with milk ready for drinking. Tipaṅ tär-tär "hard coconut", when the kernel is quite formed and hard.
- tipwis A child, of either sex. G.26; K.37; N.25; P.3.
- titit To come forward in dancing, with a serpentine step.
- tiv Young leaves (na-tiv).
- tiwei To cut, scarify. H.9; N.46; GG.1. To cut up. PN root commonly teve.
- tò<sup>1</sup> To stay, stop, cease. A.59, 69; B.19,38; F.15; L.32; P.20,21; R.1,51. Tò-tò "stop-stop", baby languages referring to its weight. NR to; Mta toya 'remain'; IN tēka 'reach a point or place'.
- tò<sup>2</sup> A fowl (na-tò). Tsin-tsin

- puruk na-tò 'the gizzard'; na-tò e tüwat, na-tò tamar 'second cock-crow', see tamar; na-läng na-tò 'square dance of the fowls'; tò rum lamöj 'wild fowls of the bush'; na-tò nehi:m 'house fowls'; tò bati 'dappled fowls'. MidN tò; BN tu; Mta toa; PN moa.
- to<sup>1</sup> Person of an island: to Vao, to Rano, to Wala, to Tsan, etc. To pwere-pwera salan "man of the race of the sows", name of a pattern. Vao to; IN taw(u) 'man', becoming to as an agentive prefix in many languages of Central Celebes and S.E. Papua.
- tobo:n A ceremonial belt of soft bark; a new string belt. GG.10.
- toha Sticks used for water-proofing a canoe.
- tokoratsin mew Necklet worn when candidate issues from initiation.
- tol Three (e-tol, etc.). Wa-tol 'three times'; e ma e-tolin 'third'; möwil e-tol 'thirty'. Vao yä-tol; IN telu.
- tola North-west wind. PN tokelau, compounded of IN teka 'to arrive', and lawəd 'the open sea'. Clearly a PN loan-word.
- tol-tol Ashes, a special word used on the Oba Pilgrimage.
- tomla Bush turkey?
- tonats In rojer tonats 'a whole torch'. cf. nats 'other'.
- toni To catch hold of, seize. A.3; L.24; Q.18. Ar toni ni-mbwen 'they arrive bringing mats'. Probably a transitive form, to-ni. ?SR toj 'understand, "grasp", mentally'.
- tonsa To go up from the beach, inland. With sa, cf. ha 'up', and IN sakay 'up'.
- ton-wöni To plait, begin plaiting, first side of penis-wrapper.
- to-purpur The Pleiades. cf. tele-purpur 'clamshell'.
- topwän In bur-topwän 'a mortuary rite'. May be tapwän 'hallowing'. cf. tab, tabu. Vao bur-tambean.
- tor Species of tree, used to make canoes for the Oba Pilgrimage, and for centre posts of lodge. Vao ditto; Mta tora.
- tori To hold in the hand, take, catch. E tori no-woj 'steersman'; e tore e we natun 'adopt a child'; mor tori hanän sär 'they-two threw them their food'; tor tsöwi 'let fall, drop'. Mta tore 'to hand over with a speech (pigs, money, etc.)', but could also be Mta taur 'grasp, hold, have'.
- torowa Oven. See teruw.
- toto<sup>1</sup> To leave behind.
- toto<sup>2</sup> Stone, special word of the Oba Pilgrimage.
- Tsan The Island of Atchin. To-Tsan 'man of Atchin'.
- tsar The erythrina. Re-re tsar 'name of a month' (lit. 'the erithrina leaves are falling').
- tsarawi See tepwinan.
- tsats<sup>1</sup> Bad; also holy, taboo. Ni-as e tsats 'bad luck'; ra hetsats 'let us partake'. MidN sat; Eromangan zat; BN stu; Hog Harbour häö; Mta tatas; IN jahat.
- tsats<sup>2</sup> Croton. See also sas. Robon-tsats 'species of croton'; ro-pun tsats 'variety of umbrella palm'. (ne-tsats). cf. na-tsäts.
- tsatsawül To wash the hands after cooking.
- tsatsiel Yellow.
- tsawiri A mixture. Wala tsäw.
- tsäm The outrigger float of a canoe. G.24; 0.26 (ni-tsäm).



- Tsäm-e 'to tack'. Lg, Mta sama; IN sayaman.
- tsär Still, yet. A.23; R.37. Mwi taŋ tsär 'he stood weeping'. cf. ta-tsär.
- tsäts Croton. See tsats, sas (na-tsäts). Mta sas.
- tse(e) To be lost. R.17; S.39. Tsele-wis "end of a crayfish", name of a month. cf. tsileni. NR hala 'stray, drift'; IN sala 'err'. Therefore strictly tsälä.
- tsem-tsem Veil used in pantomime.
- tsemwe To gnaw, suck. DD.
- tser(a) Yam scraper (ne-tsera). Tser-tser 'scrape yams for cooking'.
- tsere Scrape out, remove, pick out (of birds with the beak). E tsere ni ni-man 'cure for swollen limb', "he scrapes out the magic"; e tsere na-woni 'secular massage without magic', "he just scrapes"; ar tsere own das 'they remove the salt water from the gong' (after floating the log from the mainland). cf. tsiri, tsuri.
- tserik To think, intend, consider. See terik. Mi tserik, e-tsigä 'no, I don't think so'; me tserik e-res wü-na e-tsats 'I wonder whether it is good or bad'.
- tsi<sup>1</sup> Preposition of movement towards. Also tsihi (q.v.), takes noun suffixes.
- tsi-n<sup>2</sup> A bone. Tsin-tsin puruk na-tò 'fowl's gizzard'; tsin ta-mats 'human bone'; tsin also 'backbone of leaf'; ne-liw tsi 'arrow with human bone tip'; tsin balan 'ankle bone'; tsin rofer na:n 'his backbone' (lit. 'torch bone'); tsi barin 'bone of calf of leg'. Wala tsi-n; IN duyü.
- tsi<sup>3</sup> In tsi tani 'let go'.
- tsi<sup>4</sup> Bamboo knife. cf. na-sip.
- tsiän To conceive a child. Hog Harbour and Panayati (Papua) rian 'pregnant'.
- tsib To touch. See also tsibari. Liw-tsib 'curved tusker (tusk touching)', also na-ru tsib. Reduplicates as tsib-tsib 'to return, give one to touch again': no tsib-tsib pitewin 'I return to him' (e.g. a borrowed pig). The root appears to have been tsiba, of which tsiba-ri and tsibwe are transitive forms.
- tsiba-ri To touch a thing, to reach a place. Uripiv cubari.
- tsibi To sneeze.
- tsibo Another form of tsib(a): e tsibo buha na-mbwe. Although not fully explained this seems to be a "backing", thus, tsibä.
- tsibon<sup>1</sup> Oneself. Takes suffixed pronouns: tsibok 'I myself', etc. Ne-hi:m tsibon 'the very house'. Vao timbon. Root found also in S.E. Papua.
- tsibon<sup>2</sup> Stone platform. Wala and Vao ditto.
- tsibwe To push, poke. Possibly tsib 'touch' and wä 'movement away'.
- tsiga No. E-tsigä wor 'not yet'. NR siyai; Mta tayai; Futuna jikai; Fiji senai, dialect sikai, tikai.
- tsigarini In wolo tsigarini 'slits in middle of newtuw'. cf. tsiga.
- tsihi- Older form of tsi<sup>1</sup> 'towards'. Pangkumu cigi-.
- tsile Complete, all finished. E lawi tsile 'he removes them all'; tsünöb tsile 'everybody'. Serves as a definite plural sign. Tsil-eni 'to lose'. cf. tsel.
- tsilewere To narrate, relate, recapitulate. M.1. Reduplicates as tsil-tsilewere 'have a talk', Q.1<sup>8</sup>; S.35. Vao sisilakuar.

- tsim-tsim Fresh water. Special word for Oba Pilgrimage use. IN timuy 'the rain wind'.
- tsinen Bones in general, skeleton; also groove on bow. See tsi-n<sup>2</sup>.
- tsiṅon Tongue. See also tsūṅon. Tsiṅon Tahar 'Tahar's Promontory', G.24; O.25, name of village on Vap; Tsiṅon Boṅ-na-un 'promontory facing Ambrym, jumping-off place of ghosts'. Contrast with this root Uripiv ne-män 'tongue', with IN maya, which is Atchin män.
- tsiq-tsiṅ In ni-wät tsiq-tsiṅ 'small uprights or dolmens'.
- tsip Blunt arrow (ne-tsip). Ne-tsip ni-wat 'of stone'. cf. ne-sip 'a knife'. Uripiv liwü-tsip 'super-circle-tusker sacrificed at tä-mäo miel'. MidN sip 'knife'; Mta tive 'shell used as chisel'.
- tsipal To burst forth, appear. cf. tsubul.
- tsip-tsip A kind of leaf used in incision medicine, carried in the mouth.
- tsire To follow, next. A.69; K.72,120; O.21; Q.70. Reduplicates as tsir-tsire, K.82,92. In K.121, 'collect'. cf. suri, Juri.
- tsiri To blow, of wind, on something. D.1,14; N.4. Tsiri wä 'pour on', K.122. cf. ser, tsuri. Tsir hini 'remove the bark', B.33.
- tsi-tsi The glans penis. cf. hitsi- 'to copulate'.
- tsiwi To sneeze. cf. tsibi.
- tsòk Red banana.
- tsom Name given to those who have undertaken the Oba Pilgrimage (n-tsom).
- tsor Little things (ne-tsor). Tsoromon, term for loose end in plaiting; tassel on shoulder strap of club; tsoron na-mbwe 'small portable gong'.
- tsorta Outside end of outrigger boom (special word used on the Oba Pilgrimage).
- tsötšin Sister (m.s.); brother (w.s.), father's brother's daughter; mother's sister's daughter. Uripiv ditto. Possibly a variant for tasin, q.v. in a special usage. Takes suffixed pronouns.
- tsöv(i) To fall. H.3; O.3; overtake, U.39. Tor tsövi 'let fall'. cf. tsövha.
- tsövha Pass by. K.5,17; N.43. The -ha 'up', is used much as 'up' in English 'catch up'.
- tsöwile To wash sores, shape, smooth, undercut the ends of a dugout.
- tsu To remove. T.5. See tsi<sup>3</sup>.
- tsualeni To cheer, hail. Tsuali is used for the grunt of pigs.
- tsubul To descend. A.10; C.3; Q.65. Vao sumbol. cf. tsupul, tsipal. Mta taqel?
- tsule To poke a hole in. G.31; U.40. cf. tsere.
- tsum To make sucking noises with the mouth (e wur-wur tsum). Mta sum; Hog Harbour sum 'drink', sumyi 'thirst'; Eromangan sōṅi 'kiss'.
- tsupul To go down from the shore. cf. tsubul, the general term.
- tsuri To seize. U.33. cf. tsere, tsiri.
- tsu-tsuin To pierce. IN sukit.
- tsünöb Man, human being, as opposed to ghost; carved figure of a man. Tsünöb tsile 'everybody'; tsünöb ni-man 'man exercising magic'.
- tsūṅon Tongue. Tsuṅ baṭiram "tongue of the eldest son", term

- for triangles on women's skirts; tsūŋon na-riv "rat's tongue", pattern on mourning cap; tsūŋon also 'back of figurehead on canoe, beak'. Takes suffixes -ak, -am, -on. MidN tsoŋon. Looks like a noun from tsum, q.v.
- tu In ar we tu 'they make a knot at either end of the bowstring'.
- tua A long time. Tua ok 'this long time', L.22. Mta tuai, and so commonly in MN. IN tuha 'old'.
- tua-k Elder brother, usually used in reduplicated and compound form, tutuŋän 'friend'; tuak werek 'dear friend'; tuak wele(ŋa) 'my dear friends'. Mta tua; IN tuha 'old'.
- tuä-n<sup>1</sup> Wife's sister's husband (tua-k, tuā-m, tuä-n). Mta tua<sup>1</sup>.
- tuän<sup>2</sup> Another, one of two. E wurei a tuän 'he told it to another'; tasin tuän nen 'the other brother', KK.3. Mta tuaniu 'other'.
- tuha To receive or present gifts (with ma or wä). Q.53. Ar tuhā ni 'small pigs given to Maki men'.
- tuhu To sound. E tuhu na-mbwe wenen 'he sounds the wenen gong signal'. Tuhunen 'song, dance' in Vao, as verb, tuhun 'to perform it'; and see tutuhunen.
- tuhu-ni To send off as a gift or covenant. N.2.
- tui To scoop up or draw water.
- tula Companion. cf. tula-ni, and Vao talay = Rel tulaka, Lalep tulay 'mortuary official'. Florida kula, Kuanua (New Britain) turan, Toba Battaq (Sumatra) turan 'companion'.
- tula-ni To bring, lead. A.35, 36; K.20,28; Q.32, only used of persons. E tültül Oba "it accompanies them on their way from Oba", name for the singing bamboo erected on the return of the initiates from Oba. E tu-tu-tula ni e wiel "it accompanies him as he goes", name of a gong signal; hence to sound the gong signal as for a dead man, N.42. Vao tula-ni; Mta tul 'beckon, mark time'; ?Bugotu talaŋi 'meet'.
- tulösmis Process of cutting down bushes to ensure tenure of garden plot.
- tul-tulo To render a song (tul-tulo po), chant. K.98; BB.1 = tula-ni?
- tun Hot, of water, sun, etc. Usually tu-tun. SR tuŋ-bunune 'burn rubbish'; Mta tun, tin, tunu 'burn'; IN tunu 'burn'.
- tuŋ Mirror (na-tuŋ). Na-tuŋ is the name of a pool in the ground sprinkled with ashes to make a mirror; as proper noun, name of a gap in the coast at Olep where two such pools exist. Also bilge water, Q.35.
- Tuŋu-wat The lodge of Emil Parav; also name of an extinct lodge.
- tur<sup>1</sup> To stand, stop, be, live. B.5; G.16; O.1; P.19; R.49, etc. Po tur po ŋopon 'just wait a little'; tur raŋi 'arrange in rows'? GG. Vao and Wala ditto. IN tənḍəy.
- tur<sup>2</sup> In ne-tur tawo, name given to patterns of blue triangles towards the apex of the sap-sap.
- turaŋ To make fast. Turaŋ ne-liw 'fasten the head on an arrow', H.2; P.3.
- tureput In baho tureput, the older use in incision.
- Tur-hapen In Ni-wät Tur-hapen, name of a stone on the Emil Parav beach called Popon.
- туру<sup>1</sup> Re-entrant tusker (e turu). Merer-pekes e wä e turu kele 'sub-grade of circle-tusker'.
- туру-n<sup>2</sup> Body; trunk of tree. Mta tur<sup>3</sup>.

- tururanen A song.
- tutau See tahu.
- tutu Elder brother, term of address only, see tutuʃän. Also for father's brother's child, mother's sister's child, husband's brother, father's father's father, father's father's mother, brother's wife (m.s.). See tua.
- tutuhunän A type of story. See tuhunen. Vao tuyunuan 'songs'.
- tutuo ?To know. Na-mwere mu tutuo 'the parrot knows' (Tahar myth).
- tutur Name of a certain dance. Ar tutur 'they perform the dance'.
- tutuʃä-n Elder brother. See tutu for extensions. Clearly tutu, with sak, etc., possessive.
- tuw<sup>1</sup> A plant used for poisoning fish. Na-ha tuw 'creepers cut into strips and used as switches. Mta ya-tuwa; IN tube, extensively used also in S.E. Papua and the Solomons.
- tuw<sup>2</sup> Plaited belt (ne-tuw); also ne-tuw ne-tsal. Ne-tuw weran 'belt worn by middle-aged men'; ne-tuw topon 'red girdle used by old men'; ne-tuw weawen 'girdle with check design'; ne-tuw ni-tal 'red plaited girdle, and variety of palolo'. Vao ne-tuwe; Mta tuwur 'to bind on thatch'.
- tuwe To build or pile up (tuwu). Q.52,53. Ar tuwe ni-wat 'they erect the stone platform'. Reduplicates as tu-tuwe, Q.64.
- tuwò To distribute. Reduplicates as tu-tuwò.
- tüwat In na-tò e tüwat 'first cock-crow'.
- tüwe To catch fish from a canoe.
- u<sup>1</sup> The rising tide (no-u). K.66, 81; U.60. As a verb, to rise, of the tide.
- u<sup>2</sup> In the cry u ... u ... ihi, denoting that something is finished.
- ul<sup>1</sup> The palolo. Ul wele 'little palolo', the name of a month; another is ul läp 'great palolo'; palu-ulän "offering of palolo", also a month; ul-mew "feather palolo", a variety long, with white belly. ?Mta un.
- ul<sup>2</sup> Paint; to paint (no-ul). D.10. No-ul wereŋ 'red lines painted on the face'; no-ul sin Tahar "Tahar's paint", used to describe embellishments round the eyes; no-ul sin bengenum 'curved design on the cheeks'; no-ul kon "holy paint". The transitive form of the verb, ul-i, is now used to mean 'write'. Vao na-ul 'paint'; Mta il, ul 'smear paint on face, draw figures on Tamate hat'. If it connects with IN tulis 'write', then it must have lost t- before reaching Atchin.
- ul<sup>3</sup> To return. IN ulih.
- uloŋ To swim. K.81. cf. huloŋ, loŋ. Mta olo.
- ulu nu-amp Driftwood. Apparently "the head of fire", but not a native Atchin form.
- un<sup>1</sup> To awaken a person. Po unia 'wake me up!'
- un<sup>2</sup> To dive. C.6; K.47,69; LL. ?Mta unuv 'sink in, of fluid'.
- un<sup>3</sup> Plaited string of coconut fibre, used chiefly in the construction of canoes (no-un). B.27; D.1. Na-ten no-un 'sinnet for attaching the parts of a house'. Lg wu:nu; Mta ya-un.
- una Spirits who walk about as human beings (nu-una).
- ur<sup>1</sup> To cough, a cough. Mta vur.
- ur<sup>2</sup> Species of lobster (no-ur). MidN ura; BN ur; Mta ura; IN uŋaŋ 'prawn'.

- ur<sup>3</sup> Island. NR urä; IN hutan 'forest', and so a doublet ut, q.v.
- uraji To eat, secularly, as against hani 'eat ceremonially or ritually'. A.2; G.12; K.13; O.16. MidN or.
- urep Gardens where first soft yams are planted.
- Ur-tseren The name of a month.
- usur Cane planted on yam heap (?for yam to grow on) (no-usur). Usur row-row 'cane planted on yam heap, with all the leaves stripped from it except two, one on either side, resembling a bird flying (whence the name)'; also no-usur 'a stake with leaves tied to it, and the name of a ceremony'. Mta usur 'following'.
- uf Rain (noun and verb) (no-uf). F.4; K.84; P.24, etc. MidN us; BN u; CR and SR us; NR uhä, common MN, IN hujan.
- uferi To enter. Ta-mats e-uferi "the ghost enters in", name of the rite of divination.
- uföni In läs uföni 'to know, recognise'; roṅ uföni 'understand'. Perhaps = woṣe ni 'rightly, perfectly', with transitive ending.
- ufufi To ask a question. H.28; JJ.19, etc. SR ususi; Mta usus.
- ut The mainland, a place in general, also used to express points of time (no-ut). No-ut baho 'incision garden'; e ruwi no-ut 'he is planting his garden'; no-ut pu poṅ 'tonight, in the evening' (lit. 'the land will be dark'); times of day: no-ut mwi ran 'the day broke'; no-ut poṅ 'night-time'; no-ut e räw-räv 'evening, about 5p.m.'; no-ut re liwet 'midnight'; no-ut e poṅ 'today, now'. BN ut(ä); MidN ot; SR ur; NR utä, ut; IN hutan 'mainland, forest', also existing in Atchin as hüt, and ur, the latter apparently through an Ambrym-South Raga medium.
- utöf Small bamboo knife used to split cane. As verb 'to split cane' (no-utöf).
- utui To draw water. cf. tuwi. SR uti; NR utu.
- utun-würi A flea (dog-louse). See würi; IN kutu 'louse'.
- ututuren A song cycle, used at the feast of Jur hambän "fire lighting(?)".
- uwe Interjection, alas. MN commonly auwe.
- uwis Young breadfruit leaves, used ceremonially (ne-uwis).
- uwör Scarifications on the arm, raised lines on club, ridge from which teeth or comb spring.
- Note: there is a sound of bilabial v, which is difficult to distinguish from w; here in most cases w has been standardised, except in a few words where v seems definite, but these latter have still been entered below in the place they would occupy if spelled with w.
- wa<sup>1</sup> Particle used to form multiplicative numerals: wa-ru 'twice', wa-toi 'three times', etc.; there is occasional vowel harmony: wä-, wò-. Mta va- shows that this is really the IN causative prefix pa-.
- wa<sup>2</sup> The stingray. IN payi.
- wa<sup>3</sup> To say (immediately preceding the quoted words). cf. Mta wa, NR and Hog Harbour ve, Mta vava 'to speak', ultimately IN ba-ṅa 'an opening', hence, 'the mouth'.
- wa<sup>4</sup> A crowd. L.7 (ni-wa).
- wa<sup>5</sup> To come or go. Mta va; IN (m)panaw.
- wa<sup>6</sup> In tan wa 'a kind of earth (tan) used medicinally'.
- wahal To fight. L.4; EE.2. Tauwtsen wahal "sides" in war,

- GG; as noun, na-wahal 'a battle', EE; ni-se, wahal ko? 'What, is it war?'; segur wahal 'a pouch filled with scented herbs, used in pig magic; war herbs worn during dances', also segur e wahal 'smoke blackened pouch worn during dances'. Vao vayal; Mta vayalo 'war'.
- wahawun A novice, undertaking the Oba Pilgrimage for the first time.
- wahe To search for lice in a person's hair. L.23. E wahi batun 'he deloused him', LL.
- wahel Crooked.
- wa-i-e Interjection, hello! BB.4.
- wal<sup>1</sup> Eight (o-wal). IN walu.
- wal<sup>2</sup> A pitfall, used in war (nu-wal).
- wala<sup>1</sup> To run away. O.28; T.14. In dance, to run with torch or for pig, A.61; R.26; to depart, N.40, to "circle". Vao val, walau; Mta wal 'to leap'.
- wala<sup>2</sup> To sail. Na-ak wala 'a big sailing canoe, for long-distance travel'. To run before the wind. Mta walau-a 'collect things for a voyage'; walwalau 'paddle altogether'. Apparently a loanword from PN folau 'an ocean voyage', which Dempwolff connects with IN pərahu 'a ship', Malay prau.
- wal-sal Booth, half-house. Uripiv wal-sal '?type of roofing over stone platform'.
- wal-təni To court a person. Wala<sup>1</sup>, apparently, "run away from"!
- waluʃ A paddle, special word used on the Oba Pilgrimage. Waluʃ kāw-kaw 'steering paddle'. cf. Bugotu valuha 'to paddle'.
- wan<sup>1</sup> To go. E wan ... 'it happened that ...'; pi wan 'by and bye'; reduplicated, wa-wan and wan-wan 'go on, continue'; used prepositionally of motion away from speaker and into something: liwi wan nu-a 'pour water into (a vessel)'; wa-wan 'it happened', i.e. after a long time; mwi han mi wa-wan mwi läp 'he ate, and continued eating much'. MidN vän; BN vä; Efate bano; Mta van(o); IN (m)panaw 'go'.
- wan<sup>2</sup> A ceremonial hat, used in Maki ceremony, also called wan-pek-pek (nō-wan).
- wan(a) To steal. Reduplicates as wana-wana. Ser wan 'special horseplay in baho nòsòs'; ser wan baho 'ritual stealing'; sekol wana 'worn by one who has killed a man and hidden him'. Transitive wana: ta-mats e tò wana 'there is a ghost unlawfully sounding them'; as a noun also wana 'harmful magic', whose practitioners are called wana-wana. IN pa-n(t)akaw 'steal'. Possibly a PN loan.
- wani To sharpen. Reduplicates as wa-wani.
- wanu A place; sometimes with umlaut as wānu. Ar tamwe wanu 'they dance in rotation' (see tamwe); batun wanu 'place of origin'. IN banua 'land'; Mta vanua; BN vanu.
- waŋa-ni To feed, to give to eat. Reduplicates as wa-aŋani. Mta vaŋan; IN paŋan 'food'.
- waŋe To pant (S.L.). Reduplicates as waŋe-waŋa, waŋe-waŋe.
- war(a) A pig, the tusk of which has re-entered the jaw (ni-wara). Tamauw wara 'gelded re-entrant tusker', A.44; B.34. Vao bo-ware; Wala no-wāri, warin; Mta war 'turn back'.
- warasi To step over, cross a threshold; to leap; a dancing movement, beating the ground violently with one foot. No warasi ne-hi:m 'I enter the house', especially used of husband returning to his wife's parents' house on the tenth day after marriage; ni-mbel e warasi

- 'dance movement representing a hawk pouncing on its prey'; ni-mbel wäre-waras "jumping" hawk'; e warasi 'a cure for toothache'.
- ware Leaves used in cooking, leaf worn before initiation, and used after incision, and for wrapping bananas (ro-ware). Pweren ro-ware 'young leaves not yet unfolded', to represent eels in hor-hor mara game; ro-ware pwiapwe; na-mbwäs ro-ware 'sheath of ro-ware leaf'; ro-ware bwili 'red leaves used in initiation'.
- warin See wara. Na-ni warin 'decorated coconut used in sacrifice of tusker' = 'coconut of the re-entrant tusker'? But Mta wara 'a coconut shoot'.
- wa-runji To look for fish with torches. Wa-waronj, intransitive (-ji being a transitive ending), 'to search for fish', A.15,18. See runj-ji
- waruj To shout, call out; used of a parrot in HH.
- was Species of bird that feeds in the creeks (ni-was). Mta wasia 'a merula'.
- wasu-n The cheek.
- waj Mean, stingy. Tä-mäts ni-waj 'stingy man, miser'.
- wat Stone (ni-wat). Ni-wat pwere-pwere "sow's stones", used in pig magic; ne-tsip ni-wat 'arrow with stone point'; ni-tale-hatsi ni-wat 'tethering to the stones'; ni-wat e weawen 'red-hot stones'; ar wihe ni-wat 'they drag the stones to the dancing ground'; ar uwu ni-wat 'they erect the stones'; ar sui ni-wat 'they erect a monolith'; no-on ni-wat 'fore-stone' (lit. 'face of the stone'); lihwen ni-wat 'middle stones'; tauwtsen ni-wat 'social sides, halves of stone'. IN batu 'stone'. See also wät.
- wati Second stage in plaiting penis-wrapper; to plait, fasten shoulder strap for club.
- wats Four. Wa-wats 'four times'; e ma e-watsin 'fourth'; liw-wats-wats 'four tusks'; e rür wa-wats 'about 4p.m.'. IN pat.
- watsa The middle part of a bow (watsa liwen).
- watse-ni To fall down, K.126; P.15 (watsenim 'fall down by yourself'); to fell trees, clear ground. Really a transitive form. So, to unfold, of a coconut leaf or shoot; ar wats-wats ni balav 'rhythm of dance'.
- watsi(n) Now, this time. Used to indicate a complete tense after a verb.
- wa-wa<sup>1</sup> To run away. See wala, wä, wa<sup>1</sup>.
- wawa<sup>2</sup> Species of tree, used for lateral struts of lodge. Wulu wala 'its bark', B.32; na-hases wulu wawa 'plaited string'; n-täl wulu wawa 'string belt'.
- wa-walän A rite at which a boy makes his first sacrifice.
- wa-wula Charcoal. cf. na-ul 'paint'.
- wä To go; also directive of motion away from speaker. BN vä. See wan.
- wänu Place. See also wanu. Wänu rorowaen 'play-ground'; wänu si Tahar 'Place of Tahar', i.e. the islands of Oba, Pentecost and Maewo.
- wär See wärän.
- wärä-n The arm and wrist, biceps, hand. Ar wire ni wärän 'they wave the hand, name of a song'; wärän 'handle of bamboo knife, front legs of animal'; wifen wärän 'finger', "wife of hand"; bweñ-bweñ wärän 'forearm'; lolon wärän 'palm of hand'; pulok ini wärän 'humerus'; nelepini wärän 'finger joints'; tewewärän 'he pays for their hands'; wärän na-mban 'wings of the sail'; ar tak-tak wär 'dance movements of young girls holding hands'; e wots-wots wär

- 'clap hands'; ar wotsi wärän  
'they clap hands'.
- wäre-wäre To speak, address,  
pray to; the speaker at cere-  
monies. Vao war-war; Sa'a  
wala 'word'.
- wät Stone (ni-wät); see also  
wat. Ni-wät si Tahar "stones  
of Tahar", coral used in magic;  
wät-wowu 'hard stone used for  
breaking up crab holes'; ni-  
wät wen-wen 'whistling stone';  
ni-wät tsiŋ-tsiŋ 'small up-  
rights or dolmens'; ni-wät läŋ-  
läŋ 'stone found on shore after  
storms'.
- we<sup>1</sup> To be, to exist; also to  
become. Pi we səm 'it shall be  
yours'. Ambrym, NR ve.
- we<sup>2</sup> Interjection of excited im-  
patience, annoyance, surprise,  
anger, or to attract attention.  
A.66; H.41; K.41.
- weawen Strong; painted; red-  
coloured. N'äi weawen 'Maki  
image representing the complete  
human figure'; Male-weawen  
'Atchin name for the island of  
Tolamp'; ni-wat e weawen 'red-  
hot stones'; mutso si Lemätä-  
weawen 'Red-Eyes' star, Altair';  
ni-rere weawen "the erithrina  
is red", name of a month; sekol  
mä-t-we-weawen 'worn in the  
hair by a man who has had sex-  
ual intercourse with tsötsin';  
na-mbu weawen 'bamboo that  
cannot be broken by the wind,  
used as a symbol of defiance'.
- weawep A small fish species.
- wehi To drag, pull, launch a  
canoe. C.7; M.9; U.13. Wehi  
tä-täni 'to lead away'.
- wei Interjection, alas!
- wel(e) To sing, to dance. Ar  
wel-wel tarav 'they dance in  
welcome'. Vao vel; MidN na-  
wil; BN na-wel; SR wel 'a  
dance'; Atchin welän 'a song  
or dance'; CR welan.
- welas Coral stems. cf. Fiji  
läde, Rotuma läce, Motu (Papua)  
lade 'coral'.
- welän A dance. See wel(e). Ar  
fulu welän 'they dance in a  
different direction'; welän n-  
dram 'name of dance performed  
by those only from lodge or  
bachelors' houses that possess  
eaves strengthened with pins',  
"yam dance"; welän ni-mbäk  
"banyan dance", a song and  
dance cycle. Vao weluan;  
Nogugu welu 'to dance'.
- wele A little, only, just, often  
used to form terms of endear-  
ment: inik wele 'you dear',  
often used for 'goodnight',  
'goodbye'; tuak wele ŋa 'hello,  
my dear friend!'. Reduplicates  
as wele-wele 'smallest', or as  
noun, 'a small stone'. It may  
also be applied to oneself: po  
lai ma na-ŋa, ina wele 'bring  
the thing for me, myself'; ina  
wele, pe wiel 'I myself am  
going'. And so used demonstra-  
tively: kab wan ni-ram wel wu-  
ŋa wieta 'are you going this  
year or next?'. Mta wale  
'only'; NR welewele 'a few,  
short, little'.
- welela Species of small bird.
- wel(d)ra To spring back. cf.  
wel(e) 'to dance'.
- wena Pattern with geometrical  
representation of human face.
- wenen<sup>1</sup> Flower, fruit, or seed.  
Wenen n'äi "flower of the  
club", pointed projections;  
wenen na-mwel "cycas flower",  
lesser projections on club;  
wenen tabakor "flower of the  
tabakor"; wenen marwiri "cane  
flower", women's bracelets of  
twisted grass.
- wenen<sup>2</sup> Cycle of dances and  
songs. Wenen = 'flower, verse'.  
Rel ditto.
- wene wa saŋawün A thousand.
- wenini A herb, inserted into  
the armband and used in the  
Maki. Wood is said to be  
poisonous. Used in man-traps.
- wentapawiri The sound of the  
wind. D.8.



- wentomaia-o In Vao, the song of the return from Oba.
- wen-wen In ni-wät wen-wen "whistling stones".
- wenqeras Ankle rattles, made from the fruit of a tree of the same name.
- wep Butterfly (ni-wep).
- wer Small white variety of palolo.
- weral Today. Saqawül weral 'ten days from today'.
- were<sup>1</sup> In tapa were 'coconut mats'.
- were-n<sup>2</sup> Kinship term for fourth generation ascending, and beyond. Wala ditto; Vao veri-n.
- werek Term of endearment. cf. wele. Tuak werek 'dear friend'; kam werek 'goodbye'; kiam werek, nam wiel 'as for us, we are going'. Wala weriq.
- wereq In no-ul wereq 'red lines painted on the face'.
- werere A kind of grass. Wala ditto.
- wes In magic, madman (na-wes).
- wesa Hard yam.
- wet Store-house for yams; yam table; large yam table erected in dancing ground (ni-wet).
- weta Behind, last. Also wita.
- wet-si To scrape away earth from the oven. H.26,36; to marry, a word used by women (cf. hitsi); to exhume a body. AA.
- wetsiwets Bark-boardbelt.
- wetu To fasten. cf. wati, wet-wat.
- wet-wat To plait. F.6.
- wew<sup>1</sup> Pandanus tree; strips of white material used for making garter bwäq-bwaq (na-wew). Tokoratsin wew 'necklet worn by initiation candidates'. Wala ni-wew. ?Mta vau, vav.
- wew<sup>2</sup> Large round block of coral (ni-wew). cf. Wala ne-wew 'grave-stones'.
- we-we To count. A.35; B.32; H.30; K.9.
- wie To walk to a place, in contrast to wiel 'walk about'.
- wiel To walk about, to depart, return from, go or come, set out. B.15; D.12,14; E.4; F.9, 10; H.32,39, etc. Reduplicates as wi-wiel, DD.
- wihe To tie up. cf. wiwsi, wüe, wuwu, and Vao wiwihean 'attachment of outrigger boom to float'.
- wil Lightning (na-wil). MidN vilak; BN vili; IN bilak.
- wile To select, gather. Mta vile; IN pilih 'to choose'.
- wili-n The shoulder.
- win<sup>1</sup> Woman. The word is never used alone, like wi|fewin, but always supported, e.g. win a, win el, etc., used referring to a woman already introduced by the other term. cf. Rel, Lalep wine-lak 'son's wife' (m.s.) (oblique); younger brother's wife (m.s.). Vao väne; IN binay 'woman'.
- win<sup>2</sup> The lip. Win daq 'the crying lip', and win but 'dumb lip', of gong. Vao vivi, and thus doublet with Atchin pipi from IN (m)bi(m)biq 'lip'.
- wir<sup>1</sup> Midrib of coconut leaf; men's nose ornament (na-wir(i)). Läq na-wiri 'dance in which midribs of coconut fronds are worn'. cf. marwiri.
- wir<sup>2</sup> Name of the highest rank on Oba.
- wire-ni To wave about.

- wire-wire Small flying fox. Ni-män wire-wire 'charm for catching them'.
- wiri<sup>1</sup> To twist, twine, plait. Mta vil, vir, viro, etc.; IN bilit.
- wiri<sup>2</sup> To dash out the brains against a stone.
- wiri<sup>3</sup> To sting. K.126, etc.
- wis<sup>1</sup> To whistle.
- wis<sup>2</sup> Edible crayfish; name of a month. Na-wis päl "killing the crayfish", name of a month; tsele-wis "end of a crayfish", name of a month. cf. na-wüs 'crab'.
- wis<sup>3</sup> Bow or arrow. A.10; G.2; H.2. Ne-wis na-roṅ 'ceremonial bow'; ne-wis ma-mbur "broken bow", the pancreas. SR üs; Mta us; IN busuh.
- wis<sup>4</sup> How many? MidN vi; BN va; IN pira.
- wise How? Why? (e-wise, etc.). Probably doublet of preceding.
- wiŋ<sup>1</sup> In e-wiŋ-wiŋ 'young tusker with tusk occasionally visible; circle tusker minus'; ar wiŋ pwere mätän "pig for shutting the old man's eye".
- wiŋ<sup>2</sup> White. MidN vus; IN putih.
- wiŋ<sup>3</sup> In wiŋ rap-rap 'auricles of the heart'.
- wiŋen (i) without sän, F.8, and (ii) with sän, F.10; G.11: 'wife, wife's sister'. Wiŋen tipwis 'girl child, little girl', Q.25; wiŋen-la 'sister's wife, younger brother's wife' (Rel wine-lan); wiŋen 'woman', is used in initiation for "candidate"; wiŋen sän lamöŋ 'illicit lover'. cf. wiŋewin, of which wiŋen is a contraction.
- wiŋe-ni To show, teach, examine, foretell. P.28.
- wiŋewin Female, woman, wife. Uripiv ne-seven; Eromangan nasiven, with metathesis.
- wiŋin In wiŋin wärän 'finger'; wiŋin balan 'toe'. See büŋ.
- wiŋöwin Meat, flesh. Mta visoyoi.
- witi In witi na-leṅ 'main body of dancers'.
- wits Banana (na-wits). Also leaves worn before plaited penis-wrapper. Wala wits; Vao vete; MidN wits; BN was; IN punti.
- witsa To cook fish.
- witse To throw, cast.
- witsiṅe-ni To send, present. JJ.
- witsire-ni To spread out, wrap up in? H.37.
- wi-tsöv To make fall. cf. tsöv, and wi- = IN pa-, causative.
- wiuṅ To flower.
- wiwa To pour. cf. luwe.
- wiw-si To tie together; to tie the wash-strakes on the canoe; used of Tahar's building the human body. cf. wihe.
- wò- Multiplicative numeral prefix before a following o or w. See wa<sup>1</sup>.
- wobat Ridge pole.
- wobun Species of parrot. cf. wopun.
- wol A piece of liana, torn from the midrib of thatch palm and used as lashing to tie panels of thatch to rafters (na-wol); also an armband, worn as part of insignia of having undertaken the Oba Pilgrimage.
- wolo To stick out (of branches). Wolo tsigarini 'slits in middle of tuw'. cf. Mta ɣai wolowolo 'cross'.
- wolohin The tail. cf. Vao wòhin 'glans penis'.
- (w)olol Sweet.

- woŋu Name of a district on Wala.
- womak Species of bird.
- womere Species of bird, forbidden to people of Lowuwui on Rano.
- womu First, before. Root common about Malekula-Ambrym region.
- won<sup>1</sup> In na-won, q.v.
- won<sup>2</sup> In ne-hl:m won mwi-läp 'large men's house'. cf. hon, kon, etc.
- wop Sprouting coconut (na-wop); used in connection with flag-staff which is erected while initiates are on Oba Pilgrimage; a young coconut club; plain club splaying out to a square cut. Vao womp.
- wopun Species of bird; a bunch of grey, green and blue feathers worn in front of head. cf. wobun.
- wor<sup>1</sup> To be born. K.1; O.21; P.9. Wiŋen worän 'all women born in a given village (in a restricted sense, of a given lodge) of whatever generation'; the term worän is never used of men. Vao ditto. IN buḍak 'a blossom, offshoot'.
- wor<sup>2</sup> Yet, chiefly in negative, sere ... wor 'not yet'; yet (future), K.124. Le wor 'all the same', K.25; ko wor 'simply, just', K.72; L.42; nu-a e tu-tun wor 'there is still some hot water'; also po mul wor 'you come home too'; ko tur ṅa-el paraṅ le wor? 'Have you been standing here a long time?'
- wor<sup>3</sup> Stone wall (na-wor). Long stone platform, high stone tower; a constellation goes under the same name.
- wori-n The forehead. cf. bonon and buṅorin.
- worun Pupil of eye, worun mätän.
- wosawos Wooden studs supporting side wall of house.
- woŋ<sup>1</sup> A canoe paddle (no-woŋ). E tori no-woŋ 'steersman'. BN vas; Lg bò:äsi; Mta wose; IN bæ(γ)say.
- woŋ<sup>2</sup> Coconut shoot (na-ha woŋ). Mta vusa 'green coconut'.
- woŋ<sup>3</sup> To land at. Sale ma-woŋ 'landing place'; e ma-woŋ ne-mbe ko 'where is it steering for?'
- woŋ<sup>4</sup> To be sore, have sores, a sore.
- woŋe Straight, right, correct. Mwi liw woŋ 'he shot straight'. Mta weswes 'correctly, exactly'.
- woŋi To carry (on the shoulder?). A.48,52; U.47,53. E woŋ buha 'carry off the pig'.
- wot(u)<sup>1</sup> To be in sight. Na-ak ta-Ba e wot 'the canoe from Oba is in sight'; also e wöt e-res 'it is making good course'. IN bətu.
- wot<sup>2</sup> Dolmen, Q.22; pile of stones; stone platform. Vao, Wala, Uripiv, ditto. ?IN bətu 'appear, place of re-birth'. Malo vota 'ceremonial stone heap'.
- wotsan Gather together. M.5,6.
- Wo-tsere-tsere The lodge of Senhar village.
- wots-wots To clap the hands. Wots-wotsahän 'ceremonial part of Maki Rokari'; ne-mbar wots-wots 'bamboo breadfruit beater'. See also lok. Mta wosa.
- wow Species of seaweed (ro-wow). Wala no-wo 'species of leaf'.
- wowe To clear ground. Ra wowe tano ne-hi:m 'we clear ground for a house'.
- wowo<sup>1</sup> Pebbles; part of the Milky Way between the Southern Cross and Sirius.
- wowo-n<sup>2</sup> The mouth. Wowon'wat 'cliff'. cf. Ponape po 'top,

- surface', which has been the original meaning also in Atchin.
- wör Dry coconut meat (na-wör), from which the juice has been squeezed.
- wu<sup>1</sup> Bamboo (ne-wu). Mumun ne-wu "reflection of outrigger boom", a dress pattern, a zig-zag design on belt; ne-wu 'a clump of yams or a yam tied to bamboo for carrying', dialectic variation of na-mbu. Wala wu 'attached yams'. Wu is also used for the outrigger boom of canoe; par te re wu 'attachment of booms to canoe' (preliminary placing prior to attachment). IN buluh.
- wu<sup>2</sup> In na-mbu wu 'open pipes, set of musical pipes'. cf. wuw 'to blow'. IN put 'blow'.
- wu<sup>3</sup> Medicine (seclular, as against ni-man).
- wul<sup>1</sup> Black ash or charcoal (na-wul), adhering to burnt stick, i.e. before use for smearing face during mourning; when put on the face it is called ni-asas, q.v.
- wul(i)<sup>2</sup> To buy, pay. Reduplicates as wul-wuli. MidN wul; BN uli; Mta'wol; IN bëli.
- wul(i)<sup>3</sup> To paint. cf. ul.
- wul<sup>4</sup> Creeper used in thatching (na-wul).
- Wuli Name given to image of stone pig, translated as "ruffian" or "larrikin" in Pidgin.
- wulu<sup>1</sup> Tool for piercing thatch, made of sharpened coconut shell. Wulu wawa 'inner bark of wawa tree', used for string for bull-roarer; na-hases wulu wawa 'plaited string'; wulu = ne-wis na-roŋ. The uses apart from the first one seem to be different, and point to IN kulit 'skin'.
- wulu<sup>2</sup> In wulu nu-amp 'mushroom club'.
- wulu<sup>3</sup> Image made of tree-fern (ne-wulu). Wala ditto.
- wuluŋo-ni To bring. Ar wuluŋoni na-wot 'they bring the stones to the dancing ground'.
- wu:n Enough (e ma wu:n). cf. wuwun 'full up'. IN pənuh 'full'.
- wun To rail against. R.3.
- wunewun A kind of wood. cf. wuno.
- wuno A wood used for making bull-roarers.
- wure To reef sail.
- wure-i To speak to. If followed by quoted words, they must be introduced by wa. There is an exception in C.4. Reduplicates as wu-wurei, Q.21. SR war; Hog Harbour wor.
- wuretun To tell the truth. See preceding, and IN tahu 'true, real'.
- wurewiri In ŋaŋa wurewiri 'centre posts'.
- wur-wur Sucking noises with the mouth. See tsum.
- wuŋöi To place a pudding in the oven, to poultice a sore.
- wuŋonen Formerly.
- wut To rise (of the moon). See wot(u).
- wutu Mushroom type club (wutu n-das).
- wuw<sup>1</sup> To blow the pipes. H.13. SR wi 'blow a conch'; IN put 'blow'.
- wuw<sup>2</sup> The bladder. cf. wuwun. Ro:n wuw 'leaf used medicinally in baho tureput.
- wuwò Low tide.
- wuwu To knot and loop (wuwu tani). cf. wihe.

- wuwu-n<sup>1</sup> To fill up. K.117. IN pənuh 'full'.
- wuwun<sup>2</sup> Main upper wash-strakes of canoe. Wuwun sor-sor 'fore and aft upper wash-strakes'.
- wü<sup>1</sup> Or. Generally with ɲa as wü-ɲa.
- wü<sup>2</sup> Turtle (ne-wü). IN pənuh; Mta uwa.
- wühe To unwrap (leaves from a pudding) (wühe tɲi). cf. wihe.
- wül The moon; a month (na-wul).  
Wül miel 'month of the hurricanes'. Wala wul; Vao vul(a); MidN vil; SR ul; Mta vula; IN bulan.
- wül-wülü-n Skin, bark, rind.  
Vao wul; IN kulit.
- wün A smell (na-wün). Mta puna(i); IN baw.
- wün-tsi To join (ends together?); to weave the ni-mbwen, to add new strips when plaiting.
- wüɲa-n Term of reference for husband's father, husband's mother, son's wife (m. and w. s.). PN vuɲona.
- wür Ringworm (na-wür).
- wür-si To squeeze (e.g. coconut cream on yam pudding). Mta woros.
- wüs A crab (na-wüs). cf. wis.
- wüŋe In ar wüŋ-wüŋe'r, form of horseplay in wa-waleŋ.
- wüfi To stir (a pudding).



*PART III*

TEXTS





## INTRODUCTION

The accuracy of vernacular texts depends on two factors (a) the care with which they are transcribed, that is to say, whether the transcriber has a good ear and a sound phonetic script; and (b) on how much the transcriber actually knows of the structure and syntax of the language he is recording.

With regard to (a), the language of Atchin is an easy one in that it has no sounds that are beyond the power of the average Englishman to reproduce at least accurately enough to be readily understood. The first tales recorded were those here referred to with double letters AA to LL. These were taken down mainly for the purely practical purpose of obtaining material the analysis of which would enable me to talk to the natives in their own language, and to understand what they said. They were transcribed very shortly after my arrival on the island, at a time when I had acquired only an elementary knowledge of the general structure of the language by means of wordlists and short phrases translated into pidgin English, and when my vocabulary was limited to a few words in everyday use. In this way I would transcribe a tale from one informant, often without understanding more than a quarter of what I wrote, but was gratified to find that, on reading it over to another, he could not only understand my rendering, but would then supply translations. Thus, though I had had no training in non-European languages, it was evident that my method of transcription was accurate enough at least for ordinary use. In spite of this, however, some passages in these early tales remained obscure, and for this reason they are here placed after the main body of texts, lettered A to U, which were obtained after I had already obtained a fair conversational knowledge of the language.

With regard to (b), the question is not so simple. It is a paradox, well known to those who study unwritten languages, that there comes a time when "a little knowledge is a dangerous thing". The same difficulty arises even among those who learn to speak a foreign European language, when the interlocutor ceases to correct one's mistakes, partly because one's speech, though incorrect, is just intelligible enough to be understood and it is too much trouble to correct it, and partly from politeness, which possibly includes a touch of flattery. For the first reason, the white man in the Pacific, when talking to a native, speaks pidgin English, though most natives are quite capable of speaking proper English, and are often annoyed at not being allowed to do so. For both reasons, when a white man tries to learn a native language, the natives after the learner has reached a certain stage of

being able to express himself, talk back at him his own mistakes. There thus comes about a kind of deadlock that it is extremely difficult to overcome. Most Mission texts are an example of this stage of half-knowledge, and, to avoid it, the French Catholic Mission in the New Hebrides, who know what they are about, refuse to allow their priests to settle down in any one island till they have already tried their hand at several related languages, so that they shall already have passed this stage by the time they come to take up a permanent station. My own position, when I left the island, was half way between the first stage and the second. While I could understand, and make myself understood, in ordinary conversation, I was still unable to catch much of what went on in the extraordinarily rapid conversation which the natives held among themselves. It was thus clear that a good deal of my speech was in an idiom half my own. Being aware of this, however, I did my best to guard against it in transcribing tales by taking most of these down, not from my own regular informants, but from the lips of old men with whom I was not in daily contact. At the same time, a regular informant would generally be present to translate when necessary. Such translations were sometimes given during the transcription, but generally the narrator was too interested in what he was telling to suffer such interruptions, and I would have to wait till the transcription was over to consult my informant over difficult passages in private. Every precaution was thus taken to counteract the effects of my own half-knowledge. Rather than pose however, as certain ethnologists have done where none can contradict them, that it is possible to learn a native language perfectly in three, or even six months, and also in fairness to the natives, I deem it but just to warn the reader that what he has before him cannot under any possible circumstance represent the full flavour of Atchin language as it is spoken at its best, and that, in spite of every care, it is probable that in many cases undue simplification in grammar has taken place.

All the tales here given were transcribed in the Atchin double-village of Ruruar. In the single-letter series A to U, only three tales, C, D and E were transcribed direct from regular informants, the first from a young man named Buremin, and the two others from Meltegsung-wurei. The rest were all taken down from old men not in my immediate circle of close friends, whose names are given at the head of each tale. Of these, Melteg-waru and Melteg-wuomu were not very outstanding men who, nevertheless, were of high rank in the graded society, as witnessed by the title Melteg which they bear. Ta-maewo, on the contrary, was a very distinguished old man, in fact the oldest

on that side of the island, who had risen so high in the society as to dispense with titles and had adopted the name "Man of Maewo", Maewo being the revered island where the deity Ta-har is said to have lived. The reason why he was not among my close friends was that he had quarrelled with Melteg-tò, the chief man in that half of the village where I lived, and it was not till towards the end of my stay on the island that I was able to meet him without being regarded as a potential foe.

Apart from the fact that the double-lettered tales AA to LL are placed at the end, on account of the fact that they were transcribed while I was as yet unfamiliar with the language, the tales are here given in the order in which they were transcribed, irrespective of subject matter.

J. LAYARD

*General Note:* In the Texts, Tales I, J, and II are missing from the series. Subsequent tales have not been renumbered, so as to avoid confusion in cross-referencing.

## TALE A: THE MAN OF TIWIL AND THE GIRL OF NORISHERE

(From *Melteg-wuomu*, through the medium of  
*Melteg-lek*, May 1st, 1915.)

1. Na-sup sa, natun e-ru. Tasin e kara. Timän e ro pwi tsa ni. Na-wün e-tsats. E wireni. E wireni re nu-a. 2. Nu-a e kole. E tori tawtsen na-ni sa. E uroi na-ni nen tawtsen. 3. Nu-a mu kole. Mi ma, e tor-toni wawa sa ko e wä e-hüt. 4. Ko e lek. Mwi lek-lek. Ko e hili nehi:m sa. Mi wa-wan ko e läsi na-tò sän sa, tò wifewin. 5. Mi waqani. Mi wa-wan, na-tò nen mwi ta. Mwi läp watsin. 6. Mi wa-wan, e sesuwei kele pwere-pwera sän sa. Mi waqani. 7. Mwi läp ko m'pep. M'pepe buha e-lim. Mi waqani-ri. Mwi tsali tsile. 8. Pwera-pwera m'pep kele. E pepe buha e-saḡawül. E lawi. E we tamauw saḡawül. E lai tsile lason. 9. M'pep kele. E pepe buha e-lim. E tsali tsile kele. E we buha sän e-saḡawül, tamauw sän e-saḡawül. 10. E koke ne-wis sän, e tsubul wä la Tiwil. 11. E liw-liw ehi. E liw wof ni n'ehi sa. 12. Wifewin sa e tsubul wä la Norifere. Ko e läsi. E lawi pitewi n'ehi ḡa. "I-se pi we ḡam n'ehi ok". 13. Win a e tori. E wä tsi timän. Timän e wa, "Ko lai ḡa-mbe n'ehi ok?" "No lai ḡa-la." 14. Timän e wa. "Ia?" E wa "Io.". Mwi nen kele, mwär'a e koke ne-wis sän. 15. E wä la kele. E tsubul kele Tiwil. Wifewin e tsubul Norifere. E wa-warḡ. 16. Mwär' a e liwe n'ehi kele sa. E ma e läsi win a Norifere. 17. E wa "Hai! Pi we ḡam n'ehi ok." E lawi. E wä hi:m tsi timän. 18. "Ko lai ḡa-mbe n'ehi ok?" E wa, "No lai ḡa-la Norifere." "Ia? Po wa-warḡ kele sweliḡ?" 19. E wa, "Ta-ru". "E-res." Mwär' a e mul wor ma. Mwi lek na-mboḡ e-ru. 20. Ko e tsubul wä la kele Tiwil. E liw-liw ehi kele. E ma Norifere. Win a mu tsubul kele Norifere, inir tasin watsin. 21. Mirän timän mor ḡilei, mor ḡok ḡa-hüt, mor mitäni. 22. Mwär' a m'para mi ma. Mwi liw-liwe n'ehi ḡa sa kele. Mi ma, e wa, "Hai! Kami tasin ko." 23. Win a e wa, "Io." "Pi we rami n'ehi ok." E lai pitewi n'ehi ḡa. Tasin e lek tser. 24. Ko ini, e tigei win a. Or wä lamöḡ. Win a mu luha ma watsin. Mwär' a e mul. 25. Win a iniri tasin or mul. Mor ma. Tasin e wa, "Te, nom lai n'ehi sa le." 26. E wa, "I-si e lai?" "Tsünöb sa e liwe Norifere. Ko e lawi pitew kiam." 27. E wa, "Ia", E wa "Io, ko e tigei win ok or wä lamöḡ." E wa, "Ia?" E wa "Io." E wa "E-res". E wa, "Ko pi ma kele sweliḡ?" E wa, "Ta-ru". 28. E wa, "Io, ko e-res. Ko pi we tewen ko pin we." 29. "Ko na-mboḡ kele ta-ru, pwi ar ma Norifere pwi läsi kele kiam". Ko ta-ru nen ko ini noreman e tsubul Tiwil. 30. Ko wini iniri tasin or tsubul Norifere. 31. Mwär' a mwi liw-liw ehi mi ma. Mwi liwe kele n'ahi sa. Mirän timän mor lek ḡa-hüt pu-roḡ. 32. Mwi lawi n'ehi ḡa pitew ra-ru ḡa. Timän mirän mor

ma, mor rets pitewi, 33. "Hai! Ko tewen ko pin inik we." E wa, "E-res". 34. Lolom e wurei win el ko ro po tigei?" E wa, "Io. Lolak e wurei." 35. E wa "Ta-lim weral kab ma tuloni," E wa "Io." Mar we-we na-mboḡ a. Mi wa-wan, mots-motsoul. 36. E wa, "Ra wan weral. Ra tuloni win el." 37. Iniri tsünöb e-saḡawül ko wifewin e-saḡawül mar wan mar wä re ne-hi:m sän. Mwär' a e mata. 38. Mwi läsiri iniri e-läp melker. E wa-wa. E sa we re mwerek sa. E wa-wan e sakel re metuwetsin. 39. Mar se läsi te ḡa-hi:m sän. Ar wurei win a, ar wa, "Po betselehi e be". 40. M'betselehi mu ḡi mwär' a. E wa, "Ni-se?". E wa "Ko ko e-wise mo ḡok?" 41. E wa, "No mata e-läp." E wa, "Po so mata te. Timak kisen le 'niri pu-roḡ." 42. E wa, "Po ma", Mwär' a e tsubul. "Po mak, ro wan". Win a e womu. 43. Mwär' a e wäta. Mor wiel wan ḡa-hi:m. E wa, "Na-amp ko. Kab ḡure. Kab tabu." 44. Or tabu tsile watsin. E lai buha. E lawi ni-wara no-on. E lai tamauw wara e we liḡi. 45. E lai na-ru ko tamauw ru ko pekes ko pekes ko tamauw pekes, liwḡeren, tamauw liwḡeren, buḡa pal-pale, 46. tamauw pal-pale, buḡa liv-töv, tamauw liv-töv. E ḡu. 47. E wa, "Tewen, ko lai melker ni-le buḡa el." 48. Mwi ar ma warasi ne-hi:m, po woḡ te nötin na-na pu-roḡ pwi sa watsin." watsin." Boḡin e-saḡawül. 49. Mwär' a e wa, "Po wä tsi timäm." E wa "E! Po e ma, ikir pwi e-ru." E wa, "Ina no mata." 50. "Ko matani ni-se? Timak kisen ko, niri pu-roḡ. Po ma, ro wan." 51. "No ro pwi-tsa wä. Inik, po e wan!" "Po e ma ro wan." "Io, po lihe buh'ok, ro wan." 52. E wa, "E, buh'ok pwi-tsa te. E läp-läp na-won. Ra woḡ te nötin na-na pu-roḡ mwi sa." 53. "Tsigä. Po lihe buh'ok, ro wan." Win a e lihe buha. Or wä tsi timän. 54. E wa, "Tewen, ko ma pin." E wa, "Io". Mwi kila läsi win a mwi lihe na-ru le pa. 55. Na-ru mwi kale. E wa, "Ko no ro-roḡ po woḡi nötin na-na pu-roḡ pwi sa. Mo la-lai buḡa läp ok." 56. E wa, "Ra wiḡeni. E-res." 57. Ko timän e hil-hil. Or wan, or tuloni luha ni. Mor lek watsin re ne-hi:m sär. 58. Mor lek. Ko e pepe natun noreman sa, Ko mu hu kele ko m'pep kele, natun noreman kele sa. 59. Mor lä-läp watsin. Mwär' a timän mwi kete maki re i-sän. Mu to mori pwe pal. 60. E wa, "Ta-lim weral". Mwi tei na-mboḡ nen. Mwär' a mu roḡe. 61. Mu wurei mwärä Pinalum: "Kab ma kab lai na-rel na:k. Ra wan, pe wala." 62. E wa, "Ikir wä wuretun." Mar wan ko watsin mu wala e re maki si timän. 63. Mar lai na-rel e rep-rep. Mi wan. Timän mu wa, "Mwär' e-be ko?" "Ia. 64. Mwär' e-be ko ḡopon. Ram se läs woḡeni te." Na-rel res mi wan watsin. 65. Mu wala mi wan mwi tei ne-ḡül tsi timän. Mu tori tawtsen na-ni ḡa mi uroi. 66. E wa "We! Natuk mwi lai pitewia buha le. 67. Tawtsen na-ni ḡa me lawi pitewi, me läs woḡeni." E lai merer-pekes sa pitew timän. 68. E lai ni-wara pitew mirän. Maki timän mwi rewtsi tsile. 69. Mu wa, "0, ina

pe to tsire Juri natuk." Mwi tsire natun. Mirän mar ma Tiwil.  
 70. Mar ma, mar läsi buhə sän mwi läp, na-tò sän mwi läp, tamausän  
 mwi läp, pwere-pwere sän mwi läp. 71. Timän e wa, "E-res, natuk, ikir  
 ra lek tser n̄ä-tan watsin." 72. Ma le-lek. Timän mwi tara. Mi we  
 na-sup watsin. Mi mats. Ko ar se tewni te. 73. E wa, "Ko ra kete  
 pi-pe ni-se ko?" E wa, "Ko ra lai pi wä la re n'das." Mumun watsin e  
 we lumweik. 74. Pi wan a pwi sa pwi läsi ne-rahin re lamöŋ pu luha.  
 Pwi läsi lumweik nen, ko pwi tsibari. We mwi läsi ne-rahin, ko pu  
 luha. 75. Pu se tala tilehi te ne-rahin. Pwi tala tilehi ko pi mats.  
 76. We pwi läsi lumweik nen, pwi tsibari, ko e-res. Pwi se tsibari  
 te, e mats.

## SUMMARY

A man had two sons, one of whom he threw into a river because he had sores. This man held the half of a coconut which his father had given him. The water carried him away, till finally he came ashore, found a fowl and a pig and built a house, rearing 10 boars and 10 gelded-pigs.

Shot fish at Tiwil. A girl comes to Norishere. He gives her a fish and woos her, and is finally forced to marry her. Her parents bring her to marriage rite but he is afraid and hides. Finally returns and pays large bride-price. Is again afraid to take her for ceremonial visit to her father's house on 10th day, but goes, taking large pig instead of small one.

She bears him two sons. Then he hears that his father is making Maki in his own village. Persuades Pinalum folk to go and dance na-rel. He himself 'circles' for presentation-tuskers, carrying the half-coconut which his father had given him when he threw him into the water.

Father recognises him and follows him, and finds that he is rich in pigs. Father and mothers all go to live with him. Father grows old and dies. He is not buried, but turns into a sea-snake, the track of which must not be crossed, though the sea-snake must be touched if seen. (Continued in Tale B.)

## TRANSLATION

*There was a man who had two sons. But the younger had sores. His father did not like him (because) he smelt, so he threw him into a river, and the river swept him away. And he was holding in his hand the half of a coconut (which his father had given to him), of which he had eaten the other half. And the water swept him away, until at last*

he caught hold of a wawa tree and went ashore. And he stayed there, and went on staying, and built himself a house. And after a time he saw a fowl (which he took) for himself, a hen. He fed and fed her till she laid an egg, which hatched. Then he found for himself a sow, which he fed till she became big and bore (a litter of) five pigs, which he fed up and tied (to stakes). The sow bore again. (This time) she bore (a litter of) ten pigs, which he castrated, so that he now had ten gelded pigs, from all of which he removed the testicles. She bore again, (this time again a litter of) five pigs, which he also tied to stakes, so that he now had ten bores and ten gelded pigs.

And he took his bow and arrows and went down to the shore at Tiwil to shoot fish. He shot a fish. And (it happened that) a woman came down to the shore at Norishere. And he saw her, and gave her that fish, (saying) "Here is a fish for you to eat." The girl took it, and went home to her father. Her father said "Where did you get that fish?" (She said) "I got it on the shore". Her father said "Indeed?" and she said "Yes".

Next day the man again took his bow and arrows and went down to the shore at Tiwil. The woman (also) went down at Norishere, looking for shell-fish. That man again shot a fish. He came and saw that girl at Norishere, and said "Hi! here is a fish for you to eat." She took it, and went home to her father, (who said) "Where did you get that fish?" She said "I got it at Norishere". "Ok" (said he) "When are you going to look for shell-fish again?" She said "The day after tomorrow". He said "Good".

That man went home and stayed till the second day. Then he came down to the shore again at Tiwil, and again shot fish. She came to Norishere; that girl came down again to Norishere (this time) with her younger sister. And the mother and father (of the two girls) concealed themselves and hid in the bush, and watched. The man appeared and came and again shot a fish. Then he came (up to the girl) and said "Hi! You have brought your sister this time". The girl said "Yes". He said "Here is fish for both of you", and he gave her that fish. The younger sister stayed (on the shore), and he took that girl and together they went into the bush (and made love). Then she came back to her younger sister and the man went home. Then the two sisters went home, and when they arrived the younger said "Father, we two have got this fish". He said "Who gave it to you?" She said "A man was shooting fish at Norishere, and gave it to us". He said "Really?", and she said "Yes, and he took that girl (her elder sister) and they went together into the bush". He said "Really?", and she said "Yes". He said "Good".

Then he said "When is that man coming again?" She said "In two days (the day after tomorrow)". He said "Good. It will be all right if in the end he marries her". (The younger sister said) "The day after tomorrow he will come back to Norishere and see us again".

And on the second day that same man came down to Tiwil, and the girl and her sister went down to Norishere. That man came shooting fish, and again shot one. The (girls') mother and father hid in the bush again. And the man gave the fish to those two (girls). Then the father and the mother came and said to him "Hi! Now you must marry her". The man said "Very well". They said "Do you wish to take this woman as your wife?" and he said "Yes, I wish to". Then (the father) said "In five days from today (you may) come (to my house) and take her". The man said "I will". Time passed until the day arrived. Then (the father) said "We will go today (to the man's place) and give away this girl". Ten men and ten women accompanied her and came to his (the suitor's) house. Then was that man afraid. He saw that they were very many, and he ran away, and climbed into a mwerek tree, climbing higher and higher till he sat on the very top. They could not find him in his house, and spoke to that girl, saying "You look for him (and see if you can find) where (he has gone)". She searched for him and called to that man, saying "Where (are you)?", and "Why have you hidden?" He answered "I am so afraid". But she replied "Do not be afraid, these are my fathers" (in the kinship sense), and again she said "You come". So that man climbed down, saying "You lead the way, let us go". The girl went first and he followed. And they came to his house, and he said "Make fire in the oven, and cook". When they had finished cooking he took his pigs (for the bride-price). He took a re-entrant-tusker boar as chief (item of payment), and a gelded re-entrant-tusker as companion for eating. He took a curved-tusker boar and a gelded curved-tusker, and a crescent-tusker boar and a gelded crescent-tusker, a liw-sheren and a gelded liw-sheren, a buho pal-pale and a castrated pal-pale, a buho liv-töv and a castrated liv-töv. (These together) completed (the bride-price). (The girl's father) said "Son-in-law, you have brought too many of these pigs. (When the time) comes round (for you to) pay your ceremonial visit to my house [i.e. the tenth day after marriage, when it is the custom for the son-in-law to take his wife to her father's house and to present him with a tusker of grade liw-sheren or thereabouts], bring (carry) with you only a single suckling pig."

On the tenth day, that man said (to his wife) "You go to your father (alone)". She said "Hi! You come too, we will both go." He said "I



am afraid". (She asked) "What are you afraid of? There will be no one but my father (and his brothers). Come on, let's go". (But he said) "I don't want to. You go (alone)". (She said) "Come on, we will go together", (so at last he said) "Very well, you drag that high-grade tusker, (and) we will go (with that)". She said "Eh! Not that pig, it is much too big, we need only take a single small suckling-pig". "No", (he said), "You drag that high-grade tusker, (and) we will go (with that)". The girl dragged the tusker boar (and) they came to her father's, and the father said "Son-in-law, so you have come at last". He answered "Yes". (And his father-in-law who it is clear by now, is his own father too, who had thrown him away because of his sores = incest) looked round and saw the girl dragging the high-grade tusker (as) it came (round the corner of the house enclosure), and said "But I wanted you to bring only a single suckling-pig, and (now) you have brought this large pig." (Then) he said "Let us examine it. It is a good one". Then the father dug up yams (and gave them to them), and they two took them back home, and lived in their own house. They stayed there, and (after a time) she bore a child, a boy. And she conceived again, and again bore a boy. The two boys grew up. (And) that man's father performed (the rite of) Maki at his village, and when the time approached for the great sacrifice, he said "(It shall be performed) five days from today". (Thus) he appointed the day. (And) that man [i.e. his son, with whose throwing into the water this story opened] heard of it. He said to the men of Pinalum: "Come (to the Maki) and dance your na-rel (dance). Let us go (together), (and) I will 'circle' (for a presentation-tusker)." (And again) he said "Let us, indeed". They went, and then he danced at his father's Maki. (First) they danced the preparatory movement of the na-rel. (In the course of the dance) he left. His father asked "Where do these men come from?" (but his companions answered) "We do not know. These men come from somewhere, (but) we do not know from where". Then the main na-rel dance approached, (and) he (the son) 'circled', and gave his torch to his father. And he was holding in his hand the half of the coconut which he had been eating (when his father threw him into the water). (Then) he (the father) said "Oh! (It is) my son (who) has brought me this pig. I recognise the half-coconut which I gave to him." (Then) he (the son) presented a circle-tusker to his father, and a re-entrant-tusker to his mother.

When all the tuskers had been sacrificed, (the father) said "Oh, I will wait and follow after my son'. He followed his son. (And all the man's) mothers came to Tiwil. They all came, and saw that he had

many boars, many fowls, many gelded pigs, and many sows. His father said "It would be good that we should all stay here now". (And) they all stayed there. And his father grew old, became an old man, and died. But they did not bury him. (His son) said "What shall we do?", (and) he said "Let us take him to the shore (and put him) in the sea". Then the (old man's spirit) became a sea-snake. (Therefore) if a man happens to see the track (of such a sea-snake) in the bush, he should draw back, (but) should he see that sea-snake, he should touch it. If he happens to see the track, he should draw back. He should not step over the track. If he step over it, then he will die. If he should see that sea-snake, he should touch it, (and) it will be well (with him). Should he not touch it, he will die.

## TALE B: THE MAN OF TIWIL GOES TO PENTECOST

(Continuation of Tale A.)

1. Natun or wä la, or wa-warog, natun noreman e-ru. Or läsi ne-lil re pwäräng re ni-wat sa. 2. Ko or rei, or re-rei, e tsiga, ne-lil e kele e terter. 3. "Weral no-ut pu poḡ, ko ro wa ruḡfi. Pwi ar ma tsalil, ko ro ar lawi ko pu-roḡ." 4. "Io". No-ut m'boḡ, or woḡfi roḡer, or wiel la, or ruḡfi. 5. Inir sa e tur tser, sa e row hasa e-re ni-wat nen. Mu ruḡfi, mwi lawi ne-lil a. 6. Mwi re-roḡe pu luha. Mwi kali pe pu luha, mwi kila wä-tan. N'däs ne-mbü. 7. Mwi rieni. Mwi rali ni-wat, mu wala roni. Tasin mwi taḡ tser. 8. Mu wala mi wä hi:m mo wurei timän mirän. E wa, "Mwär' a, ni-wat e wala roni." 9. Mirän timän ar wala mar tsubul Tiwil, mar läsi na-amp mu ror-ror. 10. Mi wä ok ḡä-in e-re masav, mu wala mi wa-wan e-Ra. Mu hoḡ. Mu wala ḡuri nu-a sa e-Ra. 11. Mu wala mi wan mwi haḡi ḡuri nu-a. Wawa sa mu wolo we re nu-a. 12. Mwär' a mwi ka-kal wä re wawa ḡa. Mi wä tan mu ron wä-tan. Mwi sa re wawa ḡa. 13. Mi wan, m'ok lek re wowo-n'wat sa. Ko pwere-pwere si ti-e-Ra. 14. Wiḡewin sa e betselehi pwere-pwere sän. Pwere-pwere m'pep. Wiḡewin ti-e-Ra mwi lai no-rän pwere-pwer' a. 15. Mi wan mi waḡani, ko mi wiel. Ko mwär' a e wan e hore toni pwere-pwere. 16. Ko e lai no-rän ko e uroi. Mewi nen ko win a e kete rän pwere-pwere sän. E ma. 17. E waḡani, ko e luha. Mwär' a e wala e wan e hore toni pwere-pwere, 18. ko e lai no-rän ko e uroi. Win a e wa, "Pwere-pwere le me waḡani, 19. ḡa e-wise re-ḡän? Mwi tsiga re-ḡän." E wa, "Io, pe to silei." 20. Mewi nen mwi lawi rän pwere-pwere sän mi ma. "Pe to silei." Mwi tsiri-wä-ni pitew pwere-pwer' a. Mwi lildrore luha. 21. Mu ḡok ko watsin, mi mitani pwere-pwer' a. 22. Mwär' a mu row tsalil. Mu wala, mi wan mu hore toni pwere-pwer' a. Win a mu row wä tsalil. E wa, 23. "Io, inik le pu-roḡ mo m'ok ururoi rän pwere-pwere sak. Io. Ko pe wetsi hi:m, ko po lek ḡa-el ko pin. Ko pe m'ok tabu na:m." 24. Win a mi wä hi:m, mu kete na-lok, 25. Ko mwi sa-sale mi ma, ko mwi lai pitew mwär' a. 26. Mwi hani ko e wireni ro-mesileḡ pitew pwere-pwer' a. Ko mwär' a e wa, "Ko tala ne ḡa-hi:m?" 27. Win a e wa, "Io. Tala e läp." "Ko no-un ne ḡa-hi:m?" E wa, "Io, no-un e läp." 28. E wa, "po wan, po lai e ma". E lai e ma. E tei na-ak sa e läp, na-ak wala. 29. Mwi tei tsile, e wiwsi tsile. E wa, "Ko na-mban ne ḡa-hi:m wü-ḡa e-tsigā?" 30. Na-mban ne ḡa-hi:m". "Po wan, po lai e ma." Mi wan, mwi lawi ko mwi silei. 31. Mwi silei tsile, ko e wa, "Maki sa e-Ra we notout, ta-lim le weral." 32. "Ia! Ro we-we ḡuri na-mboḡ ok ko pin." Or wan, or tei wülü wawa. 33. Or tsirini talin buha, talin na-mban. Ot wiri tsile. Na-mboḡ a ta-lim e-Ra ar wä re we

notout. 34. Ar läsi maki. Ot tsali rowe buha. Or lihe merer-pekes, tamauw wara, ni-wara, or lihe tsile. 35. E wofji buha e wä la, ar riŋe-nire na-ak. 36. E wofji huba sa e wiri re ni-wat.<sup>1</sup> Na-ak e sek re ni-wat.<sup>2</sup> Or wofji wä mare na-mban. 37. Na-ak e wala e ma Tiwil. E hoŋ e wä e-hüt Tiwil. 38. Wiŋewin e lek mätmätni buha ŋa-la. Ni-wat e wala e to luha re meliŋen. Na-ak ar huw wä e-hüt. 39. Wiŋewin e lek ŋa-la watsin. Tewen sän e wala e wä tsi timän. 40. Timän e wa, "Ai! Ko inik, mo ma. Inik tsünöb le wü-ŋa ta-mats a?" E wa, "Ina tsünöb. 41. Ko kab ma ra wä la ra lihe buha." Timän mirän ar wala, mar läsi buha. 42. Wiŋewin sän mwi lek ŋa-la. Ar tigei watsin. E ma ŋa-hi:m watsin. E-ŋu.

## SUMMARY

The two sons of the man of Tiwil and girl of Norishere went to look for shell-fish at night with torches. The elder lept on a rock which carried him to Raga, where he supported himself by eating the food fed by a Raga girl to her sow.

She discovers him and cooks for him.

He asks her whether she has adzes and sinnet and strips for making a sail, and makes a long-distance canoe.

They wait till the Raga men are away attending a Maki in the interior, then drag the canoe down. The rock rises up beneath it, so that the canoe rests on the rock.

They place tuskers in the canoe and sacrifice one by dashing its head against the rock.

The rock with the canoe on it sailed back to Tiwil, where the rock returns to its own place on the reef, and the man and girl marry.

## TRANSLATION

*The two sons (of the man whose father had thrown him into the river and who had gone to live at Tiwil and married the girl of Norishere) went to the shore to look for shell-fish, and saw a shell-fish of the kind called ne-lil in a hole in a rock. And they pulled and pulled at it (to get it out), but without success, for it was stuck in the hole.*

<sup>1</sup>The rock that had brought him from Tiwil.

<sup>2</sup>The rock which had sunk, rose up beneath it.

So one of them said "We will come back this evening when it is dark, with lights. It will come out then and we shall be able to take it easily". The other said "All right", and they returned to the shore after dark bearing torches in order to attract the shell-fish with their light.

One of the two (the younger) stayed on the reef, while the other (elder) jumped across on to a (separated) rock and by means of his light attracted the shell-fish out of its hole (in the reef) and caught it. Then he decided to come back, but when he turned and looked down (in the darkness) he saw nothing but deep water all round him. Holding high his torch he ran round (on) the stone and it sailed (floated) away with him. His younger brother stayed on the reef, weeping (at the loss of his elder brother). Then he ran home to his father and mother, saying "That man, the rock has sailed away with him". His mother and fathers ran down to the shore at Tiwil, and saw the light (of his torch) twinkling (as the rock bore him away).

It went right into the open sea, and sailed before the wind till it reached the island of Raga, where it made landfall. It sailed straight into (the mouth of) a river on Raga, and went right up the river. (Now it so happened that) a wawa tree spread its roots into the river, and the man caught hold of the (root of the) wawa tree, and the rock sank. Then he climbed out on the wawa tree, and stayed up there, sitting on a stone on a cliff.

And there was a sow belonging to a native of Raga (which had strayed), and a woman came looking for it, for it had had a litter, and she was bringing food for it. And having fed the sow she went away. And the man chased the sow away and took its food and ate it. Next day the girl again prepared food for the sow and came and fed her, and again went away, and again the man came running and chased the sow away and took her food and ate it. (After some time) the girl said to herself "I keep on feeding that sow, but what is the matter with her? Her belly is empty". Again she said to herself "Very well, I will stay and watch". Next day she came again with food for that sow, saying "I will stay and watch". And when she had emptied her basket for the sow she turned aside and hid, so as to watch the sow. (And, as before) the man jumped out (from where he lay concealed) and ran and came and chased the sow away. (This time) she (also) jumped out, saying "indeed, so it is you who keep on eating my sow's food. Never mind. I will scrape out my oven for you. You just stay here, and I will cook for you." And the girl went home, and made a pudding, and took it out of the oven, and came and gave it to the man. And he ate it and threw the leaves that it was wrapped in to the sow.

And the man said to her "Have you adzes at home?" She said "Yes, many of them". And he said "Have you coconut sinnet (ropes) at home?" and she said "Yes, plenty". He said "Go and bring them". (With them) he fashioned a large canoe, a long-distance canoe. And when he had finished cutting out (the hull, planks, rails and figure-heads) and lacing them together, he said "And have you (plaited strips for) a sail at home, or not?" She answered "There is a sail at home", and he said, "Go and fetch it". And she brought (the strips), and he sewed them together (to make the sail).

When he had finished sewing them (and the sail was ready) she told him "There is a Maki (about to be performed) by the natives of the interior of Raga five days hence" (implying that when all the coastal natives had gone into the interior to view the Maki, she and the man would then be able to launch their canoe and make off without being seen). He said "Good! then all we have to do is to count the days (and wait)". So they went and cut aerial roots of the wawa tree from which they removed the inner bark with which to make tethers for their pigs and rope for the sail. These they had ready twined by the fifth day, on which the Raga (coastal) natives went into the interior to witness the Maki. Then those two tied tethers to all their pigs, and dragged them (to the shore), (including) a circle-tusker boar, and a re-entrant-tusker boar, together with a gelded re-entrant-tusker. He placed them on his shoulder and carried them to the shore, where the two of them lifted the pigs into the canoe.

Then he placed (yet another) pig upon his shoulder and sacrificed it by dashing its brains out on the rock (which had brought them from Tiwil).

And the canoe rested on the rock (which had sunk when it arrived, but now rose up and floated beneath the canoe).

Then they hoisted the sail, and the canoe (together with the rock on which it rested) sailed before the wind till it came to Tiwil. The man landed and went up to (the village of) Tiwil, but the woman stayed on the shore to guard the pigs. The rock sailed back (of itself) till it came to rest in its original position (on the reef) but they carried the canoe to shelter on dry land. The woman stayed on the shore, (while) her husband ran and came to his father. And his father said "Hi! So it is you come back! Are you a mor or ghost?" The son said "I am a man. Come, all of you, let us go to the shore and drag up the pigs". His fathers and his mothers all ran and saw the pigs. (And there was) his wife (who) had stayed on the shore. At last now they were married, at last he had come home. That is the end.

## TALE C: THE MAN OF MESHUWARE, WHOSE ELEPHANTIASIS WAS CURED BY GHOSTS

(From Buremin.)

1. Tsünöb sa, mwärä Meſuware. Mo matsiŋ. Mi wan-wan no-ut pwi rä v-räv. Mi man mwi läp.
2. Ko mwärä nen mi we na-mbur. Ko mu to mori no-ut pu poŋ. Ko mu ſuſulo.
3. Mwi re pi ma ŋela, ko mu tsubul e ma. Ko mwi lä s ma re nu-a ko ta-mats mar lolof.
4. Ko mar wurei, "Tuär wele, ra ra-rawi toni ni-mben sän. Ko pi ma, ra lolof." Ta-mats mar wala mar wan,
5. mar re rawi toni ni-mben sän. Ko mi wan, mar lolof.
6. Ko mar lolof ko mu roŋe mwi res. Ko m'un, ko m'un ko, mwi tawif.
- Mu ſu, ko m'un kele.
7. Ko m'un kele. M'un kele, ko mwi taibari ŋa-la. Ko mi wehi na-ak we la.
8. Ko mu ſu. Ko mi ma, ko wiſewin sän mwi läsi ko e wurei, e wa, "Ko inik le wü-ŋa e tsiga?"
9. Mu wurei e wa, "Ina. Mar ra-rawi toni ŋa-ŋa ŋa re balak." E wa "io. E-res."
10. Ko ta-mats mar lolof watsin. Ko mar läsi ŋa-ŋa ŋa si mwär' a.
11. Ko mwi sa ko e wurei e re i-sän. E wa, "Ina i-sak ni-mben si tuär.
12. Ini e ro pwi-tsa ni, mu wala". E reni. Ko mwi sa ko e reni i-sän.
13. Ko mwär' nen se re e wä e-hüt watsin. "No ro pwi-tsa pe wä Woremet watsin."
14. E wa, "Ko ina pe haſ te watsin re na-amp hon, si Oremal. Pi e sale sak. Pe m'ok haſ ni-le watsin, m'ok haſ ni watsin ko pi mats.
15. Ko mar tewni Meſuware, la-tap. E ſu ko watsin.

## SUMMARY

A man of the mainland village of Meshuware, inland from Woremet, and married to an Atchin woman, is working late in his garden, and he sweats and has elephantiasis. As he comes down to the river at Woremet, when it is already dark, he sees ghosts bathing. He bathes with them, and they remove the cause of his elephantiasis.

He goes home to his wife on Atchin.

The ghosts meanwhile quarrel over which of them shall have the thing which caused the elephantiasis, and finally share it.

He vows never to land at that place again, but at the men's sacred cooking-place at Oremal.

He dies, and is buried in his lodge at Meshuware.

## TRANSLATION

There was a man of (the mainland village of) Meshuware<sup>1</sup> (inland from Woremēt), who one day was working in his garden so late that it was already dusk before he stopped. And he was sweating violently, and had elephantiasis of the leg. And when it was almost dark he put the provisions that he had been digging on his shoulder in order to come down to the shore. And he went down to the shore, and when he arrived there he saw a number of ghosts bathing in the river. And they said "(See) our dear friend, let us remove the foreign body (which is causing his elephantiasis). Let him come, and we will all bathe together." And the ghosts ran and came, in their desire to remove the foreign body from him. And he came, and they all bathed. And when they had bathed, he felt that he was well. And he dived, and dived again, and came to the surface. Then he dived again, and again, and yet again. And again he dived, and (this time) reached the shore. Then he dragged his canoe down to the sea, and he paddled and came (to Atchin), and his wife looked at him and said "Is this indeed you, or not?" And he spoke, saying "(Yes,) it is I. They have taken that thing out of my leg". She said "Indeed? That is good".

And (when he had gone) the ghosts bathed again. And they saw that thing which had belonged to that man. And one of them said he wanted it for himself, and said "I want the foreign body that caused our friend's elephantiasis for myself. He did not want it (only for himself), he ran". And another wanted it for himself only.<sup>2</sup>

And (after that) the man did not want to go to the mainland that way any more, saying "I do not want to go to Woremēt again, but will (in future) go ashore at the cooking place sacred to men, at Oremal. That will now be my landing-place. I shall always land there in future. I shall continue to use that as a landing-place henceforth until I die.

And (when he died) they buried him at Meshuware, in his lodge. That is the end.

<sup>1</sup>Evidently a refugee from the mainland married to an Atchin woman.

<sup>2</sup>As explained afterwards by the narrator, the ghosts in the end all shared it.



## TALE D: LEBON SA RETURNS FROM OBA

(From *Melteg-tsung-wurei*, May 8th, 1915.)

1. Lebon Sa e lolof. Na-ru e tsiri. E wä Oba. Ko mwi lek nä-in watsin. Ko mi wiri no-un. 2. Ko mwi tei na-ak. Mwi tei ko mu roni. Mu roni tsile ko mi wiwsi. Ko mwi silei na-mban nen. 3. Ko mwi sa-sawi no-wof. Ko e tei wülü wawa mi wiri. Mwi tsali na-mban. 4. E karasi buha ko tamauw. Mwi tsali tsile. Ko e telab mas. Ko e tabe na-ak wä la. 5. Ko no-ut m'bo ŋko watsin ko mu wala. Mu wala ko watsin. 6. Ko m'ok se nu-mbo :

"waŋewawe, waŋewawe, waŋewawa mulemule.

Ina e no mule, no wane tamba e,

Sale-sale, mule mule."

7. Lebon Saŋawül mu roŋe ralan. "Lebon E-siu, kab te mo-roŋ. 8. Nu-mbo wü-ŋa wentapawiri?" E wan ko mwi se kele nu-mbo. 9. Ko e wa, "Kab te roŋe kele. Miterik Lebon Sa wele ŋa." E mule ma. Mu haŋ ma. 10. Mar wala, mar tsinŋi na-mbwe. Mar ul-ul, mar su segur. Mar puri na-tsäts. 11. Mar wä la, mar wel driŋi. Ar wa, "Tasir wele ŋa mul ma." Mu haŋ. E sei biok sa wele. 12. Ko Lebon Saŋawül e wiel wan e sei biok. Ko ar woŋ to-toni buha sän. 13. Ar huw na-ak e wä e-hüt. Ar wa, "Tasir wele ŋa e mul ma pin." Ar wa, "Ko wiel ŋa-mbe?" 14. E wa, "No wiel Oba. Na-ru mi tsiri a." E fu.

## SUMMARY

While bathing on Atchin, Lebon the First was caught by the South-West wind and driven to Oba, where he made a canoe and stole some pigs, and with them returned to Atchin.

On his way he sang a song. As he approached the island, Lebon the Tenth heard him singing, and called Lebon's attention to the sound. They all sounded the gongs, and danced down to the shore to welcome him. He lands, bringing with him a small taro plant.

## TRANSLATION

*One day, while Lebon the First was bathing, the South-West wind caught him and drove him to Oba, where he stayed awhile. Then he plaited sinnet, cut down a tree for a canoe and hollowed it out, and, when he had hollowed it out, lashed on the planks. Then he sewed strips together into a sail and trimmed a paddle. Then he cut aerial roots of the wawa tree to make ropes which he then attached to the sail. Then, by*

*pretending to feed them, he caught a boar and a gelded pig and tethered them. Finally, he cooked provisions for the journey and, having carried his canoe down to the sea, waited till nightfall, and then set sail. And as he sailed he sang this song:*

*"waḡewaḡe, waḡewaḡe, waḡewaḡa mulemule.  
Ina e no mule, no wane tamba e,  
Sale-sale, mule mule."*

*(As he approached Atchin), Lebon the Tenth heard the sound of his voice, and said to Lebon the Ninth "Listen, is that a song or the sound of the wind?" And Lebon the First continued singing, and again sang the song. Then Lebon the Tenth said "Listen again. Can it be that it is the voice of our dear Lebon the First?" And at last he reached the shore, and landed, and they all ran and sounded the gongs. Then they painted their faces and donned scented herbs in the back of their belts, and broke off branches of croton, and, singing, danced down to the shore to welcome him, saying "It is our dear younger brother who has arrived." And he landed, bearing a small taro plant in his hand. And they all helped to carry out his pigs, one by one, from his canoe. Then they dragged the canoe ashore, saying "Our dear younger brother has come back at last". And they asked him "Where have you come from?", and he replied "I have come from Oba. The South-West wind caught me and drove me there". That is the end.*

## TALE E: THE PARROT AND THE TURTLE

(From Melteg-tsung-wurei, May 8th, 1915.)

1. Tsünö sa e ma-hömb. E wan e wile kor-toni wenen n'aip. Mi wan mwi läsi ne-ŋa mu te re-ŋän.
2. Na-mwer mwi tser toni. Mwi te luha ni kele. Mi wan kele, mwi läs kele.
3. Na-mwer mwi tser toni kele. Ko mwi te luha ni kele. Mwi ŋilei ko watsin. Mwi tei ni-mbal sa.
4. Mu ŋok roni. Na-mwer a mu row ma, mu ŋu roni. Ko mwi re pi wiel, ma, pwi tsire kele.
5. M'bale. M'bale pini, mu we re nu-a. Mwi sale wä la.
6. Mwi sale wa e-hüt. Mwi se ko watsin nu-mbo :  
 "Womaga womaga o tsere wä n'aip-aipe.
7. Re ŋub re ŋumbwere, or läs na-mbema,  
 O sala, O sal-sal wä hütu."
8. Mwi sal, mwi läsi bahi. E wa, "Bahi, po lai a wä e-hüt." E ro pwi-tsa. Mwi läsi boras. "Po lai a wä e-hüt." E ro pwi-tsa.
9. E läsi ne-wü. E wa, "Ne-wü, po lai a wä e-hüt. Pe lemak ŋam." Ne-wü mu ŋakele.
10. Mi wan mwi te ŋa-hüt. Mi wan mwi lai ŋa-ŋa no-rän ne-wü.
11. Mwi rewtsi buha sa pitew i. Mwi lemak ni, re-ŋa mu ŋakele wä e-hüt.
12. Mu wa, "Inik wele ne-wü, e-res mo lai a ma ŋa-hüt." Ne-wü mu wa, "Inik wele." Na-mwer e wa, "Io." E ŋu.

## SUMMARY

A man was hungry and planted seeds of the wild yam, but a parrot pecked them out. So he hid himself, and wounded it with a stick, and threw it into a river.

The parrot floated down to the sea, and asked first a shark and then a box-fish to take it to land, but they refused. Finally a turtle carries it ashore on its back. The parrot rewards it with food and kills a pig for it.

## TRANSLATION

*A man was hungry, and sought out and collected the seed of the wild yam, and went and found a place in which he planted it. But a parrot pecked it out. He planted it again, but when he returned he found that the parrot had again pecked it out. So he planted it again, but this time he watched. He cut a stick, and hid himself nearby. And the parrot came flying, and alighted nearby, wishing to hop and peck it out again. So he hit it, and wounded it, and threw it into the river. And it floated down to the sea, and towards the shore, singing "The parrot,*

*the parrot, pecks the wild yam. The old man, the old man, he breaks your wing, oh float, oh float to the shore". It floated, and saw a shark, and said "Shark, bring me to land", but the shark would not. Then he saw a box-fish, and said "Bring me to land", but the box-fish would not. Then it saw a turtle, and said, "Turtle, bring me to land. I will reward you". And the turtle took it on its back, and brought it to land. And the parrot went, and brought food for the turtle, and killed a pig for it. Thus he rewarded it for having brought it on its back to land, and said "Dear turtle, it was good of you to bring me ashore". The turtle said "Goodbye", and the parrot answered "So (also to you)". That is the end.*

## TALE F: THE RAIN STONE

(From Melteg-womu through Lawak, May 5th, 1915.)

1. Wiſewin sa ko noreman sa, tewen sän. Mor wan, mor ruw. Mor ruw ko mor hil toni ni-wat sa. 2. Ko mor wiren toni. Mewi kele ko mor wan mor ruw kele. 3. Wiſewin mi wan, meme (t)si ni-wat, ni-wat a mor hil toni re nu-al. Meme (t)si ko no-uf m'uf. 4. Mewi kele ko mor wan kele. Meme (t)si kele. Ko no-uf m'uf. 5. Mwi lai watsin ni-wat ma ɲa-hi:m roni. Mo karasi tewen sän, mi wä e-hüt. 6. Ko ini, mwi le-lek mi wät-wat. Ko no-uf m'uf. Inir tewen sän mor wä e-hüt ko no-uf e se uf te. 7. Pi wan tewen sän pi wä e-hüt sa men, ko no-uf e uf. 8. Mi wan ko tewen sän mwi karasi wiſen, e wa, "Inik, po le-lek, ko ina, pe wä e-hüt." Mi wan se re e wä e-hüt. 9. Mu luha ma. Se re wä hi:m tsi wiſewin. Mi wiel ko mi ma, 10. mwi ta-tser mi wan mu to re pwärän, mi mät-mätä wiſen sän. Wiſewin mi wiel ɲa-ok Mälünbek. 11. Mwi lai ni-wat mi wä la roni. Mi wan mwi te we-re n'das. 12. No-uf m'uf. Tewen sän mu wala, mwi lai ni-wat. 13. Mwi lai, e wa, "Inik mo kete m'ok kete no-uf m'uf. Ikir ram m'ok re i-si, inik, pu-roŋ." Mi wan. 14. Tewen sän mi wan, mwi lai ni-wat si wiſewin, mi we sän. 15. Noreman mwi lai ko mu to Mälünbek. M'ok tepel re-ɲän, no-uf m'ok uf. 16. Tsünöb mar re par rewtsi re-ɲa mu kete no-uf m'uf. Mi mats ko watsin. Ko nor Senhar mar lai. 17. Mar ok kete no-uf re-ɲän. Mi we sär watsin. E fu.

## SUMMARY

A woman and her husband were digging a hole for yams when they pulled out a stone and threw it away. Next day the woman pissed on it, and found that this act made it rain.

She took the stone home and played a trick on her husband, making it rain whenever he went to the mainland alone, but not doing so when she went with him.

Suspecting her, he one day remained at home, and saw her take the stone and put it into the sea, whereon it rained. He took the stone from her, and himself made rain, so much so that all the people wanted to kill him.

How he is dead, and the men of Senhar have the stone and make rain with it.

## TRANSLATION

*There was a woman, and her husband, whom, when they were one day digging a hole in which to plant yams, pulled out a stone, and threw it away. Next day they again went to dig holes for their yams, and the woman went and pissed on the stone which they had pulled out of the hole, and the rain poured down. Next day they came again, and again she pissed on the stone, and again the rain poured down. Then she took the stone home with her. And she played a trick on her husband, telling him to go to the mainland while she would stay at home plaiting mats. And he went, and the rain poured down. Whenever she and her husband went to the mainland together it did not rain, but whenever the husband went to the mainland alone, the rain poured down. After a time, the husband played a trick on his wife, saying "You stay at home, and I will go to the mainland". However, he did not go to the mainland, but came back. He did not go home to his wife, but made his way straight to a cliff, and stayed there, watching for his wife. And the woman went to Melünbek, and, taking the stone to the shore, went and put it into the sea, and (forthwith) the rain poured down. And her husband ran and came and took the stone. He took it, saying "So it is you who keep on making the rain pour down. We have been wondering who it was, and it is just you". And the husband went, and took the stone away from the woman, and kept it for himself. And that man took it, and stayed at Melünbek, and continued (without ceasing) to make magic with it, so that the rain continued ceaselessly to pour. And the people wanted to kill him because he kept on making it rain. Now he is dead. And the men of Senhar have taken the stone,<sup>1</sup> and continue to make rain with it. Now it is theirs. That is the end.*

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<sup>1</sup>It descended to his sister's son [informant's comment].

## TALE G: THE OCTOPUS, THE RAIL AND THE SHELL-FISH

(First version; for other version, see Tale O.)

1. Wifewin, noreman, tewen sän. Mor wiel la re pwärän Le-beron Marur Wornats. Mor le-lek. 2. Ko tewen sän mwi ake ne-wis ko e liw-liw ehi. Wifewin sän mi wä-wat e-re pwärän. 3. Mu roge na-hit, pila, tekau, mar pur-ror. Ini e re tewen sän lamöf, 4. e wa, "Hai! Ko se läsi te mwi liw-liw ehi le? Ko ro pwi läsim te? Po wiel." 5. Mwi rets-rets. Mwi tsiga. Mwe liq toni wew. Mi wan, mwi läsi, 6. mwi läsi nehit, tekau pila mar re-rakere. Mu fi tewen sän. E wa, "Hai e! Po ma pa! 7. Po läsi na-na fopon mar re-rakere." Ko tewen sän mi ma. Mo wurei, mo wa, 8. "Po tsibari ko po rets pitewir. Pwi re pu wurei ni-se, weral no-ut e pon pi ma pu wureim ni." 9. Mwi sarawan mwi tsibari na-hit, tekau pila. Mu wurei mu wa, 10. "Pwi re po wurei ni-se, ko weral no-ut e pon ko po ma po wurei a ni." Mi wan ko watsin. 11. Noreman mar matur no-ut e pon, inir wifewin sän. Na-hit mi ma no-ut e pon, na-hit, pila, tekau. 12. E wan e wurei ni noreman, e wa, "Kab se uroi a te. Pi we fopami ina." 13. E wa, "Natum noreman e-saḡawül." Wifewin mwi tsiän, m'pepe toni mwi sa. 14. Mu fu ko e tsiän luha. Ko m'pepe toni mwi sa. M'pepe, m'pepe, m'pepe, 15. e pepe saḡawül, noreman e-saḡawül. Wifewin mwi tara. 16. E se re pe te ḡa ni pep. Mar tur watsi. 17. Ko watsi ko mar tei na-ak sa, na-ak nen e läp. Inir a e-saḡawül ko mar wä Siu. 18. Ko timän mirän mor wa, "Kab e Siu ko mwi na kam läsi masal ko. 19. Ni-mat, mi mat mwi na ko ka läv hösi tekau, na-hit, pila. Ko mwi tsa." Ko mar wan ko mar lai. 20. Ko mar lai na-hit, tekau. Tasin e wa, "Timär e wurei-ri ra se uroi te." Ko tutufen e wa, 21. "E! Ne re wänu fuhovile." E wa, "Se re na-ḡa Tsan. Ko ra uroi. 22. E-re wänu fuhovile." Tasin e wurei ni, 23. "Mirän e timän e wa na wan nam e Siu, mwi-rena wan, tutufak mar uroi, 24. Ko na ma Tsiḡon Tahar, pe wala we-re ni-tsäm." E wan mu wala we-re ni-tsäm. Timän e mirän or tur Onema. 25. Mor läsi natun mu wala we-re ni-tsäm. 26. E wa, "Tipwis, ram rets pitewir, e-tsigä. Ar uroi hoḡi ḡa-ḡa ḡa." 27. Timän e mirän mor tonḡa luha ne ḡa-hi:m. Mor ma. Timän mi mats. 28. Na-hit, tekau, pila mar re-rakere. Timän mi mats. Natun mar ḡaf Onema. 29. Mar mul ma ḡa-hi:m sär, ko mirän e wa, "Ko kab te läsi timami. Mi mats, e matur." 30. Mar hili nu-al in. Ko mar se tsibari te. 31. Par woḡi we-re nu-al ko mar tsuleni n'ai pu-roḡ we-re nu-al. Timär ḡa mi mats, näsän Winbweris. E fu.

## TRANSLATION

There was a woman, and a man, her husband. They two went down to the shore and walked among the rocks at Le-berong-marur and Wor-nats. They lingered there together for a time, then the husband cocked his bow and shot fish, while she went and plaited on a rock. And while she was plaiting, she heard an octopus, a rail and a shell-fish of the kind called tekau breaking twigs behind her in the bush, as lovers do, wishing to attract a girl's attention. Thinking it was indeed a lover, she said "Hi! Do you not see my husband shooting fish down there? Do you want him to see you? Go away." She then kept on telling them to keep quiet, but they would not, so at last she threw down the pandanus strips with which she was plaiting, and went to see, and saw the octopus, the shell-fish and the rail embracing one another. Then she called out to her husband, crying "Hi! Eh! Come here! Look at some things here embracing one another". Her husband came, and spoke, saying "Touch them, and speak to them. If one of them wants to tell you something, tell it to come after dark tonight, and tell you then." She put out her hand and touched to octopus, the shell-fish and the rail. And she spoke, saying "If you want to say anything, come after dark tonight, and tell me." And it came to pass that night, when the man was asleep, he and his wife, the octopus, the rail and the shell-fish came, and one of them spoke to the man, saying "Do not eat me. Then I shall be as one of you". Then it said "You shall have ten male children."

The woman conceived, and brought forth a child. Then she conceived again, and again bore a child, and she brought forth, and brought forth, and brought forth, she brought forth ten sons. And she was old, and was not such as should have been able to bear children.

When they were all grown up, they fashioned a canoe, a great sea-going canoe, and the ten brothers all went in it to Malo. And before they went their father and mother said "When you have been at Malo, and when the tide has been high, you have been used to seeing fish, and when the tide has gone out you have been used to taking the shell-fish called tekau, the octopus and the rail. But do not do it". But while they were away they took them, but the youngest brother said "Our father told us we should not eat them". But the eldest said "Eh! This place is different." He said "We would not eat them on Atchin. But here we can eat them. It is a different place". On the way home the youngest brother said "My father and mother told me that if, when we went to Malo, my elder brothers should have eaten these things, then, when we came to the promontory at Tsingon Ta-har, I should run out on to the outrigger-float." And it came to pass that he ran out



*on to the outrigger float. And the father and mother were standing on the beach at Onema. And when they saw their son running out on to the outrigger float, they said "Children, we kept on telling them, but it was in vain. They have eaten those things. And the father and mother turned their backs on the shore and went to their house-enclosure. And when they got there, the father died. The octopus, the shell-fish and the rail crawled over and embraced him. The father died. And his sons landed at Onema, and came into the village, and went to their house-enclosure. And their mother said "Come, look at your father. He lies dead". They dug a hole for him. They did not touch him, but when they should have carried him into the hole they just poked him in with sticks. Their father, who died, was called Win-bweris. That is the end.*

## TALE H: THE TRAGEDY OF A MAN, HIS WIFE AND HER LOVER

(Probably from Melteg-wuomu, through Lawak.)

1. Tsünöb sa mwi rewtsi maki. Ko wifewin sän. E tigei wifewen e-ru.
2. Ko tasin sa, noreman ma-lakel, mi tei ne-wis sän, mu turaj ne-liw. Mi liw-liw ni-man.
3. E wan ko ne-liw mwi ha mu tsöv wä lolo'm si wifewin si tutufän.
4. Ko wifewin si tutufän mwi lai ne-liw. Mwi filiwe ni. Mwär' a m'betselehi ne-liw sän.
5. Ko betselehi ko e wa, "E ha ma ɲa-el ko pin. Miterik e ha e-pe ɲä-in."
6. Ko wifewin mwi läsi mwär' m'betselehi ne-liw. E wa, "Ai! Ko betselehi ni-se?"
7. E wa, "Tsigä, no betselehi ne-liw". Ko läsi wü-ɲa e-tsigä?" E wa, "Ni-le. Ko po ma po lai".
8. Mwär' a e wä, wan, mwi lai. Mwi hafji wä lolo'm.
9. Mu kete na-na mwi tsats pitew wifewin. Ko e wa, "Po tiwei te na-na pwi sa, tev-tev pwi sa re-ɲak." E tiwei.
10. Ko e wiel watsin ko e lai ne-liw. Ko mwi lai na-mbu wu, mwi tiwei tev-tev kele re-ɲän.<sup>1</sup> E wä la-tap.
11. Mi wan ko tutufän mwi läsi tev-tev re wifewin. Ko e se wurei te, ko e wä ia-tap kele.
12. E wan ko e wä re maliɲ sa ko e wä, "I-si maliɲen?" Ko ʃopon mar lek re-ɲän.
13. Ar wa, "Mwär' ok". E lai na-mbu ko mu wuw i.
14. Ko mu nunre ko mwi se läsi te tev-tev. E wä re maliɲ e-nats kele. E wä "I-se le maliɲen?"
15. Ar wa, "Mwär' ok." Mu nunre kele tev-tev; Mi se läsi te. Mu nunre re maliɲ e-siu,
16. ko mwi se läsi te. Ko e wan e wä re maliɲ a tasin. Ko mwi läsi,
17. ko mwi läsi re na-mbu si tasin. E wa, "Ko i-se meliɲen ni-le?" Ar wa, "Tasim ko".
18. E wa, "Io. Ini le-roɲ mwi kete ɲa-ɲa ɲa me läsi ne ɲa-hi:m re wifewin."
19. Mewi nen ko e wurei ni tasin, e wa, "Po ma, ro wä lamöf". Tasin e wa, "Io". Mor wan.
20. "Ko po tei nu-as pwi sa." Mu tei tsile nu-as ko mor wä re no-ut.
21. "Ko po hili n'dram ok, ko po numbwe-*numbwe* po wan po tei tsi mätuär."
22. Mwär' a mwi hili n'dram. Mwi hili, mwi hili, me wan, me wan, me wan, mwi se lai moni te.
23. Ko e hili mellɲen, e lek re-ɲän. Ko mwi hili, mi wan ko mwi rere.
24. Ko e läv toni re nu-al. Ko ʃopon wele e ma-mbur. E wurei ni tutufän.
25. E wa, "ʃopon wele e ma-mbur". Ko tutufän e ma. Ko e wa, "Ne-mbe le?" E wa, "Po te wetsi."
26. Mwär' a mi wetsi. Ko mi tamar we-re nu-wal. Ko tutufän mwi rewtsi, mwi rewtsi pin. E mats.
27. Ko mu nu we-re nu-wal. Ko mi wan, mwi lai na-wits, ne-kal na-wits e-lim.
28. Mwi tewni roni ni. Mi wiel watsin. E wan ko tsünöb ʃopon mar uf-ufi, ar wa,
29. "Ko tasim e-be?" Ko e wa, "E wä tsi mätuak,
30. e numbwe-*numbwe* n'dram sa, e wan pwi te." Ko mi

<sup>1</sup>Statements corrected afterwards by my informants, who said that the design with which he scarified the woman was the same as he had already on his pipes.

we-we watsin na-mboŋ. 31. E wä na-mboŋ e-lim, e wurei wiŋewin sän, "Ko po ma, ro wä lamöŋ." 32. Ko wiŋewin e wa, "E-wise ko mo ro ro wiel? Se-re na-mboŋ e-läp wor, maki mwi ar pal le-roŋ." 33. E wa, "Po ma". E wa, "Ko kami kab lek, ko i-si pwi lai nā-nā rami?" E wa, 34. "Ko kani pwi sa pwi lek. Ko inik, po ma." Ko wiŋewin e taŋ. Mor wiel, mor wä lämöŋ kele. 35. Mor wä re no-ut. Ko e wurei, e wa, "Po te läsi tasim wele ŋa." 36. Ko wiŋewin e taŋ ko watsin. E wetsi nu-al ko mwi taŋ. E wetsi ko e läv toni na-wits. 37. Ko mwi lai ne-tsal sän, e witse reni ko e wofji mwarä wele ŋa we re-ŋän. 38. Ko e tatai watsin. Ko e taŋ ko watsin. E taŋ, ko e wiel ma. 39. Ko tewen sän e wa, "Po ma, po luha". Ko e wa, "E-tsigä. Ina pe wiel." 40. Tewen sän e wa, "Ai! Po ma, ro luha." Ko e wa, "No ro pwi-tsa." Mi wiel mu tsubul ma ŋa-la. 41. Tewen sän e wa, "Po ma". "Inik po luha we". Mi wan ko mi wä wä-re ni-mat. 42. Ko mu wurei ni tewen sän, e wa, "Po te kila. Po läsi ni-äs na-amp sa?" 43. Tewen sän mu kila, e wan win a mu row tsubul, ko mu ron. Mu ron watsin. 44. Tewen sän mwi taŋ, mu luha, ko mwi taŋ. Mu ro-romi mwi-läp a mwi-läp. 45. Mwi lai n'tal sa ko mwi li. E ŋu.

## SUMMARY

A man had two wives, and had just made Maki when his younger brother, when shooting at birds, accidentally let one of his arrows fall within one of the wives' enclosure. She took and hid it, and when he looked for it, asked him inside, and they lay together. She asked him to scarify a design on her, and he scarified the design which he had on his pan-pipes.

Her husband returned and saw the design, and went to his younger brother's lodge, where he saw the prototype on his pipes. Then he called him to dig a yam, and while his younger brother was digging he slew him, pushed him into the yam-pit and buried bananas with him.

On the 5th day, he brought his wife to the spot, and she uncovered the pit and found him, and wrapped him as for burial in her shawl.

Then she committed suicide by jumping off the reef. Her husband grieved and hanged himself.

## TRANSLATION

*There was a man who had just made the Maki sacrifice, and his wife. This man had married two wives. And one of his younger brothers fashioned a bow and bound heads on to his arrows, and went shooting birds. And as he was shooting it happened that one of his arrows curved*

over in its flight and descended into the house-enclosure of one of his elder brother's wives. And this woman took the arrow, and hid it. That man looked for his arrow, saying to himself, "It curved over this way, I think it dropped just here". And the woman watched that man looking for his arrow, and said "Hi! What are you looking for?" He said "Oh, nothing! I am only looking for an arrow. Have you seen it or not?" She said "It is here, come and get it". So the man went and fetched it, and entered into her house-enclosure, and did wrong with the woman. And she asked him "Will you please scarify a design on me (as a love token)?" So he scarified on her the same design that he had on his pan pipes. Then he went to his lodge.

And after a time his elder brother noticed the scarification on his wife. But he said nothing, but he too went to the lodge, and went up to one of the sleeping mats and asked "Whose sleeping mat is this?" There were several men in the lodge, and they replied "That sleeping mat belongs to so-and-so". And he took up the pan pipes (from the sleeping mat) and blew on them, and examined them carefully, but did not see the design (he was looking for). Then he went to another sleeping mat, saying "Whose sleeping mat is this?" and they replied "So-and-so's". And he examined the design on the pipes on that sleeping mat, but did not find the one he wanted. In this way he examined nine sleeping mats, but still failed to find it. At last he came to his younger brother's sleeping mat, and there he saw it, on his younger brother's pipes. And he asked "Whose sleeping mat is this?" And they said "Your younger brother's". So he said to himself "Indeed! So it was he who made that which I saw at home on my wife".

Next day he spoke to his younger brother, saying "Come, let us go into the bush". The younger brother replied "Very well". And the elder said "Make a digging stick", and when he had finished making it they went to his garden. And the elder brother said "Dig up that yam, and wrap it in leaves and go and take it to our mother's brother". Then the younger brother began digging the yam. (It was one of those very long yams used for ceremonial purposes which are several feet long, and grow straight down into the earth and must at all costs be taken out whole and without blemish.) And he dug and dug, and went on digging, but still could not get to the bottom of it. So (as is usual in such circumstances) he ended by digging a pit for himself alongside the yam, into which he got, and went on digging till at last he managed to lever the yam out from the pit. But a small piece was broken off, and he spoke to his brother, saying "A small piece is broken off, and is still in the ground". His elder brother came and said "Where then?", and

(when he had seen it) he said "Scrape it out". And the man scraped it out, and as he was bending down in the pit his elder brother struck him, and belaboured him so that he died. And he pushed him into the hole, and went and fetched five bunches of bananas, and buried them with him.

Then he went home. And some people asked "Where is your younger brother?", and he replied "He is going to my mother's brother. He is wrapping up a yam, to take to him".

And he counted the days, and on the fifth day [the day on which, in the mortuary rites, official mourning begins] he said to his wife, "Come, let us go into the bush". And his wife said "Why do you want us to go? It is but a few days since the Maki sacrifice [i.e. a time when they should properly be staying at home]". But he said "Come. If you both stay at home, who is going to fetch your food?" Then he said (to that one of his two wives who had lain with his younger brother) "Very well, one of you may stay behind, but you must come". And that woman (suspecting the worst) wept. And they departed and went into the bush, to his garden. And he said "Now look for your dear lover". And she wept bitterly, and scraped the earth away from the pig, weeping. And she scraped away the earth and took out the bananas, and took off her shawl, and spread it out on the ground, and lifted that dear man on to it. And she wrapped him up (as for burial), and wept copiously. And, still weeping, she turned away. And her husband said "Come back", but she said "No. I am going away". Again he said "Come, let us go back", but she said "I do not want to". And she went, and came down to the shore, and again her husband said "Come". But she said "You can go back alone". And she went, and came to the edge of the reef, and said to her husband "Look around. Do you see the smoke of someone's fire?" And as her husband looked round, she jumped down off the reef and was drowned. She drowned, and her husband wept, and went back, and wept. And he grieved greatly, and took a rope and hanged himself.

## TALE K: THE TEN LEBON BROTHERS

(From *Ta-maewo* through *Melteg-lek*.)

1. Mirär ni-wat. Natun we saḡawül. Sa mu wor womu Lebon Saḡawül.
2. Ko sa Lebon e-Siu, mwi tsire, Lebon ò-wal, Lebon e-Mbüt, Lebon o-Won, Lebon e-lim, Lebon e-Wats, Lebon e-Tol, 3. Lebon e-Ru, Lebon Sa, kelbwet. Ar hor-hor. Ar hor-hore rali e-Tsan. Ar lai masal e-saḡawül.
4. Ko ar luha ar ma, ar ma ko ar sek ni le-tär sa, inir na-mbün.
5. Na-mbu e kar e-läp. Ko e tsöwile, e tsöwile ḡa-la. Ko inir ar ma ar tsövha tsin. 6. Ko Lebon Sa e se masal. Mi ma ko e lai masal sa pitew le-tär a, inir na-mbün. 7. E wa "Ko läsi woḡeni kiam a? Na-mbük pwi läp ko po ar tigei. 8. Ni-le'r nir, ar se läs woḡen te. Nam wi-lek, ko mar höḡ-höḡi pu-roḡ." Mar wan, mar ḡuw lok-wits. 9. Mar we-we n'ehi ḡa. Mar we-we ḡa e-siu pu-roḡ. 10. E wa, "Hai! Ko n'ehi le woḡ-woḡ ikir". Lebon Saḡawül ko, "Ko e-wise ni n'ehi el? Sa e tsöwi? 11. Ra we-we ko. Ko sa ne-mbe?" Lebon Sa e wa, "Ko me lai pitew le-tär a, inir na-mbün". 12. E wa, "Ko ro po hitsi ko? Inik no-rḡam pwi tsa te pu-roḡ." 13. Lebon Sa e wa, "Io. E-res. Ina pe koronaḡ pu-roḡ." Masal e mases. Ar uroi tsile. 14. Lebon Saḡawül e wa, "Na-mboḡ e-läp wor." 15. Ko Lebon Saḡawül "Ra hor-hor keke." Ar hor-hor keke rali e-Tsan. Ar lai keke masal e-saḡawül. 16. Mar luha mar ma. Mar ma, ko le-tär a inir na-mbün mor lek. 17. Mar tsövha, mar tsövha mar tsövha. Lebon Sa e wieta. Le-tär a e wa 18. "Hai! Ko win a ni-ler, mo lai masal a pitewi?" E wa, "Inik, 0". E wa, "Io." 19. E wa, "Ko ma-lakel e ser-ser pu-roḡ 0". Le-tär a e wa "Pwe! Ko no wan no wuḡöi n'ämben ḡa mar woḡ ar ruts row. 20. Ko pe mak, pe tuloni tsihim." 21. E wa, "Io. Pe te wan pe wurei ni tutuḡak iniri." Ko mi wan, mu wa "Tutu, ko kam läsi le-tär a?" 22. Ar wa, "Io, tasik". Lebon Saḡawül e wa, "Aru! Tasik, inir wiḡen sa mor lek. 23. Ikir pwi sa pwi tigei." Lebon Sa e wa, "Tutu, ko pe te wurei na-na sa". 24. Ar wa, "Io. Po te wurei". E wa, "tutu, ko le-tär ok e re pe tigei." 25. Lebon Saḡawül e wa, "A! Ko inik tsünöb res ko sa? Ko kiam a, nam re-res le wor ko! 26. Mo ḡowur ḡuri kiam te?" E wa, "Io; le-tär ok e re pe tigei. E wurei a ni." 27. E wa, "Io; po wan, po te na-mboḡ". Lebon Sa mi wan. 28. E wa, "E-saḡawül weral. Po ma po tuloni." Mi ma mu tuloni. Lebon Saḡawül e lai ni-wara, buha ni-wara. 29. Lebon e-Siu e lai na-ru. Lebon ò-Wal e lai pekes. 30. Lebon e-Mbüt e lai e wiḡ-wiḡ. Lebon o-Won e lai liw-ḡeren. Lebon e-Lim e lai buḡa pal-pale. 31. Lebon e-Wats e lai buḡa liv-töv. Lebon e-Tol e lai buḡa läp-läp. 32. Lebon e-Ru e lai lih-wen buḡa. Lebon Sa e lai nötin buḡa. E lai buha e-saḡawül. 33. Ko Lebon Saḡawül e wa, "Ko pwi re-roḡ ina

pu-roŋ pe tigei. 34. Ko ina me lai buha mu womu. Ra wul moni, ko ina pe tigei". 35. Win a mu ro pwi-tsa pi we tsi Lebon Saŋawül. Ini e re pi we tsi Lebon Sa. Ko inir we Lebon Sa or wä re ne-hi:m sän. 36. Ko inir mar wan, ar wä re ne-hi:m sär. 37. Ko inir ar wa, "Ko ini tipwis ko-roŋ ko e-wise ŋa pwi tigei? Ikir a ram lä-läp el, pwi sa pwi tigei." 38. Ar wa, "Tutu, ra karasi ni na-na pwi sa ko pi ko ikir pwi sa pwi tigei." 39. E wa, "Io, e-res, e-res." Ar wä la ar sal-sal. 40. Ko ar läsi tele-pur-pur sa, mi mäŋäŋ. Ko ar wa, "Io, e-res." Ar ŋu ar wan ko watsi. 41. Ar ma, ar läsi Lebon Sa. "Lebon Sa, we!" E wa, "Po ma, 0". E wa, "Ra e-be?" 42. Ar wa, "Ra wä la, ra sal-sal. Ko win ok pwi lek ok." Lebon Sa e wa, "Kab womu, pe mak ko." 43. Mar womu, ko watsin, ko e wurei win a, e wa, "Mo lek, ko mo läsi mar karasi a, ko 44. mo läsi na-mwer pwi sa pu row pwi tsövha, ko po lihi, po mats". Ko pe ar ma, pe läsim ko pu-roŋ." 45. Ko mar wan, mar ŋu. Mar ŋu mar wan ko watsin. 46. Mar wan, mar läsi tele-pur-pur le pa. Mi mäŋäŋ. E wa, "Pwi sa pu un wä." Lebon saŋawül e wa, "Ina." 47. Lebon Saŋawül m'un wä ŋa e ŋil par-par. E wa, "Tasik, kami pwi sa." 48. Lebon e-Siu m'un wä ŋa e ŋil par-par. Lebon o-Wal ko watsin, m'un ko e ŋil par-par. 49. Lebon e-Mbüt m'un e ŋil par-par. Lebon e-Won m'un ko e ŋil par-par. 50. Lebon e-Lim m'un ko e ŋil par-par. Lebon e-Wats m'un ko e ŋil par-par. 51. Lebon e-Tol m'un ko e ŋil par-par. Lebon e-Ru m'un ko e ŋil par-par. 52. Lebon Sa ko watsin e wa, "Tutu, pe un pe kete pi-pe ni-se?" E wa, "Po-un wä, ko po se tsibari te, 53. ko po luwä mäm we-reŋän." Mu luwä mäm we-reŋän. Tele-pur-pur e hätsibut horen mämän, e mats. 54. Lebon Sa e mats; e matur re-ŋän. 55. Tutufän inir mar ŋu no-wof ko ar re par rul pur-pur no-wof. Mwi sa e wa, "Ina pe tigei". Mar wan mar wala. 56. Lebon Saŋawül mu womu. Mar wan re ne-hi:m si Lebon Sa. Mar läsi wini mu li. 57. Lebon Saŋawül e wa, "Kab wä tsile watsin. Mwi ka-kal. Ko ra re ra tigei ŋa mi mats. 58. Ar luha we-re ne-hi:m sär. Lebon Saŋawül ar wan ar läsi win a buän. 59. E wa, "Win a e mats." E wa, "Ia? Pe wä tan pe läsi e-wise ŋa mi mats." 60. E puri marwiri e-wats, marwiri par. E hululoŋe, e hululoŋe re na-amp. 61. Mwi rewtsi ni wä-sa, ko e se süp te. Mwi lai kele marwiri sa, mwi rewtsi ni kele sa. 62. Ko e se süp te. Mwi lai kele marwiri sa. Mwi rewtsi ni, mwi rewtsi ni ko e süp wä-sa. E lai kele mariwiri sa, mwi rewtsi ni, e mara ma wof wä-sa. 63. E lek. Buän e wa, "Ko e-wise?" E wa, "No li le. 64. Ko Lebon Sa, mar karasi e ok ŋa-la. Mar ma, mar läso ŋa-el. Ini ko mi wurei mwi re pe hili ko pe mats. 65. Ko e re pi ma mwi läs kele ia ko pu-roŋ." 66. Mor lek ko watsi ko Lebon Sa, no-u m'u ma, ko tele-pu-pur mi mäŋäŋ. Mu loŋ e ma ŋa-hüt. 67. Mi ma ko mwi läsi win a ninir buän mor le-lek. E wa, "Hai! Ko wiel be?"

68. Ewa, "rar-tol ok ar karasi a." "Ar karasim ni ni-se?" E wa, "tele-pur-pur. Mar re namb un-un wä. 69. Ko mar un ko mar m'ok ßil par-par pu-roŋ. 70. Ko ina watsin, me un, ko mar re pe luwä mäk we-reŋän. Ko mwi häts to-toni mämak. 71. Ko inir mar ßu, mar ma ŋa-el ŋa-hüt. Mar re-roŋ par tigei win ok." E wa "Ia!" 72. Buän e wa, "Po se tsirer te watsin, ar karasim ko wor. 73. Ar re par tigei win el ko. Masal re-re wufonen ko ar moß-moß ni. Ko iniki, mo lai masal pitew na-mbük. 74. Ko no ro pu ma-lakel ko po tigei." Ko mar lek, 75. ko mar roŋe ŋa mor rets e-re ne-hi:m si Lebon Sa. Lebon Saŋawül e wa, 76. "Lebon e-Ru, po te ri-ri, po te läsi i-si mor rets re ne-hi:m si Lebon Sa. Win a e mats, a ni i-si mor rets ne ŋä-in?" 77. Lebon e-Ru mwi ri-ri, e wala luha, e wa, E! Tutu e!" 78. E wa, "Lebon Sa inir win a mor lek kele le." E wa "Ra karasir, ra kete ni-se pwi sa ŋa ikir pwi sa tigei," 79. E wa, "Io; ra karasi ni kele na-na pwi sa." Mar wan, ko watsin. 80. Lebon Saŋawül e wa, "We! Kami si kom rets?" E wa, "Kiam ko". "Ko ko wiel ne-mbe ne mo ma?" 81. Ko no-u mi ma ko tele-pur-pur mi mäŋäŋ, ko ina me uloŋ me ma le". 82. E wa "Ia!" Wina buän e wurei ni Lebon Sa, e wa, "Po se tsir-tsirer te. 83. Ar mok karasim ko we! Ar re par tigei win ok." Mewi nen kele e wa, "Lebon Sa we! 84. Po ma ra wä la". E wa, "Ko no-uß e-läp el m'uß". 85. "Ko pwere re n'äi e-läp ne-ŋa la. Ra how we-reŋän." 86. Buän e wa, "Kab wan ko kab wä re na-na pwi sa ko po wä wieta po-ro inik." Mar wan ŋa la ŋa no-uß m'uß. 87. Mar wan, e wala mar wä re pwere re n'bahur. Mar haß-haß; wan, mar haß-haßi wan, e wa-wan mu ßu. 88. Lebon Sa mwi re pwi haßi; wan bahur e hätsibut horer. 89. Ko Lebon e tur tser. Ko mar taŋ; ar taŋ e-läp lolon bahur. Lebon Sa e luha ma ŋa-hi:m. 90. Mi ma, e wa, "Kia nam wä la, tutufak inir, bahur e hätsibut horer ne-ŋa la. 91. Ko ina no tur tser. Ko me luha, me ma le". 92. Le-tär a e wa "Po se tsir-tsirer te. Ar m'ok kara-karasim ko we! Mar wiel ko no wa po se tsirer te". 93. E wa, "Lolak e tsats inir tutufak werek nam korta." 94. "Ko ko ro-roŋ rar-tol läsiri." E wa "Io." Mar wan ko watsin. 95. Inir buän ko win a ko inir e-tol mar wan. Mar wan ko watsin ko mar roŋe mar taŋ, mar taŋ re lolon bahur. 96. E wa, "Täsik, kia nam mats werek, bahur mwi hätsibut hore kiam." 97. Win a buän e wurei Lebon Sa, e wa, "Ko lolom e wurei par has tsalil le?" 98. E wa "Io; lolak e wurei par has tsalil e-res." Le-tär a e tul-tulo po ko watsin.

99. "O re nlom re lom o re le nlom re nlom.

100. row-row se le mbeuro wo re nlom re nlom".

E se nu-mbo ko Lebon Sa e wala e rali batun bahuru. 101. E wala, e wala mu ßu. Lebon Sa e row wan e ßewei bahuru ŋa-ok. Bahur a e mow kare.

102. Ar tsalil. Win a buän e wa, "Hm! Ka m'ok karasi tser ni Lebon



Sa. Kam sesuwei. 103. ŋgo ko kam läsi bahuru ok mwi hästibut hore kami. 104. Mwi tsa ko kab mats növ-növ ŋa-ok. Ko mwi res ko ini mu tur tser, ko ŋa mwi kete ŋa ka mäur ko". 105. E ŋu ko watsin. Ko le-tär a e mul. E wa, "Kab se karasi te Lebon Sa. 106. Kami kab ral pwi-res." Ko ar wiel. 107. Ar wiel ar ma ar sek ni Le-boriweriv. Boron e-läp. E wa, "Tasik werék, kab wiel be?" 108. Ar wa, "E! Nam m'ok ral el ko pu-roŋ." "Ka ma, ra mul, ra tabu te." 109. Mar mul ko watsin ko mar wä re ne-hi:m si Leboriweriv. "Kab tabu; ka ŋure na-amp, kab tabu." Mar ŋure na-amp lolo'm. 110. Lebon Sa mwi lek re pereŋe-sis. 111. Ko mwi re pwi lai na-amp par ŋure ko mwi läsi säm-sam si Leboriweriv mwi ŋilei wä ni. E wa, "Pe wan, pe lai n'dram." 112. Ko Lebon Sa e wa, "Tutu, pwi säm pin-pin ikir. Weral p'ur-uroikir". E wa "Ia?" 113. E wa, Tasik, ko wuretun". "o, no wuretun". "Tasik, ko ra kete pi pe ni-se? Ra wala wä". 114. Mar wala, mar wan ko ar tei na-mbu püloh. 115. Ar horotsi e-saŋawül. Mwi sa ko e tori ne-lep sa. "Tasik, ra kete pi pe ni-se?" 116. Mar matsire nats. Mar nasi nats re püloh. Mi wa-wan a mu ŋu. 117. Püloh mu wu-wun tsile. Leboriweriv e wa, "Re-ŋa ŋa-el a e-mbe nir?" E rursi säm-sam. 118. E wa, "Mirär par hitsir pa." Mar wala, mu horer. Mu horer ko watsin. Mar sa re ni-ar. Mar sa. 119. Lebon Saŋawül e womu. Lebon e-Siu wä tsire. Lebon o-Wal e tsire, 120. Lebon e-Mbüt e tsire, Lebon o-Won e tsire, Lebon e-Lim e tsire, Lebon e-Wats e tsire, 121. Lebon e-Tol e tsire, Lebon e-Ru e tsire, Lebon Sa ŋa-ta. Mwi re pwi sam wä Lebon Sa. 122. E wa, "0! Tutu, pwi rewtsi a le. Po tsiri wä ni püloh nats pwi sa." E tsiri wäni, wan. 123. E wa, "Nats, wiri, wiri, wiri, wiri ...." Leboriweriv e watseni. Lebon Sa e sa. 124. E wa, "Pe säm kami ni-aok wor. Kab e-be ŋa sämi? Mwi re pwi sam wä Lebon Sa. 125. Lebon Saŋawül e wa, "Po tsiri wä ni püloh nats ok pwi sa." 126. Mwi tsiri wä ni, e wa, "Nats, wiri, wiri ...." Leboriweriv e watseni. Ar sa wä mare. 127. Mwi sa kele, mi wä wä wä, wan mwi re pwi sam wä Lebon Sa. E wa, "0! Tutu, pu rewtsi a le. 128. Po tsiri wä ni wan püloh nats ok pwi sa." Mwi tsiri wä ni wan e wa, "Nats e wiri, wiri." 129. E watseni. Ar sa wa mare. Mwi sa kele e wa wa wan mwi re pwi rewtsi Lebon Sa. 130. E wa, "Tutu, pu rewtsi a lew! Po tsiri wä ni püloh nats ok pwi sa." 131. E wa, "Nats e wiri, wiri." E watseni, e ma ŋa-tan, e re n'dan. 132. Leboriweriv e wa, "Pe rewtsi kami niauk wor." Mwi sa kele. Mwi sa kele mi wä wä wä wan, 133. mwi re pi rewtsi Lebon Sa. Lebon Sa, "0, tuu, pu rewtsi a lew! 134. Po tsiri wä ni wan puoh nats ok pwi sa." E tsiri wä ni wan. E wa, "Nats, e witi, wiri." E sa-sare ŋa-tan. 135. E wa, "Pe rewtsi kami ni-aok wor." E sa kele, e wä wä wan kele mwi sa kele. 136. Mwi sa-sa mwi re-roŋe pwi rewtsi Lebon Sa.

Lebon Sa e wa "Tutu, pu rewtsi a. 137. Po tsiri wä ni wan püloh nats ok pwi sa .... E watseni e-saḡawül. 138. Ko Lebon Sa e wa "ni-ar a-a-a-a---òl." Ar sa-sa, ar sa-sa wä re tawò sa. Mar hasa. 139. Mar hasa e wä wä wä wä wan a. Mu ʃu. Lebon Sa mwi hasa kele. Lebon Sa e wa, "Ni-ar a-a-a-a---weldra." 140. Ni-ar a mu wledra luha. Leboeiweriv e watsen buri balan. E lek watsi. 141. Inir ar wala-wala watsin, ar mul watsin. 142. Ar se nu-mbo:

"Ruele, kami ka mul wä-ta,

Kia womu, ruel, kru-u-u, ruele kru-u-u."

E ʃu.

#### TRANSLATION

*Their mother was a stone. She had ten sons. The one that was born first was called Le-bon the Tenth, then came Le-bon the Ninth, then Le-bon the Eighth, Le-bon the Seventh, Le-bon the Sixth, Le-bon the Fifth, Le-bon the Fourth, Le-bon the Third, Le-bon the Second, and finally the youngest, Le-bon the First.*

*One day they were chasing fish by surrounding them and driving them into a spot where they could spear them from all sides at once. This they repeated at intervals all round the coast of Atchin, and thus caught ten fish. And as they were coming back they met with an old woman and her granddaughter. The granddaughter was covered with sores and was scraping (and washing) them by the sea. But they all passed her by, with the exception of Le-bon the First, who came last and was carrying the fish. When he came up with them, he gave one of the fish to the old woman and her granddaughter. And the old woman said to him "Do you recognise us? When my granddaughter grows old enough, you shall marry her. You have stayed behind (and taken notice of us), but the others have gone on without caring." The brothers all went home and grated bananas for a pudding. And they counted up the fish, but could find only nine. One of them said "Hi! There should have been one fish here for each of us". Then Le-bon the Tenth said "What has happened to these fish? Has one been dropped? Let us count them again. Where is the one that is missing?" Then Le-bon the First said "I gave it to that old woman and her granddaughter." Le-bon the Tenth said "So you want to copulate with her? Then there will be no food for you". Le-bon the First replied, "Yes. That is all right. I will just do without". They cooked the fish, and when they had finished eating, Le-bon the Tenth said "There is still daylight [?there are still plenty of days?], let us go chasing fish again." And they chased*

fish again at intervals round the coast of Atchin. And again they caught ten fish. And when they again came back to the point whence they had started, there were the old woman and her granddaughter, still there. And again they all passed them by, excepting for Le-bon the First, who came last, and the old woman said to him "Hi! (Look at this girl to whom you gave the fish!" He (looked and) said "You (wonder-maker, can it be true?)" She said "Indeed". He said "But she has suddenly become a young woman", and the old woman said "Ah! Because I poulticed her body where it was sore, and the sores are all gone. You go ahead, and I will bring her to you (in marriage)". He said "Good. Let me first go and tell my elder brothers. And he went and said to them "Elder brothers, you saw that old woman?" They said "Yes, younger brother". Then Le-bon the Tenth said "My word, younger brother, there was a young woman with her too. One of us should marry her". Le-bon the First said "Elder brothers, let me tell you something". They said "Very well, you tell us." And he said "Elder brothers, the old woman wants me to marry her". Then Le-bon the Tenth said "Oh! You think you are a fine fellow then! But how about us? We are fine too! Have you been arrogating yourself above us?" Le-bon the First answered "Indeed, the old woman said that I should marry the girl. She told me so." Le-bon the Tenth said (schemingly) "All right, go and appoint the day when you shall marry her." So Le-bon the First went and said to the old woman "I will marry the girl ten days from today. You bring her then". When the time came, she brought her. And Le-bon the Tenth brought a re-entrant-tusker, Le-bon the Ninth a curved-tusker, Le-bon the Eighth a crescent-tusker, Le-bon the Seventh a tusker of the grade called e wish-wish, Le-bon the Sixth a tusker of grade liw-sheren, Le-bon the Fifth one of the grade called buho pal-pale, Le-bon the Fourth a buho liv-tov, of which the tusk had only just erupted, Le-bon the Third a buho lep-lep, Le-bon the Second a teething pig, and Le-bon the First a newly-weaned pig. That made ten pigs in all (the pigs being graded in size from the largest, supplied by the eldest brother, Le-bon the Tenth, to the smallest supplied by Le-bon the First). Then Le-bon the Tenth (who had thus arranged matters) said "It would appear seemly that I only should marry her, since it is I who have brought the largest pig. We have paid the full price, and I will marry her". But the girl did not want to marry Le-bon the Tenth. She wanted to go with Le-bon the First. And indeed she went with Le-bon the First, to his house, and the rest retired to their own houses. And they said among themselves "But he is only a child. Why should he marry her? We who are grown men, let one of us have her".

And they said to Le-bon the Tenth "Elder brother, let us play some trick on him, so that he die, then one of us shall marry her." Le-bon the Tenth said "Yes, very good". So they went to the shore, and went afloat in their canoe and sailed till they saw a clam-shell with its valves gaping. And they said "That is good". Then they paddled back home and came and saw Le-bon the First, and said "Hello! Le-bon the First!" And they said "Come with us". He said "Where to?", and they replied "Let us go down to the shore and go afloat in our canoe. But that girl had better stay behind". Le-bon the First said "Go on, I will follow you". So they went, and he spoke to the girl, saying "You stay here. And when you see that they have tricked me, and when you see a parrot fly past, then hang yourself, hang yourself so that you die. But I will come back and see you and it will be all right.

And they went, and paddled, and paddled till they arrived at the place where they had seen the clam-shell with its valves gaping. And they said "Let one of us dive down". Le-bon the Tenth said "I will", and he dived, but played a trick (while feigning to dive down to the clam-shell he in fact) swam under water in a different direction. When he came up, he said "Younger brothers, one of you dive too". So Le-bon the Ninth dived, and swam under water in a different direction. Then Le-bon the Eighth did the same, and so on, each of the nine elder brothers diving in turn, but all avoiding the clam-shell, till it came to the turn of Le-bon the First, who asked "Elder brother, when I dive, what shall I do?" Le-bon the Tenth answered "Dive down (to the clam-shell), but do not touch it, but just stick your tongue into it". And he dived, and stuck his tongue into the clam-shell, and the clam-shell snapped it off, so that he died. And he died, and lay inside the clam-shell. Then his elder brothers, in their haste to get back to land, wielded their paddles with such force that they almost broke. Each one said "I will marry her", and, having landed, they ran. Le-bon the Tenth was first, but when they arrived at Le-bon the First's house they found the girl had hanged herself. Then Le-bon the Tenth said "Go home now, all of you. She has hanged herself. She whom we all wanted to marry is dead". So they all went to their respective houses. Then Le-bon the Tenth and his eight brothers went and saw the girl's grandmother, and he said "That girl is dead". She said to herself "Indeed? I will go down and see how she died". (So she went down alone to see the girl.) And she broke off four canes and heated them by waving them over a fire. And she struck her with one of the canes, but she did not move. Then she took the second cane and struck her with it, but again she did not move. Then she took the third cane and struck her

with it, and as she struck, the girl stirred. Finally she took the fourth cane and struck her with that, and as she struck the girl rose, and stood upright. And the grandmother said "Why have you done this?", and the girl said "I hanged myself because they tricked Le-bon the First into going with them to the shore. They came and saw him here, and he told me to hang myself so that I died. But he means all the same to come back and see me."

And they two remained together. And Le-bon the First came in with the rising tide, for the clam-shell gaped again and let him out, so that he swam ashore. And he came and found the girl and her grandmother sitting together. And she said "Hi! Where have you come from?" And he said "They all played a trick on me". She said "How did they trick you?" and he replied "By means of a clam-shell. They proposed we should all dive in turn. They all swam under water in another direction, but when it was my turn to dive, they all wanted me to stick my tongue into it. And it bit off my tongue. And they all paddled ashore here, wishing to marry the girl". She said "Indeed?" Then the grandmother said "Don't follow them lest they try to trick you again. They wanted to marry this girl, but that time they met us on the shore they refused to give her any fish. But you gave my granddaughter a fish, and I made up my mind that when she grew up you should marry her".

Now the nine elder brothers were all gathered together, and they heard two people talking in Le-bon the First's house. And Le-bon the Tenth said "Le-bon the Second, peep in and see who those two are who are talking in Le-bon the First's house. The girl is dead, so what two people can be talking there?" Le-bon the Second peeped in, and ran back, saying "Eh! Elder brother, eh!", and he said "It is even Le-bon the First and that girl sitting and talking together". Then Le-bon the Tenth said "Let us trick them again, how can we manage so that one of us may marry her?", and one of the others said "Yes, let us trick him again somehow". And they all went to Le-bon the First's house, and Le-bon the Tenth said "Hello! Who are you two who are talking?" Le-bon the First answered "Just we two." His elder brother said "But where have you come from?", and he replied "The tide came in and the valves of the clam-shell gaped and I just swam back here". Le-bon the Tenth exclaimed "Indeed?"

When they were gone again, the girl's grandmother warned Le-bon the First, saying "Do not follow them, for alas! they will always want to trick you, for they want to marry the girl". Next day Le-bon the Tenth said "Le-bon the First, hello! Come to the shore with us!" He objected "It is raining heavily", but Le-bon the Tenth said "There are plenty of

holes in the trees by the shore. We can take shelter in them". And the grandmother again warned him, saying "If it should happen that you all go inside anything, you take care to go last".

They all went to the shore although the rain was pouring, and they went, and ran, and entered into a hole in the trunk of a bahuru tree. They all climbed in one after the other, but just as Le-bon the First was about to climb in the bahuru tree closed round them, leaving Le-bon the First outside. And they all wept. They wept greatly, inside the bahuru tree. And Le-bon the First came back home, and said "We all went to the shore, and the bahuru tree closed round them (ate them all up) on the shore. But I remained outside, and came back here".

And the old woman said "Don't keep on following them. They always want to trick you, alas! When they went, I told you not to follow them". And he said "I feel sad for my dear brothers, whom I have always gone about with". So she said "If you want to, we will go and see them." And so they went, he and the grandmother and the girl, they three went, and heard how the nine brothers all wept, how they wept inside the bahuru tree. And Le-bon the Tenth called out "Younger brother, dear, we are all dying. The bahuru tree has closed around us". Then the girl's grandmother spoke to Le-bon the First, saying "Do you want them to come out?", and he said "Yes, I want them to come out safely". So the old woman chanted an incantation. And when she had finished singing the song, Le-bon the First ran circling round the base of the bahuru tree, and having circled round and round it he stamped on the tree, and the bahuru tree opened up and the nine brothers jumped out. And the girl's grandmother said "Ha! You keep on playing tricks on Le-bon the First. Now you have found what you deserved. You have seen how the bahuru tree closed round you. Were it not for him, you would have died there. It was a good thing for you that he stayed outside and acted so that you are still alive." So that episode ended. And the old woman departed, saying "Do'nt play any more tricks on Le-bon the First, but go about your business decently".

And one day, when they were walking about they met Le-bor-i-we-riv, who had big ears. He said "Younger brothers, where are you coming from?" They said "Oh, we are just walking about", and he said "Come with me, and let us cook a meal together". So they all went and came to Le-bor-i-we-riv's house, and he said "You cook. You light a fire and cook". They lit the oven inside his house. And Le-bon the First stayed by the side-wall, and as he was about to pick up some firewood to help light the fire he caught sight of Le-bor-i-we-riv's club which he had hidden there. But he held his peace, saying "I will go and

fetch some yams", and with this excuse said to Le-bon the Tenth, "Elder brother, if we don't look out he will club us to death and will eat us all up, even today". Le-bon the Tenth said "Indeed?" Then again he said "Younger brother, are you speaking the truth?" He said "Yes, I am speaking the truth". The elder brother said "Younger brother, what shall we do? Let's run away". So they all ran away, and, (taking their cue from Le-bon the First) cut bamboos of a kind called puloh, ten of them, and each brother carried one section. Then they asked "Younger brother, what shall we do with them?" And he again told them, and they collected black stinging ants of a kind called nats, and put them into the bamboos, and went on collecting them till all the bamboos were full. Then Le-bor-i-we-riv, seeing they were gone, said "They were in here just now, where have they gone?", and he heaved up his club, cursing and saying "Let them lie with their mothers". And as they ran he chased them. He chased them hotly till, to escape, they all climbed up a niar tree. Le-bon the Tenth climbed first, then Le-bon the Ninth, then Le-bon the Eighth, and so on, Le-bon the First coming last. And as Le-bor-i-we-riv was about to strike him down Le-bon the First cried out "Oh! Elder brothers, he will kill me. Pour out one of your bamboo-fulls of ants". So one of them poured out his bamboo-full of ants, saying "Ants, sting him, sting him, sting him, sting him, sting him . . . ." Le-bor-i-we-riv fell down, and Le-bon the First climbed higher. But Le-bor-i-we-riv said "I will club you yet. Where have you got to, that I may club you?" And he was again about to strike at Le-bon the First when Le-bon the Tenth cried out "One of you pour out his bamboo-full of ants on him", and again one of the brothers poured out his bamboo-full of ants, saying "Ants, sting him, sting him . . . ." Le-bor-i-we-riv fell down again, and the brothers all climbed higher. But again he climbed up after them, and was again about to club Le-bon the First, when he cried out "Oh, Elder brothers, he would strike me again. Pour out another bamboo-full of ants", and yet another brother poured out his quota of ants, saying "Ants, sting him, sting him . . .", and he fell down again. But again he climbed, higher and ever higher, till he was again about to strike Le-bon the First, and he cried out "Elder brothers, alas! he is about to strike me. Pour out another bamboo-full of ants". And yet another brother poured out his bamboo-full, saying "Ants, sting him, sting him . . .", and Le-bor-i-we-riv again fell down right down to the ground. But he said "I will kill him yet", and again climbed up. And he climbed, and climbed, and climbed till he was again about to strike him, when Le-bon the First again cried out "Oh, elder brothers, he would kill me, alas!

*Pour out another bamboo-full of ants". And yet another brother poured out his bamboo-full, saying "Ants, sting him, sting him ...."* *Le-bor-i-we-riv* again climbed down to the ground so that he might shake off the ants, but again said "I will kill all of you yet". And again he climbed up and up and up, and kept on climbing, meaning to kill *Le-bon the First*. And *Le-bon the First* again cried out "Elder brothers, he would kill me. Pour out another bamboo-full of ants" .... And so it continued, till *Le-bor-i-we-riv* had fallen down ten times.

Then *Le-bon the First* said to the tree "Niar tree, a-a-a-, spring back!" (from which it is evident that the tree had previously been caused to bend). And it sprang back, and *Le-bor-i-we-riv* fell down and broke his legs. There he remained, while they ran away, and escaped, singing. That is the end.



## TALE L: THE SLAYING OF IAS

(?From Ta-maewo, through Melteg-lek.)

1. Mwi ral el, e-re Tsan el. Mwi rew-rewtsi tsünöb. Rorin mwi tsats. E wä Senhar. E rewtsi tsünöb nä-in. 2. E ma Emil Parav, e rewtsi tsünöb nä-in. E wä Emil Marur, e rewtsi tsünöb nä-in. 3. E wä Emil Löp, e rewtsi tsünöb nä-in. Ias ini nä-tan Lamare. 4. Mi wahal row, we-re wänu ok tsile. Mwi rewtsi tsile. 5. Ma-mal-mari, Mal-mal-oba, mirän e wa, "Natuk, ram ral ni-el ko Ias rorin e tsats. 6. E-wise mu ro rew-rewtsi tsünöb? Kom ter-ter wü e-tsigä? Kob tori pini. 7. Ra re-roḡ ikir ni-wa pwi läp re no-ur el, a mu ror mwi tsats. Kob tori pini". 8. Mal-mal-mari, Mal-mal-oba e wa. Po ho n'äi sämam, ne-sar sämam. Sa ne-sar e-ru ko näi sa. 9. Mal-mal-mari i-san ne-sar e-ru n'äi sa. Mal-mal-oba ne-sar e-ru ko n'äi sa." 10. Ko mirär e sisen na-hases pitewir, ko e lai pitewir. Mal-mal-oba e wa, "Ina no ter-ter." 11. Mal-mal-mari e wa, "Ina no ter-ter." E wa, "Pe, po lek ḡa-ok. 12. Ko kia nob te läsi Ias." Mor wiel mor ma, mor woḡi ne-sar sär, n'äi sär. 13. Mor wiel, mor wan, mor läsi Ias a mirän mwi lek. E wa, "Hai! Ko kia no re nob läsi na-sup a nä-tan." 14. E wa, "Ko re pi wise?" E wa, "E-tsigä. No re nob läsi ko pu-roḡ." 15. E wa, "Kob luha. Ko no läsi kami e ḡu, ko po luha. Ias e rorin e tsats." 16. E wa, "Io, ko kia no re nob läsi." E wa, "Kom läsi a e ḡu, ko kam' kob luha." 17. Or se luha te. Or tur tser. E wa, "Kia no re nob läsi Ias." 18. E wa, "Kob lek ok, ko ina pe läsi Ias." Mu wala e wan, mwi läsi Ias Onema. Mi mer-merir. 19. E wa, "Ias, po e ma po wala pwi ser-ser." "Pe wise?" 20. "E! Po ma, po läsi ḡa-ḡa rär sa e-ru." "Ko inir ne-mbe?" "Ko inir ne ḡa-hi:m. Po wala piw ser-ser, pwi ser-ser." 21. Ias mu wala e ma mwi läsi mor lak La-mare. "Were-wereko tasik were-werek! Ko kom m'ok wiel ḡa-mbe le? 22. Me se läsi kami te tua ok. Kom ma ra le-lek te ḡa-el lolo'm." 23. Ko e wa, "Tasik, kob wahe a te." Inir mwi sa mi wahe. Mu ror pu hi. 24. E row wä woḡe ni. Inir mwi sa mi wahe. Mu ror pu hi. Mwi re pu tor toni. 25. E row woḡe ni. "Es! Ias, po se kete te pi-p'ok. Na-hut e läp ne-re batum. Ra wahe wä." 26. Ar-ru ḡa or wa, "Tutu, ikir ra wä hamal. Ra wiel La-mare. 27. Ra mer-merir re mäilün ni-mbek. E wa, "Io, ko mak, ra wan. 28. Mar wan ko watsin ko Mal-mal-mari e wa "Ikir nä-tan, ra lek re mäilün ni-mbek el." 29. E wan ko watsin ko Mal-mal-mari e wahe. Ko e tsali ni na-hases a re batun. E bub toni. 30. Ko e wireni na-hases pitew Mal-mal-oba. Mal-mal-mari e tsali batun. 31. Mal-mal-oba e bub toni re ni-mbek. Mal-mal-mari mwi tsali batun, 32. ko e wireni buḡon hases pitew Mal-mal-oba. Mal-mal-oba e tsali e to re ni-mbek a.

Mal-mal-mari e tsali, 33. ko Ias ini mätän e ju, O! Mor tsa-tsali, mor tsali tsile. Mal-mal-mari mwi tsali tsile. 34. Mal-mal-oba e wa, "E ju ko?" Mal-mal-mari e wa, "Io. Ko ikir ko." E wa, "Ro mul te." 35. Mor mara ma wof. Ias mwi re pi mara ma wof. 36. Na-hases a mu hu to-toni re batun. Mal-mal-mari e sari. Mu ru-ru-ruwoni we ok. Mal-mal-oba e sari. 37. Mor sari tsile ok ko mor rewtsi ko watsin, mor rewtsi pini mi mats. E matur gä-in. 38. Or par-pari na-mbwe. Senhar e ma, Emil Parav e ma, Emil Marur e ma, Emil Läp e ma. 39. Mal-mal-mari, Mal-mal-oba mirär e ma. Mal-mal-oba mirän e rets pitew Ias mirän, 40. e wa, "Na-tum rorin mwi tsats, Ram ral mwi res. Rorin mwi tsats. Mu ro rew-rewtsi tsünöb. 41. Ko ikir tsünöb le pu ro we. R'ar ikir pwi läp gä-tan re no-ur el, ga mu ro ketete tsunob. 42. Ko e-res ko wor natuk mor rewtsi." Ias mirän e wurei Mal-mal-mari Mal-mal-oba, 43. "Ko kami, kom rewtsi, ko kab ta-tali, kob wan, kob täwni. Ina me tara. Kami, kob ta-tali, kob wan, kob täwni. 44. E ju watsin. Ra ral pwi res watsin. Ka re kab kete ni-se watsin, kab kete watsin." E ju. 45. Ko mi mats wofe nino-ur el. E ju. Or täwni, ko or lai siw-siw nen e-sañawül. E ju.

## TRANSLATION

*Ias used to live and go about his business here on Atchin, and he spent his time killing people, for his mind was bad. He went to Sen-har, and killed people there, he went to Emil Parav, and killed people there, he went to Emil Marur and killed people there. He lived even here, at La-mare. He made war on them all, against all these places, and he killed them all.*

*One day the mother of Mal-mal-mari and Mal-mal-oba said "My sons, we live and go about our business here, but Ias's mind is bad. Why does he want to keep on killing people? We know there are only so many of us on this island, but we do nothing about it. His mind is bad. You two catch him once and for all." Mal-mal-mari and Mal-mal-oba said "Very well, do you make clubs for us, and spears for us, for each one of us two spears and one club, for Mal-mal-mari two spears and a club, and for Mal-mal-oba two spears and a club". She did so, and their mother also twined a rope for them, and gave it to them. Mal-mal-oba said "I, I am brave", and Mal-mal-mari said "I, too, am brave", and he said "Mother, you stay here, and we will go and seek out Ias". They set out and came, bearing their spears and clubs. And they departed and came and found Ias's mother where she lived. And he said "Hi! We two want to see the old man of this place". She asked "Why?",*

and he answered "Nothing, we just want to see him". She said "You two go back. I have seen enough of you. Go back. Ias's mind is bad". He answered "Yes, but we want to see him", but she said "I have seen enough of you. Go back". But they did not go back. They stayed there. And again he said "We want to see Ias". So she said "All right. Stay here. I will go and find him". She ran, and came and found Ias cooling himself under the trees at Onema, and said "Ias, come, run quickly". He said "Why?", and she said "Hi! Come and see two things that can be made into food for us". He said "Where are they?", and she replied "They are at home. Run quickly, quickly." So Ias ran and came and saw those two at La-mare, and said "Dear little younger brothers, dear little things. Where have you come from? I have not seen you for so long. Come, let us sit down together here, indoors". And he enticed them close to him, saying "Younger brothers, will you please take the lice out of my hair?" So one of them sat down to de-louse him, and, as he did so, Ias turned to grab hold of him, but he jumped clear of him. Then the other sat down to de-louse him, and Ias turned to grab him too, but he too jumped clear of him, saying "Ias, do not do that. Your head is full of lice. Do let us get them out", for the two brothers for their own purposes also wanted to get close to him. But they did not want to do it inside his house, so they said "Elder brother, let us go to the dancing-ground. Let us go to the dancing-ground at La-mare, and cool ourselves in the shade of the banyan tree there." He agreed, saying "Very well, you lead the way, and we will go". So they all went, and Mal-mal-mari said "Let us sit down here, and stay in the shade of this banyan tree." Then Mal-mal-mari again looked for lice in Ias's hair, and (under cover of this operation) tied the rope which his mother had made for him to Ias's head, and jerked it tight and threw the other end of it to Mal-mal-oba. Mal-mal-mari tied it to his head and Mal-mal-oba made it fast to the banyan tree. Thus it was that Mal-mal-mari tied the rope to Ias's head and threw the other end of it to Mal-mal-oba, and that Mal-mal-oba made it fast to the banyan tree so that it would not move. While Mal-mal-mari was tying the rope to his head, Ias was trying to lull their fears by shutting his eyes, pretending to doze. And the two brothers tied the two ends of the rope tighter and tighter, till they were ready. At last Mal-mal-mari had finished tying. Then Mal-mal-oba whispered "Are you ready?" Mal-mal-mari whispered "Yes. Now is our time". Then he said to Ias "Now let us go". And they two rose to their feet and stood upright. Ias, too, wanted to rise and catch them, but the rope was fast to his head so that he could not move. And

*Mal-mal-mari speared him, pierced him in many places, like this [the narrator demonstrates]. And Mal-mal-oba speared him. And when they had finished spearing him they clubbed him with clubs, so that he died. And there he lay. Then they beat the gongs, and the men of Sen-har came, and the men of Emil Parav and the men of Emil Marur and the men of Emil Lep. The mother of Mal-mal-mari and of Mal-mal-oba came too, and spoke to Ias's mother, saying "Your son's mind was mad. We all lived peacably, but his mind was bad, and he was always seeking to kill people. But we also are human beings. We should be a numerous people on this island, but he was the whole time wanting to harm us. So it is good that my sons have at last slain him." And Ias's mother spoke to Mal-mal-mari and Mal-mal-oba, saying "Since you two have slain him, now wrap him up and go and bury him. I am grown old. You two then wrap him up and go and bury him. It is all over now. Now we can live in peace. Whatever now you want to do, you will be able to do it without interference." That is the end. He died just so, here on this island. That is the end. They two buried him, and placed ten grave-stones round his grave. The end.*

## TALE M: THE END OF LA-MARE AND THE FOUNDATION OF THE EXISTING VILLAGES

1. Re-ŋa ŋa-hüt mwi tailewere e wa, "Na-vül ok mwi sa, ko. 2. Ka wan ko ka re maki e pal ne-ŋa Tsan. Na-vül mwi sa, ko kab wa, "Ra wä Tsan, ra läsi maki." 3. Ram le-lek mu se parav te, ka re ra wan ra läsi maki. Na-vül ok mwi sa ŋa e re p'ok kisen. 4. No sale roŋ ni-auk. E-pe na-riv wänu le-lek ko pu-roŋ. 5. Mu wotsanir ne-re labwen wew ko pu-roŋ sa, ko ka m'ok wiel säläär ka wan, ka re kab läsir. 6. Mar roŋe retsäñ säñ mi ma. Ar wa, "E wuretun. Ko ra wotsan ikir le pu-roŋ we. 7. Ko maki m'pal mwi ser-ser. E se ŋowur ikir te, ko e wurei mätä-mätä ko pu-roŋ." 8. Ko Senhar ko mwi lil-dror e wie ni-wät säñ, e wä Senhar, 9. Emil Parav ar wehi ni-wät säñ Emil Parav. Emil Marur ar wehi e wan. Emil Löp e wehi ni-wät säñ e wan. 10. ŋa-el ar wehi, ar wehi La-mare e ma re Buok. E ŋu.

## TRANSLATION

*The men of the mainland talked among themselves, and one said "Every month you want to go and see a Maki sacrificed on Atchin. Then another month comes, and again you say 'Let us go to Atchin to witness a Maki'. After a little while you want to go and see another. After another month has passed it is the same again. I am always having to go there. The men of Atchin are like a rat staying always in one place, gathering its family together under the roots of a single pandanus tree, and you are always going to the same place to see them." The men of Atchin heard what he said, and answered "It is true. We all gather together in one place, and Maki is continually being sacrificed there. He is not speaking disrespectfully of us. He is only saying what he has observed." So the men of Sen-har dragged away their stones and set them up in Sen-har, and the men of Emil Parav dragged theirs to Emil Parav, and the men of Emil Marur dragged away theirs also, so did the men of Emil Lep. The men of Ruruar dragged theirs from La-mare here to Buok. That is the end.*

## TALE N: RETS EXPELLED FROM PWETER-TSÜTS

1. Rets e wal' toni na-tò. E wal' toni tò-bati. Mu ror-po e tsali ni-mal. 2. E sa roni re ni-ar. E wa-wan mare. Na-tò ɲa e sakel re ni-mal. E tsali wan na-hases re ni-mäl a. E tuhuni. 3. Ni-laŋ mwi lai. Le-rets mwi la ʃowul. Mi mara ror-poŋ, mu rorak. 4. Rets mu tuhuni ni-mäl a mi wan. Ni-laŋ mwi tsiri. Mu row roni mi wan. E wa-wan ʃowul. 5. Mu roŋe na-tò mwi tarer e-re ni-mäl s. Mwi ror we mare. Mwi läsi na-tò ɲa. 6. Rets mi wehi luha ni ni-mal. Mi ma, mi ma Pweter-tsüts. E pur-pur ni-mäl s. 7. E tai toni na-tò watsi, e ral. Ini e wä la. E wä e-hüt. E ʃu ko e haʃ Urari. Mi wan e läsi win a mwi lek. 8. Le-rets mwi lek re bakor Urari. E wa, "Hai! Ko inik." "Io. Ina le me ma. 9. No läsi na-na le sa ko me wala me ma." E wa, "Ko läsi ni-se?" 10. "No läsi na-tò le sa ko me wala me ni-le." Or tabe na-ak a wä e-hüt. Or ta ɲa-hüt ko or wiel. 11. Or wä Bwät-narers tsi mätuän. Or lek ɲä-in. Or tabu ɲä-in. Or le-lek no-ut poŋ. 12. E rere liwet ko or ma ɲa la. Mor ʃu. Mor ma re ne-hi:m sän. Ko or li-lits hore watsin. 13. Mwi lek lolo'm a. Mwi le-lek ʃuhav sa. Mar lek-lek-lek. Mar bets-betselehi. 14. Mwi-tsa. Ar wa, "E he-mbe? E mats ni-ok ʃopon." Mar kete mätsän na:n. Mätsän na:n e ʃu. 15. Ko inir ar re e mats ko watsin. Ko tasin inir, tasin ar liw-liwe na-riv, ko inir samwi liw. 16. Ne-liw e wä lolo'm. Le-rets e lai ne-liw, e lek roni. 17. Tasin e wa, "Tutu, pe asi wä lolo'm si tutuʃär?" Ar wa, "Es! Pwi-tsa te. Po se wan te. 18. Tutuʃär mwi sere hore ne-hi:m sän." E wa "Io; pe rubatsi ko pe ar sere kele ko pu-roŋ pi pe ɲa mwi sere." 19. Mu rubatsi mwi has wä lolo'm. 20. Mwi läsi win a mwi lek. E wa "Ai! Ko inik, ko lek ni-el pu-roŋ." E wa, "Io." 21. "Mätsä na:m mu ʃu". E wa, "Ia?". E wa, "No roŋe ko". Mu luha, wä tsalil ko watsin. 22. Mwi sere kele ne-hi:m a. E wa, "Tutu, pe wurei na-na sa." Ar wa, "Ni-se?" 23. Ar wa. E wa, "Ko Le-rets a mwi lek ne lolo'm le pu-roŋ." Ar wa, "Es!" 24. Ar wa, "Ko läsi ta-mats wü e-tsigä?" E wa, "Es! Ko ini. 25. Se-re ina tipwis pwi kara-karas. No wuretun." Ar lek e räw-räv, ko timän e ma ɲa-hüt. 26. Winberis e ma ɲa-hüt. Ar tabu. Tasin e wa, "Tutu, pe wurei ɲa-ɲa ɲa?" 27. Ko tutuʃän e hatsi tsüŋon, "Ko po se wurei te." Timän a ini mwi läsi. 28. E wa, "Ai! Mwär' ok e re pu wurei ni-se?" E wa, "E-tsigä." E wa, "Io, e re pu wurei na-na ko sa. 29. A ko e-wise mo hatsi tsüŋon pitewi? Mo re pu se wurei te. Sa e ʃowuri kami?" 30. E wa, "Tsigä." E wa, "E! Kob wurei." E wa, "E re pu wurei ni-se?" 31. Win a ko pu-roŋ. E re pu wurei Le-reŋts ko pu-roŋ." E wa, "E-wise?" 32. E wa, "Ini ni-auk pu-roŋ. Ikir ram kete na-woni mätsän na:n. 33. Ikir ram wurei ɲa e mats.

Ram kete mätsän." Timän e wa "Natuk, ko wuretun? Ini ni-ok pu-roŋ?" 34. E wa "Io." "Ini ne-mbe?" E wa, "Ne-ŋa hi:m si Rets." 35. E wa, "E!" E wa, "Mwär' a e laŋa le. Ikir ra re tsünöb." E wä tsalil. E ŋowuri mirän, 36. e wa, "Ko pepe ni-se le? Mo pepe tsünöb sa läŋ a mu ror mwi tsats." 37. Mirän e wa, "Ko Rets e ma ŋa-hüt pin?" E wa, "Tsigä. Ini ne-ŋa hüüt wor." 38. "Kab te mak ra wan ra läsi." Mi wan mwi tigeisi maliŋ. Mwi läsi Le-rets mwi lek. 39. E wa, "Aru! Natuk mpepe na-woni kami. 40. Kom laŋaläŋ, kom kete na-na e tsats." Palu-ulen my u to woŋ-woŋe. E wa "Kob wala, kob wiel. 41. So le te ŋa-el. Kom ror e stats, Kob wiel." Mar tu-tu-tuloni Pweter-tsüts. 42. Re-ŋa Olep ar wa, "Rets a e wiel." E wiel mi ma Olep ar se rets to pitewi. 43. E tsövha mwi re pu haŋi, ko Bel-were-were e wa "Hai! Po te tur ok". 44. E wa, "E! Tasik no ror e stats, pe wiel. Mar kon-toni a, mar re pe wiel." 45. E wa, "Io, ko ina pi e "tutufak" te inik. Win ok pi ok te na-hi:m, pi e re ne-hi:m sa." 46. E lai tamauw ru e wul ni humbwen. E twi-tiwei. E woŋi batun ma Pweter-tsüts. 47. Ko ar ro pwi tsa ni. Ko e wurei tasin ŋa-ta nen kelbwet Lav. 48. E wa, "Pi e saŋ batun tamauw ru, pi e saŋ e row wänu ok." 49. Or wan, e kiki nitan pitewi. E wa, "Pi we saŋ tsile ko ŋgo'k. 50. No re par uroi batun tamauw-ru, ko ar ro pwi tsa. Ko inik, po uroi ko pi we saŋ rowe wänu ok". 51. Ini, e ŋu, ko mwi lek tser Olep ko watsin. Mu kete n'amal sän ko watsin Olep.

## SUMMARY

Rets makes a kite and sends it, with a fowl on it, to Le-rets, who is married at Showul, as a love-gage. She, seeing it, come down to Urari, whither Rets goes to join her. They spend the night at their mother's brother's village of Bwotnarer, but return at night to Rets's house on Atchin, where she remains shut up for a year.

Rets's younger brothers one day go shooting rats, and, an arrow falling into her enclosure, she is discovered. His father, Win-bweris, is furious. He does not, however, kill him, since it is the feast of Palu-ulen, but advises him to escape. They sound the gong-signal for the departing dead.

As Rets is passing through Olep he is accosted by Bel-were, who offers both him and Le-rets asylum. He consents, and Bel-were gives him a gelded curved-tusker for atonement. Rets cuts it up and offers the head to the men of Pweter-tsüts, but they refuse it. He then gives it to his younger brother, Lav, to eat, promising him all his land. Lav eats it and Rets gives him his land. Rets then goes to live at Olep, where he spends the rest of his life, and makes a dancing-ground.

## TRANSLATION

*Rets courted his sister by means of a fowl, a dappled fowl. One day at daybreak he constructed a kite. Then he climbed up into a ni-nar tree till he reached the top. And the fowl was sitting on the kite. And he tied the string to the kite and sent it to her for a covenant. And the wind carried it away. Now his sister Le-rets was married to a man of the mainland village of Showul, and that day she rose up early in the morning to sweep the ground before her house. And Rets sent off the kite, and the wind blew it so that it flew, with the fowl on it, till it came to Showul. And Le-rets heard the fowl crowing on the kite, and looked upwards and saw that fowl. Then Rets pulled back the kite till it came to Pweter-tsüts. And he broke up the kite and let go the fowl, and the fowl strutted away. Then he went down to the shore in order to cross over to the mainland, and paddled till he came and landed at Urari. And when he got there he found the girl waiting for him. Le-rets was waiting by the spring at Urari. He said "Hello! So you have come". She said "Yes, I have come, I saw that thing you sent, and ran down here to meet you". He asked "What was it you saw?", and she answered "I even saw that fowl, and ran and came here". And she helped him carry his canoe ashore. They carried it high up out of reach of the tide, and then went to the place called Bwot-narer, where their mother's brother lived. And they stayed there, and cooked themselves a meal. And they remained there till it was dark. And at midnight went down to the shore and launched his canoe and paddled over the strait to Atchin, and entered his house unseen, and shut the door.*

*There she remained for a whole year. And her kinsmen waited, and waited, and waited, and searched and searched for her, but in vain. They said "Where can she be? She must have died somewhere". And they performed the death rites called metsen for her. And after the death rites were over, and they all thought that she was dead, Rets's younger brothers one day went shooting rats. And it happened that as one of the younger brothers was shooting, his arrow fell inside Rets's house-enclosure. And Le-rets took it inside her house, and kept it. And the younger brother said "Elder brothers, shall I go inside our elder brother's house?" But they said "No, you must not. You must not go in, for our elder brother has shut up his house." He said "I know, but all the same I will go in and fetch my arrow, and shut up the door again just as he shut it so that he will not know". And he undid the door, and went inside the house, and found the girl sitting inside, and said "So it is you! You have been here all the time!" She said "Yes",*



He said "But we have performed the death feast for you!" "Yes", she said, "I heard you doing it". He left her, and came outside, and closed up the house as he had found it, and went to his brothers and said "Elder brothers, let me tell you something". They all said "What?", and he said "I found Le-rets, even she, sitting inside the house". And they all said "Don't talk nonsense", and continued "Have you been seeing a ghost, or what?" But he replied "No. It was she herself. I am no child that I should be fooling you. I am telling the truth". They all waited till the evening, when their father came back from his garden on the mainland. Win-bweris came back from the mainland, and when they had finished the evening meal the younger brother said "Elder brother, shall I tell him that thing?" But his brother bit his lip, meaning to say "Don't tell him". But their father saw him doing it, and said "Hi! What does that fellow want to say?" He answered "Nothing", but their father said "Indded he wants to tell me something. Why else did you bite your lip at him? You don't want him to tell. Has anyone sworn you to silence?" The eldest brother replied "No", so the father said "Well, speak, both of you. What does he want to say?" Then the elder brother replied "Only about that girl. He only wants to tell about Le-rets." The father said "What?" and he answered "Simply that she is there. We have performed her death feast in vain. We have been saying all the time that she was dead, and have performed the death feast for her, and she was here all the time." The father said "My son, do you speak the truth? Is she indeed here?" He answered "Yes". Then he asked "Where is she?", and he said "In Rets's house". Their father exclaimed "Eh!" and then said "That fellow is demented. And we thought he was an ordinary man". Then he went out into the outer (women's) court, and swore at Rets's mother, saying "What have you born me here? You have born me a demented son whose mind was wrong". Then Rets's mother said "Has Rets come home from the mainland yet?" He answered "No, he has not yet come back". Then he said to his sons "You lead the way. Let us go and see her". He went, and removed the door-panel, and found Le-rets sitting there, and said "Alas! my wife has born you two in vain. You are demented. You have done a terrible thing".

Now the feast of Palu-ulen<sup>1</sup> was at hand, and he said to them "You two escape (before worse befall you).<sup>2</sup> Depart. Do not stay here. Your

<sup>1</sup>New Year feast of first-fruits, palolo and the return of the dead.

<sup>2</sup>Rets should normally have suffered the death penalty. The fact of his being let go appears to indicate a period of asylum, or at least unwillingness to kill, during this feast.

*minds are wrong, and you must go". And the men of Pweter-tsüts sounded the gongs with the signal indicating the departure of the dead. And the men of Olep heard it, and said "Rets is departing". And he left Pweter-tsüts and came to Olep. But the men of Olep would not speak to him. So he passed them in silence. But, as he was proceeding to the shore in order to get to the mainland, a man named Bel-were-were said "Hi! Stay here!" But Rets said "Younger brother, I have been minded wrong, and must depart. They have sent me away, and want me to go". Bel-were-were answered, saying "That is all right. Let it be as though I were your elder brother. Let the girl stay in this village, even in my house". And he gave Rets a gelded curved-tusker for atonement, and Rets cut it up, and carried the head to Pweter-tsüts, but the men of Pweter-tsüts refused it. Then he spoke to his younger brother, he who came last, the youngest, who was called Lav, saying "If you will eat the head of this gelded curved tusker, all my ground shall be yours". They went together, and he marked out the ground for him, saying "All this, then, shall be yours. I wanted them to eat the head of the gelded curved-tusker, but they would not. But you, you eat it, and all my land shall be yours".*

*That is the end of the story of Rets. The rest of his life he lived at Olep, and he made a dancing-ground for himself at Olep.*

## TALE O: THE OCTOPUS, THE RAIL AND THE SHELL-FISH

(Second version; for other version, see Tale G.)

1. Mirän mu tur mu so pep te. Mu to mori pwai tara. Mwi lai wew sän ko 2. mi wä la mi wät-wat Lebwärän Marur. Mi wät-wat ko mu roŋe na-hit ko te-kau ko pila, inir e-tol. 3. Mar ar re-rakere. Mar kete ni-wat mu tsöv. Ko win a e wa, "I-se mu wi-tsöv? 4. Po wiel we! Winberis e wä e-hüt e to mori pi ma ko ni-ok we." 5. Mi wa-wan ko ni-wät a e tsöv kele. "I-se mu wi-tsöv? Po wiel we! Winberis e to mori pi ma." 6. Mwi lek-lek ko e toŋe ni-wät a e tsöv kele. Ko i-si le ni m'ok wits? 7. Pe te läsi pa." E wiel, wan mwi läsi na-hit mwi rerake pila, tekau. 8. Mar ar re-rakere. E wa, "Ai! Kami le pu-roŋ, ka m'ok kete ni-wat mu tsöv." E taibari. 9. E wa, "Mwi re ka wurei ni-se, ko kab ar ma no-ut pu poŋ wera!, ko kab wurei a ni." 10. E wa. E ma ŋa-hi:m. E ma a-hi:m ko watsin ko e wurei Winberis, 11. "Pe wurei na-na sa." E wa, "Po wurei ni-se?" 12. wa, "Tsünöb sa e rets pitewim?" "E tsiga." E wa "No läsi tekau, na-hit, pila ar re-rakere ŋa-la." 13. Ko ko tsibari wü e-tsigat?" E wa, "No tsibari." Ro wa, "E-res." 14. E wa, "No re weral no-ut pu poŋ, ko mar re par wurei na-na pwi sa, 15. Ko par ar wurei a ni, weral no-ut pu poŋ." No-ut m'boŋ mor matur ko mar ma. 16. Ar wa, "Ko natum pwi saŋawül. Ko po se uroi kia te. Po pepe natun pwi saŋawül." 17. E wa, "Ko me tara le watsin." E wa, "Io, po pepe natun pwi saŋawül." 18. Mu ror-poŋ ko e wa Winberis, "Re-ŋa ar a ni na-na sa. Nə-nə ŋa me läsir, ar ma, ar wurei na-na sa." 19. "Ko ar wurei no-se?" "ar re-roŋ natuk pwi saŋawül." E wa, "Ko mo tara ko watsin." 20. E ar wa "Io. Tahar ko. Mo läsir ko?" Mu ar wureim ni ko? Ra te mät-mätä. 21. Win a m'pep, m'pep, ko m'pepe Rets. Ko Le-rets mu wor tsire. 22. Ko inir e-saŋawül, Lav, Awe, ŋoŋ, inir e-läp. Natur mar lä-läp ko watsin. 23. Ko ar wä Siu. Ko Winberis e wä, "Kab wä Siu, ko wänu masal ko ŋa-Siu. 24. Ko kab ro-romi nə-nə ŋa mirami mu wurei. Ko kam uroi ...." 25. Ko e wurei kelbwet nen, e wa, "Ka wä Siu, ko kam uroi hasi ko ka mul ma ko kam kali Tsiŋon Tahar 26. ko po wala wä re ni-tsäm." Timän mwi lek taravir Onema. 27. Mwi läsi ŋa kelbwet nen mu wala re ni-tsäm. E wa, "E!, natuk ar laŋalän". 28. E wala e ser-ser, e ma ŋa-hi:m. Mi ma ŋa-hi:m, mi ma we-re mellŋen. E matur. 29. Nahit, tekau pila mar re-rake mar re-rake pini, mi mats. Mar uroi. 30. Mirär ini e lek. Natun mar kali ŋa-hi:m. "Kab wan, kab te läsi timami lo-ut. 31. Ram rets ptiew kami, kam se werfuri te". Mar kali wan lo-ut. "Po läs-läsi ne-mbe, ne-mbe." 32. Ar hili nu-al watsin. Ar tei na-mbu. 33. Ar tsibwe we-re nu-al. Ar täwni watsin. E ŋu ko.

## TRANSLATION

*Their mother remained barren till she was nearly an old woman. Then, one day, she took her pandanus strips and went to do her plaiting on the shore at Le-berong-marur. And while she was plaiting she heard an octopus, a shell-fish of the kind called tekau and a rail. These three were behind her in the bush, embracing one another. And they caused a stone to fall. This being one of the usual methods used by clandestine lovers to attract a girl's attention, she said "Who threw that stone? Go away, alas! Win-bweris is gone to the mainland, but, will soon be coming back, alas!" After a time a stone fell again close by, and she again said "Who threw that? Go away, alas! Win-bweris will soon be here". She went on plaiting, and again heard a stone fall close by. Then she said to herself "Who can it be that keeps on throwing stones? I had better go and see". So she went, and came and saw the octopus embracing the rail and the shell-fish. They were all embracing one another. She said "Hi! So it's only you who keep on throwing the stones!" Then she touched them, and said "If you have been wanting to say something to me, come after dark, tonight, and tell me then." Having said that, she went home. And when Win-bweris came home from the mainland she said "I want to tell you something". He asked "What do you want to tell me?", then he said "Has some man been speaking to you?" She said "No", and then she said "I saw a shell-fish, an octopus and a rail embracing one another on the shore". He asked "Did you touch them or not?" She replied "I touched them", and he said "It is good". She said "I thought it were better tonight, after it was dark; if they were wanting to tell me something, they should come tonight". That night, when husband and wife had lain down to sleep, he in his house, and she in hers, they came to her, and said "For you shall have ten children. But you must not eat us. If you do not eat us you will bear ten children". She said "But I am already old". They replied "We know, but you will bear ten children all the same". When it was morning she said to Win-bweris "They came and told me something. Those things I saw, they came and told me something". He asked "What did they tell you?", and she said "They prophesied that I should have ten children". He said "But you are too old already". She answered back "I know. It must be Tahar's doing". He said "You saw them then? Did he come back and tell you that? Let's wait and see."*

*That woman bore, and bore again. First she bore Rets, then Le-rets, ten of them altogether, Lav, Awe, Ngosh, and many more. And when her children were all grown up they went on a voyage to Malo. And before*

they went, Win-bweris said to them "You are going to Malo. Now, Malo is a place where there are many fish. But remember that thing which your mother told you. If you shall have eaten those things which your mother told you of ..." and he addressed the youngest, saying "If you shall have eaten those things, when you come back, and when you round the promontory called Tsingon Ta-har, which brings you in view of Atchin, then run out on to the outrigger float".

When they were due back, their father waited for them on the beach at Onema. And when he saw the youngest running out on to the outrigger he said "Alas! My children are demented". Then he ran quickly home, and came to his house, and lay down on his bed, and the octopus, the shell-fish and the rail crawled over him and embraced him, so that he died. They ate him up. And the mother waited for her children to come. And when they rounded the corner of the fence leading to his enclosure, she cried "Come, see your father in the inner court. We told you not to eat those things, but you would not obey us". They went round into the inner court, and she cried "Look, look, where and how he is". Then they dug a hole, and cut bamboos, and with them poked him into the hole. And so they buried him. That is the end.

## TALE P: ON THE NATURE AND OMNIPOTENCE OF TAHAR

(From *Ta-maewo through Buremin.*)

1. Mirär na-vül, timär ni-al. Mor tei ikir. Mewi ko e tei wen-wa-saḡawül. Ko na-mboḡ sa kele ko e tei wen-wa-saḡawül. 2. Ko na-mboḡ sa kele ko e tei wen-wa-saḡawül. E wan ko mu kete wiḡewin, n'dra mu to. 3. Ko mu hu watsin ko re-ḡän mwi läp ko tipwis mu turaḡ watsin.
4. Tahar mwi tei watsi e wan tsunob. E wurei ko e te na-mboḡ säär.
5. E wurei, "Ko inik, ko na-mboḡ saḡ e p'ok, po mats ni. Ko inik ḡo, ko po pal ko." 6. Pwi-re pwi sa par liwe, e lai nawiri e tsu-tsuni. Pwi-re pwi sa pwi tara, 7. Ko e wa, "Io, ko inik, po tara, po ar mats." E wurei pwi sa, ko e te na-mboḡ sään, 8. ko ko e wurei "Na-vül saḡ, ko mats." E wurei sa wa, 9. "Po wor wä tsalil po mats, po luha ma tsihik." Ko pwi-re pwi sa "ko inik, po tur, 10. po tur wan na-vül saḡ pu wele-wele pu-roḡ ko po mats." Pwi-re pwi sa, pi we ma-lakel pu-roḡ ko pi mats. 11. Pwi-re pwi sa, e wa, "Inik, po tara pu wele-wele ko po mats." 12. Ko e wurei, "Po wor wan boḡ pwi sa, ko po mats." Ko pwi sa, boḡin pwi e-lim, ko pi mats. 13. Pwi sa ko e wurei, e wa, "Ko bahi p'uroim". 14. Pwi sa e wa "Inik, po ron. N'das pu uroi." Pwi sa, ko e wa 15. "Inik po sa ko po watsenim ko po mats." Pwi sa ko pi woḡ ko pi mats. 16. Pwi sa pwi-re pwi li ko pi mats. Ko ini ko-roḡ mwi tei. 17. Tahar mwi tei ikir.
18. Tahar e wiwiskir.<sup>1</sup> Mwi tei na-ten e womu. Ko e wan ko mwi tei pipi sään. 19. Ko e ma, ko e ma ma ma ko mu tur ḡa-el re batur. Ko mwi kete wiḡewin ko ḡa-ḡa sään mu to ḡin. 20. Ko noreman pipi sään, pu to ḡa-in. 21. Noreman e wä tsi wiḡewin, ko n'dra mu to ko we-re wiḡewin, ko n'dra mu to re tapa re wiḡewin. 22. Ko mu kete tipwis, ko mu wor ko mwi te na-mboḡ sään. 23. Ko inik, na-mboḡ saḡ. Po matsin ḡo ko." E wa pwi-re ni-laḡ mwi ser pwi läp ko po mats. 24. Wü-ḡa no-uḡ p'uḡ pwi läp ko po mats. Na-mboḡ saḡ tsile ko po mats. 25. Ko pwi-re par liwom ke par liwom. Pwi-re po ron ko e ron. 26. Pwi-re bahi p'uroi ko bahi e uroi. Pwi-re ḡa pwi li ko e li. Pwi-re pi masa pu-roḡ ko pi mats. 27. Pwi-re pu wurei ko pwi-re po we na-sup ko na-mboḡ saḡ ko po ar mats. 28. Mi wiḡeni rowe na-na tsile, ḡa-ḡa'k ko po läs-läsi, pu ju.

<sup>1</sup>The word for lashing together the parts of a canoe.

## TRANSLATION

*The moon is our mother, and the sun our father. They two made us. [Moon and sun together are Ta-har]. One day he made a thousand men, and another day he made another thousand, and another day he made another thousand.*

*And it came to pass that he made woman, and [his?] blood [?sexual fluid, see below] was in her. And she conceived then, and her belly became big, and a child took shape [mu turang = 'strong', 'fast', i.e. the child is taking shape, and about to be born, is no longer mere fluid]. Then Ta-har made all men. He speaks, and appoints their days, saying "And you, your days will be so many, and then you will die. And you there, you will be killed [pal = 'be sacrificed']". If a man is going to be shot, he takes a cane and pierces him beforehand. If a man is going to grow old, he says "Yes, and you will grow old, then you will die". He speaks to another, and appoints his day, saying "In such a month you will die". To another he says "You will be born out of the womb, and straightaway you shall come back to me", and to another "You will live on a little, and your months shall be but few, and you shall die", to another, that he shall grow to be a young man only, and shall die. To another he says "You will be only just beginning to grow old, and you will die". And he says "You shall be born only one day and you shall die", and to another that his days shall be five, and he will die. To one he says "A shark will eat you", and to another "You will be drowned. The sea will devour you". To another he says "You will climb a tree, and will fall down all by yourself, and you will die", and to yet another, that he will get sores and die, to still another that he will hang himself and die.*

*He alone made us. Ta-har made us. He lashes (the parts of) us together (as a man lashes together the parts of a canoe). First he made the buttocks. Then he went on and made the sexual organs. Then he worked on and on till he finished us off here, on our heads. [Here my informant indicated the whorl of hair on the head, called na-vül e shu-shu woni = 'the moon finishes it off', also used of the moon setting]. And he made woman and that thing which is within her; and man, his sexual organ that it might rest in it.*

*And the man went to the woman, and his blood [sexual fluid?] remained in the woman. And his blood [sexual fluid?] remained in the womb of the woman, and made a child. And the child was born, and Ta-har appointed his day, saying "And you, such are your days, such will be your work". He says whether the wind shall blow so hard that you will die, or whether the rain shall fall so much that you will die.*

*And if you are to be shot, you will be shot; if you are to be drowned, you will be drowned. If a man is to be eaten by a shark, a shark will eat him. If he is to hang himself, then he will hang himself. If he is simply to sicken and die, it will be so. If he says you are to become an old man, when your day comes you will die also. He foretells all things for all men, everything that you will ever see.*



## TALE Q: MALAIN AND MERE-TSANG

*(Evidently recorded at Sen-har.)*

1. Malain sa ko Mere-tsaŋ. Ko or uwu no-ut. Or uwu no-ufur row-row. Ko mor ſuhu tawu e-ru ŋa-hüt. 2. Mar ſuhu, mar ſuhu mar wan wä wä mare. 3. Ko tutuſän e ma, mwi läsi tawu mor ſoſoſera. Ko e wurei e wa, "Kab kete bonon re-ŋa mwär' ok." 4. E wurei ŋa tasin. Ko tasin e wurei e wa. "E tsiga wor. Kab ſuhu wor." 5. Ko e wan tutuſän mi wi-wiel mu luha mi ma ko mwi läsi mu ſoſoſera, 6. ko e wa, "Kab kete wan bonon ne-ŋa mwär' ok." Ko tasin e wurei e wa, 7. "E tsiga wor". Tutuſän e re-roŋ par kete to-toni ne-ŋa tasin. 8. Ko tasin e wurei e wa, "E tsiga wor". Tutuſän mi wiel, mu luha ma e wa, 9. "Kab kete wan telep bonon ne-ŋa mwär' ok." Ko tasin e wurei, e wa, "E tsiga wor." 10. Mi wan ko tutuſän lolon e har. E wa, "Es! Inik tipwis, ra wurei na-na mo so roŋ woſe ni te". 11. Ra wurei tawu inik pi we tan, ko ina pi we mare ſopon." 12. Watsin tasin e wurei e wa, "Ee! Po ſoſoſera". Tutuſän lolon e har. 13. Or rew-rewtsir, ar mbal. Mätuär Emil Marur. 14. Ko inir wiſen sän e wä Wala. Ko tasin lolon e har, e siŋ-siŋ watsin. 15. E siŋ-wiŋ ko e rurufi ne-wis. E wala, e tsubul ŋa-la. 16. Ko e liw-liw ehi watsi Matbaŋor. Ko mätuär inir wiſen sän or mul Wala, 17. ko mor ſu ma mor läsi e liw-liw ehi. Ko e hulöwi. Mätuän e ſu wan. 18. Olowan e tor-toni ſowun na-ak. Ko ini e ro-romi ko e re-roŋ por tsil-tsil-were. 19. E te ne-wis we-re na-ak. Mätuä e wa "He! He! He! He! Olowak, po luha." 20. Ko olowan e wa, "E! Mätuak, ro wä Tsan." E wa, "Ro wan, po han ŋa-mbe?" 21. E wa, "E! ro wä Tsan." Mätuän mu wu-wurei, mwi-tsa. E wä re na-ak. Mor ſu ko watsin. 22. Mor ma, mor haſ Emil Marur. Mätuän mwi kete na-wat. E se tabu te re n'dan. 23. Mwi hili ni-wat e tabu re-ŋän. Ko inir nor Emil Marur mar ok hor-hor. 24. Mar ok hore n'ehi. Ko mar ok ma ŋa-ok Ramason. Mar wan, mar ma Ramason, ko mar lai n'ehi. 25. Ko mar re par mul par tabu. Ko ini mwi läsi wiſen tipwis sa. 26. Timän n'äsän ſuſu. Ko ini e lai n'ehi e wireni pitewi. 27. Na-mboŋ e nats kele mar hor kele. Mar ma, ma, ma Ramason. Ko mar läsi kele win a. 28. Ini e wireni n'ehi ŋa ini pitew wiſewin. Ko mar wan Emil Marur. Mar re par tabu. 29. Mar re par tabu, ko mar wa, "Ko n'ehi ŋa inik?" E wa, "Win wele ŋa mu ŋgoni, ko me lai pitewi." 30. Koe kar-karas ko wor. Ini lolon e wurei wiſewin, e re pi tigei. 31. Ko e wa-wan wiſewin e ma-lakel. ſüſun mwi läp ko watsin. 32. Ko timän mwi hii-hii no-rän. Mi wan pu tuloni ſowul. Ko mar ſu ŋa0ok, 33. mar rall pi wan pu tuloni ŋa-hüt ſowul. Ko e wan ko mwär' a ini mwi liw-liw ehi Emil Marur. 34. Ko mwi läsi wiſewin, timän mwi re pu tuloni. Ko mirän ini

re batun na-ak, 35. ko timän ini re ſowun. Ko ini e sakel re lihwen, e kila luha, e hisi na-tuŋ. 36. Mwi läsi mwär' a mwi liw-liw ehi. Mwi kila ko e hulöwi luha ni. 37. Ko win a e wurei ni timän, mirän, e wa, "Te! Ko re-roŋ kob tuloni a le. 38. Ko tsünöb sa mu hulöwi a ni-aok. Ko watsi ko timän e wurei ni mirän, 39. "Ko le-tär, po hale luha ni." Mor hale, mor ſu ma. Ko mwär' a ini mu wala. 40. Mu wala mu toŋsa. Mu toŋsa e wä hi:m. Mi wan ko mätuän mu kete no-ut. 41. Ko mu wala mi wan mwi hasi re lolon n'dram, ko mu ſok re-ŋän. - 42. Ko mätuän mi ma, mwi läsi wifewin, inir timän mirän inir, mar lek, ko e wurei, e wa, 43. "Ko olowam mu hulöwi win el ko nam ſu luha ma, ko ini e wala e-pe ŋä-in?" 44. Ko mätuän mu koni ko watsin. E koni wiſen sän e wa, 45. "Po te betselehi e-wise ŋa mu wala." M'betselehi ko watsin, e ma, e läsi re lolon n'dram. 46. E wa, "Hai! Ko inik, e-wise mo ſok?" E wa, "Mätuam e re-roŋ po ma wä hi:m po lai buha." 47. Or wä hi:m. Mätuän e lai ni-wara sa, e lai na-ru, pekes, liw-ſeren, 48. E lai lai wan e lai buha e-saŋawül. 49. Watsin ko mor lek watsin Emil Marur. 50. Ko ar tei na-ak na-tor sa Emil Parav. Ko ar wile, 51. Emil Marur ko ar wile, Emil Läp ko ar wile, Ruruar ko ar wile, Senhar ini,<sup>1</sup> 52. Ko ar wile i-sän. Mi wan ko ar tuwe womu ni Emil Parav. 53. Mar tuwe tsile ni, e lai buha, e wuli pitewi. E wan ko ar tuha Emil Marur. 54. Ar tuwe tsile ko Emil Marur e lai buha e wuli pitewi i. Mi wan ko ar tuha Emil Läp.<sup>2</sup> 55. Ar tuha buha, ko e lai buha ar wuli pitewi. Mi wan ko ar tuha Ruruar. 56. Ar tuha tsile ko ar wuli pitewi. Mi wan ko ini ko watsin. E hil-hil ko e ke n'dram, 57. ko e wurei na-mboŋ nen par tuwe i-sän. Emil Parav. Emil Marur, Emil Läp, Ruruar ar tuha na-wät sän na hamal. 58. E wa, "ra tuwe i-sän pi pe ni-se?" 59. Ko ini e wurei e wa, "Ra tuwe sak pi pe tawi. Pi parav pi e mare." 60. Mar tuwe, mar tuwe, wä wä wä wan. E wan e wä mare. Ko ar wa, "E ſu wü-ŋa e-tsiŋa wor?" 61. "E-tsiŋa wor." Mar wan, mar wan, mi wä mare. Ko mar wurei keke e wa, 62. "E ſu wü-ŋa e-tsiŋa wor?" E wa, "Kam läsi Mal-weawen, ſowul, wü e-tsiŋa wor?" 63. Mar wurei, "E-tsiŋa wor". E ar wa, "Kab tuwe wor." 64. Mar tu-tuwe, wan mar läsi ſowul, Mal-weawen ko Wala. E wa, "Ko e ſu ko watsin." 65. Mar tsubul ko watsin. Mwi te n'dram. Mwi te tsile n'dram ko mi rewtsi buha watsin. 66. Mar lai watsin, mar mul. Emil Parav ko e mul, Emil Marur ko e mul, 67. Emil Läp ko e mul, Ruruar ko e mul. Ko mi wan ko tutuſän mwi lek ŋa-hüt. 68. Lolon e har. Mu roŋe ŋa mar ok wul-wul ptiewi. Ko ini m'ok lek ŋa-hüt. 69. E wa, "Ini tipwis ko m'ok wan, mar wul-wul pitewi, ko ina

<sup>1</sup>Lit. 'Senhar, it gathers its stones'.

<sup>2</sup>Dancing and presenting pigs apparently form a combined action.

no wise me lek na-won? 70. Mwi tsire kele ma ɲa Tsan. Ko inir nor Emil Parav ar tei na-ak sa. 71. Na-ak na-tor sa. Ko mar wiwsi. Mar wiwsi, ko ini, ar le-lek, 72. inir nor Emil Parav ar wiwsi na-ak. Ko mar ʃure na-amp sär, ar kete na-lok na:r. 73. Ko ini ar lai na-to rän sa ko n'dram na:n. Ko mar wiwsi na-ak, ar wurei ar wa, 74. "Ko inik po ar wan, po tabu." Ko ini ko e se na-tò, e wan e torwonì. 75. Ko tutufän natun noreman e-ru. Ko ini e we natun batiram (ɲa mu wor womu). 76. Ko tasin e tori natun tä-mäts wor wiets (ɲa mu wor ɲa-tan). 77. Ko tutufän me wiel ɲa-hüt mi mul ma. Ko e koni natun, e konl natun batiram, e wa, 78. "Po wan, po ʃu te na-amp si timam." Ko mi ma ko timän ini mu kete na-lok. 79. E wurei e wa, "Te, pe ʃu na-amp?" Ko timän e wa, "Po ʃu na-amp, ko po wan ko miram por kete rin buha pu-roṅ. 80. Timam pu ar ma, ra hani na-lok ni-le." Mar han na-lok. 81. Ko e wa-wan namboṅ e nats kele. Namboṅ e nats kele ko nor Emil Parav mar re mar wiwsi kele na-ak. 82. Ko tasin e wurei tutufän watsi, "Kaml, ko watsi kab le-lek, 83. kab wiwsi na-ak. Ina pe wä e-hüt te." E wä wan. Tasin e mul ma ɲa-hüt. 84. Ko e koni natun, natun ɲa tä-mäts wor wieta, e wurei e wa, 85. "Po wan po ʃu te na-amp si timam." Mi wan mu ʃue na-amp. Ko tutufän e se wurei te pu wa, 86. "Na-lok sa le, ra hani". Ini e mo-roṅ pu-roṅ. 87. Ko tasin a mi wan e tabu. Mi wa-wan ko ar hoi na-ni, ar han. Ko ar han tsile, ko e hepe na-lok. 88. E hepe na-lok, e wa, "Ko po lai, wan, ko timam pwi han." 89. Ko e lai, ko tasin lolon e har. E ro pwi-tsa e hani na-lok. 90. "Ko po läv luha ni na-lok ni timam." E wa, "Kamì ko kam han?" 91. E wa, "Ko inik, ko se hand te, ko mo wan mo hani na-lok na:r." Ko lolon e har. 92. Lolon mwi har ko mu wala re n'Amal Tara, ko mi wan, mu wowe n'Amal sän n'Amal Wangala. 93. Ko tutufän watsi e wewe sän n'Amal Tara.

## SUMMARY

Malain and Mere-tsang were brothers in the mainland village of Tutu. Malain was the younger. They make two mounds, one each, and Mere-tsang insists that his brother's shall be smaller than his. Both mounds are piled higher and higher, and Malain refuses to make his smaller than his brother's. So they fight.

Malain runs down to the shore, where he boards the canoe of his mother's brother who is returning from Wala. His mother's brother takes him back to his own village of Emil Marur, and builds a dolmen for him to cook on, since he may not cook on the ground.

The men of Emil Marur chase fish round Atchin, and when they come to Sen-har they see a girl, to whom he gives a fish, wanting to marry

her. When she is grown up, her father takes her in his canoe intending to take her to be married to a Showul man. But he beckons to her, and they turn the canoe round and return. But he runs away and hides in one of his mother's brother's yam-trellises. But his mother's brother sends his wife to find him. She finds him, and he marries the girl and they settle down and live at Emil Marur.

Then the men of Emil Parav make a canoe, and each village on Atchin builds a stone platform, and pays him for this right. Finally they build one for him. He tells them to build it high like the mound he made on the mainland. They build it higher and higher till from the top they can see Mal-weaweng, Showul and Wala. He lays out yams for workers and guests, and kills a pig and eats with them (i.e. breaks taboo). Mere-tsang is jealous and comes over from the mainland. He has two sons, of whom Malain has adopted the younger. Mere-tsang sends his eldest son to Malain for a brand from his fire. Malain lets him take it, and invites Mere-tsang to share his meal. Mere-tsang does so. Later, however, Malain sends his adopted son to get a brand from Mere-tsang. Mere-tsang lets him take it, but does not ask Malain to a meal. When Malain asks the son why, he says Malain may not eat with Mere-tsang because he has broken the food taboo, by eating with the men of Emil Parav. Malain is furious, and goes off and makes himself a dancing ground at Emil Wanggala. Mere-tsang makes himself a dancing-ground at Emil Tara.

#### TRANSLATION

[There were two brothers, belonging to the mainland village of Tutu], *Malain and Mere-tsang*. [Mere-tsang was the elder]. *They two were planting their gardens, they were planting decorated canes of the kind called nousur row-row, "flying canes" which are placed in the middle of a yam-mound for the vines to grow on. They heaped up two mounds, there on the mainland. Each, with the help of his kinsmen, heaped up his own mound. And they heaped them higher, and ever higher. Then the elder brother came, and saw that the two mounds were of equal height, and he spoke, saying "All of you put the cap on that fellow's mound [the cap is the small protuberance constructed on the top of the mound at the base of the flying cane which rises from its summit]."* He meant his younger brother's. *But the younger brother spoke, saying "Not yet. Heap it up yet higher". After a time, the elder brother strolled back again, and came and saw that the mounds were still equal, and again said "All of you, put the cap on that fellow's mound". But the younger*

brother again said "Not yet". Again the elder brother tried to get them to put an end to his younger brother's mound, but the younger brother said "Not yet". So the elder brother went away, but came back again, saying this time "All of you, put the cap on that fellow's mound immediately". But again the younger brother spoke, and said "Not yet". Then the elder brother became angry, and said "Oh! You are only a child. We tell you something but you do not understand. We tell you your mound should be lower, and that mine should be somewhat higher". This time the younger brother said "All right! You make yours as high as mine!" The elder brother was furious, and they struck one another, and the two groups of kinsmen fought.

Now, their mother's brother belonged to the village of Emil Marur, on Atchin. And he and his wife had gone to Wala. And the younger brother was angry, and departed in a rage. He departed in a rage, and shouldered his bow and ran down to the shore, and began shooting fish there, at Mat-bangor. And their mother's brother and his wife left Wala in their canoe, and as they were paddling towards Atchin they saw him shooting fish. And he beckoned to them. So the mother's brother paddled and came to where he was. And his sister's son caught hold of the bow of his canoe. The mother's brother thought he just wanted to have a talk, but when the other put his bow into the canoe, meaning to jump in, the mother's brother said "Ho! ho! ho! ho! My sister's son, go back". But his sister's son said "Eh! Mother's brother, let me come with you to Atchin!" But he answered "If you come, where will you eat?" [For Malain had attained to such high grade through sacrifice of pigs that he could not eat from the same fire as any man on Atchin, nor yet even on the ground]. But however much his mother's brother talked, it was of no avail, and his sister's son climbed into the canoe. So together they came and landed at Emil Marur. And his mother's brother made a dolmen [?stone platform] for him, for he might not cook on the ground. He built up the stones, and his sister's son cooked on them.

And the men of Emil Marur were chasing fish by driving and surrounding them at intervals round the coast of Atchin. They chased fish till they came here, to Ramason [a spot on the coast belonging to the village of Sen-har, to which the narrator belonged, and where we were sitting when he recited this tale]. They went on till they came to Ramason, and, having caught their fish, they wanted to go home and cook them. But he [Malain] espied a little girl, whose father's name was Shu-shu. And he took a fish, and threw it to her. Another day, when they were again chasing fish, and gradually came round to Ramason, he

again saw the girl, and again threw her a fish. And they came back to Emil Marur, in order to cook. But when they came to cook, they all said to him "But where is your fish?" He said "That dear little girl begged me for mine, so I gave it to her". But he was just deceiving them [for she had not asked him for it, but he had given it to her because] he desired her, and wanted to marry her.

And it came to pass that when she was grown to be of marriageable age, and her breasts had become full, that her father dug yams for the marriage feast and set off with her in his canoe to take her to be married at Showul. And as they were paddling round that way to take her to be married on the mainland at Showul, it happened that he [Malain] was shooting fish on the shore at Emil Marur. And he saw that woman, how her father was intending to give her away in marriage. It happened also that her mother was sitting in the stern of the canoe, and her father in the bow, looking towards the mainland, but that she was sitting in the middle, looking backwards while she bailed out the bilge. And she saw him shooting fish, and how he beckoned her to come back. And the girl spoke to her father and her mother, saying "Father, you want to take me to be married there, but there is a man there who is beckoning me back". Then her father said to her mother "Old woman, turn the canoe round and go back to him". They turned the canoe round, and paddled to the shore. But he ran away. He ran and turned his back to the shore, and, going inland, went to the village. It so happened that his mother's brother was making a garden, and he ran and came and entered inside the trellis that he had erected for his yams. And his mother's brother came and saw the woman with her father and mother, waiting on the shore, and the father said to him "Your sister's son beckoned to this girl and we paddled back, but where has he run to?" Then the mother's brother sent his wife, saying "Please look for him, and find out why he ran away?" So she looked for him, and came and found him in the yam-trellis, and said "Hi! You, why have you hidden?" Then she said "Your mother's brother wants you to come home to take the pigs which he has ready for your marriage". So they went home together, and the mother's brother brought a re-entrant-tusker, a curved-tusker, a crescent-tusker, a pig of grade liw-sheren, and yet more pigs, till there were ten, and gave them for his marriage portion. And they two lived together in Emil Marur.

And the men of Emil Parav set about making a great canoe. And they all collected stones for a stone-platform. The men of Emil Parav collected stones, the men of Emil Marur collected stones, the men of Emil Lep collected stones, the men of Ruruar collected stones. Then

the men of Senhar collected stones for him. And it came to pass that the first stone-platform to be built was that for the men of Emil Parav, and when they had finished building it they took a pig and gave it to him as payment. Then they danced for the men of Emil Marur, and when they had finished building the men of Emil Marur took a pig and gave it to him as payment. Then they danced for the men of Emil Lep, and when they had presented pigs to the workers, they took a pig and gave it to him as payment. Then they danced for Ruruar, and when they had presented pigs to the workers, they also paid him a pig. Then it came to be the turn for his, and he dug up yams and tied them to poles and announced the day when they should build his stone-platform. The men of Emil Parav, of Emil Marur, of Emil Lep and Ruruar all danced for his stone-platform in the dancing-ground, and said "How shall we build his?" Then he spoke, and said "Let us build mine like I build my mound. Let it be tall and high". They piled up the stones, and pile them, higher, and higher, and higher. And they said "Is it finished yet, or not?" He said "Not yet". So they building it ever higher. And they spoke again, saying "Is it finished yet, or not? Can you at the top see Mal-weaweng and Showul, or not?" They said "Not yet". So he again said "Build higher yet". And they went on piling up the stones till from the top they could see Showul, and Mal-weaweng, and even Wala. Then he said "Now it is finished". Then they climbed down, and he laid out the yams. He laid out all the yams, and then he killed a pig. And they took their yams, and went away; the men of Emil Parav and Emil Marur, Emil Lep and Ruruar all went.

And it came to pass that the elder brother [Mere-tsang] stayed on the mainland. And he was very angry, for he heard how they had all been paying Malain for the right of erecting the stone-platforms. But he stayed all the time on the mainland, saying "He is only a child, but they keep on buying the right of their stone-platforms from him. And I, how is it that I remain here doing nothing?" So he followed his younger brother, and came to Atchin. And his younger brother and the men of Emil Parav were making a great canoe out of a nator tree, and they lashed on the planks, and lashed them, he helping them, he and the men of Emil Parav lashed the parts of the canoe together. And they lit their ovens, and made puddings for themselves. And for him they brought a fowl and yams for him to eat. And one day when they were lashing up the parts of their canoe they said "Now you, it is your turn to cook". And he took the fowl and wrapped it up and put in in the oven [thereby breaking the taboo against eating with others].

Now, the elder brother [Mere-tsang] had two sons. The one about to be spoken of was the eldest, he that was born first, for the other, called "ghost born behind", that is to say he that was born last, had been adopted by the younger brother [Malain]. Now, the elder brother [Mere-tsang] departed from the mainland, and came to Atchin. And he sent his son, he sent his eldest son, saying "Go, please, and bring a brand from your father's [i.e. his paternal uncle's, Malain's] fire". So he went, and found his father [i.e. paternal uncle] making a pudding, and said "Father [i.e. paternal uncle], may I please take a brand from your fire?" And his father [i.e. paternal uncle] answered "Take a brand, and go and tell your mother that she and your father need only prepare food for the pigs, and let your father come back here and eat this pudding with me". They all [i.e. Malain, Mere-tsang and his eldest son - possibly also the youngest son] ate the pudding together. And it came to pass that another day was appointed, another day was appointed on which the men of Emil Parav should continue lashing their canoe. Then the younger brother spoke to the elder brother, saying "You all stay here and lash the canoe. I am going to the mainland". [It is not clear from the story why he went there, unless simply to get food from his garden.] After a time, the younger brother came back from the mainland. And he sent his son, the son called "ghost born last" [whom he had adopted from Mere-tsang], and spoke to him, saying "Go, please, and fetch a brand from your father's [i.e. own father Mere-tsang's] fire". So he went, and fetched the brand. But the elder brother did not say "I have a pudding here, come and eat it with me". He only schemed what he should do. So the younger brother went, and cooked alone. And they [the elder brother and his son] grated coconuts to squeeze over the pudding, and ate. And when they had finished eating, he [the elder brother] cut a slice from the pudding, cut a slice from the pudding, and said "Go and take this to your father [paternal uncle, Malain] for him to eat". And he [the son] took it. And the younger brother was furious, and refused to eat the pudding, saying "Take back the pudding to your father". Then he asked "Have you finished eating?" And he [his brother's son] said "Yes. But you cannot eat with us, because you went and ate of their pudding [i.e. with the men of Emil Parav]. Then he was indeed furious, he was furious, and ran to Amal Wanggala, and went and cleared bush to make a dancing-ground for himself. Then the elder brother cleared bush to make a dancing-ground for himself at Amal Tara.



## TALE R: THE STORY OF NÖTSINAMBUR

1. Mar kete maki, ko ini buhə e-tsigə. Ko tsünöb tsile buhə e to nə-in. Ko ini, sa men, e-tsigə. 2. Ko mar wurei ni mar wa, "Inik po lai buhə pwi sa pwi ser-ser. 3. Ra re-roŋ ra kete maki, ko inik mwi-tsigə ko maki mu to m'parav. Mar wun re-nən mwi-läp. 4. Ko ini e se rets te. E mo-roŋ ni ŋə mar rets, ko ini wan, mwi lek re ne-hi:m sän, 5. ko mwi lek, mo-roŋ, ko mo-roŋe, e wa, "Ko ina pe wiel, 6. pe wä ok, pe betselehi buhə pwi sa. Ko mwi re-ŋə mwi-res ko no lai sa. 7. ko mwi re-ŋə mar rewtsi a, ko e ŋu. Pwi sa te." Ko ini e wiel. E koke ne-wis sän, e wiel. 8. E wan ko e matur re lamöŋ. Na-mboŋ sa, ko mwi ran nen kele ko mi wiel. 9. E wan ko mu to mori ŋə ni-al pu nun ko mwi tsibari ne-hi:m. Ko mwi läsi tipwis e-ru. 10. Ko mu ŋu-ŋunir, e wa, "Ko timami?" Ar wa, "E wä la möŋ, pu pale no-ut". 11. Ko ini e karasir, e wurei e wa, "Ko ina me wiel, 12. me ma, hore ni-se ni-aok lamöŋ, ko me läsi timami, ko e wurei e re-roŋ buhə sa e tur ni-aok ne lolo'm. 13. E re-roŋ e wurei ra lai, ra lihe." Ko tipwis e-ru or haf lolo'm, 14. or tigeisi malin, or haf lolo'm. Mor wan ko or lihe buhə ma tsalil. 15. Ko e wurei, e wa, "Ko ŋgo ko buhə nen ko." E wa, "Ko timami mwi-re mi ma weral, 16. ko kab wurei ni kob wa, 'tuəm Nötsinambur e lihe buhə'." 17. Ko ini mu wa, "Ko ina tuak e se sa te n'äsän pi p'ok. Buhə inie tsel ko watsin." 18. Mwi lai ne-wis m'betselehi, mwi-tsigə. Ko e ma ŋowuri natun, tipwis a e-ru. Ko e ŋu watsin. 19. Mwär' a ini mu lihe<sup>1</sup> buhə mi wiel roni. 20. Ko mi ma ko mi matur kele na-mboŋ sa lamöŋ. Ko mi wiel ko mu ŋok ni tsünöb ŋə inir mar kete maki. 21. Ko e lihe buhə ko mwi ŋilehi wä ni buhə lolo'm sän. 22. E wan ko ar wurei ar wa, "Ko welän weral." Ko ini mi wan mwi litsi roŋer. 23. Ko tsünöb tsile mar litsi roŋer. Mar läsi ko ini, ko e woŋi ŋə ini. 24. Ko mar wurei ar se wurei ni te, ko inir ko mar wurei, "Ko ini e litsi roŋer; buhə, ŋə ŋə-mbe? 25. Ko inir mar wan, mar kete na-mbwe. Ko ini e wurei ni wiŋewin, e wa, 26. Po läsi ina, me wala ŋə-el, ko inik re tawtsen, 27. ko e wa-wan ram täw-täwnikir ko ro hitsits." Ko e wan mar wala ko mar ma, 28. ko wiŋewin e se wala te, ar we täw-täwnir te, ko noreman lolon e har. E kete na-amp e mats. 29. Tsünöb ar wurei ar wa, "Ko e-wise ini mwi kete na-amp mi mats?" 30. Mar ŋu-ŋu, ni, mar wa, "Inik, ko e-wise mo kete na-amp e mats?" Ar wa, 31. Ini e wurei e wa, "Kab ŋu-ŋu ni wiŋewin. E roŋ woŋe ni nə-nə nen." 32. Wiŋewin e wurei e wa, "E re nam wala nam täw-täwni. Kiam ko nam hitsits. 33. Ko ina no re pwi-tsa." Ko ar wa, "O! E wurei e-res. Po wan. 34. Kab tin-tin

<sup>1</sup>Carried? Otherwise he would have left tracks by which he could have been tracked.

kele na-mbwe." Noreman e wofe kale rofer. Ar wala kele. 35. Inir wifewin re tawtsen, inir re tawtsen kele. Or wan, or täw-täwnir, or hitsits watsin. E ju watsin. 36. Ko mwi nen mwi ran kele na-mboḡ sa. Ko tutufän mwi karasir, 37. e wa lamöf, ko ml wä to-toni natun sa wele-wele. Mor lek tser ḡa-hi:m. 38. Ko inir mar wä lamöf. Ko inir mor wan ko mor uf-ufi ni natun, 39. ko natun e wurei buḡa, "Timak buḡa sän sa ne lolo'm, liwon e tal wa-ru." 40. E wa, "Ikir, ro wan, ro läsi." Inir mor wan mor läsi. E ju watsin. 41. Mwi nen mwi ran ko no-ut m'poḡ pu-roḡ, ini mi wiel. Mi wan mwi lai ni-ram no-ut poḡ lamöf. Mwi lai roha. 42. Mu luha ma ḡa-hi:m na-tò mwi tarer. Mu kete na-lok sa. 43. Mwi ran mwi-res, ko mu huḡ natun, "Po wurei, po wa po wurei timam pi ma, ra hani na-lok." 44. Ko timän e ro pwi-tsa. E-tságä. Eluha wan kele, ko e wurei kele. 45. E wa, "Te, po ma. Timak e re-roḡ ra hani na-lok." Ko timän e wa, "E! Ina no ro pwi-tsa. 46. Ko e wa, "E!, timak e re ra hani na-lok." E wa, "E! Po wan, 47. po wurei, po wa, "Te ra han. Timak e re pe ar lai nen pi wan". Ko e-tságä. 48. Timan e wurei e wa, "Po wurei pi ma, ra han. E wa, "E! No ro pwi-tsa." 49. Mi wa-wan ko timän a mwi läp e wan, e tur, e wurei e wa, "Po ma ra han". E wa, "Io. Ro mak ra han." 50. E wan ko watsin. Ar kete na-ni. Ar hoi. Ar hai na-lok. Ko mar wüe toni roha. 51. Timän a wele-wele mwi läsi na-tò mu to. Timän a mwi läp e wurei, 52. e wa, "Po uroi batun na-tò". Ko e wurei e wa, "Pe uroi, pe lal ni-se pitewim?" 53. E wa, "E! Po uroi." E wa, "ina, ḡa-ḡa sak e-tságä." E wa, "Po uroi". 54. Watsin e uroi. E han. Mar han tsile. A mwi läp nen e wurei, e wa, 55. "Tasik, inik ko wele-wele, inik tä-mäts wor wieta. Ko se rewtsi te buha a mu tur re ne-hi:m sām. 56. Ina pe rewtsi buḡa ḡa mu tur re ne-hi:m sām. Inik, pwi-re po rewtsi, 57. ko tsövi a; ina no wä-ta." Ko watsin ko e re maki, 58. ko watsin ko mwi lawi merer-pekes a e wanai pitew tutufän. Ko ini mwi rewtsi ne-ḡa tutufän e wieta.

## SUMMARY

Nötsi-na-mbur has no pig with which to make Maki, so steals one from another village. During the subsequent Maki he forces his wife to lie and copulate with him in the dancing-ground, but his elder brother invites him to eat the head of a fowl which he has cooked, and so forces him to give up his pig (which was a double-circle-tusker) in exchange for his less noble pig.

## TRANSLATION

[The men of La-wor] were all making Maki, but he had no pig. All the other men had their pigs ready, but he only had none. So they all spoke to him, saying "Go and get a pig for yourself, quickly. We are all waiting to make Maki, but you have no pig, and the Maki is delayed". They all railed against him greatly. But he said nothing. He heard what they said, and went, and sat down in his house, and sat, and thought, and thought, and at last said "Very well, I will go away. I will go somewhere and look for a pig, and if it shall go well with me I shall bring one away, and if they kill me, it will be the end of me; no matter". So he departed. He gathered up his bow and arrows, and departed. And it came to pass that he slept one night in the bush. And when it dawned next day he got up and went on again, and as the sun was about to set came to a village. There he saw two children, and asked them, saying "Where is your father?" They answered "He is gone into the bush, to build a garden fence". Then he deceived them, and spoke, saying "I was wandering about, chasing something, there in the bush, and saw your father, and he spoke to me and told me there was a pig here in his house. He told me that we should take it and lead it away". So the two children entered into the house. They removed the door-panel and entered the house and dragged out the pig. And he spoke to them, saying "That is the pig", and again said "When your father comes in this evening, tell him 'Your friend Nötsi-na-mbur has led the pig away'". [So he took it away.] [But when the owner of the pig] came home, he said "But I have no friend with such a name. Alas! the pig is lost!" And he took his bow, and searched [for the thief], but it was in vain. And when he came back he swore at his sons, at those two children. That is the end. That man dragged off the pig, and went away with it.

And on his way back he again slept one night in the bush. And when he got home he hid from the people, who were already making Maki. And he dragged the pig and hid it away in his house. And it came to pass that they said "Today we will dance [the dance called Seluen]". And it came to pass that he bound reeds into a torch. And they were all binding reeds into torches, and when they saw him, how he carried a torch of his own they all spoke; they did not speak to him, but among themselves, saying "See! He is binding reeds for a torch. Whence is his pig?" And they all went, and beat the gongs [for the dance]. And he spoke to his wife, saying "When you see me dancing on this side while you are dancing on the other, when the time comes let us lie down together and copulate". And it came to pass that they danced on to the

dancing-ground, but his wife did not dance, and they did not lie down together. And the man was furious, and put out his light. And they all spoke, saying "Why has he put out his light?" They asked him, saying "You, why have you put out your light?" He answered and said "You ask that woman. She knows". The woman spoke, and said "He wants us to lie down on the ground together and copulate, but I don't want to". Then they all said "Oh! But he speaks well. You go [and do it]. All of you, go and strike up again on the gongs". The man again bore his torch aloft, and they all danced again, the woman on one side, and he on the other. Then they two went, and lay down together on the ground, and copulated. That is the end.

The morrow dawned to be another day. Then his elder brother played a trick on them, pretending to go into the bush, and taking with him a small child [Nötsi-na-mbur's son]. They two [in fact] stayed in the village [while] the others went into the bush. And [when the rest had gone] they two went [to Nötsi-na-mbur's house], and he questioned the child, and the child told him of the pig, saying "My father's pig is in the house. Its tusk curves round twice". He said "Let us go in, and see it", and they went in, and saw it. That is the end.

Next day at dawn but while it was yet dark he went to fetch yams, while it was yet dark, from the bush, and came back to the village as the cock crowed, and made a pudding [and cooked a fowl in it]. And when it was full dawn he asked the child, saying "Go and speak to your father, and tell him to come and eat this pudding with me". But his father did not want to. He would not. But the child went back again, and spoke to him again, saying "Father, come, my father [paternal uncle] wants us to eat the pudding with him." But his father said "Eh! I don't want to". But the child again said "Eh! My father [paternal uncle] wants us to eat the pudding with him." Then his father replied "You go, you eat it, say to him 'Father [paternal uncle], let us [others] eat it together, my father wants me to take his portion to him [at home]". But his father [paternal uncle] would not [accept this], and again spoke, saying "Tell him to come and eat with me". But his father exclaimed "Eh! I don't want to". So it went on, till the elder father [paternal uncle] himself went, and stood before him, and spoke, saying "Come, let us eat together". Then [at last] he said "Very well, we will go, and eat". Then he went, and they all worked at the coconuts, and grated them [to squeeze over the pudding when it was cooked]. Then they took the pudding out of the oven, and unwrapped the leaves [in which it had been cooked], and the younger father [Nötsi-na-mbur] saw the fowl in it. Then the elder father said "You

*eat the fowl's head". But he [Nötsi-na-mbur] spoke, saying "If I eat it, what must I give you?" But the elder just said "You eat it". Then said the younger "But I have nothing [to give]". The elder just said "You eat it". Then at last he ate it, and dined off it. And when they had finished dining, the elder spoke, saying "Younger brother, you are but the littlest. You are the "Ghost born last". You shall not kill the pig which has been standing in your house. I, even I, will kill that pig which has been standing in your house. If you were to kill it, you would be putting yourself before me, and I should come last". Thus for the Maki he was forced to give the circle-tusker he had stolen to his elder brother, and he himself killed, afterwards, that belonging to his elder brother.*

## TALE S: NÖTSINAMBUR TRICKS SOME VAO MEN

1. Nötsinambur. Wä-sa mwi karasi to-Vao. Mu tsubul ña-la Sanaliw.
2. Ko mwi läsi to-Vao mar ñu ma. To-Vao mar riñeni roha. Ko mu wurei mu ñu-ñi, e wa, "Kab e-be?"
3. Ko to-Vao mar wurei mar wa, "Kia, nambwan Lol-naron?"
4. Ko e wurel e wa, "Kab i-se Lol-naron?" To-Vao ar wurei ar wa, "Namb-wuli pwere-pwere".
5. Ko Nötsinambur e wurei e wa, "Kab lai ma ne-hir ne-se pwi e-ru,
6. ko pe ar tsali pwere-pwere nen ko pu tur taravi kami.
7. Ko mwi-re re-ña kab wä Lol-naron, kam luha ma, kab ar riñeni."
8. Ko to Vao ña ar lai ne-hir ne-se e-ru pitewin. E tori, e mul, e wan re ne-hi:m sän.
9. Ko mwi lek-lek mu roñ ni ñambe ña par luha ma Lol-naron to-Vao.
10. Ko mi wan mwi ritse-ni ni-asas. Ko mwi asas ko mi wan mwi talasi peke-were,
11. Ko mwi tsali re weren matu. Ko mu ñunl robot nahor. Ko e luha wä Sanaliw ña-la.
12. E liw-liw ehi. Ko to-Vao ña mar ñu luha ma. Mar läsi ña mu tur.
13. Ko ini mwi kara-karas mwi re e koke ne-wls re weren matu. Ko mwi re e liw-liw ehi ....
14. Ko to-Vao ña ñopon mar läsi woñe. Mar wa, "Mwär' a ko ñgo."
15. Ko ñopon ar wurei, ar wa, "Ini, mwäir ko sa mwi liw-liw ehi ñgo. Mwär' a mwi se roha, ini e-tsiga."
16. Ko to-Vao inir ñopon mar läsi woñe ni. Mar wa. "Ini.
17. Ini ko ñgo mwi liw-liw ehi mwi kara-karas, mwi-re e tsali peke-were matu."
18. Ko to-Vao sa mu wurei e wa, "E! e karakaras. Inl ko, mwär' nen ko."
19. Ko mar ñu wan, ko Nötsinambur e wa, "Kam wurei e-wise le?"
20. Ko to-Vao mar wa, "Na re nab wä riñe ni pwere-pwer' sa mo tsali."
- Ko Nötsinambur ini e wurel, wa,
21. "E! Ko kam läsi i-si e lai ne-se sami?" Ko to-Vao sa e wurei, wa,
22. "Ko inik mo lai." Ko Nötsinambur e wa, "E! Ina e-tsiga.
23. Ko Nötsinambur e sareni peke-were re weren matu?" Ko e wurei e wa, "Kam läsi parañ ko mwär' nen e pe ni-se?"
24. Ko to-Vao ar wurei ar wa, "Ko inik." Ko Nötsinambur e karakaras e wa,
25. "O! Inane tsali pekewere ne-re matu, ko inl mwäir".
26. Ko mar wurel, mar wa, "E! Ko inik." E wa, "Ina e-tsiga."
- Ko mu wa "Parañ ko mwär' nen e asas?"
27. Ko to-Vao ar wurel ar wa, "E-tsiga."
- Ko Nötsinambur e wurei e wa,
28. "Ko ina me asas ni-le'r parañ. Pwi-re ña ina, ko kab läsi pe möt-möt.
29. Ko n'tek tsünöb a mwi nats kam lai pitewin ne-se sami.
30. Ina e-tslga. Pwi-re ña ina, ko no mwäir. Kab te läsi me ñuni robot-nahur? Ko me asas, ko me tsäl-tsal matu?"
31. Ko to-Vao ñopon ar wurei, ar wa, "Io, ini e-tslga."
32. Ko ñopon ar läs woñe ni. Ar wa, "Inl ko roñ ñgo. E karakarasikir.
33. Inl ko pu-roñ". Ko to-Vao ñopon ar wurei ar wa, "E! Inl tsiga."
34. ko to-Vao ar lat-lat ni. ñopon to-Vao ar läs woñe ni. Ko to-Vao ñopon e-tsiga.
35. Mar tsil-tsile-were watsln. Ko e wurel, Nötsinambur e wurei,
36. "Ko ina e-tsiga.

Pwi-re ɲa ina, ko no woʃi pwere-pwere nen mu to ɲa-el ɲa-la. Ko ina e-tsigá. 37. Kami, kam läsi hoʃi tsünöb mwi nats. Ina e-tsigá. 38. Ko kam lai pitewin ko e so roŋ woʃe ni te ɲa pi ma. Ko e ʃu watsin. Kami ka mul. 39. Ne-se e tsäl ko watsin. Ram se läsi woʃe ni te tsünöb nen. Ne-se e tsäl ko watsin. 40. Kami kab mul ko watsin, kab ʃu." Mar mul ko watsin. 41. Nötsinambur e karakaras ko roŋ. Ini, mwi se ne-se ko roŋ.

## SUMMARY

Nötsi-na-mbur tricks some Vao men by taking ne-se leaves from them, promising to bring a sow down to the shore in exchange, but disguises himself so that they do not recognise him, and gets away with it.

## TRANSLATION

*Once Nötsi-na-mbur tricked some Vao men. He went down to the shore at Sanaliw, and saw the Vao men paddle and come to shore. They had their canoe loaded with tumeric leaves for trade. And he asked "Where are you going?" And the Vao men spoke, saying "We are going to Lol-narong." And he spoke, saying "What are you going to do at Lol-narong?" The Vao men answered and said "We are going to buy sows". Then Nötsi-na-mbur spoke, saying "Give me two parcels of turmeric leaves, and later on I will tie up a sow for you, to wait for you. When you have been to Lol-narong and are on your way back you can take her aboard." So the Vao men gave him two parcels of turmeric leaves. And he took them, and went home with them, and waited till he thought it was time for the Vao men to be returning from Lol-narong. Then he went and ground some charcoal with which to make black paint and blackened his face as if in mourning. Then he untied his bracer from his left wrist and laced it on again on to his right, in the manner of a left-handed man, and stuck ferns of a kind called robot nahur in his hair. Then he went back to the shore at Sanaliw, and shot at fish. After a time the Vao men came paddling back, and saw him standing there. But he deceived them by carrying his bow in his right hand and by pretending to shoot fish. And some of the Vao men recognised him, saying "That is the fellow", but some spoke saying "The man who is shooting fish there is left-handed, but the fellow who took the turmeric leaves was not". But those who recognised him said "It is he. It is he, who is shooting fish there. He has played a trick on us by pretending that he wears his bracer on his right wrist". Then one of the Vao men*

answered, saying "Eh! He is deceiving us! It is he, that man." Then they paddled ashore and came up to him. And Nötsi-na-mbur said "What is this that you are saying?" And the Vao men said "We want to take aboard the sow you said you would tie up." But Nötsi-na-mbur, he spoke, saying "Eh! Who was it you saw who took your turmeric leaves?" One of the Vao men spoke, saying "But you. You took them". Then Nötsi-na-mbur said "Eh! Not I. Did Nötsi-na-mbur wear his bracer on his right wrist?" Then he went on speaking, and said "That man you saw this morning, what was he like?" And the Vao men answered and said "But it was you!" Then Nötsi-na-mbur tricked them, saying "Oh! I lace my bracer on to my right wrist, but he laces his on to his left". But they again answered, saying "Eh! But it was you". He said "It was not I", and added "That fellow this morning, was he blackened?" and the Vao men said "No." Then Nötsi-na-mbur spoke, saying "But I was already blackened here this morning. If it had been I, you would have noticed that I was black. It must have been some other man to whom you gave your turmeric leaves. It was not I. If it were I, I should have been left-handed. Did you perhaps notice that I was wearing robot nahur ferns in my hair?, and that I was blackened, and that I was braced on my right wrist?" Then some of the Vao men spoke, saying "Indeed, it is not he". But some recognised him, and said "It is he all right. He is trying to deceive us, but it is he all right". But others among them said "Eh! It is not he". And the Vao men quarrelled among themselves. Some recognised him, but others did not. And while they were discussing among themselves, he spoke, Nötsi-na-mbur spoke, saying "But it was not I. If it had been I, then I should have brought that sow and it would have been waiting here, on the shore. But it was not I. You had better look out for some other man. It was not I. For the man you gave them to has thought better of it and has decided not to come. That is all. You go away. Your turmeric leaves are lost. We shall never see that man again. Your turmeric leaves are lost. Go away now, paddle away". So they went away. Nötsi-na-mbur has just been deceiving them. It was indeed he who had taken the turmeric leaves.



## TALE T: NÖTSINAMBUR COPULATES WITH HIS SISTER AND MOTHER

1. Nötsinambur mwi kete ni-wat sa. Mwi tei ni-wat sa mu tur re ni-säl. Ko m'ok wiel. 2. Mar wä lamöſ, mwi läsi ɲa mar ok ſu-ſulo, wiſewin mar ok ſu-ſulo, ko ni-täŋ mu row ſiri. 3. Ko mar wan re ni-säl nen, ko n'däŋ mu row ſiri, 4. ko mar läsi ni-wät a mu tur, ko mar kete wa na-mbün ni-täŋ. Ko mar kete mwi-re ɲa re-ŋän, 5. ko inir wiſewin mar se tsu toni te re salar, 6. ko na-mbün däŋ kisen mwi raŋe re ni-wat. Ko ini m'ok wiel, mi wan mwi läsi ɲa na-mboŋ ta-ta-tsär mar wä lamöſ, 7. mar ſu-ſulo na-mboŋ ta-ta-tsär. Ko mar ma, mar namp ta-ta-tsär re ni-wat. 8. Ko ini mu ok läsi, ko mu wurei mu wurei mu wa, 9. "Kab se namp te re ni-wät ok. No kete hore, pwi-re ɲa mirak wü-ɲa tsötsik, 10. wüŋ-a buak wü-ɲa pwi sa pwi namp, ko pe hitsi re-ŋän. No hil hore ni-wät ok. 11. Kab se namp te watsi re-ŋän." Ko e wan, mu ſok re ni-wät a. 12. Mwi läsi ɲa tsötsin mi wiel, mi wan, m'berteni, wan na-mbün däŋ re-ŋän, re ni-wät a. 13. Ko Nötsinambur ini mu ſok lamöſ mwi läsi tsötsin ɲa m'berteni wan na-mbün däŋ ko e wala wan. 14. Nötsinambur e wala e wan ko mu hitsi tsötsin a. 15. Ko tsötsin a mu tur mare ko-roŋ, ko Nötsinambur mwi hitsi, ko tsötsin a e wiel. 16. Nötsinambur a ini e wan e ſok kele ko e läsi mirän a e ma kele. 17. E bertenı kele na-mbün däŋ a wä re-ŋän, re-ŋän ni-wät a. Ko Nötsinambur a e row tsalil kele, 18. e wala kele, e wan kele, e wurei, e wa, "Pe, pe hitsim kele". 19. Ko mirän e re e ro pwi-tsa. Ko Nötsinambur e wurei e wa, 20. "Ko ina me kete ni-wat nu hor-hor, mwi-re wiſewin par se namp te re-ŋän. Ko e-res pe hitsim." 21. Ko mirän e ro pwi-tsa. E re-rake to-toni mirän ko e hitsi. 22. Ko e wala watsin. Ko mar ma, mar wä hi:m, ko mar rewtsi ni. Timän mi rewtsi ni, 23. mu wurei ni Nötsinambur e wa, "Inik ko e-wise? Mo hitsi mi-ram? Ko Nötsinambur e wurei e wa 24. "Ina me kete ni-wat mu hor-hor, ko me wurei iniri mar roŋe ko ar re ina 25. ne kara-karasir. Ko me wan, me ſok, silehi, me läsi mirak, tsötsik, 26. mar ma ko mor namp re-ŋän ko me hitsir. Me hitsi inir a e-ru." 27. E ſu ko watsin.

## TRANSLATION

*Nötsi-na-mbur made a stone, he hewed out a stone and put it to stand by the roadside, in such a place that those going to their gardens in the bush must keep on passing it. And he watched the women carrying their loads home from the gardens, how their baskets were very heavy, and how, seeing that stone, they rested the bottom of their baskets on it. When they rested the bottom of their baskets on it they did not*

remove the straps from their necks, but simply rested the bottom of their baskets on the stone. And he kept on passing, and every day they went into the bush, and every day returned carrying their loads. And each time they came and rested at the stone. And he watched them, and spoke, saying "Do not rest on that stone. I have placed a taboo on it, to the effect that whether it be my mother, or my sister, or my grandmother, or whoever it may be that takes a rest there, I will copulate with her. I have placed a taboo on that stone, so do you not rest on it". Then he went and hid by that stone. And he saw how his sister came up, and approached it, and turned her back to it, and rested the bottom of her basket on it, on that stone. And Nötsi-na-mbur, he was hiding in the bush, and saw his sister, how she turned her back to it, and placed the bottom of her basket on it. Then he ran out, and came up to her. Nötsi-na-mbur ran out, and came, and copulated with that sister. And that sister was simply standing straight up, and he copulated with her. Then that sister went on her way, and Nötsi-na-mbur, he went and hid again. And he saw that mother of his. She, too, came and turned her back to it and placed the bottom of her basket on it, on that stone. Then Nötsi-na-mbur lept out again, and ran, and came up to her, and spoke, saying "Mother, I am going to copulate with you too". But his mother did not want to. But Nötsi-na-mbur spoke, saying "But I have placed a taboo on that stone, that women should not rest on it. So it is right that I should copulate with you". But his mother did not want to, so he caught hold of her, and copulated with her. Then he ran away. And when they came home, they all stormed at him. His father stormed at him, and spoke to Nötsi-na-mbur, saying "Why did you copulate with your mother?" Then Nötsi-na-mbur replied, saying "I placed a taboo on the stone, and told them, and they heard it. But they thought I was joking. But I went and, and watched, and saw my mother and my sister, how they both came and rested on it, so I copulated with them. I copulated with them both". That is the end.

## TALE U: BAT-PILA'S SON AND THE OBA MAN'S SON

1. Bat-pilla ni-wat. E pepe tsünöb sa. 2. Ko ta-Ba natun tsünö sa. Inir, a e-ru, ko or wofji tala, or wan or tei. 3. Ta-Ba natun e tei na-mbur, ko Bat-pila natun e tei rav. Ko or wan or oni, ko or wehi e wa-ta, ko or wiwsi, 4. Ko or silei na-mbun nen. Mor silei tsile na-mban mor ira. 5. Ko na-ak a Bat-pila natun e wala e-res, ko ta-Ba na-ak a natun e wala e-tsats. 6. Ko mor ma mor te luha ni ɲa-hüt. Ko mor lek e-re ne-hi:m sär. Ko ni-laɲ naru mwi ser. 7. Ko ta-Ba natun timän e waɲani ni-wara sa. 8. Ko ini e wurei Bat-pila natun, e wa, "Naru mwi ser ne-ɲa la, e-res ro wä e-Ra." 9. Ko Bat-pila natun e wurei e wa, "Ro riɲeni ni-se?" Ko ta-Ba natun e wa, "Ro riɲeni buɲa ɲa tlmär." 10. Ko Bat-pila natun e wa, "Ko sa pu-roɲ?" 11. Ko ta-Ba natun e wa, "E-res ro riɲeni sa ok, ro wan ko ro watseni e-Ra." 12. Ko ta-Ba natun ko Bat-pila natun inir a e-ru or wä la. Ta-Ba natun e lihe buha ni-wara ɲa timär. 13. Ko or wä la or wan, mor wehi na-ak wä la. Ko Bat-pila natun e wurei ta-Ba natun e wa. 14. "Po tur ok, ko ina pe wala wä hi:m." E wala e wan, e läsi mirän Bat-pila ni-wat. 15. E ɲoni ni, e wu-rei e wa, "Pe, pe lai te buha pwi sa." 16. Mirän ni-wät a e lai wan ni-war e-ru. Ko ini e lihe e wä la. Ko e wan tsi ta-Ba natun, 17. e wa, "Inik, ko lihe buha ɲa-mbe?" Ko Bat-pila natun e wa, 18. "Ina no lihe buha e-ru ɲa hi:m si mirak." Or wan or wofji buha we-re na-ak. 19. Ko Bat-pila natun e wurei e wa, "Inik po wala pu womu. Inik, na-ak sɲm e wala e-tsats." 20. Ko ta-Ba natun e wala e womu, e wa-wan Sanwara, e toni e wä e-Ra, e wala, e wa-wan, 21. e to mori bunun. Ko Bat-pila natun e wehi na-ak a ini we-re ni-tas. 22. E wala kele, e hore e wa-wan Sanwara. E toni kele, e wä e-Ra, 23. e wan, tsövi na-ak a ta-Ba natun. Ko ta-Ba natun e wieta, ko na-ak a Bat-pila natun e womun. 24. E wan e haɟ La-tan Wol-wol. Ko na-ak a ta-Ba natun e ar wieta. E wan, e haɟ we-ta. 25. Ko or lihe buha we-hüt. Or wehi na-ak e wä e-hüt. Ko or wan or wä hi:m. 26. Ko ti-e-Ra ar kalatsi buha, inir, a e-ru. Ko re-ɲa ta-Ba ko natun ko ar kalatsi ko ratsin ko ɟopon. 27. Re-ɲa Bat-pila natun ko ratsin ɟopon ko re-ɲa ta-Ba natun. 28. Ko e ɟu watsin. Ko mor lek ruoli mwi ser, 29. ko inir or lihe kele balak wä la. Mor wan, or wofji na-ak e wä la ko or wofji buha e wä re na-ak. 30. Ko Bat-pila natun e wurei ta-Ba natun e wa, "Po tur ɲa-ok, ko ina pe wan, 31. pe wehi talin na-mban pwi sa." Ko ta-Ba natun e wa, "Io, po wan." 32. Ko ini e wala e wan. Ko e se wehi te na-ha ɲa pi we talin na-mban. 33. E sara-wan, e wä, e tsuri batun tawe sa, ko e rurufji. Ko ratsin sa e wara, 34. e hatsi to-toni pweren tawe. Ko ini mi wehi ko mu wala mi wan. 35. Ko ratsin ni-wara mwi ka-kal e-re ɲulin tawe. Mwi hatsi to-toni. Ko mi wä ta-ta-tsär mi wä la. 36. Mu wofji ratsin we-re na-ak.

Ko mu wurei mu wurei ta-Ba natun kele, mu wurei e wa, 37. "Inik po wala pu womu. Na-ak sam e wala e-tsets." 38. E wala e wan e taka womu kele Sanwara. Ko Bat-pila natun e ar iwei kele na-mban 39. e ar wala e wa e-ta. E wan e tsöv kele re-qa ta-Ba natun. 40. Ko ta-Ba mirän ini e lek womu Lologar. E tsule tipaṅ e-ru. Mwi läsi qa Bat-pila natun mu haḷ, e wan, 41. ko e wurei e wa, "Inik, natun ni-wät na-won. 42. Ko ro po wala rieni natuk, po wise ni?" Ko Bat-pila natun e wurei e wa, "Ko ini na-ak sän e wala e-tsets. 43. Ko ina no lek La-ten Wolwol, ko no wurei no wa, 'Inik po wala pu womu'. 44. Ko ini mu wala mu womu mwi taka womu Sanwara. Ko ina me ar wala mi we-ta. 45. Ko me ma me tsövi." E ḷu ko watsin. Ko Bat-pila natun mu haḷ womu ko mwi lek ko watsi. 46. Lolon mwi har. Mi wan ta-Ba natun mu haḷ e ma kele. 47. Ko ta-Ba natun e wurei e wa, "Ko inik ko wise mo so woḷ toni te buha pi wä e-hüt?" 48. Ko Bat-pila natun e wurei e wa, "Mirär, ina me haḷ womu ko e ḷowuri a". 49. Ko ta-Ba natun e ḷowuri mirän, e wa, "Inik ko wise mo wurei mwär' el? 50. Ko ina, na-ak sak e wala e-tsets. Ini e lek e-Ra. 51. Ko ina no wala e womu, ko ini mwi ar wala mi we-ta, ma mu tsövi ina. Ko mi ma mu haḷ womu". 52. Ko Bat-pila natun e wurei, e wa, "Po so wurei te". Ta-Ba natun e wurei, e wa, 53. "Ro woḷ tu-tuoni buha." Ko Bat-pila natun e wa, "E! Ro woḷ toni re-qa inik". 54. Or wan or woḷ toni qa ta-Ba natun. Ko e ḷu. Or woḷ rowa e wä e-hüt. 55. Ko ta-Ba natun e wurei e wa, "Ro woḷi kele qa inik". Ko Bat-pila natun e wa, 56. "E! Ini pu tur pa. Ni-al pu mol-mol ko ro ar woḷi." E karakaras. 57. Ko Bat-pila natun e wurei e wa, "Ro lihe buha qa inik pi wä hi:m". 58. Ta-Ba natun e wa, "Io." Or lihe ar wä hi:m. Ko mar wa-wan qa-hi:m, 59. ko Bat-pila natun e karakaras, e wurei e wa, "Ina pe te riri ni na-ak. 60. Mwi-re qa no-u p'u, ko pe wä tahani." E karakaras. Ko ini mi wan mi wehi n-ak wä la, 61. mu wala e wala luha, ma qa-Ok. Mi ma, mwi tsibari Rano mu womu. 62. Ko to-Rano ar wurei ar wa, "Po ma, po haḷ el". Ko ini e wa, "E! Ina pe wä tan". 63. Ko e woḷi balak a mwi lai qa e-Ra sa, e wa, "Pi e sami ni". Ina pe wä tan le." Ko mi ma kele Wala. 64. To-Wala mar wurei mar wa "Po haḷ". Ko ini e wurei e wa, 65. "E! Ina pe wä tan." E läv kele balak bu-ha qa sa kele pitewi to-Wala, 66. e wa, "Pi we sami ni. Ina pe wala pe wä tan". Ko mi ma kele qa-Tsan. 67. Ko to-Tsan mar wurei mar wa, "Po haḷ qa-ok". Ko ini mu wurei mu wa "Pe wä tan". 68. Ko e woḷ kele balak buha sa pitew to-Tsan kele. Ko e wä "Ina pe wä tan kele". 69. Ko e wan kele Vao. Ko to Vao mar läsi kele, mar wa, "Po haḷ kele qa-ok". 70. Ko ini e wurei e wa, "Ina pe wä tan". Ko e woḷ kele balak buha qa sa pitew to-Vao. 71. Ko ini e wala kele, e wala kele, e wan e haḷ qa-Siu. 72. Ko ratsin ni-wara qa mi we qa

e-Ra e-re tawe ɲa mwi re mi we talin na-mban, 73. ko ratsini-wara mwi ka-kal re ɲulin tawe, ko mi wä mi wä la re na-ak. 74. Ini ko watsin sa men, ratsin nen, ni-war nen ini ko watsin sa men mwi re-ɲa re na-ak. 75. Mu hɔʃ watsi roni ɲa-Siu. Mwi lek watsin. 76. Ko buha tsilen mwi läv rowa we tsi tsünöb tsile, to-Rano, to-Wala, ikir ɲa-Tsan, to-Vao. 77. Ko ini mwi riɲeni ʃuri ratsin ko mi wan, mu hɔʃ roni ɲa-Siu. 78. E waɲani ko ini mu kete na-mwel. Mi mwel. Ko mwi rewtsi. Ko buha tsilen mwi lai, 79. we tsi tsünöb inir mar rewtsi. Ko ini mwi riɲeni ʃuri ratsin. 80. Mi wan mwi rewtsi ɲa-Siu. E ʃu ko watsin.

## SUMMARY

Bat-pila's son and the Oba man's son each make a canoe. Trial trip. Oba man's canoe sails badly. They plan to sail to Raga. Oba man's son takes one pig, Bat-pila's son takes two. Oba man's son sails first, but is overtaken by Bat-pila's son. They exchange their tuskers for hermaphrodites. Bat-pila's son steals a hermaphrodite tusker on Raga. Return to Oba. Bat-pila's son arrives first, and Oba man's mother swears at him. Bat-pila's son deceives them, and sails away. Arrives at Small Islands, gives them male pigs, but will not stay. Goes to Malo, stays there, and sacrifices the stolen hermaphrodite at right called 'Cycas'.

## TRANSLATION

*Bat-pila was a stone, and bore a human son. An Oba man also had a son. These two [were friends and] used to go about together. Each looked for a tree from which to manufacture a canoe, and, having found it, took his adze (tala) and felled it. Now, the Oba man's son chose a tree of the kind called ma-mbur, but Bat-pila's son felled a tree of the kind called rav. Each man hollowed out his log, dragged it down to the beach, made fast the gunwales, thwarts and outrigger, and then made a sail.<sup>1</sup>*

*When the strips of sail have been sewn together, and the sails rigged, they set out for a trial trip. And the canoe made by Bat-pila's son sailed well, but that of the Opa man's son sailed badly.<sup>2</sup> Then they returned, and beached their canoes, and came ashore [to wait for a fair wind].*

<sup>1</sup>According to my fieldnote account, the sails were made of tobon na-ni, the material used for making the best kind of bark-board belt.

<sup>2</sup>According to my fieldnote account, it sank.

At last the wind called na-ru blew from the south-west. Now it happened that the father of the Oba man was rearing a re-entrant-tusker (ni-wara). And the Oba man's son spoke to Bat-pila's son and said: "The south-west wind is blowing on the shore. It is meant that we should sail for Raga". But Bat-pila's son said: "What shall we take aboard to trade with?" And the Oba man's son said: "Let us take our [sic] father's pig". Bat-pila's son said: "Only one?", and the Oba man's son replied: "That will be all right. We will take that one aboard and trade with it on Raga". So the Oba man's son and Bat-pila's son, they two, went down to the shore, the Oba man's son leading his father's re-entrant-tusker. So they went down to the shore, and dragged their canoes down to the sea. Then Bat-pila's son said: "Stop here, while I run up to the village". And he ran, and came, and saw his mother Bat-pila, the stone. And he requested her, saying: "Mother, let me take a pig". His mother, that stone, went and fetched two re-entrant-tuskers, and he led the two pigs down to the shore. And when he came to the Oba man's son, [the latter] asked "Where did you get those pigs?" And he replied: "I got those two pigs at home, from my mother". And they carried the pigs into the canoe.

And Bat-pila's son: "You sail first, [since] your canoe sails badly". So the Oba man's son sailed first, and went on till he came to San-wara<sup>1</sup> [the Oba beach from which canoes set sail direct to Raga]. Then he let out his sail, and steered for Raga. And he sailed, and sailed till he had almost disappeared over the horizon. Then Bat-pila's son launched his canoe, and sailed till he came to San-wara. Then he too let out his sail, and made for Raga, and overtook the Oba man's canoe, so that the Oba man's son came last and Bat-pila's son's canoe came first. And he came and landed at [a place called] La-tan Wol-wol.<sup>2</sup> And the Oba man's canoe followed and landed last.

And they dragged their pigs ashore, and carried their canoes out of reach of the tide. Then they went to the village. And the men of Raga exchanged pigs with them, with both of them. And in exchange for the Oba man's son's pigs they gave [in addition to ordinary pigs] several hermaphrodite pigs. For Bat-pila's son's pigs they gave hermaphrodites, and also for the Oba man's son's pig. And so the bargain was concluded.

Then they waited till the wind called ruoli blew from the north-east. And [when it blew from the north-east] they bore down their

<sup>1</sup>Tom's passage.

<sup>2</sup>The place to which, according to my fieldnote account, the Oba man's son belonged.

*exchange pigs to the shore. Then they dragged their canoes down to the water, and lifted the pigs into the canoes. And Bat-pila's son spoke to the Oba man's son, and said: "Stay here, while I go to cut [a creeper to make] a rope for my sail". The Oba man's son replied: "Very well, go on". And he ran, and when he came [to the place], he did not pull out a [underground] creeper for his sail-rope, but [instead] put out his hand, caught hold of the base of a [creeper of the tree called] tawe, and heaved it out. Now [it happened that] a hermaphrodite re-entrant-tusker was biting off the young shoots of the tawe. And he broke it off and ran off, with the hermaphrodite re-entrant-tusker holding on with its teeth to the shoots of the tawe creeper [which] it was biting off. And he went right on till he came to the shore, and lifted the hermaphrodite into the canoe.*

*And he spoke. He said again to the Oba man's son, saying: "You sail first again, [since] your canoe sails badly". And [the Oba man's son] sailed away till he again came first into the shallow waters off the Oba coast at San-wara. Then Bat-pila's son in turn spread out his sail and followed him, and again overtook the Oba man's son. Now the mother of the Oba man's son was waiting for them [on the shore] at Lolo-gar. She had poked in the eyes of two coconuts [to give them to drink]. And when she saw how Bat-pila's son came ashore first [she was angry, and withheld the coconut from him. And] she spoke and said: "You are only the son of a stone. How is it that you think you can sail in front of my son?" And Bat-pila's son replied, saying: "But his canoe sails badly. Indeed, I stayed behind at La-tan Wol-wol and spoke [to him] saying: 'You sail first', and he sailed first, and came first into the shallow waters off the coast of San-wara, and [even then] I sailed after him and overtook him". So Bat-pila's son landed first, and waited on the beach. And he was very angry. And at last the Oba man's son arrived, and landed too. And the Oba man's son spoke, saying: "Why haven't you carried your pigs ashore?" And Bat-pila's son replied, saying: "[On account of] our [sic] mother. I landed first, and she swore at me". Then the Oba man swore at his mother, and said: "You, why did you speak [like that] to this man? [As for] me, my canoe sails badly. He stayed behind at Raga, and I sailed first, and he sailed after me, and came and overtook me, and came and landed first". And Bat-pila's son spoke, saying "Don't swear at her".*

*[Then] the Oba man's son spoke, saying: "Let us lift out our pigs". But Bat-pila's son said: "Eh! Let us lift yours out [first]". They went and lifted out those of the Oba man's son. And when they had lifted them out, they carried them out of reach of the tide. Then the*

*Oba man's son said: "Now let us lift yours out". But Bat-pila's son said: "No. Let them remain here till the sun has [sunk behind the trees, and] become less fierce, then we will lift them out". He was deceiving [him]. And Bat-pila's son spoke, saying: "Let us drag your pigs into the village". The Oba man's son replied: "All right". They dragged them to the village. And they went on till they came to his house, and Bat-pila's son deceived him, saying: "Let me go and have a look at my canoe, and if the tide has come in I will pull it up". He was deceiving, and he went and dragged his canoe into the sea, and he sailed, and sailed right back here [to the Small Islands].*

*First he reached Rano, and the men of Rano spoke, saying: "Come and land here". But he said: "No, I must go down [i.e. north-eastwards, down the coast]". And he took one of the small pigs which he had received in exchange at Raga, and said: "This is for you. I must go down [the coast]". And he came next to Wala. The men of Wala spoke, saying: "Come ashore", but he spoke, saying "No, I must go down [the coast]". And he came next to Atchin, and the men of Atchin spoke, saying: "Come ashore here". But he replied, saying: "I must go down [the coast]". And he gave one of the small pigs to the men of Atchin also, saying: "I must go further down [the coast]". And he came next to Vao, and when the men of Vao, too, saw him, they also said: "Come ashore here", but he spoke, saying: "I must go down [the coast]". And he gave one of the small pigs to the men of Vao.*

*And he set sail again. He sailed, and came and landed at Malo. Now the hermaphrodite re-entrant-tusker which had been at Raga clinging on to that tawe creeper which he had intended to make into a sail-rope, that hermaphrodite re-entrant-tusker which had clung to the shoot of the tawe creeper, and which he had taken down to the shore and into the canoe, this one [pig] only remained. That hermaphrodite re-entrant-tusker alone now remained of all that had been in the canoe. And he landed with it now at Malo, and stayed there. And all the male pigs he had given away to all these people, to the people of Rano, of Wala, to us people of Atchin and to those of Vao. But the hermaphrodite which he had taken aboard at Raga, he went and landed with this at Malo. He fed it and with it performed [the rite called] *Cycas*. He performed [the rite called] *Cycas*. And [there] he killed [his hermaphrodite]. And all the male pigs he gave to the people [of Rano, Wala, Atchin, Vao] for them to kill, but the hermaphrodite(s) which he had taken aboard he went and killed at Malo. This is the end.*



## TALE AA: THE SLAYING OF IAS

1. Ias mwi hore tsünöb tsile ɲa-Tsan. M'uroi növ-növi. Wiŋewin sa mu hili, mu hasi we-re pwäräñän rav. 2. Mu hili ko re- an. Mwi tsien, m'pep, pe-pe noreman e-ru. 3. Mor ruwi mor läp, mor lä-läp. 4. Mu hoi n'äi si natun e-ru, ne-sar e-ru. 5. Mor tigei mirär, mor täwi ni Tsüñon Onema.<sup>1</sup> 6. Mor wiel. Sa e wiel ɲa-ok, tauwtsen ok, tuän e wiel ɲa-el. 7. Or läs-läsir Ra-mason. 8. Mor roñe nu-mbo a Ias mwi wetsi mirär. 9. Tuän mu wala ɲa-ok, ko tuän mu wala ɲa-el. 10. Mor wan mor läsi Ias mi wetsi mirär. 11. Ias me ro p'uroi Mal-mal-oba. Mal-mal-mari mu sari. 12. Me ro p'uroi Mal-mal-oba, Mal-mal-mari mu sari. Mor wihe, mor tori ɲa-el, amal Baṭ-mau. 13. Mor tiw-tiwei, mar uroi. Tsünöb ɲa nir tsile mar uroi. 14. Mar ma-rum, mar lu-luha ma.

## TRANSLATION

*Ias used to chase all the people of Atchin. He ate them all. Now there was a woman [named Um-but-ram, though the name is not given in the text]. She dug a hole. She entered into a hole in a rav tree. She dug into it. She conceived and bore two sons. They grew [?] and became big, they became very big [i.e. full grown]. She fashioned clubs for her two sons, [and] two spears. These two boys marrked [took?] their mother.<sup>2</sup> They buried her at Tsüñon Onema [but she remained alive].*

*They walked about. One went round the south-east side of Atchin, the other went round the north-west side, till they met at Ra-mason, on the north-eastern point of the Island. Here they heard the song of Ias,<sup>3</sup> that he was going to exhume her. One of them ran back one side of the island, the other ran back to the other side. They came, and saw Ias exhuming their mother. Ias wanted to eat Mal-mal-oba, but Mal-mal-mari speared him. He wanted to eat Mal-mal-mari, but Mal-mal-oba speared him. They dragged him, they carried him here to Amal Botmau. They cut him into little pieces, and [all the people of Atchin] ate him. All those people ate him. [Before this] they were all wild; now they returned home to their houses.*

<sup>1</sup>But the story shows that she still remained alive, although buried.

<sup>2</sup>The word tigei is ambiguous.

<sup>3</sup>The song was sung by their mother, telling her two sons that he was going to exhume her.

## TALE BB: THE MAN AND THE RAT

(Note: this type of tale is called  
tu-tuhunen.)

1. Tsünöb sa mwi tei na-ak, mu wiwsi, ko mu ʃu tò. Mu tul-tulo po:
2. "Sue, tar-tari, be sue be-läv ni-se?
3. Be läv raom (a - o) tambol Sirimits."
4. Mu ʃu ma Tsüñon Onema, mu läsi na-riv: "Wa-i-e! Pu ʃu we be ko?"
5. "... pe ʃu ok pe lai tapol Sirimits." E wa mu ʃu ma. 6. "Iki le rik?" Mu ʃu wan mu riñeni. 7. Pi so kele nu-mbo:  
"Sue tar-tara, sue raree,
8. Be sue be läv ni-se, be sue be läv raom,
9. (a - o) be läv tambol Sirimits."
10. Na-si mu ʃu wan Lopuri. Mi lasi. Na-si mu sara wele Lopuri. "Wa-i-e!
11. Ko po ʃu e-pe ko? Nom ʃu el, nom te läv tambol Sirimits."
12. "O po ʃu ma ikiri werek." 13. Mor ʃu wan; mor riñeni; mor se kele nu-mbo.
14. "Be sue tar-tara raree,  
Be sue pe läv ni-se?
15. Be sue me läv raom (a - o),  
Be läv tambol Sirimits."
16. Na-lu mu sara. "Wa-i-e! Kab ʃu ma, na-riv wele ɲa." Ar bu-buwo re ni-les, re-ñän ni-les. 17. Mar ʃu wan. Na-lul a mi wiel wan, mar tabe na-ak. 18. Mu roñe na-wün na-riv. "Uam-m-m! Na-wun ɲa-ɲa rak sa ni-el". 19. Na-riv a mu wala mu motsi rüruñe na-ak. 20. Mu wala. Na-lul a mbets-mbets mwi-tsa. 21. Ni-man mar row. "I-se pu karasi".

## TRANSLATION

*A man hollowed out a canoe, and built it up, and went paddling.<sup>1</sup> He sang a song: "Paddle hard, I paddle, what do I take? I take food, sweet tapol fruit". He paddled and came to Tsüñgon Onema. He saw a rat, who said, "Hello! Whither are you paddling?" - "Oh I'm paddling here to get a tapol fruit at Sirimits". He paddled towards it and said, "You dear thing". He paddled up to it and took it into his canoe. Again he sang the song: "Paddle hard, paddle ....<sup>2</sup> I paddle to get*

<sup>1</sup>The word tò at the end of the sentence here marks continuity. It is the verb of 'permanent being', and is used in Atchin in much the same way as tu in Fijian, after a main verb.

<sup>2</sup>The meaning of the word raree was not found out.

what? I paddle to get some food, to get tapol fruit at Sirimits". A parrot paddled and came to Lopuri. It saw him. The parrot was just alighting at Lopuri, and it said: "Hello! Where are you paddling to?" He answered: "We two are paddling here, we are getting sweet tapol fruit." - "Oh! Paddle and come here, my dears." They two paddled and came, and took the parrot on board. They again sang the song, "Paddle hard (rarae), what do I get? I get food, I get tapol fruit at Sirimits." A night-hawk had settled, and it said, "Hello! All of you, paddle to me, dear rat." They all hid it in a coconut shell, inside a coconut shell.<sup>1</sup> They all paddled and came. The night-hawk walked about and they beached the canoe. He smelled the smell of the rat [saying], "Sniff! I smell something to eat here." [But] the rat ran away. It nibbled through the canoe and ran away. The night-hawk searched in vain. The birds flew away [saying] "Why have you deceived [us]?"

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<sup>1</sup>i.e. they hid the rat in a coconut shell (used as a bailer), because it was afraid of the night-hawk. The parrot was also afraid of the night-hawk.

## TALE CC: THE TALE OF A SPIRIT

1. Tsünöb sa niri wifen sän or wan or pale ni-är; or loni nā-nā-rär.  
 2. Or wan or pale ni-är. Or wan or ma-hömb. 3. Mor wan mor ro por han.  
 Mor roni re n-daḡ a or umḡapwolini<sup>1</sup> re ni-täḡ. 4. "I-se e uroi nā-nā  
 rär ḡä-tan?" 5. "Po mak ro mul, mewi ro ar ma ro pale kele ni-är."  
 6. Or tabu kele. Mor ma mor loni nā-nā rär mor wan or pale kele ni-är.  
 7. Mor wan ni-al e woḡe n-mbat, mor re mor ma por han. 8. Mor se läsi  
 te nā-nā rär. 9. Mumun māmela ml wan m'ur-uroi nā-nā rär. 10. "I-se  
 e uroi nā-nā rär?" Ni-är ok pu tò ḡa-ok. Ro mul. Mewi ro ma kele ro  
 pale ni-är." 11. Or tel nā-nā rär. E wurei wifen sän: 12. "Inik po  
 lek mät-mätmi nā-nā rär ḡa-ok; po ḡilehl re-ḡa mum'ok lai nā-nā rär".  
 13. "Io. Po wan po pale ni-är(i)." 14. Mwi ḡok; wifen sän e ḡok.  
 Mumun e māmela e tsipal. 15. Mu wala mi wan, mu re pi lai nā-nā hanän.  
 16. Mwi lawi. "A inik le-ro." Mum'ok e uroi nā-nā rämam?" 17. "Io."  
 "P'uroi nā-nā ḡam ko wä. Timam pi ma ko ni-ok." 18. Timän mi ma. E  
 wa, "Po kila, mwär' el le pu-roḡ mo urol nā-nā na-rär." 19. Pi e natur  
 wele?" Ar mul. Ar wan, ar kete na-lok. 20. Mwi han mi wa-wan mwi läp.  
 Timän e re pi wan pu pale ni-är. 21. "Po wan kete na-lok nāmamnär."  
 E kete na-lok e-ru. E hani tsile na:n, māmela. 22. E hani tsile na:n  
 ko e re pwi hani ni timän. Pe hani kele na-lok a timak ni-le ḡopon."  
 23. "Io." Mwi hani tsi-le ko mwi re pwl hani kele re-ḡa timän.  
 24. "Pä, pe hani kele na-lok a timak ni-le." 25. "Owa! E!, Iniki  
 mumun māmela pi tei i-si ko?" M'uroi rev-rev." 26. E wa, "Io." E lai  
 na-wis sän, n'äl sän, e wiel. Mirän e wa, "Natuk, po luha ma wele,  
 wei!" 27. E wa, "Natuk, po luha ma wele wei!" E mu ro-roḡ ini mumun  
 māmela pi tei i-sie. "Po luha, ina, pe wiel." 28. Mi wan, mwi taḡ mu  
 to mori ne-ḡa. 29. Mirän e wa, "Natuk, po luha ma wele." E wa, "Po  
 kila timak ma ḡo." 30. Mirän a mwi kila wan mwl tsipal, mwär' a e ro  
 wililon (?). 31. Mirän e taḡ. E luha. Timän e wa, "Ko i wise ni ḡo  
 me wlei?" E wa, "Tsigā no wurei na-lok ko pu-roḡ ko mwi hani tsile  
 na:n. 32. Ko mu ḡu. E re pwi han kele na:n. Ko inik, mumun māmela,  
 pi tei se. 33. Po ma, por rev-rev ḡä-tan. Ko me wiel no wurei e-pe  
 ko pu-roḡ. Mi wiel; ro se woḡe ni ko-ro, mwi ro pwi tsa ni kir, e wiel  
 ko wei!"

<sup>1</sup>The word is uncertain and its meaning not ascertained.

## TRANSLATION

A man and his wife went to build a fence. They hung up their food [in a basket on a tree]. They went and built the fence. After a time they became hungry. After a time they wished to dine. They inserted their hands into the basket. They [? missed the food that was] in the basket.<sup>1</sup> "Who is eating our food here?" [the man said to his wife]. "You go first; let us go home. Tomorrow we will both come back again and we shall continue to build the fence." They cooked [their evening meal] again. [Next day] they came and hung up their [basket full] of food again. They continued [working till] the sun was overhead. They wished to dine. [Again] they missed their food. A mamela spirit had come and eaten up their meal. [The man said,] "Who is eating our food? Let that fence stay here now."<sup>2</sup> Let us go. Tomorrow we shall return and continue to build the fence." [Next day] they put their food [in the same place]. He says to his wife: "You stay and keep an eye on our food here; you watch about [?] the spirit that takes our food." [She says], "All right, you go and build the fence." She hid; his wife hid. The spirit of the mamela burst [through the bush]. It ran and came for it wished to take their dinner. [She cried,] "Ho there!". She caught it<sup>3</sup> and said, "Oh! You dear, [are you the] spirit that eats our food?" [The spirit child said], "Yes." [She said] "You take your food and go. Your father will soon be coming". The father came. She says, "You look, it is only this fellow who has been eating our food." [?He said] "Can it be our dear child?" They all went [?home]. They made a pudding. He [the spirit child] ate on and on. The father wanted to go back and build the fence. [She said] "You go and prepare puddings for our food". He made two puddings [i.e. one for himself and one for the spirit-child]. The latter ate all his .... He ate all his, and wanted to eat his father's [saying] "Let me eat a little of this my father's." He [she?] said, "Very well". He ate all his and wanted to eat some of his father's also, [saying] "Mother, let me eat that pudding of my father's." [She says] "Ho, there! Hi! You spirit of the mamela, who may you be? You have eaten what you have not dug from the ground". He says "Yes". He took his bow and his club, he went away. His mother said, "My child,

<sup>1</sup>This is a suggestion *ad sensum*. The text of the tale is not satisfactory as a whole.

<sup>2</sup>i.e. Let us leave off building the fence.

<sup>3</sup>From the sense of what follows it is clear that when she succeeded in catching the spirit, she found it was that of her own, probably dead, child.

come home, alas!" He bethought himself he was a mamela spirit.<sup>1</sup> [He said], "You go home; [as for] me, I [must] depart." He went. She almost ... wept. His mother said, "My child, come home, dear one, alas!" He [she] said, "Look at my father ...". That mother saw him go and disappear into the bush. That fellow wanted to .... The mother wept. She went back [home]. The father says, "Why did I go away?" She says, "Nothing, only I wanted some pudding [for the spirit child] and he ate all yours [as well]. But it is all over. He wanted to eat yours also. And you, mamela spirit, who were you? Come, let us pull up yams here. And she went away. And I [?] went away, I only wished it thus. We did not rightly know him. He did not want to stay with us, he went away, alas!"

## TALE DD: A FAMINE AND DROUGHT IN OLDEN DAYS

1. Boŋ ne-wis' tuha wor, timamam, mirämam mar läsi ni-mara, ni-mara mwi läp. 2. Mar ok Jobwe kiam ni; nam ok roŋe ŋa mar wurei, mar roŋe ni-laŋ e sär e-läp, ni-laŋ e rawits. 3. We mare; mu ŋu ko, mi wä tola. No-uŋ m'uŋ mwi läp, ni-laŋ mu sär mwi-läp re-ŋän. 4. Mu ŋu ko e wä na-mbwere; mu ŋu ko e wä na-ru kele. 5. Mar se wä e-hüt te no terik na-vül pwi sa. 6. Mar lek ŋa-hi:m ko pin. 7. Nə-nə hanän mwi-tsa. Par uroi ni-se? Mu ŋin ko mu ŋin watsin. Mwi sa ko mu lek ŋa-hi:m sän. 8. Mwi kila we ok mu läsi roha wänu ok. Mwi sa ko e rep'ok. 9. Roha ok, ko e-tsigä re-ŋär. Mwi te ni-al sän ko watsin. 10. Mu ŋin ko watsin. 11. "Par ki-kila, par läsi nə-nə hanän pu kale ŋa-mbe ŋa?" 12. Nə-nə ko rik nə-nə hanän ko rik. 13. Mar mats ko mar uroi pweren na-ni mar tsemwe ni-mbat ko rik ŋa mu tur, läp niri ko watsin. 14. ŋa pu ki-kila pu läs-läsi nə-nə hanän pwi sa. Pu to le ŋa pu tsel-tselin rowe. 15. Mwi sa ko e rum ŋa-ok. ŋa mu lek ŋa-hi:m sän. Mar wala rowe. 16. Mar wä Tawal, Tawal rik wiŋewin, noreman, mar lek ŋa-hi:m mi wan wanu. 17. Mar lek tser mwär' ar re lu-luhə ma ne-ŋa mat lek tsär ŋa-el. 18. Mar masa e-läp tia-ra mu kete ri-rik mar mats rik. 19. Mwi sa ko e ma to ŋa-ok, mwi sa mi wi-wiel ko, e mats re ni-sel. 20. ŋa mi wanai mar sesuwei re-ŋän nə-nə nə-rär, ko mar rewtsi pin. 21. Mwär' e-p'ok tsilin wanu ok ko rik to Vao, to Wala, to Rano, mar tseli pu roŋ ko watsin. 22. Wanu mwi res watsin ko mar lu-luhə ma, n'terek ni-ram pwi sa wü-ŋa pwi e-ru, 23. ko wanu mwi res, wanu mwi res watsin. 24. No-uŋ m'uŋ, tsile na-wits ro-ntarik mar mäur ni. 25. No-uŋ a m'uŋ, mar kila re-ŋän ŋa wanu mi wan mu res luha ko watsin ne-ŋa. 26. Mar wok ŋa iniri re wanu, ŋa-Tsan ko rik. 27. Mar lu-luha ma mar wok ŋä-in ŋa Siu, mar wuli ni-ram mar kole ko watsin. 28. ŋa mara lo-loŋ re-ŋän ko watsin. 29. Mar roŋe ni-mara mwi-läp, mwi-läp a mwi-läp; mar wurei, 30. "Pwi te-rik pi kete kele taron'ok pwi-re pin ŋa wuŋönen, roŋe pwi-tsa tarone le watsin. 31. Nə-nə ri tä-mäut mwi-läp te kete e se ma te. Nə-nə ri tä-mäut ok mwi-läp watsin, ini ko pin ni-mara mwi-läp a mwi-läp. 32. Nam läsi mol-toni wanu mu res le watsin ko. Mwi sa ko e reini ŋi mar-mar ŋa-el. 33. "Po läsi kiam ne-mbe wanu mwi res ko mwi sa ko e tigei ŋuri wiŋen sän ni-mar-mar liko (?) ar meliŋen tu-tuoni wiŋewin ko ar wiel nats re te so-sopwe muru ni-mara e wuli e-läp." 34. Mwi tsats wor. Mwi-läp.

## TRANSLATION

*In the olden days our fathers and our mothers experienced a famine, a great famine. They often tell us of it. We often listen as they*

*speak. They heard the wind blowing up for a hurricane. [First] it blew up [the coast, i.e. towards Ambrym]. That finished, and then it came from the north-west. The rain poured down and the wind blew hard into .... That finished, then it blew west-by-north. That finished, then it came again from the south-west. They did not [i.e. could not] go to the mainland perhaps for a whole month. They did nothing but stay at home. [They had] no food. What should they eat? Then it cleared up and the sun shone. One man<sup>1</sup> stayed at home. He looked again and again. He saw leaves everywhere. One man [did] thus. There were no leaves on [the trees] there. Then he made the sun to shine [by magic]. Then it cleared up. Let them keep on looking, where shall they see food-stuffs growing? Food indeed, food to eat indeed? They died, they wanted to eat coconut shoots, they even gnawed [?sucked at] a root as it lay, many of them then. One might keep looking [hoping that] he might find something to eat. He might be lost altogether. This one went wild [and ran] about. That one stayed in his house. They went to Tawal, even as far as Tawal [to look for food]. Women and men stayed at home. He went to a place. They stayed for a long time. They wanted to come back, those who kept on staying here [?there]. They became very sick. In the end they got dysentery and even died. One man died that. Another wandered about [and] died on the road. This one stole. They discovered him among their food-stuffs and they killed him. People [were] in this condition even in every place, the people of Vao, of Wala and of Rano. Now they simply wandered about. At last the place became good. They came back. They were away perhaps one year, perhaps two. And the place became good, then it became good. The rain poured down. Bananas and wild yams grew. The rain poured down, and they looked into that the place became good. They came back then thither. They returned to their [houses], to their villages, even to Atchin. They came back, the returned thither. [They went] to Malo, [where] they bought yams and brought them home. Those who had starved became fat in [all] those places. They said: "Perchance it may again be as it was of old". [But we] think that nowadays it will not be so. The white man's food in great quantities may prevent it [the famine] from coming. The food of the white man is plentiful now. It is finished the great famine. We saw how by degrees the place is becoming good.<sup>2</sup>*

<sup>1</sup>A magician, who made the sun shine.

<sup>2</sup>A satisfactory translation of the rest of the tale was not reached at the time of transcription and is not attempted here.



## TALE EE: TALE OF AN EXPEDITION TO RAGA

1. Boŋ ne-wis nor Puruar mar tei na-ak sa, na-ak sa mwi-läp, a mwi-läp.
2. N'äsän Man-wowa. Mar lai mar wä e-Ra. Mwärä ŋa e-Ra lolor mwi-tsats. Mar wahal to-Tsan. 3. Mar liwe e-ru ŋopon. Mar uloŋ. ŋopon mar hore ti-e-Ra. 4. Mar ma ŋa-el Tsan mul ma, mar ma ŋa-el ŋa-Tsan.
5. Mar wurei mar wa, "Kiam na-wahal mwi-läp, mwi-läp a mwi-läp."

## TRANSLATION

*A long time ago, the men of Ruruar fashioned a canoe, a very great canoe. Its name was Man-wowa. They took it and went to Raga. The men of Raga were hostile. They made war on the men of Atchin. They shot a couple. They swam. The others chased the men of Raga. They came back, they came here to Atchin. They said, "We [have had] a great battle, a very great battle."*

## TALE FF

The very brief tale that was numbered thus appears to be a Scripture paraphrase, and accordingly is not entered here, as not being a purely native text.

## TALE GG: PRODUCING MAN BY MAGIC

1. Tsünöb sa, inir e-ru we tä-tasir. Mi tiwei tasin. 2. Mar wahal. Mar liw-liwer. Mu ju ko 'nir e-ru watsin, 'nir tasir mor lek. 3. E wa, "Pe tiwei", mu ɲo-ɲoni. E wa, "Pe tiwoim?" E wa, "Io." 4. Or wä Iamus e no-ut sär ko mu tiwei tasin. 5. Mu hili nu-al mwi te ro-kalat. Mi tiwei ro-kalat möw saɲawül e numbwe. 6. Mi te we-re nu-al mu te tsile we-re nu-al. 7. Ko mu lai roin na-wits. M'bosi. We-we boɲin boɲ nen e-mbüt. 8. M'bosi ko mu mul ko sa-sawi ne-wits mu rotsi tobon sär möw saɲawül, 9. mu tur raɲi mew sär möw saɲawül. Mu tinge tigesir. 10. Mar we ni tsünöb. Mar wä hi:m, mar lai tobon, mar lai nen na ne-wis, mar wiel, mar mar wahal ko mar liwer, mar liwer ro-kalat. 11. Mar liwer tsile. Tauwtsen wahal ko mar mul ɲa-Tsan. Mar wä hi:m sär. 12. Mar lek ɲa-Tsan mwi-res.

## TRANSLATION

*There was a man. [He and other] they-two were brothers. He cut up his brother. They all fought. They all shot at one another. That ended and they two [were alone] now. The brothers remained. He said, "Shall I cut [you] up?" He kept on asking. He says, "Shall I cut you up?" The other said, "Yes". They went to Iamus, to their gardens, and he cut up his younger brother. He dug a pit. He plucked ro-kalat leaves [nettle leaves]. He cut up a hundred nettle-leaves. He wrapped up [his younger brother] in the leaves. He put [them] into the pit. He put them all into the pit. And he took banaka leaves. He covered them in. He counted the days, [till] the seventh day. And when he had covered [them?] in, he went and trimmed a bow, he cut materials for a hundred smart belts for them. He laid out in a row a hundred feathers for them. He uncovered them. They had all become men. They went home. They took their belts, they took ... bows. They went from place to place. They fought and shot one another. They shot one another. The nettle leaves all shot one another. The side of the battle returned to Atchin. They went to their homes. They remained on Atchin peacefully.*

## TALE HH: THE RAT AND THE NIGHT-HAWK

(Another version of Tale BB.)

1. Na-riv mwi tei na-ak, mu roni, mi wä we-la, mi tei ne-wu, mi tei ni-tsäm nen, 2. mu kotsi mu kots-kots, mi tei solüb, mi wiwsi, mwi tei no-wof nen. 3. Mara rür-poŋ, mu wurei, "Pe wä Sirimits pe uroi tapol". 4. Mwi tabe we-la na-ak sän ko mu ju. 5. Mu ju, wan Tsüŋon Onema, mi läsi na-si mwi sakel. 6. Ko na-si ŋa mi waruŋ, e wa, "Na-riv, po e-be ko?" Ko na-riv mu wurei e wa, 7. "Pe wä Sirimits pe uroi tapol." Ko e wa, "Po ju ma ŋa-el, ikir werek". 8. Mu ju wan mwi re-ŋän riŋeni. 9. "Por ju wan re Ni-ar." 10. Mirolo sa mu tur e wa, "Na-riv, ko po e-be?" 11. "Nom wä Sirimits". "Kob wise?" "Nam(p) uroi tapol." 12. "Po ju ma ŋa-el ikir." Mu ju wan ko mwi sa. 13. Mar ju wan e-re Ma-wup. Pwe-pwere wele sa mu tur ŋä-in Lopuri. 14. "Ko na-riv, kab e-pe?" "Sirimits". "Ko po e-wise." "Pe uroi tapol." "Po ju ma ŋa-el, ikir werek." 15. Mu ju wan ko mwi sa. Mu ju wan Pota-wora. Na-mwere wele sa mwi sakel ŋä-in Pota-wora. E wa, 16. "Na-riv, kab e-pe?" "Nam wä Sirimits, nam(p) uroi tapol." "Po ju ma ŋa-el, ikir werek." 17. Mar ju wan, mwi sa. Mar ju wan Püneme. 18. Wopun wele sa mwi sakel ŋä-in. "Na-riv, kab e-pe?" 19. "Nam wä Sirimits, nam(p) uroi tapol." "Po ju ma ŋa-el, ikir werek." 20. Mar ju wan ko mwi sa. Mu ju wan Pan-mala. 21. Mwi läsi na-lul sa; e wa, "Ra-tol kab e-pe?" "Nam wä Sirimits nam(p) uroi tapol." 22. Mar ju wan ko mar lai re-ŋän läs, mar po-po we-re. Mar ju wan ko na-lul mwi sa, 23. Ko mar ju. Mu wurei ni, "Na-wün ŋa-ŋa rak sa ni-ok". 24. Ar wa, "Ni-se?" Mar ju mu wurei kele, "Na-wün ŋa-ŋa rak sa ni-ok." Ko na-riv mu motsi na-ak, mu motsi rüruŋe na-ak, ko n-das mi wä re na-ak ko mar ron. 25. Ni-man mar row. Na-lul mu ron. Ko na-riv mu laŋ mi wä e-hüt. 26. Mu wala luha mi wä re ne-hi:m sän.

## TRANSLATION

*A rat cut [down] a tree to make a canoe. He hollowed it out. He went to the shore, he fashioned booms; he fashioned an outrigger-float for it. He carried it [to the shore], he carved a figure-head, he lashed [them] together, he fashioned a paddle for it. He rose in the morning and said, "I will go to Sirimits so that I may eat the fruit of the tapol." He carried his canoe down to the sea and paddled away. Then he came to Tsüŋon Onema, [where] he saw a parrot perched [on a tree]. The parrot called to him, saying: "Rat, where are you going?" The rat answered and said, "I am going to Sirimits to eat tapol fruit."*

It [the parrot] said, "Paddle over here, let us go together." The rat paddled over and took [the parrot] on board, saying, "Let us paddle [till we] come to Ni-ar." A mirolo-bird was standing [on the beach] and it said, "Rat, where are you going?" [The rat replied], "We-two are going to Sirimits." [The mirolo said], "What for?" [and the rat replied] "In order to eat tapol fruit". [The mirolo said], "Paddle over here, let us all go together." They paddled over, and the mirolo climbed on board. They paddled and came to Na-wup. A dear little pwe-pwere bird was standing there at Lopuri, and said, "Rat, where are you all going?" The rat said, "To Sirimits". [The pwe-pwere said] "What for?" [The rat said] "To eat tapol fruit". [The pwe-pwere said], "Paddle over here and let us all go together." It [the rat] paddled over and it [the pwe-pwere] climbed on board. Then they came to Pota-wora. A dear little na-mwere bird was perching there, at Pota-wora. It said, "Rat, where are you all going to?" "We are all going to Sirimits, to eat tapol fruit." "Paddle over here, let all of us dear friends go together". They all paddled over, and the na-mwere climbed on board. Then they paddled to Püneme. A wopun bird was perched there [and said], "Rat where are you all going?" "We are all going to Sirimits, to eat tapol fruit." "Paddle over here, and let all of us dear friends go together." They paddled over and it climbed on board. Then they paddled over to Pan-mala. It [the rat] saw a night-hawk, which said, "You three,<sup>1</sup> where are you all going to?" "We are all going to Sirimits to eat tapol fruit." As they paddled over [towards the night-hawk] they took half a coconut shell and put the rat inside it. They paddled over and the night-hawk climbed on board. They all continued paddling. It [the night-hawk] said, "I smell something for me to eat there." They said, "What?" They went on paddling, and he said again, "I smell something for me to eat there". But the rat gnawed at the canoe, and it gnawed right through the canoe, so that the sea-water came into the canoe and they all sank. The birds all flew away, but the night-hawk was drowned. The rat swam to shore. Then it ran back to its own home.

<sup>1</sup>There have actually been five birds mentioned; the trial is used, as in other Melanesian languages, as a limited plural.

## TALE JJ: TAHAR INTRODUCES THE COCONUT TO THE TEN LEBON BROTHERS

1. Tahar mu ʃu ko mi läsi Lebon saḡawül mar tur re n-das. 2. Mu ʃu ma ko mwi sal tsi Lebon Sa. 3. Lebon Sa mu wurei, mi wa, "Ko wiel le?" E wa, "Me läsi mo tur ko me ʃu ma". 4. Ko mwi lai na-wop sa pitewin. Ko mu wurei mu wa, "Inik, sa-mem le-ro?" 5. Lebon Sa e wurei e wa, "Kiamtutufak ko mar tur ni-ok." 6. "Ko po te mak, ro wan ro läsir." Mor wan, mor wä tsi Lebon e-ru. 7. Lebon Sa e wurei e wa, "Tsünöb sa mwi ma mwi läsi a". 8. N'äsän i-se?" Lebon Sa ewa, "N'äsän Tahar." 9. Lebon Sa mu wurei e wa, "Tutu, mwi lai na-na sa pitewia le". 10. Ko mu ʃu, ko mwi lai na-ni e-ru pitew Lebon e-ru. Mu wurei Lebon e-ru, "Ko kam e-ru le-ro?" 11. E wa, "Ko tutufän mar tur ni-ok wan." Mu ʃu. "Ko ra te wan ra läsir." 12. Mar wan, mar läsi Lebon e-tol.
13. ... mu ʃu, ko mwi wan ko mwi läsi Lebon Saḡawül. E wa, "Ai!" 14. E wa, "Ko kab wiel be?" Lebon e-siu e wa, "Tutu, tsünöb sa le mi male." 15. E wam "Ko n'äsän i-se?" E wa, "Tahar". 16. E wa, "Mwi lai na-na sa pitew kiam le." Mi wan ko watsi mwi lai na-ni e-saḡawül pitew Lebon Saḡawül. 17. Lebon Saḡawül e wurei e wa, "Ni-se le?" Ko Tahar e wurei e wa, "Ko na-na ko sa me lai pitewim." 18. Mu ʃu ko Lebon e-siu e wa, "Tutu, mwi lai na-na sa pitew kir le. Nam se roḡe woʃe ni te n'äsän. 19. Nam re namb uʃ-uʃi ko nam mata. Tutufär wor po uʃ-uʃi pu ro e n'äsän na-ḡa nen." 20. E wurei ni Tahar e wa, "Ni-se mor lai, mor witsigen kiam ni?" Ko Tahar e wurei e wa, "Na-ḡa'k, n'äsän na-ni. 21. Ko por wan, po ruwi, po mät-mät ni pwi-res. Pi we sa po ar sekeni hanän a mwi-res re-ḡän. 22. E se we mari te, ḡa-tan ko ro, ko e sa-sa". Tasi e wa, "Ko tutu, ko Tahar mi witsigen ikir. Kab se wurei te. Ra te lek, ko pi wan ko ra witsigen ini na-na pwi sa." 23. Mar lek, ko mar roḡe n'ai mambur. Mar kila wan, mar läsi wiʃewin mu tur. 24. Lebon e-siu e wa, "Tutu". E wa, "Wiʃewin sa ni-ak". E wa, "Ko pu ʃu po ma". 25. Mi ma. Lebon Saḡawül e wa "Pu ʃu we-re na-ak." Wiʃewin e wa, "Pe e-pe?" E wa, 26. "Ko kami Tahar ko wiel". Tahar e wa, "Ko ro po witsigen ia pi-p'el ko?" 27. Tahar wa "Ra te na-mboḡ, ra wa mewi." Lebon Sa e wa, "E-tsigä, ne-mori melker." 28. Tahar e wa, "Mwi-tsa, ko ta-ru." Lebon e-ru e wa, "Ne-mori melker" ....
29. Lebon Tahar e wa, "Ra te e-re na-mboḡ tutufär, na-mboḡ e-saḡawül. Kab ar ma saḡawül we-ral." 30. Mar wan ḡa-hi:m re ne-hi:m si Tahar. Tahar mu hoti buha e-möw saḡawül. Mwi lai pitew tutufän, Lebon Saḡawül. 31. Mu tu-tu wonu. Merer-pekes wä tsi Lebon Saḡawül, liw-ʃeren wä tsi Lebon e-siu ....

## TRANSLATION

Tahar was paddling in his canoe and saw the Ten Lebon [Brothers] standing in the sea. He paddled towards them and landed by the side of Lebon the First. Lebon the First spoke, saying, "Where do you come from?" Tahar replied, "I saw you standing [here] and came paddling [to you]." And he gave him a sprouting coconut. And he spoke saying, "Are you alone here?" Lebon the First spoke saying, "We [are all here together]. My elder brothers stand over there". [Tahar] said, "You lead the way, let us go and see them". They went, and came to Lebon the Second. Lebon the First spoke, saying, "A man came and saw me". [Lebon the Second said,] "What is his name?" Lebon the First said, "His name is Tahar." Lebon the First spoke and said, "Brother, he gave me something here". Then he paddled and gave two coconuts to Lebon the Second. He said to Lebon the Second, "Are you two here alone?" He [Lebon the Second] said, "Our elder brothers are standing there". He [Tahar] paddled and said, "Then let us go and see them". They went, and saw Lebon the Third . . . [and so on, up to Lebon the Ninth].

He [Tahar] paddled and went and saw Lebon the Tenth. He [Lebon the Tenth] said, "Hi!" He said, "Where do you come from?" Lebon the Ninth said, "Brother, this man came here". He [Lebon the Tenth] said, "And what is his name?" Lebon the Ninth said "Tahar". He [Lebon the Ninth] said, "He gave this thing to us". He [Tahar] came now and gave ten coconuts to Lebon the Tenth. Lebon the Tenth spoke, saying, "What is this?" And Tahar said, "Just something I have given you". After that, Lebon the Ninth said, "Brother, he has given something to all of us. We do not know its name. We want to ask, but we are afraid. [You are] even our eldest brother. You ask, that you may learn the name of that thing". He [Lebon the Tenth] spoke to Tahar and said, "What is it that you have given, that you have presented to us<sup>1</sup>?" He [Tahar] spoke and said, "That thing, its name is Coconut. Just go and plant it and tend it well, and it will come to pass that one day you will find good food in it. Before it is [grown] high, while it is yet quite low, it bears fruit." The younger brother said, "So, brother, Tahar has presented us with it. So not you [all] say anything. Let us wait awhile, and after a time we shall present him with something." They remained, and they heard a twig snap.<sup>2</sup> They looked around, and saw a woman standing there. Lebon the Ninth said, "Brother". He said, "A woman is standing

<sup>1</sup>Deferential dual.

<sup>2</sup>The usual sign made by a woman wishing to attract the attention of a man.

*there." He said to her, "Paddle over here." She came. Lebon the Tenth said, "Paddle over to Tahar's canoe". The woman said, "Where must I go?" He said, "You will go away with Tahar." Tahar said, "Do you mean to make me a present of this vagina?" Tahar said, "Let us appoint a day, let us say tomorrow." Lebon the First said, "No, that is too soon." Tahar said, "Never mind, then the day after tomorrow". Lebon the Second said "That is too soon". .... Finally Tahar said, "Let us appoint the day belonging to the eldest brother, the tenth day. Come back again ten days from today". They went to the village, to the house of Tahar. Tahar tied up a hundred pigs [?for the bride-price] to stakes. He gave them to the eldest brother, Lebon the Tenth. He counted them off. A circle-tusker went to Lebon the First, a liw-[eran tusker to Lebon the Ninth .... [etc., to the end].*

## TALE KK: SHOOTING THE BANANA

1. Mar lo-loʃ tsile, mu ʃu. Mar mul mar läsi na-wits mi mir mi wa n'ai tara hüt-hüt. 2. Tasin mwi liw wan mi se liw woʃe ni te. 3. Tasin tuän nen mwi liw wan mwi se liw woʃe ni te. 4. Tutuʃän a mwi-läp mwi liw waa, mwi liw woʃ. 5. Mar wala wan mar läsi na-wits mi mir. Tasin a mu wele-wele mow wan. 6. Mwi re pwi tawe p'uroi. Tutuʃän a mwi-läp e wa, "Pwi-tsa te". 7. Mwi ʃowuri na-wits roni ne-liw. Ar wala re n-das, mar lo-loʃ, mar luha ma ɲa-hi:m. 8. Mar re par uroi na-wits, mar se läsi te na-wits. Ne-liw mu to tsä.

## TRANSLATION

*They finished bathing, and came and saw a banana that had ripened on an old tree in the bush. One of the younger brothers shot at it but missed. A fellow younger brother shot and missed. The very eldest brother shot, and hit the mark. They ran and saw the banana that it was ripe. The very youngest brother went with the elder brother and the former wanted to pluck the fruit and eat it. But the eldest brother said "No, please". He cursed the banana with the arrow in it. They ran to the sea, they bathed, and came back home. They [all] wanted to eat the banana, but they could not find [it]. The arrow was still in it.*



## TALE LL: MEN TURNED INTO EELS

1. Pale ni-är, e ruwi no-ut. Pwere-pwere ar uroi. 2. Mwi lai ne-liw si tutufän; e liwe pwere-pwere. Pwere-pwere mu wala we-re nu-a. 3. E un e-re nu-a mwi sa we-re pwäräñ. 4. Tutufän ma ña-hi:m e [owuri re ne-liw. "Ko po betsilehi ne-liw sak." Tasin mu betsilehi we-re nu-a. 5. Mu un mwi sa we mare re pwäräñ. Mwi läsi pwere-pwere we na-so. Ne-liw mu to re-ñän. 6. "Ko po ma ña-el ro le-lek." E luha we-re nu-a, e luha e wä hi:m, par na-mbwe. 7. Tsünöb mwi läp mar ma. 8. Ar wa, "Ko e-wise?" E wa, "Me liw ta-mats." 9. E tei pwe-pwe. 'Niri tsünöb e-läp mar wan mar tor-toni pwe-pwe buñon. 10. Mu tori buñon, m'un roni, wan ko mwi läsi na-sup. E wahi batun, e bub toni pwe-pwe e-re batun e [u-fuoni pwe-pwe. 11. E ranje ne-liw. Mar wehi we mara. Mar wehi. Mu roni. 12. Mar wä lamöf. Ar lai roha, ar hili ni-ram, na-wits, na-ni, na-amp. 13. Tibwis, tibwis e-ru. Or lek mät-mät ni. Or liwe ni-lañ, 14. Mara e rets, "Kob liw e pwe-re mätak." Timär mar ma. "Te, ña-ña ña mwi tsats." 15. "Tibwis e wurei, ni-se ko? Ra re ra uroi ña-ña rär." 16. Mar [ure na-amp, mar tore woni mara. Mar wuföi mu to. E to e ran. 17. Rür-poñ ar wan ar wetsi. Ar uroi. Ar uroi tsile, ko no-uf m'uf ko mar we mara. 18. Mar lal watsi re nu-a. Mar we mara tsile. Mar wala ko watsin, mar wä re nu-a nan. 19. Mar we mara watsi. Timär mirär mor tori hanän sär mor wä, 'nir wen tsir re nu-a.

## TRANSLATION

*He builds a fence, he plants his garden. Sows eat [the yams]. He took an arrow belonging to his elder brother. He shot the sow. The sow ran into the fresh water. It dived into the fresh water and climbed up into a cave. The elder brother came home and swore at [his younger brother] about [having taken] the arrow, [saying], "Go and look for my arrow". The younger brother looked for the arrow in the water. He dived and climbed up into the cave. He saw the sow [which] had become an old man with the arrow still sticking into him. [The old man said], "You come here and let us stay together". But the younger man went back into the water, and went back to the village and sounded the gongs. Many people came, and said, "Why are you sounding the gongs?" He said, "I have shot a ghost". They cut a rope.<sup>1</sup> All those people went and caught hold of one end of the rope. He caught hold of [the other] end*

<sup>1</sup>Of the kind used for hauling the logs from which gongs are made.

*and dived with it to where he had met the old man. He looked for lice in [the old man's] hair, and fastened the rope round his head and jerked it tight. He drew out the arrow. They pulled the rope and [as they dragged the pig-man into the water it] became an eel. They dragged the rope [till the eel came] out. They all went into the bush and took [cooking-] leaves, dug up yams, collected bananas, coconuts and fire-wood. [They left] the boys, the two boys, to stay and guard [the eel]. They two shot at the flies [which collected on the eel]. The eel said, "You two, shoot at my eyes". Their fathers came back. [The children said] "Father, this thing is bad." They [the fathers] said, "What are the children saying? We want to eat our food [i.e. the eel]." They all wrapped up the eel [in cooking leaves] and placed it in the oven. It stopped there. It stopped till dawn. In the morning they took it out and ate it. They ate it all. And the rain poured down and they all became eels. They wriggled about in that water now. They had all become eels, their fathers and their mothers. They two [the two boys] threw their food to them. They two went. They [the others] all went into the water.*