

TEXTS

This is a collection of texts from different areas of the Wapë people's life.

The first is a well known lament. The second two are well known legends, and all of them have their own particular word order. Bystanders would not allow alteration of recognised word order by either of the speakers.. However a later Wapë listener to the tape recordings commented that the true meaning of some sentences was not very clear - a fact that we had already noted!

The fourth is a quietly told account of what a man had done the previous day.

Then follows a selection of sentences recorded in isolated instances of village life.

In the texts, sentence breaks are marked thus /

As Olo translates, in most instances, more readily into Pidgin (or Neo Melanesian) this translation is also given, as well as English and free English.

The following two stories 'Pe pratëf anëne' and 'Yute läluwol' were spoken very quickly, and especially in the second one, has resulted in abbreviation of many of the words, particularly verb constructions. The stories seemed to be well known amongst the group.

PE PRATËF ANËNE

Spoken by Serai, wife of Teni

Recorded at Lumi village 29.4.59

by

A. McGregor

pe	pratëf	anëne	neliye	/	pratëf
ol	i stap	i was	long	mun	ol i was
<i>They all</i>	<i>stay (to hunt)</i>	<i>moon</i>	<i>one</i>		<i>(they) stay (to hunt)</i>

pe pe	wolo	yuri	porëslepe	kolo	lëti
ol i go	nogat	abus	ol i siutim	nogat	bilong
<i>they go, No!</i>	<i>animals</i>	<i>(they) shoot (them)</i>	<i>No!</i>	<i>because</i>	

towa	laplouwi	/	towa	lapplefi
tambaran	em i kaikaim		tambaran	bilong kaikaim
<i>evil spirit</i>	<i>eats them.</i>		<i>Evil spirit, to eat</i>	<i>them</i>

le lape	leinei	leinei	leinei	leinei	leinei	leinei
em i wok	long	raunim	raunim	raunim	raunim	raunim
<i>he chases (them)</i>	<i>round</i>	<i>round</i>	<i>round</i>	<i>round</i>	<i>round</i>	<i>round</i>

pe	pailo	pailore	pailo	porou	porou
ol i wok	long singaut	ol i singaut	yet	ol i ronewe	
<i>They</i>	<i>call out</i>	<i>call out and</i>	<i>call out</i>	<i>call out</i>	<i>run away</i>

porou ye	fal	uf	pësan	nör
ol i ronewe	nau kamap	ples	ol i larim	bunara
<i>run away</i>	<i>now</i>	<i>arrive at</i>	<i>village (they) left</i>	<i>bows and arrows</i>

pratei	/	le leli	laungke	kömpu	lepei
ol i stap		em igo	em i hollm pas	lik lik	dispela
<i>(they) remained.</i>		<i>He goes</i>	<i>to crush (them)</i>	<i>little (one)</i>	<i>this</i>

laloi	lalol	emingkou	pratei /	pe peli
em i kaikaim em		bun tasol	i stap	ol i go
<i>(he) eats (him)</i>	<i>(he) eats (him)</i>	<i>bones</i>	<i>remain.</i>	<i>They go</i>

pöntoli	wolo	emingkou	pratei	towa	laloi	yuri
lukim	Nogat	bun tasol	i stap	tambaran	i kaikaim	abus
<i>to look</i>	<i>No!</i>	<i>bones</i>	<i>remain</i>	<i>Evil spirit</i>	<i>eaten (him)</i>	<i>animals</i>

poresiepe kolo / fel / kerau
 ol ino slutlm ol nogat pinis liklik
 (they) shoot (them) no The end short one.

'One full moon all the people gathered to hunt. They went hunting but did not shoot any bush animals or birds because the evil spirit ate them. The evil spirit wanting to eat them chased them round and round and round and round and round and round. They cried out and cried out cried out and cried out (and) ran (and) ran and running away arrived at the village leaving the bows and arrows behind. (The evil spirit) went and crushed (in his arms) this little (one). (He) eats and eats (him) only bones remain. They went to investigate but only bones remained. The evil spirit ate him. They did not shoot any birds or bush animals. The end. A short one.

YUTE LÖLUWOL

Spoken by Birei

Recorded at Lumi village May, 1959

by

D.E. McGregor

Ki kënëfol / lepei yute löluwol /
 mi blhainim bllongen dispela buk i kamap long em
 I follow after (it) This (one) abcess (he) looks (at it)

rat uf moto neplesifol yaläl wolo
 stap long ples meri i wok long meklm faia longen falawut nogat
 remains village woman makes a fire (for him) firewood no

naillofepe / yaläl woru woru pepli
 em i kros long em faiauwut planti planti pinis
 (she) is angry about (them) firewood much much finished

ne nailëf yaläl / nailo nlafol
 em i kros long faiauwut em i kros em i kros long en
 she is angry about the firewood (she) is angry (she) is angry with (him)

le leilo lorou leli letei lato liom / mulpou
 em i kirap ronewe i go slip i stap gaden tudak
 He gets up runs away goes sleeps remains garden. night

lëngëtei towa lororo le / towa le
 i harim Dewel i slngsing i go Dewel
 (he) hears evil spirit (he) singsings goes The evil spirit

roro le manfem le kömtëf weli teperëf le
 i singsing i go klostu em i smellm faia smel bilongen em
singsings goes near he smells fire the smell of He

lantei angkelpe nultei / le lanpo tepene /
 i hanglm apim kundu i stap em i tekewe pangal
hangs up hand drum (it) remains He pulls off a strip of pangal

lanëngki / lanëngki ne laluwofol yute /
 i siubim i siubim em i slubim bilongen buk
(he) shoves (it) (he) shoves it (he) spears his abcess

laluwofol yute noulelpene /
 i siublm buk em i pulim bek i kam
(he) spears his (the m n's) abcess (he) pulls it back

leipenau kömtëfene kolo lësan nato /
 em i pulim i kam smelim em nogat em i trolmwe i stap
(he) pulls smells (it) No (he) throws it down it stays

le nau leilo kap seläm lepletei
 em bak i kirap em i kisim dewel pis em i patim (long het)
(he) gets up back takes the fish mask puts it on

kar angkelpe / le lëltalo yolëf
 kisim kundu em i putim long sol
takes down the hand drum He puts (it) on shoulder

le la lororo nou le naro wof /
 em i karim singsing bek em kamap wara
He carries (he) singsings back he arrives river

nomöru lato le leipël laule leletei
 het bilong saksak i stap em i pulim i kam i paslm (hul)
Top of sago palm remains he pulls (it) comes (he) blocks up

tulum elpese / le kotu leli wolo teluëre
 hap ples bilong pastaim em wokabout i go nogat blut na
the part there before He walks about goes no blood and

ongkës re le la / lato / towa
 wara na em i laik i dai i stap dewel
pus and he dies (he) remains yet The evil spirit

le leli le le le wolële tëslye nauwiyou
 i go go go go olsem em i sanap long rot bek i kam
He goes goes goes goes until (he) stands road comes back

le nou lau lau lau lantei angkelpe nato /
 em bek i kam i kam i kam i putim kundu i stap
He again comes comes comes (he) hangs up hand drum it stays there

le nou kantepene / nou lanëngki
em i gen kisim bek liklik pangal / gen i sinbim
He again gets the pangal strip again (he) shoves (it)

lalue nomöru elpes ële
i siutim hed bilong saksak bilong pastaim i sanap
(he) spears the top of the sago palm there before standing

lanëngki lalue lësane leli
i sinbim i siutim ilarim i go
(he) shoves (it) (he) spears (it) (he) leaves it there (he) goes

lële lëfe lusye pato / löntoli wolo
sanap hia hai tasol i stap em i lukluk nogat
stands up there eyes (they) remain (he) looks no

filfil olo / le lële löntoli noulau
mekim nais nogat em i sanap lukluk em i kam bek
movement no He stands up looks comes back

kotuwene kumtëfene le lentane / lentane
kamautim smelim em i putim (long tang) em i putim
takes (it) out smells (it) He puts (it) (he) puts (it)

lanol lengkëtëfene aaa / kerepei wotu lësan
i kalkai emi filim Ugh! mi tingting abus emilarim
eats (it) tastes it Ugh! thought meat (he) throws it away

nato / le kapi lepletei kar angkelpe /
i stap em i kisim em i putim long het i kisim kundu
it stays He takes (them) puts (them) on takes hand drum

le lan loro leli / nou le le le le
em i kisim i singsing i go bek em i go go go
He carries (it) singsings goes again He goes goes goes

naro pöngkuf lere wof lëtëpi /
kamap (nem bilong bus) wantaim wara em i godaun
arrives at Pöngkuf together with river (he) goes down

lere Meri lëtëpi le le le le
wantaim Meri i godaun i go go go go
together with Meri (a stream) (he) goes down goes goes goes goes

naro Sipi / leli le lial letei lato /
kamap Sipi i go em i larim em i slip i stap
arrives at Sipi (river) (he) goes He leaves (him) sleeps remains

leilo mul nou lorou lau
em i kirap moningtaim bek i ron i kam
(the man) (he) gets up morning back (he) runs (he) comes

le uf
 i go long ples
 goes village

'I repeat (the story). This one (is called) "He looks at an abcess". In the village a woman makes a fire for a man. But there was no firewood so she makes a fuss about it all. There had been a lot of firewood but it is all gone. She makes a fuss about the firewood. She makes a fuss and is angry with the man. The man gets up and runs away to sleep and stay in the garden. At night he hears an evil spirit sing singing as he goes. The evil spirit singsings, as he comes near he smells the smell of fire. He hangs up the hand drum. He pulls off a strip of pangal. He shoves it (and) shoves it (and) spears (the man's) abcess. He spears his abcess and pulls back (the splinter). He pulls it out and smells it. No good! So he throws it away. He gets back up - takes down the fish mask and puts it on and takes down the hand drum. He puts it on (his) shoulder. He carries it (and) singsings back again (and) arrives at the river. The top of the sago palm is still there. He (the man) pulls it and blocks up the hole that was there before. The man cannot walk - as there is blood and pus. He feels he is near death. But he's still there! The evil spirit goes and goes and goes and goes until he stands on the road, so he comes back. Back he comes (and) hangs up the hand drum. He takes the pungal strip again and (he) shoves it (and) spears the top of the sago palm standing there from before. He shoves (and) spears it (the abcess) and leaves (the splinter) there. He goes and stands up there (at the hole). (His) eyes only are there. He cannot see anything (and) there is no movement. He stands up to look and comes back and takes out the pangal strip. (He) smells it (and) puts it (on his tongue). (He) puts it on his tongue and swallows it (and savours (it)). Ugh! (He says to himself) "I thought it was meat". He throws the splinter away. He takes the fish mask down and puts it on (and) takes down the hand drum. He carries it and singsings as he goes. Again he goes back and arrives at Pöngkuf, the place where the river meets the village bush and he follows it down. Also at the junction of the Meri (stream) he goes down and goes and goes and arrives at Sipi (the river). He goes. He leaves (the man) to sleep and stay (in the garden). The man gets up in the morning (and) runs back (and) comes to the village.

The following song or lament used often to be heard after a plane had taken some youths or young men away for work on a plantation.

The words are divided fairly evenly into six stanzas, each one beginning with '(My) Son —' and finishing with '— My Son —'. At the beginning of each stanza the tune starts on a very high tremulous note and descends slowly by semitones to the last quavering cry '— My Son!'

It is very plaintive and appealing.

A lament, as sung by a mother about her son when he goes away to a plantation.

Sung by Oiye

Recorded at Lumi, August 1960

by

A. McGregor

Ki	nëngke	nëngke	Ki	kere	yaitei
Pikinini	bilong mi	pikinini	mi	wantaim	papa bilong yu
My	son	— Son —	I	together with	your father

weli	wëfei	wato	Maui	fonankol	weli	wëfei
i go	sindaun	i stap	Maui	ston	i go	sindaun
we go	we sit down	we stay	Maui	stone outcrop	we go	we sit down

wato	Lumi	fonankol	wörafuwei	ye	wërei	ye
i stap	Lumi	ston	sore long	yu	wantaim	yu
we stay	Lumi	stone outcrop.	we feel for	you	together with	you

ki nëngke
pikinini bilong mi
my son —

nëngke	yaitei	roto	ye	lalofi	ye	wef
pikinini	papa bilong yu	i kisim	bilong yu	olgeda		samting
Son —	your father	collects	for you	things		things

ulul	lalëtef	ye	krutu	mamnene	wamu
bilong yu	bilong	yu tasol	saksak	nupela	saksak
many	to present	to you	sago (species)	fresh	sago (species)

mamnene	kulpou	sönu	mamnene	merëf	kati	mamnene
nupela	ton	kapiak	nupela	buai	aran	nupela
fresh	Pometia	breadfruit	fresh	betel nut	pandanus	fresh

lantefi	ye	ki nëngke
bilong yu	tasol	pikinini bilong mi
to present	to you	my son

nëngke ki ama nëti uf tēsi kaule ki
 pikinini mi mama bilong dispela ples rot mi kam mi
 Son — I am your mother of this road village I came I

lai ye kaloufi ye yōa nangka¹
 karim yu katim bilong yu rop nem
 gave birth to you cut your umbilical cord name

lei ye lëti ale apëri² pato mölpou
 bilong yu bilong katim plantim i stap tudak
 yours concerned with cutting planted them they remain night

so yaule ki nëngke
 mas i kam pikinini bilong mi
 you (will/must) come my son —

nëngke moli le lai ye kolo 'misis'
 pikinini masta em i karim yu nogat misis
 Son — 'Masta' he did (not) give birth to you No! 'Misis'

ne lai ye kalëf ye yōa
 em i karim yu kisim bilong yu rop
 she did (not) give birth to you (or) take your umbilical cord

nalouwi nafi ye nëti teision kolo
 katim singautim yu bilong stesin nogat
 (and) cut it or call out (your name) from the station No!

ma ye nauwiyou ële ki nëngke
 yu mas i kambek sanap pikinini bilong mi
 you must come back (and) stand (here) my son —

nëngke ye ratei ilepe il ye paule
 pikinini yu i stap long hap tok bilong yu i kam
 Son — you stay/remain over there your words come

youtëf³ ye naule ki kere yaitel weratei
 pas bilong yu i kam mi wantaim papa bilong yu i stap
 a letter from you comes I together with your father we remain

il ye pelëf ye youtëf ye nelef ye
 tok bilong yu i go long yu pas bilong yu i go long yu
 words/talk for you they go to you a letter for you goes to you

ki nengke
 pikinini bilong mi
 my son —

¹A name is given by the mother at the time of birth.

²A reference to trees planted at the time of birth.

³Literally 'leaf'.

nēngke ki kere yaitei weii wēfei wato
 pikinini mi wantaim papa bilong yu i go i sindaun i stap
 Son — I together with your father we go we sit we stay

Maui fonankol weli wefei wato Lumi fonankol
 Maui ston i go i sindaun i stap Lumi ston
 Maui stone outcrop we go we sit we stay Lumi stone outcrop

wōrafu wei ye wērei ye ki nēngke
 sore long yu wantaim yu pikinini bilong mi
 we feel for you together with you my son —

My son,

*Son - Your father and I go and sit down on the Maui stone outcrop.
 We go and sit down on the Lumi stone outcrop.
 We yearn for you, and you for us.*

My son.....

*Son - Your father gathers together many things to give you -
 Sago, fresh sago, fresh Pometia fruit, fresh breadfruit,
 fresh betelnut, fresh pandanus fruit
 To give to you.*

My son.....

*Son - I am your mother from this village by the road
 I bore you and cut your umbilical cord and named you and planted
 your birth trees.
 They are still there.
 It's dark. You must come to me.*

My son.....

*Son - The white man did not give birth to you!
 The white lady on the Government Station did not give birth to
 you, or cut your umbilical cord and name you. No!
 You must come back here.*

My son.....

*Son - You stay over there and
 You send messages to us in a letter
 We stay here
 And we send messages to you in a letter.*

My son.....

*Son - Your father and I go and sit down on the Maui stone outcrop
 We go and sit down on the Lumi stone outcrop
 We yearn for you, and you for us.*

My son.....

Text, spoken by Silki

Recorded at Lumi on 11.7.57

by

A. McGregor

nempës ki kaule kerepif iferoum iltei / ki nauwiyou
 aste mi kam tokim yutupela tokples mi bek
Yesterday I came talked to you two language. I go back

keli uf kaloi wapënou / ki keli kapötu merës / ki
 i go ples kaikai taro mi go kisim buai mi
village eat taro I go pluck betel nuts I

kaite nimpo / ki kônönwei ifau kaisëne / ki
 kisim tamanger mi goapim sayor kisim mi
pick 'tamanger' I climb up the wild fig I get it I

knampli teple ungau këlape kaule kölu
 pulim kapiak kru karim (long han) i kam lukim
pull them breadfruit shoots carry them (I) come look

yeyiëf kolo / ki kaule liom kapëri teple
 'welaren' nogat mi kam garden plantim kapiak
 'welaren' No. I come garden (I) plant (them) breadfruit

ungkau / nef nalolo ki kaule köngköngku / ki kaule
 kru ren i kam daun mi kam was was mi kam
shoots rain comes down I come wash I come

uf / mölpou ki kaploi ki ketei /
 long ples tudak mi kai kai mi slip
 (to the) village night I eat I sleep

ëifulul ki kaule kerepif iferoum iltei /
 tulait mi kam tokim yutupela tok ples
early morning I come I talk (to) you two language

'Yesterday I came and talked language to you two. I went back to the village and ate taro. I went and picked some betelnuts (pl.). I picked 'tamanger'. I climbed up the wild fig and got some. I pulled some breadfruit shoots and carried them. I was going to come and look at 'welaren'. But I did not. I went to the garden and planted the breadfruit shoots. The rain came down and I came and had a wash. I came to the village. At night I ate (and) then slept. In the early morning I came (and) talked language to you two'.

Sentences, spoken by many different people
 Recorded over a period of time in many places
 by
 D.E. McGregor

1. ki kēfei kēngkariepe
 mi sindaun wetim ol
 I sit down wait for them
 'I sit down and wait for them'
2. ye ēfel wēsiauye yēngkarielki mampel kis
 yu slndaun liklik taim wetim mi bal mi
 you sit down for a short time wait for me afterwards I
- kau
 kam
 will come
 'You sit down for a little while and wait for me and later on
 I will come'
3. pe pēntaro kl kēngketel kolo
 ol i tok tok ml harim nogat
 They talk I do not hear (neg.)
 'They all talk but I do not hear'
4. ye einei au ell ki kelnel kau keli ku
 yu raun i kam i go ml raun i kam i go ml tupela
 you round come go I round come go we
- werengkenoute ku weii
 i bung wantalm i go
 together meet we go
 'You go round there and I'll go round here and we'll meet and
 go on together'
5. pele lömpetei lēngkafi metene
 dok i ron i bhainlm man
 (a) dog runs after (a) man
 'A dog is running after a man'
6. ki kaploi wapēnou pere sengke
 mi kai kal taro wantalm plk
 I eat (them) taro together with pig
 'I eat taro and pig'
7. mampel ye öluwol yal lēti ki
 bihain yu lukim em papa bilong ml
 afterwards you (will) see father belonging to me
 'Later on you will see my father'

8. nēnglēf moto pelel napli olweli
 apinun meri bilong en kukim kaikai
 afternoon wife his cooks food
'In the afternoon his wife cooks food'
9. moto pel ki na
 meri bilong mi idai
 wife belonging to me dies
'My wife dies'
10. neife wēnem nenpeiye ratei tesi
 wanpela liklik haus bilong mi i stap long rot
 my house one little remains road
'My one little house is by the road'
11. leptalofi moto ma laisene
 em i putim em long meri bai em i maritim em
 (he) puts them on woman he will marry her
'He puts (love spells) on the woman he will marry her'
12. meraum tapēne mere lulēm
 tupela i sem wantalm kantere
 they two are shy (when) together with nieces and nephews
'The man and woman are shy in front of nieces and nephews'
13. ye posye mēngketel pēnafi
 yu fasim maus mipela harim ol i singaut
 you quiet we hear them calling out (to us)
'You be quiet then we can hear them calling out to us'
14. ye ële mampel
 yu sanap bihain
 you wait afterwards
'You wait'
15. ye ëfel oporo
 yu sindaun gut
 you sit down properly
'You sit down properly'
16. waintoumu ki ma kopnoi wef
 tumora mi mas kauntim ol samting
 tomorrow I will count things
'Tomorrow I will count things'
17. te rounge tenpel 'bal'
 tupela kikim bol
 the two (men) kick a ball
'The two are kicking a ball'

18. fei sungkoi ki kaule kratei
 nau bilong bipo mi kam i stap
 now before I came to stay
'I have been here a long time'
19. Onoko lalpo tues
 Onoko kliarim olupela gaten
 Onoko prepares old garden
'Onoko slashes/prepares an old garden'
20. ki kantetei nëngkio ferës
 mi wasim pikinini meri
 I wash baby girl
'I wash a baby girl'
21. ife yoro watef Lumi om
 yupela singsing olsem Lumi
 you singsing same as Lumi interrogative
'Do you (people) dance the same as the Lumi (people)?'
22. ye önwei watëf ki
 yu kirap olsem mi
 you climb up same as me
'You climb up the same way as I do'
23. ye re mi au
 yu kam wantaim husat
 you with who come?
'Whom did you come with?'
24. ye eli aite wolos
 yu go katim gras
 you go cut grass
'You go and cut the grass'
25. ife kapi yalëi polomen wem wingkis nante
 yupela kisim faiawut haumas taim tupela no
 you (pl.) get firewood how many times two or

 wingkis nelie
 tripela
 tree?
'How many times did you get firewood? Two or three?'
26. ki kina keli kamforo tungkelem
 mi yet mi go putim morota
 I myself go weave 'morota' thatch
'I myself will go and weave 'morota' thatch'

27. morou nantesom mälal eplel
 pik goapim tupela meripik tupela i karim pikinini
 pig impregnates (two females) they (two females) have piglets
 'A pig impregnates two sows. They give birth to piglets'
28. ki keite metene nelie
 mi pulim wanpela man
 I pull man one
 'I pull one man'
29. ki nängkio feres nei napri yankere nëntëri nelie
 pikinini meri bilong mi putim lek bilongen i go
 my baby daughter (poss.) puts knees crawls goes
 'My baby daughter kneels down and crawls away'
30. ki kinu keli yes mampei yes ëngkëf ki
 mi pastaim i go yu bihain yu bihainim mi
 I first go you (fut.) afterwards you (fut.) follow me
 'I'll go first and later on you follow me'
31. le lanoi le nangku lëngkëtefene
 me i kaikaiim em i raunim i pilim
 He eats it he swallows savours it
 'He eats it and swallows and savours it'
32. ki ke këtäp köntoli mete wololo
 mi i go go daun lukim ol man Nogat (repetitive)
 I go down see men (neg.)
 'I go down to see the men but they are not there'
33. pe pesi tësi nelie lepliye
 ol i wok long rot pinis ye
 they make road one completed!
 'They have finished making one road!'
34. weife yeli Yankok kali 'masket' yelal elfe
 bipo yu go Yankok kisim masket karim i go
 before (you) went Yankok took gun carried (it) went
 orsi naflepe lom
 siutim balus no nogat
 to shoot birds interrogative
 'Before when you went to Yankok and took the gun did you shoot
 any birds?'
35. moto pelel napli olwelli
 meri bilongen kukim kaikai
 wife his cooks food
 'His wife cooks food'

36. ki kaite Toufi lelfefiye
 mi selim Toufi long yu
I send Toufi he goes to you
'I send Toufi to you'
37. nēmpe lēfe nangke lele men
 wanem nem long dispela diwal
tree that name (possessive) (interrogative pronoun)
'What is the name of that tree?'
38. moto nēfēf weli
 meri sindaun long paia
woman sits beside fire
'A woman sits by the fire'

