

TELEFOL WENG SANG

Telefol Folk Stories
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INTRODUCTION

This is a collection of thirty-seven popular folk stories from the Telefomin area of West Sepik Province, Papua New Guinea. Fourteen were written out directly with the help of the narrators, twenty-three are transcribed from tape exactly as they were told. I hope that the increasing number of literate Telefol speakers will enjoy reading these traditional stories in their own language. For other readers, I have added some notes and comments hoping that these will make it easier to appreciate the stories in their English translation.

About the Language

Telefol language is spoken by the people of Telefomin, Elliptaman, and Feranmin, who live near the headwaters of the Sepik River in the West Sepik Province. It is one of the Mountain Ok languages spoken in the mountains from the Strickland River to the Irian Jaya border by the people who call themselves the Min.

The notation I use here for Telefol is based on the one which Alan and Phyllis Healey of S.I.L. have used for their Telefol Dictionary and provisional Bible translations. I have loosely added some punctuation to break the Telefol text into shorter segments; this may make the long unbroken segments easier to follow without help from spoken intonation. The Telefol texts and their English translation are divided into short corresponding paragraphs. On each page of Telefol, the number of the corresponding page in English is shown in brackets, and vice-versa.

The stories in this collection were recorded in two different ways. Fourteen were written out directly with the help of literate narrators: Merut Sumengim, who teaches school at his home in Feranmin, helped prepare twelve stories this way and Telefomin High School students helped with two more. The other stories I have transcribed from tape. These illustrate a wider range of styles: some very short, some longer and more embellished. Length depends on the story, and also on the narrator's estimate of how long he can hold his audience: these were recorded under ordinary storytelling conditions, which are not always tranquil.

About the Stories

Sang is the Telefol word for a story - any kind of story or account. But traditional narrative stories fall into very different sets which could be called "myth", "legend", and "folk tale".

Telefomin's "myths" center around the story of Afek. They tell about deeds of the first ancestors which reshaped the world and set precedents for all Telefomin culture. They are closely connected with ritual and are surrounded by secrecy: reduced or distorted versions exist for women, children, and men at different initiation stages. The secret and powerful versions are called weng amem.

"Legends" trace the subsequent unfolding of Telefomin society; there is no sharp line dividing legend from recent history. Each village and family group has a possessive attitude toward traditions of its own ancestors, and these stories too are intertwined with ritual power to invoke ancestral spirits. Therefore, legend and even recent history include many aspects which are weng amem.

Sharply different in tone from this kind of story is a tradition of narratives known generally as utung-sang, "folk stories", which everybody is free to hear and share. The name refers to the utungmin, spirit people of the bush who shift form and trick people, without being always malevolent. The stories take this name from the fact that many recount meetings with utungmin or other spirits; others with some fantastical quality are said to have happened among the utungmin. "Utung-sang" might be translated as "fairy tale" and, like this English equivalent, the term is used loosely to cover a wide range of traditional stories.

Stories called utung-sang do not all involve utungmin or spirits, but they do all share three things in common:

1. Unrestricted audience. Men, women, and children can all hear the stories and tell them anytime they're able to collect some listeners. These are stories to tell around the fire at night; trade partners can swap stories from neighboring areas. They help pass the time at a bush house during a break in the day's work, provided that a little fire is kindled to warm the fireposts first. Otherwise, the narrator might go to sleep at home and wake up in a strange place.

2. Faithfully traditional. Like all traditions passed down over the generations, these stories are respected as something to be learned and passed on correctly. When children grow up hearing their parents' favorite stories over and over, they are confident they know them the right way. People do not like to hear these stories told by somebody who's "just heard some friend telling the story and gotten it all wrong". If they are outraged enough, they may accuse the narrator of "just making up parts of that story himself!"

3. Story value. Most narrators assume their stories probably happened, if not here then in the world of utungmin. But an utung-sang is not a story valued for the information it conveys or the lesson it teaches: it must stand on its story value alone. Cautionary Tales were said to be "half utung-sang and half not: they're telling it to teach a lesson, but it's partly an utung-sang too because you can ignore that and just listen to enjoy the story". Some episodes of "legend" make good stories which circulate out of context as utung-sang; however, a collection of legends and a collection of utung-sang would cover a very different range of narratives.

One reason that stories from New Guinea are sometimes confusing for foreign readers is that it may be unclear what kind of stories they are, or the spirit in which they were told.

All of the stories in this collection were told as utung-sang, rather than myth or legend.

I have tried to include examples of different sorts of utung-sang, put into rough groups (Fantasy, Courtship, Animal Tales, etc). Following each story, "Notes" explain specific points, also give general remarks on the way the story is viewed by its narrator and his audience, relates to other stories, or to the cultural context.

I have also tried to choose stories which are especially well-known and popular, with apologies to all other narrators who told these same stories "the right way".

About Spirits

Many of the stories involve "spirit" people like bagelmin, utuungmin, aanangen. They seem to need some introduction, so I will give a brief account here. 'Spirit' may be a misleading term for some of these beings who are not quite people but are not altogether dissimilar.

Aiyapmin (samin, momoiook) are ghosts of people who die violently. They flitter around as bats, and may be joining a group of aiyapmin spirits who are not human ghosts.

Bagelmin are ghosts of people who die normally. When they are put out in the bush at funeral, they should journey underground to the land of the dead in the west and stay there, but they are still sometimes encountered in the bush.

Bagelmin are also spirits of the bush who are not ghosts, though they too live under the ground or in deep caves or in stones. Typically they eat people when they have the chance, and also human corpses left exposed to them.

A menamem is a netbag containing bones of an ancestor whose spirit remains with the bones and uses his power on behalf of the living. The ancestor must have died normally, but his spirit would be called sinik or usong (bagel would imply that he does not belong among the living - the spirit might then feel ashamed and leave).

Aanangen are women who live in certain places near water. They can make themselves beautiful, but are really bagel unang (bagelmin women) looking for victims to eat.

Kamaiyokmin are unpleasant spirits who live in low places near the Sepik, sometimes in uyu trees. They are tall and have no knees, like the fruit bat bugul whose form they are likely to take. Kamaiyokmin are pig thieves.

Womlin is a tiny man who looks like a child, but is really a great hunter of wild pigs and eats nothing but meat. If you meet him, he will tell you to kill him and take his hunting bag, which will make you a great hunter too. If you refuse to kill him, he will kill you.

Utuungmin lived in the area before any real people were there, and never die. They are not always distinguished from bagelmin, but are not consistently associated with cannibalism and danger. It is their trickiness which most impresses people - they are always shifting form; for example, birds flocking around a tree may really be utungmin holding a dance. They can make a familiar path look strange and cause people to lose their way, but send disease and accident only if they are provoked.

Magalim or Anangkayaak is the great serpent responsible for rain and earthquake, whose mark is the rainbow. He lives in pools in the deep bush, and swallows menstruating women or any strangers whose smell he does not recognize. Magalim can appear as a man or any animal he likes, drown his victims in rising water, or destroy them with sickness. He is the source of charms for obtaining shell money, and many warfare charms (including one which makes its owner shimmer like the rainbow so he cannot be targeted with arrows). He is important in myths and rituals related to warfare.

There is considerable overlap in these spirits: in their ability to help or do harm, in the things which provoke or pacify them. Besides these types of spirit being, every plant and animal species has a spirit (sinik) which may appear personified.

About the Area

Telefomin and Feranmin, the two neighboring groups from which the stories come, are very close in speech and customs. They were traditional enemies and chronically at war until the 1950s, but this did not erase their strong sense of common background. In fact, Feranmin never really ceased to regard the Telefomin cult house in Telefomin as their own ritual center.

Their territory is rough mountain rainforest at the center of New Guinea, land which includes the headwaters of the Sepik River, and the Hindenberg Wall looking off to the Papuan Plateau. The rivers here are too fast and rugged for rafts or canoes; travel is arduous and involves climbing rather than walking. Today, small airstrips link different parts of the area to a main airstrip at Telefomin.

Villages of one to three hundred members provide a base of operations for gardening and hunting carried on in the bush. Taro is the staple garden food here; compared to Highlands areas further east, pig raising and feasting is modest in scale, while hunting (wild pig, cassowary, birds, and marsupials of various kinds) has a major importance.

The traditional view of these activities stresses the opposition between violent activities (hunting and fighting) and nurturing activities (gardening and pig raising). Essential complements, these must be kept distinct and balanced both ritually and psychologically.

Villages themselves are tight communities, built with a division between common courtyard and a men's house courtyard from which women and children are excluded. Three men's houses provide the setting for ritual activity and sleeping quarters for adult men, who typically retire here to sleep after an evening at home. The family houses always contain two fireplaces and often several distinct family groups. They are single windowless rooms without furniture, which is the reason the stories frequently mention the allocation of 'floorspace'. In spite of the separation of male and female built into the village and enacted in ritual, Telefomin families are generally closely cooperating units which work together in gardening and other bush activities.

Telefomin culture has become known both for its individualism and for the elaborate secrecy that surrounds its initiation sequence for men. Background that seems necessary I will include in the notes and comments to individual stories.

As for Telefomin area today, it is like many parts of PNG a remarkable combination of the modern and traditional. These stories reflect 'neolithic' times, which ended with introduction of steel tools during WWII. An Australian government station established at Telefomin airstrip in 1950, followed soon by the Australian Baptist Mission, ended local warfare, and began what proved to be a rather gradual series of changes in day to day life. Recent years, however, have brought sudden and radical changes. A Baptist 'Revival' movement in 1977 first shook traditional religious beliefs; years since then have seen a flourishing of cash enterprise under the influence of the Ok Tedi mine. So the world which forms a background for these stories seems to 'be receding quickly now into the past.

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FANTASY

I. FIK SO NING SO
Merut (Igindubip, Feranmin)
Written

Tam fik so niing so alop maak nubip. Fik imi win iyo Narimnok kale iyo tolop fenin ko. Unte niing ita Simnok kale ita iman ilang diginkalin ko. Tam Narimnok tebesata nuk-e saaman-e kumsop so iyo fuko kulep telale ning so alop une une nubip.

Am maak daanule Narimnok iyo tam abe saaman togon unale, Simnok igal imi kaabak iyo bulunga tebebu kale 'kwebak tuum kom diim kal taa konita o' agenalale kwep una ko. Daak ok bal kal tuum kom diim kal imi kaabak iyo taabomta, kalaak fenta ok tebe suum yam maak kwep mitop telu kalaa age fen daak ku ibala ko. Unenalale asok tam tuum kom diim kal kaabak iyo taama ko.

Taabomta, a kalaak fenta kota suum yam alop maak kulep mitop telu kalaa agenalale daak ku ibala une no kela ko. Unenalale bogola ko 'kwiine, nalami suum abaal-e! Met ta wanta suum iyo kulula telanbo agelan o' agenalale tuum diim kal imi kaabak iyo kwep tonale tuum diim fon yak-o mek-o unsa.

Unanbumet-ta ok fon maak kwiit ilota dugaa kulalu malaak waanbomta tiin daata unang usomen maak tuum diim kal tonbu. Yak abe unanbutam-ta unang som uyo abang ta kufagasu tam 'salap aga' agelale

age 'nimi man Simnok a, salap aga' agelanba ko. Simnok tiin ule alop kano degep tam tam unule dagala ko 'Kuba-a! Kubo nimi win iyo dogobeta utamsap e?' agelale

bogolu ko uyo 'niyo tiin alop baalin kale katamsii kwa. Unte kapmi tiing iyo Narimnok ko, fen a?' age dagasule, bae! Simnok ile finanbii tona ko. 'Nimi man Simnok a, finanbaalap kale nim-debak oksam ugup'nenap asok nim-dep tal baan diim daanapta unal o' age dagalu ko.

bole finanbom 'bo intaboknop nelantemu' aganbom finanbe kwa, yak unang usomen uyo ku migi kwebak oksam ugubenalale asok kwep tam ulumi baan diim to 'telon o' ageta tebalale bogolu ko 'misam nimi man, tal timit buun alop ko kulep no am kal tiing maak kobenalapta maak uta bii unelal o' age kopmanba ko.

Sagaal diim kal dagaa ku fon daak ile asok tuum diim fon yak-o mek-o top. Kabaak tuum diim kwep daa unba iyo kwepnalale bung unata am tamta, fik igal saaman aalap seng maak ung kulep tal daa suuk fuube. Niing tam utamnalale atol dagabe kulanalale tam timit iyo fik maak kobe alop kamaa siit bigilanba ko 'Bigi!'

bole alop tin kamin biita abanta dii-dii kebilip kalaa ageta tiin baata 'Telefolip!' unang so alop maak fen fen biningok ilitap kek fenbip. 'Ipde' age tanum iyo dagalibile, unang iyo bogolip 'Nuyo ipmi kalelal' agelanba ko.

Fik so niing so fen yak unang alop iyo de dolipta tip unbilibile afak unbip no biita ukmal saaman kon diim kalel kelule imak kela no keta,

kale bota kwa.

1: TWO BROTHERS
Merut (Iginubip, Feranmin)

Once there lived two brothers. The older brother's name was Narimnok and he was a hunter. And the younger brother was Simnok, and he was a gardener. Narimnok used to hunt marsupials, wild pig, and cassowary and bring them back to eat with his younger brother.

One day Narimnok went out to hunt wild pigs. Simnok took his axe which was blunted and went to sharpen it on a stone. While he was sharpening his axe on a stone by the river, he looked down and saw a ripe banana come floating with the current. So he jumped down and ate it up, then went back to sharpening his axe on the stone.

While he was sharpening his axe he looked down again and this time saw two ripe bananas come floating by, so he jumped down and ate them too. He ate and said, "Oh, this banana is sweet! I must go up there and see who's throwing these bananas in!" So he left his axe on the stone and went up the river, jumping from stone to stone.

Up there a waterfall was splashing down and, from hiding, he spied an old woman sitting on a stone. He went over to the old woman, who was covered with sores. "Good morning", he said to her.

She said, "Good morning, my son Simnok". Simnok's two eyes popped out and he asked, "hey you - how did you know my name?"

She said "I'm a magic woman so I know you. And your elder brother is Narimnok, isn't that right?" Simnok just sat there in fright. "My son Simnok, don't be afraid, but take me and bathe me. Then bring me back and put me in this place again and then go" she said.

"What will she do to me?" he was thinking. He was afraid, but he took the old woman around the waist and carried her to the water and washed her, then again brought her back to her place. She said, "Thank you, my son. Take home these two fresh cucumbers. Give one to your older brother and keep one to eat yourself", and she gave them to him.

He took them from her and made his way back down the river, jumping from stone to stone. He found his axe where he'd left it lying on the stone, and taking it, scrambled home. His older brother meanwhile had brought back a big wild pig he'd shot, set it down, and was having a smoke. The younger brother danced around when he saw it. He gave his older brother one of the cucumbers, and the two were just about to bite in when 'Bang!'.

They both shut their eyes. Then, they heard someone laughing so they opened their eyes again. Telefolip! Two young women as pretty as stars were looking at them. "Who are you?" the men asked. The women replied, "we are your wives!"

So they said. The brothers sprang across to embrace the two women. They rolled over and under; and later they were married "on the wild pig's hair", and so became husband and wife.

And that's the end.

NOTES

The old woman is called 'tiin alop baalin', which means a person with 'second-sight'. Merut suggested the translation 'magic woman': she is extraordinary, but a real person not a spirit.

Telefolip is the name of the sacred village in Telefomin thought to be the original home of all the Min peoples. Narrators exclaim 'Telefolip!' meaning something like 'Holy Moses!' or 'Wow!'

At least one pig has to be killed and distributed before a marriage is publicly acknowledged. The expression 'married on the hair of the pig' refers to this distribution. The woman's family should provide the pig after receiving brideprice. Since these women appeared by magic and had no family, the wild pig had to do instead.

2: IMAN ILANG DIGIN SO UBOK BUUN AT DOMIN SINO IMI SANG
Wemuyok, Misinmin (Telefomin).
Transcription.

Utuung sang maak kale bogolan o ageta kale numal ibo tinangkubomsilipta.
Bogolan o.

Utuung sang boyo: maak beyo ubok fofol tiil minte maak beyo iman ilang digin no.
Alop nubip. Nubipnalale, nubipnalale: maak iyo iman ilang digin igal iman ilang digin unale,
maak igal ubok digin una.

Biinilibile, maak igal ubok buun men abu kuptamola ki kulep tal abomu iman ilang
digin iyo telintem. Iman ilang digin iyo telintem kalaa age bomsalata at kwegu ubok buun at
kwegu bomsalata tal ubok buun ugep daak fuula, alak imi milii begeh' yang alak iman ilang
digin imi abiin milii tobe. Kupkanalale tam, tam fuubom unbom bomsalata.

Iman ilang digin igal iman men kup iman men ko age afek buulam maak abu
kuptamo. Kulep tal abomu; alak ubok buun at domin ubok buun at ilila tiinu; ubok buun
fuubii unanbe. Alak iman men dagaa kulala tal am-e telu tam alak ubok buun milii kenu
bugu kopma kopma uyo alak unenalale alak igal iman milii bagaa kulep meng ubok fofol tiil
tobelale alop fuubom unbom silip.

Am daanule tam maak igal iman ilang digin igal igaal kwep unale, ubok buun at
domin igal daagina no. Alak ubok buun at domin igal at dom.. domin... angko, yak ubok
buun uyo yak degat mek degat bii abu kuptamo. Kulep tal daala alak igal iman men abu
kulep tal daa no kelale alak igal iman milii bugu kopmale alak igal ubok buun milii bugu
kopma no, alop fuubom unebom silip.

Am daanu aga tap aga tap kemnakbilip nalale ... Tsk! Tam maak igal iman ilang
digin igal daaginale tam maak igal ubok buun at domin igal daagina no kebii; alak igal ubok
buun men abu kuptamo telale alak igal iman men abu kuptamo tela no. Alep milii bugu
kopma bugu kopma ke fuubom unebomsilip.

Am daanule alak igal ubok buun at domin igal daaginale, alak iman ilang digin igal
igaal kwep daak ok bal maak daak igaal tuum taabomta, tiin kwep ok diim kumet daalata
met bo kong yaan milii maak tagaa kulalu daak men tem daak unule iman fuubii kulep
daak men tem daak unu no ke tebebu. Daak unu ke tebebu bomsalale kwep yak ok daang
diim ku telule mogo kwep yak abata tisii kwep mek - a kulep iit tuum kom diim daa kupkala
bole yang binkipkon ugep meng to kupkala bole to dupkala

bole tiin milii dugaas tiin milii dugaas kulep daak binkipkon diim to kong yaan milii uyo falela dep to fagaa dupkaa, iman uyo fagela dep to fagaa no ke dupka. Sit duba kobesalata kong ugaat iman fagaat kong ugat-salata kong yaan kanupmin be ki ibulub, ibulub dep top telu dupka dupkala bole daak tiin milii kup tiyak kubagosomnala kup tiyak kubagosom no ke kupkala bole ke tiin daalata "tambalim" ka'age kupkala bole utamata "mufek mufek uyo utami ko ki tambalim keli kuba" age kupkala

bole daak igaal fibii ku malaak-o somnalale men falak no yak abe ok diim dup kumet mosa unsa unsa abebalata abebalata abebalata abebalata...unanbumet... iit bo unang maak mon kulep mitop kululu tiinu met unu ka' age bomsalata, tam abe kumet iinu; met ok ok diniing diim ko met olata unang ko age fen fen ulumi umkalin fumolipkan maak dulkasim ket kon bo - bo ulutap maak mitam abu ka' age "Kubo, kubo dok 'iionon o' agenalapta" uyo minte "kabo dok 'iionon o' agenalapta" agelule, unang uyo kamagelule

bogola, tanum iyo bogola: "utung utung mangkal nulumi anang maagup bagan maagup kale talanbii, kubo kale ilep ko dogap tele no tolontemi o" agelale, uyo "bomsalap o" age kupkaa tam kumet iinu bomsalata; ulumi nok kon uyo biila iip dugul dugul kwep mitop kwaapmu malaak ok diniing diim abelule tam bogolu ko "o, duung diim tamagan tolomap, kale tiim diim ilep tamagan telal o" agelule

Yak abe tamagan unanbutam tam nami biteng nok kon tiila kutam daalata ki fung fung tabanbomta kulaak kal kaptuk kaan ko kulasa. Tiin tem ilop fakala kosa; biita mitamta tiin tem ilop fakala kobu age dakan ke kupka; "O bomsalap o" age, kumet iinu siita nok kon maak biila iip dugul dugul kwep tal bo no kwaapmu malaak abelule bogolu ko: "kota tiim diim ilep tamagan telap o, duung diim ilep tamagan telal o" agelule.

Duung diim ilep tamagan unanbutam abata, de dobombala uyo dupkiit mosala dup kalaak bii kula. "Isala kobenama ba, kupkala ki" unang uyo bogolu, "kabo iman ilang digin bele kabo bulup bele digin telap" agelule, "kapkal met iman ilang mafagan kosu kumet uyo kapkal utabap kuba" agelule daaginomnulule bogolu ko, "diginbalapta atanim ibuluba kumen tem iinule at taban utakup fegep no telap bole kabo digin kalaa kagon o" age "ile minte taap no telap bole kabo bulup kalaa agelan o" agenulule unu

Kupkaa yang at maak kamet kal fagaa ka, keng kal sok maak uгаа daa, katop kal at maak fagaa kulala tebebombuluta "siin muun uyo unal-o, unal-o" aganbalata kot iinu binim dupkala bole yang suum kon, kwet kon, iman kon, mifi kon, em kon, asop kon, kanumin kon, kanumin kon, uyo afetabalata biita kulep titop tet tem kutop kal abubalata biita kulep yang ilang diip to kupkaa kwep te unanbumet dong kumet kal silila kupkabombalata kagam kutop iinu kula ilang diip uyo alugum bugu kupkaa binim. Dupkanalale tam at maak kwegala kenu tam at tiil maagup maak tagaa kwep temet daalata, ifo kulala tebebombulu iyo at dubom.. magam at uyo fuu binim. Fiip ke binim ditang kupkaa daak abela ki yang siin ilang diip iman ilup webalata bii kulep meng to at kwegala fuubom unanbalata bii une kupkaa binim

mililan kolule daak abela ki no abomule, unang unbu ugol no kong maak ung kulalu am iinu iman kol kusino kong kol kusino aga kobulu bii ken kolule, dagaap fegep mek tobu kong titaa ang daga kulep mek at tiil daa kobe dupkaa

ilat maak daga kulep mitam daabe kup tufo kong titaa ang daga kulep tam ilat diim daa kupkale bole yol tiip maak debak fuulu bole kulaak kal kong tibit kun uyo binim kupkaa tidaak iman fegelabii kulep tidaak to kupkaa unanbalata unanbalata biita alugum kong titaa ang kanupmin be ki binim kupkaa mililan kolule daak kong sino iman sino kulep tam kulaang diim to dupkagasiitnulule bogolu "kabaa! bombalapta, at kaal tem tinom suluup bo olbip nimde, kapkal utabap ko. Iman kulupmap meng kulaak meng kulaak kenumu ko. Kapkal utabap ko. Yak iman boyo kulupmap yang kulaak meng kulaak keluk" age kupkaa tam abe daaginu.

Bombalata unanbuyak bel aalap maak tisi kutam mo te kumet iinsu, kumet uyo maak Telefolip! yuul uta ulutap migik. Kwiin! Kwiin! tumuun biginintap titop una kalaa age see. Iman maak dob' iinbu beyo bogobenulule "iman boyo tambalim kup debak fuu" agelu see, am daan kolule kong iman kulep malaak at kaal tem uyo ife kupkaa tam iman aalap uyo kulep malaak kwek fuu kulep mek daa katil kup bombalata biita kulep iit daa kupkaa katam daata telu

"Kuil bisap teli kuba" agelule, tam kong sino iman sino kulep malaak tobe dupkaa, tam tisol fogobe dupkalule "kulep unontemap uyo, kulep unanbudaak ok maak ung kuptamo te kutop iinsa ku tonalapta, yak milii finaam kon tem em uyam miit kutam uyo ano kulep malaak ok bal ku to, yak ok be unenalapta, yak em sinole kong iman sino iyo kulep-nalapta unal o" agelule

umi weng utakup tinangku unsa, kulep daak abe ok diim kulep top ok bal ku tonalale daage yak em uyam miit tem daage yak abe yak em uyam uyo daage yak alugum bo tiin utamebe. Alop maak ano no kulep yak to kupkaa daage daak ok uneta mengta unang ket alop ko ageta migik maak mobip kalaa age

meng tamale "kapde" agelibile, bogola ko "utuung utuung mangkal nulumi bagan maagup kale telita". "Kabaa, 'kota em ano kulep tal to uni o' agenalaptiya, unang nuta ano kulep tal to unap kuba" agelibile, "kalo, daak men kusino, mufekmufek kusino bo kulep unibom" agelale, alop kulep bilip unbii nota.

alak ubok buun at domin iyo kumen tol tem unsa unsa unsata tol kup uta bafin agesa tol uta tiin man tem kup bafin age tal somnalale kupkaa daage unba unba nuba. Amitung diim tol igilek utakup. Tanum titam somnala tam binanuba kalaa age dupkaa no bombalata alak telitem. Tam timit ful iyo dakan tiinanbii kulep tal tolata abiin faga tiinanbiita tal abomu unangkalitem kelip kula kemin kup sang sang kemnakbiinalale, tam alak iman ilang digin iyo daaginale tam "nek ke dok iinba ya?"

Alak kaabak maak kwep tam tuum diim kogol tangaang tangaang keba kupkaa kuptamo daak ok bal kwep daak abomu "nek iyo kalaagal igaal tuum uyo tamsita unba o" age; tiin kup met daalata ok dang kun diim boyo iman men tem kulaagal kong yaan milii maak tagaa daak unu kuptamo mitam abebu kalaa age bomsalale mitam abe tal mep yak ku telule mogo kwep yak dilili kwep mek daa kupkaa men yuk kwegal waafu kwep iit tuum al diim al diim kogol silila sagram kwep daak iman maak fagaa kupdu no ke kong yaan uyo umi duula kulep ku to kupkaa iman so kong so unsalata alugum binim, ifip kusino tilo kupkaa binim. "Nek iyo ki ok diim kamet tiinomnalata unang iyo falaa kulep tap" age, unanbumet-ta mobomta mep yak kutam uyo maak aban eng maak dubagaluta at kuk kusino at kon kusino kululu malaak kubelu mon kulep meng kot iinu yak kumet iinu utam kupkala age utam kupka

Mobomsalale mitop kalaak fenule "kubo, ilep ko dogap tele no tolontemi yo?" agelale, "Wo - bomsalap o" age met kumet tiinom ulumi nok kon biilabuluta bii dugula kulep mitop kwapmu malaak abelule, 'tam duung tem tamagan tolomap kale tiim diim tamagan telal o" agelule. Tiim diim ilep tamagan unanbutam tamsala ugaa kuptamo tiinomnulule ang kuptamo titop ok tem kulaak iinom ang kolu kulasa mitamta tiin tem ilop fakala kosu kalaa age tiin ilop dakan dagagan kemata, mitop kalaak fenule, "Wo - iip bogob'nelap kale o falak bomsalap o" agelale

kumet iinu siita nok kon maak dugul dugul kwaapmu malaak abelule "kota mitam telal o" agelule, yak abe tam de do bombalata dup kiit mosalata dup kalaak mosala kebilip biita kulalule dugela kulep kutama isala kobe. Unang uyo bogolu ko: "kabo maak talba iyo kalaptap ba ko" agelule, "maak talba iyo tal tiin kup nitamnalata, tal iman ilang kup diginsiita no talba ko, kale kabo ilatap ba ko.

kapkum tal teba iyo tal isala kob'nebaala ko, iyo tal iman ilang kup diginsiitnalale no am kup seeta unba ko, kale kabo tanum iyo migik tanum ko, kale tal isala kob'nemap ko" agelule

age kupkaa bogolu ko: "kabo digin bele bulup telap? Mep ilang diip kumet uyo kapkal utabap kwa" agenulule daaginule tam mep ko keng iinule utamnalale, "tam iman san min, at min bo katipnok maak keli o" age yagak kebala am kwiin kolule, atanim iyo mep yak kogol bomsalale daage no abomule kamaa kwep yak kali de kali kebu, no kwep met am abiin kupdaak isala kobe kupkaa

bombalale tam kong maak ung kulalu am iinule agabii ko kulep met to fagabe dupkanulule, iman fuu kulep ku tobe no kelule unanbom bomsalale bogolu: "kapkal am kal unanbom sal, kamkaa yogon men abu kuptamo kuul yogon elam uni, kale bom sal; am daan daan tabu umdii iit agit diim iman be tambalim kup debak fuu, at kaal tem tinom suluup olbip umdii iman umaak ifelal o" agenulule daaginu

bomsalata yak bel aalap maak kumet kal yuul aalap maak daala daala tebela kalaa age kupkaa tam "nita kubmi kong am bigimin kale bigi sontemi aga?" aganba "kup tam ilep uta kale utam talbi kale no tolontemi uta kwa" age dupkaa tam daak uultem fenbalata daak ang maak dep mitam daa fen daak-ta dufal ko ageta migik maak ulaa dep mitam daa dupkanalale kayuum alop migik maak ulep mitam to maak yang bagi meng bagi kupkanalale daak ot maak kwep mitam daa no kelata bolata tambalim kelule kalaa age kupkanalale

daage no tagaa tem fugu meng tagaa tem fugu kemsala, am daanule kula daage tal kong iman at kaal tem uyo ife kupkanalale tam iman uyo kulep malaak kwep fuulata bombulu biita ken tebe kobu kulep mek daa iibak tem kwep utakup ulaa kwep tam daa kupkaa bomsalale

katam daata telule tam tisol fagaebuluta binim kobesom kong kulep malaak tobe no kelu kulep-som no, ke yang abe keng keng iinale olabelu ko "kabo!" agelule, "O!" agelale, bogolu ko "daak ok bal kogol kulep daak ku tonalapta yak em uyam miit tem em boyo maak ano kulep mek tonalap daak ok unenalapta malaak kulep unal o" agelule

daak em uyo ano kulep malaak to kupkaa yang ok uneta meng-taye: bae ko! Em ba kale unang kun tagang maak minte tambal maak no albi; "kota kapmi em o agenalapta, kota kapmi em o agenalapta aanbii kulep tal tobap a?" agelibile, maak dugel kwep kutam olata ilipma tam iinu kupkala bole maak umi dam so uta maak uyo ibulup kebe no dupkala isalebii kulala bole tam ukmal daak abelip ki no am abomu

alak iman digin ukmal iman ilang digin unbip kalaa age bomsalata ukmal iman men betakup kulep tal to kupkalibile ukmal fuubom unanbom silipnalale, maak igal iman ilang digin igaal kulep daaginale minte ubok buun at domin igal kulep daage no kalelal igil "be iman ilang digin umaak o" agenilibile no iman ilang digin kulatap ko age

daak abe no abomu no kulep no kulep no at alal diim to kupkaa 'alop kagal tonbombilipta' age dupkaa, igaal dep iit ubok buun at uyo dobelata dobelata bii ung kulala telule. "Wo: kesal alop-o, mep-o mep-o mep-o" aganbalata at utakup dululu dululu dululu balabii. Atanim taap fuung agelale, "Wo: kesal alop-uu, at kwegalin-o, iman tep tebe kolu kale yak-nip ubok buun bo daganbii kulep mek telip fuubom unbom-tiyo" agelale, alop igil aget fugunbii "Kwiin! Keta digin umaak bele bulup umaak a? Imdep tal daalata ataan ken tebebup o" agansiitnilibile

kasaak uta bo bogolu ibit umi bogobenulule, "kube, iman keluk o, no yang undu kulep tolontemaali, kale kupta yang fungap talkun dilila kwepsomnalap yang ubok buun bo kulep telal o, kulep tal fuulap agam unbomnilipta. At dobelata bombilip agelule

men kwaago at dugum uguta yak at dum diim mek at dum diim yak at dum diim
kebomnulule fuubii kolu malaak tela unenilibile, ubok buun men uyo abu kuptamo tal am tal
abomu

alak iman ilang digin ukmal iyo iman men utakup migik fegep tal tolip kalaa age
ukmal fuubom unbom silip, a kanube yak yak kemnakbilip nalale; iman ilang digin imi man
iyo, man unang maak ile tanum maak no fogonalale minte alak ubok buun at domin igal
man tanum maak ile unang maak fogo no kenilipta, unan tal digin tal no kem tolmnilipta
kaan binimansip o ageta.

Stori boyo afaligal imi utuung sang o. Botakup kwa.

2: STORY OF A GARDENER AND A FRUIT-CUTTER Wemuyok, Misinmin (Telefomin)

I'll tell an utung-sang, so you listen, my friends.

This story... There were two men, one who cut ubok fruit, and one who made taro gardens. The one who made gardens went to clear a garden, while the other went to cut ubok fruit.

Presently, the one came back with a bag full of ubok fruit, but the gardener hadn't returned. Since the gardener wasn't back, he made a fire while he waited and cut off some ubok fruit to cook, and broke off a portion for his cousin the gardener, which he put over in the cousin's section of the house. He left it there, and cooked and ate while he waited.

The taro gardener for his part filled up a huge bag of taro and brought it back. He came back with it; the cousin who trimmed ubok pushed some into the fire. He cooked and ate ubok fruit. The (gardener) brought his bag of taro into the house, where his cousin cut off a portion of cooked ubok and gave it to him, and he ate. Then he in turn took out a portion of taro for the ubok cutter. The two of them cooked and ate, then slept.

Next morning, the one who made gardens took his axe and went out, while the one who cut ubok fruit left also. The cousin who cut ubok cut down a tree, ... cut it, and went back and forth gathering ubok until he'd filled a bag. He brought it and put it down, and the other cousin filled a bag of taro, which he brought and put there too. The one cousin gave a portion of taro, the other gave a share of ubok, and the two cooked, ate, and slept.

Every morning they would do the same thing Tsk! The gardener and the ubok cutter would each go out. One would bring a bag full of ubok, the other a bag full of taro. The two would divide and share, cook and eat.

One day the ubok cutter went out, while the gardener took his axe down to sharpen on a stone at the river. He cast his eyes upstream and there a bag containing a leg of pork and cooked taro came floating along... As it came by he caught it and pulled it out with a forked stick, and put it up on the whetstone. Then he went and picked some binkipkon leaves and brought them over

Then he took out his eyes, one then the other, and set them down on the binkipkon leaves. The pig's leg he took out and cut, and he broke taro to go with it. He sank his teeth in, and kept cutting the meat and breaking the taro until he'd eaten up the whole leg of pork. He finished eating. Then he picked up his eyes, one after the other, put them back in, and looked around. "Good", he thought, "I can see everything; I did it just right."

Then he shouldered his fabi axe and put on his netbag and followed the river upstream. He went on and on and on, up to the top. Up there a woman was throwing down cut brush from a garden, so he waited while she went back up. He came up on the river sand, and saw the woman, beautiful as feathers of a parrot, up above. "You, where are you going?" And she called back "where do you think you're going"?

The man replied "utung utung mankal...the land belongs to all us utungmin people alike. So I've come, now how shall I get up there? Where's the path? She said "you wait", and she went up; while he waited, she pulled out her pubic hair and tied the ends into a rope which she picked up and threw down onto the river sand. She said, "don't step on the knots, but step in between them and come".

He began climbing up. Then with a jerk, the pubic hairs unravelled. He fell crashing to the ground and smashed and lay dead. His eyes filled with maggots. But finally he got up and picked the maggots out of his eyes. "Oh, you wait" she said. She went up and soon brought a rope made by pulling out her pubic hairs and tying them end to end. "This time, (don't) step on the knots, step between them" she said.

He came up stepping between the knots, and grabbed her and they went rolling over and under. "Stop it, you can't have sex with me" the woman said. Are you a gardener, or a good-for-nothing, you who come here? My garden up here is in terrible shape, you can see for yourself" She moved away and said, "you clear this garden. And if you come back after sundown with just a handful of taban bark for light, then I'll call you a gardener, but if you come back while it's still light I'll know you're a good-for-nothing." She said that, and she left.

Then he went along and up here he chopped down a tree, over here he pulled out vines and piled them, down here 'he cut a tree: "fall, fall into the old garden area" he kept urging it, till it fell down and that was finished; then, over there he collected banana leaves, sugarcane, taro, apica, pandanus leaves, all kinds of leaves, and put them into a bamboo; he filled it up with them, then brought them to the garden. Up at the head of the garden he took them out and scattered them all the way down to the bottom of the garden, and that was finished. He next made a fire, took hot ashes and scooped ash around the tree trunk and finished burning it. He carefully finished planting taro suckers, then he went and over in the old garden he harvested taro and pitpit, brought it and made a fire, cooked and ate it, and that was done.

When it got dark he came in, and the woman went and killed a pig. She baked the pig and taro and when they were cooked, put them both into a container and put it on the coals for him.

She took out a tray, took the pigmeat from its parcel and spread it on the tray, poured salt until it was all covered. She broke up some taro and put that before him too. He ate and ate until he'd finished the whole portion. It got dark; she put the taro and pig meat up on a shelf, and said "you stay here. If the cockroaches and crickets in the bark walls start calling out, you see to them. Scatter food for them here and there. You see to it. Feed them over there and over here" she said, then she went out.

He stayed behind, and over where a big hill stood rising up, up there, 'Telefolip!' He heard people shouting out with a sound like thunder, going down the hill. Then he slept. She'd given him a taro telling him "take this taro and cook it properly". In the morning he took down taro and fed the 'pigs' in the bark walls. Then he cooked the big taro, scraped it well, and put it up and left it. The woman came back.

"I didn't get any frogs", she said. She took down pig meat and taro and set it out for him, and she gave him shell-valuables, saying "when you take these and come to the little stream that flows down there, set them down. Go across to where you'll find uyam marita pandanus growing. Cut it and put it on the riverbank, and go take a drink. Then come take the marita, pig meat, taro, and go".

He followed her directions exactly. He took everything down to the river and set it on the bank, went across to the uyam marita trees and looked all of them over. Two marita he cut and brought over and left while he went and drank from the river; he came back and saw two exceptionally beautiful women standing there.

He came over and they said, "who are you?" He said "utuung utuung mangkal... the land belongs to all us utungmin people alike, so I've come". They said, "you, you thought it was marita you cut and left here just now? It was we two women you cut and put here," and he said "Let's go. Take my netbag and all my things and we'll go". So the two women brought his things and came with him.

The cousin who gathered ubok fruit had fallen down in the mud. Just the whites of his eyes were showing: he was all covered with mud. He came home, then went out as usual. When he came back the doorway was still covered with mud. He saw that noone had been there; his cousin hadn't come back. He went and picked cucumbers and brought them and put them stacked on the floor, but each time he checked he found them uneaten. He wondered where his cousin had gone.

Now he struck his axe on a stone and blunted it, and took it down to (sharpen at) the river. He saw, "here's where my cousin came to sharpen his axe". He looked and saw a pig's leg tied up in a netbag come floating down the river toward him. He waited for it to come closer, then hooked it with a forked stick and pulled it out. He took the handle of the bag and lifted it up to the stone and emptied it out, took his knife and broke up some taro then cut the pig meat and set it there. Then he ate all the taro and pig meat, and finished up the scraps. "Maybe my cousin went upstream and met some women there" he thought. He went up, and as he was standing there he heard the sound of a woman laughing nearby. She was up above throwing down branches and leaves. He saw her bring cut brush from the garden, throw it over the bank, and go back for more.

He stood there until she looked down again: "You, where is the path for me to come up by?" he called. "Wo - you wait" she said, and went back up and pulled out her pubic hairs and tied them into a rope then brought it and threw it down. "Don't step on the knots, just step in between and come up" she said. He was coming up stepping between the knots when the rope broke and threw him down in the river. He lay unconscious; when he woke he found his eyes filled with maggots. He picked the maggots out of his eyes. She looked down again; he called "Wo -you tricked me! You'd better watch out!"

She went up and soon tied her pubic hairs and threw them down: "now come up" she said. He came up and grabbed her; they struggled up and down until she stopped and he laid her down and had intercourse with her. She said, "the other one who came wasn't like you. He came and just looked at me with his eyes, and when he'd made a garden he went back home. But you're not like him.

Your friend who came didn't have sex with me. He just came and made a garden, slept at the house, and left. You are a different kind of man altogether, that you came and had sex with me" she said.

Then she said, "are you a gardener or a good-for-nothing? Have a look for yourself at the garden up here". She went just a little ways off, and he saw her there. "I'll just plant a little bit of taro and a few saplings" he thought so he puttered around until evening. Then before sundown he came back early. He laid her down on the floor of the house and had intercourse with her.

Then while he waited she killed a pig, cooked it and shredded the meat, cooked taro, and set it all out for him. While he was eating, she said "you eat and sleep at the house. I'll leave you; I'm going to take my torch and go frog hunting. You stay here. Just before dawn, take the taro off the drying rack and cook it well; when the cockroaches and crickets in the bark walls start calling out, feed them some taro". She said that and she went out.

While he was waiting there, he heard loud shouting coming from up on the big hill. When he heard that he thought "am I your pig tender, that I'm going to stay here and look after them? I know my way around: I saw the road when I came, and I can find my way now". He searched down in the storage corner, and found a parcel with a beautiful parrot feather headdress, which he put on, and two gorgeous birds of paradise which he wore one on each side; then he took out a wot drum. He tried it and it sounded good.

So he set out, but found himself in a nettle patch; he went floundering around in the nettles until day came and he went back to the house. He fed the pigs in the bark walls, took down the taro, cooked it, and when it was done put it away and waited.

Back she came, and put together shell-valuables for him, and took down pig meat for him to take too. The man started off, but before he'd gone far she called out to him: "You!" He called back "O", and she said, "take everything and set it beside the river down there, go to where the uyam pandanus is growing, cut some and bring it and set it by the river too. Go drink from the river, then take everything and go".

He went down and cut the pandanus, left it while he went to drink, and when he came back: oh! It wasn't pandanus, it was two women, one lame and one well. "Did you think it was marita you cut and put here?" they said. He grabbed one and then the other. After they had had intercourse, they went home as husband and wives.

The gardener cousin with his two wives came in from their garden with a bag of taro. They cooked and ate and slept. Next day the taro gardener took his axe and went out. The ubok cutter took his axe and went out too, and his wives thought he was a taro gardener just like the other man.

He took them down and had them sit on a pile of garden trash while he picked up his axe and began chopping an ubok fruit tree. He chopped until the tree fell. "Wo-you two. Timber - timber!" he shouted and the tree came crashing down. When the sun was high he called, "Wo - you two! Make a fire. We're hungry, so you go gather ubok fruit and bring it here to cook and eat". The two of them were thinking, "Oh, help! Is this man a gardener or not? He brought us and put us here where the sun's cooking us!"

The sound one said to the lame one "listen, I'm not going to go collect this. You can drag your bad leg over there and get the ubok fruit. Cook it and the two of you can eat it. You can stay together while he cuts these trees," she said.

The lame one put on her bag, picked up her stick, and went back and forth gathering fruit. She cooked it and when the man came they ate. Then she filled a bag with ubok fruit and carried it home.

The cousin who made taro gardens and his wives filled and brought bags of taro and they all cooked and ate and slept. And that's how they always did it. The taro gardener had children, a girl and a boy; and the ubok fruit cutter had children, a boy and a girl; and they went on eating and working until they died.

This story is our ancestors' utung sang. That's the end.

NOTES

Making one of the heroes a fruit-cutter is a strange variation on the 'hunter and gardener' pair. Ubok fruit has no importance whatever.

Moss which glows in the dark grows on the taban tree and can be used to light the way along a path in the dark.

Pigs of a normal household begin to cry out for food in the early morning. The insects which cry out before dawn are the pigs of this utungmin house.

The woman said she was going to hunt frogs but she was really going to a dance at an utungmin village. Shouts from the hill were the crowd heading to this dance. The man could not find his way because the woman cast a spell causing him to get lost.

Marita pandanus, through its red oil, is associated with blood; this kind of marita, uyam, is associated particularly with women's blood.

Because the episode is familiar, it is understood that the fruit-cutter cracked one of the marita while he was getting it. That is the reason one woman is lame.

A common form of this story, which is widespread, rewards the proper hero with a good wife, while the impulsive hero gets a defective wife due to carelessness. Wemuyok's version sets up the contrast without really making the point. But the moralizing version itself is perhaps not quite comfortable for Telefomin. First, the "hunter and gardener" pair, even in altered form, calls up a principle that these two must be balanced and complementary. Neither can be valued as superior to the other. Second, it is objectionable to devalue the wife who is lame, as several stories in this collection emphasize. That point almost emerges when the lame woman appears to be the better wife, but again, nothing much is made of it. In the end, it is only complementary reciprocity that counts.

3. TIIN KAMIN ALOP Merut (Igindubip, Feranmin) Written

Tam tanum alop maak nubip. Bilip iyo alop tiin kamin kale alop igil nubip. Alop igil iman ilang, ok, at kemnubip.

Bole am maak daanule, ipkum iyo kumsopnok abiil fobom imi agenalale kafung kwep unale ipkum igal kafung kwep no ilimi iman ilang no kota iman kala, kwet kala, ason kala kebomnalale imdep-nalale asok kafung kwep no ilami am at kweg a iman fuubom alba. Ipkum igal kafung kwep no kulutap utabomta kumsop ilep kalaa agenalale abiil fobe dupkanalale asok no am talta ipkum iman fuube alop unan tisip.

Kutim ipkum iyo mitam ilam dola kale "abiil ugam uni kale kabo kon maak kulep tal tomsalapta" age, kafung kwep nota fen kumsop maak ung kobu kalaa agenalale tela ka kwep tisa. Talta ipkum iyo sugami kon kulep tal to at kweg a tuum fuube, bole kumsop uyo alop foga bugu kolipta tam iman kolso dubaga kupkaa tam am kal alep suuk fuubom albip.

Tam utuungmin maak kweng kale mengta "tiin kamin alop maak agabip" agenalale tonba. Bole tiin kamin alop "bota kenu o" agenilibile kale yak-ta fen kenbu alop kulep tam am to unibile "disanuta o" age suuk fuubilibile bole utuungmin tebe simuul uyo alugum une kelapma ko. Bole kota "disanu o" age alep duulmip ko. Duulabilibile utuungmin tebe dukobe kulula ilami men tem bom ile unanbom no kema ko.

Siita ol tebepmule utuungmin iyo temet uul mong tem kal ol donalale mitop kumsopnok uyo kwaapma tiin kamin alop sagaal diim kal tukobe unanbalale alop bogolip ko: "Nagum, kapta seng unanbalap kube! Nita katip kup unanbe kwa!" Wengaal kebilibile utuungmin tebeta alugum unebale

Alop "ok unelum" age oget fenbilibile temet oget uyo kube unelale oget uyo kwebang ilami ol mepso daa yang tola ko. Bole tiin kamin alop igil ok fenbii yang ol uyo fagaa kuta mafaganuta ol tang bole alak "Nek, ko kapmi ol kuba!" agelale, alak igal "e-e! bo kapmi ol kuba!" ageta no bii olsak tebepmuta alop ulin tuup alop dinanbilip ko.

Alop dinanbilibile utuungmin tebe a ulin maak tiin kamin alop iyo ifagale. Bole alop fen olsak tebepmule maak ilo ulin uyo binumsilipta bole utuungmin iyo bole fen ulin maak dugumdugum kwek kabile "kwiin-e!" agelanba ko.

Tiin kamin alop iyo "ko tanum maak alba kwa!" bole maak ilo fen utuungmin alop tebe fomuup ang ko daakta fomana kalaa ageta kulalip unuta alop asok kumsop iyo men tem fen daak kulunilipta asok alop tambalim kup unanbom diginbom topta kaansip o.

Tam sang koyo nimi nek Sanapita Igindubip kal bogopnese o.

3. TWO BLIND MEN Merut (Igindubip, Feranmin)

Once there were two blind men who lived together. They made gardens, fetched water and firewood together.

One day, one of them took his cane and went out to make a trap for cassowary. The other one took his cane too, and went to their garden. There he gathered taro, sugarcane, green vegetables. Walking with his stick, he brought them back to the house, made a fire, and was cooking them. Meanwhile the first one found the cassowaries' trail by feeling with his cane. He set a trap there, then came home where his friend was cooking the taro and they both ate.

Next morning the one woke from a dream (that the trap had caught something). "I'm going to check the trap," he said, "and meanwhile you can go bring some leaves (for cooking)". He took his cane and went. In fact he did find a cassowary caught in the trap, and he brought it right home. When he got there his friend had already gathered leaves and made a fire to heat cooking-stones, so together they singed the cassowary, butchered it, and put it to bake with taro. They left it to bake while they sat in the house smoking tobacco.

Then an utungmin passing by saw that two blind men were baking something, so he sat down there. When they thought it must be time, the two blind men checked and saw their food was cooked. They set it in the house to cool, and while they smoked tobacco the utungmin ate all the cooked leaves. When they decided it had cooled enough, the two cut up the meat. As they cut it, the utungmin was snatching it, eating some and putting some in his netbag.

Presently, the utungmin had to relieve himself. He went and defecated in the corner, then came back and began taking the cassowary meat from the blind men's hands (as they passed it to each other). He ate it while the two blind men complained to each other, saying: "Friend, you're eating too much; I'm just getting a little bit!" So they argued, while the utungmin ate everything.

"Let's have a drink", said the two, and felt around for their water-gourd. But the utungmin drank it all, and put down the water-gourd next to the place where he'd defecated. Well, while the two blind men were groping for water near the pile of feces, they smelled it and one cried, "Cousin! This is your feces here!" and the other said, "No, it's yours!" This went on until they got angry, and began to fight each other with clubs.

They fought, and the the utuungmin took a club too and began beating the two blind men. Then they really got angry, and while they were flailing with their clubs, one of the clubs smacked the utungmin and he shouted "Ouch!"

The two blind men cried "there's someone here!" Then they searched around and beat the utungmin until he was dead and they threw him away. They found their cassowary meat in his bag, and took it back again. Then the two blind men lived happily, eating and working together until they died.

And my cross-cousin Sonap at Igindubip told me this story.

NOTES

In other versions of this story, the blind men are strange characters who live inside a stone while the intruder is an ordinary man, or a little boy.

4: TIIN MANIM SO TIIN TAMBAL SO IMI SANG
Seki (Misinmin)
Transcription

Utuung sang amalabal imi sugayok utuung sang bota Framtan igil baganubip kale nagal bogolan o ageta ko.

Tam tanum alop maak beta tiin tambal maak ita tiin mafak alop bomnilibile; ipkum tiin tambal ita iman ilang diginkalin suum ilang wan ilang kwes ilang am kemin, minte ipkum tiin mafak ita yang abiil tumsop abiil foemin saaman abiil somipnalale notaye ung kwaabu kalaa age bagaa kwep no daalale kon at imi iman faganbii kulep tal nubip nalale.

Am maak daanule alop bogolip ko: "Num kabe, kapkum no akdet kal maak ilep maagup maak ki kebalata ki ilep Yambakot ilalin yak milii dobe mek milii dobe ke tebi; kale nek kabo at so kon so uyo daanu kwiinu kalak niyo uni minte nek kabo bagabalap yangnalap kon so iman so seng kup fegep tal tobalapta. Kalak niyo yak olita yak milii mek milii maak ung kobu kalaa ageli ditiga fegep tolontemi ko. Telita alop unbom suum" age kupkanalale daagina.

Tiin mafak iyo daaginale tiin tambal igal tam men yom afetabii bogola ko: "niyo tiin mafak beta migik umak bogopenamale maagup umak ung kolu bagaa kwa. Iyo migik bagamin keluta ba, kale dam tap kwa" age no iman webalata iman men alop; simuul, kon, at kwet une binap talamin, timit telelbalata bii kulep tal fagagabalata.

Fentap alak ataan fupkelbalata alak tumsop kiim maak dalaa malaak saaman kiim dalaa malaak keba ditiga fegep tal iip daa ak ilo no. Saaman usiik maak kulep tal daala.

"Nek, kabo bisop ogomap kale kimin nek dam kwa! Nek, bombalapta no tumsop kuptamo telita"; no saaman usiik kulep tal daa kupkanalale alak sagam maak kwep yak oltem kutopmata minim kwe. At fulu tamiinemsulule, sagam kubak oltem kutopmata bugu kupkaa kulep tomale, kumsop kasakengim maagup biita kon ita agol kup foga foga minim. Sagam daang dagaa dep dagaa dep kamet daa kutop daa agol kup fenga fagale alop agabii ko. Kenanbo aga dupkaa.

Alop ol kulep no diinga saaman ol kulep no diinga kulep tal daa kulep tam atat dinu atat dinu dagaa kulep mek to. Alop unanbilipta mafak so kelu, ditiga fegep tam agiit diim to dupkanalale dam bii kenu dagaa fegep tam to kulanalale

"Nek, kabo minte koyo tanum waanta mep kogol maak alba kale meng tolontema unangkalin bole duulmantemup? Kalelal so kale minte duulmin aga? Sit tuup unin a" agela kwa. Ke kupkabom alop sit ilubom see.

Tamta ipkum tiin tambal ol o migik kwa. Dok tele yang ka donama? Yang abata ipkum uulitem kal ulaa kulebak ka kupkala ki kupkaa meng see. Minte tam seeb kal dolanagin uyo, alop tuum tem bomip uyo alop yom ang uta "nek san do do san do do" minte iyo kwebang kweng kale mililanbu kwa. Minte iyo kwep yang kweng kale mililanbu kuba kupkabip kale ilumanonalale ulaa kulep uulitem daabela see.

Daanule alop unanbiinilibile tonbiinilibile bogola ko: "Nek kabo uulkotok kon tik bo maak fenbom kwep tal de kolap alop sal dinankalum a; tolop tebeta mat iyo abiil folin kebu kale ki dinanbulup daak so keluta, tolop bo maak unbomta amsin unebup utakup kuba" agelale

Alop alak o... Tiin tambal beyo fala... tiin kup tubu atamsalale tiin mafak unanbuyang fen tam tiyang at bubuul tem fen tam tiyang tik maak kwep kabi kabi tiyang

"Nek ol fagaa kupdu aeii! Nek ol tang eee! Ko nek kabmi ol tang kwa! Aieeee!" "Nimi nek-ee; dogobeta kalak niyo ol dolan, saak waami uulitem? alop numi uulitem kula kuba. Sagam, tolop, yom, mufekmufek kulaagal yol abumin boyo". "Ee! ki nek ol tang kwa! ko ol tang kwa! Kabo migik bagabalap bo kang kolantemi kuba!"

Alop buuknu buuknu buuknu alop wengaal digin, top abata alak iyo alop tubulale alop dinan dilep, yak yom daang ulaa kupdulip bole dinan te milii milii milii balata biita dogap tele dupkaa, alak yom daang kupdulata alak tiin ule ki.

"Nek san do do, nek kalapmi san san!" agelata, "nek san san kalak san san". Amitem bito kolule, abiip dulus at dugum kupdeta tiin mafak iyo kaptuuk alop dinan dilep dupkiit mosala dup kalaak mosala dup kutop mosa ok maak fogo yak bel maak fogo yak alop unsa unsa unanbudaak abe unanbutopta bel ko daak bomta iman ilang maak Telefolip Kulinipbel aalap ifilalin kesa

Be iman ilang maak digin tebesa, beta kutop iman ilang kagam fagaa dusa kutop uyo suum abum tamo, kwet tulum agam tamo, kwet togo duuga malaak abebii kon utakup yon yon bii kulasu, kutop umi fiip uta duung taganbii kulasu at fofol ko age afek umi migik maak dagaa daala malaak abe kwega dupkaa ifip ita kulala suu

Miton kulaak kenanbo kalaa agenala - Ee! Tiin mafak iyo kwiin dugel dugel balata ung kulala at dong tem kulaak iinu, daak katil aemin at dam aa kup fukmo kulala. Mek yaan yop yop be kaan kola atam dupkabela ki.

Tiin tambal iyo daaginsa, daaginale minte iman ilang kayaak be ki iman ilang diginbii at kwega ifip kula no see, suuk san aa kwet san aa kumak san min unan unesu san uyo "uta fagagaman o" agenalale kulep daage tal to kupkanalale, yangta "at dam uyo ken tebebu kalaa agenilita yo".

Baee! ko tanum maak sagaal dung tagit mobu ken taban, yang-nalale kamet foga ko kula binim kulasu ken kobu te yaak waafu kupkala kupkala te yaak "sagaal duung waafunimi" biteng sagaal duung milit malat tolule unelata ki: abaal! abaal!

Yaan duung iyo fili-fululsalata binim, sagaal duung iyo alik une, yaan dam kupkaa sagam fen te te "nagal un'butop bo ki daal maak kanaat bagabom umnubip uyo ki albu kuba, бага kuptamo talnilita" agenalale, igaal kuptamola bole igaal fibii, fibii iyo kuptamola bole kuptamo unanbutop yak mam so abeba ki min alik tigip kanu momap kale tolup unan tal kupkaa telip uyo baan no unba kup mam sapsap abeba kup

feben daal feben kabisu maak igaal kupdu bagat agomi biteng kwiing kulaak moluta ki at tiit bagam daa ang kulep isal tolu bombalata kutiga daak kubelu igaal fibii fiko koba

Fiko kose nalale unang ubtil maak dagaa dep ok emin tebebip. Man ubtil iyo ki unang ubtil maak dagaa dep ok emin tebebip talanbumet tamip, minte man katipnok beyo "ataan kamaa tagat molu kale tamnili daal kon diim dangong bo suun saan'nakbi kale tam ugaga telita" agenalale mitam ugagan ugagan... millii ilep ugagan met tam abe tiinanbuyang ok daang diim ilo ugagan te topta

Aii! yak ilota dangong afek maak fon mitam abe yak ko. Tiinule tiin malan malan tiinule yol koba ko. Binola met abule "kulan o" ageta met ta - Kwiin! mep ke igaal dugum fiko koba ya

Bole tele atam bilii toloma kota "kwiine! Ye-ye-ye-ye!" toloma kota ubi timtim talang daala kota talang aba tiina kota ki kaptuk: man katip ang kolale unanbuyak abelomnalale magal detang abe ilomnale et dabom detang unanbii ok muuk top llinbel top iinemin ok muk unam tem kulaak

bole unang ubtil fenbiita ok ebom fenbiita "man kale abiip iinbale" age daage tela fenbiita daage tal abiip talta be man telintem fenbii kulalibile man singga kosa.

kogol singgaganakbe nalale unang mangkal maak ingkek so neng so fumolipkan ko ageta migik kale ingkek uyo "top unam dusaba tebebo kale top unam ilo kulep-nulupta telum o" agele top yak abe neng uyo ok kumun seng kalaa agenulule finan finanule, man katip so kalaa agelule finan finan kan tem ko tele mitam abe tiinule unam ugan te abebulule, minte ingkek uta miton ku tele daak abe ugan abubulu no abebomta yaan tem kalaak-o bamalap mola iyo bamalap kebe "be intap umak a?" ageta, sagaal kwebak daa: 'Aiii! Kwiin! ke maak aban dii kosa kwe!"

"ditiga top bem nolot dabom ilatap kesa, bem dabom kesa kwe!" Et iyo be top unomnalale "bem dabom kesa kwe. Fiip dabom bem dabom malebelap top uneba tap kesa kwe; ilo kolap timitim alula top unebu ulutap kesu kwe. Sit kaal diga kobu ulutap kebu." Binolu unam men tem kulaak iina dupkalu kup ugan ugan ugan de kuptamo mek ilep

"Kangkek niyo ataan tebe nangkolu kale nisiik am uni, kale neng kupta maak kulep tiino telal o" age kupkalu ki seng daage tal unam kulep tal tobu kup uguk dol maak fagaa kupdu kwep tal daa sok biginbuluta taban sok biginbuluta kebuluta binim. Biginbuluta binim suum fangap fengep tiyaak abiin kon tufobuluta binim, tem kalo dobe debak daa dupkanulule dep tiyak kabung tem daanulule, dupkaa bomnulule, tam daak tonnule mitam bamalap bamalap aganbalale kulabom albu.

Neng uyo unam uganbii kulep tal at ok iman min kwet ting kulep tal tolule alop unbom silip. "Kangkek niyo ataan faganbii foman kobi kale am kup kuli o. Kupta..." agelule neng uta debak kobesu am ilang kebomnulule at ting kemnubu debak kobesu

Ingkek uyo kumunso. "Baaben kubo, kumunso kebab bota nok kem be ko kebuluta tiinebombalapta tanum iyo man kopkesa ya?" Uyo: "Kangkek niyo unanbutop llinbel kogol, nok kem be ko kulep katop daalita duluul daabelita dulul ita man dopnese yo" agelule, tinangku kupkaa tal llinbel kal oltem baabii kula no somu debalap muuk ugaa ku oltem ugelmutiye mafaganu kula wiilop telet ugaa kupdu ol tem ugelmutiye

"Ingkek niyo kanumu kalaa agenilita ulop telet ugaa kupdu oltem uyo ugel nita kwa; ol tem ugelmuta man dopne ba kwa." Uyo kanum uta minim; yang suum dabom malaa kwaa, suum fuut uyo ugaa ku ol tem ugelnuluta mafak kupkaa. Uyo kanum tinanbiita uyo manim. Kulalule ingkek man tanum dolu dumigi bo ingkek bogolu ko dumigi, neng uyo no kwet ol kon iman kulep tal tolu une une kemnakbilip nale.

"Tam imaan fagan uni kale neng, kubo tal dumigisalapteyo kemsalap." Neng uyo tiyak abiin milii kwegal umak tonuluta ba, man iyo kobenumu ba, mek ulumi abiin tonamnubu kulaagal kupkaaa mek ton bom ung aafubomnulule tonbom

Siin uyo unam tem kagam kun kem kem biisilip kale daak tonule ibinang uyo aban diilule, daak kwep daa, diipmap biteng bole kulaluta met tam abata bamalap, kulep mitam tubula kwa, tubu wengaal diginkalata ita ita kelata bole bamalap age agak kwiin kong mota daak-ta "Aiii! ke ki keta kebomta baben man kobese ya" age kupkaa agol kup kaban daap kululuta at ilep tal tiil dagaa kulalu daak abuta kaan ko dika ko kulaba.

Ingkek imaan baan agensulule ingkek imaan fogo tal tiyak tonu utam no man kobe kupkaa, mitam e telule "unanbuno kwet aamin ugaa kwaanbii kulep telal o." Tonbomta bamalap agenama agenama agenama biita daak dep mitam dep daa bomu, "Kwiin! dumalanba kwe! Et uyo tebe imi tiin tem tem fiigal tem uyo dumalanba kwe!"

Dupkalu ki fibii kubagalu ki tam imi fibii tam daasu uyo kuptamo yang daalu ki taabuluta taabuluta taabuluta taabuluta taabuluta taabuluta biita kwep tal daa kupkaa sining fiko bombuluta; neng afek imi iman men, asop ting, man ol kon ting, ok ting min ditik buluta biita kulep tebesu kulep tal dagaa kwaalu am tam biita;

Iman men uta afung kwaalu am e telule kupkanulule dabom ililu am met tolomu ba - igaal kupdu dabom detang ugaa kwaa kupkalule, dam uta kula yak abiip kubelule segelbulule ke dabom uta am e telu kupkaa; "maak imi mufekmufek kanube kalaa ageta kupkalaalap manim kale ang kobap kalaa ageta kang koli kwa. Kupkalal a."

Ang bo kwep tam daak et iyo degosomnulule minte dabom uyo kwep tam daak men tem iinu neng uyo kulalu tiyak no kelu ting daa kuptamo-nuluta abebomnuluta abebomnuluta ting daa kuptamo dep abebomnuluta, neng kalan amebomnuluta:

Niing alba yo
Fik alba yo
Aiyaap tung diim katop fenbii
A fupkele-e-e a fupkele-e-e a fupkele-e-e

Niing alba yo
Fik alba yo
Aiyaap tung diim katop fenbii
A fupkele-e-e, a fupkele-e-e, a fupkele-e-e

amebomnuluta agan abebomnuluta ting daa kulep yang tuum tem kal tuum tem kal kuba kupkaa teluta tal somnuluta

Inkek uyo tamta kayop tambal maak ilun talanbo kale tamta abiip kal, 'tiin daanimi o' agenulule kiit fenansiita kalaak fen nami biteng tiin degel kek molu yop yop kemin "bo kimin tambalanimi" yon faling yon faling unomnuluta yon faling yon faling yop yop yop yop yop yop yop unomnuluta kumen unanbii tuum diim ok tibin ok man maak kulel tagaa kutam unsu unomnuluta umik disin unomnuluta kulep unanbuyak tuum diim abenuluta dang dagaa kwaaluta

suan weng diita suan kelu ko. Suan weng diita 'fing-fing' age nami biteng ok iluung tem tem iina ko.

Unang imi et boyo kanubesu uyo agenilipta, imakal iyo tison keemin minim o; minte yak maak bilipta ogenal weng tinangkamin minim ita bisat, bisat bomnilipta bisop baganbilip o ageta kupkaa yang imak igalami tona kalel ugulumi tonu kebomnilibile, tanum migik bo isalbomnulule, amalabal stori bogobesip uyo utuung sang weng kem kobebip, 'man' iyo atin mogop so so uksu uksu ki ilek ilek kebomnululu umik ilep ol ban ilep uksu uksu kem tiinanbo umdii uta kemin ugaa kumenumu uyo min dogonup momu iyo agenuluta ko. Keta bigim tiinanbo kalaa ogomap o ageta.

Story bo baganubip kale bota bogoll kale ti bogoli kwa.

4: STORY OF NO-EYES AND GOOD-EYES Seki (Misinmin, Telefomin)

An old utung sang of our parents long ago. The Feranmin told it and now I'll tell it....

There were two men, one with good eyes and one with bad eyes. The one with good eyes was a gardener who went planting taro, banana, sweet potato, sugarcane. The blind one went setting traps for cassowary and wild pig. He would bring back what he caught in his traps, and his friend would gather leaves, firewood, and taro to go with it. That is what they used to do.

One day the blind one said "friend, I went to a place where all the tracks come together and set traps on each side where they go around the steep place Yambakot. So you, cousin, during the day while I'm gone, see to getting wood and leaves, lots of leaves and taro, and have them ready. I'm going to see what's killed in the traps on both sides, and I'll come back with everything in a bundle. When I come back we'll both spend the night eating". He said that and he left.

The blind one left, and the one with good eyes got his bag and his bamboo knife out. "That blind man might be fooling me, saying he's going to bring back something killed in his trap and I have to harvest a lot of taro - but it might be true. He's usually right, so maybe it's true," he thought, and he went harvesting taro, two bags full; and green vegetables, leaves, firewood, sugarcane to wet their mouths; he worked a long time getting everything ready and bringing it all back.

About three in the afternoon, his cousin really did get a cassowary from one of his traps, and a big wild pig from the other. He tied them up and brought them both on his back, carrying each a little way then going back for the other. He brought the wild pig first and put it down.

"Cousin, you didn't believe me, but I was right! Wait here, cousin, and I'll go bring the cassowary." He left the wild pig there; the cousin stuck in his knife at the bottom. He blew the fire higher, then stuck in his knife and finished butchering it, brought it and put it down. Afterwards, he carefully plucked the cassowary feathers. He took his knife and, cutting up and down, he sliced it neatly in pieces and the two put it in to bake.

They took the intestines, and the wild pig intestines also, washed them, and brought them back and put them up to smoke over the fire. They both ate their fill, and wrapped the rest and put it up on the drying rack. They took the meat out when it was cooked and set it down.

"Cousin, who lives nearby and is going to come over so that we should cut this? Do we have wives so that we must cut it? We can just bite it off with our teeth." And so the two ate and slept.

The friend with good eyes had to defecate. Where could he do it? He went over to his friend's storage corner and defecated and left it there and came back. And he would have gone outside to the bush, but the two of them lived inside a stone and they had to hit it with their stone knife saying "nek san do do" to open it, and they'd put it somewhere and it was dark and he forgot where, so he defecated in the storage corner and went to sleep.

Next morning the two sat eating and one said: "Cousin, find some wild taro leaves left over from cooking and let's roll them up and play. Our stomachs are too full from all that meat, so let's play and settle our stomachs a little, then we can eat some more. Yesterday we ate too much".

The two cousins ... the one with good eyes looked straight at him, and the blind one went hunting among the dry sticks across the house, groping for leftover cooking leaves.

"Cousin, feces over here! Aeiii! Cousin, I smell feces here, I smell your feces!" -"My cousin, how could I do such a thing? Whose place is that? It's our own private place where we can store our knives, tools, meat, salt, and things." -"No, cousin, it's your feces, I can smell it! If you deny it, I'm going to hit you!"

So they argued and shouted, then one grabbed the other and they fought; they drew knives and they were knocking each other every which way. Then (the blind one) took his knife and stuck his cousin in the eye.

"Nek san do do!" he said. The door opened, and let them outside. He took up a stick and hit the blind one and the pair fought up and down, over a river and over a hill they went; and down the hill was a big garden which Telefolip had cleared at Kulinipbel

Someone had been working in the garden; he had been picking bananas down at the foot of the garden, putting up supports for sugarcane which was bent down with the leaves blowing back and forth, then he took out the new taro shoots and cut down the branches which were shading them, and made a fire of the brush and left off clearing the garden and went home to sleep.

Good-Eyes saw the fire burning down there in the open. He grabbed the blind man and threw him into the flames, and threw on the digging stick and some old logs. He watched the man die with his legs kicking, and left him.

Good-eyes went away. He left and the gardener, the one who had been clearing the garden and made the fire and gone home to sleep, came back bringing seedlings of tobacco, sugarcane, ginger, and other things to eat meaning to plant them. He went over to see whether the firewood was all burned.

Oh! a man's fingers were sticking out, burned. He came over and touched him to see if he was all cooked. He took the fingers and pulled them off and ate them - delicious!

He cut off the toes one by one, he ate all the fingers. The rest he left while he went off looking for a knife. "Just down there they used to plant bamboo, so there must be some there, I'll cut some and bring it," he thought; so he took his garden axe, and went down that way in a hurry - as anyone would hurry, if he'd left meat waiting to be eaten - he went in a rush.

He took his garden axe to cut a bamboo that was bent over double, and it sprang up. It cracked and the spike from it killed him, and lifted him up; it held him propped up with his garden axe still raised

He stayed holding his axe still raised. Now a woman and her children were coming out to dam the river and catch tadpoles. The children with their mother came to catch tadpoles, and one little boy said "before the sun is too high I always shoot lizards up in the bamboo, so I'll go hunt for them and be back", and he went up looking for them, here and there, down by the riverbank he went hunting.

Ah! A big lizard jumped, and he saw it moving from the corner of his eye. He aimed his lizard arrow and hit it. It ran off up the hill, and he went after it. Oh, Help! There was a big axe raised to hit him!

He ran away shouting "Help!" but he tripped on the roots of an ubi tree and fell down and smashed and the little boy was killed. He went falling down and broke apart and his penis came off and fell into the pond that's down below Ilinbel where the grass for women's grass skirts grows.

The family were waiting while they dammed the river and caught tadpoles. They decided the boy must have gone back to the village and went back to see, but he hadn't come back there, so they searched for him and finally gave up and the boy rotted.

He was left to rot there. Now there were two sisters, both very beautiful, and the older one said "our grass skirts are all worn out, so let's go down and get some grass for new ones." They went down, and when the younger sister saw the big pond she was afraid. She was just a little girl and so she was afraid and stayed near the edge, and went around that way cutting grass. But the older sister went through the middle of the pond collecting grass, and while she was going she felt something rubbing up on her leg. "What is it?" she thought, and put her hand on it. "Oh, help! This thing is laughing!"

"It bunches up like a white worm's head, just like a worm's head." The penis went down. "It's like when you're planting taro and touch a worm's head and it goes down; like when you cut it and it shrivels up and goes down. It looks like it's grinning." She threw it into her bag and left it while she went on cutting grass, then tied it up and took it to the path.

"The sun is getting to me, so I'll go back to the house first and you, sister, get some more and then come" she said. She left and quickly came home and put down the skirt grass and got a forked stick and sewed it up with taban rope. She finished sewing it up and spread out dried banana leaves on the floor and made a hole and put it down there. She put it under the house and left it, and went back and sat down: it came up and she felt it rubbing her and she just stayed there.

The younger sister cut skirt-grass and brought it, and she also brought water, taro, and a bundle of sugarcane and set them down and the two of them ate and slept. "I your big sister had too much sun and got burned so I'll just stay home, you take care of things." So the younger sister did all the work, gardening and bringing bundles of firewood.

The older sister got pregnant. "Big sister, have you been going around exposing yourself and a man gave you a child?" She answered "I your older sister went down to llinbel, and opened my vagina to the wind, and the wind gave me a child." The younger sister listened to all she said: she went to llinbel and exposed herself, she cut debalap vine roots and pushed them into her bottom, and she cut wild taro stems and stuck them in.

"I've done everything my older sister did, and stuck wild taro roots up my bottom too, I stuck them in but it didn't make me pregnant". She did it and nothing happened. She went and cut bananas, she cut banana shoots and stuck them in, but to no avail. She went about doing these things and nothing happened. She gave up, and meanwhile the older sister gave birth to a boy and was carrying him around. Then the older sister said she had to stay looking after the child, so the younger sister went to get sugarcane leaves for cleaning the baby, and taro to eat, and that's how they did it.

"Little sister, you take the baby while I go urinate". Now, she didn't give her sister the child over on her own side of the house; her sister came across to her place and sat down to take the baby in her lap.

The old style grass skirt left her thighs exposed, and when she sat down her vagina opened. She settled down, and with a start she felt something come up and rub her. It came up insistently, then it succeeded and rubbed her some more. She jumped and looked down. "Aeii! it was this thing that made my older sister pregnant" she thought. Then very slowly she went and got the wooden fire-tongs, picked up hot ashes, and threw hot ash down on it. It died and shrank down.

The older sister came back from urinating, sat down and took back her baby, and sent the younger sister out to cut some sugarcane and bring it back. Then she sat waiting for it to come up and touch her. "Oh! It's gone cold! Its eyes and its lips have gone cold!"

She took out her axe from where she stored it. She sharpened and sharpened and sharpened and sharpened it, till finally she brought it and set it by, waiting silently for her little sister. The little sister came back with a big bag of taro, a bundle of pitpit, leaves for cleaning the baby, and a bamboo of water, all tied up together, and she set them down and began tossing them into the house.

She put the bag of taro in last, then stuck her head through the door, about to come in. The older sister chopped off her head with the axe. The body fell sprawling outside and the head fell into the house. "You wouldn't leave someone else's things alone. You killed it, so I killed you. You should have left it alone!"

She wrapped up the penis with her sister's head and put them in a netbag. She took it with her and went walking. She walked on and on. She was crying for her sister:

Niing alba uyo
 Fik alba uyo
 Aiyaap tung diim katop fenbii
 A fupkele-e-e a fupkele-e-e a fupkele-e-e

Little brother there
 Older brother there
 Aiyap marita hanging from the branch
 Turning, turning, turning

She sang as she walked carrying her parcel, to a cave where she left it hidden, then came back home

When there was a bright moon shining the older sister went outside to look at it. She looked up at it awhile. When she looked down, she shivered and her eyes rolled up. She began to shake. She thought she'd recover but she went tumbling and rolling, tumbling and rolling, and kept tumbling and fell down on a stone where a rockslide had fallen at the head of a little stream; she fell backwards and broke her back on the stone.

Her voice turned into a frog's voice, and she became the frog suan. She croaked out "fing-fing", and jumped into the water.

So some women learn from this story and don't neglect their husbands; but others won't listen to what their mothers tell them, they desert their husbands and tell them lies, and the man is left alone while the wife stays apart, and has sex with other men. Our parents left us this utung sang as a warning: a woman had better be jealous of that thing and watch over it, put it in and use it but watch out or it might go down and never stand up again. She must watch over it.

They used to tell this story and now I've told it, and that's all.

NOTES

No-Eyes and Good-Eyes live in a stone which opens when they strike it with their knife and recite the formula "Nek san do do". It might mean something like "my cousin in trouble" (this is uncertain) so the one may have shouted this during the fight, inadvertently opening the stone. Inside, the stone is arranged like any house: the uultem is a corner space used like a cupboard.

Aiyap marita pandanus suggests the "shared blood" of family members. In the song, a person with no family left imagines brothers dancing in the movement of marita pandanus hanging from the branch, turning in the wind.

The frog suan is one which only women eat, notable for its crooked back. A myth about the origin of grasslands and the small creatures women collect there tells how Afek, the ancestral 'Old Woman', broke the back of the woman Suan and drove her into the water to become a frog.

This story is an example of free running fantasy justified by placing the action among utungmin people for whom nothing is improbable. It shifts mood as it goes - the narrator and audience are all screaming with laughter during descriptions of the older sister carrying on, but soon this leads to a haunting song of lament.

The narrator told this after hearing some other versions of the "Two Blind Men" story: "He told it his way - and it's very, very good - but my mother always used to tell that story, so I really learned it the right way".

As for the meaning of the part about No Eyes and Good Eyes, the narrator said "this shows that a hunter can't feel superior to a gardener -they're both important, and the man, true he's blind, but he's still a man and he deserves respect."

The narrator did not blame the older sister for deceiving the younger one, only for being careless about it: "Naturally, if you've got something important you'll hide it. Oh, maybe much later, she might have told her sister some part about it... no, what she did wrong was letting her sister come over to sit in her place and find out. She could have taken the baby over and let her hold it in her own place".

5: TANUM NINGIL OGAL
Merut (Igindubip, Feranmin)
Written

Tam tanum ninggil ogal maak nubip. Tam am maak daanule, fik iyo bogola ko, "Niyo atiiim so uun so togon uni kale bomsilip o" age unsa.

Mep-ta kogol atiiim ino no kulep tonale uun, nuuk maak ung ko kwep tonale, ok maak fogo yakta at miit tem bo tanum som maak alba.

"Kapde" agelale tanum som iyo bogolale: "Nimi man, suguul ke telap ko! Kaalap nuuk maak te at al kiit tiinata "tanum bo maak telak o" aganbii kale suguul ke telap ko. Kale kapta tan kale magam tem kal bigisalapta. Kaalap nita tam daali malaak telata unnga o" agenalale fon yak abe at al dabom kiit tiina ko.

"Kota! o" agelale. Kamaa kiit fenba tuum kiimen uyo diga kulala talansomuta dabom kun kup kaptuk. Bole tanum som iyo aseng kwaan kwaan malaak kuptamo no kwe fuu unansa.

Tam ninggil igil fik iyo fen tisip. Tam kutim kota niing diil maak iyo "bap fen uni kale bomsilip o" agenalale. Fik imi yaan abo unsa. Met-ta fik imi atiiim so nuuk so iyo kulep tonba iyo albip kalaa agenalale nuuk maak unnga kwep at miit tem daa ok ilo ko yakta tanum som maak at miit tem kal tonba.

"Kapde" agelale; igal asok fik kebeba tap kebenalale, dam no unenalale kun kup falanga kulep tam afap tose.

Agele ninggil igil fensilip nalale tam asok yak fik maak iyo niing alop iyo "bomsilip, niyo baabal imi fen uni, kale bomsilip o" agenalale unsa ko. A igal no tamale tanum somnok tebe ung kuptamo no unansa. A tam niing iipsagim igal no tamale igal tanum somnok tebe ung ko unan tam atuk iyo kulep tam agiit diim tolasu.

Tam niing igal fen tisa. Tam am daanule fen met uul mong tem menamem maak ku fiit daa mitop at kwega uun kon fuuma ko. Fuumanba ko, uul mong tem menamem iyo alugum "nita-o nita o" agankalip ko.

Bomta uul mong tem uyo men maagup utakup sining kebu kalaa agenalale, tam ugaa ku tam kiinat bal kulep figal yaan unsa.

Met-ta fik diil imi atiiim so nuuk so usiik singgabu unte figal maak imi uta kamaa mat fitom unbu kalaa agenalale. Kalaa agenalale fen ok uyo yakta; a, tanum somnok iyo tonba.

Tam dagala ko, "kabo nimi baabal iyo itamap tiinbip bele ba?" agela ko. "Ba-a, nimi man" age, "Kalap nita kup nubi ko" agelale, tan tanum maak iyo bogola ko: "E-e! Niyo kabmi man ba ko. Niyo utamta kabo bisop baganbalap kalaa agebii ko".

"Kwiine! Nimi man, kabo kalap niyo weng alaang bogopnemin ba ko! Nimi nuuk maak te kiit tam iinbu kale tal kiit fensalapta; nagal tam daali telata ung kob'neta unal o" age tanum som iyo tigila ko. Tan tanum maak iyo bogola ko, "Ba! Niyo isal botam unemin kale kapkal bigisalapta o" agenalata bogobela ko. Bole tanum som igal fitom kunalale sining agela ko.

Tan tanum maak iyo at al iyo kiit fenta tuum kiim maak sok so tala tala kebomta at miit tem iyo olbleng miil uta siginbo kalaa agenalale aget ko. Kota tanum som iyo alaang bogobenalale bogola ko: "nita tam at kale kapta kafin diim kal bomsalapta". Fen yak abe tamta tuum diim uyo albu kalaa agenalale weng amem maak bogolale, tanum som iyo fen at miit tem kal tal kiit fenanba ko.

Telefolip! Tuum atin iyo dupkaa kelata tanum somnok dabom kun diim daakta tanum somnok iyo kaana kalaa agenalale dep yang ilami am una ko. Yangta am afap uyo tanum kun bugusu ko. Tam kun baan uyo tebeta tanum kalbinim imi kun. Bole tam kun iyo kulep daak baan migik maak tonale, tanum som iyo am imi am at kwegala ko.

Tam am uyo ken tebebomnule tanum som ken tebebom tang kuunu ko. Kota tanum tang kuunbulule tan tanum maak menamem iyo telelabomnalale weng amem bagama ko:

Tam dam teluk,
Isak teluk,
Sinene.

Tam weng amem iyo kalbinim fagalanba ko. Figal kalbinim iyo alugum asok kafonipta ninggil de dota migik kebiita kulasip ko.

Kale sang koyo nimi mom ita Derolingam kal bogopnese o.

Kale numi menamem iyo kanupmin kugup iyo kemin kuta Atum God imi titil malaak teluta kulep no kafin tosulup ko. Nimi mom imi win iyo Bakamal ko. Beyo nimi aben umi fik ko.

5: FIVE BROTHERS

Merut (Igindubip, Feranmin)

Once there lived five brothers. One day the eldest said "I'm going to hunt for lizards and birds; you wait here for me." So he said, and he went.

Nearby there he killed some lizards and piled them up, he killed some birds and marsupials and piled them up too. He went across a river, and on the far side there was an old man at the foot of a tree.

"How are you?" he said, and the old man said: "My son, I'm happy you've come! A marsupial went up in the tree and I, your old father, was just wishing some man would come by. Now I'm glad you've come. You're a young man so you wait down below. I, your old father, will throw down the marsupial, and you kill it", he said. Then he climbed up to the top of the tree.

"Ready!" the old man called. Just as he looked up, a huge stone came hurtling down and smashed his skull. Then, singing a song the old man came down. He took home the brother, and cooked him and ate him.

Meanwhile the brothers were waiting for the oldest brother to come back. The next morning, the oldest of the remaining brothers said, "I'm going to look for our big brother. The rest of you wait here". So he went, following the older brother's tracks.

He found the place where his brother had piled up the lizards and marsupials, and where he'd shot some marsupials and left them at the base of a tree; then he went across the river where he found the old man sitting under a tree.

"How are you?" he asked. And the old man tricked him the same way he'd tricked the older brother. He ate the body, and tossed just the bones out in the yard behind his house.

Meanwhile the brothers were waiting. Again, the oldest told his two younger brothers "you wait; I'm going looking for our big brothers and you wait here". He said that and out he went. Then he too met the old man, who killed him and took him home and ate him. Then the next to youngest brother went out. The old man killed and ate him too, with part left over which he put on his drying rack.

The youngest brother waited. The next morning he reached up in the corner and shook the spirit-bags, then he made a fire and burned feathers of birds. When he burned these, all the spirit bags in the corner began shouting out, "Me! Me!"

Only one spirit bag in the corner kept silent. He took that one down, took a bundle of arrows, and went following his older brothers' tracks.

He found where the oldest brother's lizards and marsupials had gone rotten while those of the other brothers were starting to spoil. He saw that and then went across the river. The old man was sitting there.

He asked: "have you seen my big brothers come by here?" -"No, my son. Only I your father have been here" he said. The young man answered "Hey! I'm not your son. I can see you're lying to me."

"Ouch! My son, don't speak harsh words to me your father. My son, a marsupial went up here. You come watch here while I throw it down. You kill it for me, then you can go" the old man begged. The young man said "No, I'll be the one to go up while you wait here". Then the old man was ashamed and didn't answer.

The young man looked up in the tree and saw a huge stone tied there with rope, and at the foot of the tree he saw blue flies swarming, and he thought it over. Now he spoke harshly to the old man and said: "I'm going up in the tree. You wait on the ground". Then he went up to where the stone was hanging. He uttered a magic spell making the old man come right under the tree and look up.

Telefolip! He let the stone go right on the old man's skull. He came down and seeing the old man was dead, he carried him to his own house. Out in back of the house the yard was crowded with men's bones. The bones of all four brothers were there. Then he moved their bones to another place. But he left the old man in his house and set the house on fire.

The house burned and the old man burned too, with a strong smell. While the stench of the burning man rose, the young man adjusted the spirit bag and uttered a spell:

Flesh come
Blood come,
"Sinene"

He said the spell four times, and all four brothers came back to life. They hugged each other and rejoiced.

And my mother's-brother from Drolingam told me this story.

So our spirit bags could do such things. But Father God's power came down and we took them and put them in the ground. My mother's brother's name is Bakamal. He's my mother's older brother.

NOTES

Spirit bags (menamem) are net bags containing the bones of ancestors, whose spirit remains present along with the bones, ready to 'eat the smell' of burnt offerings and respond to requests for help.

Although ancestral spirits are invoked in the yolam cult house during rituals, most of the menamem are kept hanging in individual family houses whose owner takes charge of them.

The final remarks refer to a Baptist 'Revival' movement which swept through Telefomin area in 1977. Many of the menamem were destroyed or put out in the bush as a result.

Why did the youngest brother succeed when his older brothers had not? "Because he realized he needed help. The older brothers thought they could do it all on their own, but it was the spirit that showed him the stone, and told him what to do. That's why he could do it."

6 ANANGEN UMI SANG
Tiamnok (Kialikmin, Feranmin)
Transcription

Boyo Anruyen tiinanbii titop Unogobip kutam tamu kong tiginbiinilip kobelip, "kong uta uta kelu yo" agenulule "tam tanum alop umaak kobnelin a" agelule

tam tanum alop maak kobelibile dong dogobelibile; "kulep met anang bomi win uyo kulep met Bulutigin kal topnenilipta yo" agelule, kulep unanbumet Bulutigin tolibile, bogolu ko:

"a kulep unanbuyak Sukalabiip topnenilipta" agelule, kulep unanbuyak Sukal tobenilibile bogolip ko: "kulep tal top kelup kale kulep unal a" agelibile, "asok kulep unanbumet Kontigin topnenilipta" agelule, kulep no Kontigin tobelip, "kulep tal katop kelup ko".

"Asok kulep unanbuyak Kubulungtigin kal topnenilipta" agelule, kulep unanbuyak Kubulungtigin tobelibile; "asok kulep unanbuyang Woptigin topneniliptiya" agelule, kulep unanbuyang Woptigin tobelible; "asok kulep unanbudaak Atkalamtil topnenilipta" agelule kulep unanbudaak Atkalamtil tobelible;

"kulep unanbudaak am topnenilipta" agelule, kulep unanbudaak am tobelibile, bogolu ko: "alop am kagal bomsilip no imaan fogo tal am kal tonita alop unin o" age,

Tam abiip tamnulule kota kot kusinole ok kusino ilagaem tiinemu ko, ilagaem tiinebuluta bii kupkabenulule, bogolu ko: "kota alop tiinin o" agelu ko. Agelule alop meng katop fenbalata ok fon kup ding dang bii kulalu, kot utakup ilagan tiinanbii kulalu

alop yang olipta katam uyo ok fon so kot so utakup ilagan tiinanbii kulalu yak dupkat dupkat silipta; am kwiin kolule alop kula tal am silip bombilibile, unang boyo kalaan no unang kaselal "bogobmi tal anolin o" agenulule unu ko

unule bomta, uun alop maak fululuu mo tal am, am dam diim ku tonip ko; ku tonibile alop "met un ugumup uun bo maak ung kolum o" agenibile; uun bomi win uyo kabel. Kabel alop maak tal tonibile, "uun kabel alop bo anolum o" agenilibile met un ugep tebibile,

uun iyo bogolip ko "anonimip kale mep unang koyo no umi duubal bogopmu "tal alop ibo anolin o" agenulu kalan unbu kwa" agelibile, bole tam alop maak igal bal kon uluung kon ulaebalale maak igal no ke saan tiinsilipta telela ko tambalim molup kalaa age kupkanilibile

at boyo abal maak anbi kulep tal to kupkanilibile, kulep tal am kagal to kupkaa, bole siita tanum namde kulep tisu ko, kulep tal to kupkanulule bole, abal boyo bole "tanum ko" agenilibile un kulep tal to saal dagamip ko; saal dagabalibile tanum alop iyo uun kon saansilipta binim kupkaa alep iyo titam at tung diim kal tonbip ko;

bole alop "haa! haa!" aganbilipta tam kabel iibak tem unipile bole daaginsip o ageta bagaebilipta tinangkanubip o.

6: ANANGEN WOMAN
Tiamnok (Kialikmin, Feranmin)

Anruyen came down to Unogobip. They were killing pigs and gave her pig meat. "This is so much", she said, "give me two men".

So they gave her two men to help carry it. "Just bring it up to that place called Bulutigin and put it there for me", she said. So they took it up to Bulutigin and set it down there, but she said:

"Just bring it up to Sukalabip and put it there for me" she said, so they took it up and put it at Sukalabip. They said, "we brought it this far, now you can take it and go." "Bring it just a little further and put it at Kontigin for me," she said. They took it and put it at Kontigin and said "here we are."

"Bring it just a little further to over to Kubulungtigin for me," she said. So they brought it over to Kubuluntigin and set it down. But she said, "bring it on just to Woptigin for me," so they took it over to Woptigin. "Bring it just down to Atkalamtil for me" she said, and they took it down to Atkalamtil for her.

"Bring it down to my house for me," she said, so they brought it and put it in her house. Then she said: "you two wait in the house while I go urinate, then I'll come sit in the house, and you can leave",

She went out, and she raised up cliffs and rivers all around as she went. When she'd done that, she told them "you two may go now." But before they'd gone far, the two of them looked saw waterfalls splashing down over steep cliffs all around them.

The two went around but there were nothing but waterfalls and cliffs all around up there; they couldn't find a way out, and when evening came they came back to the house again. The woman had gone to call her people to come and kill them.

She was gone and they were waiting there at the house, when two birds came flying and perched on the houseposts. The two men thought they'd get their arrows and shoot the birds. Those were the birds called kabel (hornbill); two hornbills came and perched there. The men went for their arrows to shoot the two hornbills.

The birds said "don't shoot us. The woman has gone to tell her friends to come and kill you two." Then each bird pulled out some wing feathers and tail feathers for the men; they put them on and adjusted them until they looked good

They cut an abal tree and put it in their place in the house. Soon the woman returned bringing some men, and left them at the house. They mistook the abal tree for the men, and brought arrows and began shooting the abal; they shot the abal tree while the two men finished putting on the bird feathers and perched up on the branch of a tree;

Then the two called out "haa haa!" and flew away with the hornbills. That's the story they tell, as we've heard it.

NOTES

Aanangen are a kind of spirit women who live in the bush, often near water. They can be called 'bagel unang', and the people this woman went to summon were 'bagelmin'.

Anruyen is the personal name of this particular aanangen, known to live in the general region described. The journey to her house leaves Feranmin and crosses through moss forest on the central divide to an area of deep bush between Feranmin and Unkiakmin.

It was because the aanangen made herself so beautiful that she was given so much to take home.

Unogobip was the old village of the Famukmin group at Feranmin. It was destroyed when the Famukmin were defeated in war about a century ago.

The hornbill (kabel) is more common in warmer areas but does also appear in Telefomin. It has a symbolic association with the men's cult: the sleeping house for younger men is nicknamed kabelam (kabel house).

Like many PNG societies, Telefomin emphasizes ritual separation of men from women. Do young men really feel they must escape from menacing women by withdrawing into the men's cult? Not really, but sometimes they are told they should feel that way.

7: UNANG MANGKAL OGAL
Kutogim (Iginubip, Feranmin)
Transcription

Utuungal sang bo bogolantemi ko. Amalabal iyo sang bo baganubip bogolantemi kale utuungal sang ko.

Kale tanum alop maak albip ko. Maak beyo diginkalin maak beyo saaman aamin. Alop ko. Alop kale maak beyo iman diginkalin kale maak saaman aamin no tumsop aamin, saaman aamin... alop ko.

Am maak daanule weng iyo bogonilip, ah, weng tokples uyo bagabomnilip alak sino alak sino iyo aganubip kale minte ipkum alak beyo no iman ilang diginbii igel bo fagaa kwaala unu ko. Fagaa kwaala unule kwep e no tuum diim taama ko. Tuum diim daa taabomta kwep no tuum diim taabom tiin umolatiye ok tem bo yet maak talanbo agenalale

yet bo kwep tam daa.. , yak sit umolatiye abalim tebelu kalaa agenalale une kupkanalale ok diim kup unanbutop maak ok diim unanbutop olatiye. 'Harim' aban eng ko ageta unang aban ko tuum bigi... una tala kelip kale aban diibilip kalaa agenalale kupkaa met olata.

Yet boyo daganbii kulep daak abe una tala kebip kalaa agenalale tanum beyo kupkaa titam yet al diim tonbombalatiye bole unang dilin daa kulep no am tamibile amalabal iyo ogen aalap iyo unenibile bogobip "mangkal yuut yet uyo abalim tebesu kale yuut no" agenilibile

unang kulip iyo kalbinim, ogal beyo ki ingkek no telip ko. Unang miin kulip ita - niyo kanube utabaali kale minte sang uta kanube baganubip kale bogolan o ageta baganbii - mangkal unang bilip iyo unang kalbinim boyo ki neng afungen .. minte yol unin ale ogal ale ogal ingkek diil no tam telip ko.

Daaga kulep tal yet babil diim tolomta tiin umoliptiye yet dabom diim kal yet dabom diim tonba. "Numal a, mangkal nuyo tanum manim. Suguul ke tanum maak titam yet dabom diim bigiba kale kafin diim kulaak kal bigibomsilip ko. Bigibomsilipta maak kupta tam tanum beyo daala kulalap malaak telata, aafu ade kutam unum o" agenilibile

Agenilibile "ade kutam unum o" agenilibile, bole alak iyo be unang afungenip boyo kwaalip yak ilo kobu tam yet diim tubu tam tamule yak yet dum maak dagaa kupdu kubak kutopmata tiin umi tiin imela kulupma tam iinu kupkaa tiin ugaa kwa... kwa kale tal miit tem abule daala kwaala tal miit tem kulala abule dagaa kulep tal kafin diim abela ko.

Bole ingkek unang ingkek diil boyo tebenulule "tanum beyo aafu konimi o"; sagam kwep malaak fuko kolata yaak muuk milii tagaa kuptamo kwiin kot bugu daagina ko. Daak abe ok diim kuba kobe tal kuptamo tal daa kon simuul so webalabii bole aga kola kenu bomsalata

ipkum saaman aamin iyo kutam daata saaman maak ung kuptamo tal abiip daalale saaman kol sino tanum kol kusino aga kola. Kenule bole ... tanum muuk kusino aga ko. Kenule alak iyo tanum muuk uyo ugaa kwep tela aga kola iyo ugaa kobelale alak iyo bogola ko:

"nek kabo, koyo tanum muuk ko dok tele ugaa kwep telap a? Suukta no kafalepne a". Alak iyo bogonalale "amsapta kafalepkami" agelale dupkaa seenalale alop tumsop bele ... saaman iyo agabom unan tisip nalale dupkaa,

ipkum isiik no tamale sok de kuptamo unsip ko. No daalipta amalabal iyo "iman waan biinilipta aga kenumup o" agenilipta, "tanum beyo ang ko aga kenumup o" agenilipta

asok alak iyo alak fen tisata alak imi yaan dilila unanbumet olatiye tela ko. Olatiye ang kuptamo daaginip kalaa agenalale sil kulula ilimi kaal diim uyo... tanum kaanintap bii kupkaa agenilibile de ko kaal bigibii de kulep daak abe

alak iyo ulaa kwep mitam daa sil ulaa tobii kupkaa agelata bole alop dagaa daalata uun kon monilipta tam at bulin abenilipta abesip ko. Abenilipta mep Tigin diim Tigin diim kumet tiinon uun niinii at tung diim ko bomnala...

Mankangkang ol aga kola kenu. Ino aga ko unelipta, ogenal telip itam... kutam daa unanbutam at bong tung diim abesip ko. At tung diim tonbomnilip niinii at tung diim kogol tonbomnilipta kamaganubip o ageta

amalabal imi stori weng o aganubip o ageta imi stori weng boyo bogoli ko. Weng uyo bota kale bogolita ... bogopmi kwa.

7: FIVE SISTERS
Kutogim (Igindubip, Feranmin)

I'll tell a story of the utungmin, a story that our parents used to tell.

There were two men, one a gardener and one a wild pig hunter. Two of them. One made taro gardens and one hunted wild pigs and cassowaries also, wild pigs... there were two.

One day they were talking, ah, the two cousins talked, and the one who was a gardener went to sharpen his axe, which he'd chipped on a stone while working in the garden. He'd chipped it and took it to sharpen on a stone. While he was sharpening it, he looked around and saw a yet fruit come floating by out on the water.

He got the yet fruit and took a bite, and it tasted sweet so he ate it. Then he went up the river. Up there he heard laughter, women laughing (in bursts like the sound of) stones exploding. He heard them laughing as they went here and there, and he came up.

They were gathering yet fruit. The man climbed up into a yet tree and sat there. The group of women all together took the yet fruit to their house where the old people, their mothers and fathers, ate and said "quick, children, the yet fruit is sweet, go quickly (to get more)".

So the four women, with their oldest sister making five, came out again. These women - I didn't see this, I'm just repeating this story they tell - the four girls came. The youngest girl, number four, or five... five was the oldest sister.

They came to the trunk of the yet tree and looked up into the treetop where the man was sitting. "Friends, we girls don't have any man. What luck, there's some man up in the yet tree watching us. Everyone wait down below. Everyone wait, and one of you go up to throw this man down. We'll hold him and carry him home," they said.

They said "we'll carry him home", then they sent the youngest sister up after him. He picked a yet fruit, and smashed it into her eyes. Smashed in the eye, she fell down at the foot of the tree, and the man too fell down to the ground.

The oldest sister tried to catch him, but with his knife he cut off one of her breasts and ran away with it. He went back down the river with it, picked leaves and greens, baked it and when it was done he waited.

The other one who was the hunter came back home with a wild pig he had shot. They baked the pig and the human meat. When it was done... They cooked the woman's breast too, When it was done the cousin who had brought and cooked it gave some to his cousin, who said:

"Cousin, where did you get this breast you cut off and brought? Later on, you show me". His cousin answered, "I'll show you tomorrow". They spent the night cooking and eating cassowary ... wild pig.

So now the other one went, but (the girls) tied him up and carried him away. They brought him to their parents, who said "we can kill this man and bake him with taro and sweet potato."

Then the other one came looking for his cousin. He came following his tracks. He came and saw they'd caught his cousin and taken him and tied him up and stuck spikes into him until he was half dead...

He freed his cousin and took out the spikes. Then the two put on bird feathers and flew up into a tree. They went and sat on a tree branch beside the Sepik as the birds niinii.

They baked the children's intestines. They killed them, baked them, and ate them, and when they saw the parents coming they flew up to the branch of a bong tree. They sat on the tree branch, two niinii birds. They sat on the branch, so it's told

My parents used to tell this story and I've told it, I've finished this story now.

NOTES

Yet is a fig tree according to Healey, and the bird niinii a wader or plover.

The second cousin, over-confident, went to bring one of the girls for a wife - but they were now prepared, after their earlier trouble. All the people went for vegetables to cook with him, leaving only small children at home. His cousin rescued him, they killed the children and cooked them in his place.

More often, cannibal girls mean to eat the first cousin from the start, which gives better reason for his wanting to escape.

8: KAYUMKET UNANG
Merut (Igindubip Feranmin)
Written

Tam tanum maak nuba. Imi win iyo Kuminsep. Tanum beyo igal ilafin nuba. Am maak daanule at dum fagalule igal nota ipkumal iyo uun am dinanbilip kalaa agelale igal at dum al maak uun kil uta migik kebo kalaa agenalale am maak denalale no ilami am kal see.

Tam kutim kota ipkumal so alugum ataan telintem sulule no abe tam igalami uun am tem tiina tona kelip ko. Siita uun kil iyo talnilibile mo kululip kafin diim siita uun iyo fuko kola kemibile ataan mitam telu ko.

Bole ipkumal iyo daak kafin diim uun iyo buula kolip tonibile isal kafin diim unanbomta kiit fen at tuung diim uyo kayumket maak tabu kalaa agenalale dem maak kwek konalale fon keluta daaginu ko. Bole bubul kup mafagan mitam utamnalata unanbii kutop kal magalo kelu kalaa agenalale malaak imi uun inola iyo buula kulep no am kal fuu unese.

Tam asok kutim kota alugum yang uun am tonbom uun iyo yemip ko. Asok ataan mitam telule kafin diim unanbomta tiin malan utamta kayuumket iyo asok baan diim tonbu kalaa agenalale yuut yak dem maak kulata mam bisap un maak binolale kayuum iyo yaan bigi kobelale fen tabu ko.

Bole Kuminsep iyo yuut mitam utabalata fen unuk kalaa age utamnalale unanbu no amdu afak tem kal binimanu kalaa agenalale malaak uun iyo buula kulep no aga unenalale atuk kulep tam to kupkanalale kayuum un bigi kola unu umi fen una ko.

Tam ok maak fogo, amdu maak fogo a ok mak fogonalale amdu maak fogo no ageta daak ok maak daakta tanum so unang so kil maak ok boyo eminibile aniing faganbilip

daak tamale alugum aniing abubilip iyo kupkanilibile kek fenta tanum migik maak tela kalaa agenilibile tam tanum maak dagala ko: "Kabo dok umi kayaak ka telap?" agelale. Kuminsep iyo bogola ko "Niyo Kuminsep kale minte niyo Sumtembil kayaak kale minte kamano kutim kota uun am tem kal kayuum maak un binolita ka teluta fen tebebii kuba" agela ko.

Tam iyo bogolip ko "tal a, uun bo kupkaa tal aniing ko maak abu kulep no am kal unan sumta; uun iyo fenbom unte kayuum kil iyo abiip kal maakso inonapta kulep kalabmi abiip unemin kwa" agela ko.

Bole Kuminsep iyo daak tamale aniing abumip ko. Bole unang amat iyo umi aniing iyo kulep tal imi kobe kobe kemibile ataan daak temiinule tam tanum maak Kuminsep ilami atol maagup maak talnalale "telap nimi am kal sum o" agenalale alop bemi am unip ko.

Tam am unebombilibile tanum be bogola ko: "Nimi win iyo Kametok unte nimi neng uta Kameten kale uyo kamano ol baan daak tamuta bitan dang ungaluta, am kal kupkata teli kalaa age no utamantemap kwa. Numi amalap iyo kaansip kalaa age migim nogol nubip ko."

Daage no am nota, Telefop! Unang keten maak am kal abang fuyap tebebulule tonbu. No abe tam fik at kweganalale iman fuula kenanbulule ko neng uyo bogobenalale "tanum maak dep teli kale imi win iyo Kuminsep ko. Kutim kota kayuum maak un binolata ka telule fen tebeba ko. Kale minte mililanu kalaa age nuso sontema ko".

Bogolanba ko. Neng Kameten umi tibit kun diim uyo isak kup kelule kek fen Kuminsep iyo telale atamamu ko.

Bole Kuminsep iyo fuul saanin kwaa yak Kameten yaan uyo ulafu weng amem bogonalale fuul saana ko. Fuul saanba ko. At dang uyo bole ulaa mitam telule fik daak at dang uyo ku at kufota bole dem tung kalaa agenalale neng uyo dagala ko: "Kole?"

Neng ugol aget fugunsiitnulule bogolu ko: "Niyo kayuum diimin kale amsin kota no Kuminsep imi uun am tem kal tonbilile dem fikoma kale bilii telita unte kamano kota nita dem yaan bigi kopmata teli kuba" agenulule tam dem alugum bil so kwep tal kafalebe kelu ko.

"Kale un fuyap kob'neba kale beyo nimi imak kuba" agelule, fik igal "tambalim o" agela. Suukta kutim tam abiip mat kal alugum diim olanalale: "Nimi neng uyo kanubeta tebu kale tanum beyo umi imak o" agelata unan tal e digin tal no kem tolomta kaansip o.

8: BIRD OF PARADISE WOMAN
Merut (Igindubip, Feranmin)

Once there was a man named Kuminsep. This man lived by himself. One day the fruit trees were bearing and he saw some friends building bird houses. He saw many birds were coming to one of the trees, so he built a house there, then went home to sleep.

Next morning before the sun was up, he went out with all his friends and they each went to their bird houses. Soon many birds began to arrive and flock around on the ground, and they were already shooting them when the sun came up.

Then his friends came down to the ground to collect the birds they'd shot. While he was coming down, he looked up and saw a bird of paradise sitting on a branch. He took aim with a bird-arrow, but it flew away. With a sad heart he watched the bird go until it disappeared from sight. Then he collected the birds he'd shot and took them home to cook and eat.

Again next morning they were all out in their bird houses shooting birds. And when the sun came up, and he was going down to the ground, he saw from the corner of his eye that the bird of paradise was sitting in the same place again. Quickly he grabbed a bird-arrow and shot it off in a hurry. The bird of paradise was shot in the leg and flew away.

So Kuminsep looked to see where it would go. He watched it go down and disappear under the mountain. He picked up the other birds and took them and cooked them and ate them; he put part away. Then he went searching for the bird of paradise he had wounded.

He crossed a river and went over a mountain, crossed another river and went over another mountain, and came down to a river where lots of men and women had dammed the river and were catching tadpoles.

He came down and everyone who was catching tadpoles stopped and looked up when they saw a strange man coming. A man asked him: "Where do you come from?". Kuminsep said, "I'm Kuminsep and I'm from Sumtembil. This morning I shot a bird of paradise at my bird house and it came this way, and I'm looking for it".

They said to him "come on, leave that bird and come catch tadpoles, then come to the house and we'll eat and spend the night. Then you can look for the bird. And there are lots of birds of paradise around the village. You can shoot more and take them back home with you".

So Kuminsep came down and they caught tadpoles. The girls kept bringing their tadpoles and giving them to him till the sun went down. Then a man Kuminsep's own age came over to him and said, "come to my house and we'll sleep there". So they both went to his house.

While they were going to the house that man said, "My name is Kametok and my little sister is named Kameten. When she went down to the toilet today, a stick pierced her foot. I left her at home, so you'll see her. Our parents have died so the two of us live alone.

They came to the house and Telefolip! A beautiful woman was sitting in the house with a painful sore. When they got there the brother made a fire and cooked taro. While it was cooking, he said to his sister "I've brought a man home. His name is Kuminsep; this morning he shot a bird of paradise with his arrow, and it came here and he's come looking for it. He'll stay with us tonight."

As he was speaking, his sister Kameten turned red in the face. She looked around and saw Kuminsep coming.

Then Kuminsep blew a curing spell. He held Kameten's foot and said a magic spell and blew on it. When he blew, a splinter came out. The brother picked up the splinter and, holding it up to the firelight, saw that it was the prong from a bird arrow. He asked his sister, "What's this?"

The sister thought for a moment, then spoke. "I turn into a bird of paradise. Yesterday I went and sat on Kuminsep's bird house. He shot a bird arrow at me. Then today, he shot me in the foot with his bird arrow, and I came back." Then she brought the rest of the arrow on its shaft and showed them.

"His arrow caused me pain, so now he must be my husband", she said. And her brother agreed. The next morning in the village courtyard he shouted to everybody "my sister is now married to this man". So they ate and worked together until they died.

NOTES

There are no fish in the rivers, which are very fast and rough; tadpoles have suckers which hold them on the rocks. People catch tadpoles by damming part of a river and stranding the tadpoles in the section that goes dry or shallow.

Kayuun (Lesser Bird of Paradise) is especially elusive and difficult to shoot, though it is the most beautiful of the birds and sought for its feathers. Many expressions compare beautiful women to the feathers of kayuun.

Utuungmin spirits often appear as birds; but some people also know how to change into birds. An old man in Telefomin says he used to change into a bird of paradise when he was younger, but gave it up in deference to his old age. So it is not really clear in the story whether the strangers are ordinary people or not.

This romantic fantasy story seems to be popular in about the same form in many different parts of Papua New Guinea.

COURTSHIP

9: UNANG SO KETEN
Merut (Igindubip, Feranmin)
Written

Tam Oksimtan ita kebesip o. Siin kota abiip kutam uyo unang soen ket maak fen kayuum ket ulutap maak nubu.

Tanum maak iyo alugum tal bogobenibile "kubo nimi kalel kelal", bilipta iyo bogonulule "waanta ibo itamsa o" age mok takobelule fitom kup unsip unsip kemnubip.

Kebii man tanum maak kasaak iyo waanta saaman yemin no saaman ogal min bugup kal ino kulep tal kutam "itamnalabile, saaman yemin nita nimdula" agelale a,

Mok takobelule kale una-una. Tam nuuk yemin, iman ilang diginkalin, tanum yemin, tiin alop baalin iyo dagalipta dogonubeta kemnubip.

Tam am maak daanule kon fagalule Oksimtan iyo alugum "Nongbil kon am tem unemum o" agenilibile unebala unebala kebilipile.

Tam tanum maak ogen uyo unang som kale at ilu kulep tal tobe ok, iman kulep uul mong tem tobenalale bogobela ko: "Niyo Framtan kon bom unip kale nota bomip kalaa ageta kula telon o" age faal ilobenalale unsa.

Tanum beyo, aalap binim iyo saak man kale alugum unang iyo "beyo mafak ko. Beyo dulupta tisol bele intap duumatan unelantemup" agenilibile, igal ogen utakup tiin mosa.

Igal unanbumet fen alugum iyo kon unanbom albip kalaa agenalale igal un bal kulep daak abeta fen kon aalap seng maak albu kalaa agenalale; un bal kulep to tam igaal mok tuup ugaa kola malaak abelule malaak bigi kola fen tanum kisak.

Kulep talanbomta nuuk maak sok kulel diim tebeba kalaa agebomsalale malaak temiinba ko; dem tuup ungka dep malaak ol de kola ku ang de konalale dam ugolumi de kola no am nota kwiin talanbomta alugum tal am kiimen kutam kal met met kebilip.

Igal kon iyo kulep daanalale tam tamale, bogolip "kabo abiin binim kwa" agelibile asok "tamiinon" age tebale tanum maak "abiin maak albu kale telal a' agela ko.

Bole tam met tonta utamata unang soen miit tem kal tona kalaa agela ko. Bole dimin unanbiinilibile tam agaal unip ko.

Tam mililiip kota tanum iyo kaafonta unang umi olket kwep tal imi dabom diim daa bo kalaa agenalale

Tam men tem nuuk ol iyo kuunale tiila konalale bole ilami dabom iyo tam nuuk ol iligabiinalale kon iyo kulula unale tam asok dabom iyo kwep unang bomi magal tem daanalale agaal unsa.

Tam kutim alugum kaafon mitamta kek fenta: bae! tanum iyo dabom iyo ol tebeta mafaganba unte unang bomi magam tem iyo ol uta bugubu kalaa agenilibile bogolipta: "Unang soen-a! Tanum beyo dufagabap kale intabok numantemap?"

Bole unang uyo bo fen ugol ol dobu agenulule fitom kup tebebelule tam weng bagamip ko. Biita tam unang uyo bogoluta "tanum beyo dufagabi kale dulantemi kwa" ageluta, tam mulkon beta aget fugunin tambal bo kebeta unang so keten boyo kusa ko.

Tam sang boyo nimi nek Sonap ita Icindubip kal bogopnese o: ket unang "nita kasaak o" aganbole, kanube kugumapta kam-dunumu o ageta amalabal iyo baganubip o.

9: YOUNG BEAUTIFUL GIRL
Merut (Igindubip Feranmin)

This happened at Oksimin. Long ago in the village lived a beautiful girl, as beautiful as the feathers of a bird of paradise.

All the men used to come saying "you be my wife". And she would answer "whoever heard of you?" and spit at them and they would go away again ashamed.

So it went on. A handsome boy, a wild pig hunter, would go kill five or six wild pigs and bring them there and say "look at these, I'm a wild pig hunter, marry me".

She would spit at them and they would go away. Marsupial hunters, gardeners, warriors, glassmen all asked her but always without success.

Once when the karuka pandanus was ripe, all the Oksimin people said "let's go to our karuka-house at the Nong River, and they went there.

Now there was one man whose mother was old, so he broke firewood and put water and taro in the corner for her, and said, "the Feranmin have gone to cut karuka; I'll just go see and come back". So he closed the door for her and went.

This man had no father, he was an orphan; and all the women said "he's no good; if we marry him he can't even pay brideprice". So he just looked after his mother.

He got there and everyone was eating karuka. So he took his arrows and went down and found a big karuka. He put down his arrows and cut it down with his mok axe broke it open.

He took it and on his way he saw a cuscus come down a vine over the rocks. He shot it with a pronged arrow. He wrapped up the intestines in one parcel and wrapped the rest separately, and went to the bush house. It was evening, and everybody had come and crowded together in the big house.

He put down the karuka and came inside, but they all said "there's no floorspace for you". So he was going to leave again, when a man said "there is space for you, so come in".

Then he sat down there and realized he was sitting right next to that girl. They ate karuka, then they lay down to sleep.

In the night the man woke up and found that the girl had moved and put her bottom right on his head.

In his bag the marsupial dung was smelling; he unwrapped it and smeared it all over his head, and in his hair. Then he put his head back under the girl's bottom and went to sleep.

In the morning they all woke up. Oh! they saw the man's head was soiled with feces and the girl's bottom was covered too, and they said: "Young woman: You've soiled this man, now what are you going to do about it?"

And the girl herself thought she had defecated, and was horribly ashamed while they were speaking to her. At last she said, "I soiled this man, so I will marry him". And so the orphan boy thought up this smart idea and married the beautiful girl.

So if a woman thinks she's too pretty, just try something like this and she'll marry you; that's what our parents used to say. My cross-cousin Sonap at Igindubip told me this story.

NOTES

The boy was put next to this girl because none of the other young men could sleep there without making the rest jealous - but they did not take him seriously as competition. Other versions specify that he was ugly or puny: apparently a hopeless case.

It is understood that the girl too was happy with this marriage in the end, appreciating the devotion and the hunting ability of her husband.

This story offers encouragement for younger bachelors, though everybody seems to enjoy it and agree that anyone determined enough to go through with a trick this gross deserves to succeed.

The moral to the story is considered important. Nobody deserves to feel superior to the rest, and nobody (of good character) needs to feel that he is not good enough for anybody.

10: BAGEL UNANG
Merut (Igindubip, Feranmin)
Written

Tam tanum maak nuba. Imi win iyo Melsep ko. Beyo tanum ba, tanum ko ageta fen suyok ket ilatap. Tam abiip unang iyo "dulum" aganbilipta, "waago waago" agan tebesa.

Kebalale bagel unang maak kanube kalaa agenulule tam am maak daanule unang ket maak diinule tisu ko. Tam abiip kutam telebulule: bae, alugum tanumal iyo "kwiin-o! Nita bele waami finang telap-a?' Bilipta uyo bogonulule: "Niyo Melsep imi finang teli ko".

Bole tam bagel unang kale Melsep bubul iyo tububebu kale bole "kamduli kwa" agelata, tam kong maak daala malaak kwegata umi kon diim kuse.

Kutim kota agam "iman ilang maak aal bugusu kale no aal diginbiita telum" agenilibile iman fuu kulep unsip. Samaan unemin ba mep kogol unang uyo 'imantep-o' agenulule daak men tem iman maak ko alugum unenulule unsip ko.

Ok maak fogo yak milii kogol a 'imantep o' age daak waan alugum maak kwep tam daa unenulule unsip. No muun maak nonilibile unang uyo asok 'imantep' agelu ko. Bole iman minimanu kwa. Imak muun tem fenbom suum olso kiim maak yamansu maak ung kuptamo tal dep meng daa ko ibulup unelule unsip.

A samaan unemin ba mep kogol a 'imantep o' agelule imak talaap miit tem kal kwaak uk maak utam unsa kale yang dagaga daakta kwaak magap alop maak albu kalaa agenalale olapmale yang uta asit so kululu top unule "maakso" agelu ko.

Bole fom fom abebomta 'tang mafak uta nifaganu' ageta fom daakta tanum maak kaanale kulep tal kwaak uk tem kal kuba unsip. Bole utam kupkaa tebebomta bole unang uyo tiyak tanum fom iyo kulep tam daa kun kup filing falang kwaakma unan kelu kwa.

Bole kota tanum iyo bogola ko: "Kubo unang bele bagel a?" Unang uyo bogolu ko: "niyo bagel unang kale tanum fom koyo unenilile kabo ang ko une no kelantemi kale abesalap" agelu ko.

Bole imak iyo imi kingat bal iyo fiko kola daak ok bal tulum diim yak milii unomnalale fen daak afak tem unom kingat maak fiko kobe. Bole unang ugol tanum fom uyo alik unenulule tiin isak kup kalaleng fiko kwep telu ko.

Tam kanupmin iman maak unan tebebu uyo mat kiim ko ageta fen unang man afang afang mat tem albip tap daak abe tulum diim faganulule "falak abesalap o" age; unanbuyak miton yak tamule imak iyo muut muut kepma ko.

Bole wikakong age tagan kufolanba ko. Telefolip! kingat maak bubul diim welanba ko. Kumen ok kumun tem abelule utam kingat maak mat diim we no. Kemanba ko tanum fom so iman so suum so unan albu iyo alugum mitam kubelu ko.

Ung kolata nalale fen abiip tal daage met abiin milii biinalata "mitamta kanubiita teli kuba" agelata alugum iyo aban diibilipta

Unang maak "beyo aban diiemin ba yo" ageluta; sok tanum beyo diita man alop kuteta unsip ko.

Kale bo kanumin kale tanum maak ibo "nita kasaak' agankalin ba ko.

Unang mafak kamduluta, bo tii-o,

Unte unang ugol tanum mafak kamdulata, bo ti o ageta amalabal iyo bogo unbip ko.

Sang boyo alugum am tem tem imi man bagaemin o ageta; aatum Sumenglm ita bogopnese o.

10: GHOULWIFE
Merut (Igindubip, Feranmin)

Once there was a man named Melsep. He was no ordinary man; he was as handsome as the feathers of parrots. The women in his village wanted to marry him, but he always said "no, no, I don't want to".

A spirit woman saw this; so one day she took the form of a beautiful woman and came. She came through the village: all the men shouted "Who are you looking for? Have you come to see me?" She answered them, "I've come for Melsep".

Since she was a spirit woman she could capture Melsep's heart, and he said, "yes, I'll marry you". He killed a pig, and married her 'on its hair'.

In the morning the couple said, "weeds are coming up in our taro garden, so let's go weed it". They cooked some taro to take along and they went. Before they'd gone very far, the woman got hungry. She ate all the taro that was in her bag, and they went on.

They went across a river, and she was hungry again. She took out all the sweet potatoes she'd brought and ate them, then they went on. They came to an old garden and there she was hungry again. All their food was gone. The husband went looking in the old garden and cut a big bunch of ripe bananas. He brought them and she gulped them down and they went on.

They hadn't gone far before she was hungry again. At the foot of a talaap tree, the husband saw a wildfowl's mound. He dug down and found two eggs, so he called over to her. She came and swallowed them down raw, and said "more!".

He dug harder, but then he began to smell something bad. There was a corpse in there. A man had died, and they had buried him in the wildfowl mound. When she saw that the woman came over and grabbed the dead man, and throwing just the bones away she began eating him.

Then the man asked, "are you a woman, or are you a spirit?" She said, "I'm a spirit woman and when I've eaten this dead man I'm going to kill and eat you, so you'd better run".

The husband tightened his bow and went down across a bridge at the river. He waited down under it with his bow drawn. The woman ate every bit of the dead man. Her eyes were red. She drew her knife and she came.

She had eaten so much that her stomach was as big as a real woman's when she's pregnant with twins. She came down onto the bridge shouting "watch out"; as she came down her husband made a noise with his lips.

She was startled and lifted up her arm. Telefolip! he shot an arrow into her heart. She fell into the river and he shot an arrow into her stomach. When he did that, the dead man and the taro and the bananas she had eaten all spewed out.

So he killed her, and he came back to the village. He sat in the house across the room and told what had happened, and everybody laughed at him.

But one woman didn't laugh at him. She married him and they had two children before they died.

And that's what happens, so young man don't be thinking 'I'm so handsome'. If a plain woman marries you, that's good enough.

And as for the woman, if a plain man marries you, that's good enough. So our parents used to tell us.

All over Telefomin they tell children this story at home. My father Sumengim told it to me.

NOTES

The bagel unang here is a spirit not a ghost; the same sort of spirit called 'anangen' in story #6.

This hero is the counterpart of the pretty girl in story #9, and the moral is the same.

11: TANUM SOM UNANG AMAT KUSA UMI SANG
Makisep (Telefomin)
Transcription

Tanum som kale minte tan unang maak kunalata kuptamo talnalata iip katop talak daam fagan kulep tiinanbutop diibe kupkaa bombalata

Minte man beyo saaman ilim unsa ko. Yuul fagan tise ko. Olanalale "Wo -aatum o! Kwiin met be 'nafalop o' agelal a" agankalale minte aalap iyo bogola ko: "boyo minte kamaa umak ung kuptamo tebebaalap ko; som uta ung kuptamo kuta nafalop o agelaalap uta binim!".

age am dalata kwep tebale man igal weng sining kela ko: "kwiin! aatum kanumin minim bota dogonupnama ya?" man iyo agela ko.

Siitnalale "top-nili suuk maak kwep telon o" age una ko. Unanbutop abomu: Aee! daam maak fogo koba kwa! Asok agol kup mamet be waafulata "Kwiin! nimi nafalop umdii kaba ko" agenulule "dogop kota intaben umak kebelan o" agenulule bogo...

bilip nalale, ee-asob ilang maak kelip bo kale "man kubo nonalap akup umak wanbii kulep telapta simuul degamum o" agelibile; man isiik kayaam dep unale aalap igal aaltam unse ko. Fibii maak kwep no "man ang kolan o" agenalale "ang kolita nalami kalel kup kep'numuk o" agenalale fibii bo taabalata kuptamo no imal bombalata bombalata

Man nuuk aan abeabalata nuuk ting boyo katip uta kwep tisaala kwa; nuuk ting boyo kwiin kimen abu kulep tal daa ting daa kulep tiyang kogol kupdii kupkanalale sukeng man boyo dulep tal imal magaang tem ku tono kupkaa

buluut so ile minte kayaam dam so kayaam dam aaemin uta kulep tal "iman fuusom nuuk agabom no kemapta; unanbuyak aatum kabo kanumapta unanbuyak llamal imal kal singaa baan maak utam teli kale ol felamata atam teli kale unanbuyak nile ang kuptamob'ke telita yo".

"Ai, ai, ai, bota ki fen tambalim uyo bogolap ko, tambalim uyo bogolap kale baan no nuuk aaebalap boyo kogenal imi ko. Ah, singaa beta kalap nimi o" agelale,

minte ko yak yang abe dululu abata daage tela iyo tal abata imi kalel uyo kuptamo daaginsa saak abelale

kota bo kemin man iyo singaa finang unbale agebomnalale nuuk iyo agabii fegep ku to fegep met to iman fuubii kulep ku to biinalale, fong agelata meng fong agelata "ai ai ai ee! Ilop bonok kayaam bonok aginontema ko. Aalap niyo tal nang kulala tabontemi bole Yeh! age age age age suunkup kanumin kup balata biita biita bae! kayop fupkela kulep tiinu.

"Iyo bo bisop umak bogoba tap kwa; no bo bisop umak bogoba kale yangta utaman" age daak abe yang abomu: "bae! Uun man kulep tal tonba kuta minte tanum iyo alba ba; man ile kugum yaan dep teba kwa"

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"Uun man daganbii kulep tal tonba kuta minte tanum albaala; yang abata no" agelata yak uun man bo aanbii fogola kot iinuta nuuk agabii fegep met ko bole nuuk fangelbala ke no kot iinu

Tiin kabang-salata iit daak abu kemsalata tuum dang tebeluta dabom diim kagal ang koluta, tisa kwa.

Yuut talanbalata at dang tebe yaan diim kogol angko no: "nota utamantemi uyo ugol telela nimolu tambalim kelantemi 'ko. Ki no utamantemi uyo ugol telela nimolu tambalim". Tebesa tebesa talanbomnalale bogola ko: "am bo yuut daanuk daanuk" kemin kup tebesa ko. Talanbutal am abomu, bae! Kalel uyo binim.

Talnalale imi kalel maak uyo dagala ko: "nimi kalel maak, ule?" agelale imi kalel maak uyo bogolu ko: "uyo kapmi man ita talnalata kwep daagina kwa".

"Dogop tilin a?" agelale kalel uyo kafalep'mintem kelu ko. Igaal kulata kalel uyo ung kulala am iinu am kusino kwegaa kupkala ki dululu mamet abomu am uyo kenanbo kutop talak ken taban mamet atuk kup kupkaa minte men abem ugol ken taban mamet atuk utakup kupkaa no kelu kalaa agenalale atuk utakup kula

"Keng o" agelata, mafag'nu. "Kiit o" agelata, mafag'nu. "Kalaak o" agelata, mafag'nu. Kamet katop kemata, mafag'nu. "Eee, kalak tele unbo o" agenalale, daak tama sok diim kogol talang olata unanbuyak abenalale mituum kun uyo ilo ko binim, et diim kogol angko no kelule

bogola ko: "no utamantemi uyo ugol telela nimolantemu ko", kemin kup unsa. Kemin kup unsa: "no utami ugol ulaa kan kep'numu tambal".

Ang kobu uyo fito kobu kuta asok unsa, kemin kup unsa imi abang boyo kwiin tagang. Abebomnalale bogola ko: "no utamantemi uyo ugol telela nimolantemu ko".

Agankalin kup unsa unsa unanbuno abomu migim igil silipnalale daaginbip kalaa agenalale aba ko,

Minte agam igil imak iyo kalel uyo bogobenalale "niyo saaman fen uni kale aatum iyo tela umdii angkolal o" agenalale daagina. Kalel uyo tam yot al unomnulule kalaak fenuta tanum som iyo tela kalaa agenulule

atamsulule kiit fenalale bogola ko: "yuut malaak telal o ageta kwa" agankalale bogolu ko: "Wo! bomsalap o!" agenulule yak yot uyo diga kuluta fonganu fonganu kem unanbutam kuuk diim kogol maak diga kuluta beta ilum kalaa agenulule kwep tisu ko.

Malaak-nulule bogolu ko: "abiin umak telelalapta daak telita fek fek maak kemum o" agelule bole igal yuut abiin uyo telela kupkaa binim kelu ko. Bogobelu ko "daak agalapta niyo daak telon o" agelule, daak agalanbomnalale kiit fena ko.

Kiit fenanalale bogola ko "yuut" o agankalale, bogolu ko: "kapmi tiin uyo kamilapta niyo daak telon o" agelule tiin kamila ko."Kabo tiin uyo baabap tap o?" agelule, bogola ko "E-e, niyo kamibi kwa".

Bole imi et uyo fiko kiit molanba yot uyo kuluta et uyo ugaga kulalu kwa. Et uyo fitosu kale bigin kolu kwa. Kelule yot uyo ku to kupkanulule yot tung maak kunulule binolu daak bon tem unuta kaana kalaa agenulule.

Malaak-nulule yot maak kulepnulule meng-nulule at kwegu kupkanulule fuubomta imak igal saaman maak ung kuptamo tela agam unenilipta, agam ok diim kutop talak unomnilipta kalel uyo kaanuta imak ita kutop talak unse ko.

11: OLD MAN, YOUNG WIFE
Makisep (Telefomin)

This was an old man, but he married a young girl and brought her and kept her in an enclosure with a fence going all the way round.

The man's son went out hunting for wild pigs, and came back shouting in his success. He called "Wo - father! You can call this pig your age-mate!" But the father said, "this is no young one you've brought; it's an old one. Don't you call him my age-mate!"

He said that and started breaking the house down, while the son kept quiet. "Oh! This isn't like my father; why is he acting this way?" he wondered.

Presently he thought he'd go down and pick some tobacco. He went down and: Aeee! A fence was set up there. He approached slowly and touched the woman. "Oh! You're my own age!" she said. "Whatever am I going to do?"

So they stayed; they made a pitpit garden. The men said, "you girl, go harvest some pitpit and let's have some greens (to go with meat). The son went out ahead taking his dog, the father came after. He brought his stone axe planning to kill his son: "I'll kill him, and she'll be just my wife" he thought. So he sharpened his axe and took it along to the cave where he waited and waited.

The son was hunting cuscus; it was no small bundle he brought. He tied up a big bundle of cuscus and brought it and hung it up; and he caught some baby sukeng birds and brought those and put them at the mouth of the cave.

They were tender and the dog had chewed them; the rest he brought in and said "start cooking taro and baking the cuscus; you be doing that over here, father. Over at Ilamal Cave I just saw a place where there are wildfowl. I saw their droppings, now I'll go over and kill one for you and be right back with it.

"Ai, ai, ai, that's very good what you say, very good what you say, so go quickly. The cuscus you killed can be for your grandfathers. Ah, that wildfowl is for me, your father!"

So then the son went off, he went hurrying away and got back, took the wife, and ran off with her. They were gone.

The old man still thought his son had gone after the wildfowl, so he waited baking the cuscus and setting it out, cooking taro and setting it all ready. He waited, he whistled. "Maggot-mouth, dog-mouth, that's what he'll call me. He'll come and hit me, his father, and I'll go flying. Yeh!" he shouted, and he kept thinking and thinking and thinking like this. The moon passed through the sky.

"Maybe he was lying; he could have been lying, so I'd better go check," he thought. So he went out: "Oh! he brought baby birds and left them, but the man himself isn't here; my son's tracks go off a different way."

"He took the baby birds from the nest and brought them and left them here, but the man himself isn't here, he's gone somewhere..." he was thinking. He smashed the baby birds and threw them down the bank. The cuscus he'd baked and set out he ripped up and threw over the bank too.

He was peering around, jumping up and down, and banged his head on a stone sticking down from the cave roof. He started back home.

As he was rushing back, he stabbed his foot on a sharp stick. "When I get back and see her, she herself will fix me and I'll be all right. I'll see her, and she herself will fix me up all right again." He came on and on, saying "let the morning come quickly." But when he got to the house, Oh! His wife was gone.

He came and asked his first wife, "what happened to my other wife?" His first wife answered, "Your son came and took her away."

"Where did they go?" he asked, but his wife wouldn't show him. He took his axe and killed his wife, threw her into the house, and burned the house with her in it. The lower part of the house burned completely; at the high end just a part was left, and the spirit bag itself was burned. He saw just a part of it left, and took that.

"Over there?" he asked; no good. "Up above?" he asked; no good. "Down here!" No good. He tried up and down, nothing. "Eh! She went down this way!" he saw (down the firepost hole). He went down on a vine rope, but slipped and fell down. His nose was broken, something stabbed him in his penis.

He said, "When I see her, she herself will fix me". So he kept on. "I'll go see her and she herself will take out this stick that's stabbed me and I'll be all right."

Where he'd been stabbed it was swollen up, but he went on. He kept on going, and he got covered with sores. As he went, he said to himself: "when I see her, she herself will fix me."

He kept thinking about that, and went on and on until he came to the place where the couple had spent the night. He saw they'd already gone on, so he went after them.

And as for the couple meanwhile, the husband told the wife "I'm going hunting for wild pigs. If father should come, you kill him". He said that and he went. The wife went up in a breadfruit tree, and looking down she saw the old man coming.

While she was watching him, he looked up and said: "hurry, come down". She said "Wo-you wait", and she lifted the breadfruit, but they were all too light. She climbed up to the very top and lifted one; that one was heavy, so she took it.

She came down a little and said "smooth out a bed, and I'll come down and we'll do some things." So he quickly smoothed out a bed. "Lie down and I'll come down," she said, so he lay down and looked up.

He looked up and said "hurry!" She said, "close your eyes and I'll come down", so he closed his eyes. "Are you opening your eyes any?" she said. He said, "No! They're closed!"

His penis was stiff standing up. She dropped the breadfruit down on it, it was swollen and it burst open. She did that, then left the breadfruit and got a branch of the breadfruit tree, threw it down into his mouth, and saw that he was dead.

She came down and took some breadfruit, made a fire, and cooked it. The husband came bringing a wild pig he had shot, and they ate. Then the couple went down following the river. The wife died, and the husband went down that way.

NOTES

The old man built a compound for his wife with a fence around it to keep her from seeing his son and vice-versa: once they discovered each other, it was no use to keep her inside the fence. '

The old man asks one direction then another and the spirit bag tells him whether the couple went that way or not. Thus he finds their road of escape. The idea is that the old man followed them down the hole under the firepost, which led into a different world below: this is where the pursuit takes place.

The woman died, and the man wandered on down the strange river. This is the way the narrator learned the story, without any more details. The one sure thing is that it ends badly for everybody.

This story was told, half-acted, with a very convincing imitation of the old man going to pieces, desperate with hope and disappointment. It seems to be true of all the "old man/young wife" stories, that some have funny moments, but none of them are lighthearted.

12: TANUM SOM #2
Tegem (Derolingam, Telefomin)
Transcription

Utuung sang maak bogolan o ageta kale nimi win uyo Tegem Welagim. Nita utung sang boyo bogolan o ageta kale... kale minte nalami abiip uyo Derolengam ko. Kale minte, Derolengam kayaak nita utung sang boyo bogolan o ageta ko. Tolong do bombilipta, utuung sang kale bagaemi kwa.

Tam tanum maak nuba, tanum beyo man tanum maak donalale nubanalale unsa am tambal bombulule tam unang afek afat maak bilip iyo itamanuba itamanboma kale minte unang afek boyo saak tanum som kale minte no tama ulimal somip nala talanboma kale "no bota dogonube bota saak afek boyo filip dalam o' agenakbe aganbalale minte

afek bomi man unang boyo kimin ugol unang so aalap ke kolu ko, ke ko bomnalale, daage tanum somnok beyo 'dogonubeta saak afek boyo filip dalam' agenakbe nalale, daage unanbuno 'tamita itul yogon elabom sum o' agenalale, daage unanbuno abomu "fentap afat ok bal kal albip am mafak maak tela de kobom albip" kalaa agenalale bole daage no bom bomta 'kwiin, bosino dogonubeta afek bo maak saak isalepman o' age bomnalale bole kupka bomnalale aget fugunbiinalale kupkaa yang kutam binomnalale bole, et uyo sok ting daa ko oltem ilep kulep titop kupdii kupkaa

tal bom kimin, 'yuut mililanuk mililanuk" bom isal kagal tonba, tonbombala bii mililan kolule bole ipkum afek Sugumsononok uyo bogolu, bogonulule... yang yogon ilabomta man unang uta kek fenuta, abulop kulaak ki so nalale et kulep titop oltem sok kupdii no keba kalaa age

kweng kal dupkanulule yuut talta ogen bogobenulule "aben a, yang tanum keyo ol tem ilep et kupdii kulep titop unam mapmung diim kupdiiba kalaa ageli kuba" agelule bole, ogen uyo bogolu ko: "kwiine! kugulop uyo fen bogobelap bele iip bogobelap? kugulop ko", agelule, "ugol man binim kale maagup kupta tal bombalip itul umaak ankap'nelap unenilita o age talbu uyo titul weng uyo bagaemin ba ya" agelule "bole kugulop, kulupmi kugulop",

afat kupkabom bomsilip tal tamale bole bomsit ile tam bogola "ket afat a, baan beleng olankalin kogol itul iyo yugusagam iit isal unontemip kale yangta tuum diim diim kogol filii filii kebilip kalaa ageta maak abu kulep telum o" agelale age agam una tala kemibile,

baan tanum somnok imi yogon men usiik abu ko kupkabom alba uyo isiik kulep tam abe una, mep daak kogol elamin ko age, min tanum imi kugup kale bisap bagabom, unang imi kuguup uyo kubagan tebe imi yogon uyo kulep yak isal ku tele ke kuptamo daak bomsalale daak unule bogola, "Sugomsonip a, kogenal afek kelup kale iit kube daak kube tam tibin kumet tiinomnalap itul umak angka dep telapta, kogenal kelin kale mep kogol filii mek mek nup o" agela

tam kumet iinu tam abe yogon elam tam abe tibin kumet iinule bole alop igil elamip ko age itul maak kulebang kon diim kogol tonba kalaa agenalale "Sugumsonok a" age ol daabelale, "baan itul imak maak iit kulebang kon diim kogol tonba kale kapkum nagalafit kale te ok iinontema kale tiil kalaak bigili kale nagum kupta te iit-nalap at kong dang kwep iit milebmap malaak abata o" agankalale, ugol fen bino daalu tam abe te iit kulebang feben diim uyo kong dang kwep met "milebenilita o" age tiinebomta, ipkum ile utamata te abebu kalaa agenalale

et sok uyo uгаа kulala biteng, tanum somnok et kun uyo falanga ko tebeluta ki afek ule et uta tebeluta ilibmu tam iinu digik digik agensalata, et uyo tam tam iinu unang afek ule ki ung kulep ko daalata tuum diim kogol et ule ki fogo duuga unang afek uyo milii unule; tanum iyo milii una no ke kula, unang afek uyo abal ok uta kup milii unu milii unu ke kupkaa su kaan ko kulasu,

Man ugol yogon elam unanbutal tal am ugaluta binim kalaa age, yogon ke kwep fen fen tal abomule ogen uyo abal ok milii unu unu kelu dabom kulalu ok tem unu, su kalaa age kupkaa; tal tuum maak kupdii et uta kulepmomu ko ageta migik kebii kula, at daang maak kulu "ugaa kuganimi o" age domutaye at daang uyo et diim kagal dalnonga kumen tebe "nang kolanagin kemu" kalaa age kupkanulule yuut tal abiip kong maak ung ko isak falaa kulep no et magam diim kogol kong isak uyo kwek fuulule et ulaa kutam una tala kelip kupkaa

afat tal silipnalale minte bogolip ko: "Sugomsonip a, afat sok kun kota dogap kal maak faga kwep talta sok ulimantemup e?" agankalibile minte tanum somnok iyo bogola: "afat unanbumet tam Ulanalbel ule yak Ulanalbel sok kun ulung tem uyo afat met abe tam unin a" agelale "ulung tem uyo kimin migik mep kama kagal utam talbi bota" agelale.

afat unip itam kupkala bole mameleng kup ful age tal ibal migi ko kulasa bombala; afat sole kun fagan unanbutam tamsilip. Tebelata afat kwiin kolu ko age be ibaal ko ageta tal afat anbi dep ku tola, man uyo batkaem tolonnala ogen ule ki atin fom sal dagabomnala

kuta sitkun yaan maagup uyo fagaa kulep ogen muuk tele tem kwek daapma daaginu afat talanbutal am bom tal fen tiinanbuyak abomu, "tanum somnok igal kale sit kun yaan maak uyo fagaa kulep muuk tem daap'nama teli o" age

afat bilip nalale minte tanum somnok isiik bogola ko: "un biil fegela tebep'nesu; kota un biil bota dogap kal umak fegep tal uгаа keman o" agankalale, afat isiik bogolip ko: "unanbutam Ulanalbel biil tem uyo tam unal a" agelibile una, atam kupkalip bole yuut tam biil kon um kubo ki um de ko kutam kal afat afat temet tobom albip, toloben afat afat albip.

Igal biil fagaa talanbutal abomu "koyo maak biil kon um kuba ki de kobip" kalaa age, "boyo kimin kayaal um ko' age kupkaa daak-nalata kagam tubu nami biteng afat tebelipta de do, Sugumsonip ogen boyo "nalami imak" kalaa age agol so ke'ebuluta, man unang tebeta fom kup ang kolu feng feng duula duula dep ku daa dupkalu, et kusino duul duul duptamo unu dupkaa daaginu, kula bumban tulup tulup biinalale tebesa daage talanbutal be tal tama.

Bilip nalale kota "man mafum saanemum o" agelibile no man tanum iyo dep no mafum saanebii mafum mo kobe, dubam talabomnalale bole kota mufekmufek fagonma ko, fagonbomnalale kota mafum kun maak migik uyo ke kupkaa, te tagaa tem binomnalata tibit kun folok folok ke tiin folok folok siitnalata asok kamaa man ilatap ke kupkabomnalale asok mufekmufek fagonam tiinanakbe tiinanakbe nalale bole

kota talnalale bole man unang namde kota ogen uyo bisop bogobe, ogen uyo bisop bogobenalale tal mafum de kulep unanbutop daa talnalale bole, bole atin kamaa unaagim biim daang muk bole fen unaagim ke fen migik man ke tal tamale bole ogen bogolu ko: "Sugumsonip a, baan unang kayaak iyo dulum binim kale baan tam suum tiim umak malep tal tomap tonbomsala ya" agelule bole, man ugol tam kulep mitam tufopmu tonale "daak tonsile abiin kutap umak milepnamomu min" age, iit isal kwegal tonbombala bii ile, ogen tam abuta man iyo kulupmu kuptamo daagina, kulep no daa.

Man iyo mafum saanebilibile bole no abata ulim imi abiin uyo abiin milii ku tele utu abum tiinsata bigi konalale bole tam am milii kutam uyo man imi minte milii kutam uyo aalap agam imi no kebomnalale kota mafum uyo ditang agelibile ipkumal iyo kulep mitop abiip tobalip ogenal kalelal iman fagaebalibile, bole igal "kwiin! man tal 'aatum o' agontema bota, intaben o agontemi ye?" aganbomnalale,

bogola ko "kwiin, man beyo tal 'nek o' agelak a, 'kabel o' agelak a", age aget yam yam fugunsalale bole mep ku talba kalaa agenalale yuut tam abiip kutam kal ilibenalale bogola ko, "kimin tam am unontemap uyo 'nek' agebap 'kabel' agebap kebalapta o ageta ko." Agelale bole man igal fentap 'nek o' ageba 'kabel o' ageba kemnakbe kemnakbe nalale ko.

Aalap tam bogola ko: "kogen kupkaa unanbumet Dalbil kogol ugil magap aa min, kwaak magap aa umak kube tal daali unanbulu bomta ulim bomnulupta o" agelale, bole ulim abebombilibile uun magap kwaam tam uun singaa magap min mamulup min uyo kwaagen tam tam fegep no agaebii kobe, ile man ita yang abe tiinebomnalale, yang abe dumduum dumduum min uyo fogobebom tiinebomnalale, tam bala am kwiin kolu... beleng..... bogola, "atum a, unanbutam kumet kal singaa baan maak utam talbi kale kwiina kota tam abebilita mililanuta no ang kuptamobe-nilita tolontemi kale bom fenbalapta telintem keli uyo kapkal sal bombalapta telon o" agenalale unale.

Aalap igal fenbalata fenbalata biita man telintem kelale. Man igal at kaal ting yogon ting kulep yang mep yang unomnalale at kaal ting kusino yogon ting kusino kulupma kot iinu kupkanalale bole unomnalale soyuum maak kwep tidaak ku daabe kupkaa at kaal ting yogon ting uyo kulupma kot iinu kupkabe mep yang ku talak falal bo no dala no ilep bagak mo kupkaa no abomu aalap kalel ko uyo albu kalaa age no bogola ko: "kubo 'beta fen bagapnemnuba o' agenalaptiya, iip bagam kemnuba. Katamsii kota, katamsii kale kimin imak iyo ka teli kale mitam talabom o ageta kale talabom o ageta kwa" agelale, bole ugol "katamsii ko, sugayok katamsii ko" bole ugol fon mitam kwegal tubu no kelule,

bole agam biyang ulaa kupkan ke telen tiil iinibile, tanum somnok igal fenbiita biita am tiip tiip fanbo kalaa agenalale tam man olebalata "Sugumsep uu! Sugumsep uu!" age olebalata balata balata biita bogola ko: "Sugumsep iyo .. man keyo kugum baganba ko! lip bagansalap namdep tal anang kugum koyo daanala no nimi kalel koyo ulaa kuptamo daaginba kwa!" age

tam abata uun magap ting aa kwaak magap ting aa mamulup ting uyo fegep tam ko daak dupma top kot diim kulaak iinu kupkaa am daanule kwek kopmata bino daga tal abiip ugala, "bae! binim kwa. Kalel kuptamo samaan abeba kwa". Binola titam am ot kupdu so dufal uyo kupdu no ke kupkaa ot kupdu "kiit? kiit?" aganbalata sining agelu. "katop? katop?" aganbalata sining agelu. Keng? keng?" aganbalata sining agelu. "kalaak? kalaak?" aganbalata daak unule.

bole daak abomu kalaak tal iinbip kalaa age no abomu kagal silip nalae unbip kalaa age no abomu. Kalel uyo kalagal suu nala unbu kalaa ageta no abata olang suu nala unbu uyo ki ugol kanumin kalaa agenulule wom tit uyo kulep tal tobe unsu, no abata ki fugu kupkaa et diim ule ki bigilu kupkaa, "no tamita ugol telela kolantemu o" age kupkanalale yaan kup fen fen unanbuno iip iip kogol see nalale,

am daanule tam unang agam unsip igil no yot miit tem maak daage no, kalel kwep no kafin diim daa kupkanalale bogobela ko: "tam isal uni, talnala uyo yot dagaa kupdu fogo kolantemi kale 'isalepnamapta o' agelap, tidaak aminata yot tuup ang kolan o' agenalale

Agenalale tam unale bole fentap tanum iyo, aalap iyo tal "yuut wom duk aamin uta tebe mafagansi kale ki yuut a," agelale bole fen ugol daak aminule bole tanum som iyo tidaak aminonta isala ko. Nami biteng yot uyo kupdaala taban bomuta kulaak igal tanum som iyo ang kulep kafin tiil ililuta; bole agam igil tiinanbiita kaansip o ageta

bagaemnubip uyo bota kwa. Tanum beyo Sagumsonal Sagumsonip so ita kanubesip o. Bota kwa.

12: OLD MAN #2
Tegem (Derolingam, Telefomin)

I'll tell an utung sang. My name is Tegem Welagim and I'm going to tell an utung sang... and my village is Derolengam. I'm from Derolengam and I'm going to tell an utung sang. Listen, all of you, and I'll tell this utung sang.

There was a man, who lived with his only son. When the weather was nice, he used to go visiting an old woman and her daughter. He'd visit them. She was an old woman and he was just an old man, so he'd come and sleep over, then go home. He was always thinking "how will I seduce this old woman".

This old woman's daughter was already grown up to be a big young woman, and the old man was wondering "how will I seduce that old woman?" He left saying "when I come back let's go hunt frogs by torchlight and sleep out". He saw the two of them had gone to the bush shelter they'd built by the river so he went there, still thinking "oh, how will I seduce that old woman". He thought it over. He went into the bush and tied his penis back with vine rope, passing it around between his buttocks.

He came back and waited, squirming in excitement, wishing for night to come quickly. That evening he came as an old woman to talk to the girl Sugumsonok. While she was collecting material for torches, she looked over and saw his testicles hanging down and saw his penis tied back between his buttocks with vine rope.

So she left him there and hurried back to tell her mother. "Mother! It's a man over there with his penis tied between his legs. He left a section of his grass skirt open and I saw," she said. Then her mother said "oh, are you making up stories about your old aunt there? She's your old aunt, with no children of her own. You two go and catch some itul frogs for me to eat. When she comes, don't make jokes about her. She's your old aunt."

So the mother and daughter waited, then the man came. They all waited together until he said, "You two, as soon as the crickets begin calling (evening), the itul frogs will start climbing up, hopping on the stones. So let's go collect some and bring them back". So they went

The old man went first. He took the bag of torch material he'd collected and put ready; he took it out and tried to look as if he was hunting frogs by torch light. But he went about it like a man and did it all wrong. He didn't know how to do it the way women do. Holding his torch way up high he went down; he was down there and the girl came down. He said, "Sugumsonip, we your mothers are old. So you go way up and down, go to the head of the stream, and kill some frogs; we're your mothers - we'll just crawl around close by here"

She went up, hunting with her torch she went up to the head of the stream. The two others were hunting with their torches and he saw a frog sitting on the leaf of a tree. "Sugumsonok", he shouted to her, "quick! There's a male frog sitting up on a leaf, and if I'm by myself it will get away in the water. I'll watch below and you go up. Take a stick and poke it so it jumps down." She came rushing and broke a stick from a fork of the tree to poke the frog. The man watched her going up.

He cut the rope holding his penis and it sprang up. The old man's penis went up and pushed into the old woman and moved back and forth. It went in and 'killed' the old woman. She lay on a stone; the penis was bent across it with the old woman to one side and the man to the other. The old woman lay in a swoon with saliva running from both sides of her mouth

Now the daughter came back from hunting with her torch. She checked the house and found noone so she took her torch and went searching until she found her mother lying unconscious with saliva running from both sides of her mouth and her head lying back in the water. She came and tried with all her might to pull out the penis, but gave and got a sharp stick to pry it out. She tried, but the stick slipped and nearly cut her, so she left it. She hurried to the village, killed a pig, and took the belly fat. She melted the pig fat over the base of the penis, and it came out.

Next day, the mother and daughter were talking. "Sugomsonip, where shall we go to get vine to twist (and make netbags)?" The old man said: 'up at Ulanalbel, there are vines in the ulung trees. Why don't you two go there? I've just been there, and I saw plenty.

He watched the mother and daughter go, then fast as he could he hurried there ahead of them. He turned himself into a bee and waited. The mother and daughter came, gathering vines. Disguised as a bee, he began biting the two of them, mother and daughter. He took it easier on the daughter, but he was really attacking the old woman hard.

But his tooth broke off in the mother's breast and stuck there. When the two got back home, she found it and realized: "it was that old man! One of his teeth broke off and stuck in my breast just now".

So the two of them stayed. Now the old man in turn said, "my arrow shafts are broken. Where am I going to get some cane to replace them?". The mother and daughter said "there's cane growing up on Ulanalbel, so go there", and he did. They watched him go, then quickly they went and built a nest in the cane leaves and boosted each other in, both in the form of toloben marsupials.

The man came breaking cane, and saw "something's built a nest in the cane leaves; it must be a kayaal (bandicoot's) nest". He went down to it and took hold. Mother and daughter sprang out and grabbed him. Sugumsonip's mother thought "he's my husband" so she took it easy on him, but the daughter really attacked him hard. She ripped and tore his flesh and tore up his penis too, then she left him and ran off. He came back shaking and staggering and so they stayed.

Now the people said "let's hold mafumban initiation for the boys". He brought his son to mafumban and gave him his mafum, then went to get things ready. He made himself a new mafum wig, and went into a tagaa nettle patch to whip himself with nettles. His face and eyes were puffed up; he was like a young child again. Then he went on gathering things (for the ritual).

On his way he came and fooled the girl and her mother; he fooled the mother. He came like a young man who had just been given his mafum, he came looking young as a baby. His backside was (smooth as) a baby, really he came looking like a boy. The mother called, "Sugumsonip, quickly: your brother has no board to sit on, so hurry, pick a banana stalk and bring it for him to sit on". Then the daughter brought it and spread it out. "If I sat down, some ash from the floor might touch me," he said, so he sat raised up. After awhile the mother went out and he left with the daughter, he took her away home with him.

While his son was (in the men's house) being initiated, the old man came and put a wall through their house dividing it in two, one side for the son, one side for the father and his wife. Now the mafumban was completed, and they were bringing them down to the village, preparing a feast while the mothers and wives were bringing taro. "Oh! When my son comes and calls me 'father', what will I say?" the old man was thinking.

"Oh, when he comes he must call me 'cousin!'" he thought. He was thinking hard, and saw his son coming near. Quickly he ran outside and stopped him, saying: "When you come in, just call me 'cousin'." And so the son called him 'cousin' from then on.

Then the father said, "we'll leave your mother and go up to Dalbil, and bring ugil and kwaak wildfowl eggs for her to eat." So the man and his son went. They collected eggs of birds and singaa wildfowl, and kwagen wildfowl chicks, brought them back to cook and gave them to the woman. Then the son went out to find meat for them. When the crickets (were calling, he came back and said) "father, just now I saw a singaa wildfowl place up there, so I'll go up and kill some tonight to bring back. So you wait, and if I'm not back you go to sleep here and wait for me to come". So he said and he went.

The father waited and waited but his son didn't come back. The son took tree bark and torch material but just close by he threw them away down a slope and left them. Then he brought some soyuum birds (white throated shrike robin: little bird) and left them; the bark and torch bundle he threw down the slope nearby. He turned around and took the path back to his father's wife. He said, "You think he's telling you the truth, but he's fooling you. I've seen you before, now I've come to be your husband, so come out". She said "and I know you, I've known you a long time," and she jumped out and clung onto him.

Then the pair pulled out a firepost and squirmed down the hole while the old man was waiting. It was the middle of the night, and he was calling his son "Sugumsep, oh Sugumsep". He called and called and called for him. He said, "Sugumsep....that boy was lying. You lied when you brought me here! He left me here out of the way and he's stealing my wife away!"

He went up to the parcels of bird eggs, wildfowl eggs and chicks, and threw them down the bank. At daybreak he came hurrying home and checked the house "Oh! Nobody here! He's taken my wife and gone far away!" He rushed in. He had a drum and a headdress hanging in the house. He took the drum and asked: "Up here? up here?" The drum was silent. "Down here? down here?" It was silent. "This way? this way?" It was silent. But when he asked "did they go down there?" the drum pulled down.

He saw where they'd gone down and followed them. He came to where they'd slept and gone on, and he went after them. He found the place where his wife had slept, and in that place she had suspected he'd come after her. When she left she'd left sago spikes behind. He came and the spikes she'd left stabbed in all over his penis. "When I reach her, she herself will fix me," he thought. He went on following their footprints, and slept partway.

Next day the couple came to the foot of a breadfruit tree. The son left the wife on the ground and said: "I'll go up. When he comes, I'll take a breadfruit. You tell him to have sex with you, and when he lies down I'll kill him with a breadfruit."

So he said, and he went up. Then the old man, his father, came saying "hurry, I'm stuck with sago spikes and I'm hurt. Hurry." Then she lay down, and the old man lay down too to have sex with her. Suddenly the breadfruit came down and killed the old man and drove him into the ground. Then the couple travelled on until they died.

That's all of the story they used to tell me. It was the man Sagumsonal and Sagumsonip who did these things. That's all.

NOTES

Hunting frogs by torchlight is in some ways the women's equivalent of men's nocturnal marsupial hunting. It is not something men know how to do: women laughed at the demonstration of how the man was going about it all wrong: "It's true! That's just how a man would really do it!"

Family houses are single rooms with two fireplaces. They are not designed for privacy, and it is not at all normal for the old man to build a wall through the house he shares with his son.

The old man wants his son to call him 'nek' or 'kabelim', cousin terms that would place the father in his son's generation.

Mafumban is (or was, since Revival may have put an end to it) the initiation which "turns boys into men". Novices' faces are whipped with nettles giving them "heat" and energy; they emerge from seclusion with the long 'mafum' wig braided into their hair. At this moment they are supposed to be at the height of their sexual attractiveness - so powerful it would be harmful for a woman to touch them directly, so irresistible that women approach them in dancing to risk holding the very end of the mafum pigtail. This is the real mafum, but later, older men may wear a mafum-like wig and hope to recapture some of their old vitality.

Brushing with nettles is a way to lift fatigue and give energy; but the old man whips his face with the most powerful nettles (tagaa) as if he were really a Mafumban novice. The effect allows him to pass for awhile as a young man. A young man just after mafumban should not let ash from a woman's house dirty his skin; the old man acts the part by being very particular about that.

ANIMAL TALES

13: FUFALOK SO DUFALIM SO
Merut (Icindubip, Feranmin)
Written

Siin uyo tam fufalok so dufaalim so uun alop bilip iyo alop alop kemnubip. Tam iman ok min uyo alop maagup unenubip, seeb uyo alop maagup unbip kemnubip.

Am maak daanule alop iman ilang maak nota ilup ilang maak albu kalaa agenilibile tam wemip ko.

Met igal ang alop maak igal ang alop kemnilibile kulep ilimi am daage nonilibile fuumip ko.

Kenule kulep mek to unangkalip ko.

Tam dufaalim iyo uun kiim kale yuut imi iyo alugum unelale tam fufalim, uun katip iyo agol kup unanbe, imi nen daala ko "Mak kopne-a, mak kopne-a".

Fufalim iyo bogola ko: "alop maagup ang alop kela kela kulep tal fuulup kuta kapmi uyo dogobeta unelap-ee?" agenalale, tam imi ilup iyo ipkum iyo nenbalale atabom alugum unela ko.

Tam dufaalim iyo olsak tebebmule tam dap dugum maak dagaa kulata fufalok iyo at tiil taga kobesala

Fufalok igal dap milii iyo kulata dufaalim dabom diim kal ilo kolanba ko. Dufaalim iyo бага daalata unanbii kumul al; beta kumul tit tebeta dufaga kup kelule. Dufaalim iyo fen yak at al maak tonale bogosa ko:

"Siin uyo alop maagup nubup kuta kamano kota alop dinanbii kelalup kale kota kamkaa nagalami unile kapkalami unap no kelum o" agenalale, dabom diim isak kup kelata fon daaginsa.

Fufalim igal kumul tit tebeta dufagalule tam binola tam isal ku tele fen fen te-te. Imi aget iyo bo alugum at al iyo tit kup agenalata isal ku tele tiinemin kup nuba ko.

Biinalale mililiip uta no kuung tem kal somnalale taap uta tam abe ok min dumtum iyo iip tele kale tiinebom unenalale no kuung tem kal soma soma kemnuba ko.

Tam dufaalim igal dabom isak kup kelulata no bombalata abang iyo tagan kosu; kuta imi isak malaak umi kon diim abesu uyo imi kon iyo isakrut tebesu ko. Kale tanum iyo dufaalim iyo yebomta umi kon uta ket kon keluta atol daganubip ko.

Sang boyo nalami aben uta man katip bombilita bogopnesu ko. Nimi aben uyo Amensimen kale uyo Drolengam kasel unang ko. Kale sang koyo alugum Telefolam tem tem iyo atamsip ko.

13: SWALLOW AND PARROT
Merut (Icindubip, Feranmin)
Written

Once long ago, the two birds fufalok (swallow) and dufalim (parrot) did everything together. They ate and drank together, and went to the bush together.

One day the two went to a garden. There was pitpit planted there so they gathered pitpit.

Each one made two parcels. They took them back to their house and cooked them. When it was done, they took it out to eat.

Dufalim, a big bird, quickly ate everything. But fufalim, a little bird, just ate slowly. Dufalim begged "give me some, give me some".

Fufalim said "we made two parcels each, and brought and cooked them. So why have you eaten all yours?" He finished all his pitpit while his friend watched and begged for some.

Then dufalim got so angry he grabbed a cooking stick and threw hot ash on fufalok.

Fufalok took one of the fire tongs and broke it over dufalim's head. Dufalim knocked fufalok up into a thorn tree. Its thorns stuck and hurt him. Dufalim sat in a nearby tree and said:

"In the past, we've stayed together, but now the two of us have had a fight. Now I'll go my way and you go your own way". Blood was pouring down from his head.

Fufalim was hurt from the thorns of the thorn tree. He shot up and flew back and forth. He thinks all the trees are full of thorns, so he just keeps flying around up in the air.

Until night. Then he goes and sleeps in a cave. At daylight he comes out and flies through the air drinking water and eating insects as he flies; then at night he goes back to sleep in the cave.

Dufalim's head was bleeding. The sore eventually went away; but where his blood ran down it turned his feathers red. And so men shoot dufalim to make dance decorations from his feathers.

My mother told me this story when I was little. My mother is Amensimen and she is from Derolengam. Everyone in Telefomin knows this story.

NOTES

According to Healey, 'fufalim' refers to two species of swallow, Glossy Swiftlet and Mountain Swiftlet, both eaten only by men. Dufal was identified by the National Museum as a parrot. "Fufalim" and "fufalok" are used interchangeably here.

Fufalok eats insects and dufalim eats fruit; of course neither one eats pitpit. One man who grew up hearing this story said he always imagined the birds as two little boys arguing over their meal and becoming birds in the course of their fight.

Animal stories are all the same: two kinds of animal were friends, had a falling out, and separated (taking on distinctive characteristics, moving into different habitats, or becoming predator/prey). Different stories simply substitute different animals and think of different reasons for their quarrel.

These stories resemble historical accounts that tell how social groups split and took on opposing identities in much the same way.

14: TAM KANAM SO NUK SO IMI WASI KESIP UTA KO
Katrosim, Kubrenmin
Written

Tam sugayok uyo kanaam so nuuk so kulip iyo 'duup o' agena. Agena aganubipta.

Tam am maak daanule nuukmin iyo bogolip "boyo tam kanaam kulip iyo ol dupkanubi kuta imi ol tem boyo talanubaalip o" age, seeb kogol baganbii kupkaganba, tam sobim ita kalaan kayaak ke tisale talanbutal abomu kanaam-min iyo abiip kogol albiip kalaa agenalata weng boyo kwep talta bogosa ko.

Ise sobim beta weng kanupmin boyo kwep tal bogolata bole tam kanaam-min ilmi fitom daganilipta nonilipta nukmin falaa biinalipta kota nukmin kota ang kulep yang ko meng ko kebiinilipta

Alugum inonilipta bole tam sobim, koyam, minte telosim no itakup imkasip o. Kale tam sobim beyo kalaan kayaak kale kanubenalale no isal kegal mobilata bole nukmin iyo inosip ko. Minte tam koyam isino minte telosim isino no ita maagup te kafin tem iinalipta kanaam iyo dagagabiinilipta imkaa no kesip ko.

Kale bota kanubenilipta, kanaam isinole minte nuuk isino no iyo 'dup-o' agenalata agankalin kupkasip ko. Kale kanaam kulip iyo nuuk imi tiin diim uyo te yang iinemin ba ko.

14. HOW THE DOGS AND MARSUPIALS BECAME ENEMIES Katrosim (Kubrenmin, Telefomin)

Long ago, dogs and marsupials were good friends.

One day, the marsupials said "these dogs don't wipe themselves after they defecate". There in the bush they said this, and when they had said it, Sobim was made their messenger to go to the village of the dogs and tell them what had been said.

Sobim took the message; when he delivered it, the dogs felt shamed. They called a meeting with the marsupials, and when they were all gathered, the dogs began to kill them.

They killed them all, except for sobim, koyam, and telosim. Sobim, the messenger, knew what was coming so he went up in a tree when they started killing the marsupials. And koyam and telosim together went into a hole under the ground, where the dogs barked at them and finally gave up.

So because this happened, the dogs and the marsupials ended their friendship. And marsupials don't dare walk around where the dogs can see them.

NOTES

Dogs are self-conscious and sniff at each other to see whether they are really as dirty as the marsupials said.

Sobim is a small but aggressive marsupial whose spirit watches over boys and sometimes helps the men. Koyam is a large burrowing marsupial: it figures in myth as the taro thief, while the dog is guardian of taro.

15: NELENIM SO UN KANG KANG SO IMI WASI UGUSIP UMI SANG
 Ipisok (Kialikmin, Feranmin)
 Transcription

Sang maak bogolantemi, boyo nelenim bemi sang bogolantemi ko.

Telefolip kong tigibilipta uunmin bilip iyo tala tala bii, kong tigibillpta nelenim begal unsa ko.

Nonalale tonbombalata; tonbomta "kong ugopnenimip, ugopnenimip" aganbomta kong kulep kiit iinip kalaak iinip kebilip kebilip kuta maak ugobenimip ba.

Dupkalibile mep kweng ilota 'nek nek' aganbalata, mop beta kong dabom maak kwep meng kopma ko. Asok mep kweng ilota uun nimkutok boyo 'nek nek' aganbuluta, kong talkun maak kwep meng kobe no kelu ko. Kobelibile kulep una ko.

Kogol finam tebip imkala ki isiik no Dekemtigin kal bombalata. Uunmin igil kota unemip ko. Yok besiik unanbutam tamanba ko. Nelenim tebelata yok iyo angko kupkaa tebelata uun iyo ki ifi kula binim kebalale.

Mop igal unsa ko. Mop igal iit atamale "angkolan o" agankalale, mop iyo bogola ko "nek nek" agankalale nelenim iyo atamata, "beyo kong kopneba" kalaa agenalale dupkala ko. Nimkutok ugol tam tamule, "nek nek" agelule, utamata "boyo kong kopnebu" kalaa age kupkala uyo daaginu no keluta bole uun kanupmin bilip iyo ki ifi dupkalata binimansip ko.

Kale kamano komi ugol yebom unanbe ko. Kale imi olsak uta kunalata uun bilip iyo yebom unanbe ko. Kale nelenim bemi uun yebom unanuba umi sang uta bogoli ko.

15: HOW HAWK AND THE LITTLE BIRDS BECAME ENEMIES
Ipisok (Kialikmin, Feranmin)

I'm going to tell a story; it's a story about Nelenim the hawk.

At Telefolip they were killing pigs: all the bird folk were arriving for the pig feast. And Nelenim, that one, he went too.

He went and sat there waiting for his share of meat. All the birds were going back and forth taking their share of pig meat, but they didn't give him any.

They left him out. But then from just over there somebody said "cousin, cousin." It was Mop the honeyeater, who brought a pig's head and gave it to him. Again, from just over there, the bird Nimkutok said 'cousin, cousin', and she brought over a pig's leg to give him. So he took what they gave him and left.

They all went off slowly. Nelenim left them and went back to the mountain Dekemtigin before them, and waited. Now the other birds began to arrive. Yok the pigeon was first to get up there. Nelenim killed Yok, and went on killing all the other birds.

Then Mop came. Nelenim saw Mop flying and was about to kill him, but Mop said "cousin, cousin." Nelenim thought, "that one gave me some meat" and let him go. Then Nimkutok came by. She said "cousin, cousin." Nelenim thought "that one gave me some meat"; he let her fly away. But all the rest of the birds he killed.

And to this day he kills and eats them. He is still angry so he kills and eats the other birds. And now I've told the story of why Nelenim kills the other birds.

NOTES

Nelenim refers to the Australian Goshawk and another larger hawk, according to Healey. It is the largest predator bird Telefomin people normally encounter (the eagle Bogol is larger, but rare). Some old warriors who died in the 1950s had the reputation of being able to take the form of Nelenim to fly into battle and strike their enemies.

People are impressed that Nelenim strikes all sorts of birds, especially Yok (D'Albertis' Mountain Pigeon according to Healey), but leaves Mop and Nimkutok alone.

At a pig feast, representatives of villages and family groups are called up loudly to receive their share (which they must later reciprocate), and there is always a chance for hurt feelings if someone is dissatisfied. Sorcery deaths are sometimes traced back to a grievance of this sort.