

CAUTIONARY TALES

16: WENG KWASULEMIN ULIMAL
Merut (Igendubip, Feranmin)
Written

Tam tanum ulimal maak nubip. Aalap igal, man tanum alop igil, man unang maagup unte ogen ugol no nubip.

Bole alugum man asuno aalap so iyo weng kwaasulamin unte ogen utakup bong fagabom imi iman so ok so diibebulu unanubip.

Kwiinule "iman unelup kale ok maak ilep telin o" agelule, weng binim kelip ko.

Kota tam man tanum maak imi bogobenulule "no ok ilep telal" agelule ol eng kup bigi met agaal una ko.

A man tanum maak igal "ok ilep telal" agelule igal ol eng kup bigi met agaal una ko.

"Ko man iyo kebilip, kale aalap kapkal o" agelanba ko; ol eng kiim maak am so fok fok bigi dupkaa agaal una ko.

Ko nalami man unang maagup, kapkal koken ok maak ilupne telal o" agelule tam ol eng maak tang mafak kup bigi met agaal unu ko.

Kota ogen ugol olsak kup tebebmule tam umi mufekmufek uyo alula kulep tonalale yak am afap tebe weng amem kufolule alugum kaanintap agaal unip ko.

Bo tam mufekmufek iyo kulep tam abiip tiinule tam at tuguung maak kulep met uul mong tem tulule mitam abiip tolomnulule am faal mobe kupkaa yogon diim daak iinsu.

Unanbutam amdu maak tamta kalaak fenta e am uyo at tuguung am kenu. Kogol bomsulule am uyo alugum ken tebe tanum mat so dabom so biginbii kolaluta.

Bole ugol ulumi neng maak abiip migik tanum dusu umi finang no tamuta. Unan tam bii digin tam no keta kaansip o.

Kale weng kwaasulamin ba o ageta nimi aaning maak kaanse ita Igendubip kal bogopnese ko.

16: LAZY FAMILY
Merut (Icindubip, Feranmin)

Once there lived a man and his family. The father himself, two sons, a daughter, and the mother.

Well all three children and the father too were lazy, and the mother alone worked hard getting food and water for them to eat.

It was evening. "We've eaten, now you go fetch water, she said, but they didn't answer.

"Go fetch some water" she said to one of her sons. But he just farted and lay back to sleep.

She said to her other son, "go fetch some water". But he too just farted and went to sleep.

Then she said "the boys won't help, so you their father do it yourself". But he just farted over and over in the house and lay down to sleep.

"Now my one and only daughter," she said, "you go and fetch some water for your mother". But the daughter just let out a bad smelling fart and went to sleep.

By now the mother was very angry. She gathered together all her things, then out behind the house she uttered a spell and her family all slept like dead people.

She took all her things outside. Then she took a firestick from the corner, went out and closed up the door of the house, and stuck her torch down inside.

She went up on a mountain and looked down. The torch had set the house on fire. She waited there while the house burned completely and the bellies and the heads of the people inside exploded.

The woman went to join her younger sister, who was married to a man at another village, where they ate and made gardens together until they died.

So do what you're asked to do, my late uncle at Icindubip told me.

NOTES

Villages are set ten minutes or so above their water source. While younger children are expected to take a bamboo and bring water for the family, thirsty evenings are often spent arguing about who should go. "Weng Kwasulemin" means the family will not do what they are told.

There is a deadpan humor to some of these stories: the character who commits some typical annoying breach of etiquette suffers a terrible fate, declared by all to be well deserved. Primarily, these stories may bring some relief to people who have to put up with rude behavior.

The most gruesome versions are actually the most good-natured; it is clear they are not serious in suggesting that the offender deserved what he got. Less extreme versions might mean it.

17: MAN MAAK IMI AM SUUN UNEMIN KUP KEBESA UMI SANG
Tumalok (Igendubip, Feranmin)
Transcription

Sang ko bogolantemi boyo ki: Man katip maak kebesa yo ageta baganubip kale minte bogolan o ageta ko.

Tam kong unanbilibile bole man katip be unbii no ogosal am unbii no bombalale bole kong ugaa kopmibile bole ogot iyo kamaa kagal sagam otbon sagam uyo ingka ko kwep biyang diim kwek tala kupkaa bomsalale

man iyo kong uyo ugaa kopmip unenalale bole kong kom uyo kulep yak biyang diim kwegal iliga ko. Nami biteng! otbon sagam tebeluta sagaal fitak kalaak uyo ki uyo ki miton kulaak kalas bigi kolule

kong monalale tiin kabang bo maak bolatiye 'nitamintem kelip' kalaa agenalale bole sigiil uyo kwep ilami yaan fatal tem daala ko daa bombalata weng bagamin ba tiki tanin ba balale

sigiil isak uyo ki kwep fatal tem daala uyo ibabuluta ibabuluta biita kebulule minte am kayaak kubilip iyo tam binuma tam binuma ko age atabombilibile minte tam abiip kasel kutam albip ita man katipnok bemi sagaal ugaa kwapmu kulep fatal tem daaba uyo isaak ibanbii daak abiin abenulule ku ilota bisa kulep daak kabung tem abenulule telen kulep yang abiip mat abe abebuluta

minte abiip tanum unang mobom utabip ita dagalip ko: "Ibo, ko intaben isak a?" Abiip kasel "aiie" agenilibile am kasel iyo bogolip ko "mu" agenilibile, tanum.. ogen uyo kota kong molu ko. Kong mota tamta man iyo dufola tamta: 'Bae! man iyo sagal fitak tagaa kulata kulep fatal tem teluta tonba' kalaa age

tam man iyo isak utakup migik kebalale duptamo ilami am unomnalale, aalap iyo dagala ko "kabo sagam kulep biyang diim tem tilibombalapta man ke ang kolu bele ki igal ang kolu yo" agenalale am kayaak be fulmala ko, bogonalale "mu kwa -man beyo ilami am kutam kal umaak ugaa kulunalata talba umaak kwa" agelale

aalap iyo bogola ko "iyo imi am uyo tambalim bii no talba kuta kapkal umaak ang konalapta fulmalap kwa!" agelale bole alop fiit-fiit fiit-fiit fiit-fiit fiit-fiit dinuk dinuk tolonnalale ipkum am kayaak be bogola ko:

"num kabo kong ifemin kapta bele bulup? kapmi man tal suunkup talta kong am daanu uyo tal nimi am katam kal uninba, ba, nuba kalaa ageta kong am daanu kale sagam ingka kup yak tililin o age aalap nagal bogobelita sagam uyo ingka kup yak tililip suluta

tal talata kong tugul uyo ugaa kobmip unenalata sigiil diim dam uyo kulep yak biyang dilin iligan nami biteng ang kolule sigiil uyo kwep fatal tem daa bombala bole isak ugol fatal tem ilep bisa kuptamo daak abiin abe ibanbii bisa kuptamo daak kabung tem abe, abebuluta utamnilipta, mitamta man iyo atamta dep unip, kale kabo ifemin bele bulup kayaak? Kapmi man ita telemin mosalata titul momita ang kolu tal no talapta fiit kup dubak ka ba-ba' agelale

bole alop olsak tebu tebu kelata bole ipkum man kayaak be tebelata at dugum kwep mitam unbata ki ipkum am kayaak be kimin angkola daak abelale, bole ipkum man imi aalap kayaak iyo falaa dugabalale, sagam ingka ko ang kola kayaak imi falaa dugabilibile no keta dinanbii diinesip o ageta baganubip o agenubip

kale boyo Telefol numi stori iyo botakup o.

17: A BOY WHO CAME VISITING TOO OFTEN
Tumalok (Igindubip, Feranmin)

I'll tell a story now. It's a story they tell about a little boy.

Whenever they were eating pig meat, that little boy used to go right to his mother's brother's house and there he'd be; so they'd have to cut a share of the pig meat and give it to him. Well this time, his mother's brother took a bamboo sliver sharp as a knife and fixed it onto the firepost out of sight, where it stayed.

They cut the boy a share of pig meat; when he'd eaten he went over to wipe the grease off on the firepost. Then he jerked back -the little knife had sliced right through his hand

He jumped back then glanced around at everybody. "Nobody saw me", he thought. He put his hand between his thighs and held it there, without saying anything and without moving.

The hand he was holding between his legs kept bleeding and bleeding. The people of the house just kept staring and staring at him. There were people outside; the blood from the little boy's hand that he'd cut and was holding between his legs ran down on the floor and poured down underneath the house, then flowed out into the center of the village.

And the people standing around outside saw it, and asked, "you, what's this blood?" The people outside exclaimed, "Aiii", but the people in the house said "dunno." Then the mother got alarmed. She rushed in and held up the boy's hand. "Oh! She saw the boy was sitting with his hand between his legs, cut through the middle.

The boy was bleeding a lot. She took him home. His father came and asked "did you put your knife on the firepost to cut the boy, or did he cut himself (by accident)?" The owner of the house denied everything: "dunno. The boy must have cut himself somehow at home before he came here".

The father said "he was all right when he left home to come here; you hurt him and now you're denying it." So the two of them argued back and forth and began to quarrel, when the one of them who owned the house said:

"My friend, have you no pigs of your own? Your child always comes, every time we kill a pig, he comes to my house and eats there. So this time when we killed a pig, I told them to leave the bamboo knife fastened there. I told them myself,

Along he came and they cut him a piece of pig fat, he ate it and went to wipe his hands on the firepost and jerked, and he was cut and sat with his hand between his legs while blood ran down between his legs onto the floor, and made a pool and ran down under the house where they saw it and came and took the boy away. Don't you have any pigs of your own? Your boy came and I played a trick on him and he got hurt; don't come making a fuss about it.

Then they both got angry. The boy's father got a club and knocked the house owner down, then the boy's father's people gathered, and the people of the man who cut the boy with a knife gathered, and they all had a fight. And they tell about this.

This is a story of ours in Telefomin. That's the end.

NOTES

Guests wipe their hands on the rear center firepost after they have eaten some greasy food: a prosperous and hospitable house can be proud of the shine that develops. It is said to bring the hosts good luck.

The mother's brother is expected to be indulgent, so the mother's brother here should be among the last to run out of patience.

When they are eating meat or any special foods, households are bound to share freely with guests, but they are protected by an understanding that it is very bad manners to drop in at such a time. There is no good defense against neighbors' children who come and wait persistently to be served.

Evidently there are degrees of exasperation: in the first version I heard of this story, the boy died in a pool of blood but nobody complained; friends and family all agreed that it served him right.

As a lesson this story doesn't seem to have the desired effect. Quite a number of children said that the 'lesson' is never to wipe your hands when you eat in a neighbor's house.

18: MAN KATIP ALAP SO OGEN SO IMI WENG TOLONG DOLINTEM
 KESA UMI SANG
 Foksep (Kialikmin, Feranmin)
 Transcription

Koyo man katipnok "stori" maak bogolan o ageta kale yang Simintebip siin abiip kutam kal olal iyo abiip fogobomnilip nubipta, daak ok tung ebilipta ebii aniing abu faganbii fakamo talnilibile bole fuubilibile

man kangkang bilip igil fuut tebebilibile ogen aalap igil iman faganbii fakamo aniing abubii fakamo tal dup dulip am iinu kebilibile man iyo sal kup dinan dilep dinan dilep abiip ku talak tiinanbilibile amalabal iman fubii fenbilipta mililan kosu man une kula alugum binim kwa, amalabal dagaa kulep met tanum am tem unip, bilipta bii, ipkumal dagaa kulep tam am unibile man katip maak abiip kal dupkanilibile balata bii, amalap iyo faal ilobii aminibile

bole katam "aben e-e-e! faal bitob'ne-yeee! Aben, faal bitob' ne-e-e! faal bitob' ne-e-e' faal bitob' ne-e-e! tanum maak milil milil talba ye-e-e! faal bitob'ne ye-e, aben-e, tanum maak milil milil talba ye! faal bitob'ne-ye-e!' aganbalale,

"tanum maak ugil kon men faala kwek ko tal abeba, aben e-e-e! milil milil teba ye-e! faal bito ye-e-e! milil milil tebe ye-e! faal bito ye-e!' balata balata balata balata balata

daage tal mepso tebale, bole man iyo kutiga tidaak kabung tem tidaak man iyo kulala nong men tem una tise kutam daa ki unanbutam Kelumtigin Wotem kutam iinom yaan kup tise kulep mitop tobom bombalata

bii am daanule, amalabal mitamta "man ke dook iinba yo" ageta, abiip be maak yaan kup tugel tugel unba yaan abo dulu, ogen aalap ulimal yaan abo dulu abo dulu abo dulu abebomta, katam uyo maak ot weng ita aseng kwaanbomnalale kamaganbom:

Alak man tala ye
 Wotem tala ye
 Tamung tamung tamung tamung
 Wo, wo, wo!

aganbe aganbe aganbe aganbe agan agan agan. Daage unanbutamta, man maak yaan kakat utakup dep mitop daaba kalaa ageta agenilibile, aalap ulimal yak yaan kakat tubunimip ba! Alugum met unomnalale tem uyo nagat agelu unenalata imi sum kun uta kwep mitop iit Kelumtigin kwaak dusa boyo kwep mitop kup diisa yo aganbomnilipta

man iyo 'stori' bagaemnubip o ageta bogoli ko. Botakup kwa.

18: THE BOY WOULDN'T LISTEN (TO WHAT HIS PARENTS SAID)
Foksep (Kialikmin, Feranmin)

I'll tell a story about a little boy. At Simintebip when it was at the old site where our ancestors built it, they went down to dam a little side creek and catch tadpoles. They came back and cooked them,

The children were fooling around, while the parents brought taro and tadpoles and were tossing them into the house. The children were playing all through the village; the parents cooked and waited. It got dark. They finished eating, the fathers left and went up to the men's house. All his friends had gone to their houses, but the little boy stayed outside in the village. His mother closed up the door and they went to sleep.

Then out there he shouted "Mother, eee! Open the door for me! Mother, open the door! Open the door, open the door! There's a man coming in the dark! Open the door! Mother, there's a man coming in the dark! Open the door!" he called.

"There's a man wearing a wildfowl-feathered bag coming! Mother, it's dark! Open the door, it's dark! Open the door for me! Ye-E!" he shouted. He shouted and shouted and shouted and shouted...

The man was getting near; then he grabbed the boy and carried him down under the house fireplace. He popped the little boy into the feather bag and carried him off to Wotem cave at Kelumtigin, down into the cave so just his foot was left sticking out.

In the morning, the parents got up and wondered, "where is our little boy?" In the courtyard they found footprints and followed them: the mother, the father, the whole family followed and followed the trail, then up on the mountain they heard the sound of a wot drum, and someone singing a song, which went:

Alak man tala ye
Wotem tala ye
Tamung tamung tamung tamung
Wo, wo, wo!

My cousin's child came here
He came to Wotem
Boom, boom, boom, boom
Wo wo wo!

So he sang, over and over and over. When they got up there, they saw just the boy's little toe left sticking out. The father and the family couldn't keep hold of it! Everything disappeared inside, and the cave sealed up. In there he ate the boy, and took his jawbone to hang up; he hung it up on Kelumtigin, and (you can see where he hung it), so they say

This is a story they tell the children. I've told it, and that's all.

NOTES

The boy's parents called him to come in at night, but he stayed out playing anyway.

During residence in the village, adult men would normally withdraw to one of the village men's houses when it is time to sleep, leaving women and children to sleep in the family house.

The house door is closed by fitting wooden slats over the opening, or fastening a plank or sheet of bark over it. The house is raised, so the boy could be dragged into the area underneath.

The man in this story is identified as a bagelmin. In this version he takes the boy into a cave which he can open and close; in others he takes him inside a large stone, from which only his toe is seen protruding.

The bagelmin hangs up the boy's jawbone the way a hunter might hang pig or marsupial jaws as trophies.

The mountain referred to is said to have the shape of a jawbone. Children at many places point out local sites where this story is supposed to have taken place. One high school student objected to calling this a folk story, because "it just describes something that really happened".

19: KONG IFEMIN
Merut (Icindubip, Feranmin)
Written

Tam ingkek so neng so alop maak nubip. Maak ugol ugol a kong maak ifebulu no kemnubip.

Tam ingkek umi kong uyo kong aalap seng ko ageta migik, unte neng umi kong uta mafak katipnok. Bole ingkek uyo weng talae bagabomnulule baganubu ko. "Nimi kong ketakup kasakim o" age, "nimi neng, kupmi kong beyo mafagan kosa o" aganbulule alop ifemnubip.

Bole tam am maak daanule alugum utungmin iyo "kong tigimum a" agelibile alugum mufekmufek iyo telelamip ko.

Tam tanum maak "nita kong kingat tanum" age bole abiip mat uyo kong sok kupdiibii kulabip iyo binola daakbu daakbu tebesa. Kem kem met unang alop imi am met telip ko.

Bole ingkek uyo deng kup tok bagabomnulule umi kong uyo sok kupdiinulule alugum bagabomnulule 'tal nimi kong koyo utamabilipta ungalak o' agebulule neng uta fitom kup umi kong iyo dep iinule bilii yang afap kal unu kong kalan amemu ko.

Bole kingat kayaak iyo met abata ingkek kong uyo kingat maak fen binola daak abule isak ko age ok fon dika kolu tilin kemu ko. Tam kong uyo isak kup mitam mitam buluta biita isak uyo alugum mitam abe telule kong aalap iyo kaal kup fuko dep telale kingat kayaak iyo bogola ko: "waago! kanupmin kong keyo mafagansa-o" agenalale

tam neng umi kong ugol kingat maak bisang kek fenbilipta tugul kup bigin mitam telule kong uyo daak abelu ko.

"Ko kota unang kong tambal ifemin ko" agenalale no be kong uyo alugum foga bagamip ko. Tam bagam bagam talnilibile ingkek umi kong uyo bagam yangta ile kal kup kalaa agenilibile neng umita bagam yakta tugul uyo bagamin ba.

Kale tam utungmin iyo bogolip ko: "Utamin ingkek imi tok bagabom kong ifemnubu iyo daak ko kaal kup, unte neng, neng umi weng binim ifemnubu umi kong iyo daak ko tugul kup mafagansu bo utamin".

Bole ingkek ugot fitom afalik kup tebepmule yang afap kal koen niip maak albu kalaa agenulule kulep tagan tem tonulule fong agelu ki uun koen diinuta fen daaginsu ko.

Kale tam uun koen bomi ung kolap uyo kwe fuu unelantemap uyo kok kup tebesu o.

Kale "kong ifemin uyo tok bagamin ba yo ageta" amalabal iyo bogobesip ko. Sang koyo nimi bap Sonap ita Icindubip kal bogopnese o.

19: PIG TENDERS
Merut (Igindubip, Feranmin)

Once there were two sisters. Each one had a pig to care for.

The big sister's pig was enormous, while the little sister's pig was only a small scrawny one. So the older sister used to tease the younger one, saying "My pig is the best; but yours, my little sister, is no good at all". So the two of them raised their pigs.

Well one day all the utungmin people decided to have a pig feast and they got everything ready.

One man volunteered to shoot the pigs. In the village center they tied the pigs with vine-rope and he shot one after another. They kept on this way and came to the house of the two sisters.

Well the older sister was delighted and boasted as she tied up her pig; she was telling everyone "come look at my pig, you must shoot this one". But the little sister was very ashamed when she brought out her pig, and ran away and cried behind the house.

Then the pig shooter came and shot the older sister's pig with a kanaat arrow. When it fell, the blood poured out like a waterfall. Blood poured out of the pig until all the blood had run out and there was nothing left of the pig but the skin. The man in charge of shooting pigs said, "I don't like it. This kind of pig is no good."

Then he shot the younger sister's pig with a kanaat arrow. They looked and saw nothing but fat burst out when the pig fell.

"Now here's a woman who can really raise pigs", he said. Then they began to singe and butcher the pigs. When they cut up the older sister's pig, they saw nothing but skin was left of it. But when they cut the younger sister's pig, it was incredibly fat.

And the utungmin people said "See there: the pig that older sister was bragging about is nothing but skin. But the little sister who looked after her pig and never said anything about it, her pig is too fat for words".

Then the older sister was greatly ashamed. She found a koen bird's feather behind the house, and stuck it under her arm. She whistled out and became a koen bird, and flew away.

And so, when you kill a koen bird and cook and eat it, it tastes bitter.

So, when you're raising pigs, don't go bragging about it, our parents told us. This story my big brother Sonap told me at Icindubip.

NOTES

Telefomin does not have any equivalent of the Highlands "pig cycle". Pig feasts at which one village entertains neighbors are smaller in scale but more frequent.

Koen is identified by Healey as 'Black and Maroon Wood-Shrike'. Its whistle can sound like a person crying, and there is a saying that when you hear it, someone is about to die (an owl's call can mean this too).

Some koen birds have a bitter taste and some don't. The ones that don't are ordinary birds, the ones that do are the older sister.

JUST-SO STORIES

20: KAYOP UMI SANG
Meti (Misinmin, Telefomin)
Written

Tam siin sugayok uyo tanum iyo kimin kayop boyo men tem kwaak abumnilibile am kal kupdiinibile iman ilang diginbii yagak nubipta.

Am maak daanule amalabal iyo iman ilang digin unomnilibile kayop uyo men tem kwaak unip-e kupdiinip-e unipta, minte manmin iyo abiip kagal bomnilibile balale kebilip

Minte man katipnok maak kabung tem kweng kalaak kek fenata, yang boyo ok maak malaak abanbo kalaa agenalale bole yang abomu.

Ok uyo am kutam talak malaak telanbo kalaa agenalale asok baaba tam am tam abomu: Ee! Yak men tem kutam talak ok uyo malaak abanbo kalaa agenalale

yuut yakta utamta "waafu kolan o" agenalale yaknalale men uyo kwep mek abiin daata kimin utamta "intaben umaak kwaak abulipta, ok taga kebu kalaa agon o" agenalale kwep mek daa sililam daak abomule,

kayop kalaa age utamamanba ko. Bole tebeluta bubulun daak kabung tem abenulule, bubulun yak at diim maak yaak abelu bole dup kiit mota tam abiiltigiin unsu o ageta ko.

Kale at diim boyo taban uta ko.

20: STORY OF THE MOON
Meti (Misinmin, Telefomin)

Long ago, some people kept the moon in a netbag. They used to hang it up in the house while they went out to make gardens.

One day when the parents went out to make gardens, they put the moon in a bag and hung it up, then they went out and only the children were left in the village.

And a little boy looked underneath the house. He saw some water trickling down, so he went over.

He saw that water was dripping down from the house, so he opened the house and went in: Ee! He saw water coming down out of the netbag over there.

He went over and looked. "I'll take hold of it" he thought. He went and took down the bag. He set it on the floor and looked: "I'll see what it is they put inside that has water coming from it" he thought, and tipped the moon out of the bag.

While he was looking at it, the moon started rolling around; it went down under the house, bounced up into a tree, and went right up to the sky.

The tree was a taban tree.

NOTES

The taban tree is generally covered with a sort of moss which glows in the dark: these are the marks left by the moon as it went up. Some people associated 'sweet water' from the moon with morning dew.

This story is popular with children in Telefomin area. Some of them commented:

"they kept the moon for themselves; the man used it like a flashlight to hunt marsupials (hunted by full moon before flashlights became available)";

"the children shouldn't have done that, but the grownups were wrong to keep the moon hidden: it's good they let it out";

"if those people hadn't taught the moon to hide in that bag, it would be full moon every night".

21: ATANIM
(Telefomin)
Transcription

Tam tanum ulimal bilip iyo nubip nalale tam tanum som iyo kaan kola ko. Tam siin sugami uyo kong boyo tanum som age kwep yang kubamnubip, kale tanum som beyo kaana ko

Kong beyo sum tebesa kale "dubalum o" agenilibile, "iman sino ason sino umak kulep tal unanbomta dubalum o" ageniliptiye amalabal iyo daaginibile minte man igil kong beyo tiin molip ko.

Tam Atanim iyo tebesa tal abomu man iyo abiip kal dagalale bogolip ko: "Anaal iyo kaanata amalabal iyo iman maak kulep tal unanbomnupta";

kale "Kota yang dep telip atamita ya" agelale

tam abomu koyo kong albu kalaa agenalale bogola ko: "koyo unangkalin kuta ibo bisop bogota kong tambal koyo 'kubalum o' agenilipta ya". Yang at ilep meng at kwegatuum fuu aga kola bii kenu fuubilibile minte 'sampela' ita unanbilip no.

Igal kong atuk uyo kulep unomnalale bogobese ko: "tam amalabal iyo telip umdii bogobenilibile: 'Atanim ita talnalata kong uyo aga ko kulep unomnalata bogonalale 'amalabal iyo telip umdii bogobelip kong uyo kulep no kubamin ba kale unangkalin o' ageta daaginsa ko".

Amalabal igil tang uta yang ilep teluta yuut tam tebe 'kong uyo kwefuu unelip' kalaa ageta

bole, kong ku ilota unan tebesip o.

21: ATANIM THE SUN
(Telefomin)

Once there lived a family, and in this family the old 'grandfather' died. For long ago, they used to say the pig was an old man, and they would take it out and bury it as if it was an old man who died.

This pig was an old male with long tusks, and they thought "let's bury him, let's go get some taro and greens to eat and we'll bury him". So the parents went and the children stayed watching over that pig.

Then Atanim (the sun) arrived and saw the children in the village; he questioned them and they replied: "Grandfather died and our parents went to bring some food so we could eat (and take him to bury)".

"Now bring him over and let me see him first" he said. Then he saw it was this pig there and he said:

"This is to eat. You're making a mistake; do you mean to bury this good pig?" Over there he broke firewood and over here he made a fire and heated stones and baked the pig until it was cooked, and they choked, but some of them ate.

He took part of the pig himself and said to them "when your parents come back, you tell them: "Atanim came and cooked this pig and took part of it, and he said: 'when your parents come back, tell them he said not to take pigs out to bury; they're to eat. He said this then he went away'".

The smell reached the parents down the road and they hurried back, and saw that the children had cooked and eaten the pig.

So from then on, people have eaten the pigs.

NOTES

The mention of choking suggests an "origin of fire" story that has got lost here. It is uncertain whether it was due to the smoke or the food.

As for the sun, this part of the story is told without much conviction. Some narrators suggested it was only a man, or a bagelmin, with that name; a few versions gave this stranger a different name.

Pigs are raised very tame, cared for by women along with the children in the houses. Children cannot miss the parallel between care for pigs and care for children. The story offers reassurance that pigs are butchered only because they are not like people - something children should know since they had to teach it to their parents.

22: BIMPIN
Nevi (Derolingam, Telefomin)
Transcription

Tam utuung sang baganubip boyo Bimpin imi sang uta ko.

Tam unang ubtil maak nubip ko, kale unang boyo man tanum maak minte man unang maak no ko. Bilip kale minte 'ubtil no seeb kogol kuul yogon elam suumta telum o' agenilibile ubtil unip ko. Nonilibile ubtil yogon ilanbii ko kolip ko, kulep no am tonilibile tabalip ko; kupkalip siit ilugolule dalalanu ko. Dalalanule ogen uyo man beyo bogobelu ko: "kabo kagal bomapta neng koyo kosalapta o" age daaginu ko.

Man tanum iyo tebelata neng umi sagaal maak uyo ugaa ku kwefuu unangkalale neng amemu ko. Amemule ogen uyo yang unomta tinangkuluta man uyo amanbo kalaa agenulule bogolu ko: "neng boyo dogop nupmapta amanbo ya?" agelu ko. Man iyo bogola ko: "E-e, ugol bisop kalan amanbo yo" agela ko.

Yang abe daak iip ku unule, asok sagaal maak uyo kwefuu unangkala ko. Aman kolule ogen uyo bogolu ko "neng boyo dogopmapta amanbo ya?" agelule, man iyo bogola ko "bisop kalan amanbo yo" agela ko.

Agelale ogen uyo daaginu ko. Asok alop yaan sino dabom sino ugunalale fuu unela ko. Iip mat uta kwep yak uta kwep yak at kenambo tem kogol kwefuula kenu kwep mek at tiil diim ku daa kupkanalale agalbombalata,

ugol talnulule bogolu ko: "neng koyo dogonupmap" agelule, man iyo bogola ko: "niyo aganbombilita tiyak at tiil unomnuluta ken tebelu yo" agela ko. Agelale silipnalale kutim kota man iyo bogonalale "aben kubo kuul kumun uyo afetabii kob'nelapta neng uyo kwep yang daanilita kuul iyo unanbomnilita neng uyo kubalan o" agelale

Ogen uyo kuul kumun uyo kobelule kulep una ko. Kulep yang kulep ton-nalale at dol maak fagaa kola ko. At dol boyo ki uguk dol maak fagaa kupdunalale mola ko. Tam neng mat sino kuul kumun sino uyo kulep tam uguk dol tem kogol tonbomnalale unangkala ko.

Unanbalale ogen ugol bigi biita man iyo bii ilugola kalaa agenulule, at dugum maak fagaa kwep yang abomu man iyo uguk dol tem kal tonbomnalale neng mat sino kuul kumun sino uyo unanbe kalaa agenuluta

at dugum kuluta uguk dol sino man sino iyo taga kulalu tiyak kafin diim abelata "yangnilita angkolan o" age yang tamuta, fon daak ok tem abenalata ogen daak tamuta man iyo kuul kenalata "bing bing bing", met tuum tem unata dupkasu ko.

Kale Bimpin beyo kuul ba, kale beyo man katip beta kale kuul beyo angkalip uyo man ita unanubaalip, kale unang afek ita unanubip o ageta kale beta kup kwa.

22: BIMPIN THE FROG
Nevi (Derolingam, Telefomin)

This utung sang they tell is the story of Bimpin.

There lived a woman with her children, a little boy and a little girl. Once the family decided to go to the bush and hunt frogs by torchlight. So they went and broke bamboo for torches, brought it and put it in their bush-house to smoke, and left it to dry. When it was dry, the mother told her son "you stay here and look after your little sister", then she went out.

The little boy pulled off one of his sister's hands, cooked it, and ate it. The sister cried, and the mother over where she'd gone heard that the child was crying. She called "what are you doing to your little sister that's making her cry?" The boy answered "Nothing. She's just crying for no reason."

So the mother went on a ways; now the boy cooked and ate the other hand. The sister cried, and the mother called, "what are you doing to your little sister that's making her cry?" The boy replied, "She's just crying for no reason."

He said that, so the mother went on. Now the boy pulled off the two legs and the head and cooked them and ate them. The belly he took and put on the fire to cook, then put it in the ashes and left it, while he lay down to sleep.

When the mother came back, she said "what have you done with your little sister?" The boy replied "while I was sleeping, she rolled into the hot ashes over there and burned up." He said that, and they slept and in the morning he said, "Mother, get some frogs full of eggs to give me, so I can take my sister out, eat the frogs, and bury her."

His mother gave him some frogs with eggs in them. He took them out, and broke himself a forked stick from a tree. He broke this forked stick and set it standing up. He took the frogs full of eggs and his sister's belly both up on this forked stick and sat there eating them.

While he was eating, his mother wondered why he was taking so long. She broke off a stick and went out, and found the boy sitting on the forked stick eating his sister's belly along with the frogs.

She took her stick and knocked over the forked uguk branch with the boy on it. He fell to the ground and she went to hit him, but as she came at him the boy jumped down into the water. The mother went after him. The boy had turned into a frog, going "bing bing bing." He went in under the stones and she left him.

So they say Bimpin isn't really a frog, he's a little boy. And when they kill this frog, the children don't eat him. Only the old women do. That's the end of this story.

NOTES

Bimpin is a very small black frog. Children never eat it, and this story is always given as the reason ("one child should not eat another, and Bimpin is really that little child").

SPIRIT ENCOUNTER

23: KANAM ALAP SO
Merut (Iginubip, Feranmin)
Written

Tam Derolengam kal kebesip o. Tanum maak kanaam aalap maak kusata nuuk miit iyo kup tebesa. Am maak daanule "kaanam dep Dinbel nuuk fagan uni kale bombilip" agenalale unsa ko. Daaginale iit-ta Dinbel kal nuuk fagan faganbalata ataan te kiit e telu ko. Tebebata nuuk iyo binim ko.

Imi kanaam iyo igalami migik kale tebebuta nuuk kanupmin iyo fukota binim kelule tam ton tanum iyo suuk bisa alba ko.

Suuk fuuta daak nuuk iyo men alop kelu kela kwepnalale tam kiinat bal kwep teba ko.

'Unon' aganbomta kalaak iyo kanaam iyo asok ol fukan kelale kalaa agenalale men iyo kulep tota fen daak una ko.

Abebomta kagal kanaam iyo ol faganbii kelale kalaa age abebomta tiin kwep yang at miit tem bo tanum kiim maak kamen ilang kup tonbom nuuk maak asit kup unanbe.

Yang keng fangale tanum be bogola ko: 'Asok kapmi nuuk iyo kwep teli iyo asok keng iyo intap finang talanbalap a? Kapkal asit bogo telap kale utamantemap ko' agenalale asok kanaam aalap diila ko.

Bole tanum igal tiin tam iinule; meng nuuk men iyo digi unanbomta wep magap maak tiyang kulaak iinule at miit tem waanboma ko.

Biita wep binimanuta, daak katop fen daa: Din iyo migik ke titop tonbu kwa. Intap o agelak?

Kogol bombalata ataan tem unuk aganbulule kota ok uyo bisok bogo katibanale fen daak tuum diim mo kek iinon ibo asok ok fito nota tanum iyo kuptamo unsa ko.

Ang kuptamo abebalale kanaam iyo meng-nalale: 'utamap-a' aganbalata ung kuptamo unsu.

Tam abiip kasel igil fensilipta, kutim daakta e yaan so nuuk men so utam abebomta, tanum maak malaak kogol nonalale bogola ko:

'Nimi aatum iyo nuuk kup agensalata ok tebe ung kuptamo unbu kwa' agenalata, asok kanaam diita bole maagalo kesa ko. Keta abiip kasel iyo amanbiita kulasip o.

Kale kanaam so nuuk fukan unip uyo kapmi ilep tiinanbom maagalo keta uyo olemin ba, fenin ba, dupkaa talapta, igal imi iyo ungka unenata telemin ko.

Sang koyo nimi mobok uta man katip kota ulumi man so niso numi bogobesu ko. Uyo Drolengam kasel unang ko.

23: DOG AND ITS MASTER
Merut (Igindubip, Feranmin)

This happened at Derolingam. A man there had a dog which was a great hunter of marsupials. One day he said "wait here, I'm going to take my dog to Dinbel to hunt marsupials," and he went. He went up to Dinbel, and there he kept on killing marsupials while the sun rose high, until there were no more left.

The dog was so clever it caught all the marsupials around. They were all finished off. The man sat down to have a smoke.

He had his smoke, then he picked up the two netbags he'd filled with marsupials, and took his arrows.

As he was about to leave, he heard the dog barking again. So he put down his netbags and went to investigate.

He followed the dog's barking. Then over at the base of a tree he spied a big man wearing a circumban. He was sitting in a cleared place eating some marsupials raw.

The man spoke: "I've already brought you the marsupials I killed for you. So what are you still following me over here for? You shouldn't have come, and you'll learn your lesson now" he said. Then he turned back into a dog again.

Well, the man stared in amazement. He went back and slung the netbags of marsupials across his back, but on his way home a heavy rain began falling. He took shelter from the rain at the base of a tree.

When the rain was over he looked down and saw that the Din River had flooded. What could he do?

He waited there until the sun was nearly setting. Then the river seemed to get small again. He jumped onto a stone in the river. But the water rose again and swept the man away.

The current swept him away. From the bank, the dog shouted "see what you get". The man was swept away and drowned in the river.

Meanwhile the rest of the villagers were waiting for him. In the morning they went searching; they found his footprints and the netbags full of marsupials. A man approached them, and said:

"My master was greedy for marsupials all the time, and now he's drowned in the river". He said that, then he turned back into a dog and ran off. So the villagers cried and went away.

So when you go out hunting marsupials with your dog and he runs off on his own, don't call him, don't go after him. Leave him and you come back yourself; he'll kill and eat something for himself, then he'll come home.

My mother's sister told this story to her son and me when we were little. She is from Derolingam.

NOTES

Dogs are kept to help hunt marsupials. When they are after one they let out a high piercing yelp which calls the hunter to push them aside and take the game for himself. Dogs are seldom given a share, but they seem unable to learn to keep quiet. Fed vegetable scraps, they are small, emaciated, and surly.

24. SELTAMANMIN IMI SANG
Solep (Feranmin)
Transcription

Bole kota nimi sang bagaman o ageta ko.

Tanum agam maak nubip, tanum agam maak nubip nalale, "agam no seeb kogol nuuk am tem sum ko; kalel kubo kamdep no daali at do bombalapta nuuk umaak anbi kolita bole unenupta telum o" agenalale

kwep unsa ko, kwep unbu no, kutop no daa kupkaganalale bogola ko: 'kubo at ilabomnalap bomsalap o' agenalale, kayaam kuptamo unbi no, nuuk iyo anbi konalale men kupdu abu kuptamo tisa ko,

Abu kuptamo talanbalata wep kiim ko age som ki migik uyo kebelule abu kuptamo talanbutal-nalale "tumbuna" iyo bogonilibile "at miit tem kutam uyo amem o, at miit tem kutam uyo amem o" agenilip nalale uyo boyo aget fugunosaala kale aget ugan te tal at bomi win uyo filiiim miit tem filiiim miit tem maak tiyak mobom bombalale

bole wep uyo titam filiiim al kagal segela tebebomnulule bole tanum beyo "tambalim mobi ko" aganbalale bole, wep uyo tidaak yaan dung milii sino milii sino ilep segela tebebomnulule

bole tanum beyo at mo ko kulaba bii wep ogonule, "unomi ye" agenalale bole digiit mo tebelatiye kek uyo atin kup "strong" kelu kalaa age bom bombalata

minte kalel bogolu "imak iyo toloma ba" age bombuluta biita am uyo kwiin kolu kalaa agenulule bole agenulule bole kota kalel namde iman fuubii kulep "imak iyo du mo ke bale, ton ke bale" agenulule unso ko.

Unanbuno ilok diim maak unebulule imak beyo tiin umolata kek fenta kalel uyo muuk telep milii sino milii sino tam binebulu daak abelu ilok diim uyo daak abelu kalaa agenalale kota aseng namde kulupma ko, aseng uyo kulubenalale:

Em muuk digin so yee
Dol muuk digin so yoo
Muuk iyo degelap agam unum o
Muuk o saak eee

agankala ko. Agensalale kalel namde daak abe unanbuyak atin kogol umak mobom tiin dagan unebomta imak umdii unanbuyak filiiim miit tem ko moba kalaa agenulule

kalel uyo "yak bogolal a" agelule minte imak beyo bogola ko "tam 'at miit tem katam uyo amem o' aganubipta, talta katam kal mobombilita at mo keli kuba; at moli o" agelale, "dogonube nimitam unontemaalap

unanbuno unang kaselal sino minte kupmi duubal sino bogobelapta talta dagapmipta atin kup at diili kalaa ageta nimkaa unin o" agelale

kota umi unang kaselal sinole minte duubal sino imi finang telu ko kupkaa talanbutal abiip talnulule, "Ibo binim ogomip kale tanum beyo nuuk anbi kulep talanbii tal at miit tem kagal tanum beyo "karamapim em" kelu, kupkata kalaan unal o agelata teli yo",

kale ninggil "kong umak ung kuptamo somnulubile minte iman umak faganbii kulep no kemnulupta kulep nota "party" kebom unbomta tanum beyo deng tebebomta, kaabak kulu at boyo timtim bobomta, tanum beyo dep telum"

ile minte tanum beyo atin kup at mola kalaa ageta "dupkaa telum o" agelibile, kota kong maak ung kuptamo somnlibile minte iman faganbii fakamo no ke dagaa kulep iinip ko, daage unanbuno-tiye tanum beyo alba kalaa age alugum yaan kusino sagaal kusino boyo ki at saan tolmnalale dabom kusino minte tiin kusino bota kup tiin daganbe kalaa age

kulep no kong uyo unkosomnlibile iman kusino aga kolip kenanbulule, mok man kulip ...at timtim umdii bom tebibile, kota iyo aseng kulunalale bogola ko: "yaan aa sagaal aa iyo dogop ku unbaalu; kalaak kal albu kale nang kolantemip o" age umi aseng uyo kwaama ko kulunalale:

Tiing nimi kaal kun i-i ku ilo ilo
 Aei-i ku ilo ilo
 Tiing nimi kaal kun i-i ku ilo ilo
 Aei-i ku ilo ilo

"niml yaan aa sagaal uyo dook iinbaalu kale mok kupdu bob'nemibile atin kup kaanantemi o" agenalale, aseng kanupmin boyo kwaama ko.

kwaanbalale bole atamiptiye bole "afentap tanum namde igaal kulu angkolantemup" kalaa age dupkalibile minte iyo bogola ko: "namkalipta at diilan" agenalata kota dupkalipta bole kota fen tanum namde tilnang
 agenalata bole at mo ko kulasa ko kulalata, bole duubal iyo kong sino iman sino boyo ilami fam unesip o ageta

aben uyo bogopnesu yo ageta bogoli betakup ko.

24: SELTAMAN STORY
Solep (Kialikmin, Feranmin)

Now I'll tell my story.

There was a man and his wife. Once he said, "Let's the two of us go sleep at our hunting house in the bush; I'll leave you to make a fire and wait while I go hunt some marsupials, then we'll eat them and sleep there and come home."

So he took her there and left her saying "you stay and break some firewood", then he took his dog and went out, and killed some marsupials. He filled a bag with them and started back with it.

As he was coming back with it, a great rainstorm began. He was coming with his bag past a place where the ancestors had said "the base of that tree is taboo". They used to say that the tree was a taboo place, but he didn't think of that. He ignored it, and stood under that tree, which was a filiim tree. He stood under the tree.

The rain fell on the tree and ran down. The man thought he was well sheltered, but the rain dripped down to his toes on one side, then the other.

That man waited until the rain stopped. Then he started to go. But when he started to move, he found that he'd become stiff there and couldn't move.

His wife was wondering why her husband hadn't come back. She waited until evening. "My husband may be out there weak and dying on the road, she thought, so she took some taro and went.

As she came up on a hill her husband gazed at her, and saw her breasts hanging swaying from side to side as she came down the hill. He sang a song to her:

Em muuk digin so yee
Dol muuk digin so yoo
Muuk iyo degelap agam unum o
Muuk o saak eee

Like em pandanus roots,
Like dol pandanus roots,
Let your breasts hang loose and let's the two of us go
Your breasts, no matter anymore

So he sang. When he sang, the wife came down and approached, searching with her eyes. When she saw her husband standing at the base of the filiim tree

she said, "tell me what's going on", and her husband answered "they used to say the base of this tree was a taboo place, but I came and stood here and I've become the tree. I've turned into a tree," he said, "there's no way you can take me back.

So go tell my in-laws and our friends to come and try, but if they find I've really turned to wood, they'll have to leave me and go."

Now she left to go to her family and friends at the village, and she said "you people can't imagine. That man went hunting cuscus and was bringing them back when a tree trunk covered him over. He sent me to come and tell you, so I came."

Then the men said, "let's kill a pig and take it, and harvest taro and take it and we'll do a "party"; we'll eat and celebrate for this man, then we'll get an axe and cut that tree's roots, and get the man out."

They found the man was stuck fast in the tree."Let's leave and we'll come back," they said; so they went and killed a pig and harvested taro and brought it. While they were doing that, all the man's legs and hands turned to wood, they found only his head and eyes looking out.

They brought the pig and killed it, and put it to cook together with taro in an earth-oven, then got a small mok axe to cut at the roots. But he sang a song, saying "my legs and hands haven't gone anywhere else - they're in here and you'll kill me". He sang a song telling them that:

Tiing nimi kaal kun i-i ku ilo ilo
Aei-i ku ilo ilo
Tiing nimi kaal kun i-i ku ilo ilo
Aei-i ku ilo ilo

Brother, my skin, my bones are everywhere there
Aei-i, everywhere
Brother, my skin, my bones are everywhere there
Aei-i, everywhere

"My legs and hands haven't gone anywhere else, so if you cut me with your axe you'll kill me" he said; he sang the song telling them this.

He sang this, and they looked and saw "it's true, if we use our axes, we really would kill the man himself". So they stopped, then the man said "leave me, I must be covered up by the tree". The tree covered him up and he turned to wood, and his friends ate the pig and taro for his funeral feast.

My mother told me this story and I've told it and that's the end.

NOTES

Spreading roots and branches of the filiim tree are often associated with bush spirits in a sinister way.

Many Feranmin recognize this as a Seltaman story from Papua. In the Baktaman version given by Barth (1975), the tragedy is caused by the hunter's love for a female spirit who had helped him in hunting, and his song now brings luck to hunters. The song's ending, 'mugo-u sai', regrets having looked at the breasts of the spirit and fallen in love.

This meaning is lost in the Feranmin version: the song's ending, 'muuk o saak eee', is interpreted simply as the man's regret that he is being lost to his wife; her breasts are compared to the aerial roots of pandanus, but any identification of the woman and the tree enclosing him is only poetic imagery here.

Another Feranmin version identifies this story with the old Feranmin village of Ukarip and places the event on the Om River. Both Seltaman and Ok Om are relatively low, hot places.

25: BAGELMIN MAN BOL AGABESA KO
 Katibamsep (Kialikmin, Feranmin)
 Transcription

Ko boyo ki aalap ulimal bilipnalale ungkisal nuuk am tem unsa. Nuuk am tem unomnalale man beyo bogobenalale "bombalap o; bombalapta kungkit iyo nuuk am tem unba kale nuuk iyo agabii kulep tela unanbom bombilipta yo" age dupkaa unip ko.

Aalap ulmal iyo iman ilang digin unbip; bombalata katam uyo tanum maak nuuk men maak kutigasomnalale ugil men kwep no abiip telale man katip iyo "bat iyo ko tela o ageta o" aganbom bomsalale

tanum iyo men kwep titam kupdii kupkanalale tam agit diim at kulep malaak to at kwegala kenanbulule tuum fuubomsala sitnalale tam ugil men tem kwep malaak daa iman sino ason ang sino kulep mitam to kupkanalale kol maak aga kolabii ken kolule dagaa yak abomu iman sino ason sino kenbu kalaa age kulep mek tola ko.

"Man katip, mek kagal tonta iman sino ason sino unangkalal a" age ungkit iyo bogobela ko, agelale ason sino iman sino unanbalata unanbalata biita "mat ko kup fito kolu kwa" agelale

ungkit bogonalale "e-e, maakso unangkalal a" agelale, maakso unangkala ko. Bogobelale unanbalata unanbalata biita kalaak fenata iman sino ason sino miniim kalaa agela ko. Kalaa agenalale daak "tik iyo kulali unuk o" agelale, ungkit iyo "waago" agela ko, "daaknalap tik sino unelal o" agelale, daak tik uyo alugum unela ko. Bole tam tuum utakup kulep to kupkala ko.

Kupkanalale daak "agal unon o" agelale tam ungkit iyo bogobenalale "unelap kale meknalap tiim aapnemal a" agela ko. Agela misan ulaa kwep met daa kupkanalale tiim aebomsalata salata bomnalale bomnalale bomsalatiye aalap so ogen so talanbilip mep mep talanbilip kalaa aganbom bomsala siit kota atin mep ko telip a,

bole met abata kupkaa misan kula kula kupkaa asok diksigii kupkanalale tam ugil men ditak mulum dupkaa binola abiip tam abe met unomnalale bagelmin kale ki ilip tem ilep ok telanbo umi dabom tem ilep kulaak talak ningkek daak iinomnalale

"misan kupkali kale man katipnok, misan kwep telal o" agelale bole tam misan kwep met daapmale misan kuptamo telin somnalale bogola:

"kabe am siin uyo mep kamet tiini ko, diim diim kiit tiini ko, kiit iini kale kogen so kaalap so bilip iyo bat nimi yaan taman-e ko katam uni koyo 'kabo bisop bogolap o' agelip nimde yaan ko utakup imdep talnalap kafalep momap ko" age dupkaa kamet iinale ok miim ok utakup mitop telule

kupkaa tal ton kemale bole amitem boyo ogen sino aalap sino telip ko. Tal abiin tonip "man katipnok a, mat kanupmin so kebab", bole "basim telata umdim albus" agansalale, mep afap be maak tela ko. Ungkit un bal kulepsom nuuk men kwepsom tela ko. Kek fenilibile "kabo bisop baganbalap kale kungkit iyo mep ko tela, be atam!" agelule bole tam nuuk men dagaa kulala am-e telu dep mitam fagaa dupkaa, bole "kabo bisop baganbalap o" aganbilip a.

Telipta met ok miim ok uyo utamipta ogen so aalap so kulep met-ta: 'Bo-e!' ok miim ok kup mitop telanbo "Kalaak fen yaan bo utamin, basim be kiit tiina kuba"

"Be basim ba ko! Daak be bagalmin ko!" age dupkaa daage tal ungit nuuk agabii kulep tela iyo ulimal unan tesip unan tesip nalale aminbiita iyo iman fala nuuk fala kulase aminbiita tam kube

kubese, man ko ageta: Telefolip! Telefolip! fup mola tanum tal moba tanum kiim ko ageta am maagup daanbu ki aminbii tanum kiim keba kwa Kanupmin tanum maak tal moba kwa.

Kulanilipta bole ullmal al-silip o. ulimal biinilipta biinilipta ulimal ...atuk uyo dagalantemi bele ba?... Bole, ulimal somnilipta Umsimin man kela ile minte ungit imi ilap uyo ke no kenilipta Ifenok imi 'first man' malaak abela dolu tam bagelmin imi kol agabesa imi man umdii tanum kelata, ku ilota, kem tam tam unanbuyak tamata Iligimin, Iligimin ita tebelata Ifenok beyo ang kulep top to sagam dobe duula unesip o aganubip

25: SPIRITMAN MAKES A FEAST FOR A BOY
Katibamsep (Kialikmin, Feranmin)

Once a man lived with his family, and his in-laws went to their marsupial hunting house. He told his son "you wait here. Your brother-in-law went to his hunting house. He's cooking marsupials there and he'll bring some for you to eat, so you wait" He told the boy that, then went and left him.

The father and the rest of the family went out to clear a garden. The boy waited at the house, and a man carrying a feathered bag of marsupials on his back came to the village. The little boy thought it was his brother-in-law.

The man hung up his bag and took wood from the rack and made a fire down below. He heated stones, then set his feathered bag down and got out taro and a parcel of greens. He put it to cook in an earth oven; when he took it out and saw that the taro and greens were done, he took them and set them down.

"Little boy, come sit over here and eat this taro and greens" the brother-in-law told him, so he began eating and eating. Finally he said "my stomach's full".

The brother-in-law said "no, you eat more". So he ate more. He did as he was told and he ate and ate until he looked down and saw all the taro and greens were gone. So he thought he'd throw away the leaves they'd been cooked in, but the brother-in-law said "no you don't; you eat the leaves too". So he ate all the leaves until nothing was left but the cooking stones.

When he'd finished he was very sleepy, but his brother-in-law said "you've eaten, now come over and pick lice for me". He took out a louse-stick and the boy began killing lice for him. He went on and on, while the father and mother meanwhile were on their way back. But the man stayed until they were very near.

Then he got up, but left the louse-stick as he turned around to put the feathered bag around his neck. He left the boy and shot outside and he went up the mountain: he was a spiritman so his road was under the ground; at the head of a stream where it came up from the earth, he squirmed in and went down.

"I've left my louse-stick behind" he called, "so little boy, bring me my louse-stick". Then he brought the louse stick and gave it to him. The man took it, saying as he put it away:

"You, I'm going to my old house nearby up here, I'm going up here. I'm going up. Tell your mother and father your brother-in-law left his footprint here where I'm going in; if they won't believe you, you bring them and show them this footprint" he said, and left him and went up. Muddy water came flowing out.

So the boy left and just as he'd come back to sit down in the house, his mother and father came to the door. They sat down on the floor, and said "little boy, how big your stomach is". He answered, "my brother-in-law came, we've been here together". Just then someone arrived outside the house. The real brother-in-law arrived with his arrows and his bag of marsupials. They looked out and the mother said "you're not telling the truth. Here comes your brother-in-law now, look!" He brought his bag and came into the house. "You're making things up," they said.

He took his mother and father to see where the water was muddied. Oh! Muddy water was coming down. "Look down and see the footprints here; this is where my brother-in-law went".

"That wasn't your brother-in-law! That one down there is a spiritman" they said. They came back and the brother-in-law cooked his marsupials and the whole family ate, then lay down to sleep; but the little boy couldn't eat any more - not taro and not marsupials. He just went to sleep.

And while he slept, Telefolip! Telefolip! The boy grew up into a big man overnight. In just the one day he turned into a full-grown man, there he stood.

So the family stayed, the family stayed, stayed, the family... shall I tell the rest or not?.... Well, the family went on, they were the Umsimin family; the brother-in-law had descendants too. Ifenok was the firstborn son of the boy that spiritman made a feast for. When he was grown up, Ifenok went over to visit the Iligimin and the Iligimin killed him and butchered him with a knife and ate him.

NOTES

Iligimin were the old population of the Elip River valley, displaced sometime in the last century by Telefomin. Up until then, they were undependable friends of Feranmin. Feranmin went there to visit, trade, or feast, but on several occasions they were ambushed there; or escaped to attack Iligimin in turn.

The irony of the last part of the story is perplexing: some people suggested that the bagelmin man must have been there with the Iligimin, prompting them to eat Ifenok as the 'payback' for the feast he had given his father: an extraordinary gift sooner or later demands an extraordinary return.

26: BAGEL MAN WENG BAGANBE UMI SANG
(Atemkiapmin, Telefomin)
Transcription

Nlta 'stori' maak bogolantemi kale tinangkusilipta.

Unanbutop Ayumbil kogol, 'Tiinalopbil' kogol, tanum maak yangta "at duum maak fugulan o" ageta daak abe yang at duum fugusalata beleng tabanbuluta, maak tiinanbuyak abal sino digiit molu ko, tam bogola ko: "Intap umak tiyak abal al abela ya?" aganbomta, kek iyo bogola ko: "Nalami aatum, tiin alop alop, nalami aatum, suguul ke angkap'ne telap e-e! Tiin alop alop" aganba kalaa age dupkaa tal bogola silip,

Am daanuta igaal kulep yangnilipta at uyo dobilipta ung kulep ko tomipta top abomu aalap iyo dululu mo unanbuyak Umaltigin kubelale minte man ita kolsok falalabii kulep daa una kalaa ageta kolsok uyo kululipta kolsok boyo nagal kal kale Feramin Y. ulimal ita daabilip alba ko.

Kale aatum stori uyo botakup bogopenuba ko. Bota kup kwa.

26: TALKING SPIRIT BOY
(Atemkiapmin, Telefomin)

I'm going to tell a story so you all listen.

Down at Ayumbil, there at 'Tiinalopbil', a man went and thought he'd gather some fruit. So he was gathering fruit until the crickets began crying (evening). Someone went up in the abal tree next to him, and he was wondering, "what went in that abal tree?". Then he heard a voice saying, "father, the two eyes! Please, father, kill him for me and bring me the two eyes!" He heard that, and came back and told the people.

In the morning they took their axes and went out and cut that tree. They cut it and it fell down. The father flew away to Umaltigin, but they found a boy with a string of kol shells tied around him. So they got this string of kol shells. There were ten shells, and Y's family at Feranmin have put them away (in a netbag) and they're still there.

And that's all my father used to tell me of this story. That's the end.

NOTES

They killed the boy and took his shells, which are kept, like some other shells with spirit origin, to help boys grow strong. This is just a short story, but everybody knows about the man who heard a spirit boy begging to eat his eyes.

27: TANUM DABOM UMI SANG
 (Derolingam, Telefomin)
 Transcription

Tanum beyo lligimin kanubesa ko. At dum boyo den kale yangta nuuk kayaal tebe unanbo kalaa age kupkaa tela, biiluta, un bal dep yang bigibombalata mililan koluta fenta, yang boyo tanum dabom maak bubulun kutam uyo mitam abebu kalaa age

utabombalale siit kwep tal den diim, den diim daa unangkalule un kupdeta bigi ko: nami biteng! sit kwep tal abuta abulop bigi kobebombulu ko. Abulop so et so kwep top tilibe bombuluta bole "ulaa kan tenimi o" agelatiye "et so uгаа kulan o, ang koli" kalaa agenalata

bole kusino kup kek mo tal abiip tamata ipkumal iyo at kwep tal binum aa tuum kwep tal binum aa kemiptiye uyo titil kup tebe ko. Et uyo bigi kolu kalaa ageta kusino kup kek mo tiinanubata

am maak daanule bole ulimal aanbii kulep tal to kupkaa, ulimal em agabii ko minte kafin fagabala no ke kupkaa, minte em kulagabala no ulimal em kalibii ko kupkaa utamiptiye "tanum dabom uyo uгаа kulalu kalaak iinontemu" kalaa agenilibile,

kota tanum beyo bogobelip: "tal kalagal tonapta o" agelibile meng kafin fogobip minte kulagal tonale bole bogobelip ko: "kota et dagaa kupkanalap tal em unangkalal o" agelibile, ugol et uyo dagaa kupkaa daak em uyo unangkala; nami biteng agelom yaan bil tuup ilibe agelipta

tanum dabom uyo bubulun kafin tem unule, bole at sole tuum so uta talhang kupkale tanum iyo et uyo ulaa kan teta bole tanum beyo tiinanubata kaan kosa ko.

Bota kwa

27: THE SKULL
(Derolingam, Telefomin)

Once there was an Iligimin man, He saw that kayaal bandicoots were coming to eat the fruit of a den tree. So he came back later to the place with a bunch of arrows. He hid in ambush waiting for it to get dark, when he saw a skull rolling along toward him.

While he watched, it sank as teeth into the den fruit and was eating. He shot it with an arrow, and it jumped; its teeth clamped onto his testicles. It held his penis and testicles with its teeth. He tried to get it off, tried to pull away, tried to knock it off, but couldn't.

He came back to the village with it still hanging on. His friends took a stick and hit it, they beat it with a stone, but it still hung on. It kept hold of his penis so he went around after that with the skull hanging onto him.

One day his family cut a marita pandanus and brought it to bake, and they dug a pit in the earth before they took the marita out from baking. The family were squeezing out the pandanus oil. They looked and thought "the skull will let go and it will go down here".

Now they told that man to come sit down next to the hole they'd dug and they said: "Now let go of his penis and come eat marita". The skull let go and went down to eat the marita. The man jumped up and kicked it with his shin

and the skull rolled into the hole. Then they threw in the burning wood and hot stones on top of it. So the man got his penis loose and went on to live until he died.

That's the end.

28: BALAMTEM UMI SAGAM TEM SANG
Seki (Misinmin, Telefomin)
Transcription

Seki Famkitok nita amalabal utuung sang boyo Balamtem kumet umi sang baganubip kale minte nagal bogolan o ageta ko.

Unang maak man tanum maagup maak dosu ko, kale umi win uyo Kumolipkan. Bota yogon ilanbii kulep tal tolu bulule, daanan tabu kalaa agenulule man ulim iyo imkanulule yogon elam unu ko. Yogon uyo kulep daak abe yak Balam sino Sol sino imi afip kogol elam yak milii mek milii kem unu ko.

Elam met Balam afip boyo elam met-ta mep boyo, ol muk maak migik uyo nubu kuta talaang kup kebo kalaa agenulule; kiit fenuta 'sagam kiil utakup kebo' kalaa agenulule, yuut tam kogol yogon kubabombuluta sagam kiil ba kale am daanan tebeluta alula kulep temet unip. Imkalu ki, seng talta imak bogobnenulule, "Nimi nagum a. Kapkum sagam ko ageta migik maak temet Balamtem unip imkaa teli kwa, kale amsapta no tulum dalata ang'nemal" agelule

ulimal iman unenilibile silip nalale; unanbuyak Tiikelbil kalagal iman ilang diginbiinilibile tal silip nalale kutim kota aalap iyo no utamata minte 'tambalim dalanimi' kalaa age, seng tal bogola ko: "Niyo dalantemi kuta minte nagumal men sino ita kulep nonilibile abubilip, nita men bisap kale niyo no dubafin bogobeli men umak kobnelipta talta nagal abuman o" agela ko.

Agenalale Fegolam unse ko. Tisol finang tam men finang tamo no unsa ko. Unse uyo talnalale unngkisal imi diim bogobenalale una ko. "Unang uta bogobu kale fen aee bisop bogobu aee tap kale noloni telita umdimal dalagantemup o," agenalale unale; unang kaselal iyo fiit fiit nip ko. Fiit fiit nilibile, "Kayaa" agelule, ninggil dalaganbii kogol kupkanilibile; no abelipta yang tamtam kem tebesip biinilibile

fegep tal to unanbomnilibile; umi kayaak utabu boyo ki men umak abu kobebaalip ko. Tol umaak kobe aa aligap umaak kobe aa kenimip ba; kupkanilibile ukmal ilimi kup unanbomnilibile magal fagaa dep tal daabebip, bal kun fagaa dep tal daabebip, dabom dep tal daabebip kebilibile, afeta biinulule bogolu ko: 'Fekfek kayaak utabi niyo, seng kup kob'ne telipta unangkalin, kale minte keta kob'ne telip o' agenulule, de kwep tam agiit tem kutop kal kwep ku daalu

bii am alop kelule, imak talnalale men sino unuk min kulula, am-e telale; tal tonalale suuk de ko kemale; kalel iman kupkaebu kup unangkalale, tam bogolu ko: "Kabe, kapmi sagam tem uyo kapkumal tebe nonilipta ino kulep tal unanbomnilipta, afaat nugol aligap umak o men o tol umak kobebaalip, kale magal kun aa dabom aa balkun ban aa uta fagapmipta, de kwep tam kutop daalup suu o" agelule

imak tal am see; daanule bogobenalale "afaat bombilip o" agenalale, dagala ko: "Ibo sagam tem uyo dagalip bii am uyo am intap kal kelu?" agelale, bogolu ko: "am alop keta telapta sulup kale kota am asuno kelu" agelule, men asuno maak kulep daak abe yak ilok tubu una ko. Dem ang sino yogon sino kulep una ko. Ilok tubu unanbutam abenalale met abomu tulum aga tebip uyo sok tiilam unbu kalaa agenalale yak sok tiila tebebu uyo telela kupkanalale

Abebomnalale kan tem malaak abam unbu uyo buulam tam tam-nalale, minte migik uyo aabom no kem met-nalale men maak abu kwep yak ku daa kupkanalale, asok tam mukmung diim kogol aam unomnalale men maak abu kwep ku daa no kenalale, daak sok maak kwep-nalale ang tam tam talanbomnalale uyo sok tala ko. Kwep mitop-nalale, men maak uyo kwep, mitop maak uyo kwep mitop maak uyo kwep no kulep mitop teba kek fenata: yak boyo kakel utakup fining daganbii kula albu.

"Kwiin koso kube!" age kupkaa dep tal dep tal kebii kulanalale, sagam utakup kulep met to kupkanalale, sagam men maak usiik unanbala... bii... une konalale . Men maak uyo kulaak amaga unanbom sing dagabulule nenanbulu kem unbu kusino unela ko. Intaben unelak? "Sagam ipmi finang talta tem diinbii o," agenalale; alugum une kupkala ko. Men maak uta singgabu kalaa agenalale uta kupkabom bomta, katam uyo maak daang kun kwep yak ku daabom 'kaanan o' aganbomta

katam uyo "maak diil sino maak mileb'nelu" kalaa ageta, "bo intap umak? o" age; sagaal daala daala yak-ta. Koyo alop kup tebesu maak, tamtam kusino, telanbo kalaa ageta, sagaal bulung baga ko. Ku kwep mek min fut agelata ningalap so tebelu kalaa age alugum fagaa kupdu kwep mek daa unelata, tambal ko. Bole nilii maak telen kulep malaak abesu, kale bole kutam ilota telen kulep malaak abesu kwa. Bole fagabom unan tam unan tam abebomnalale kafin fagan tam fagabom unan tam unsa unsa unanbutam

Magam dagam daa - dagaa kutam daa - kupkaa tamta minte "ko minte ilagenbu kwa" age ulaa kulep tam abeta tiin daalata, ko iman ilang afek migik uyo kesu tam tiin uyo agol so tiin dagan talbomta,

Ko kwet tulum maak agabii kulalipta migik o kesu, suum ilang, ilub ilang, titon mifi ilang ko ageta migik kalaa aganbomnalale; kwet ilibabomta, kwet miyon maak kiit fagaa kalaak fagaa fagaa kupdu iip kegal fagaa kulu iip botakup kuptamola ki, yak tulum diim fagaa milop bitela kosip diim kal tonbom unbomta une kupkaa ditang agan tebeluta

Tolong dolata, kamet uyo maak sagam bal kaal eng ulutap maak 'Kabong! kabong!' kem telanbo kalaa ageta, kamet fenta unang namal ko ageta migik maak tebebu unang uyo bal kaal sino tebebu; unang uyo bal kaal kulep iit kwing kun diim kal dupdiinulule, bal kaal milii so milii so mitam albu kalaa age kupkabomta; unang boyo migik tiinomnulule kugum iinomule aganbomta, kek fenta "unang uyo ki nalami miit tem mobii finang kup telanbo" kalaa age bomsalale;

tal kwet miit tem uyo tal oluta; "nimi kwet uyo maak kamaa kamaa kup fagaa kulip" kalaa agenulule bogolu ko: "kwiin! nimi kwet aalap ko wantap ita fagaa kutam una ye" aganbomta tiin bota bilit bilit talanbuluta kwet tulum diim kwiit uyo kwiit fenuta, tanum maak katuun duung kup kulep malaak tobom tonba kalaa agenulule, bogolu ko: "Kapde," agenulule, "malaak telal a" agelule; malaak tamale, "Kapde," agelule, bogobela ko:

"Tanumin Balamtem daga daata sagam anbiifegep no unebomnilipta, nimi kalel uyo bal kun ban kup fagabilipta; no tisol ilim unsiita tal tamita kalel uyo bogopnelu kalaa ageta tabebi kwa. Talanbilita, tem kati koluta, wan nilii maak utamta, fagabom unan tebesita teli kwa" age unang uyo bogobelale,

"Tela-bom" agenulule dep tam afap daa dupkanulule, bogolu ko: "abiip kutam uyo ki tanum afeta daganbo kutam uyo ki ipkumal anbiifagam unbip uta ki kong fam unanbomnilipta albip ko" agenulule,

Seng tamta unang kayaak min aatumal "ipta binim agomip, kale daak be tanum maak tal tonbale dep tal daa teli kwa" agelule, amalabal iyo bogolip ko: "kalo. Daak dep telap ang kolum o," aganbilibile

"Waago," aganbilip no. Ke dupkanilibile dep tam am daa, "kapde" agelipta, bogola ko.... aget fugunonalale, "bogota ku telek teli uyo agesili nang konimip o" agenalale bogola ko: "ku tele teli o" agelale, dupkaa iman ban kong ban fagamip unbom see.

"Amsapta num unal o" age dupkalip see bombalale, ke dep titop saanbomnilibile bogolip ko: "ang kolum o" agelibile, minte ipkumal ita "waago" agela no ke "dupkabombilibile" bogolip ko. "Bantap kil malap uta ang konulupta, no iyo telak o" agenilibile. Tanum iyo bombalale ot ilep unebom aseng kwan bomsilipta kong ban fagabesom iman ban fagabe no kelip ko. Kalaak ke telale bogolip ko "nugum kulep-nalap unal o" agelip, kalaak ke telale bogolip ko.

"Wo!" agelale, bogolip ko: "Bae! Ilep bota tambalim kup unal o ageta ko" agenilibile "bo unal o" aganbilip ko. "Bo unal o" aganbilip ko. Abenalale tisa ko agenilibile, ilep kup tol daabenilibile kwep meng daapmip kwa bole tisa kwa. Malaak abomu, sagam men uyo bole ka abubi kulep ka tonbii kalaa agenalale kulep tisa kwa. Kulep malaak Sol telale minte Balam tela no ko. Kulep malaak Sitkemengim ninggil sagam bol tiil o aganubip ko. Kulep malaak abenalale kogol aga kola kenu kulep-nalale tisa kwa.

Kulep tal to kupkaa aalap iyo suuk dinankalale kalel uyo bogolu ko: "aalap sagam men no" age kalel uyo b...agankalule, imak iyo bogola ko: "unangkalapta kale tanum iyo tisol ilim unba kalaa agenalapta, kulup'ke telip bota kup unangkalin binim; kale daak boyo afaat dalabomnilip unangkalin o" agankalale, kalel uyo bogolu ko: "imi kulep talbip uyo maak dam umak kulupne talbaalip o" age; sagam iyo alop kobe maagup kobe asuno kobe kebomta, imak iyo dang siki; dang siki tiin isak faga binola kale kimin tambalim o age imak iyo aafubomu, imak bontem duguk singga kulala telu, bo imak kaan kola kalaa ageta amebiita kulep yang kubasip o ageta.

Amalabal "stori" baganubip o ageta bogoli ko. ... Eh., tanum bemi Balamtem umi tam tama, mufekmufek san kopmip kulep tisa ko, umi win uyo ki suum aalap, waan dung, kwet afalim, titon mifi no: uta kobelipta, sagam men kusino abu kulep tal abiip kalel ubtil tobenalata; kaan kolata, mufekmufek san boyo kulep bomta unanbom diginbom kebomta tiinanbiisilip kale mufekmufek san boyo koyo kulep bom diginbom unanbom kem tiinanbulup ko.

Bota kwa.

28: BATS ON BALAMTIGIN
Seki (Misinmin, Telefomin)

I'm Seki Famkitok. I'll tell an utung sang our parents used to tell about the cave up on Balamtigin.

There was a woman named Kumolipkan who had one son. This woman collected material for a torch and put it by; when she saw it was near dawn, she left the child with his father and went hunting frogs. She came down with her torch to the place where the Balam and Sol rivers meet, hunting frogs on one side and the other.

She followed the Balam river a little way above the juncture, and saw a huge heap of bat dung, still slippery. She looked up and saw lots of bats. Quickly she hid her torch; as dawn came, many bats were gathering, going inside (their cave). She left them and came back in a hurry to tell her husband, "Oh, my friend. I just saw a whole lot of bats go inside Balamtem cave, so tomorrow go build a scaffold and kill them for me."

The family ate and slept; next day they went gardening over at Tikelbil, and the morning after that the father went to take a look. He saw it would work to build a scaffold, so he quickly came back and said "I'll build it. But my friends will have bags to fill up. I don't have any bag, so I'll go ask my friends for some so I can come and collect the bats."

So he said and set out for Faiwolmin, to trade and get some bags. Before he left he told his wife's family, "that's what the woman said, so when I come back we in-laws will build a scaffold and find out if she was right." As soon as he was gone, the wife's family began urging her (to tell where the bats were). They insisted and she gave in. Then they made the scaffold and went and killed the bats.

They brought them back and started eating them. But they didn't give a bag or bundle or even any whole ones to the woman who'd discovered them. They left her out while they ate with their wives. All they left her were legs, wings, and heads. She put these together and said, "I'm the one who saw these; they should have brought me the most to eat, but this is all they gave me." She wrapped them and put them on the drying rack.

Two days later, the husband came back with some bags and a new bow. He sat in the house rolling a smoke; his wife gave him some taro, and when he'd eaten she told him, "You - your friends went to your bat cave and killed the bats. They brought them and ate them without giving us any whole ones, or a bag or a bundle of them. They just pulled off the legs and heads and wings for us; we wrapped them up and put them away and left them."

The husband slept at the house and next day he told his wife and child "you stay here". He asked "how many days ago did you people go to the cave?" She answered, "it was two days before you got back, so now it's been three days". He went taking three bags with him, and climbed the hill. He took a bundle of dem arrows and a torch. He went up the hill to where they had built the scaffold and he saw the ropes had come undone, so he fixed them again.

He went down gathering bats where they'd been killed before and killing new ones too; going up he filled the first bag and left it, then he went around the corner killing more and filled another bag. He took some vine rope and killed more, tying them together as he went. He went back down, picking up each bag where he'd left it. He took the last and looked around: there was only the glint of bare limestone on all sides.

"What's going on!" he said. He couldn't find any way out! He'd brought the bags of bats and he began eating the first bag full. He started on another bag, and ate them half rotten or not. What would he eat? "I came to get you bats, and now I'm trapped" he said. He ate them all. He saw the other bag was so rotten he left it. He lay there waiting to die.

He felt something cold touch him. "What's that?" he thought. He reached out and felt something round and knobby coming down. He broke some off with his fingernail. He smelled it and found it was juicy so he broke off the whole piece and ate it, and it tasted good. It was nili, a yam that had come creeping down. It had come down from up above. So he followed it up, breaking and eating it, digging up through the ground, eating as he kept following it up.

He came up to the surface and saw the light. He pulled himself out and looked around. There was a big garden. He looked around carefully as he came.

He saw that someone had built a big support for sugarcane and made a huge garden for bananas, pitpit, apica. He examined the sugarcane, and broke a section from the middle of a kwet miyon (red) sugarcane. He climbed up on the scaffold across to a platform where he sat chewing the sugarcane until he'd had enough.

He listened: up above he heard something like the sound of bat wings coming, "Kabong! Kabong!". He looked up. There was a strange white woman, a woman with wings. She had wings attached to her collar bone on each side. He thought she might be going somewhere else further on, but he saw that she was coming right toward him.

She came to the base of the sugarcane and saw that someone had just cut and taken some. She said, "Oh! Who's taken my sugarcane!" Meanwhile she was searching slowly with her eyes, looking up along the sugarcane support. She saw a man sitting with his knees under him, and she said, "What are you doing here? Come down!" He came down. "Who are you?" she said, and he told her:

"The men came to hunt bats at Balamtem cave. They brought them back and ate them and only gave my wife scraps of wings. They came while I was away trading. When I returned, my wife told me about it so I went. While I was there, the cave closed up. I saw a yam, and kept breaking and eating it and so I came here". He told the woman that.

"Come along," she said. She took him and left him in the yard behind her house, saying: "people are gathering at the village. They're eating funeral pigs for our friends who were killed and taken away".

Quickly the woman ran to her family. "Guess what," she said, "a man came and was sitting down there. I brought him here." Her parents said, "Fine. Bring him down and let's kill him."

But others said no. They brought the man to the house and asked "what's your story". He said..... he was thinking, "if I tell them how I really came here they might kill me". So he said (vaguely), "I just came that way". They let him alone, and feasted on pig meat and taro. He ate and spent the night.

"Tomorrow you can go, friend" they said, and left him to sleep. Meanwhile they stood down below talking. "Let's kill him", some said, but others said, "no, leave him. We'll kill him secretly with sorcery when he gets back". They beat the drums and sang songs and distributed pig meat and taro, and when the man came down they said, "friend, take a share and go".

"Goodbye," he called. They said "No! Take the right path, go that way". They started him on the right path to get home. Coming down he found the bag he'd filled with bats and left there. He brought them down to the rivers Sol and Balam, and on down to the place where Sitkemengim's family used to cook bats. He stopped and cooked them there, then brought them and went on.

He brought them home and set them down; he made himself a smoke while his wife exclaimed "father's brought a bag of bats!" The husband said, "these are for you to eat. Your husband was away trading, and you wouldn't eat what they brought you, so you and the child eat these." The wife said, "what they brought me didn't have any meat." She was sharing out the bats, two at a time, one at a time, three at a time, when her husband slumped down. His eyes turned red. She held him and tried to comfort him, but blood spilled down from his mouth. He died; his wife cried for him and they took him out to bury.

This is a story our parents used to tell, and I've told it.... Oh... when this man went to Balamtem cave, they gave him some plants to bring back: suum aalap banana, waan dung yam, afalim sugar cane, titon mifi greens. They gave him these, and he brought them home in his bag. He gave them to his wife and child, before he died. They took these plants and began growing and eating them, and we've had them ever since.

That's the end.

NOTES

Hunting bats involves building a 'ladder' or scaffold inside their cave to shoot from.

The caves on Balamtigin are near the border where Feranmin and Telefomin used to fight. Ghosts (aiyap/samin) of warriors killed in this fighting were said to enter the bats which hang in these caves, their former hostility forgotten. This does not stop people from hunting bats here: "the ghost can just move into some other bat".

However, the bat people in this story are not ghosts; they are the spirits (sinik) of the bats themselves.

This story is generally accepted as the true origin of the plants that are mentioned.

TREACHERY

29: TIINSOP UNANG
Kunelok (Telefomin)
Transcription

Kunelok nita 'stori' maak bogolantemi ko.

Bimtan tanum maak ipkum finang unsa ko. Unanbuno tama, alop silipnalale ipkum iyo bogola ko:

"kota alop iman ilang digin unup ko, kale nita kumsop abiil maak fobeli albu kale nota ung kobu kalaa ageta bagaa kulep tal daalita, alop iman diginbomnulupta kumsop uyo alop agabom unanbiinulupta alop tal sontemup o" agelale alop no ilangdiip unip ko.

Tam kalel uyo bogobenalale: "kubo no ilangdiip kal iman kulep telapta fuubom unanbomta o" agelale kalel uyo daaginu ko; alop igil iman diginbiinilibile ipkum iyo bogobenalale "kota niyo nonilita abiil uyo utam tolontemi o" age daagina

Abebomnalale kalel uyo bogobenalale: "nonalap bisop bogolal kumsop diinalap 'abiil ningkolu o' age bomsalapta nonilita bagaa kamdep tal daanilita; niyo at ilan unita kupta tanum beyo ang kolapta aga ko unelum o" age, uyo daaginu.

Ipkum igal iman ilang diginbomta bombalata, "afentap igal kumsop uyo unglolu bagaa kuptamo telale? Suguul ke alop agabom unangkolontemup ko".

Tal abomule kalel uyo telintem kalaa age bogonalale: "kota no tami kalel uyo dong dogopmi iman uyo kulep tolontemup, kale kapta at uyo ilamapta" age daagina.

Tam atabombulule at ilama ko; at ilu fagaa kupkanalale ifak uyo tolo kupkanalale suuk de konalale, kumsop uyo utamama ko. Tiyak-nalale kon uyo waafunam titop abata nok waafu kobela; aban dii ko keman ko ulaa kulep malaak abelu kwa; keman ko asok unang ke kolu ko.

"Kwiin! koyo 'ninko unelum o' aganbilip kuba!" age, kupkala ki ilami abiip e tisa kwa. Tal abe tal ilami abiip e telata

Ipkum igal iman uyo faganbii kulep talta: bae! Kalel asok keman ko albu kwa. "Kupde?"

"Ee, at ilanbii konalata titam kon waafunu titop-nalata nok waafu konalata aban dii kolita keman kolita daagina kwa".

Bole agam ilimi kagat aban diibii kulanilipta iman uyo agam igil unesip ko.

29: CASSOWARY WOMAN
Kunelok {Telefomin)

I, Kunelok, will tell a story.

A Bimin man went to see his friend. He went and got there, the two of them slept the night, then his friend said:

"Now we two will go make a taro garden; I've made a cassowary trap, so I'll go and if one's been killed I'll take it out of the trap and bring it. While the two of us are making the garden we'll bake the cassowary and eat and come spend the night" he said, and the two went gardening,

Then (the host) told his wife "go get some taro in our (old) taro garden for us to cook and eat", so his wife went. The two men were working in the garden, and the (host) said "now I'll go take a look at my trap and come back", and he went.

On the way he told his wife, "turn into a cassowary and pretend you're killed in the trap. Wait for me to take you out and bring you back. Then while I go break firewood you kill this man and we'll bake him and eat him". He said that, and she went.

The friend meanwhile was clearing the garden, thinking "will he really bring back a cassowary from his trap? I hope so, and we two will bake and eat it".

(The host) came back, and since his wife hadn't come back yet he said "now I'll go help my wife bring the taro, while you break some firewood", and he left.

The woman watched (their guest) as he broke firewood and finished stacking it, wiped away his sweat, and rolled a smoke; then he looked at the cassowary. He came over to pluck the feathers, and reached down and held her vagina. She laughed and lost her disguise and fell down; she had the form of a woman again.

"Help! these people are planning to kill and eat me" he realized; so he left for home. He came back to his own village, while

his friend meanwhile gathered taro and brought it back. Oh-oh! The wife had turned back to herself again. "What happened?"

"Eh, he broke the firewood then came over to pluck my feathers, and reached down and held my vagina; I laughed and turned back to myself and he got away".

Then the couple laughed at this joke on themselves, and the two of them ate the taro together.

NOTES

This story and the one that follows show the sort of things a man has to watch out for when he goes visiting friends and trade partners.

The idea that the woman laughed when he held her vagina and that this changed her back to human form also appears in story #35.

Quite a few people believe they know spells which can make others see them as animals. However, if anybody stares directly at them, they lose their disguise and turn back to themselves. Sorcerers and other suspicious characters do not have this limitation.

30: TISOL UGAGAMIN
Onasep (Telefomin)
Transcription

Kota 'stori' kale minte Onasep nita bogolan o ageta ko.

Tanum ipkum tisol kulep no abuta uga tal talnuba kale minte "no uganilita yo" agenalale una ko. Abebomta, kamaki uyo abebomta "alak agam iyo iman ilang wan ilang diginbilip" kalaa age abebomta no abomu no tamale

"Kalel uta albu" kalaa age no tamale kalel uyo bogolu ko: "imak iyo tisol ilim unsa yo" agelu ko; agelule no tamale migim bomnilibile iman ilang diginkalip ko. Iman ilang diginbiinilibile bogolu....

Tam imak iyo ki te kalel ning tem una ko. Ning tem kumet tiinale falak kabila bomnulule iman ilang diginbulule, migim iman ilang uyo alugum uga ko fiip ke kupkaa

Meng mep ku tolmnulule bogolu ko: "kabo, kalak imi nok koyo mek-nalap isala kolapta, migim unum o" agelule; iyo bogola ko: "niyo nek imi nok boyo niyo isala kugamin ba yo" agelale,

Ugol fiit te igal fiit no kemsitnilibile; "kayaa, fiit tebelap namde daak aminapta isala kob'keman o" agenalale; kula yak at tiil kulaak iinu kupkanalale kwek fuula kenanbulule mangan kolu. Mangan kolule yak fiip sok tiil daa kulep ku daala uyo daak sok uyo kwep meng daa kupkanalale

"Kalo" unang uyo bogolu, "tal nitamnalapta yo" agankalule bole "yang mon tem kagal o" agankalule; bogola ko "kagal diil tebebu kale at tufubomta yo" agelale, bole kwep tal mep at kwegala kenanbo miit tem kogol dogola kwep met daata

kek fenta sit kaal diga doba kalaa age dupkanalale, bole "met so kelapta yo" agenalale bole ilib ilib kwep abebomnalale bole tuum uyo ilibma te kalel ning tem met iinu kupkala bole tam abata sok uyo kwaak tamalata ki biing age talkun sok yaan sok de kwep ku daa kupkala

Bole tam abata un ugep-balata ki bino daala daage telata bole agam ken tebesip o.

30: TRADING VISIT
Onasep (Telefomin)

Now I, Onasep, am going to tell a story.

A man had given his friend valuables and the friend hadn't paid him back, so he went to visit and collect. When he got there, this cousin and his wife were working on a taro garden and sweet potato garden, so he went to find them.

He found the wife there, and she told him "my husband's gone trading". So the two of them stayed working on the garden. While they were working, she said to him....

The husband had (actually) gone into his wife's vagina; he went up into her vagina and she squeezed (holding him in) while she worked in the garden. The two of them finished all the garden work and finished planting taro suckers.

She moved closer to him, and said "you, come over and have sex with this vagina of your cousin's. Let's go." He said, "I won't do that, it belongs to my cousin".

He argued and she kept urging, until he said "if you insist, lie down and I'll have sex with you". Now he took (a stone nearby) and tossed it into the fire where it cooked hot. It got hot, and he unwound runners of the taro plants, and put them by.

"Let's go", the woman said, "come see me, over here on the brush pile". He said, "it's cold here, let's warm up by the fire". So he lifted her up and brought her over near where the fire he'd made was burning.

He looked in, and saw the white of teeth gaping inside. Then he told her "move over a little", and took her and pushed her over; then he pushed the stone into her vagina. He wrapped the vine-rope around and tightened it. He tied her legs and feet with vine-rope and left her there.

Then he got up, picked up his bow and arrows, and hurried home while the husband and wife were cooked.

NOTES

Why were the couple trying to kill him? "Maybe they didn't want to pay back what they owed, or maybe they were just cannibals".

Why did this man get the stone and rope ready before he saw the teeth? "He suspected what was going on - probably he'd heard some story like this himself, so he was ready."

31: FIK SO IBINANG SO
Merut igindubip, Feranmin)
Written

Tam sang koyo Unkiakmin imi sang kale minte Framtan iyo sang koyo imi man iyo bagaemnubip kale minte nagal aaning maak kaanse ita bogopnese ko.

Tam tanum migim maak aalap so ogen so kaanipile igil nubip. Tam fik iyo kasagim kale iman ilang at ok kebalale migim tambalim kup nubip.

Tam unang boyo ipkumal ilitap keluta mitam abe tiinemin ba, kale am kup nubu.

Tam abiip kutam uyo suun kup mufekmufek iyo maagalo maagalo kemnubu.

Kebulule abiip kasel iyo tam bogonilibile "botam tanum mak bemi neng uta kebo o" aganbilibile tanum igal fitom kup kuganuba.

Tam am maak daanule kong man maak maagalo kelule a unang bomi win bogobe "ungka unelu o" agelibile, tam fik igal fitom kup tebepmu ko.

Tam silip nalale kutim fik iyo neng kwepnalale "atiim min nuuk min tigim unum" agelale, fen neng ugol tam men tiim dep yak tonulule migim unsip. Atiim yam nuuk yam amdu maak fuko, amdu maak fogo unanbumet kogol amdu maak fen at molin ke abiil kuuk kwiit iinsu.

Bole kogol fik at kwega nuuk so atiim so iyo kogol fuup'ma ibinang uyo unanbulule tam at man yebalata muk maak faganalale yang sok uganbii kulep tal tono.

Neng uyo dagalu ko 'Bap a, boyo intabok numin e?' agelule bogola ko: "koyo, migim tulum aga kuptamo unanbutam amdutigin kutam-ta anang utamum o' agela ko.

Bole migim iman uyo nuuk so unenilibile fik ita tulum agamin neng uta sok kupkaemin.

Migim tulum aga kolip unanbii kutam kal abebilibile dulul kup fuu fuu kebulule ageta no unanbutam tigin daa

Tamta anang uyo tiin dagabiita anang uyo alugum utamamip ko.

Bole fik iyo bogobenalale 'migim am maak delum o' agelale fen tam fik ita am kun du saanbalale neng uta am kon fuub'bulu no migim am katip maak de.

Atan temiinebulule migim tulum diim yak-o mek-o kafin diim malaak abe unanbuno abiip nota, abiip kalaa age silip.

Kutim migim met iman ilang kal iman webii kulep, ason min ke kulep met tebe tulum fagabilipta unanbutam am tonilibile fingamip ko.

Kota "neng kubo bomsalap o" agenalale tulum diim daak abe no iman iyo webii kulep ason ilub kwet webii kulep tam to tobalata am katip iyo net net.

A bole ataan tem iinebulule migim yak-o mek-o kafin diim abe no am silip.

Tam kutim migim ilimi kong asuno iyo no aga kulepnlibile "tam unang umi mufekmufek iyo usiik kulep am tonupta tal tanum imi iyo aaltam kulep unu," agenilibile unang umi ting so kong ting so usiik kulep unanbutam am tolip ko.

Tam at kweganilibile tanum iyo bogobesa ko:

"Nimi neng kubo unbup talbup biita kun tem fuyap tebep'kebu kale kagal bomsalapta, tiing nita no nimi mufekmufek iyo kulep telita migim kagal num o" agenalale teba ko.

Neng ugol "fentap o" agenulule "bap o tambalim kup no unap yuut telal o" aganbulule fik igal tiinak tebebulule fen daak tulum diim sok bom tulum bom bom unanbudaak kafin diim tulum iyo alugum bola kwa, bole fik kiit fen amdu uyo utam neng kalan amanbiinalale abiip unsa.

Neng ugol biita "fik telintem kela" kalaa age yangta kalaak fenta dulul kup fuun daalu kalaak fenta tulum binim kalaa ageluta, "ee! fik bisok bogo".

Aseng ko kwaabomta sinan topta iman minimanu imantep kaansu ko:

Bap-o bisok bogop'nemap (o-ee-wo)

Bap nimi bubul (o-e-wo)

Intap nota fulmap ninsap (o-e-wo)

Biita kaanta tela tela kelum (o-e-wo)

31: BROTHER AND SISTER
Merut (Igindubip, Feranmin)

This is an Unkiakmin story, which the Feranmin tell their children. I heard it from an uncle of mine who's died now.

There lived a man and his younger sister, whose father and mother were dead. The brother was a fine man. He made gardens, brought firewood and water, and the two of them lived well.

But the sister didn't go out and get around like their friends. She just stayed at home. And in the village, things kept disappearing.

She acted like this, and the villagers were saying "it's her! That man's little sister is the one doing it!" So they were saying, and the man himself was ashamed.

One day a piglet was missing, and they spoke the sister's name. "She killed it and ate it", they said. The brother was terribly ashamed.

The next morning, the brother took his little sister and said "let's go catch lizards and cuscus." So the sister took her netbag and the two of them went.

They killed lots of cuscus and lizards up in the mountains. They crossed one mountain and on the far side was another mountain standing straight as a tree, rising up to the sky,

There the brother made a fire and cooked the cuscus and lizards for his sister to eat, while he cut saplings and piled them up, and cut vine-rope and brought it.

The sister asked, "What's this for, big brother?" and he said, "let's the two of us build a ladder and have a look from the mountain up there".

So the two ate taro and cuscus, then the brother began to build the ladder while his sister handed him the rope.

The two of them built the ladder, and then climbed up. A strong wind was blowing up there, but they kept on going right to the top.

When they got to the top they gazed out over all the land.

Then the brother said, "let's the two of us build a house." He set up houseposts and his sister put on leaves for a roof, and the two of them made a little house.

At sunset they climbed down the ladder and went back to the village for the night.

Next morning they got taro and greens from their garden to take with them. They climbed up their ladder and sat down to rest in their house at the top.

Then the brother said, "you wait here, little sister". He went down the ladder and picked taro, greens, pitpit, sugarcane, and brought them up so the little house was full of food.

In the evening they climbed down the ladder and went home for the night.

Next morning, they cooked their three pigs to take with them. They agreed to move all the sister's things first, then come back for the brother's things. So they took the woman's things in one bundle, the pig meat in another, and brought it all up to their house on top.

They built a fire there, and the brother said:

"Little sister, we've been going back and forth and your bones are weary. So you wait here while I go to fetch my things, then we'll live here together".

The sister believed him. "All right, big brother, you go and come back quickly", she said. Then with tears in his eyes the brother went down the ladder, cutting the ropes of the ladder as he went, right down to the ground. He cut down the whole ladder. He looked back up the mountain and wept for his sister, but he went back to the village.

The sister waited, but her brother didn't come back. So she went out to look. The wind was blowing hard. She looked down and saw the ladder was gone, and she realized her brother had tricked her.

Singing this song, she stayed there until her food was gone and she died of hunger:

Bap-o bisok bogop'nemap (o-ee-wo)
 Bap nimi bubul (o-e-wo)
 Intap nota fulmap ninsap (o-e-wo)
 Biita kaanta tela tela kelum (o-e-wo)

Brother, you lied to me (o-ee-wo)
 Brother, you are my heart (o-ee-wo)
 Why did you deceive me (o-ee-wo)
 Let's come together when we die (o ee-wo)."

NOTES

Did the sister really steal things in the village? "No. They just suspected her because she kept to herself". Did the brother do the right thing? "Yes. because his sister was causing him shame". Would a stronger man have acted differently? "The brother was a very strong man. Otherwise he could never have brought himself to leave his sister like that".

32: YANDIIMIN
Merut (Icindubip, Feranmln)
Written

Tan tanum migim maak ogen so aalap so kaanipile migim igil tanum migik so nubip. Tam unang uta ingkek kale umi win iyo Munketen unte niing imi win iyo Munketok.

Tam am maak wep minanbulule alugum am kal bombilipile tam abiip maak fiko kulep talbipta am kal katibe somnilibile tanum kasaak, tanum som, unang som, iyo alugum inolip kaanibile tam unang soenal iyo kulep unomnilibile man kang kang itakup kutu unsip.

Bole mankangkang itakup itakup imi figal min aalabal min iyo kulep yang kululip kot unule tal amanbii nubip.

Bole kota ninggil 'dogonubeta numi amalabal ino numi unang kulep unsip bo yaan diipmantemup o' age weng tegenip ko.

Kemibile Munketok igal aalap men tim tem fen daakta suuket maak albu kalaa agenalale ku suuk maak de ko kwaala top suuket tem unule maak bisata

'Aee! ko abiip maak teli!' utam suuk maak bisaganba ko. Asok ilami abiip talta ipkumal iyo fenlibibile agela ko

'Ibe, niyo suuket komi tuup anang uyo fufala ko teli kwa' ageta kobela ko.

Bole alugum iyo bogobenilibile 'kale kapta nobe abiip maak abiip maak tiinebomta numi unang kulep unsip iyo dogop kal abiip kalaa age tal bogolapta no kulep telum unte imi kasel iyo ino no kemnulup o' agenilibile Munketok iyo bogopmipile igal teba ko.

Bole igal suuk maak biseng abiip maak nota tanum so unang so abiip kalaa age itabala unbip talbip kebilip. Yang-ta suuk maak biseng abiip maak nota utungmin kong tigibilip. Yang-ta suuk maak biseng unanbu abiip aalap seng maak nota katop fenbalata

Tanum so unang so iyo bagamin ba. Tinangkulata weng baganbilip, tam bagabomnilibile 'amsap uyo kong tigibontemup ko. Boyo siin umi no abiip maak kutam kal tanum iyo alugum inonup mankangkang kup ku tonup unang kulep tal nuyo kulup man kil ka fogolup umi fugunbomup kong aabom unangkalontemup ko' aganbilip kalaa agela ko.

'Amsap uyo alugum unang uyo kulep no Wanbil kal kong kon uganbii kulep telin o' agela ko.

Bole ugol ulumi 'am iion' agenulule niing tuum maak binola yang ungalale kumang mo kek fenu ko. Bole Munketok iyo sagaal uta 'telal' agelale yang tamule bogola ko: 'Munketen a, kubo nitamsap bele ba?' 'Waago' agelule bogola ko:

'Niyo kabmi niing Munketok nita kuba' agelale yak niing de do aman kolule tanumin iyo 'kubo intaben kalan amanbalap e' age 'no utamum' age telibile suuk bisanalale bogola ko 'amsap kal Wanbil kal kataman o' agela ki ilami abiip nota ipkumal iyo albiip.

Nonalale 'ibo binim agenipta a numi unangal iyo abiip maak kutam kal abiip kalaa age teli kuba. . Kale amsapta kutim umi unang iyo alugum te no Wanbil kong kon ugan tiinontemip kale amsap kota ninggil no bigi dobelantemup' ko agela ko.

Bole silip nalale kutim kota Munketok iyo tanum maak alafu suuk biseng Wanbil be biisilipta; alugum tanum iyo nobe kingat bal kup fikobomta unang tiino olan aseng kwaan tam talanbilip kalaa age waanbomta unang iyo tiin tiinbilipta Munketen uyo met telule niing mutmut kepmale keng fenule mutsom fiigaa 'telal' agelale,

Ipkumal bogobenule 'imaan fogo telita o' age yang tamule tam niing iyo bogobese ko:

'Nonapile kapkumal iyo waanta numi abiip kasel unang di at kon isakrut maak dabom diim daanip kon uyo ugep asok tiinemin o' agelale

Munketen yak mek-nulule ipkumal iyo waanta mankal maagup no kulep tesip iyo alugum bogobenulule mangal isakrut kon uta dabom diim to tiimibile

amiit kasel unang iyo bo bisok at ket dubilip ko agenilibile unang ket tanum dulintem ita maak diilibile unang amiit kasel iyo alugum iyo 'bo tambal ko' age, bisop kong man diki 'abiip unum o' age tebip ko.

Bole 'ilep top e unum' aganbilibile tanum dii meng ilep unsu unang uyo waanta kon isakrut binim te kingat bisagabilipta binim kelule a unangal so unanbuno abiip nole

bole abiip kasel iyo binim ko age fom abiip kwa, nobipta kingat uta maagup maagup kebenilipta alugum man so unang so alugum kululip am iinuta am so kwegale beta ilimi ibinangal so unang soenal isakrut kon migibip isino ita kulep no ilimi abiip kal unanbom ile diginbom agebomta abiip uyo asok kufota unsip o ageta

nimi aaning Ivitok ita bogopnese ko. Igindubip kal bogopnese ko.

32: THE RESCUE
Merut (Igindubip, Feranmin)

Once there were a young brother and his sister. Their mother and father had died so they lived with another man. The sister was the older of the two, and her name was Munketen. The little brother's name was Munketok.

One rainy day when everybody was at home, another village came to fight. In the houses they caught young men, old men, old women and killed them all; they carried off the young women, and left only the children behind.

So the children themselves had to take their own brothers and fathers; they threw the bodies down a ravine and came back and cried.

So then they began to discuss: "with our parents dead, how can we go after our sisters that they took away?"

One time, Munketok looked into his father's little netbag and found a pipe. He rolled a smoke and stuck it down in the pipe, and took a puff.

"Aee! I'm at another village!" He saw this, then took another puff. He was back at his own village again, where his friends were looking for him. "You people, with this pipe I've just travelled all around" he said.

Then everyone told him, "go around from village to village and come tell us which village our women whom they stole are now at. Then we'll go bring them back and kill those villagers."

He took a drag on the smoke, and he was at another village where he saw the men and women and watched them come and go. He took another drag on the smoke, and came to another village where the utungmin were killing pigs for a feast. He left them and took another puff, and he was looking down on a very large village.

There were countless men and women there. He listened to what they said, and they were saying "tomorrow we'll kill pigs for a feast.

In memory of that village where we killed all the men and just left the children, and carried off the women to marry and have lots of children, we'll kill pigs and eat them". He heard them saying that.

Someone said "tomorrow, have all the women go to Wanbil to pick leaves to cook with the pigs".

Then (Munketen) was going home, and her brother threw a stone at her. It hit her and she was startled and looked around. Munketok beckoned to her to come, and when she came over he said "Munketen, do you recognize me?" She said no, and he said:

"It's me, your brother Munketok". She embraced him and wept. Some men called "what are you crying about" and they came to find out. So he pulled at his smoke and said "I'll see you at Wanbil tomorrow", then he was back at his own village with his friends.

He came and said "you can't guess what - I've just come from the village where our women are. And tomorrow morning, all the women will be going to Wanbil to get leaves for a pigfeast, so tomorrow we'll go lie in wait for them."

They slept and next morning Munketok held onto a man while he pulled on his smoke, and they were at Wanbil. He brought all the men there, and they had their fighting arrows ready while the women came walking, calling out and singing. The men hid and the women approached. Munketen came by, and her brother made a smacking noise with his lips; she looked, and he smacked his lips to call her over.

She told her friends "I'm just going to urinate and I'll be back", and she came over and her brother said:

"Go and tell your friends, whoever is one of our village women should put a red leaf on her head. Pick the leaves, and walk along wearing them."

So Munketen went back and forth among her friends, and told them that all the women taken from her group would wear a red leaf on their head

and the local women would wear no leaf, except for some pretty single women. The local women agreed, and they wore none when they started walking home, carrying their piglets on their backs

Then they started down the path, but the men were waiting in ambush. They shot any woman without a red leaf with their fighting arrows until there were no more of them, then they went with their sisters to the village

where they finished off the village people. They came and shot them one by one with kingat arrows, then they put all the women and children inside a house and burned them in it. But they took their sisters and all the young women who were wearing red leaves home to their village. There they ate and made gardens, and they built up the village into an important place again.

My father's brother Ivitok told me this story, at Igindubip.

GREAT SERPENT

33: BOGOL KALEL UMI SANG
Tikin (Misinmin, Telefomin)
Transcription

Ah, Tikin Bangin nita weng 'stori' boyo nimi afaligal Misinmin afaligal ita weng stori bo bogopnesip o ageta. Uun bogol imi stori boyo bogolantemi, kale wantap ita kaal iim o kaal namal ita tinangkulin ageta ko tinangkulin o ageta ko.

Ah, stori boyo kanube iman ilang maak ke kosata iman ilang maak ke kosata bole a iman ilang boyo saanim di tal uninun uninun dubak kobe tebesata, bole iman ilang bo binimanule bole kalel uyo tebenulule a bogopmu ko: "kabo unang bele tanum kapta? Nimi iman ilang be dupkalapta iman ilang kanupmin be saanim be tal unela kale kabo tanum bele unang a?" age kamagelu ko.

bole tanum be olsak tebebmule bole tam kingat bal ugepnalale una ko. Kingat bal uгаа nonalale kong yaan be abo dulu una ko.

abo dulu una ki una ki unanbu llip ilo nonalale kumen yak abe tam ilok tubu unanbutam tigiin tam abomu am maak tip to kosa be faal binim, amitem binim, am dong tem utakup nip nip utakup kulep yak tomnuba kalaa agenalale kumen yak am dong tem tubu kumen tidaak abiin daak abomu

kumen yak am dong tem tubu kumen tidaak abiin daak abomu; iman sinole nuuk sino uyo bagamin ba iman bo yuguut unanubata a nuuk uyo isagim tang isagim tang kwegabombulule bole nobelata tiyang uul tem kal waanbombalale tam tanum beyo nuuk ang uneba nalale tam tanum beyo bogol ita ko.

Bogol ita kale talnalale fupkela konalale saaman dii no iman uyo kulep tal unbomnalale un bogol beyo tanum dii so uun dii no kemnubata bole tanum be no abu daalata at kwegalale bole un bogol iyo usaan fuuma ko.

Usaan fuubalale at kwegala kenu; at kwegala kenu tanum beyo, tanum bemi win uyo Tabagim ita ko, ita kanubesa ko. At kwegala kenu dupkaa usaan fuubalale bole nuuk bolok iman bolok agala kenanbulule alop unanbom silip nala

Am daanule kutim kota alop dubak kobe tesip ko. Talanbutal taye kalel ubtil albip kalaa age tanum be duptamo tal iman ilang iip daa dupkanalale "kabo kwet ko ung kwaa'kami ka no unansalapta tam man ubtil iyo bogobelita bole aaltam kota tam telal o" age kupkanalale

Tam-tiye kalel ubtil iyo albip kalaa age kupkanalale bogobela ko "ipta binim o ageniliptiya kaalap tanum am dep tebesaali kale bagel am dep tebe sii kuba! kale baan iman kwep telip uneli bomta bomsulup daanuk o" age kupkalale, kalel ubtil iman fagaa kopmip une kang age kupkanalale bogola ko:

"man unang kubo unanbudaak kwet so titon mifi so no suum so bo maak ano kulep telapta ulimal unenulupta bombulup o" agelale bole man uta daak abe unu ko, man...unang so uta unu ko. Yang abe daakta, "kwiin! kwet miit tem be tanum maak ku kiit moba kuta kwet kup unanbe" kalaa age

daak kwiin kong molule, "O, aatum-o, ke tanum maak tonba kup o" agelule; "orait', olapmap talak o bele agam telin o" agelale bole agam unip ko. Unanbutam am tamibile bole aalap bogola ko: "beyo kubmi timak dupkami ko; dep telap kale bole agam iman bo unangkalin a" agelale bole agam iman unanbii kupkalibile

bole alol bogol beyo bogola ko "ulimal bombilipta no nuuk maak ungka ko kwep tal daali ulimal unbom sumta ulimal daaginum a" agelale bole una ko. Yak amdutigiin maak maak uun nuuk ting uyo kalfat ba ting daa kulep tal ku telale bole ulimal iman bolok nuuk bolok dep aga siitnulu fegep yak to.. see.

Am daanule bole kota "ulimal imkalup kale no sumta nuuk umak anpii kulep tal tolup sum minte maakso anpii kulep tal tolup sum no ke tal ulimal kulep telupta ulimal bol dep agata unangkalin o ageta yo" age uun bogol beyo kamagelale agam unip ko.

Agam abebomnalale bole yak bel maak al fen yak bel maak al fen agen abebomnalale ung kwaala kuptamo tal kalel daabe daabe kebalale, kalel ugol fakamo yak bel maak bel maak bulule agam kem tam kuptamo unpii no am tal kupkanalale bole agam unanbom silip nalale tam aga kwep iit daa, kwep iit agit diim daa kupkanilibile

"koyo agam unanbutam Unantigin komi nuuk umak ano kulep tal kwegu no kelup sumta kulep unum o" age agam unip ko. Imak iyo kamagenalale agam abebomta nuuk uyo kalfat ba ungka kwep tal daa ungka kwep tal daa abebomta yak bel maak yak bel maak yak bel maak mek bel maak ungka kwep tal tip tal tip tip agam kwep unanbutop Unantigin, Unantigin bigi kupkanilibile bole kogol agam am umdii dinankalip ko.

kalel uta at ilabulule imak ita am de ko binim; binim kupkalale tam nuuk bo ogal maak kulu ogal maak bugup kal maak agam ol dupkan te agam agabii ko; unanbomnilibile unanpii une kupkale kalel boyo unu ko. "Ok tep ko ageta ki del uyo sang mafak" bogolule, bole kalel ugol unu ko.

Daak abe yang abuta ok boyo namum fala kupkaa telule biteng ok fon maak dugat dugat kemule bole sit kwek iip muuta unanbuluta biita unanpii une kupkanulule

Aeei! kalaak-o bilip balap kebu kalaa ageta kalaak fenuta dung am kumenu kalaa agenulule dubak namum millii dupkaa kemnulule dubak namum tem daa kupkanulule tal nuuk uyo agam dagabii ko.

Agam unanbilita biita mafak sino kelu; uгаа kwep iit daa kup agamin, ba: katop umak at maak fagaa kululu kalaa agenalale, "Eh! keng umak fagaa kululu" agelale katop umak fagaa kululu kalaa agelale, keng umak fagaa kululu kebomta

Agam tonbip kalaak uyo minte ok muk uyo ibo kulalu tebu kwa. Iba iba iba iba iba iba bole kupkalata kalel uyo waafu kuptamo ol daala "Ti-ok",

Ah, kebelale kupkanalale... kalel dungam kumenu dubak kwek kalimin dupkaa agam tal am tonamip bole nuuk uyo unankalin.. biteng bole ok uyo iba iba iba iba iba tebutale imak "ti-ok" kupkalale, tam agiit diim tamaga kusino dagaa kwep tebutale kupkalata kalel waafu kuptamo at kuuk diim maak tam talap kuuk diim una biteng tal talap kusino kwep tebutale bole kalel uyo ung kuptamo tiye telale kupkalata imak iyo unanbuno isal maak abelale -ungka kwep malaak kebalale - binola unanbuno amdutigiin isal tonbom olmin kup see

Am daan kolule mitop kalaak fenata kalel uyo ung kulep top daa kupkanalale ok muk uyo ibo dupkase, utam kupkala ki binola talanbutal aalap ulimal alol ulimal albip tal tamale, "eh, ibe manim agomip kale, ah, kalel uyo kanube ung kuptamo tilina dupkaa teli siina teli kuba" agela,

minte aalap tam abata kong maak ung kwiinga kong kwiinga tuup kulaak kal bigi ko dupkala bole isak kusino daal kusino iin kusino falabii kuptamo somnalale tabaa ung kuptamo somnalale dol san ung kuptamo somnalale unanbutam Unantigin to kupkanalale at kwegala kenule kong uyo kulebak ka kupkaa kenanbulule dol san usole kasaak so ubalata biita manim fagalebe dupkala bole

"tii kanubelap ki kanubelap ki, maakso maak kanupmin maak" age kupkalata bole kupkanalata igal tal kong uyo aga ko unenilipta somta bole tanum bogol beyo kaanata dubanilipta bole asok ilata fupkela dupkabomnilipta nuuk, Unantigin nuuk boyo, fukola unanubip ko. Unanubip kale tanum bemi win uyo Yenbanam ita kanubesa ko.

"Em tasol. Tenkyu"

33: STORY OF THE EAGLE'S WIFE Tikin (Misinmin, Telefomin)

Ah, I'm Tikin Bangin. This is a story I learned from our ancestors at Misinmin, a story about an eagle, that I'm going to tell; so anybody, black skin or white skin, you listen.

Ah, the story goes this way. A man had a garden, he had a garden and a wild pig kept coming and eating it. The garden was finished, and the man's wife scolded him: "are you a woman or a man? You let that wild pig come and eat my garden! Now are you a man or a woman?"

Then the man grew angry. He got out his pig-arrows and he went; he went with his arrows following that pig's tracks.

He tracked it on and on, across the Elip River and he went down, climbed up a slope, and came up on a mountain where he saw a house built without any door or doorway. But on top of the house it was strewn with feathers. He climbed up on the roof and jumped down inside.

He climbed up on the roof and jumped down inside. Inside were taro and marsupials, too many to count. Here was the taro that had been stolen. The marsupials were rotten and smelling. He went and hid himself in the corner. Now, the man who killed and ate all those marsupials was an eagle.

It was this eagle who changed himself into a wild pig to steal the taro; he could change into a man or into a bird. He came back and met the man there, and the man made a fire which made the eagle choke (because he was unused to fire and smoke).

The eagle choked when the man made the fire. The man made a fire - the man's name was Tabagim who did this. He made a fire and the eagle choked, then the man baked marsupials and taro. When they were done, the two ate and spent the night together.

Next morning the two came back together. When they got close to where the man's wife and children were, he took the eagle up to his garden and left him there saying, "I'll break off some sugarcane for you to chew while I go tell my family you're coming".

He came back to his wife and family, and said to them "you can't imagine what! I your father have not been to a man's house, I spent the night at a spirit's house! Now quick, go bring me some taro, and after I eat it we'll stay together till morning." When he said that, his wife and daughter got him taro. After he'd eaten, he said:

"Daughter, you go down and cut some sugarcane and apica and bananas for the family to eat." So the child went down - the young woman went. She went over and: Oh! She saw a man there chewing sugarcane.

She was startled: "Oh, father, there's a man sitting here!" she said. He answered, "all right, either you can call him to come up, or the two of you can come up together." He said that, and they came up together. They got to the house and the father said: "I give you this man for your husband; you've brought him, and now you two can eat taro together," he said. So they ate taro together as husband and wife.

Then the eagle said to his parents-in-law, you wait while I kill some marsupials and bring them, then we'll eat and sleep. Then (my wife and I) will go" he said, and he went out. He went from mountain to mountain, and returned with no small bundle of birds and marsupials, so the family cooked taro with marsupials, put it by, and slept the night.

Well the next day, the eagle told them "my wife and I will leave you, we'll go sleep and kill marsupials, sleep, then kill more marsupials and add those to what we've collected and sleep another night. Then we'll bring them back here so the family can bake them and you can eat." So he said, and the couple left.

As the couple went along on one hillside after another he ripped and killed marsupials which he brought to his wife. She took them and carried them from hill to hill, and they went along this way until they came to his house. Then the couple ate and spent the night, cooking marsupials and putting them up on the drying rack.

"Let's go over to Mt. Unantigin, and kill some marsupials there to add to these and take back" he said, so they went. The husband gave directions, and the two of them went along, with the eagle killing and bringing no small number of marsupials which he gave his wife to take. Going from hillside to hillside to hillside to hillside, he killed them and brought them and piled them higher and higher as they went up to Unantigin where they set up a little house.

The wife collected firewood while the man finished building the house. When it was finished, the wife got five or six marsupials and the couple cleaned them, cooked them, and ate them. Finally they finished eating, and the wife said "I'm thirsty; my throat is awfully dry". Then she went out by herself.

She went down to a pool and pulled up some moss, got it dripping wet, put her teeth to it and had a long drink

Oh! something was dripping down there, she realized. She looked down and saw her menstrual blood dripping down. She took a piece of moss, wiped her blood on it, and left it there and came back to the house, where the couple took marsupials out of the earth oven

The couple ate until they were full; he cut the rest to put up and leave it; but down below came the sound of trees crashing down. "Eh! over this way something's crashing down" he said. Then he heard the crashing noise from all sides

Under the place the couple were sitting, water was rising. It rose and rose and rose. The eagle took hold of his wife and cried out 'Ti-ok'.

Ah, he did this...his wife's menstrual blood had run down and she'd wiped it and left it, then the couple were sitting in the house, eating marsupials .. suddenly water was rising, rising. The husband called out "ti-ok", went up on the drying rack with his wife. The water was about to reach them; he held his wife and took her to the top of a tree. He went to the top of a talap tree with her. But it came up and took the wife. The husband flew up; she was pulled down. He flew off and sat on the mountaintop crying out all night long.

In the morning he looked down. He saw a great pool there, with his wife lying dead down under the water. He saw her and left, and hurried back to where her father and mother, his in-laws, were. "Oh, you can't imagine, but my wife was killed and pulled down; I left and spent the night and came back here" he said.

and the father went and killed a pig, laid it out, and split its chest. He took out the belly fat, liver, and lungs and took them with tabaa tanket that he cut, also dol pandanus shoots, up to Unantigin. He made a fire, put the pig to burn on the fire, and planted the dol (karuka pandanus) and tanket.

"You've done enough now, don't do any more" he said, and left. He went himself and cooked the pig. They ate it and lived until the eagle man died and they buried him, but later they would invoke his help when they went hunting marsupials on Unantigin. The eagle man's name was Yenbanam. He did these things.

Thank you, that's all.

NOTES

A spirit bag with power to help the men hunt marsupials holds the remains of the eagle-man, placed under obligation to human in-laws.

Bogol is an eagle which remains mostly in the high mountains: it strikes marsupials from the air and is regarded as the master predator.

The character left unnamed in the story is Magalim. This is the serpent which appears in the rainbow. He sends rain, causes earthquake, and inhabits pools in the deep bush.

The smell of menstrual blood aroused Magalim to swallow the woman: drowning his victims in rising water is equivalent to swallowing them in his serpent form. The sound of trees crashing down was the approach of Magalim, bringing the tree-smashing storm as he came.

The pig sacrifice at which tanket and pandanus are planted stops Magalim, once aroused, from killing additional victims.

34: MAGALIM SANG
Tikin (Misinmin, Telefomin)
Transcription

Magalim tebenala Telefolip tanum unesa. Tanum unanbii nonala Atemkayaakmin sakbal tanum aalap maak ita tebenala ita tebenala ang kosa; ang kosa imi ang konilip dulaa kulep abiip maak maak unsu umi story uta bogolantemi ko.

Ah, aalap beyo, aalap beyo unanbuyak abe unanbudaak Bultem kalel boyo kumun sino kumun sino kupkanalale unsa ko, kanube igel binim kale unsa ko; intaben uta kuptamo yang donamap binim, iman ilang am ilang donamap binim, kalaa age yak abe unsa ko. Yak abe unanbudaak Bultem kal igel fibii boyo buulabii igel fibii boyo buulabii kulepnalale talanbii iip iip am see iip am see iip am see am asuno kenalale binola tal Ulapam met tisa ko.

Talanbutal Bogelam tino kumen malaak lfi diim tino kumen mek lfi ilok tubu kumen mitam lfi umsan fagaa tela ki mitam Metabip, anang win boyo Metabip kutam kal kanubesa ko.

Metabip tal abomule tal abomule top boyo bong dam maak daabu ka' ageta bong dam maak daanulule ok muuk maak ibo kobu kalaa ageta, "bota intaben umaak kebu ya?" agenalale, daak abe unsa ko. Daage topta "top bo maak ibanbii ifo te ifo te bii kulep ku daabu..." tsk! kalaa age

daage unanbutop tama biteng kup biginin kelata tam abata aalap iyo aalap be ang ko unenalale, anung fagaa kulep ku daa kwiinga kulep ku daa kwiinga kulep ku daanalale ku tele daa bomnalata

wep bamak maak e tumuun bamak no kem tisu su su su su am daan kolule, ogen ugol bo manim ko. Ogen ugol bo binim ko agenulule no bombuluta ogosal aalabal iyo bogobenulule "man maak doli kuta inap man o" age kupkanulule suu bombuluta bombuluta wep bomak tumuun bomak suu am kup daak bole ogosal a "bomsilip, binoli unanbuno man atam telita" age

lfi ilok uyo kumen mitam tigin mitop abomule aalap ang kulep ku daa, aalap unanbomse mitop "kwiin! bisop bagansalap! kaalap ang kulep ku daa ang ko unebap ko; kaalap iyo intaben kalan o agenalapta ang ko unan tesap? kapmi kaalap namdii ku alba" agelale

bole bagaemutaye mitam ogen sino ung ko unelanagin kelale bole binolu temet Falamtigin, ah, Falamtigin bogobenulule, Kialikmin bogobenulule, titop Bogelmin bogobenulule, Kubrenmin bogobenulule, bole tal bogolule bole atkom nobipta "ang kolum o" age igaal ilep no unbipta bole igel ilep no unbipta "tanum inap be ang kolum o" age

igel ilep no aam dililabalale mep kogol aamum samaan kogol aamum aganbilibile kumen te filiim tilin tem tam una unale Metabip filiim tilin tem te tam unata bole dagabalata dagabalata dagabalata dagabalata filiim be dobalata dobalata dobalata dobalata dobalata dobalata ...

Kialikmin igalami ibo kola ko. Bogelmin igalami ibola ko. Telefolip igalami ibola ko. Atemkiakmin igalami ibola ko. Kebalatiye ung kulep ko ung kulep ko ung kulep ko ung kulep ko kebalatiye, bulutiye bulutiye..... daala tebebombalatiye, tanum Kialikmin man tambalengim iibak manim ko.

Tam iinale bole telen kulep tebebombalale bole tep don tep don tep don tep don tebesa, kumen lfi ilo ko tebebombalale kumen lfi ilo ko tep don tep don tebeba, tep don tep don tep don tep don tebebombalale kumen lfi ilo kogol tep don tep don tebeba

minte Atemkayaak mafak maak Mafumkot kulagal iman ilang diginbiinalale tebeba daage talanbutal abomu ilami unang man ita alba, "aatum a - mom kabaa! Mom kabo manim agomap kale Metabiip kayaak tebe inap tebe tanum fukola yak ko atkom foga tebebip kuba" agelale; iman men dagaa kwep tal am daa kupkala ki "nile" age kupkala ki; titam tanum beyo tambal ba; Atemkayaak mafak kup daasa

be yuut titam un ang kanaat ang dagaa kuptamo, yuut met Telefolip afap dilii miit tem -dem ba kale dumii kon tem- kulaak iinom bombalale telen kulep unanbutop yak falang age dabom kufo nami biteng

'Kwiin ma-ma' agepmata, ogot un kulaak iinbata kanupmin Magalim be tisu dupmet ku to dupkalata saal dagabomnalale bole dinbomnalata, ah, "baret" kulaak iyo bigi ko kulanalale,

duguk kulaak kulala yak dumii yak kan tem abenulule dumii kenulule minte ulaa kulala yak kobe mek kobe kesa, ah, tanumin tal tamale asit sagam duulbomnalale Falamin ugaa kopma kwep una, Urapmin ugaa kopma kwep una, Tifalmin ugaa kwep una. .. tsk! Mianmin, Timelmin aganubip boyo tiim kup mulupma kwep daak unsip ko; Telefomin ugaa kwep una kenilipta bole Faiwolmin ugaa kwep una kenilipta bole Magalim be duulasip

kale weng "stori" uyo bota kale kwaaa... yak tape tem uyo unuk o ageta ko. Unang tanum utamamin uyo dogop kapta weng boyo tape tem tolong dolal o ageta ko.

34: STORY OF MAGALIM
Tikin (Misinmin, Telefomin)

Magalim came to Telefolin and swallowed a man. I'll tell the story of how he killed a man of Atemkiapmin, his father, how he killed this man and they killed him, and cut him up and sent the pieces out to different places.

Ah, this man, this man left his pregnant wife, his pregnant wife, and went across down to Bullem. He had no axe, so he went: he had nothing to cut trees with. He couldn't clear a taro garden, build a garden house or anything without an axe, so he went. He went over to Bullem, and there he collected some fibii axes, and started back with them. He was on his way back with them, and he slept one night on the road, two nights on the road, three nights on the road and he crossed over to Urapmin.

He came past Bogelmin and down to the Ifi River and climbed down the bank; he quickly crossed the 'tail' of the river, and came up to that place there that's called Metabip.

When he got to Metabip he looked down and saw a cleared space made there, and a pool risen up. "How did this get here?" he wondered, and went down. He went down; there was something curled up in the water ... tsk!

He went on down, and suddenly it burst up. The thing in the water came up and swallowed its father, swallowed him and left part laid out, lying on the ground nearby.

A great rain and thunderstorm raged all night until daybreak, while the mother didn't know what to think; she had gone to her family and told them "I gave birth to my child, but the child was a snake". All night the thunderstorm raged. In the morning she told her family, "wait here, I'll run over and have a look at the child and be right back".

She crossed the Ifi River and came up to the high grass where he'd killed his father and eaten him. "Oh, no! You don't know what you've done! That's your father you've killed and put there that you're eating. Why have you killed and eaten your father? That's your father himself there," she said.

While she spoke, he was going to kill and eat her too. But she ran off and came to Framtigin, and told them at Framtigin, told them at Kialikmin, told them down at Bogelmin and Kubrenmin. She told them and they set out to kill him. They went with their axes, saying "let's go kill that snake man."

They went with their axes, trying to kill him; they tried to kill him over here and way off there. He went into a hollow filiim tree, a hollow filiim tree at Metabip, and went up inside. The men were trying and trying and trying to get him, they cut and cut and cut at the filiim tree.

The Kialikmin gathered together on one side, Bogelmin gathered on another side. Telefolip gathered on their own side, and Atemkiapmin on their side. He began swinging the tree. It swayed from side to side... then it came crashing down right among the men of Kialikmin and destroyed them.

Then he came out, and went slithering away while they chased him. They chased him to the lfi River and he came across the lfi, they chased him on and on and he crossed the lfi River and came on.

A no-good Atemkiapmin man came home from clearing a garden down at Mafumkot, and his sister's son said "father--uncle! You can't imagine. The one from Metabip, the snake, is killing men, and they're out there chasing him". He brought his bag of taro and put it down in the house. "Me too", he said, and he left his taro bag. Now this was no impressive man; he was a no-account little Atemkiapmin.

He quickly took a bundle of arrows, a bundle of kanaat arrows, and hurried up behind the Telefolip house; at the base of the pine trees - not the dem tree - he hid in the bamboo and waited. The serpent came slithering down, and across from him it reared up and jerked its head.

Calling "kwiin ma-ma" (Magalim's) mother's brother shot an arrow that fatally wounded him. As he thrashed with his tail, he broke open the gully there.

His blood spurted where the bamboo grows and became bamboo, he spat blood all around. Then everyone came there and they cut him up with a knife: they cut a piece for Feranmin and they took it away with them, Urapmin took a piece, Tifalmin took a piece... tsk! Mianmin...and the line called Timelmin because they cut the middle (tiim) for them to take. For Telefomin, Faiwolmin, they cut a piece and they took it.

So they cut up Magalim, and that's the end of this story. I've put it on the tape, so people whoever you are that hear it, you listen to this story on the tape.

NOTES

Telefomin did not make stone axes. The fibii axe came by trade from Bultem of the Op-Kemin, who obtained it in turn from further west.

It is considered possible for Magalim to devour a child in the womb and leave his own serpent child instead; there was uncertainty whether that's what happened in this story.

Men cannot enter the birth house, but the father is expected to stay nearby. Comments on the story blame the father for leaving, the mother for failing to tell the serpent its father might be returning that way.

The Atemkiapmin who shot Magalim, 'no good' in the sense of being small or undistinguished, was his mother's brother; possibly Magalim reared up to allow him a clear shot.

The gully Magalim broke with his tail is where the women's path and the men's path divide at the approach to Telefolip.

This much of the story of Magalim is generally known and told as an utung-sang. However, the event it refers to is an important mythological precedent for warfare customs and ritual; therefore, further details are secret.

This story accounts for the origin of warfare, which did not exist until the pieces of Magalim, distributed to all local groups, first 'heated' men's spirit for fighting.

The story is shared by all groups in common, as each one holds a piece of this Magalim. Some neighboring groups also have their own stories of a Magalim snake-child whose remains have local importance.

FUNNY STORIES

35: NUK KANG KANG ABAN DIIMSIP UMI SANG
 Ipisok (Kialikmin, Feranmin)
 Transcription

Sang ka bogolantemi koyo Unkiakmin imi sang kale bogolan o ageta ko.

Unkiakmin maak 'inggat abiil uyo nuuk kang kang bilip imi abiil fogobomnili aaman o' agenalale at duum at duum ulap uyo daganbii kulepnalale unanbuno bel maak kal fagabii tam fagabii tam tam tam unebalata fagan unanbii kupkaa tal am see;

kutim kota bole daak abe men falaa kwego una ka'ageta nuuk kang- kangmin abiil uyo ki alugum aamin kup unbu ka'age dalam dalam dalam dalam dalam dalam unebalata unebalata unebalata men kanupmin boyo ki abu duptamo tal daa kupkanalale agit tem uyo ki bogola ko:

'suguul o suguul ke anobombulule dulu kulep teli kale agabom unangkali o' agenalale; inggat men uyo abu kulep tal kupdii kulanalale 'no iman ilang no simuul sino kon sino iman sino umak kulep talnilita usino agabom unangkalon o' agenalale,

no iman ilang no iman sino kon sino simuul sino fagabii kulep tal abiip kutam kal talanbom inggat men abu kulep tal kupdii unba uyo, ninggil tala tala kenilibile asok inggat iyo man kang kang kelip ko kenilibile,

'hee hee' agan kebilibile, minte unang maak bogolu ko 'Aii! nagal nimi nok waafub'neba aban diilanagin kuta kupkabi o' agela agela, 'hee hee hee' agan agan kebilibile

mep kutam tanum iyo tebeba tal abal diim dok agomiba ko, kutam dilik dalak kebii kelipta agenalale mitam am abomule asok tidaak unip kalaa age tiin utakup ko tidaak unip kalaa age kupkanalale

at kanupmin at uyo daaba kala met abata men sino uгаа kula at tiil unuta at uta tebeta men sino ken tebe koluta kulasa yo ageta

Unkiakmin imi sang kale bogoli ko; bota kup kwa.

35: LAUGHING RATS
Ipisok (Kialikmln, Feranmin)

This story I'm going to tell is an Unkiakmin story, and I want to tell it.

An Unkiakmin man decided to make a trap to kill inggat (rats) or other little marsupials. He collected ulap fruit and took it up on a hill where he made trap after trap. When he finished he went home and slept.

Next morning he slung on his netbags and went and found little rats killed in all the traps. He went on and on and on taking them out and taking them out; he filled up his bag with them and took them home and put them up on the drying rack, saying:

"What luck that they were killed and I brought them back, now to cook them and eat them," he thought. He left the bag of rats hanging there while he went to the garden for some greens, leaves, and taro to cook and eat with them.

So he went to the garden and got taro, leaves, and greens to bring back to the village. While he was gone, he left the bag of rats hanging up there and they began scampering around. The little rats turned into children.

They were all laughing "hee hee", and one said "Aii! He was holding my vagina and I almost laughed, but I didn't." So they were talking and laughing "hee hee hee".

The man drew near, and as he was stepping up on the verandah he heard them inside. When he went in, he just caught sight of them going back down into their bag. He went back outside.

He made a big fire, then grabbed the bag and threw it on the coals. The fire blazed up and they burned along with the bag.

This is an Unkiakmin story I've told; that's the end.

NOTES

"He was holding my vagina and I almost laughed": if she had, she would not have been able to keep her disguise as a rat; she would have turned back into a child.

As the story is told, the words and laughter of the little rats sound both like children giggling and like rats squeaking. The effect is funny, but also very creepy.

36: TANUM ILUM ILUM KEMIN
Wimin (Misinmin, Telefomin)
Transcription

Tam utung sang maak bogolantemi kale, tanum alop maak nubip nalale, tam ipkum iyo tam no unang tambal maak kwep tal daalale bole ipkum iyo iman ilang digin tiinanbii tal olata tam am uta am at kenu, tam am katam fenata ipkum abiin boyo unang amat maak tonbu, unang ket ko age atin kamaa ataan dabom mitam felelbu kulutap maak tonbu kalaa agenalale

ipkum bogola 'Aii nek kabo, boyo dogap tele kwep telap a?' agelale, ipkum alak iyo bogola ko: 'kalak niyo unanbuyak bel ko met olita unang boyo mamet telu kalaa ageta kwep teli yo' agelale

'Aii! Kwiin boyo alop numi maagup kemin uta aga' age, alak igal mang agese, senalale, am daanu tam abela bole kimin ipkum bel kafalebeba utakup, daage no abomu, tam bel katam fenta, iit boyo unang maak kaan kolu kulep tal ilet daala ko kulep yak isal tomip - ilet daala ko kulep yak isal tomip kalaa agenalale bagaa kulala malaak abu

'Aii! Kubo kagal bombalapta. Niyo fen tiinanubi namde; ai! kubo unang tiinak ba kale fen bombalapta, kapkumal telanbilip min koyo weng bagabom min ... unang amat imi kemin kale fitosu unang keluta ba; kale unang amat imi kugup kwe'

ilet diim katam kal dagaa kulala malaak abu kale 'kupkal tiinabom a' agela, weng umak bogolintem kelu. Tam sok kulep meng daa ting daa kuptamo tebesa, kuptamo tal am daa, tam at degela kulep malaak dopma kenanbulule iman kulep mitop fagabe, 'daak iman koyo fuumal' age

tiinanbii tal olata: 'iman uyo nalami kulep mitop faganbii kup, at uyo nalami kulep mitop kweganbii kup kulabu' agenalale bogonalale: 'Aii! kubo minte bisosap unang kelapta ba kale unang amat kupmi kale be kupmi kebalapta; nagal yaan albu, sigiil albu, nagal yom so men so albu kale nagal fuubalata' agenalale

Tam at kwega uyo at dam uyo fuk mola telu telu kelu uyo kweganalale iman fuubii ko, ugol iman maak dilsa kobe 'tal ko unangkalal o' age kupkaa imi iman uyo une kupkaa mitam olata 'Aii! Iman uyo nalami kobebi kupkalu' age bogola ko

'Bae! unang amat uyo bisosu, kale seng umak unankuluk a?' age 'kupkaa yak falabu tap boyo kimin unang amat imi kugup kwe' age kupkaa, iman uyo kwep ku daabe ku daabe nuba, agankalin kup balata biita; alak iyo tela talta ilep kal talbomta isagim tang uta kup yang ilep telu talta talbomta 'tang uyo asit ba kale ki am katam kal' kalaa age

Tal am katam fenta, tam "bo unang maak mat biso ko 'singgagan o' agebo" kalaa agenalale alak iyo bogola ko: 'kabo tam bole?' agelale, alak bogola ko: 'Ai! asok kalak nimi kalel uyo, asok kapkal kanumin nagal kanumin, asok alop numi kugup kale kapkal, kapmi uyo kwep tal daalap ukmal sulupnalale nagal nimi uyo no kwep tebi boyo utabalap kwa' agelale

'tal bota kup utamnamap kwa. Asok alop numi kugup kale alop nulumi kemin' agelale, tam alak bogola ko: 'kaba! tam unang boyo kugum yaan daala talbap kuba' agelale, tam alak ita ita ke kupkanalale bogola ko: 'kalak nimi kalel uyo kanubalapta, yak dogop tiinontemu' agela ko, 'kale kamagankalin weng bagabap bole 'tagaa kwapnaman o' agenalapta' alak iyo tebe buuk bogolale, bole alak iyo tiinebalale bole see.

Tam 'iman ilang uyo bole, kale unap iman ilang uyo digin unum o' age kupkaa tam men abu kulep daabe kupkaa yang ilep biita mengta 'nalami kanubi bii kup' kalaa age kupkaa kala 'kubo talabom bele ki? Ai! unang amat imi kemin kwe' age tam sok kulu ting daa kuptamo

'unang amat iyo igal maak talbontemaala kale nong diim kup yak yak nin o' age sok kulu ting daa kuptamo igaal titum kobe kupkaa igaal fibii kuptamo abebalale, sigiil millii taga kumenu kulala tam tip

yaan millii taga kumenu kulala tam tip, agen tam tam kuptamo age no ilang diip daa kupkaa mok malan min fibii malan uyo kulep meng fagabe kupkaa 'kubo ilang katam uyo diginkalal o' age, iyo fabi kuptamo yak at kup kutam uyo dom unanbiita malaakta titum weng binim kebu, malaakta: 'Ai! kanube nalami fegep tal tonbi kup!'

'Kubo ilang koyo diginkalintem albat apa? Ai! unang amat imi kugup kale kebe kulabip kwa bisosip unang ba kale so ko maak digin teluk ba; kale nalami titil diim bii fito kolantemu yak delep tabontemu kwe. Kamaa albu koyo minte sagaal weng kem intap weng kem kupkesili namka unomu min kale nagal nalami weng kup ile minte nagal nalami alang diim kup kwep tiinebili fito kop'numuta uyo nimi weng binim sagaal binim kupkalantemi uyo albu yo' agenalale

igal ilang diginbii fiip uyo ke ko. Yang siin ilang diip iman faganbii ko. Iman men abu kuptamo talabom, at ilu dugum fakamo so, kwet anbiit kiit nagal to so, fakamo unanbuyang ilep kal biita, keng uta telintem kelu; meng abomu kanube albu, bole 'unang amat iyo ilimi kugup kwa' age tidaak unang uyo sok kulu ting daa kuptamo so

iman men abu kulep ku daaba uyo abu kulep tam tip to so, kwet fegep tam tip to so yang at ilanbii fegep yang iip to talba uyo fakamo so no, ilep uyo mafak tebesa bula fegep tal am to kem yak yak tebesa, kem yak yak bomnalale

fom et isalem tebesa, isalebom kem tebesa, bomnalale bogonalale 'ugol nami namal am iinemin tesu keuluta ba kale nagal o; kanum yak yak nu koyo nagal et uta isala kolita yak dulep tebuk' age yak isala kolata, mafaganu.

'tam nagal no kwep tisi kale nong mo kosa tap o' age, ilami weng yam yam bole bagan te te nuba balataye, unang uyo singga ko kupkalule singga ko tang mafak uta kup dubaga kolule bole

alak tam abata 'kabo, boyo unang kaan kolu, utuung utuungmin imi unang kaan kolu kulep tal bageltem daanipta kuptamo tesap kwa, kale baan yuut kuptamo unanbii no kale kabo daak singga ko tang mafak kwegasu botam yuut kwep baan...' buuk bogonalale

'daak yuut kwep unanbuno anang uyo dogop kal kwep tesap kalaa agenalap, dogop kal kwep tesap namde asok yuut kwep unanbuno baan diim daanalapteyo' agelata bole alak igal daak sok kulu ting daa kuptamo unanbii no olang kulep tal daa, ilet dala kulep yak daabip kulep no, olang kulep no daa telata singga kosu yo.

Kale beta kup ko.

36: "LONGLONG" MAN
Wimin (Misinmln, Telefomin)

I'll tell an utung sang. There were two men. One of them went out and brought home a pretty woman for his wife. When the other man came back from gardening, he saw there was a fire going in the house. He looked in, and saw a young woman sitting in his friend's place, a very beautiful woman, radiant as the first light of dawn.

He said, "Aii! Cousin, where did you get her from?" And his cousin (friend) said "I went up on the hill. Up there I saw this woman coming by, so I brought her back".

"Ai! We'll both do the same thing!" said the cousin eagerly. He slept, and in the morning he went to the very hill his friend had showed him. He went up to look on the hill, and up there he came upon a dead woman. They'd brought her and put her up on a platform, and he saw her up there. So he cut her down.

"Ai! Here you are! I've been searching everywhere for you. Hey! You, woman, don't be sleepy but keep awake. You have company; make conversation or but this is how young girls are! She's not a grown-up woman, young women act like this".

He took her down on her platform, and said "now you get up by yourself", but she didn't say anything. So he tied a rope to her, and brought her back to his house. He took down firewood from the rack and made a fire for her, brought taro, and said, "here, now you cook this taro".

He went out, and when he came back he saw: "the taro is just where I left it, the fire is just as I made it, she hasn't done anything". And he said, "Aii! Of course you don't act like a full-grown woman, you're a young girl so this is how you behave. But I have legs, hands, knife, bag - I can cook it myself."

He pushed together the burnt ends of the logs on the fire until the fire started up again. He cooked taro and scraped some and gave it to her, saying "you come eat this" He went and finished eating his own taro, but when he came back he saw "Ai! She hasn't eaten the taro I gave her!". But he said:

"Oh! Is this young girl a big grown woman that she should eat a lot? She left this and didn't eat it, that's the way of young girls." So he kept offering her taro and kept talking on and on, and this went on until his cousin, coming back to the house, smelled something rotten. The smell reached him on his way back, and he found it wasn't coming from outside, it was coming from the house.

He came and looked inside the house. There he saw a woman starting to decay with a swollen belly, and asked his cousin 'what's that?' His cousin answered, "Ai! This is my wife. This time I did just the same as you. Now we've both done the same thing. You brought your wife and we spent the night here, now you see mine that I've brought"

"Come and you can meet her. Now we're just alike, we've done the same," he said. Then his cousin said, "You! That woman you've brought isn't right" But the other argued him down, saying: "My wife might leave if you act this way toward her. You're saying these things because you really want to steal my wife and run off with her yourself!". So he said, getting angry, and his cousin went and left him to sleep.

Next day he said "I have a taro garden, so come, let's go work in the garden". He got a netbag ready and brought it to her, then waited out on the road. Finally he came back "Everything is just the way I left it!" he saw. "Are you coming or not? Oh, that's how young girls are" he said. He tied a rope to her and took her along.

"Young girls don't come by themselves, you have to carry them around on your shoulders" he said. He tied her with a rope and took her. He gave her a woman's titum axe, and took his fibii garden axe, and he started, but one of her hands fell off. He took it and set it on top of her.

One of her legs fell off. He took that and put it on top of her too, and this way he took her to the garden and put her there. He brought a little mok axe and a little fabi axe over for her, and said "you work in the garden". He took his fibii axe over to cut some trees. But when he didn't hear any sound of the small axe working, he came and saw: "Ai! Everything is still just where I put it!"

"You haven't been doing any work in the garden?", he said. "Oh, that's the way of young girls. They're not grown up women so they don't do very much work. My strength must support her until she grows up. She has no experience; if I give her orders what work to do or anything she might leave me, so I'll just take charge myself and take her around until she grows up and doesn't need any instructions or help" he said.

He himself made the garden and planted taro. From an old garden nearby he gathered taro. He filled up a bag of taro and brought it, broke firewood and brought the logs, cut sugar cane and piled it on his shoulders, and gathered everything at the road. He waited, but the woman didn't come. He went and saw everything still as he'd left it. "That's the way of young women" he said, and tied rope to the woman and took her.

He brought the bag he'd filled with taro and put it on top of her, and he piled the sugar cane on top, and brought the firewood and piled that on top too. He could hardly walk like that, but managed finally to get everything back to the house.

He tried to have sex with the woman. He was thinking "well, she didn't run away to me; I brought her myself so she's acting this way. I'll have sex with her then she'll have to do something". He tried, but it was no good.

He thought "I myself went and brought her, so maybe she's sulking". He went on thinking many things, talking on and on, while the woman went completely rotten and the bad smell was everywhere.

At last his cousin came and yelled at him: "you, that woman is dead; she's some utungmin woman who died and they brought her and put her in the burial place, that's who you've brought back. So right away, quick, you take her back.. She's rotten and smelling up everything. Hurry, take her back right away"

He said, "you hurry and take her to whatever place you brought her from, wherever you found her, quick take her back again and put her back where she was". So his cousin tied her in rope and took her back to the same place. He put her on the platform where they'd buried her and left her there to rot.

And that's the end.

NOTES

Traditionally, bodies were seldom buried in the earth but were put in caves or exposed on platforms; people thought that a body decaying in the ground might contaminate taro and make people sick when they ate it.

37. BIGINIMAL
Eson (Derolmgam, Telefomin)
Transcription

Kasangkeltan agam maak nubip. Nubipnalale imak iyo bogola ko "kalo, nimi kalel kubo unanbutam Biginimal kal bombalapta, tamak niyo nimi kayaam yemin kayaam keyo dep unanbutam Yangakot, Afinkimkot, Ugatemkot koyo fagabomnili nuuk umak ano kulep tiino telita agabom unbom sumta telum o" agela,

unu utamnalale igal kanaam duptamo fagan abebomta nuuk bo bagamin ba men alop maak abu kulepnalale una ko. Abebalale kalel ugol bole unanbuno Biginimal daage no bomnulule as ilabom abiin kon ugep tal tufobom kebuluta biita binim kupkanulule at kwegu kupkaa tonbomnulule aget fugunin ko.

Aget fugunbuluta biita, aget fugunuluta "imak iyo bogop'nenala 'no biginamal o' nageba kwa". Daak men tem sililbuluta biita men sok sil kwep mitam daa, daak men sok maak kwep mitam daa, bo no daalu yak sil tem unu kupkaa nok be ko biginamsuluta

Alugum bigi kupkata abiin bo tambal tonamin ba kwa; iit isal kogol tonbom bombuluta, tiin tem isak fagabii no kupkaa ton bombuluta

katam daata imak nuuk men utakup, men alop alop fakamo tela kulep talanbomta kek fenata kalel bota abiin uyo mafak tonbu, dagala ko: "kubo abiin mafak tonbap uyo bogolal a" agelale, bogolu ko: "kapkal 'biginamal o' nagenap, nok biginabii albi kuba" agelule

imak bogola ko "kubo no biginamal kagin ba kale no imal bomi win uyo Biginimal kale no kogol bombalapteiyu kaginbi kwa" age kupkaa,

nuuk men dup dii daak kubelule, daak kalel dugela kumet to kupkaa daak sagram kupdu, daak sok biginam unbu uyo bo yebii ko kupkala bombulule iman fuubii nuuk ol dupkan tebii nuuk uyo aga kulep tal topmipta abiip kasel iyo unesip o ageta.

Biginimal sang bo baganubip o. Bota kwa.

37: (PUN ON) BIGINIMAL
Eson (Derolingam, Telefomin)

There was a Kasangmin couple, and the husband said, "let's go, my wife. You go wait at Biginimal cave; I your husband will go hunt marsupials at Yangakot, Afinkimkot, Ugatemkot. I'll bring them, we'll cook and eat and spend the night, then come home."

He watched her go, then he took his dog and went hunting. He killed a whole lot of marsupials; he filled two bags with them. Meanwhile his wife went up to Biginimal and there she broke firewood, spread leaves for a floor, and when she'd finished that she made a fire and sat there thinking.

She kept thinking. She thought "my husband told me 'biginam-al' (sew it up)." She emptied needle and thread out of her bag, threaded her needle, and sewed her vagina shut.

She sewed it all shut, and when she'd finished she couldn't sit down normally, but sat, red-eyed, raised up from the ground.

The husband came in with the two bags full of marsupials, and saw that his wife was sitting funny, so he asked her: "tell me why you can't sit down right". She said, "you told me yourself, 'sew it up', so here I an with my vagina sewed shut."

The husband said, "No, I didn't mean go sew it up (biginam-al); I meant go wait for me at Bigin-imal cave!"

He dropped his bags of marsupials, took his knife, and cut all the thread sewing her up. So they cooked taro, cleaned the marsupials, cooked them, and brought them down to eat with the village people.

That's the story they tell about Biginimal. That's the end.

NOTES

"Begin-imal" is the name of a small cave (imal) in the area, but "beginam-al" (from "beginamin") means "sew it up!"

When couples steal away for a romantic interlude, the privacy also offers a chance to eat all they can catch without having to share it. This time, their plans were ruined, so they gave up and took everything back home.