1) To Vur: a bobotoi

I-na pirpir ure ta ik a nat na mangamangana kai komave umana
I-TA tell about some little C little C customs of our-4exc PL
tarai ngalangala ta ra bobotoi. Ta ik ika, pa iau manga nukure
people great PR D darkness. Some little PART, not I very know
vapar ta umana mangamangana amana komave ngalangala dia ga
finish some PL customs before our-4exc great (=ancestors) they-4 TA
papait ia, ta umana mangamangana amana komave ngalangala dia ga
do it, some PL customs before our-4exc great they-4 TA
papait ia ta ra bobotoi iat. A tarai pa dia ga nukure boko
do it PR D darkness PART. D people not they-4inc TA know yet
ra matanitu. A tarai pa dia ga nukure ra lotu bula. A lotu pa i ga
D government. D people not they-4 TA know D worship also, D worship
not it TA
pot bo, a tarai dia ga ki na tabobo vurvrbit ta ra umana paka-
come yet, D people they-4 TA sit stupid everywhere PR D PL
pakana ati ra pupui. Dia ga ian virua, pa dia ga mal boko
places here D bush. They-4 TA eat human-meat, not they-4 TA dress yet
ma ta mal, dia ga vana na bia. Dia ga pur ma ra umana palpal
with some dress, they-4 TA go C naked. They-4 TA wear with D PL skins
a davaí, a umana purpur. Dia ga ian vargiliane diat. Gori i kapa
C tree, D PL apron. They-4 TA eat exchange them-4. Today it light
vanavana ra umana gunan. Damana a lotu i pot, a matanitu i pot
step-by-step D PL village. Like-that D worship it come, D government
it come
bula. Io, gori ave bo na kini, ave varmaliurai, (ave) da gigira
also. Well, today we-4exc good C staying, we-4exc work-together
(we-4exc) we-4inc see
vargil ma ra umana pua dia mal ra tarai, dia pulu ra umana
exchange and D PL white they-4 help D people, they-4 cover D PL
manua, dia mal ra umana mal. Gori i boina vanavana komave gunan.
wound, they-4 make D PL dress. Today it good step-by-step our-4exc
village
Gori i papait na malmal vanavana ra gunagunan parika.
Today it make C peace step-by-step D villages all.
To Vur: the dark ages

I'll tell about a few customs of our ancestors in the dark ages. Only a little, since I don't know very much about the traditions, that our ancestors had in former times; about some customs, that our ancestors practise earlier in the dark ages. The people did not know about the government yet. The people did not know about the Church either. The Church had not arrived yet, the people sat ignorantly everywhere in this area here in the bush. They practised cannibalism, they did not wear clothes yet, they were naked. They wore loincloths made out of bark. They ate each other. Today the villages are enlightened step by step. The Church has come and the government as well. Today we have a good life here, we work together, we see each other and the white men help the people. They cover the wounds, they make clothes. Today our country is gradually becoming better. Today all the villages are making peace.
2) **Tioap: To Kadik ma To Pore**

Io, boina tuna, Ulrika, bo na malana tamamur ma To Vur,
Well, thank-you very-much Ulrike, good C morning PR-you-2 and To Vur
tago amur pot ati piragu ma iau vage pa amur ma iau vatang
because you-2 come here to-me and I greet E you-2 and I say
boina, tago telek go (ma amur) amur gire upi iau ati ra
thank-you, because first DEM (and you-2) you-2 see for me here D
kubagu. Io, iau Tioap,a councillor kai ra gunan Rakunai go,
hut-my. Well, I Tioap, D councillor of D village Rakunai DEM,
amur pot piragu, upi, Ulrika, dor a pirpir a ik mama u, tago
you-2 come to-me, so, Ulrike, we-2inc TA talk D little with you,
u mainge iau, pi dor a pirpir go ra malana ta go ra bung
you want me, so we-2inc TA talk DEM D morning PR DEM D day
gori, boina tuna.
today, thank-you very-much.

Io, go una ki ma una valongore tika na tinata, vakir a kakur
Well, DEM you-TA sit and you-TA listen-to one C story, not D legend
a tinata i dovot iat ure ra magit, ba dia ga pait ia ta ra
D story it true PART about D thing, that they-4 TA do it PR D
umana kilala, ari a lotu pa i ga ki po arikai boko pire
PL year, when D worship-service not it TA stay become-known with
ra umana gunagunun parika ma a matanitu bula damana.Io,go ina
D PL villages all and D government also like-that. Well,
**DEM I-TA**
ve u vakapa u ma dor a pirpir ure ta ura tutana, tika na tutana
tell you make-clear-to you and we-2inc TA talk about PR two man,
one C man
ta go ra gunan mati iat Rakunai ma (tikai kai) tika na ngala
PR DEM D village from here PART R. and (one of) one C big
na tutana ta ra pakana ta ra papar a Balada, a pakana Kikitabu.
C man PR D region PR D side C Balada, D area (C) Kikitabu.

Io, go ina ve u tana ma go ra pirpir, vakir a kakur, a tinata
Well, DEM I-TA tell you PR-it and DEM D story not D legend D story
a dovotina iat ma ra umana magit, ni dia ga pait ia ta nam
D true PART and D PL thing DEM they-4 TA do it PR DEM
ra kilala.
D year.
Ari (To) go ra ura tutana, a iangidir; na mati iat Rakunai 
Here DEM D two man, D name-their-2 : DEM from-here R.

To Kadik ma mamara papar a Balada a iangina To Pore. 
To Kadik and from-there side C Balada D name-his To Pore.

Io, go ra ura tutana a ura lualua na vinarubu ta nam ra umana 
Well, DEM D two man D two leader C fighting PR DEM D PL 
eae ba ra umana kilala lualua. Go To Pore i vaninare pa..kana 
times or D PL year first. DEM To Pore he prepare E his 
tarai ma upi diat a vanavana ta ra nga bolo ati, ati iat 
person and so they-4 TA go PR D way C cross-road here, here PART 
Rakunai pi uro (Vuna) Valaur. Io, ba dia vanavana bolo ta go 
R.for to Valaur. Well, when they-4 go cross PR DEM 
ra nga, dia ga pakit ati ra mata-niolo i To Kadik Vinilau, 
D way, they-4 TA pass here D passage of To Kadik Vinilau, 
io, To Kadik i oro vage go turana lualua To Pore ma i tir 
well, To K. he shout greet DEM brother-his leader To Pore and he ask 
diat ba: 
them-4 : 

"Malana amutal uve go ?" 
"Morning you-3 where-to DEM ?"

Ba: "Avet uro Valaur." 
; "We-4exc to Valaur."

Ba: "Io, go dat a - da pirpir vakuku, go, tago vakir ta magit 
; "Well, DEM we-4inc TA- we-4inc talk only DEM, because not some 
thing-to-eat 
ma pata buai iat, amutal a ga lilikun ma datal a mamai. 
and no betel-nut PART, you-3 TA TA go-back and we-3inc TA chew. 
'tal a vana pa ka-bo ma amutal a ga lilikun mulai uti, io 
You-3 TA go E for-a-while, and you-3 TA TA come-back again here, well, 
amutal, tal a ga ian varbaiane adatal ta malapang ik ba ta 
you-3,we-3incTA TA eat separate our-3inc some warm little or some 
mangana ava nina iau nuk upi dat a ian varbaiane ati." 
thing what DEM I thing so we-4inc TA eat separate here."

Io, dia vana vana vana ta nam ra nga tuk uro Valaur, 
Well, they-4 go go go PR DEM D way until down-there Valaur, 
dia ga mur kadia vinavana iat, damana ra nuknuk i ra lualua 
they-4 TA follow their-4 going PART according-to D plan of D leader
To Pore i ga akate diat kana tarai tana. Dia vana, io, ta
To Pore he TA lead them-4 his men PR-it. They go, well, PR
ra pakana bung, ba dia lilikuh, To kadik i nur vue turana
D part (C) day, when they-4 go-back, To K. he trust away brother-his
luaua To Pore, i tia oro varurue kana lain keabula ati
leader To P., he TA call together his line also here
Vinilau iat, kana pakana kana kiki ba kana gunan, a iangina
Vinilau PART, his area his residence or his village, D name-its
Vinilau gori, a pal na lotu i tur tana.
Vinilau today, D house C church it stand PR-it.
Io, damana dia lilikun, To Kadik i vaninare kana tarai
Well, like-that they-4 go-back. To K. he prepare his men
ma i ga ve vaninare diat dariba;
and he TA tell prepare them-4 like-this:
"Amutal a varbalaurai upi go diat, a tarai kai To Pore,
"You-3 TA watch for DEM them-4, D men of To Pore,
tag diat a lilikun, go dia vana uro Valaur ma diat a lilikun
because they-4 TA go-back, DEM they-4 go to V. and they-4 TA go-back,
diat a mur ati. Io, dat a ki varbaiai ma diat."
they-4 TA follow here. Well, we-4inc TA sit separate with them-4."
Go, go ra vaninara vakir a bo na vaninara upi ra takodo,
DEM, DEM D preparation not D good C preparation for D honest
a vaninara upi ra vinarubu iat da ma ra mangana papait lualua
D preparation for D fighting PART like with D custom (C) doing
before ta nam ra umana e na bobotoi.Damana To Kadik i ve vaninare
PR DEM D PL time C darkness. Like-that To K. he tell prepare
tika na tutana, a iangina To Kutaia, pi go To Kutaia i ga ki
one C man, D name-his To Kutaia, so DEM To K. he TA sit
na varbalaurai ta ra nga ura Vunagoara, pi na giregire ba
C watch PR D way to V., so he-TA see or
na makmakila upi go ra tarai kai To Pore, upi na ra nidara
he-TA ambush for DEM D men of To Pore, for DEM D appearing
kadiat upi ra lilikun mulai ta go ra nga ati bolo Vinilau.
their-4 for D return again PR DEM D way here across V..

Damana To Kutaia i tapatapal na bar na vudu ta kana uma,
Like-That To K. he prune C tree C banana PR his garden,
upi i ga vavaongo ko, upi i ga gigire na vaninara upi
so he TA lie PART, so he TA see C prepare for

go diat, upi na pait ta vakilang, upi na varve vaninare
DEM them-4, so he-TA make some signal, so he-TA inform prepare

To Kadik ma kana tarai, ba diat a talil, (diet a) diat a
To Kadik and his people, that they-e TA return (they-4 TA) they-4

TA
dara. I tapatapal damana, dia dara go diat, To Pore varung
appear. HE prune like-that, they-4 DEM they-4, To Pore together

ma kana lain na tarai iat. Io To Kutia i pait ra vakilang,
with his line C men PART. Well To K. he make D signal,

upi na varve nano diat abara, i ga vakilang abara Tabetabete
so he-TA inform DEM them-4 there, he TA signal there T.

urama Vinilau, ba diat a talil, diat a dara. Io. ba dia bolo
up-to V., that they-4 TA return, they-4 TA appear. Well, when they-4
cross

pi diat a tadap ura ra mata -niolo i To Kadik Vinilau,
so they-4 TA go-to to D passage of To Kadik Vinilau,

To Kadik i oro vage diat ma i lul turana lualua To Pore ba;
To Kadik he call greet them-4 and he ask brother-his chief To

Pore:
" I tar monongi amutal ra vinavana
"It TA tire you-3 D walking

ma amutal a olo ka-bo uti ra bala na gunan. Amutal turtur
and you-3 TA come-over for-a-while here D inside C village.
You-3 be

na vaira ka aboro nangananga. Amutal a olo uti ma amutal a
C strange PART there on-the-way. You-3 TA come-over here and you-3

TA
mamai varbaii."
chew separate."

Io, damana ditaldi olo ta ra bala na gunan kai To Kadik
Well, like-that they-3 they-4 come-over PR D inside C village of

To Kadik
abara Vinilau iat ma dia ki. To Kadik i oro ba uro Vunavuvur
there Vinilau PART and they-4 sit. To K. he call down to V.

pi kana taulai, pi na kap vapange ta ura kukulvung, ba
for his wife, so she TA bring up some two kukulvung, as

a tinata lualua iat. Io, kana vavina i kap vapange ra minamai
D word former PART. Well, his woman she bring up D chewing

ure diat. Io, To Kadik i tabe pa ia tana i lapang To Pore me.
for them-4. Well, To K. he give E it PR-him he offer To P. with-it.
Io, a tarai kai To Pore vakir dia ga bala-mat, dia ga
Well, D men of To Pore not they-4 TA courageous, they-4 TA
turtur liliu ka. Io, To Kadik i biti ba:
stand around PART. Well, To Kadik he say:
"Amutal, avat a ki ma avat a mamai papa."
"You-3, you-4 TA sit and you-4 TA chew E."

Io, ta nam ra vinavana kai To Pore varurung ma kana tarai,
Well, PR DEM D going of To Pore together with his men,
To Pore i ga balaure ma (ra) tika na market iat, i ga ti
To Pore he TA protect with (D) one C gun PART, he TA TA
kapkap ia, a varbalauri kaina, tago ia tika na lualua na
take it, D protection his, because he one C chief C
vinarubu.
fighting.

Damana To Kadik i tul tar a buai tana ma dir mamai. Io, a
Like-that To K. he send give D betel-nut PR-him and they-2
chew. Well, D
market i ga vava ta ra ul-a vara i To Pore ta ra lima tuna.
gun it TA lie PR D shoulder of To Pore PR D hand right.

Io, namur i taken pa ia ma i ule vue ma i ga vung ia
Well, then he take E it and he pull-over away-it and he TA place it
uro ra pia, pi dir mamai. Io, dir ga mamai damana, dir mamai
down-to D ground, so they-2 chew. Well, they-2 TA chew like-that,
they-2 chew
vanavana ke ma dir pirpir pirpirpir,tago dir a ura lualua
by-and-by PART and they-2 talk talk, because they-2 D two chief
parika ta ra ura tutana na vinarubu. Dir pirpir damana,
all other D two man C fighting. They-2 talk like-that,
dir pirpir urourouro. To Pore i nuk ia ba ana buai vakuku,
they-2 talk on-and-on. To P. he think it or his betelnut only
ia kaka go ra buai, nina To Kadik i ga lapang ia meme,
it PART DEM D betelnut, DEM To Kadik he TA offer it with-him,
a kukurai tana. I ga vung vabong ia meme. Pa i ga nunure,
D magic PR-it. HE TA put make-foolish him with-it. Not he TA know,
pî na pukue mule go kadir kini.
so he-TA turn again DEM their-2 sitting.

Io,damana dir dir ki uro (rurut mat) ba To Pore i ga lilingan
Well, like-that they-2 they-2 sit a-long-time (quickly very)
when To P. he TA turn-the-
head
irai kan To Kadik, pil ii ga gami uro ta ra papara a maira,
aside from To Kadik, so he TA spit down PR D side C left,

lulut mat (1) To Kadik i ga ti tabe pa kana market, io,
quick very To Kadik he TA TA take E his gun, well,

i ga ti tur-pa ka ra pinil ma i ga tata ba;
he TA TA begin PART D jumping and he TA say:

"Gori, gori agu takim. Gori dor vartadap!"
" Today, today for-me shit-your. Today we-2inc meet!"

I ga pil, i ga pipil, i ga tatata, i ga tatata mat ma a ongor
He TA jump, he TA jump, he TA speak, he TA speak very and D strong

na tinata i ga vatang ia. I ga tatata, i ga tata uro, i ga pil,
C word he TA call it. He TA speaks, he TA speak a-long-time,
he TA jump

i ga pil, ka a tarai kai To Kadik dia ga tar gire To Kadik
he TA jump, ? D men of To Kadik they-4 TA TA see To Kadik

i ga lualua na vinarubu, i ga tar pipil ma o ra rumu. Damana
he TA chief C fighting, he TA TA jump with DEM D spear. Like-that

To Pore i ga tut, pa i ga vatang ta tinata. I ga tur ma i ga
To Pore he TA stand-up, not he TA say some word. He TA stand
and he TA

pait ta umana kukurai varogop ma ra mangamangana kai ra
do some PL magic (?) similar with D customs of D

tena vinarubu. Ia ka To Kadik i ga dekdek mat, pi i ga pipil,
expert fighting. He PART To K. he TA strong very, so he TA jump,
i ga pipil varkikilanane. Ma di ga goa ma ra umana rumu.
he TA jump surround-him. And IND TA stab-him with D PL spear.

Di ga ububu ra tamuruna meme mara pal-a-virvirina, i ga
IND TA hit D back-his with-it and D ribs-his, he TA

lialiar pa ia ma i ga vungvung ia ta ra papar a maira. Ta tia
pull-out D it and he TA put it PR D side C left. Some PART

rumu da ub ia meme, na liar pa ia, na vung ia ta ra maira.
spear IND-TA hit him with-it, he-TA pull-out E it, he TA put it
PR D left.

Damana i ga pait ia, i ga dekdek iat boko. Ma dia ga ub' ia
Like-that he TA do it, he TA strong PART still. And they-4 TA
hit him

ma ra umana rumu, dia ga ub' ia. Ba ra tarai kai To Pore
with D PL spear, they-4 TA hit him. When D men of To Pore

dia gire kadia lualua na vinarubu, dia ga tar vakinkin ia,
they-4 see their-4 chief C fighting, they-4 TA TA wound him,
dia vilau pa go diat, dia ga takatakap ta ra pupui pi
they-4 run E DEM they-4, they-4 TA flee PR D bush for
ura mulai kadia pakana papar a Balada.
to again their area (C) side C Balada.

Io, To Pore dia ub' ia iat damana. Dia ub'ia, na liar ra rumu,
Well, To P. they-4 hit him PART like-that. They-4 hit him,
he-TA pull-out D spear,
na vung ia ta ra mairana, na liar ra rumu, na vung ia ta
he-TA put it PR D left-his, he-TA pull-out D spear, he-TA put it
PR ra mairana. Ma damana, damana i pipil boko ma i kabange ra
D left-his. And like-that, like-that he jump still and he call-
out D
iangina ma i ga biti,ba ia, ia To Pore. Ma damana dia pait
name-his and he TA say that he, he To Pore. And like-that they-4
do ra vinarubu. Io, tuk tika na rumu di ga ub' ia meme ma i ga
D fighting. Well, until one C spear IND TA hit him with-it and
it TA
tadap ra pakana ta ra ur na tamuruna iat, nam ra pakana
go-to D place PR D bone C back-his PART, DEM D place
(pa i) pa da pait-valar pa ia, pi dat a bali ia ma ra limaidat.
(not he) not we can E it, so we TA touch it with D hand-our-4inc.

Io, pa i ga pait-valar pa ia, upi na liar vue go ra rumu.
Well, not he TA can E it, so he-TA pull-out away DEM D spear.

Io, (ra) dariba a dekdekina i ga bura vanavana tuk uboro
Well, (D) like-that D strong-one he TA fall by-and-by until to
ra pia. Ma i ga mat, ia i ga mat papa, i ga takap pa, tuk
D ground. And he TA die, he he TA die E, he TA flee E, until
i virua ki Tabetabeta.
he be-killed T.

Io, di puak pa ia minatina ma dia vana meme ta ra taraiu,
Well, IND take E him dead-one and they-4 go with-him PR D taraiu,
dia ga poka ta ra taraiu kai To Kadik. Io, a mangamangana
they-4 TA cut-him PR D taraiu of To Kadik. Well, D custom
lualua ba a virua damana di tibe ra umana lualua na vinarubu
former that D victim like-that IND distribute D PL chief C
fighting
meme ta ra umana kiki na tubuan ba ra umana taraiu kai ra
with-it PR D PL residence C tubuan or D PL taraiu of D
umana tubuan. Io, di ga kavir go ra tutana ma di ga tibe
PL tubuan. Well, IND TA dismember DEM D man and IND TA distribute
ra umana taraiu meme ke ra umana lualua na vinarubu.
D PL taraiu with-it PART D PL chief C fighting.

Io, go ra pirpir iau tata meme ba a tinata, ia ra tinata
Well, DEM D story I tell with-it or D saying, it D saying

i dovot. Ma iau varvai tana da ma ra magit , iau iat pa iau
it true. And I tell PR-it thus and D thing, I PART not I
ga gire , iau ga tavua namur ta gowvarvai,ia kaka a umana
TA see-it, I TA grow-up later PR DEM D story, it PART D PL
tamaivevet ma a umana tutana gori dia laun boko, dia ga ki
father-our-4exc and D PL man today they-4 live still, they-4 TA
stay
ma go ra varvarvai, gori isu varvai tana. Ma go ra tinata
with DEM D story, today I tell PR-it, And DEM D story

a dovot na tinata iat.
D true C story PART.

Damana ba dia tatibe vue go ra umana virua i To Pore, a tubuan
Like-that when they-4 distribute away DEM D PL corpse of To Pore,
D tubuan
ta nam ra taraiu dia ga gugu ma dia ga gugu tago dia ian ra
PR DEM D taraiu they-4 TA enjoy-themselves and they-4 TA enjoy
themselves because they-4 eat D
virua i tika na tutana varvarubu. Io, ba dia kiki damana,
corpse of one C man C fighting. Well, when they-4 sit like-that,
To Kadik i vartul, pi diat a vana, pi da kap ra lotu uti Vinilau.
To Kadik he order, so they-4 TA go, so IND-TA bring D Christianity
here Vinilau.

Io, damana di ga paît ot pa ra nuknuk i To Kadik ma kana nilul,
Well, so IND TA do complete E D thought of To Kadik and his wish,
upi i ga lul a lotu, upi i ga pot uti Vinilau, pi gori a lotu
so he TA wish D Christianity, so it TA come here-to V., so today
D Christianity
i ki ati Vinilau ta ra nilul kai go ra tutana varvarubu,
it stay here V. PR D wish of DEM man fight,

a iangina To Kadik:
D name-his To K..

Io, boina tuna ure go ra umana tinata na varvakapa ure ra magit,
Well, thank-you very-much for DEM D PL word C clearness about
D thing,
i ga vana arikai pire go ra ura lualua na vinarubu, To Kadik
it TA go appear with DEM D two chief C fighting, To Kadik
ma To Pore ma kadir lain na tarai. Io, boina tuna ure go (a ra)
and To Pore and their-2 line C men. Well, thank-you very-much
DEM (D D)
ra tinata nina iau tar varve u tana.
D story DEM I TA tell you PR-it.
Tioap: To Kadik and To Pore

Thank you, Ulrike, good morning, Ulrike and To Vur, thank you for coming here to me. I greet you and thank you, because you are visiting me for the first time in my house. I am Tioap, the councillor of the village of Rakunai here. You have come to me, so that we can talk a little bit, because you would like that we two have a talk this morning. Many thanks.

Sit down and listen to a story, not a made-up story, but a true story about what happened in the days when the worship service was completely unknown in the villages and the government was not known either. I want to tell you exactly how it was and we will talk about two men, a man from this village here in Rakunai and a big man from the Balada region in the Kikitabu area. Well, now I'll tell it to you, and this story is not fiction, the story is true, and the things, they really did happen that year.

The men's names were as follows: the one from Rakunai was To Kadik and the one from Balada region was To Pore. These two men were chief warriors in those times or in those earlier years or whatever you'd like to call it. This To Pore instructed his men to take the cross-road from here in Rakunai to Valaur. "Tell, they took this cross-road, they passed the passage belonging to To Kadik Vinilau. To Kadik greeted his colleague To Pore and asked him:

"Good morning, where to?"

"We want to go down to Valaur."
"Let's only talk a little bit, because there is nothing
to eat and no betel-nuts. Go back and get some betel-nuts
and we'll chew them together. Go and come back again, then
before separating we'll eat something warm or something
that I'll have to think about, that we can eat here before
departing."

So, they walked and walked and walked along this road down
to Valaur, they continued their journey according to their
leader To Pore's plan, who was leading his men. They went on.
While they were on their way back, To Kadik betrayed his
colleague. He called together his band in Vinilau, his area,
his place or his village or whatever you'd like to call it,
the name of which today is Vinilau, where the church is.
So, they were coming back and To Kadik instructed his men as
follows:

"Watch out, those people there, To Pore's men, they will come
back, they are going down to Valaur and will come back here.
Then we will sit together with them before departing."

This preparation was not a preparation for a good thing.
It was the preparation for a battle. That's how it was done
earlier in the dark ages. Thus To Kadik instructed one man,
whose name was To Kutoia, to sit in ambush on the way to
Yunagoara, in order to watch or to look for the return of
To Pore's men, their return to this cross-road here in Vinilau.
So, To Kutoia pretended to be cleaning up the banana-trees
in his garden, so that he could see them in advance and
give a signal to inform To Kadik and his men that they were
returning, that they could already be seen. And so he was cleaning when To Pore and his men appeared. To Kutuia gave the signal, in order to inform them, there in Tabetabete he sent the signal to Vinilau, that they were coming back and would reappear. They came over to the passage of To Kadik Vinilau, To Kadik greeted them and called to his colleague To Pore:

"The journey has tired you. Come over here into the village for a while. Around here you are strangers. Come in here and let's chew betel-nuts before your departure.

So they came into the village of To Kadik Vinilau and sat down. To Kadik called down to Vunavuvur for his wife, so that she would bring him two kukulvungs as they were called in former times. His wife brought up the things needed to chew betel-nuts. To Kadik took them and offered them to To Pore. To Pore's men were not so courageous and stood around. To Kadik said:

"You sit down and chew betel-nuts."

On his journey with his men To Pore protected himself with a gun which he wore. This was his protection since he was a chief warrior. To Kadik gave him betel-nuts and they chewed. The gun was slung over To Pore's right shoulder. He pulled it over his head and placed it on the ground in order to chew betel-nuts. So they chewed. They chewed for a long time and talked and talked, since they were two chieftains and on the other hand two warriors. So they talked and talked and talked. To Pore only thought of his betel-nut. The betel-nut,
however, which To Kadik had offered him, was drugged. Thus To Kadik drugged To Pore. To Pore did not know that their meeting was to have a different meaning. So they had been sitting there for a while, when To Pore turned away from To Kadik and sat towards the left. Very suddenly To Kadik grabbed To Pore’s gun, jumped up and said:

"Today, today you can kiss my ass. Today we will have it out!"

He hopped and jumped around and talked and cursed. They were strong expressions that he used. He cursed on and on. He jumped around. The men of To "Adik had already seen that To Kadik, who was a chief warrior, had jumped up with his spear. Then To Pore stood up and swore. He stood there and did the usual things that a warrior did. To "Adik was very strong. He jumped, he jumped around him. Spears were thrown. To Pore was stabbed in the back and in the rips. And he pulled the spears out and laid them on the left. He pulled out each spear which hit him and laid it on the left. That’s what he did. He had still enough strength. They stabbed at him with spears. They stabbed at him.

Then the men of To Pore saw that their leader had been wounded, they ran away. They fled into the bush to their region Balada. So they stabbed at To Pore. They stabbed at him, and he pulled the spear out each time and placed it on the left. So he kept jumping around and calling out his name and saying that he was To Pore. This is how they fought, until one spear hit him and remained stuck in his spine, where he could not reach it with his hands. He could not
pull out the spear. His strength weakened and he slowly fell to the ground and died. He died and departed and lay there dead in Tabetabeta. They took the corpse and went with it to a taraiu (a secret place where the tubuan meet.) At To Kadik's taraiu they cut him into pieces. Earlier it was the custom to distribute the victim among the chief warriors gathered at the tubuan-places or the taraius of the tubuans or whatever you want to call it. The man was dismembered and distributed among the taraius, among the chief warriors. The story that I am telling, or the report, is true. I am reporting it as such, however I did not see it myself.

This incident took place before I grew up. But our fathers and men who are still living witnessed the incident which I am now telling. This story is a true story.

So, when they shared To Pore's corpse, the tubuans gathered at that taraiu enjoyed it. They enjoyed eating the corpse of a warrior. But as they were sitting there To Kadik ordered them to come here to Vinilau so that he could introduce Christianity. The plan of To Kadik was carried out, i.e. his wish to introduce Christianity in Vinilau; therefore today we have church service here in Vinilau according to the request of a warrior, whose name was To Kadik.

Thank you for listening to this clear story about what happened to the two chief warriors To kadik and To Pore and their bands. "Any thanks for listening to this story which I have told you."
3) **To Vema: a motokar**

Ina pirpir ure ra tarai Airop dia ga vut tavuna ati Rabaul.
I-TA tell about D men Europe they-4 TA come first here R..

Dia ga ki ati. Vakir bo- vakir dia ga ki tai ta kar
they-4 TA stay here. Not yet-not they-4 TA sit PR some car
ma ta airopplain, pata, dia ga ki ta ra umana bulmahos ma a do
and some plane, no, they-4 TA sit PR D PL horse and D many
na vilivil, (ka) ave ga vatang ia ba a umana kinakinau, ma
C bicycles, we-4inc TA call it: D PL sneaker, and
a do na motobai, avet ave ga vatang ia ba pumpum. I ga kor ati.
D many C motorbikes, we-4inc we-4inc call it: pumpum. It TA many here.

Ma vakir bo, vakir ta kar dia ga ki ta ra umana vavaguai parika,
And not yet, not some car they-4 TA sit PR D PL animal all
a umana hot. Ma telek tikai ka Bishop Kupe tika na motokar,
D PL horse. And first one PART Bishop K. one C car,
a ikilik a utul a vil tana, i ga vanavana vurvurbit meme ta ra guna-
D small, C three C wheel PR-it, he TA go everywhere with-it PR D
gunan. Ma namur vanavana a umana te Ostrelia dia ga vut, i ga
villages. And then step-by-step D PL native Australia they-4 come,
it TA
do vanavana ra umana motokar. Pa i ga mana do, a ivut, a ivut
many step-by-step D PL car. Not it TA very many, D four, D four
ba a ivat. Dia ga vana vurvurbit meme ati ta kaveve umana
or D two. They TA go everywhere with-it here PR our-4inc PL
pakapakana. Ma namur a umana Iapan dia ga vut ma ta ra vinarubu
areas. And then D PL Japanese they-4 TA come and PR D war
a do na motokar i ga vut. A umana tarai dia ga kukul tana.
D many C car it TA come. D PL men they-4 TA deal PR-it.

Ma dia ga vana vurvurbit meme ati kaveve umana gunan.
And they-4 go everywhere with-it here our-4inc PL village.
To Vema: the motorization

I will now tell about the Europeans, the first ones, who came to Rabaul. They stayed here. They did not sit in cars and planes yet, but rather sat on horses and many bicycles, which we called sneakers and many motorbikes which we called "pumpum". There were many here. But there were not any cars yet, they all sat on animals, on horses. The very first was Bishop Kuper, who with his car, a small three-wheeler drove all over to the different villages. Then step by step came the Australians and the number of the cars increased. There were not many, four or two. They drove all over with them in our area. Then came the Japanese and during the war there were many cars. And the people traded with them. They drove all over with them in our villages.
4) Iakob To Lolo: a kaia

Iau Iakob To Lolo Vunakaur. Ina pirpir u tamavat ure namo ra I Jakob To Lolo Vunakaur. I-TA tell to PR-you-4 about D kaia i vuvuai. Ta nam tika na vik iat i ga tur pa ia ra guria, volcano it erupt. PR DEM one C week PART it TA start it D earthquake a ngala na guria. I ga vana, i ga vana, i ga guria tuk ra D big C earthquake. It TA go, it TA go, it TA quake until Sarare. Ta ra utul a pakana bung i ga pua namo ra Kaia aro Saturday. PR D three C part (C) day it TA explode DEM D volcano there Karavia. I ga kuma apang ra ngala na gavul ma i ga van' uti. K. It TA rise come-up D big C smoke and it TA go here.

Namur i ga punu ra gunagunan, a ngala na kokodo i van' arikai, Then it TA envelope D villages, D big C darkness it go appear i ga pulu i avet. Io, i ga vuvuai ra kaia, i ga vok i avet it TA envelope O us-4exc. Well, it TA erupt D volcano, it TA worry us-4exc tuk ra malamalana. Io, i ga kaka pa ik, ave ga takap pa ura until D morning. Well, it TA light D little, we-4exc TA flee E to Vunadidir. Ave ga tut papa arama iat Raluana. Ma (ave ga voko Vunadidir. We-4exc TA start E there PART Raluana. And(we-4exc TA see tika) ave ga takap balakane tika na lapun, a iangina To Liliu. one) we-4exc flee leave-behind one C old-man, D name-his To L Vir marmari Io, i ga kaile marmari, tago ave ga tar takap kan ia, i ga kaile Well, he TA cry pity, because we-4exc TA TA flee from him, he TA cry pity tamavet. Io, To Varvuai i mar ia ma i puak pa ia, puak pa ia PR-us-4exc. Well, To V. he pity him and he take E him, take E him ma i ga pait ra ngala na vinavana meme tuk ura Navunaram ara and he TA do D big C walking with-him up-to to N. there na Vunakaur, i ga laun abara Vunakaur. Avet ave ga talu ma ura C V., he TA live there V.. We-4exc we-4exc TA go-all and to Vunadidir, ave laun ara tuk ra ilama na gai. Ave ga laun ara V., we-4exc live there until D five C month. We-4exc TA live there Vunadidir, tuk i ga pui vanavana mulai kamave gunagunan ati iat V., until it TA bush step-by-step again our-4exc villages here PART ave talil uti, ave laun mulai ati tuk gori. we-4exc return here, we-4exc live again here until today.
Jakob To Lolo: the volcano

I am Jakob To Lolo Vunakaur. I'll tell you about the volcano down there that erupted. In the same week there was an earthquake. It went on and on, the earth quaked until Saturday. At three o'clock the volcano down there in Karavia erupted. A big cloud of smoke arose and came here. It enveloped the villages. The vast darkness surrounded us and greatly worried us until the next morning. Well, there was scarcely any light when we fled to Vunadidir. We started out from Raluana. We fled, leaving behind an old man, whose name was To Liliu. He cried for pity, he pleaded to us. Well, To Varvuai pitied him and took him along and made the long walk to Navunaram in Vunakaur with him. To Varvuai lived there in Vunakaur. We all went to Vunadidir, we stayed there for five months. We lived there in Vunadidir, until the bush grew back in our villages again, we returned and have been living here until today.
To Iakob; a kaia

Iau a iangigu To Iakob. Ma ina varvai ure ra kilala
I D name-my To Jakob. And I-TA tell about D year

a kaia i puongo. Ta na ra kilala tikana rip ma (lavuru)
D volcano it erupt. PR DEM D year one C 1000 and (seven)

a utul a vinun ma lavurua ta ra gai May ta ra twenty four
D three C ten and seven PR D moon May PR D twenty four

i ga guria ra ravien papa ra Prainde tuk ta ra Sarare
it TA quake D afternoon from D Friday until PR D Saturday

ra ravien. Ma avet ave mal ra nga upi ra varvaliu
D afternoon. And we-4exc we-4exc decorate D way for D procession

ure ra Sande. Io, ave pot ara ta ra gunan kai Pater
for D Sunday. Well, we-4exc come there PR D village of Father

ma ave mar a gunan. Pater ara ra pal a lotu i (mal) valongore
and we-4exc adorn D village. Father there D house C church he
listen-to

ra varvai tabu. Io, i puongo ra kaia aro varogop ba
D speech sacred. Well, it erupt DEM D volcano there just when

ave oro pa Pater Lauper ara na pal. Ma i irop ma
we-4exc call E Father L. there V house. And he come out and

ave gire go ra kaia ma i biti ba: "Go ia a ngala na kaina bung."
we-4exc see DEM D volcano and he say : "DEM it D big C bad (C)
day."

Io, ave takap, ave takap (tuk,uro) vakan uro pire Vunakanaur.
Well, we-4exc flee, we-4exc flee (up to) away to near V..

Ave parau ara tai tika na gunan, a pal na kap a kay
We-4exc hide there PR one C village, D house C sheet-metal of

mix na patuana, a iangina To Puia. Ma ave ki abara
one C leader, D name-his To Puily. And we-4exc sit there

tuk ta ra kau malamalana i par go ra vuvuai, ave takap
until PR D dawn morning it finished DEM D eruption , we-4exc flee

tuk ura Vunanakanaur, tuk ura Vunadidir. Io, ave ki abara
up to V., up to V..Well, we-4exc stay there

tuku ave laun abara pa go ra utul a kilala ba a ura kilala
until we-4exc live there E DEM D three C year or D two year
To Jakob: the volcano

My name is To Jakob. I'll tell about the year, in which the volcano erupted. In the year 1937 1), in the month of May, on the 24th, the earth shook from Friday afternoon until Saturday afternoon. We were decorating the way for the procession on Sunday. Well, we arrived at the place of the Father and we adorned the place. The Father was there in the church and heard confessions. Well, the volcano exploded down there, just when we called to Father Laufer in the house. He came out, and we saw the volcano and he said: "That's a very bad day." We ran away, we fled towards Vunakanaur. We hid ourselves in a village, a house of sheet-metal, which was owned by a leader, whose name was To Puia. We stayed there, until the eruption was over in the early morning. We fled to Vunakanaur, to Vunadidir. Well, we stayed there, we lived there for three or two years. Then we came back here again in order to stay in our villages.

1) It should be 1937
6) **To Emil: a varvakadik kai ra umana Iapan**

Io, go (ina) ina pirpir ure ra varvakadik kai ra umana Iapan. Well, DEM I-TA tell about D torture of D PL Japanese.

Iau, a iangigu To Emil. Iau mati Rakunai. Io, a mangamangana I, D name-my To E..I from-here R.. Well, D practise

Kai ra umana Iapan, tumu (di) tikai i long ma dia tar vatang ia of D PL Japanese, if (IND) one he steal and they-4 TA call him namba ten, dia kutu vue ra kongkongina. Iau iat, iau ga gire number ten, they-4 cut away D neck-his. I PART, I TA see

Tika na bul, a bul mara Navunaram, a iangina To Amen, i ga one C boy, D boy from-there N., D name-his To A., he TA

Lolong ra umana botol na whisky, diat iat dia vatang ia steal D PL bottle C whisky, they-4 PART they-4 call it ra umana Iapan a take. Io, i ga lolong ia, dia ga tikatikan ia D PL Japanese D sake. Well, he TA steal it, they-4 TA search him vatikai. Io, dia parau tika na bung na raviyen ma dia tul vue always. Well, they-4 hide one C day C afternoon and they-4 send away avet ra umana soldier na gunan tuna. Ave van' ura na gunan. us-4exc D PL soldiers C village real. We-4exc go to C village.

Io, namur dia va abara. Io, nam To Amen ra tena nilong i ga pot. Well, then they-4 spend-the-night there. Well, To A. D expert stealing he TA come

Ba i ga vanavan' upi nam ra nilong mulai, i ga gire diat, when he TA go for DEM D stealing again, he TA saw them

i ga vaongo ma i ga kubu pa ra kinobir pi na koe ra lama.

he TA lie and he TA tie E D loop so he-TA climb-it D coconut-tree.


Io, namur dia ga tak pa ia ma dia ga kun ia ra makilalat i nam ra Well, then they-4 TA take E him and they-4 tie him D door of DEM D

ngala, kana lolovina via. Io, dia kun kapija abara ma i ga ki chief, his long knife. Well, they-4 tie E him there and he TA sit

pa boko ra ura vik ma ra umana ngalangala na tamapodo ta go ra E still D two week and D PL big C maggot PR DEM D

kakene i ga irairop ta nam ra mata na kinkin. io, namur i ga par foot-his it TA come-out PR DEM D hole C wound.Well, then it TA finished

a ura vik dia tul vue ra ura bul, pi dir kal kapi ra ik a tung D two week they send away D two boy, so they-2 dig E P small C hole
vakir i ba a tung tuna vadar a tung na mao. Io, dia tul vue not it deep D hole real, like D hole C banana. Well, they-4 send away
avet ura komave kem (camp) ave ki, dia vila pa ra tutana us-4inc to our-4inc camp we stay, they-4 run E D man
ma dia ga doka ma dia ga punang likue kap ia ta nam ra ik a tung. and they-4 TA kill-him and they-4 TA bury bend-him E him PR DEM D small C hole. Nam ra malanaina ave pot ma ave tir upi go ra tutana ma dia DEM D morining we-4inc come and we-4inc ask for DEM D man and they-4 ga biti ba, i ga vana Baining. Dia ga vong i avet ika, TA say that he TA go B.-area. They TA lie O us-4inc PART
tago dia ga tar doka. A umana kaina tutana go ra umana Iapan because they-4 TA TA kill-him. D PL bad (C) man DEM D PL Japanese a umana tena vinarubu. Tumu dia tar biti ba namba ten, diat D PL expert fighting. Whenever they-4 TA say that number ten, they-4 a ti doko vue iat. TA TA kill away-him PART.
To Emil; the torture by the Japanese

Well, now I'll tell about the torture by the Japanese.
My name is To Emil. I am from here, from Rakunai.
Well, the practice of the Japanese was like this: If somebody had stolen something and they called him "number ten", they slit his throat. I myself saw a young fellow, a fellow from Navunaram, whose name was To Amen, who used to steal bottles of whiskey, which the Japanese themselves called Sake. Well, he stole them, and the Japanese always looked for him. One afternoon they hid and sent us, the native soldiers away. We went home. The Japanese stayed there over night. Well, this To Amen, the thief, came. When he came for stealing again, he saw them. He tried to trick them by tying a loop around his legs pretending that he only wanted to climb a coconut-tree. But they did not believe his trick. They shot at his leg, they shot him down. Then they grabbed him and bound him to the door of the chieftain who owned a long knife. Well, they bound him there and he stayed there for two weeks and big maggots came out of the wound in his leg. When the two weeks were over, they sent two boys to dig a small hole. It was not really deep, it was like a hole for planting bananas. They sent us away to our camp where we stayed. They quickly took the man, killed him and buried him curled up in that small hole. When we came the next morning and asked about
this man, they said, that he had gone to the Baining area. They lied to us because they had killed him. These Japanese were bad men, they were warriors. Whenever they had said that someone was "number ten" they killed him.
7) **To Vur : a papalum kai ra umana Iapan**

Go ina pirpir ure ra papalum kai ra umana Iapan (tarkan) DEM I-TA tell about D work of D PL Japanese (?)
ta kana umana pakapakana ati. Dia ga papalum na uma. Ta umana PR his PL areas here. They-4 TA work C garden. Some PL uma dia ga palum ia ati, a do na umauma kadiat. Dia ga vaume ra garden they-4 TA work it here, D many C gardens their-4. They-4 plant D lavur mangana tana, a kaukau, a tapiok, a pa, pankin, kukamba, various thing PR-it, D potatoes, D cassava, D taro, pumpkin, cucumber a mangoro na nian dia ga vaume.I ga par kadia ta umana magit ta D much C food they-4 TA plant. It TA finished their-4 some PL thing PR umana bung,dia vana ta komave pakapakana ma dia long komave ta umana PL day,they-4 go PR our-4exc areas and they-4 steal our-4exc some PL magit, ta umana boro, a kakakuruk, a vudu, a tapiok, a do na thing, some PL pig, D chicken, D banana, D cassava, D many C magit bula dia ga long ia kavevet ma ave ga korot diat bula. thing also they-4 TA steal it our-4inc and we-4inc chase them-4 too. ave ga kankan bat komave umana magit, a umana nian. Ma dia la We TA angry defend our-4exc PL thing, D PL food. And they-4 TA takap upi kadia umana pakapakana- Dia la takap kan bula ta umana flee to their-4 PL areas. They-4 TA flee from also PR PL magit ma ave la tak pa mule. Namur avet bula ave la bali ia thing and we-4exc take E again. Then we-4exc also we-4exc TA avenche it pireidiat, ave la long bula kadiat ta umana magit ta ra umana with-them-4, we-4exc TA steal also their-4 some PL things PR D PL tung. A do na magit bula ave la long ia, a mal, a tin, a raita, tunnel. D many C thing also we-4exc TA steal it, D clothes, D tin D rice, a do na magit bula. Damana ave ga paite vargiliane go ra uma D many C things also. Like-that we-4exc TA do exchange DEM D PL magit pireivevet. A umana tena papalum tuna bula ra umana Iapan. thing with-us4exc D PL expert work real also D PL Japanese Ra pui paparika ta komave pakana dia ga papalum tana. D bush all PR our-4exc area they TA work PR-it.
To Vur: the work of the Japanese

Now I am going to tell about the work of the Japanese in their areas here. They worked in the gardens. In the gardens they worked here, they owned many gardens. They planted all sorts of different things there, sweetpotatoes, cassava, taro, pumpkin, cucumbers. They planted many things to eat. When they ran out of things, they went over into our area and stole our things: pigs, chickens, bananas, cassava; they stole many things from us. We chased them away and we angrily defended our things, the food. They fled back to their area; they also left the things behind and we took them again. Then we took revenge on them in that we stole their things from the tunnels. We stole many things: clothing, cans, rice, many things. So this went on back and forth. The Japanese were really good workers. They worked in the whole bush of our area.
8) **Ludvina Tarai: tamagu**


Ta nam ra taim ba tamagu ma nagu dia ga taule tavuna ma PR DEM D time when father-my and mother-my they-2 TA marry first and dir ga ki ta ra gunan di vatang ia tinganalomo. Dir ga: mal they-2 TA stay PR D village IND call it T.. They-2 TA make ra ngala na uma ma a uma na bin ma lavur magit na nian. D big C garden and D garden C bean and various thing C food.

Namur vatikai a umana Iapan dia la pot ma dia lolong go Then always D PL Japanese they-4 TA come and they-4 steal DEM kadir uma, dia la kap ra bek, dia la git ra umana bin. their-2 garden, they-4 TA D bag, they-4 TA pick D PL bean.

Namur tamagu i ga tadap diat ma i ga tar tigal diat, upi koko Then father-my he TA go-to them-4 and he TA TA warn them-4, so not diat a kakap na nian ta go ra uma. Pa dia ga torom. Tika na bung they-4 TA take C food PR DEM D garden. Not they-4 TA obey. One C day mulai a ura Iapan dir pot ma ra ura bek ma dir ga gigit na bin. again D two Japanese they-2 come with two bag and they-2 TA pick C bean Tamagu ma nagu dir ga ki ta ra uma ma dir ga rabai. "tamagu Father-my and mother-my they-2 TA sit PR D garden and they-2 weed. Father-my i tut-papa ma i ga tar tir diat:"Ta dave ava git kaigu bin. he stand up and he TA TA ask them.4:"PR why you-4 pick my bean?"

Pa ava nunure ba iau tar tigal i avat i tana." I ga rua pa go Not you-4 know that I TA warn 0 you PR-it." He TA kick E DEM ra umana poro ma i ga rua taun go ra ura Iapan me. Tikai D PL stalk and he TA kick upon DEM D two Japanese with it. One i ga takap ma tikai i ga va aro ra pia. he TA run-away and ond he TA lie there D ground.

Namur nam i ga takap, i ga varve pa ra depo ma i ga pot, tuk upi Then DEM heTA flee, he TA tell E D chief and he TA come, until so i ga korot tamagu. Namur tamagu ma nagu dir vana ma dir vana he TA chase father-my. Then father-my and mother-my they-2 go and they-2 go
ma dir ki ta ra kubedir. A Iapan i pot ma i tadap tubugu and they-2 sit PR D hut-their-2. D Japanese he come and he go-to grandmother-my di vatang ia ba Ia Vao. Ma i ga rapu ia. Tubugu i ga kukula IND call her: Ia Vao. And he TA hit her. Grandmother-my she TA cry m'a tamagu i pot ma i ga rapu go ra Iapan. Namur i takap. and father-my he come and he TA hit DEM D Japanese. Then he flee. A Iapan i vana ma i tadap kana lualua ma i ga varve. D Japanese he go and he go-to hiy chief and he TA report. Nagu i ga takap ma i ga ki pire ra ura ngalana, i ga burut Mother-my she TA flee and she TA stay with D two parents-her, she TA fear ta go ra umana Iapan. Ma tamagu i ga takatakap vurvurbit. PR DEM D PL Japanese. And father-my he TA flee everywhere. Dia ga ioio upi ia ma ra umana market, upi diat'a doka. "ia ga They-4 TA search for him with D PL gun, so they-4 TA kill-him. They-4 TA tadap kubei dir tamana ma dia ga rapu rapak ra banbanu go-to D hut-their-2 father-his and they-4 TA hit break D door ma dia ga vi pa ra len na garagara na vavina ma dia ga vakarabus and they-4 TA tie E D line C woman and they-4 TA imprison diat ta ra pakana kai lualua na Iapan. Tamagu i ga limlibur them-4 PR D place of D chief C Japanese. Father-my he TA wander vurvurbit ma i ga vanavana vurvurbit ta ra pui ( i ga - i la ) everywhere and he TA walk everywhere PR D bush (he TA-he TA) i ga takatakap kan ra Iapan na doka. he TA flee from D Japanese he-TA kill-him. Tika na bung i ga kakao, i ga koe ra gamata ta ra pakana iat One C day he TA climb, he TA climb D Malayan-apple-tree PR D area PART kai To Kobi ta ra rot. Tika na tutana, a iangina To Poan, of To K. PR D road. One C man, D name-his To P., i tadap ia ma i ga tul vue upi na takap ta ra umana Iapan, he go-to him and he TA send away-him, so he-TA escape PR D PL Jap., dia ga mainge upi diat a doka. I ga takap ma i ga parau ta ra pui. they4TA want, so they4TA kill-him. He TA flee and he TA hide PR D bush. Ma a kidolaina Iapan dia ga vaninara vurvurbit ma dia ga ioao. And D all Japanese they-4 TA prepare everywhere and they-4 TA search Ma dia ga tul vue ra umana tinata ta ra umana kem, upi diat a And they-4 TA send away D PL message PR D PL camp, so they-3 TA
barat go tamagu ma diat a kinim vake. Tamagu i ga ngarau meet DEM father-my and they-4 TA hold fast-him. Father-my he TA fear mat, tago i ga nunure, ba diat a doka. die, because he TA know, that they-4 TA kill-him.

Namur i tadap ra tama i nagu ma i ga varve. "Via ga pait Then he go-to D father of mather-my and he TA report. They-4 TA do ta umana magit, upi diat a vabat ra nuknuk i ra Iapan, upi some PL thing, so they-4 TA stop D plan of D Japanese, so 1) koko dia doka. Tamagu i tadap matuagu iat ba kakugu, di vatang not they-4 kill-him. Father-my go-to uncle-my PART or uncle-my, IND call ia To Lapar ma To Anot. Ma dir ga mal tar kana ta vabat, a magit him To L. and To A.. And they-2 TA make give for-him some magic- for defence, D thing nigunun. Dia ga vaninare ra depo ma a raifel ma dia ong ia traditional- They-4 TA prepare D chief and D rifle and they-4 fill it ma ra umana katres, upi diat a sut doka. Di vamong pa tamagu withD PL bullet, so they-4 TA shoot kill-him. IND adorn E father-my ma di ga kubak meme. I pot tadap diat, i pot (i) tadap ra umana and IND TA spend the-night with-him. He come go-to them-4, he come go-to D PL Iapan, kir mule dia ga doka, dia ga sut urama liu ma go ra gan. Japanese, not again they-4 kill-him, they-4 TA shoot above with DEM D gun. "a go ra gan i ga pua vakuku ta ra maup. Namur di ga pale vue and DEM D gun it TA explode only PR D air. Then IND TA untie-him away. tamagu ma i ga langalanga. Nam ra nga na varden, di vakadik diat, father-my and he TA free. DEM D row C women, IND torture them-4 di ga rapu diat, tamagu i ga nuk vake go ra varvakadik, di ga IND TA hit them-4, father-my he TA thing hold DEM D torture, IND TA pait diat me maravut ma ra varden. do them-4 with-it do-together with D women.

Ari i ga malmal tavuna go ra mana mait na Iapan dia ga vava When it TA peace first DEM D PL sick C Japanese they-4 TA lie tai tika na pakana aro iat ta ngala na pui, di ga vaiang ia ba kadia PR one C place there PART PR big C bush, IND TA name it : their-4 pal na mait. Go ra pakana dia ga va tana di ga vatang ia ba house C sick. DEM D place they-4 TA lie PR-it IND call it :

Vunakorogupa. Ari dia ga vava ta nam ra pakana, tamagu i ga V.. When they-4 TA lie PR DEM D place, father-my he TA

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1) matuagu "my uncle on my mother's side
2) kakugu "my uncle on my father's side
vana papa ma ra umana popo, i ga mut pa ia, i ga babali
go E with D Pl popo, he cut E it, he TA take-revenge

ma i ga rapu mule ra umana Iapan me, a umana mait, dia ga
and he TA hit again D PL Japanese with-it, D PL sick, they-4 TA

biavi ta ra pal na mait, tuk go ko i ga malmal ma di tak
poor PR D house C sick until DEM PART it TA peace and IND take

ra umana Iapan uro kadia gunan.
D PL Japanese to their-4 country.

Io, i par ati kaigu varvai; go ra varvai iat iau kap ia tai
Well, it finished here my story; DEM D story PART I get it PR
tamagu ma nagu.
father-my and mother-my.
Ludwina Ia Tarai: my father

My name is Ludwina Ia Tarai. Now I'll tell the story about my father, whom the Japanese wanted to kill. At that time my father and my mother had just been married and lived in the village called Tinganalomo. They planted a big garden, a garden of beans and all sorts of fruit. The Japanese always came and stole from their garden. They brought a bag and picked the beans. My father came across them and warned them not to take food from his garden. But they did not listen to him.

One day two Japanese came with two bags and picked the beans. My father and my mother were sitting in the garden and weeding. My father stood up and asked them: "Why do you pick my beans? Don't you know, that I warned you?"

He kicked the bean-stalks, so that they hit the two Japanese. One fled and the other one lay on the ground. Then he got up, ran away and informed the chief of the Japanese. He came back in order to chase my father. My father and my mother left, they went off and sat down in their hut. A Japanese arrived and went to my grandmother Ia Vao. He beat her. My grandmother cried and my father came and beat this Japanese. Then he fled. The Japanese went to his leader and reported this to him. My mother fled and stayed with her two parents, she was afraid of these Japanese. My father fled from one place to another. They searched for him with guns in order to kill him. They came to the hut owned by father and son, they struck the door and broke it open. They tied up a group
of young girls and imprisoned them where the Japanese leader was. My father wandered from place to place, he went from one place to another in the bush to avoid being killed by the Japanese. One day he climbed a tree, he climbed an Malayan apple-tree in the area of To Kobi near the road. One man, whose name was To Poan, came to him and sent him off, so that he might escape from the Japanese, who wanted to kill him. He escaped and hid himself in the bush. All the Japanese were alerted and searched for him. They sent messages to the camps, so that if they met my father, they should catch him. My father was very frightened, because he knew, that they would kill him.

Then he came to the father of my mother and informed him. They did some magical things in order to stop the plan of the Japanese, so that they wouldn't kill him. My father went to my uncle on my mother's side or my uncle on my father's side. Their names were To Lapar and To Anot. They made some magic for his defense, something traditional. The Japanese prepared the chief and the rifle, they filled the rifle with bullets, in order to shoot him dead. Someone dressed up my father and stayed with him over night. Then my father went to the Japanese, but they did not kill him. They shot over him with the gun. The gun only fired into the air. Then they untied my father and let him go free. As for the group of women, who were tortured and struck, my father kept thinking about that torture that was used on them.
When peace was made for the first time, all the sick Japanese lay in a place up there in the big bush, which was called their hospital. The place where they lay was called Vunakorogupa. As they lay there, my father went there with sticks from a popo-tree, which he had cut off, and he took revenge by hitting the Japanese with the sticks, the sick, who were lying miserably in the hospital, until peace was made and the Japanese were taken back to their country.

Here my story is finished. I got it from my father and my mother.
9) **Ia Mur: a umana Tiapan**

Ave ga kal ra umana tung ma a umana Tiapan dia ga vut we-4exc TA dig D PL tunnel and D PL Japanese they-4 TA come

ma ra balut ma dia ga vuvu ra pidik.
with D plane and they-4 TA ???

Avet ave ga gire ra umana balut, dia ga vue ra umana bom, We-4exc we-4exc TA see D PL plane, they-4 TA throw D PL bomb,

ave ga parau ta ra umana tung. Io, ave ga parau ma a umana we-4exc TA hide PR D PL tunnel. Well, we-4exc TA hide and D PL

Tiapan dia ga g' oro komave gunagunan. Ma dia gavakaina Japanese they-4 Ta call our-4exc villages. And they-4 TA make-bad

komave umana tabarikik, dia ga pakat ra vudu, a lama,
our-4exc PL things, they-4 TA cut-off D banana, D coconut,

dia ga koe ra umana lama, ma dia ga mut ra umana ul, a kulau,
they-4 TA climb D PL coconut, and they-4 TA cut PL leaf, D kulau,

a piogo ura ra pia. Io, avet ave ga takap. Ave ga takap papa D piogo to D ground. Well, we-4exc we-4exc TA flee. We-4exc TA flee

ma uti ra pupui. Ma ave ga paraparau. Ave ga paraparau ta and here D bush. And we-4exc TA hide. We-4exc TA hide PR

ra ngala na pui. Io, dia ga vut ma dia ga korot i avet,
D big C bush. Well, they-4 TA come and they-4 TA chase O us,

a umana) na ra umana Tiapan. Ma dia ga ubu ta ra umana (D PL) DEM D PL Japanese. And they-4 TA kill other PL
tutana tamavet. Ma ave ga takap mulai ma ave ga parau mulai.
man PR-us-4exc. And we-4exc TA flee again and we-4exc hide again.

Ave ga parau mulai ka abara ra pupui. Io, ta ra umana dia We-4exc TA hide again PART there D bush. Well, other D PL they-4
g a al diat ma a tarai,di ga al diat mà ni vakarabut diat TA summon them-4 and D men IND TA summon them-4 and IND imprison

ta ni ra umana kem ma dia ga kiki tana. Io, dia ga ni vakarabut PR DEM D PL camp and they-4 TA stay PR-it. Well, they-4 TA

diat ma di ga kure diat ma di ga doko diat.

them-4 and IND TA sentence them-4 and IND TA kill them-4.
(Di ga ku-) di la kutu ra kongkongidiat. Io, damana
(IND TA cut) IND TA cut D neck—their-4. Well, like—that
dia la vana ma dia la kure na ra tarai, pi dia la kure na
they-4 TA go and they-4 TA sentence DEM D people, so they-4 TA
sentence
doko diat ta ra nilong, a purpuruan, a lavuru kaina magit
kill them-4 PR D stealing, D cheating, D various bad (C) thing
na dia la pait ia ia dia la kure na doko diat, a tutana.
DEM they-4 TA do it they-4 TA sentence kill them-4, D man.

Ia Mur: the Japanese

We dug the tunnels and the Japanese came with planes and ...
We saw the planes which dropped bombs. We hid ourselves in
the tunnels. Well, we hid ourselves, but the Japanese summoned
our villages. They ruined our goods, they cut off the
bananas, the coconuts, they climbed the coconut-trees and
cut off the leaves, the kulaus and the piogos and they threw
them to the ground. We ran away, we fled to this place in
the bush. We hid ourselves. We hid ourselves in the big bush.
Well, they came and chased us, these Japanese, they killed
some of our men. We fled again and hid ourselves again. We
hid ourselves again there in the bush. Well they caught
some men; the men were caught and imprisoned in those camps,
where the Japanese stayed. They imprisoned them, they were
sentenced and killed. They slit their throats. Like that they
went around and tried the men, in order to sentence them
to death for stealing and cheating; they were sentenced to
death, the men, for all sorts of things that they had done.
10) Ia Malana; To Bok

Iau Ia Malana. Iau mamati Vunalaka. Ma go ina pirpir
   I Ia M.. I from-here Vunalaka. And DEM I-TA tell
ure To Bok, a umana Iapan dia ga rapu ia. I ga lolong
about To Bok, D PL Japanese they-4 TA beat him. He TA steal
(ra) kadia kakaruk. Ma a umana Iapan dia ga gire ma dia
(D) their-4 chicken. And D PL Japanese they-4 TA see-him and
ga vana ur. Dia ga vava maranaika na ra umana Iapan.
TA go down. They-4 TA lie near-by DEM D PL Japanese.

Ma dia ga gire go To Bok. Ma dia ga vana ur ma dia ga rapu
And they-4 TA see DEM To B.. And they-4 TA go down and they-4
TA beat
ia ma ra kaur. Ma . i ga tatatabai ta na ra ai na popo
him with D bamboo. And he TA hold-on PR DEM tree C popo

ma ta na ra bar na vudu. Dia ga al ia ma dia ga rapu
and PR DEM D tree C banana. They TA pull him and they-4 TA beat
na ra kakene ma ra pakapakana ma ra uluna. Dia ga al pa
DEM D foot-his and D body-his and D head-his. They TA pull E

ia ma ura kubeidiat. Ma dia ga vakarabut ia. Ma di ga kul
him and to hut-their-4. And they-4 TA imprison him. And IND TA
pay
pa ia ma ra ilima na kakaruk upi i ga talil mulai.
E him with D five C chicken so he TA return again.

Ia Malana; To Bok

I am Ia Malana. I am from here, from Vunalaka. Now I'll
tell about To Bok, whom the Japanese beat. He used to steal
their chickens. The Japanese watched him and came down and
spent the night near by. They saw To Bok, they came down
and beat him with a bamboo-stalk. He held on to a popo-
tree and to a banana-tree. They pulled him off, they hit
his feet, his body everywhere, and his head. They dragged him
to their hut. They imprisoned him. He was bailed out with
5 chickens, so that he could go home again.
11) **To Beilat; a tamadirdir**

Iau mati Vunalaka. Iau To Beilat. (Go ra tamadirdir) Go ra Tiapan I-TA from-here V.. I To B.. (DEM D hornet) DEM D Japanese

i ga ting pa iau, pi go ra lama iau ga bual ia.
he TA ask E me, so DEM D coconut-tree I TA fell it.

Iau ga bual bubur vue go ra lama, ma i takip uro ra pia.
I TA fell break away DEM D coconut-tree, and it break-into-pieces down to the ground.

Io, go ra Tiapan i ore iau ba: "A kubika akamana." Iau ga mulaot ba:
Well, DEM D Japanese he call me: "D coconut over-there." I TA agree:

"Akari." Io, i ga mur uraure go ra lama, go ra Tiapan,
"Here." Well, he TA follow go-along DEM D c..-tree DEM D Jap.,

i mur uraure ra pulapula, i uraurauraure, i ga rua akari
he follow go-along D log, he go-along, he TA tread-upon here

go ra pulapula ma i bura ura ra pia. Ma go ra Tiapan i bura
DEM D log and he fall to D ground. And DEM D Jap. he fall

ma go ra tamadirdir i karat ia. I ga riu aro ra pia, i ga riu,
and DEM D hornet it sting him. He TA roll there D ground, he TA roll,

i ga riu, i ga riu. Iau ga vila kakakao ma iau ga tabe pa ra limena,
he TA roll, he TA roll. I TA run crawl and I TA hold E D hand-his,

iau ga ravi te ia ta go ra pakana tobon. Ma i ga va tana ma i ga
I TA drag give him PR DEM D place dust. And he TA lie PR-it and he TA
ririu. Ma iau ga turtur ma iau ga giregire. Io, iau vila
roll. And I TA stand and I TA watch-him. Well, I run

kakakao ma iau ga al pa ia urama pire ra umana Siapan.
crawl and I TA pull E him up-to with D PL Japanese.

Ma dia ga gire. Io, dia ga gire ma dia ga tokpelet. I ga varve
And they-4 TA see-him. Well, they-4 TA see-him and they-4 TA talk-
place. I TA tell
diat. Io, a ura dokta dir tabe pa ia ma dir ga vana meme ura
them-4. Well, D two doctor they-2 take E him and they-2 TA go
with-him to
pal na mait ma dir maratin ia. Ma dia ting pa mule iau,
house C sick and they-2 medicine him. And they-4 ask E again me,
ba avet a gire go ra magit. Io, iau ga tar lua mulai tadiat
that we-4exc TA see DEM D thing. Well, I TA TA first again PR-them-4
ma iau ga vana mulai ta ni iau ga turtur tana.
and I TA go again PR DEM I TA stand PR-it.
Ma dia ga burutue ma pa dia ga vana mu[lai] uru, tago (a ko)
And they-4 TA fear and not they-4 TA go again there, because
a do na tamadirdir abaro ra pia. Io, i par ma ave ga vana ur
D many C hornet there D ground. Well, it finished and we-4exc TA go
down
ma ave ki mulai ta ni ave ga papalum tana. Ave ga bolobolo
and we-4exc sit again PR DEM we-4exc TA work PR-it. We-4exc TA carry
go ra umana pulapula ma go ra kip, a kudukudu na pulapula.
DEM D PL log and DEM D lumber, D pieces C log.

I par nam ma ave vok vapor na ra ravien ma ave ki.
It finished DEM and we-4exc work finish DEM D afternoon and we-4exc sit.

Tika na bakut i ga bura ma a umana Tiaan dia g' ore avet ba:
One C cloud it TA fall-down and D PL Jap. they-4 TA call us-4exc :
"Avat a ruk ura na pal, ura ra tung." Pata, ave ga takap
"You-4 TA go-in to C house, to D tunnel." No, we-4exc TA run-away
vurvurbit, pa ave ga ki aba{ra} , ave ga burut ta ra bom,
everywhere, not we-4exc TA sit there, we-4exc TA fear PR bomb,
tago di ga bom arama VUnakua ma nene. Ave ga takap ma ave ga
because IND TA bomb there V and DEM. We-4exc TA flee and we-4exc TA
ki abara ra papaparai. Pa ave ga torom ta ni dia g orore
stay there D other-side. Not we-4exc TA hear PR DEM they TA call
avet.
us-4exc.
To Beilat: the hornets

I am from here, from Vunalaka. I am To Beilat. This Japanese asked me to cut down a coconut-tree. I cut it and it fell to the ground in pieces. Well, this Japanese called to me: "There is a coconut over there!" I agreed: "Here." Well, he walked along the log of the coconut-tree, this Japanese, he walked along the log on and on, he climbed onto the log there, where I had stood, but he fell to the ground. This Japanese fell and the hornets stung him. He rolled on the ground, he rolled and rolled and rolled. I crawled to him quickly, grabbed his hand and dragged him to that dusty place. He lay there and rolled. I was standing near by and watching him. Well, I hurried and pulled him up to the other Japanese. They looked at him. Well, they looked at him and spoke in their language. He told them. Two doctors took him and went with him to the hospital and gave him medicine. They told me to show them that place. So I went ahead of them and went to the place where I had been standing. They were afraid and did not go down, because there were a lot of hornets there. After that we went back and stayed at that place, where we worked. We carried the logs and the lumber, the pieces of the logs. After that, when we had finished work in the afternoon, we sat down. A cloudburst came and the Japanese called to us: "Go into the house, into the tunnel!" But we did not, we ran in all directions, we did not stay there, we were afraid of the bombs, because the bombs were dropped down there and in Vunakua. We ran away and stayed there on the other side. We did not hear, what the Japanese shouted to us.
12) To Vur: a tavul a balut

Go ina tur pa kagu pirpir mulai ure ra mangamangana kai DEM I-TA start my story again about D things of ra umana Iapan, dia ga paite ia tavevet. Iau To Vur. D PL Japanese, they-4 TA do it PR-us-4exc. I To Vur.

A mangamangana kai ra umana Iapan dia ga kaina ma kadia D things of D PL Japanese, they-4 TA strive-for with their-4 umana papalum, upi ta tarai na maravut diat. Avet ta ra umana Pl work, so some men he-TA help them. We-4exc PR D PL gunagunan ati iat ta komave pakapakana a umana Iapan dia villages here PART PR our-4exc places D PL Japanese they-4 ga vana vurubit, upi dia ga kapi avet. A tarai dia ga burburut. TA go everywhere, so they-4 TA take us-4exc. D men they-4 TA fear.

Ta umana dia ga takap. Ma nam ra kilala nam ave ga ki tana Some PL they-4 TA flee. And DEM D year DEM we-4exc TA sit PR-it a kilala na vinarubu na - a balut ma a umana Iapan dia ga D year C fighting C - D plane and D PL Japanese they-4 TA kaina upi ta tarai ma dia ga vangoro avet upi ra papalum strive for some men and they-4 TA force us-4exc for D work ma ra vinarubu. A ngala na varvakadik dia ga paite ia tavevet.

and D fighting. D great C injury they-4 TA do it PR-us-4exc. Damana dia ga kapi avet, ave vana Tabera. Ave ga mal nam ra Like-that they-4 TA take us, we-4exc go T. We-4exc TA make DEM D
tavul a balut, a kiki kadiat ra umana balut aro Tabera. place C plane, D residence their-4 D PL plane there T..

A kor na tarai i mat vurvurbit ta go ra umana gunan. Ave ki D many C men it die everywhere PR DEM D PL village. We-4exc stay abara, di ga kal ra umana tung, di ga paite ra umana palpal there, IND TA dig D PL tunnel, IND TA make D PL houses
ta ra bala na lama. "Ave ga ki ruruk ta nam ra umana bala PR D stem C coconut. We-4exc TA sit go-in PR DEM D PL stem

na lama di ga paite ra umana palpal tana. A umana Iapan C coconut IND TA make D PL houses PR-it. D PL Japanese
dia ga balaure tun' avet ka ra vinarubu, ka ra tinata they-4 TA watch real us-4exc from D fighting, from D speaking
ivai ta ra umana Iapan, kan ra varmaiana, a lavur magit secret PR D PL Jap., from D whispering, D various thing
i ga tabu tavevet. Damana ave ki abara, ave ga papalum, papalum, it TA forbidden PR-us4exc. So we-4exc stay there, we-4exc TA work, work papalum, papalum, namur a umana balut dia la pot, upi dia ga work, work, then D PL plane they-4 TA come, so they-4 TA
bomb nam ra gunan, a umana balut dia ga ki tana. Dia vakaina bomb DEM D village, D PL plane they-4 TA stay PR-it. They-4 make-bad
make-bad tuna nam ra gunan, dia vakaina nam ra umana tung, damana real DEM D village, they-4 make-bad DEM D PL tunnel, like-that
a umana bungbung dia ga papait ia. Di kap ra tarai mule dia D PL days they-4 TA do it. IND summon D men again they-4
pupunang, di punang nam ra umana tung. Damana tika na bury, IND bury DEM D PL tunnels. Like-that one C
bung mulai dia pait ia, di kap mule ra tarai, upi dia day again they-4 do it, IND summon again D men, so they-4
pupunang. Dia punang nam ra umana tung, pi a umana balut bury. They-4 bury DEM D PL tunnel, so D PL plane
mulai dia ga pukapukai ki tana, upi dia ga parau, a kiki again they-4 TA land stay PR-it, so they-4 TA hide, D residence
kai ra umana balut nam. Damana a ngala na varvakadik of D PL plane DEM. Like-that D big C injury
dia ga pait ia tavevet. A kor na tarai dia ga mat, a kor they-4 TA do it PR-us-4exc. D many C men they-4 TA die, D many
na tarai dia ga ubu doko diat bula go ra umana Iapan. C men they-4 TA beat kill them also DEM D PL Japanese.
Ta na ave ga burut mat ma di ga varkiane ra tarai, upi PR DEM we-4exc TA fear very and IND TA exchange D men, so
(dia) ta umana dia pot, ta umana dia vana, ta umana dia pot (they-4) some PL they-4 come, some PL they-4 go, some PL they-4 come
ta umana dia vana. Damana ave ga varkia vatikai. Go ra some PL they-4 go. Like that we-4exc TA change always. DEM D
papalum pa i ga par lulut, i ga tup avet. A ngala na papalum work not it TA finished quick, it TA tire us-4exc. D big C work tuna i ga monong avet. Žamana i ga papait na malmal real it TA exhaust us-4exc. So it TA seem C peace vanavana. Tika na bung ave ga diop ra marum ma kan a lavutul step-by-step. One C day we-4exc TA sleep D night and perhaps D eight a balut dia ga tut papa. Pa dia ga talil mulai. Pata balut D plane they-4 TA take off. Not they-4 TA return again. No plane mulai i ga ki aro Tabera. Na muka dia ga tut papa ra marum again it TA stay there T.. Finally they-4 TA take off D night dia ga vana vatikai. Pata balut mulai i ga ki aro Tabera. they-4 TA go for-ever. No plane again it TA stay there T..

Ma pa ave ga nukure ba a malmal i tar pot. And not we-4exc know that D peace it TA
To Vur: the airport

Now I'll begin my story about the things the Japanese did to us. I am To Vur. The deeds of the Japanese—they told the people to help them with their work. The Japanese came to our areas, to our villages here, in order to draft us for work. The people were afraid, some ran away. That year was the year of the aerial warfare. The Japanese demanded men and forced us men to work and to fight. It was a great injury they did to us. So they summoned us and we went to Tabera. We built that airport there, a place for their planes. Many people died everywhere in that region. We stayed there. Tunnels were built, Houses, too, were built with coconut-tree stems. We sat under those stems out of which the houses were made. The Japanese watched over us, that we did not fight, not talk secretly to the Japanese or whisper. All sorts of things were forbidden to us. So we stayed there and worked, worked, worked and worked. Then the planes came, in order to bomb this village in which the Japanese planes were. They destroyed the village, they destroyed the tunnels, they did it like that every day. People were summoned to camouflage the tunnels, the tunnels were covered up. One day they did so again, they summoned people to camouflage. They covered up the tunnels so that the planes, which landed and stayed there, were hidden. It was the "residence" of the planes. They did a great injury to us. Many people died and also many people were killed by these Japanese.
Therefore we were terribly frightened. The people always rotated, so that some came and others went, some came and others went. So, we were always rotated. This work was not finished in a short time. It tired us. It was really a large project, it exhausted us. But, finally, the peace seemed to come. One night, while we were sleeping, about eight planes took off and did not come back again. There were no planes left in Tabera. Finally, they started in the night and took off for ever. There were no planes left in Tabera. But we ourselves did not know, that peace had already come.
13)  **Ia Elena: a umana bekbek na raita**

A ik a nat na tinata, a ik a nat na pir. Io, dia ga D little C little C story, D little C little C story. Well, they-4 TA long ra umana bekbek na raita kai ra umana Japan. Taú steal D PL bags C rice of D PL Japanese. I

Ia Elena mati Vunalaka. Dia ga vana ma dia ga io upi IA Elena from-here V.. They-4 TA go and they-4 search for go ra umana bekbek na raita ma dia ga io tadap go tika DEM D PL bags C rice and they-4 TA search go-to DEM one na bek na raita aro pire To Mamia aro Rakivu. Ma dia C bag C rice there with To Mamia there R.. And they-4

io tadap ia, dia kinim pa go To Vaira ba To Mamia ma dia ga search go-to it, they-4 capture E DEM To Vaira or To Mamia and they-4 TA vi pa ia ma dia ga vi ia aro ra pa na ruga ma dia ga tie E him and they-4 TA tie him there D root C ruga-tree and they-4 TA raprapu ia. Dia raprapu ia, dia raprapu ia ka, dia ga hit him. They-4 hit him, they-4 hit him PART, they-4 TA vi pa mule ma ura Rakunai, ma dia ga vakarabut ia ara. tie E again-him and to R., and they -4 TA imprison him there.

Tuk dia ga raprapu ia, io, ra ravien mua dia ga pala vue. When they-4 TA hit him, well, D afternoon finally they-4 TA untie away-him.

**Ia Elena: the bags of rice**

A little story, a short one. Well, they stole the bags of rice from the Japanese. I am Ia Elena from Vunalaka.

The Japanese went to search for the rice-bags and they found one rice-bag with To Mamia in Rakivu. They found it and they captured To Mamia or To Vaira, they bound him, they tied him to the root of a ruga-tree and they beat him. They hit and hit him, they tied him up again, took him to Rakunai and imprisoned him there. They beat him and finally they untied him and let him go.
14) **Tarare: Turmilet**

Iau Tarare, iau mainge ina pirpir ure tika na tutana, I Tarare. I want I-TA tell about one C man,


Ma gono ra varden ma a umana tutana dia ga vanavana pire And DEM D women and D PL man they-4 TA go to

ra umana Selebet. Ma tika na vavina daringen ba a ngalana. D PL Celebes-people. And one C woman like : D mother-his.

A umana Iapan dia ga kankan tago dia ga vanavana pirediat, D PL Japanese they-4 TA angry because they-4 TA go to-them,

pire ra umana Selebet. Io, a umana Iapan dia ga korot diat to D PL Celebes-people. Well, D PL Japanese they-4 TA chase them-4

ma gono ra vavina i ga bura ma Turmilet i ga kankan tana ma and DEM D woman she TA fall and Turmilet he TA angry PR-it and

i ga ubu go ra Iapan. Io, a Iapan i vana papa ma i varve pa ta he TA hit DEM D Japanese. Well, D Jap. he go E and he tell E PR

ra umana soldia na Iapan. Dia kap ra umana market ma dia D PL soldier C Japan: They-4 take D PL gun and they-4

ga iioio upi go Turmilet me. Pa diat a tut ia. Turmilet i tar TA search for DEM T. with-it.Not they-4 TA shoot him.T. he TA

takap. A umana Iapan dia ga vi pa nam ra umana vavina ma ta- flee. D PL Japanese they-4 TA tie E DEM D PL women and other (?)

ra umana bul ma dia ga vakarabut diat. Dia ga vi vatur diat PL child and they-4 TA imprison them-4. They-4 TA tie cause-to-stand them-4

ara ra umana papa na davai. Turmilet boko pa i ga pot. I ga there D PL roots C tree. T. yet not he TA come. He TA

takap[1] pirei ra ura tutana, a iangidir To Anot ma To Lapar. flee to D two man, D name-them-2 To Anot and To Lapar.

Dir ga kubakane go Turmilet abara ra pui. A umana Iapan dia They-2 TA stay-over-night-with DEM T. there D bush. D PL Japanese they-4

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1) [takap6] seems to be a sandhi-form, as the following word begins with p.
dia vana ma dia al pa go tura i go Turmilet, a iangina
they-4 go and they pull E DEM brother of DEM T., D name-his

To Martin. Io, dia vi vatur ia abara kadia makilalat, a
To M.. Well, they-4 tie cause-to-stand him there their-4 door, D

pa i ra davai. Turmilet i pot, dia kate vavut ia, io, dia
root of D tree. T. he come, they-4 catch-with-a-rope make-come him,
well, they-4
pale vue gono ra umana vavina ma a umana tutana. Io, dia ga-
untie away DEM D PL woman and D PL man. Well, they-4 TA

vana ma uro ra kube ra umana Iapan, dia kate go Turmilet
go and to D hut-of D PL Japanese, they-4 take-by-the rope DEM T

uro ma di ga vi vatur ia. Io, dia ga rapu ia. Dia ga raprapu
there and IND TA tie cause-to-stand him. Well, they-4 TA hit him
They-4 TA hit
ia ma ra umana kada i ga tapapelegi ma dia ga rapu ia,
him with D PL cane it TA break and they-4 TA hit him,

rapu ia. Io, i ga tur na babali boko. Io, dia pala vue ni
hit him. Well, he TA stand C punishment still. Well, they-4 untie
away-him DEM
turana To Martin, dia pala vue go To Martin, upi dia ga
brother-his To M., they-4 untie away-him DEM To M., so they-4 TA
vakarabut go Turmilet, i ga tur. A umana komiti dia ga vartul,
imprison DEM T., he TA stand.D PL commitee they-4 TA order

upi (ra) da kul ara pa Turmilet, dia ga korot pa ra umana
so (D) IND-TA buy pay E T., they-4 TA chase E D PL

kakaruk ma a laplavur magit, a mao ma a tup, av' upi dia ga
chicken and D various thing, D banana and D sugar-cane, what so
they-4 TA

kul vairop pa Turmilet meme. Gono ra umana kakaruk i ga ki
buy make-go-out E T. with-it. DEM D PL chicken it TA stay

tika na mar, nam di kul vairop pa Turmilet meme. Io, (di ga)
one C 100 , DEM IND buy make-go-out E T. with it. Well, (IND TA)
dia ga mainge, upi diat a tut go Turmilet, di ga tar vatuke kapi
they-4 TA want, so they-4 TA shoot DEM T., IND TA TA put E

ra market (i) ta ra bongobongon' upi ba da tut ia, io, dia ga
D gun PR D chest-his, so that IND-TA shoot him, well, they-4 TA
tutut ik' urama ra mao, a utul a pakana taim. Io namur di ga
shoot PART up-to D banana, D three C piece (C) time. Well, then
IND TA
pala vue ma go Turmilet.
untie away-him and DEM Turmilet.
Tarare: Turmilet

I am Tarare. I want to tell about one man, whose name was Turmilet. The Japanese imprisoned him. The women and men were going to the Celebes-people. One of the women was like a mother to Turmilet. The Japanese were angry, because they were going to them, to the Celebes-people. Well, the Japanese chased them and that woman fell down. Turmilet was angry about that and hit that Japanese who made the women fall down. Well, the Japanese went off and informed the Japanese soldiers. They took their guns and searched for Turmilet. But they did not shoot him. Turmilet had escaped. The Japanese tied up the women and the children and imprisoned them. They bound them to roots of trees. Turmilet did not come back, he had gone to two men, whose names were To Anot and To Lapar. They stayed over night with Turmilet in the bush. The Japanese came and kidnapped the brother of Turmilet, whose name was To Martin. They tied him to their door- to a tree-root. Then they caught Turmilet with a rope and they released those men and women. Well, they went to the hut of the Japanese, they took Turmilet there and fettered him. They beat him, they hit him with canes, which broke, they hit him and hit him. He still stood there taking his punishment when they released his brother To Martin, in order to imprison Turmilet. The members of a committee announced that Turmilet could be released. They, the Tolais, caught some chickens and brought all sorts of things, bananas and sugar-cane
and everything else, in order to bail out Turmilet. They bailed out Turmilet with one hundred chickens.

Well, the Japanese wanted to shoot Turmilet, they aimed their guns in order to shoot him. But they only shot into the banana-trees, three times. Then he was untied, this Turmilet.
15) To Iakob; a tavir ure To Rot

Iau To Iakob mulai. Go ina varvai ure tika na tavir.
I To Jakob again. DEM I-TA tell about one C play.

(Ave ga). Iau mati Vunalaka. Ina varvai ure tika na tavir
(We-4exc TA). I from-here V..I-TA tell about one C play
ave ga mal ia ure To Rot, a katiket ati Rakunai, a umana
we-4exc TA make it for To R.; D catechism-teacher here R, D PL
Iapan dia ga doka. Ave ga pait tika na tavir lua aro Tapo.
Jap. they-4 TA kill-him. We-4exc TA do one C play first there T..

Ave valaruane ra vinirua kai To Rot ure kana papalum na
We-4exc imitate D killing of To R. for his work C
katiket piremavet ati. Io, a umana Iapan dia ga kankan
catechism-teacher with-us-4exc here. Well, D PL Jap. they-4 TA
angry
ta ra lotu ma dia tigal ra vartovo na lotu ati piremavet.
PR D church and they-4 forbid D instruction C religion here
with-us-4exc.
Io, namur varogop, ba i ga pait ive kana umana vartovo
Well, then just when he TA do secret his PL instruction
ma kana umana punupuk na bul ma a varbean, io, dari i ga mal
and his PL baptism C child and D marriage, well, as he TA do
ive, io, namur a umana tipai kai ra Iapan dia barat ia ma
secret-it, well, then D PL spy of D Jap. they-4 find him and
dia kot ia, upi namur i ga virua tana. Io, namur ta ra malmal
they-4 bring-to-trial him, so then he TA be-killed PR-it.
Well, then PR D peace
ave tovo ra umana valaruanai u tana. Io, ave vana meme
we-4exc learn D PL scenes about PR-him. Well, we-4exc go with-it
uro Tapo, ave pait go ra valaruanai aro, di ga valaruane
to Tapo, we-4exc do DEM D scenes there, IND TA imitate
go To Rot, a umana soldia ma a umana Iapan bula di ga valaruane
DEM To Rot, D PL soldier and D PL Jap. also IND TA imitate
diak ure kadia vinarubu ati piremavet. Io, go ra tavir
them in-respect-of their-4 fighting here with-us-4exc.
Well, DEM D play
ave pait ia i ga al ra ngala na kor aro Tapo ma dia
we-4exc do it it TA attract D big C crowd there T. and they-4
ga gugu tana, upi ave ga pait ia aro priediat. Ma namur TA enjoy PR-it, so we-4exc TA do it there with-them-4. And then ave vana kari mulaima go ra pilai, dia mainge, ave vana we-4exc go move again with DEM D play they want-it, we-4exc go mulai (ura ta ra) ura Kabair. A vauruana pilai ave pait mule again (to PR D) to Kabair. D second play we-4exc do again-it ara. Io, namur dia gire ma dia gugu tana. Io, i par ati there. Well, then they4see-it and they-4 enjoy PR-it. Well, it finished here kaigu tinata.
my story.
**To Jakob: a play**

I am To Jakob. Now I'll tell about a play. I am from here, from Vunalaka. I'll tell about a play, which we put on in memory of To Rot, a catechism-teacher here in Rakunai, whom the Japanese had killed. Our first performance was down there in Tapo. We showed, how To Rot was killed because of his work as our catechism-teacher. Well, the Japanese were very angry about the worship-service and they had forbidden religious instruction in our villages. To Rot secretly continued religious instruction and the baptism of children and performed marriages. Well he did so secretly, and yet, the spies of the Japanese discovered this and they tried him and sentenced him to death.

Later after peace had been made, we rehearsed these scenes about To Rot. We went down to Tapo and we performed these scenes there. The life of To Rot was portrayed along with the fighting of the soldiers and the Japanese here.

This play, which we performed, attracted a large crowd there in Tapo. They enjoyed that we performed it there in their village. Later, we went somewhere else with this play that they liked. We went to Kabair and put on a second performance there. Well, when they saw it, they enjoyed it. Here my story is finished.
16) **Augustino To Dui: a taim na voa**

Io, go ina pirpir. Iau Augustino To Dui. Ina pirpir ure
Well, DEM I-TA tell. I Augustino To Dui, I-TA tell about
(ra taim ta) ra taim na voa. I ga monong avet (ra taim)
(D tima PR) D time C war. It TA torture us (D time)

ra mulmulum. Iau ga vana pa, iau ga kakakao tai tika na
D hunger. I TA go E, I TA climb PR one C

ngala na uma kai ra umana Iapan. Io, iau ga mainge, upi ina
big C garden of D PL Japanese. Well, I TA want, so I-TA

long vatale pa mule agu ta ik a magit, tago a mulmulum
steal put-aside E again for-me some little C food, because
D hunger

ma i ga monong avet, ba ina kap pa ave? Iau ga vavaravu
and it TA torture us, : I TA put E where? I TA hide

piragu ta ik a magit. A umana Iapan dia ga dek vake iau,
with-me some little C food. D PL Japanese they-4 TA arrest

hold-fast me
dia ga vi tar a ai na kalapua tagu, ma dia ga kap iau
they-4 TA tie give D tree C kalapua PR-me, and they-4 TA take

me
pire ra umana kebe, (ve-) di vatang diat ba a umana tipai.
to D PL kebe, IND call them; D PL tipai (=spy ?)

Io, iau ga takap pa ma go ra vivi tuk tatar tai tika na tava.
Well, I TA flee E with DEM D chain up-to towards PR one C

water
akamana di vatang ia Kaoro. Io, a varden dia ga mari iau
over-there IND call it Kaoro. Well, D women they TA pity me

ma dia ga tangie iau. Io, namur dia ga pale go ra limagu.
and they-4 TA deplore me. Well, then they-4 untie me DEM D

hand-my
Namur dia ga burut ba kan da barat diat. Dia ga biti ba:
Then they-4 TA fear that lest IND-TA discover them. They-4

TA say :
"Koko dat a varvai vurbit (i) tana, kan namur dat bula dat
"Not we-4inc TA tell everywhere PR-it, lest then we-4inc also

we-4inc
a tut ara kot! Ia ka go ma i par.
TA stand there court." It PART DEM and it finished.
Augustino To Dui: war time

Now it's my turn to tell a story. I am Augustino To Dui. I'll tell about the war time. Hunger tormented us. So I went off and climbed into a large garden that belonged to the Japanese. I wanted to steal some food for myself, because hunger tormented us. "Where shall I put it?"

I asked myself. I hid some food in my clothes. The Japanese caught me, they bound me to a kalapua-tree. Then they took me to the kebes, which were called tipais (= spies ?). But I ran away with the rope around my hands, until I came to a creek which is called Kaoro. The women who were staying there pitied me, they cried because of me. They untied my hands. As they were afraid that they might be discovered, they said: "Don't speak about it to anyone, so that we won't be sent for trial."

That's the story, it's finished here.
17) **To Kova: a papalum na rot**

Io, iau ina pir ure ra papalum na rot ara Tavuiliu kai
Well, I I-TA tell about D work C road there T. for
ra Iapan. Iau Alois To Kova. Ina tata ure ra papalum na rot.

(A umana) a kiap i ga al pa avet, upi ave ga papalum ta ra
(D PL) D chieftain he TA summon E us-4exc, so we-4exc TA work PR D
rot ara Tavuiliu. Io, di ga kap varurue avet parika go ra
road there T. Well, IND TA take gather us-4exc all DEM D

gunagunan, upi ave ga tur pa ra papalum ta ra rot, ta ra marum
villages, so we-4exc TA start D work PR D road, PR D night

ave ga pot varurung ara Tavuiliu ma ave ga va abara ra pupui,
we-4exc TA come together there T. amid we-4exc sleep there D bush

pa ave ga va tai ta pal. Ma pa ave ga ian boko ta nam ra bung
not we-4exc TA sleep PR some house. And not we-4exc TA eat yet
PR DEM D day

na marum, ave ga va vakuku , tuk ra malana a kiap i lain
C night, we-4exc TA sleep only, until D morning D chieftain he line
tavevet. Diat ma a umana polis kai ra Iapan dia lain tavevet
PR-us-4exc. They-4 and D PL police of D Japanese they-4 line
PR-us-4exc

ma ave tak pa ra umana magit na papalum dari ra tavol ma a
and we-4exc take E D PL thing C work like D shovel and D

vilbero, a vilbero pata, ma a diaka, a mangana tinata kai ra
wheelbarrow, D wheelbarrow no, but D diaka, D variety (C) word of D

Iapan ure nam kana mangana vilkar, kar bula di vatang ia
Japanese for DEM his variety (C) wheelbarrow, cart also IND call it

ma ra diaka. Ave ga vana , upi ave ga kal nam ra umana vatvat ,
with D diaka. We-4exc TA go, so we-4exc TA dig DEM D PL stones,

uro tuk i dara nano ra valien, ra kalamana gunan. I ga monong
down-to up-to it come out DEM D beach, D new (C) village. It TA

exhaust

avet (i) tuna ra ngala na papalum tuna. A kapo na ngino ko
us-4exc real D big C work real. D single C rest PART

ta ra bel, ave la ngo ma ave la ian ra ik a nat na nian,
PR D noon, we-4exc TA rest and we-4exc eat D little C little C food,
pa ave ga iaian ta ngala na nian, a ik a natnatina, di la not we-4exc TA eat some big C food, D little C bit, IND TA likue tar ia ta ra lapar a limaimavet. Ma tumu tika na tutana clutch give it PR D palm C hand-our4exc. And if one C man i bikhet, da rapu ia. Dar ta ra ura tutana mati iat Rakunai, he obstinate, IND beat him. So PR D two man from-here PART Rakunai, To Buluna ma To Larbung dir ga bikhet ta ra Iapan, di ga al To buluna and To Larbung they-2 TA obstinate PR D Japanese, IND TA grab pa dir ma di ga pala vue kadir mal ma di ga vadiep dir ta E them-2 and IND TA tear away their-2 clothes and IND TA make- lie them-2 PR ra daram ma di ga rapu dir ma ra kada. Di ga pala vue kadir D barrel and IND TA beat them-2 with cane. IND TA tear away their-2 mal. A ura biavi, iau ga mari dir. Ma go ra gap i ga vana clothes. D two poor, I TA pity them-2. And DEM D blood it TA go arikai ta ra lapuidir, ari di ga rapu dir. Io, avet ave ga appear PR D bottom-their-2, When IND TA hit them-2. Well, we-4exc we-4exc TA nuknuk ta go ma ave ga vok na bunurut, tago ra Iapan i ga vakadik think PR DEM and we-4exc TA work C fear, because D Jap. he TA hurt avet (1) tuna. Pata bikhet ave ga pait ia. Ave ga torom rit us-4exc real. No obstinate we-4exc TA do it. We-4exc TA obey complete ta nam ra lavur tinata kai ra klap, i la tatike tar ia tavevet PR DEM D various order of D chieftain, he TA order give it PR-us4exc ave ga pait ote. A umana polit dia ga korot avet ma ra umana we-4exc TA do suffice-it. D PL police they-4 TA chase us-4exc with D PL kada ma a davai, pi dia ga korot tar avet ta ra pik ma a tavol cane and D tree, so they-4 TA chase give us-4exc pickaxe and D shovel ma a diaka, upi ave ga varvut ma ra umana kar na pia. and D diaka, so we-4exc TA run with D PL barrow C soil. Ari ave la papalum aro livuan ta ra bala na rot, a umana balut When we-4exc TA work there amidst PR D middle C road, D PL plane kai ra Amerika ma kai ra Australia dia la pot,(di ga ubu of D America and of D Australia they-4 TA come,(IND TA kill ra umana,)di ga bomb go ra umana parau aro ra Davapia, D PL) IND TA bom DEM D PL ship there D Davapia,
di ga ti vadidim vapar nam ra umana parau aro ra Davapia
IND TA TA destroy finish DEM D PL ship there D Davapia

dr timok kai ra parau, na ti vana ba tuktu
kai ra Iapan. Da vue ra bomb, da vue valop tar ia ta na
of D Japanese. IND-TA throw D bomb, IND-TA throw put-in give it
PR DEM

ra timok kai ra parau, na ti vana ba tuktuku
Nam ra umana
D smoke-stack of D ship, IT-TA TA go down for-ever. DEM D PL

vanetin, a tia nat na balut ikik, ari na pukai ba, na vut
one-engine, D very small C plane little, when IT-TA fly down.

it-TA come

ba urauru, na vue vadolo kapi ra bomb ura ta ra timok kai
down follow, IT-TA throw put-through E D bomb to PR smoke-stuck of

nam ra parau, na vana ba. Pata kape na parau mulai i ga laun,
DEM D ship, IT-TA go down. No single C ship again IT TA survive.

diat par dia ga virua ta nam ra e, ave ga papalum ta nam ra rot
they-4 all they-4 TA perish PR DEM D time, we-4exc TA work PR

DEM D road

ara Ta vuiliu. Ba na tia varirit dave, ma na tia takatakap dave,
there T. When IT-TA TA try-to-escape somehow, and IT-TA TA flee

somehow

a balut na korot murmur ia ma rana bomb, na bomb waba vue,
D plane IT-TA chase follow IT with its bomb, IT-TA bomb sink away-it

na vana ba.

it-TA go down.

Io, ave ga papalum damana, i ga par vuai kadia vinarubu ra
Well, we-4exc TA work like-that, IT TA finished away their-4

fighting D

malanaina. Ave ga ngo. Ave ga ngo ko ta ra papalum, upi i ga
next-morning. We-4exc TA rest, We-4exc TA rest PART PR D work, so

it TA

maravai, upi a malmal i ga pot. Io, ave ga ngo ta ra papalum
near , so D peace IT TA come. Well, we-4exc TA rest PR D work

na rot.

C road.
To Kova: the road-building

Well, I'll tell about the building of the road for the Japanese in Tavuiliu. I am Alois To Kova! I'll speak about the road-building. The chieftain summoned us to work on the road in Tavuiliu. All of us villagers were gathered, in order to start working on the road. In the night we came together in Tavuiliu and slept there in the bush, we did not sleep in a house. We did not eat that night, we just slept. In the morning the chieftain lined us up and we took tools such as shovels and wheelbarrows--no, they were not wheelbarrows, but diakas, which is a different word in Japanese for their type of wheelbarrow, it's a barrow that is called "diaka". In order to dig gravel, we went down to the beach, to the new village, where the road came out. The work really exhausted us. The only break we had was at noon. We rested and ate a little, we did not eat much food, only very little, which we clutched in our hands. If somebody was head-strong, he was beaten. This happened to two men from here, from Rakunai. To Buluna and To Larbung disobeyed the Japanese. They were grabbed, their clothes were torn off, and they were laid over a barrel and beaten with a cane. Their clothes were torn off. The poor ones! I pitied them. The blood flowed from their bottoms, when they were hit. Well, we thought of this and we worked in fear, because the Japanese tortured us. We did not resist. We obeyed all commands that the chief gave us. We strictly carried them out. The policemen pursued us with canes and sticks in
order to force us to the pickaxes, the shovels and the diakas; we ran with the barrows of soil. When we worked down there in the middle of the road, American and Australian planes always came. The ships in Davapia were bombed. The ships of the Japanese down there in Davapia were totally destroyed. The bombs were dropped, they were dropped into the smoke-stacks of the ships, which then sank forever. Whenever these one engine planes, the very small planes, flew low and came one after the other, they each dropped a bomb into the smoke-stuck of a ship and it sank. Not a single ship survived, they all were destroyed during the time when we worked on the road there in Tavuiliu. Whenever a ship somehow tried to escape, a plane followed it with its bomb, dropped the bomb to sink it, and the ship sank.

Well, we worked there like that. Finally their fighting was over the next morning. We rested from the work hoping that peace was soon to come, well, we rested from the road-building.
To Kau; a nat na tinata ure ra Tiapan

Io, boina tuna, ina pirpir ure ra ik a nat na tinata ure iat
Well, good real, I-TA tell about D little C little C story
ra Tiapan. Ma (iau- ia a tinata ba) iau Kasimir To Kau
about PART
D Japanese. And (I- it D story :) I kasimir To Kau
pa Vunakaur, a pakana Vunalaka. Boina. Ina tur pa ta ra
pa Vunakaur, a pakana Vunalaka. Boina. Ina tur pa ta ra
from V., D part C Vunalaka. All-right. I-TA start PR D

tinata ure iat ba ave ga papalum ra rot aro Vuruga. Gori
story about PART when we-4exc TA work D road there V.. Today

ta ra Tiapan di vatang ia ba Tonadorot, Burmah Road. Ave ga tur
PR D Japanese IND call it : T., Burmah Road. We-4exc TA start

pa ra papalum, avet go ol i' ga al i avet, ave ga vabuka go
D work, we-4exc DEM they-4 TA summon us-4exc, we-4exc TA fulfill
DEM
ra papalum aro Varuga. Tuk-ba i ga par a papalum, ave ga pait
D work there V.. When it TA finished D work, we-4exc TA make

ra ngala na malamalagene aro iat Vunatolobo (ta ra) maranai
D big C dance there PART V. (PR D) near

ra valien, ra bik rot dari uro Kokopo. Io, ave ga malamalagene
D beach, D main road like-this to K.. Well, we TA dance

a do na malamalagene. A umana ami kai ra Siapan iat, dia ga
D many C dance. D PL soldiers of D Japanese PART, they-4 TA
tar vaninara kan bari i ga tar belo-vuai, belo vuai, a belo-
TA prepare perhaps about it TA TA two-o'clock, two-o'-clock,
D two-o'-

bek, dia ga tur lain papa aro iat Malakuna, Malaguna misin.
clock, they-4 TA stand line E there PART M., M. mission.

Ma avet iat tikai komavet tika na Tiapan mara iat Rakunai
And we-4exc PART one belonging-to-us-4exc one C Jap. from PART R.

i ga vateten pa i avet, ba dat a vilau, kan da al dat,
I- TA instruct E O us-4exc, that we-4inc TA run-away, lest IND-TA
he TA instruct E O us-4exc, that we-4inc TA run-away, lest IND-TA

capture us-4inc

a varal gori na pot. Io, namur di ga al go ra umana tutana
D capture today it-TA come. Well, then IND TA capture DEM D PL man

1) ol i is Pidgin, it should be di instead. When To Vur heard
the story from the tape and repeated it sentence by sentence
he said: avet go di ga ... without realizing that To Kau used
the pidgin expression.
di ga vako vapar pa diat, di ga al vapar papa, di vabuka
IND TA make-climb finish E them-4, IND TA capture finish E, IND
make-full
papa go ra umana kar kai ra ame, a ame kai ra Siapan, a ame
E DEM D PL car of D army, D army if D Japanese, D army
kai ra Siapan iat. Ma di ga kap diat ura ra papar a North-
of D Japanese PART. And IND TA take them-4 to D side C North-
coast, dia ga ki papa abara. Dia ga vana Ostrelia di ga kap
coast, they-4 TA sit E there. They-4 TA go Australia IND TA take
diat uro, namur(varvarba) Amerika i ga al (valil) vatalil
them-4 there, then America it TA capture make-return
pa diat, Amerika i ga kap diat ta ra vinarubu,tuk ba avet
E them-4, America it TA take them4 PR D fighting, while that
ave ga ki na malari ati ta ra Siapan (o dia ga vatorome avet
we TA sit C miserable here PR D Japanese (DEM they-4 TA hear
us-4exc
(i) ta ra) di ga tar kal ramave umana ngala na tung, upi
PR D) IND TA TA dig our-4exc PL big C hole, so
ba da doke avet (i) tana, go iat ra tarai ni diat di ga al
that IND-TA kill us-4exc PR-it, DEM PART D men DEM they-4 IND TA
capture
diat (i) ta ra Siapan aro Vuruga, io, diat dia ga mala
them-4 PR D Japan there V., well, they-4 they-4 TA seem
marmari tamavet, dia ga varut ra (papa)- a vinavana tuk uti
pity PR-us-4exc, they-4 TA make-quick D going up-to here
dia ga dara ara po-malmal, upi dia ga rut bat go ra ngala na
they-4 TA appear there Pomalmal, so they-4 TA do-quickly prevent
DEM D big C
dekdek na vinarubu, ba da doko vapar i avet ati Rabaul.
severe C fighting, that IND-TA kill finish 0 us-4exc here Rabaul.

(Ave- di ga - dia ga value) di ga vue value ra umana tubuan,
(We-4exc - IND TA - they-4 TA make-first) IND TA throw first D PL
tubuan
(a) dariba a malalar i ra umana tubuan, a balus iat i ga vue
(D) that-is D picture of D PL tubuan, D plane PART it TA throw
vabaie, di ga amare tamavet ave gire. Tika na guan iat,
on-the-way, IND TA scatter PR-us-4exc, we-4exc see-it. One C village
PArt,
ba i ga vaninare kana tung, upi ba diat a ruk tana, di ga tar
when it TA prepare its hole, so that they-4 TA go-in PR-it, IND
TA TA
tul arama iat Baining. Di ga tar tur go ra vardodok' arama
sent there-up PART B.. IND TA TA start DEM D killing there
Baining, di ga tar doko tika na gunan. Io, varogop ba i ga
Baining, IND TA TA kill one C village. Well, just when it TA
pot go ra tinata uti, di ga tar vaninare ramave umana tung
come DEM D message here, IND TA TA prepare our-4exc PL hole
pi ba avet a ruk par tana ma da doke avet. I ga mangana boina
so that we-4exc TA go-in finish PR-it and IND-TA kill us-4exc.
It TA very good
dariba go tika na kampani iat ba i ga maravut i avet
as DEM one C company PART that it TA help 0 us-4exc
(ga go) i ga balaure ra kasoring, ia iat ba i ga valaun i
(DEM D) it TA take-care D gasoline, it PART that i TA make-survive
0
avet, i ga tur bat- (i ga vator) i ga tul vue ra tinata
us-4exc, it TA stand prevent (it TA make stand) it TA send away
D message
uro pire Amerika iat ma dia ga rurut upi ra vinarubu, i ga
to with America PART and they-4 TA be quick for D fighting, it TA
rut uti livuan, upi uti Rabaul, upi i ga tur bat i avet,
be-quick to-here amidst, for here Rabaul, so it TA stand prevent
us
kan ba avet a virua par. A varvai i ga tadap go ra tarai iat,
that-not that we-4exc TA perish finish. D message it TA go-to
DEM D men PART
di ga al diat, di ga biti ba: "Pa avat a tadap mule ta tutana
IND TA summon them-4, IND TA say: "Not you-4 TA go-to again some
man
aro ta ra gunan Rabaul. I tar mamaono, a Siapan i tar ubu
there PR D village R.. it TA be-deserted, D Japanese he TA hit
doko vapor diat." Diat dia ga ngala na niligur ma a ngala
kill finish them-4." They-4 they-4 TA big C sorrow and D big
na nginarao, upi dia ga varvut uti, dia ga rut ra vinavana
C anxiety, so they-4 TA come here, they-4 TA make-quickly D going
uti, dia ga tar dara abara po malmal tuk ba a vo i ga par,
here, they-4 TA appear there Pomalmal when D war it TA finished
sti pireimavet, upi di ga pait ra malmal tuk gori ba ave laun
here with-us-4exc, so IND TA make D peace until today that we-4exc
live
ta ra bo na kini mulai, ma gala ba vakir dia ga rut, avet
PR D good C staying again, and if that not they TA come-quickly,
we-4exc
iat ba vakir ta gunan mulai, ta tutana mulai ati ta kada gunan
PART that not some village again, some man again here PR our-4exc
village
Rabaul, ba na tadidim ba Siapan na kap kada gunan Rabaul.
Rabaul, that it-TA be-died out, that D Jap. he-TA take our-4exc
village Rabaul.
To Kau: a little story about the Japanese
All right, I'll tell a little story about the Japanese.
I am Kasimir To Kau from Vunakaur, a district of Vunalaka.
I'll start my story about the time, when we built the road in Vuruga. Today in Japanese it is called Tonando Road, Burmah Road. All right. We began the work, we were summoned and we did the work in Vuruga. When the work was finished, we held a large dance there in Vunatolobo near the beach, the main road to Kokopo. Well, we danced many dances.
The Japanese soldiers were planning something. It was perhaps 2 o'clock, when they stood in a line there in Malakuna, at the Malaguna mission. Someone with us, a Japanese from Rakunai, told us to run away so that we would not be captured, a seizure was planned for that day. Well, afterwards they captured these men. Someone forced them to climb onto a truck, they were captured, the trucks of the army were filled up, the trucks of the Japanese. The men were taken to the northcoast and were kept there for a while.
Then they went to Australia, they were taken there. Then the Americans took them and brought them back. America took them during the fight, while we were sitting here miserably because of the Japanese. Big holes had been dug for us, in which we were to be killed. Those men, who were captured by the Japanese in Vuruga, seemed to pity us. They came here quickly. They came to Pomalmal, in order to prevent the massacre, in which we would have been killed here in Rabaul. First tubuans were dropped down, i.e. leaflets with pictures
of tubuans. A plane dropped them over us, they were scattered for us, we saw them. The people of one village were sent up to the Baining area, just as they were preparing a tunnel for their protection. The murder in the Baining area had already started, one village had been wiped out. When this news got here, the tunnels in which we were to be killed had already been prepared. So, it was a stroke of luck, that a gasoline company helped us, they rescued us. They sent a message to the Americans and they came quickly in order to fight. They came just in time to Rabaul to prevent our killing. The men who had been captured got the following message: "Don't go back to Rabaul. It is deserted, the Japanese have killed all the people." They were very sad and troubled about coming here. They came quickly. They arrived in Pomalma when the war was finished here. So peace could be made and it still lasts today, Once again we have a pleasant life. If the Americans had not come, there would not be a single village here anymore, there would not be a single Tolai here in our town Rabaul. Rabaul would have died out and the Japanese would have occupied the site.
19) To Vurua rot

Io, go ina tur-pa mule tika na pirpir ure nam ra rot
Well, DEM I-TA begin again one C story about DEM D road

iat aro Vuruga, di vatang ia gori ba Tonado rot. Go ra
PART there V., IND call it today: T. Road. DEM D

iang iat kai ra umana Iapan go. Go ra rot, di ga tur-pa ia,
name PART of D PL Japanese DEM. DEM D road, IND TA begin it,

a Iapan iat dia ga mak go ra rot. Namur dia ga mak vapor
D Japanese PART they-4 TA mark DEM D road. Then they-4 TA mark
finish

ma dia ga kain' upi ta bo na nga, nina na vana tana
and they-4 TA strive for some good V way, DEM it-TA go PR-it

uti ra pupui, uti ta komave pakapakana. Pata bo na nga.
here D bush, here PR our areas. Not-any good C way.

Nam ra nga, a umana te Ostrelia dia ga mal ia, tika na
DEM D way, D PL native Australian they-4 TA mak it, one C
pakana tana i ga kaina. Ma go ra rot gono i ga vana balbalil
part PR-it it TA bad. And DEM D road DEM it TA go wind

go, gono ra Iapan i ga mal ia. I ga mak nam ra pakana.
DEM, DEM D Japanese he TA make it. He TA mark DEM D area.

Io, i ga maravai ka ta ra male ma i ga vana balbalil tana
Well, it TA near PART PR D valley and it TA go wind PR-it.

Dari gori i boina. Ma nam ra rot i ga takodo tuna.
Like-this today it good. And DEM road it TA straight really.

Ma gala gori ba'\textsuperscript{1)}\ta do na tarai diat a virua ta nam ra nga.
And if today \textsuperscript{1)} some many C people they-4 TA be-killed PR
DEM D way.

Io, nam ra nga di mak vapor ia, namur di kap i avet
Well, DEM D way IND mark finish it, then IND summon 0 us-4exc
ra tarai ta go ra gunagunan parika. Pata lapun ma pata barman
D people, PR DEM D villages all. No old-man and no youth

i ga ki ta ra gunan. Avet par di kap i avet, a tarai,
he TA stay PR D village. We-4exc all IND summon 0 us-4exc, D
people,

ave ga varkiakia. Nina i ga ki ma pa i ga torom, di ga
we-4exc TA exchange. DEM he TA stay and not he TA obey, IND TA

rapu ia. Dari di ga kap vapor i avet ubara ta nam ra pakana,
beat him. So IND TA take finish 0 us-4exc there PR DEM D place,

\textsuperscript{1)} compare p.68,12
di vatang ia Unaulakalkal. Ave ga diop abara. Pata pal, IND call it U. We-4exc TA spend-the-night there. No house, pata pui, pi avet a va tana. A umana pakapakana i ga buka no thicket, so we TA lie PR-it. D PL places it TA full parika. Avet ave ga ki va vakuku, pata nidiop. all. We-4exc TA stay lie purposelessly. no sleep.
I ga tup i avet ra bunurut bula, tago nam ra e, nam It TA exhaust 0 us-4exc D fear also, because DEM D time, DEM ave ga ki tana, vakir a tena malmal, ma a tena bikhet. we-4exc TA stay PR-it, D person peace, but D person obstinate A taim iat upi ra tinorom, a kilala na tinorom ta nam ra D time PART for D obeying, D year C obeying PR DEM D pakana bung, pata tikai i ga nuk pa kana nuknuk, upi na part (C) day, no one he TA think E his thought, so he-TA pait bo kana magit, ba na vana ta ra maukuana. Pata, ave do still his thing, or he-TA go PR D character. No, we-4exc ga torom vatikai, ave ga bo na kini, tago ave ga gire TA obey always, we-4exc TA good C staying, because we-4exc TA look vagiliane avet. Ta lavur gunagunan dia ga vana par. exchange-mutually us-4exc. Some various villages they-4 TA go all.
Ave papalum ta nam ra rot, ra malana ave tut pa, We-4exc work PR DEM D road, D morning we-4exc stand-up E, ave lain ra marmurum, ma a kakaruk pa i ti pukai irop. we-4exc line D night, and D chicken not it TA fly go-out.
Ave vana, pa ave ga momo na ti, pa ave ga ian ta magit We-4exc go, not we-4exc drink C tea, not we-4exc TA eat some thing ra malamalana. Ave ga tut papa, di lain papa tavevet, D morning. We-4exc TA stand-up E, IND line E PR-us-4exc, di tibe avet: "Avat ta go Vuna-An, avat a ti papalum ta go IND divide us-4exc: "You-4 PR DEM Vuna-so-and-so, you-4 TA TA work PR DEM ra pakana; avat papa Vuna-AN avat a ti papalum ta go ra D place; you-4 from Vuna-so-and-so, you-4 TA TA work PR DEM D pakana." Damana di tibe vanavana avet. Ta ra bung mulai place." Like-that IND divide step-by-step us-4exc. Other D day again damana kea, tuk nam ra umana pakapakana buana ma ra umana like-that PART, until DEM D PL areas hilly and D PL
male ave ga punang diat ma ra umana- a vilbero.
valley we-4exc TA .ill-up them-4 with D PL- D wheelbarrow.

Kaveve vinavavana ma nam ra umana vilbero: Tikai a: evevut
Our-4exc going with DEM D PL wheelbarrow: one D two-by-two
1)
kana ta ra ul a vilbero. Namur di vabuka tar nam tikai,
? PR D ? ' wheelbarrow. Then IND make-full give DEM one,
i varvut meme uro, di tar vabuka value ta ra tikai,
he hurry with-it down, IND TA make-full do-first other D one,
i varvut papa ra uma mule ma nam ra vovon, i vung kapi ia,
he hurry E D site again with DEM D empty, he put-down E it,
i tar tang pa mule nam tikai, i tar vilau meme mula' uro.
he TA take D again DEM one, he TA run with-it again down.

Damana ave ga pait ia ma a manga ongor na tarai i ga kadik
Like-that we-4exc TA do it and D very strong C men it TA pain
ra balaidiat ma ra varvut, tago nam ra umana vilbero
D stomach-their-4 with D rush, because DEM D PL wheelbarrow
vailik ave la varvut meme uro ta ra male, ave kuma
far we-4exc TA hurry with-it down PR D valley, we-4qxc come-up
vatikai meme, ave kuba mulai, ave kuma vatikai me.
always with-it, we-4exc descend again, we-4exc come-up always
with-it.

Namur nam ra papalum i ga tup i avet iat. Gala avat a gala
Then DEM D work it TA exhaust O us-4exc PART. If you-4 TA (if)
gire gori, ba avat a gala tange avet, tago ra magit
see-it today, then you-4 TA 2) deplore us-4exc, because D thing
i ga tup i avet iat.
it TA exhaust O us-4exc PART.

Namur ave papalum, papalum, papalum,(Tika na bung mulai (ta umana
Then we-4exc work, work, work. One C day again (some PL
tutana) a kiap na oro,pi da kip ia uro ra valian; a Iapan
man) D chief TA call,so IND TA carry him down-to D beach ;D Jap.

1) I do not understand the text and unfortunately forgot to
check this part thoroughly; when I stayed in Rabaul. May be
that kana has to be interpreted as kan na"lest he should".

2) gala expresses subjunctive mood: diat a gala vana "they
would go", gala...gala is used in hypothetical conditional
sentences.
go, ia a kiap, di vatang ia ba a kiap. Vakir vakari (di g)
DEM, he D chief, IND call him; D kiap. Not change-the-position

1) i ga vanavana ma ra kakene, di la bolo-pa la ara ma di
he TA go with D foot-his, IND TA carry him there and IND
kip 1) a, dia kip ia tuk uro ra valian. Namur i tar pot
carry him, they-4 carry him up-to down-to D beach. Then he TA
come
mulai ra valian, dia kip pa mule urama ra kubana.
again D beach, they-4 carry E again-him up-to D hut-his.

D 4a ra mangamangana kai ra Iapan go i la malamalalunga
They-4 D habits of D Japanese DEM he TA make-a-fool

tavvet. Go ra kinikip, da rapu ra tutana, tumu pa i kikip,
PR-us-4exc. DEM D carrying, IND TA beat D man, if not he carry,

pa i torom.
not he obey.

Damana di ga pait ia. A umana pulapula kabao da mut ia
like-that IND TA do it. D PL log-of-coconut-trees PART IND-IA
cut it
ara ra vunapaina, ara ra gavene, da mut vue ra lolovina
there D root-its, there D crown-its, IND-IA cut away D long (C)
pulapula. Avet a bola tuk ta ni ra pakana avet a vung
log. We-4exc TA carry-it to PR DEM D place we-4exc TA put down
ra pulapula tana. Di: ga punang ia, (pi n' bat ra umana), di
D log PR-it. IND TA bury it, (so it) TA obstruct D PL), IND
gamal ra umana birit bula me. A umana pia mamarama.
TA make D PL plank as-well with-it. D PL earth from-above.

Nam ra umana ngala na male ave yung nam ra umana pulapula
DEM D PL big C ditch we-4exc put-down DEM D PL log
tana, pi i maravut i avet ure ra pupunang.
PR-it, so it help 0 us concerning D filling-in.

Damana i ga tup i avet ra vinarubu. A umana Niu Gini dia ga
Like-that it TA exhaust 0 us-4exc D fighting. D PL New Guinean
they-4 TA
polis, dia ga ub' avet, dia ga rapu i avet, pata varmari
police, they-4 TA hit us-4exc, they-4 TA beat 0 us-4exc,

no pity
tadiat, ba avet tika na pal-a-paka ba pata. Nam ra vinarubu
PR-them-4, whether we-4exc one C skin or not. DEM D fighting

1) bolo "to cross", bolo pa, bole "to carry s.th. with both
hands, bola "to carry it with both hands";
kip to carry on the shoulder, carry between two
i ga monong i avet. Ma a do tadiat dia ga virua it TA torture 0 us-4exc. And D many PR-them-4 they-4 TA be killed ma a do tamavet dia ga mait. Damana ave ga pait vargiliane and D many PR-us-4exc they-4 TA sick. Like-that we-4exc TA do exchange nam ra magit. Pata tikai mulai i ga nuk ba na laun. DEM D thing. No one again he TA think that he-TA survive.

Dia ga kankan bat diat, a tarai, a tarai dia ga ti ubu ra umana They-4 TA angry resist them-4, D people, D people they-4 TA TA hit D PL polis, a umana Iapan, pa ave ga nuk pa mule ba avet a laun, police, D PL Jap., not we-4exc TA think E again-that we-4exc TA survive tago nam ra vartup i tup i avet. Damana ave pait ia tuk because DEM D hardship it exhaust 0 us-4exc. Like-that we-4exc do it until a mimal i ga ki vanavana mulai. I ga par nam ra rot, D peace it TA be step-by-step again. It TA finished DEM D road, di ting pa avet mule, ave vana taki na rot mulai akamana IND take E us-4exc again, we-4exc go PR one C road again there Tavui. Dari i ga par vanavana kaveve kini. Io, a mulmulum T.. So it TA finished step-by-step our-4exc staying. Well, D hunger bula i ga tup i avet, tago ave ga vana ta ra papalum ma also it TA exhaust 0 us-4exc, because we-4exc TA go PR work and ma komave gunagunun pata nian tana. Ave ga long kadia ta and our-4exc villages no food PR-it. We-4exc TA steal their-4 PR umana uma, kadia umana kaukau, a tapiok, kadia umana taiur PL garden, their-4 PL sweet-potatoes, D cassava, their-4 PL taiur a kukamba, a koni, a hava, ave ga long kadia umauma bula. D cucumber, D grain, D oats, we-4exc TA steal their-4 gardens also.

Dia ga tena bula ta ra papalum go ra umana Iapan. They-4 TA expert also PR D work DEM D PL Japanese.

Io, go ina vapar kaugu pirpir ati ma i par. Well, DEM I-TA finish my story here and it finished.
To Vur: building the road

Now I'll begin a new story about that road down there in Vuruga, which nowadays is called Tonado Road. This name is from the Japanese. When they started to build the road, first they marked it out. They wanted a good road that comes into the bush here, to our areas here. There was no good road. Part of the former road, which the Australians had built was bad. But the road, which the Japanese made, was curved. He marked the area. It began near the floor of the valley and snaked up the side. And this is why it is still good today. But that road, which the Australians had made, was straight. And if it were there today, many people would die on that road.

After the Japanese had marked out the road, they summoned us Tolai people from all the villages here. Not a single old man or youth remained in the village. We were all summoned, we Tolai people, and took turns doing the work. Whoever tried to stay home and not obey, was beaten. So we were taken to that place named Unaulakalkal. We spent the night there. There was no house, no thicket to spend the night in. The whole area was full of people. We didn't sleep all night. Fear exhausted us, too, because at that time in which we were living there were no peaceable men, but only obstinate people. It was the time for obedience, the time to obey. In those days nobody thought of doing what he liked to do. No, we always obeyed. We were somewhat fortunate, because we looked after each other. All the different villages came.
we worked on that road. In the morning we got up, we stood in a line, when it was still dark and the roosters had not gotten up yet. We went off, we did not drink tea, we did not eat in the morning. "We started off, we were lined up and divided: "You from the so-and-so village, you work in this area, and you from the so-and-so village work in that area."

This is how we got our assignments one after the other. Every day it was the same, until we had filled up the hilly areas and the valleys with the help of wheelbarrows. Our running with the wheelbarrows was like this:

Each man had two wheelbarrows. When one was filled, he hurried downhill with it. When he hurried back with it emptied, the other one was already filled up. He put down the empty one and took the full one and hurried downhill with it. This is how we did it. Even the strong men got stomach-pains from the rush, because we always ran downhill far into the valley with the wheelbarrows, came up with them, ran downhill, came uphill, ran downhill. The work exhausted us. If you could see it today, you would cry for us, because the work was such torture.

We worked and worked and worked. The kiap ordered that he should be carried down to the beach; he was Japanese, he was the chief and was called kiap. He never walked a single step, he would be carried on their shoulders. They carried him to the beach on their shoulders. After he was brought to the beach, they carried him back again up to his house.
That was the custom of the Japanese, who held us for fools. If a man did not carry him, if he did not obey, he would be beaten, That's what they did.

The coconut-trees were trimmed at the root and the crown, long logs were cut. We carried the logs to the place where we had to lay them down. They buried them, in order to make a foundation for the road. They were covered with earth. We placed the stems in the ditch, so that they might support the road.

The war was very hard on us. People from New Guinea worked as policemen here, they struck and beat us. They had no sympathy for us, even though we had the same skin colour. This war tortured us. Many died, many of us became ill. Nobody thought that he would survive. The people put up a fierce resistance, they hit the police-men, the Japanese, yet we did not think that we would survive, because the hardship was so great.

That's how it was, until peace eventually came. When the road was finished, they took us to another road in Tavui. So our stay was coming to an end. Hunger tormented us; for we went to work and there was nothing to eat in the villages. We stole their things from their gardens: their sweet-potatoes, cassava, taidu, cucumbers, grain and oats. We stole from their gardens. These Japanese were experienced in gardening. Here I'll finish my story, it's finished.
20) **John To Palang: tika na te Amerika**

Io, go iau John To Palang. Iau a bul mamati iat Rakunai
Well, DEM I John To P.. I D boy from-here PART Rakunai

United Church. Go ina varveai ure ra tika na te Amerika
U.Ch.. DEM I-TA tell about D one C native America

(i-na) i ga virua ma ra balut ati ta go kaveve gunan.
(I-TA) he TA crash with D plane here PR DEM our-4exc village.

Ma i ga virua ta ra balut ma i ga bura gumu ara ta ra ta
And he TA crash PR D plane and he TA fall dive there PR D sea

maravai- i ga bura gumu ara ta ra ta ta ra Northcoast
near- he TA fall dive there PR D sea PR D Northcoast

abara Vunairima. Io, a tarai na Iapan dia ga barat ia abara
there V.. Well, D men C Japanese they-4 TA find him there

ma dia ga kap ia, ma uti maravai tika na gunan akari
and they-4 TA capture him, and hither near one C village here

i ki maravai Rakunai. Nam ra gunan di vatang ia Rakotop.
it be-situated near R.. DEM D village IND call it Rakotop.

Ma a uma na tutman (kai ra) ba a uma na kebe ba a tutman
And D PL shoot-man (of D) or D PL kebe or D shoot-man (rifleman)

kai ra Iapan i ga ki ta nam ra gunan, io, dia ga (vung ia)
of D Japanese he TA stay PR DEM D village, well, they-4 (put him)

vakarabut ia abara ma i ga kiki abara. Io, dia ga tirit
imprison him there and he TA stay there. Well, they-4 TA ask

dari ba: "U tut papa ave ma u ki Vuna-ava ?"
like-that: "You rise from where and you live Vuna-what ?"

Pa i ga ve vakapa diat ure nam ra gunan ba nam ra pakana
Not he TA tell make-clear them-4 about DEM D village or DEM D place

nina i ga tut papa tana. Io, dia ga mama tirit ia damana
DEM he TA rise from PR-it. Well, they-4 TA in-vain ask him like-

upi nam ra gunan. Dia ga vana ma dia ga tul vue i avet
for DEM D village. They-4 TA go and they-4 TA send away 0 us

ma ave ga kap pa ra uma na magit ta ra uma kadiat iat
and we-4exc TA get E D PL thing PR D garden their PART

ta ra uma na Iapan, a uma na kaukau, a pa, a uma na taiur
PR D PL Japanese, D PL sweet-potatoes, D taro, D PL taiur (?)
a bin ma ta umana magit na nian damana nina i ga ki
D bean and some PL thing C eating like—that DEM it TA stay

ta kadia uma ma ra pankin ma a up ma ta umana magit bula
PR their garden and D pumpkin and D yams and some PL thing also
damana. Io, ave ga kap pa ia ma ave ga kap tar ia
like—that. Well, we-4exc TA get E it and we-4exc take give it
ta nam ra pakana kadiat ma di ga kuk go ra umana magit parika.
PR DEM D place their and IND TA cook DEM D PL thing all.

Io, ave ga vana mulai ma ave ga io na kakaruk pire ra tarai,
Well, we-4exc TA go again and we-4exc TA search C chicken
by D people,
a kakaruk ba a umana boroi ma di ga kul pa go diat ma nam
D chicken or D PL pig and IND TA pay E DEM them4and DEM

mangamangana iat kadiat pire ra tarai.Io, di ga lul bula
things PART for-them by D people. Well, IND TA ask also
ra tarai, upi dia ga tabar nam ra umana Iapan ma ta umana
D people, so they-4 TA give DEM D PL Japanese with some PL

kakaruk ma a boroi da ra nima mangana kadiat kai ra Iapan iat.
chicken and D pig as D request (?)variety (?) their-4 of
D Japanese PART.

Io, dia pait nam ra nian ma kan (ta ra) papa ta ra ivat
Well, they-4 do DEM D food/meal and about (PR D) from PR D four
tuk ta ra ilima ba a lavurua ba lavutul. Dia ga pait go ra nian
until PR D five or D seven or eight. They-4 TA do DEM D meal

ma di ga ian iat ta go ra pakana bung dari iau tar vatang diat.
and IND TA eat PART PR DEM D part (C) day as I TA name them-4.

Ma dia ga malamalagene ma dia ga mome ra umana tava longlong,
And they-4 TA dance and they-4 TA drink D PL water stupid,

ma dia ga malamalagene da ra malagene iat kadiat ra umana
and they-4 TA dance as D PL dance PART their-4 D PL

Iapan.
Japanese.

Io, di ga kap pa tika na— a pelet ba a tap ma di ga vung
Well, IND TA take E one C— D plate or D tap (?) and IND TA put
pa ra— aibaiba na nian tana nam ra pelet ba a tap (an)
E D— D leftovers C food PR-it DEM D plate or D tap

a iaiian kai diat ra umana pato ba a kakaruk. Io, di ga vung
D food of them D PL duck or D chicken. Well, IND TA put
pa ra nian tana ra ibaiba i diat ra umana Iapan ma di ga E D food PR-it D leftovers of them D PL Japanese and IND TA ma di ga tulang tar ia ta go ra biavi nin i ga ki na karabut and IND TA send give it PR DEM D poor DEM he TA sit C prison ara ta ra tung. Ma nam ra tung i ga makilalat (i) tar ika there PR D tunnel. An DEM D tunnel it TA door give PART

"ta nam ra pal na nian. Damana di ga kap tar go ra nian PR DEM D house C eating. Like-that IND TA take give DEM D food pirana ma i ga ian ia iat. Io, ia iat i ga tar nunure dari to-him and he TA eat it PART. Well, he PART he TA TA know so ba di ga pait go ra balaguan ba go ra lukara ba go ra pati that IND TA do DEM D feast or DEM D banquet or DEM D party 1) taun ia upi i inap da doka: Io, i ga nunure damana, i ga because-of him for he can IND-TA kill-him. Well, he TA know like- that, he TA bubur nam ra ainkap ba nam ra ten nina (i) di ga ten ra ura break DEM D handcuff or DEM D chain DEM IND TA chain D two limana meme, i tabubur ia ma namur i ki ka damana. hand-his with-it, he break it and then he sit PART like-that.

Ba tika na Iapan i ruk ura ta ra tung, upi na doka When one C Japanese he come-in into PR D tunnel, so he-TA kill-him, ba upi na vairop ia, upi na doka, io namur (go ra) or so he TA make-go-out him, so he-TA kill-him, well, then (DEM D) a tutana i takap napa kan are (i tadap) i noe pa nam ra D man he flee E off sideways (he go-to) he take E DEM D bainat kai nam ra tutana ma i ga pakat ra ul-a-varai nam ra bayonet of DEM D man and he TA hit D shoulder-of DEM D tika na Iapan meme. Ma i ga pakat ra lori tika na Iapan one C Japanese with-it. And he TA hit D head-of one C Japanese bula me. Vakir i (ga) ga ubu go ra ura Iapan. I ga pakat also with-it. Not he (TA) TA kill DEM D two Jap.. He TA hit ra lori tikai ma ta-ra tikai i ga pakat ra ul-a-varana D head-of one and other one he TA hit D shoulder-his ma i ga pakat ra limana. Io, i pakat kapi dir ma i takap and he TA hit D hand-his. Well, he hit E them-2 and he flee

1) inap is Pidgin. It's not clear, if [upi; nap] is to be interpreted as upi i inap and if in that case i inap is personal ("he can") or impersonal ("it is possible")
ivai ta ra pui liu ta nam ra pal. Ma namur dia tikan upi hide PR D bush above PR DEM D house. And then they-search for nam ra Amerika ta nam ra pakana. Tika na bul Niu Gini iat DEM D American PR DEM D area. One C boy New Guinea PART

i ga gire tadav ia, io, i ga lolotu nam ra bul Niu Gini- he TA see go-to him, well, he TA pray DEM D boy New Guinea-

a- nam ra bul- nam ra Amerika i ga lotu abara ra pui. a- DEM D boy- DEM D American he TA pray there D bush.

I ga lotu papa abara ra pui, nam ra bul Niu Gini i gire He TA pray E there D bush, DEM D boy New Guinea he see tadav ia, i ga varve ra umana Iapan ta nam, ba akari i go-to him, he TA report D PL Japanese PR DEM, that here he lolotu ra pui. Io, i ga vana ma i ga an pa ia. Io, diat pray D bush. Well, he TA go and he TA catch E him. Well, they-4 nam ra ura Iapan (nina) diat parika dia ga noe pa ia ma dia DEM D two Japanese (DEM) they-4 all they TA take E him and they-4 ga- i ga lua tadiat, dia ga al vaba ia uro. TA - he TA first PR-them-4, they-4 TA drag make-come-down him down.

Io, i ga an papa kan diat, i ga van' urama-liiu ta ra ul a pal Well, he TA escape E from them-4, he TA go up PR D roof C house ma i ga tur arama-liiu. Io, dia ga tatur kikil ia and he TA stand there-up. Well, they-4 TA stand surround him ma ra umana magit na vinarubu ba a umana magit na tabataba with D PL thing C fighting or D PL thing C equipment kadiat, a raipol ma a pistil ma a bainat. Io, namur tika na their-4, D rifle and D pistol and D bayonets. Well, then one C lua lua iat kai go ra umana Iapan i ga tut go ra kongkongina chief PART of DEM D PL Japanese he TA shoot DEM D neck-his ma ra raipol, a ilima katret parika nam i ga tut ia me. with D rifle, D five bullets all-together DEM he TA shoot him with-it.

Io, namur i tut bubur a ura limana. Pa i ga bura uro Well, then he shoot break D two hand-his. Not he TA fall down-to ra pia, i ga tatur ke, i ga mat tur ika damana. D ground, he TA stand PART, he TA die stand PART like-that.

Io, di ga vila pa i avet ra kubakubaivevet, pi ave ga pot, Well, IND TA run E O us-4exc D huts-our4exc, so we-4exc TA come,
di ga tul vue iau ma tika na lualua ta ra lotu United Church IND TA send away me and one C chief PR D church U.CH.

ba a mitinare, amir ga kau urama ra ul a pal ma or D missionary, we-2exc TA climb up-to D roof C house and

amir ga tuman vue uro ra ul a pal, upi ga va, i ga va mur we-2exc TA push away-him down D roof C house, so he TA lie, he TA lie afterwards nam ra ul a pal. Io, amir ga- pa i ga bura uro ra pia, DEM D roof C house. Well, we-2exc TA- not he TA fall down D ground

i taba liu ka dave, ni amir ga al vaba ia uro, ave ga he hang above PART somehow, DEM we-2exc TA pull make-come-down him down, we-4exc TA 1) anan upi (ave) amir a vabura vue uro' ta ra pia. try-hard so-that (we-4exc) we-2exc TA make-fall away-him down PR D ground.

Namur a Iapan i ga kankan, tago vakir amir ga vabura vue uro Then D Japanese he TA angry, because not we-2exc TA make-fall away-him down ta ra pia, ta go amir ga nuknuk ia dari ba avet PR D ground, PR DEM we-2exc TA think it like-this that we-4exc

a puak mal pa ia kan go ro papar a pal arama ra ul a pal TA carryproperly E him from DEM D side C house there-up D roof C house

upi uro ta ra pia. Io dia ga kankan tana, upi amir for down-to PR D ground. Well, they-4 TA angry PR-it, so we-2exc

ga tuman vue uro ra pia, i ga bura. Ave ga puak pa TA push away-him down-to D ground, he TA fall. We-4exc TA carry E 

nam ra minatina ta ra ilima na pakana bung ba a ivat na DEM D dead-one PR D five C part (hour) C day or D four C

pakana bung nam ra marum iat, i ga maravae pi na malana. part (C) day DEM D night PART, it TA near so it-TA morning.

Io, ave puak pa nam ra minatina ma ta-ra umana dia kap Well, we-4exc carry E DEM D dead-one and other PL they-4 take

ra umana tipet ma ave ga vana tatar ta go ra pakana pui D PL shovel and we-4exc TA go towards PR DEM D part (C) bush

ba a pui ba uro ta ra pui ma ave kal ra tung abara, or D bush or down PR D bush and we-4exc dig D hole there, 

pa di ga raut tarare. A umana Iapan dia ga vana kikil not IND TA cut-down clear-away-the-bush. D PL Japanese they-4 TA go surround

1) so interpreted by To Vur. I hear; vabur' i' uro (vabura ia uro) "make-fall-down him down"
avet ma ra umana raipol, a umana bainat, a pitil, ma
us-4exc with D PL rifle, D PL bayonets, D pistol, and
ave ga kal ra tung ma dia ga tur kikil i avet
we-4exc TA dig D hole and they-4 TA stand surround 0 us
ba-onu avet a mal-vaboboa go ra tutana uro tar ia
supposing-that we-4exc TA make-good DEM D man down give him
ta ra tung. Io, i da ba ave maravut diat. Damana dia ga
PR D hole. Well, it seem that we-4exc help them-4. Like-that
they-4 TA
kankan ure avet, upi diat a ub i avet ika damana.
angry about us-4exc, so they-4 TA beat 0 us-4exc PART like-that.
Io, dia ga balaure avet ma go ra umana magit na vinarubu,
Well, they-4 TA watch us-4exc with DEM D PL thing C fighting,
ona pa avet a mal (go ra - go ra) a minat i go ra te Amerika
if not we-4exc TA make-good (DEM D-DEM D) D corps of DEM D
native American
io, (avet a- da) da ub'i avet. Io ave punang kapi ia,
well, (we-4exc TA - IND-TA) IND-TA beat 0 us-4exc. Well, we-4exc
burv E him,
ave lilikun mulai uro ta nam ra pakana.iat. kai ra Iapan.
we-4exc return again down PR DEM D place PART of D Japanese.
Ma ave ga pot mulai ta nam ra pakana ra malana. Io, di ga
And we-4exc TA come again PR DEM D place D morning. Well, IND TA
tul vue avet, upi ave ga vana mua ta kaveve lavur
send away us-4exc, so we-4exc TA go after-all PR our-4exc various
pakapakana.
places.
Nam ra varvai kapa ure go tika na tutana ta ra vinarubu
DEM D report clear about DEM one C man PR D war
ba a toldia kai ra Amerika nina i ga vanavana ta ra balut
or D soldier of D American DEM he TA go PR D plane
upi dia ga varvarub' ati kaveve gunan iat Rabaul.
so they-4 TA fight here our-4exc village PART Rabaul.
John To Pulang: an American soldier

I am John To Pulang. I am curate of the United Church here in Rakunai. I'll tell about an American, who crashed with his plane here in our region. He crashed with his plane and fell down into the sea near—he fell down into the sea at the north-coast near Vunairima. Japanese men found him there in the sea and captured him and brought him here not very far from a village here, which is situated near Rakunai. This village is called Rakotop. And the riflemen or "kebes", i.e. the riflemen of the Japanese, who stayed in that village, imprisoned him there and he stayed there. They often asked him questions like that: "Where do you come from? You live in Vuna—what?" But he did not inform them clearly about the country or area he had come from. Thus they asked him in vain about his country. They went off, they sent us away and we got something to eat for them from their gardens: sweet-potatoes, taro, tairu, beans and such things to eat, which grew in their gardens, and pumpkin, yams and the like. Well, we got these things and took them to the place of the Japanese, and all the things were cooked. We went off again and asked the people for chickens and pigs and payed for them and the other things which we bought from the people. The people were asked to give chickens and pigs to the Japanese according to the request of the Japanese. They held this banquet from about 4 o'clock till 5 or 7
or 8 o'clock. They held this banquet and ate at that
time of the day. They danced and drank liquors. They
danced their Japanese dances. Someone took a plate or
a "tap"1) and put the leftovers on it, on the plate or
"tap", the food for the ducks or chickens. When the food,
i.e. the leftovers of the Japanese had been put on the
plate, it was sent to that poor man, who sat imprisoned
in a tunnel. That tunnel had a door leading to the
dining-room. So they took the food to him and he ate it.
He himself already knew that this feast or banquet or party
was being celebrated because of him; for they would be
able to kill him. Since he knew that, he broke the handcuffs
or that chain by which his hands were bound. He broke them
and then he sat down. When a Japanese came into the tunnel
in order to kill him or in order to make him go out, so
that he could kill him then outside, this man turned aside,
grabbed the Japanese man's bayonet and hit his shoulder,
and he hit another Japanese (who had come in) on his head.
He did not kill these two Japanese, he only hit the one's
head and the other's shoulder, and he hit his arm as well.
Well, he only hit them. He ran away, he fled and hid in
the bush above that house there. Then they searched for
the American in that area. A fellow from New Guinea
discovered him praying; that American prayed there in the
bush. The fellow from New Guinea saw him. He reported

1) "tap" is according to To Vur a ngala na pelet "a big plate",
it is not a Tolai word.
to the Japanese: "He is praying here in the bush."

Then he went and caught him. Those two Japanese (who had been hit by the American) went to catch him with this fellow from New Guinea and he went ahead of them. They forced the American to come down, but he escaped them. He climbed onto the roof of the house and stood there. The Japanese were standing around him with their things for fighting or equipment, the rifles, pistols and bayonets. Then a leader of the Japanese shot at his neck with a rifle, he shot with five bullets at him. Then he shot in his arms. But he did not fall down to the ground, he remained standing and died while standing.

They sent for us to our huts. We came here, and I and a leader of the United Church or a missionary were sent off. We climbed up to the roof and knocked him down on the roof. He lay there, he remained lying on the roof, he did not fall on to the ground, he hang there somehow. We tried to pull him down, we tried hard to make him fall down to the ground. Then the Japanese became angry, because we did not make him fall down on to the ground. At this we thought that we should carry him properly down from the side of the house from the roof to the ground. Well, the Japanese were angry at this. Therefore we pushed him down to the ground. He fell down. We carried the corpse away. It was 5 or 4 o' clock that very night, the morning was soon to come. Well, we took the corpse and some other
people took shovels, and we went into the bush and dug a hole there where the bush was not cleared away. The Japanese surrounded us with rifles, bayonets and pistols. We were digging the hole and they were standing around us thinking that we were not digging the grave properly for this man. It only looked as if we were helping them. They were so angry with us, that they beat us. They watched us with their things for fighting. If we did not handle the corpse of this American properly, we were beaten. We buried him and then went back to the place of the Japanese. We came back to that place in the morning. Then we were sent off to go back to our different villages. This is the frank story of a man in the war or an American soldier who came in a plane for fighting here in our village Rabaul.
To Vur: a malmal

Go ina tur pa kaugu pirpir ure ra malmal i ga pot ati iat,
DEM I-TA start my story about D peace it TA come here PART,
ta komave gunagunan. Ta nam ra bung avet pa ave ga nukure,
PR our-4exc villages. PR DEM D day we-4exc not we-4exc kno
ba a malmal na pot. A umana balut dia ga pukai bo arama liu,
that D peace it-TA come. D PL plane they-4 TA fly still aloft
a vinarubu pa i ga par mala bo. avet bula ave ga ki na bunurut
D fighting not it TA finished really yet, we-4exc also we-4exc
sit C fear
ta ra umana tung. A umana Iapan pa dia ga ve avet, ba a malmal
PR D tunnel. D PL Japanese not they-4 TA tell us-4exc, that
D peace
i tar pot. Dia ka ta umana dia ga ve i avet, ba a malmal i
it TA come. They-4 PART some PL they-4 TA tell 0 us, that D peace
it
maravai na pot. Ta umana Iapan iat dia ga ve i avet. Ave ga
near C come. Some PL Japanese PART they-4 TA tell 0 us-4exc.
We-4exc TA
valongore nam ma pa ave ga varvai tana ta umana tutana.
hear DEM and not we-4exc TA tell PR-it some PL man.

Damana ave ga pidik ma nam kadia nuknuk. iat iat dia ga tar
Like-that we-4exc TA conceal and DEM their-4 idea. They-4 PART
they-4 TA TA
nukure. A umana India bula dia ga nukure, a umana Telebet
know. D PL Indian also they-4 TA know-it, D PL Celebes-people
bula dia ga nukure nam ra magit, nam ra malmal, ba a malmal
also they-4 TA know DEM D thing, DEM D peace, that D peace
na pot. Avet iat ta umana tutana ma ta umana varden pa dia
it-TA come. We-4exc PART some PL man and some PL women not they-4
ga nukure ga ra magit, ba a malmal na pot. Damana ave ki, namur
TA know DEM D thing, that D peace it-TA come. Like-that we-4exc
sit, then
a balut iat i ga vue nam ra umana malalar i nam ra umana
D plane PART it TA throw DEM D PL picture of DEM D PL
tubuan, a dukduk. I ga tur parika ta nam ra malalar di ga vue
tubuan, D dukduk. It TA be all PR DEM D picture IND TA throw
vurvurbit tana ta ra pui. Ari ave la gire nam, i la bebeba
everywhere PR-it PR D bush. When we-4exc TA see DEM, it TA flutter-
down
marima liu, io, ave la vana ta nam ra pui. Di ga tak nam
from-there-inside above, well, we-4exc TA go PR DEM D bush. IND
TA take DEM
ra umana magit, a umana malalar ta ta pupui mati ra rot.
D PL thing, D PL picture PR D bush from-here D road.
Dia ga pait vakuku nam ra umana magit, a umana malalar
They-4 TA make only DEM D PL thing, D PL picture
dia ga vue vakuku iat ta ra umana pakapakana abara ra pupui
they TA throw only PART PR D PL parts there D bush
Tumu tikai i lip, i libur ta ra pui, i gire tadap nam ra
When one he wander, he walk PR D bush, he see go-to DEM D
magit, nam ra umana malalar. Namur ave kap varvarurue
thing, DEM D PL picture. Then we-4exc take gather-it
ave ga gire nam ra umana magit. Damana ave ga ki, ave kiki
we-4exc TA see DEM D PL thing. Like-that we-4exc TA sit, we
sit, ki, ki, namur a tinata na malmal i ga pot. Di ga ve avet,
sit, sit, then D message C peace it TA come. IND TA inform us-4exc
us-4exc ba go ra malmal i tar pot. Io, go ra bung pa ina vatange
that DEM D peace it TA come. Well, DEM D day not I-TA tell-it
tago iau pa 'au nukure nam ra kilala, ba ta ra gai ava
because I not I know DEM D year, or PR D month what
ma ta ra kilal' ava i ga pot nam ra malmal. Ave ga ki damana,
and PR D year what it TA come DEM D peace. We TA sit like-that,
namur (nam ra Amerika) a umana Iapan iat dia ga al nam
then (DEM D America) D PL Japanese PART they-4 TA attract DEM
ra tarai, di ga al diat aro Tonado rot ta ra bung na
D men, IND TA attract them-4 there T. road PR D day C
malamalagene. A umana Iapan dia ga kap diat, di vako diat
dances. D PL Japanese they-4 TA capture them-4, IND make-climb
them-4
ta nam ra parau ma di kap diat uro Niu Gini. Ma dia kap
PR DEM D ship and IND take them-4 to New Guinea. And they-4
take
na ra tarai, upi diat a maravut ra umana Iapan iat ta ra
DEM D men, so they-4 TA help D PL Japanese PART PR D
kinakap na kago ma ta ra umana tabarikik na vinarubu.
loading C cargo and PR D PL equipment C fighting.
Ati upi ra vinarubu bo. Namur a Amerika i gire nam diat
Here for D fighting still. Then D America it see DEM them-4
dia ga varait ma ra umana Iapan aro ta ra pui, aro Niu Gini
they-4 TA come-together with D PL Jap. there PR D bush, there
New Guinea
iat. Namur di kap diat, dia varait ta ra pui. Namur Amerika
PART. Then IND capture them-4, they-4 come-together PR D bush
Then America
pa ave nukure, ba di ga pait davatane pa diat, di ga long not we-4exc know, if IND TA do what E them, IND TA steal

i kadiat ba pata. Dia ga takap upi ra Amerika. Namur diat 0 their-4 or not. They-4 TA flee to D America. Then they-4
dia varait ma ra Amerika mulai. Dia ga pait mur ra vinarubu. they-4 come-together with A. again. They-4 TA do follow D fighting.
A tarai Tolai iat dia ga maravut ra Amerika ta ra vinarubu. D people Tolai PART they-4 TA help D A. PR D fighting.

Dia ga varubu maravut diat iat. Namur dia pait na vinarubu. They-4 TA fight help them-4 PART. Then they-4 bewitch C fighting
Io, nam iat- a tubuan di ga vue ati, ia nam i ga vamutue Well, DEM PART- D tubuan IND TA throw here, it DEM it TA end
nam ra vinarubu. Dia ga pait nam ra tubuan, a Tolai iat DEM D fighting. They-4 TA make DEM D tubuan, D Tolai PART
dia ga pait ia. Dia ga vatelek nam ra tubuan tai tika na they-4 TA make it. They-4 TA make-first DEM D tubuan PR one C
pakana ma dia ga pilai meme abara tika na pakana area and they-4 TA play with-it there PR one C area.
Iau iat pa 'au manga nukure mala ra tinata i nam ra tubuan. I PART not I very know well D story of DEM D tubuan.

Damana dia ga pait ia. Io, aomal mal ga pot ta go ra tubuan So they-4 TA do it. Well, D peace it TA come PR DEM D tubuan
iat, tago di ga kutu nam ra vinarubu. Nam ra tubuan iat PART, because IND TA cut-off DEM D fighting. DEM D tubuan PART
i ga pait ia ta na di vue nam ra malalar i nam ra tubuan it TA do it PR DEM IND throw DEM D picture of DEM D tubuan
ati ta kada gunagunan.
here PR our-4exc villages.

Go ina kutu kagu ma i par. Iau To Vur. Boina.
DEM I-TA cut-off mine and it finished. I To Vur. All right.
To Vur: The peace

Now I'll start my story about the peace, how it came to our villages here. That day we did not know that the peace would come. The planes still flew aloft, the fighting was not really finished. We still sat frightened in the tunnels. The Japanese did not tell us that peace had already come. Some told us that peace was at hand. Some Japanese informed us. We heard that, but we did not tell any other people about it. So we kept their ideas secret. They already knew it. The Indians as well knew that peace would come soon and so did the Celebes-people. We ourselves, the native men and women did not know that the peace would come.

As we were sitting here, a plane dropped (leaflets with) pictures of the Tubuans, the Dukduks. Only pictures of Tubuans and Dukduks were on those leaflets, which were dropped all over the bush. Whenever we saw them fluttering down from above we went into the bush. These things, the pictures were gathered from the bush, from the road here. This was all that they did, they only dropped the pictures in different parts of the bush. Whenever somebody wandered through the bush, when he walked in the bush, he saw these things. these pictures. We gathered them and looked at these things. We waited and waited and waited here until the news of the peace came. We were told that peace had now come. I can't tell you the date, because I don't know the year- or the month or year in which peace came. As we were sitting here, the Japanese came and took some people to Tonando Road, to a dancing-feast. But the Japanese captured the people and they were forced onto ships and
were taken to New Guinea. The Japanese captured these people to use them to load their cargo and war equipment. Here everything was still prepared for fighting. Then the Americans saw these people who had come together with the Japanese in the bush there in New Guinea. Then they, the Tolais, were captured by the Americans and brought together in the bush. We did not know, what the Americans did to them, whether they stole their things or not. The Japanese escaped to Japan. Then they, the Japanese, met the Americans again and they continued fighting. The Tolai people helped the Americans fight. They fought on their side. Then they practised fighting-magic. And the Tubuan who was depicted on the dropped leaflets put an end to the war here. The Tolais themselves made this Tubuan, they made it. It was the first time, that they had made this Tubuan anywhere and used it anywhere. I myself don't know very well the story about that Tubuan. This was how they did it. Because of that Tubuan peace came and the fighting was ended. The Tubuan caused this through the picture that was dropped here in our villages.

Here I will end my story. It's finished. I am To Vur.
22) **To Vur: a independent**

Go ina pirpir ure ra independent. Ari di ga vaninare upi ra DEM I-TA tell about D independence. When IND TA prepare for D independen iat, a tarai na lualua komavet ta ra gunan dia independence PART, D people C leader our-4exc PR D village they-4 ga vaninare avet upi ave ga vaninare nam ra independen TA prepare us-4exc so we-4exc TA prepare DEM D independence ure ra umana magit ta ra gunan. Ave ga vaninare ra umana malagene with-respect-to D PL thing PR D village. We-4exc TA prepare D PL dances ma.a umana minong, a lavur magit ta ra gunan na minong and D PL decoration, D various thing PR D village and D decoration kai ra tarai. Ja ga mong varogop ma ra tarai lualua, di ga of the people. They-4 TA decorate equal with me leader, IND TA vaninare nam ra ngala na balaguan ara Rabaul di ga pait ia. prepare DEM D big C ceremony there Rabaul IND TA do it.

Ave ga pot aro ta ra malamalana, a tarai dia ga pot par We-4exc TA come there PR D morning, D people they-4 TA come all ta ra umana gunagunun pi dia ga gire nam ra vavaki na independen PR D PL villages, so they-4 TA see DEM D installation C independence iat. aro Rabaul. I ga buka leke man ra gunan, a kor dia ga ki PART there Rabaul. It TA full overflow DEM D village, D many they-4 TA sit vurvurbit ta ra pupui, a nian bula dia ga vaninare, pi dia ga everywhere PR D bush, D food also they-4 TA prepare-it, so they-4 TA ivure bula aro Rabaul, a umana kulau, a do na tabarikik iat. sell also there R., D PL kulau, D many C things PART.

wa ra tarai ka buka ma ra varden ma a umana bul, a umana tikul And D men PART full and D women and D PL child, D PL pupil dia ga vana par, a ngala na holide ta nam ra bung, ave ga pot they-4 TA go finished, D big C holiday PR DEM D day, we-4exc TA varung aror Rabaul, a ngala na gugu i ga pot arikai tavevet together there R., D big C joy it TA come appear PR-us-4exc ta nam ra bung. wa komave lualua iat pa i ga pot ta nam ra bung PR DEM D day. And our-4exc leader PART not he TA come PR DEM D day tako ba i ga ki tai tikana ngala na kivung akano Mosbi iat. because that he TA stay PR one C big C meeting there Moreby PART.
To Vuri: the independence

I will now tell about the independence. As the preparations for the independence were under way, our leaders in the village instructed us to prepare the village for the independence. We prepared the dances, the decorations and all sorts of different things in the village including the adornment of the people. They adorned themselves like chiefs. A great ceremony was prepared to be held in Rabaul. We arrived there in the morning, people came from all the villages, in order to watch the declaration of independence down in Rabaul. The city was overflowing. A lot of people stayed everywhere in the bush, they prepared food, in order to sell it in Rabaul, kulaus and many things. After the men and women, the children and pupils had arrived, a big feast was held on that day. We gathered down in Rabaul, we were full of joy on that day. Our leader did not come on that day, because he was taking part in a big meeting in Port Moresby.