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THE FIRST KEWA AUTOBIOGRAPHY

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THE FIRST KEWA AUTOBIOGRAPHY

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INTRODUCTION

I claim this is the earliest and first story ever written by a Kewa man. I can say this with some confidence because my wife Joice and I were responsible for establishing the first orthography in the Kewa language. It was based upon our phonological analysis, later published as Franklin and Franklin 1962 and J. Franklin 1965. Kewa is the general name for three dialects, which I call the East, West, and South and that I described in Franklin 1972. For a summary of the Kewa culture see Franklin 1991.

When we began studying East Kewa (aka Kewapi) in 1958 there were no rural schools. Muli, the hamlet in which we lived sporadically for 5 years, was 4 to 5 hours away from the government station. Although the government and the Catholic and Lutheran missions established schools a couple of years earlier, the language of education was English (supplemented with Tok Pisin) and there were no materials available in the Kewa language.

Joice, who specialized in literacy, compiled reading and writing materials in both East Kewa and (later) West Kewa. Although we distributed them freely to the schools in both dialect areas, the teachers did not know Kewa and did not use them. Nevertheless, Joice held classes for several young adults, and many learned to read Kewa, especially West Kewa. The materials she and others compiled included not only reading and writing booklets, but also advanced readers on several topics, such as a booklet on learning to read both Tok Pisin and English. We sent copies of these early materials to the SIL archives in Ukarumpa, Eastern Highlands.

There are thousands of Kewa young people (mainly, although Joice taught some adult men to read) who can now read and write their language. Mission and government schools are now

widely available on the secondary level and some students have distinguished themselves with university degrees. In Kewa, an outstanding example is Dr Apoi Yarapea, who has published several articles on the Kewapi (aka East Kewa) language, as well as a grammar (2013), and is now a professor at the University of Papua New Guinea.

This historical account of one young man's account of his life given here demonstrates his own literacy achievements, although he was only able to complete primary school. When Yombo (his pen name), wrote this story about his life, it filled a small notebook, and the following is my translation and summary of his story. I was particularly interested in what he wanted us to know about his life and the order in which he would present his life. I have divided his story into several sections, with bold headings, although the story as he told it was not chronological.

I have retained Yombo's clan name and, although I had no way of contacting him, when we worked together, he gave me permission to use any of his many texts. I saw recently (2023) that he is still alive, so he would be in his 70s.

The Kewa text is in italics, and my translation is directly below the sentences, which were checked by the author.

Karl Franklin, editor and compiler

FAMILY BACKGROUND

Kirapeasi. Ama-me Ni Madisa Rabu.

[I am] Kirapeasi. This is about the time my pregnant mother bore me.

Nina apaa-na bi-ri Yapua ama-na bi-ri Lumi. Nina adaa ruru-na bi-ri Nemola.

My father's name is Yapua and my mother's name is Lumi. My main clan's name is Nemola.

Nina akua-na bi-ri Pita. Pita nippu-na apaa-re so Ponawi Yalipu su-nane piru-a no Kewa su-nane ipi-sa-ya.

My grandfather was Pita. Pita's father lived at the Ponawi-laibu site and came down to the kewa area.

Go ipua-re no Kewa su-para epa aa-sa-ya. Mo Malue adare-para awa-re ona ruma-wa ni-na akua laapo madi-sa.

They came down to this Kewa area. He lived at Malue and married a woman from there and carried (was the ancestor of) my 2 grandfathers.

Nipu-na bi-ri Lubi Pita lapo madi-sa. Go madisa-ya rabu-ri ni-na aapa-na aaraa nипu Pita. Go Pita nипu-mi aya Wainu ruma-sa-ya.

The two were Lubi and Pita. When they were born, my father's father was Pita. Then Pita married Wainu.

Gore nипu-mi Pawayamo ona ruma-sa-ya.

He married a woman from Pawayamo.

Goa pua-re akua-me aa 6 oraa-pu madu-a ona 1 padane madi-sa-ya.

Then grandfather had 6 boys and one girl.

Gore oraa luabu kerepo-pu madi-sa-ya. Go akua nипu-ri Onapalae ona-me madi-sa-ya.

He really had seven all together. Grandfather and a Onapalae clan woman also had a child.

Nipu-na ruru-ri go-re Pawa-repaa. Goa pua-re nina aapa nипu adaa yoa-re ama sogo Medi sunane oge ada Yapi go-para ona ruma-sa-ya.

His clan was the Pawa. When my father was older, they moved to a place called Yapi near the Mendi area and he married a woman there.

Ni-na ama nипu-na aaraa-re go-re Madulu. Nipu-na ruru-ri Ulupina Kirape.

My mother's father was Madulu. Her clan was the Ulupina-Kirape.

AREA FIGHTING

Goa pua-re ama-me ni madi-talo padaa piri-na ni-na aapa mae-numi ruru meda Puti aa-nu rapu yada pu-lalo pi-simi-ya.

When my mother was pregnant with me, my father and uncles had a fight with the Puti men.

Go rabu-ri Puti aanu nimu-na adaa aa mudu su adaa luabu surube aa lapo ti-simi-ya.

At that time they fought important Puti men and killed two of them.

Go aa lapo-na bi-ri Subi Pogata lapo. Gore ama-me ni madi-talo ma-asa nala aina ribaa go aa mudu lapo ti-simi-ya.

The names of the two men were Subi and Pogata. It was when my mother was pregnant with me and in labor pains that the two head men were killed.

Go rabu-ri aapa-me ama-para gupa lake-sa-ya: Aiba-re nimu-na adaa aa mudu-de lapo ta-lema-ga ne-re go agi ada-para epa ira-ba-limi page oma-li page pa pira-li-ri go-re ne-na aapa-na ada-nane so Yapi-nane po-pe sa-ya.

Then my father told my mother: Since we killed those two important men, they will come for you in the women's house and burn it so go to your father's place at Yapi.

Go rabu-ri bali-ri so Medi-para yagi ada aba pua epa piri-na pi-simi-ya.

At that time the white men came to Mendi and built temporary houses.

FURTHER FIGHTING PROBLEMS

Go-re ni-na ama-re ni madi-talo go agi ada-para piri-na mo ni-na aapa mae luabu-mi go aa mudu lapo sekere adaa uni meda esepea-mina ipu-lupa loa-re go aa mudu lapo ti-simi-ya.

My mother was in the women's house to bear me, and my father and uncles said they had kina shells displayed and to come for them--because of those two men who were killed.

Go-re ruru ora ada-pu gupa yada roboa ti-simi-ya.

There were many clans prepared for battle.

Ibiripa Rake-repaa Amala Kome Palisa-repaa Onapalae Mui Kadi-na Umaa Rimu-rupa Rederepa ora ruru ada-pu gupa Peaporopa kutapua ti-simi-ya.

The many clans were Ibirepa, Rakerepaa, Amala Kone Pisa, Kadina from Mui, Rimurepa from Uma and many others who gathered to talk about fighting.

Go rabu-ri ni-na aapa-me ama mada kone na-isa-ya.

At that time my father was not thinking about my mother.

Gore ta-limi pae nipa-na ada pa--lia pae kone sua-re go aa lapo tu-a nimu-na mena sekere-nu pit mea tu madua-re Pawayamo epe-aalo Wagalu raa-para ipi-simi-ya.

They thought about whether to fight or not and got pigs and shells to compensate for the two men and had other things and had the Pawayamo (clan) come to the forest at the Wagalu ridge.

Go rabu-ri ni-na ame-me ni yapi-talo pa-laina ribaa madi-sa-ya.

Then at night my brothers hid and carried me, waiting for the daylight.

Goa pua-re niaa mogo page naaki nu yapara page naruguni ama nipa page kupaa pa awa-la aina nu-para kupaa luabu rapua pa mea pege-pua madua pa nimu-na aa kura mea ipu piri-sa-ya.

Then we and other boys were carried in bilums and mother was bleeding so they kept her hidden and they followed after her.

Nipa-mi ni tu-a ruba-no pala pea-ga pono kone na-isa.

Since they were scared and didn't want to go they thought they would kill and throw me away.

Gore ni-na ama-me ni mada ora odo-me waru omo-a mea madu-a ipi-sa-ya.

My mother was very sorry for me and carried and took me away.

Goa pua-re go onaa luabu nimu-na yada-ta ipu-laina pawa rata mea ipu piri-sa-ya.

All the women gathered together and came along slowly following in a line.

Go rabu-ri mo iaa-nu nimu ipu-a pora-nia kode epa ti-simi-ya pare go Pawayamo aa-nu ipu-a epa raba-misimi-ya.

Then those enemies came along the road and almost killed us, but the Pawayamo men came and helped protect us.

Gore go ianu-mi rata mea ipu-a aa-nu ona-nu medaloma epa ta-mama pa-laina-ga ora kalo yada pu kala-mama pua-re Raki-na ada epe opa pa-simi-ya.

Since there were enemies pursuing us and wanted to fight and kill us, we kept giving them things and finally arrived at Raki's house.

Gore ama-me ora epo-pe-nane-ga ora puri pa-loa rimapu-para ipu piri-sa-ya.

Since mother could not come, she went to the Rima area and waited there.

Goa pua-re go Pawayamo su-para epa piru-a-re nina kupaa kadepe mogo loro gu-a pi-sa-ya.

Then she came to the Pawayamo place and my blood showed where we were.

Goa pu-a-re ni oge naaki piri-subu-ri go-re ama-na adu noa ada-su-de.

Because I was just a little boy, my mother was nursing me

WITH MY MOTHER

Go-re ora oge-si pira-sa rabu-ri ama rapu oro yalo mapu-nini piri-su.

When I was just little I was always with my mother at the garden.

Oro medaloma ama nипu modo sala piri-na go maапu yagi-nini pora pamu-a oboro-nu mu mata dali-nu mu pira-la pi-su.

Other times when mother was planting kaukau along the garden path there were crickets and bugs for me to get.

Go maапu yagi-para ae momani ini medaloma mua mea no ira-la pi-su.

Along the edge of the garden I got berries to eat and I (also) cooked them.

Oro medaloma-re waa-para padi raani kagaa no pira-la pi-su.

At other times I had sugar cane and raw greens to eat.

Goa pua-re ama saa-re mena ada ora wae pugu page waru pi-para piri-sipa-de.

It went on and my mother and I had to stay in the bad smelling pig house.

Aapa nипu-para aa-nu ada-pu nimu-na tapa ada-para aa-simi-de.

Father and the other men stayed in the men's house.

Goa pua-re ni ora adaa ya-mama pua-re piri-su rabu yaina agu ome-su.

That went on and as I grew, I was always sick.

Rere ora rado rado ada-pu piri-sa.

I had a lot of sores on me.

SICKNESS AND ADOLESCENCE

Goa pi-sa rabu-ri aapa-me remo ada gupa Oyapayo Ribu Robaake remo ada ada-pu-para mena mea pua-la yapa mea pua-la pua-re pa-la pisa rabu yae eta-la wala go remo na-pi-sa rabu-ri wala oma-la agu pi-su-de.

Then when my father went to the Oyapayo Rubu Robaake spirit house, he would get a pig and possum and after cooking something, and if the spirit didn't do anything, I would just be sick.

Goa agu pu-a-re ni ora pa oge naaki rabu ama raапu mapu-nini pu-a-re sapi madu-a kaga padi sapi gi-sa rabu madia-pu mo tapada aapa raапu pa-tua pua-la p-su.

It went on like that and when I became a young lad, mother would carry sweet potato and greens to give me, taking them to the men's house where I was sleeping with my father.

Oro medaloma paani waru pi-sa rabu-ri gore ama raapu ipa-para pu-a ena agona rabua-lua-re gore kabitu no ipa-para piri yae-nu mua-re medaloma nipa-na mu madaloma ni g-sa rabu-ri ega yado-a yakepua na ada pi-su.

Once when it was a fine weather, mother and I went to the river and trapped fish, crabs and other things in the water and she took them and gave them to me and also at other times she trimmed pandanus leaves and I tasted them.

Pare ni ora kone sa-mama pua-re ama gimo-a ni ora mo tapada aapa-para pa aa-nu medaloma raapu piri-sima.

But as I grew and matured, I left mother and went to live with the men and father at the men's house.

Go tapada pirua-re gore ada awa ada repena kapu ru-su ipa no su gupa pi-su.

I lived at the men's house and I brought firewood, carried water and did things like that.

Gore yai adaa ipi-sa rabu-ri mena ada pu-a mo aapa niaa-na mena-nu mea adia-la pi-su.

When there was a lot of rain, I went to pig pens and looked after my father and our pigs.

Goa pua-re ni aapa-na mena kuku pirua-ta pi-su. Gore ni ada awa repena ipa-nu na-no su mena na-me a adi-sa rabu-ri gore ni aapa-me ora waru ti-sa-de.

And I looked after sick pigs. When I was at the pig pen house and didn't get firewood or water, my father would really hit me.

WITH PEERS

Oro medaloma-re nogo naaki-nu ora adaa-pu rapu ipa ipudu pua-re ipa po-a ena mu raa-para pu-a rogema apa-la apo-la tu pira-la pi-sima.

Sometimes lots of the children would go to the streams and dam up the water to get fish or go to the forest and pick edible nuts.

Pare aba naaki adaa-nu nimu-mi niaa oge naaki-nu tu-lalo pi-simi rabu mo eta-nu gimi-sima rabu mo adaa naaki-nu nimu-na kalai pu sa-wa niaa pa pua-la pi-sima.

But when the bigger boys wanted to hit and bother the little kids, we would give them food and we would continue to make it hard for the bigger boys.

Oro medaloma epe kone i naaki adaa-nu rapu pi-sima rabu-ri gore niaa naaki oge-nu waru surube-simi-ga eta waru gi-simi.

Sometimes when there were boys who behaved well and since we knew they looked after us, we gave them food.

Go-re oro medaloma ama-me niaa-na maapu yamala tu sai-na bane sa rabu-ri go rope pu-a gimi-su. Pare oro medaloma nipa-na agaa pago-a pi-su-de.

Sometimes when mother would go to the garden for us to weed, and I would disobey. But other times I would really do what she said.

Oro meda-re ama raapu no saa-na maapu-para piri-sipa rabu ni no waa re-para naare raada pisa-da ekata kilipi aai-na piri-su.

One time when I was with mother in the garden, I chewed sugarcane and it was very hot, I really sweated a lot.

AN ENCOUNTER

Go rabu ama-me ni yalo-a ipu ipi-sa.

Then mother called to me and she had water for me.

Go-re aloma pi-su pare mena ke meda saapir-isa-ya.

I ran went quickly and she was there with a pig's leg.

Gore api-mi gi-a pae su-de.

Then I asked, "who gave that to you?"

Goa su pare ama-me la-lo Remo-me gi-a-de-ga onaa na-lake-lape sa.

When I said that mother said that a spirit gave it to me, so don't tell anyone.

Gore ora ta kone i-su pare ni makirai-na na-ade-su-ya. Onaa-me epa kana-loa sa-ya.

I thought that she was telling me the truth, but she was lying and I didn't taste it. Some people came and had come and given it to her.

Go-re ni ora maali gupa 8 page sapaene 7 page yada piru-a-re gore ama gimo-a aapa raapu agu u patu-a tapada aa-su-de.

After I was 7 or 8 years old, I left mother just went to stay with my father in the men's house.

ACTIVITIES AS A YOUNG BOY

Goa pua-re naaki-nu raapu oro yalo ipa ipudu pu-a-re ipa po-a ena mu-a wakia ega yo-nu raapu yakepua ogege pua na-la pi-sima.

I went with all the kids to get fish and ferns and pandanus leaves and cooked the food; we young kids would cook and eat them.

Oro medaloma-re repena mada piri wapaga patu-a kagaa page ni-sima. Iru-a page ni-sima.

Sometimes we got grub worms from trees and ate them raw. We also cooked and ate them.

Gore oro medaloma niaa-me ada piri-a ope pusini page mua rabu pu pira-la pi-sima.

Sometimes we would be in the house stripping little twine and making string games and we would go on doing that.

Go rabu pu piri-a-re reae pi-sa rabu-ri aa-nu medaloma-na maapu-nini pu-a paake nima-sa-de.

After playing the string games, when we were hungry, we stole and ate food from other people's gardens.

Gore mo maapu re onaa ipu-a go-re api-mi pia pae simi. Go rabu-ri niaa-na no ipa ipudu pua-ma-ga marea lo-a ira-la pi-sima.

Then the women would ask who stole from the garden. We would say since we were at the stream fishing, we don't know, and we would eat our fish

Pare niaa epa makiri-ta-wa agaa mi-simi rabu-ri gore niaa agi aaraa piri nogo naaki-mi agi-aaraa na-piri kalae nogo naaki-nu ma-ria-sima-de

However, when the people got us all together and questioned us about the garden theft, those of us with parents blamed the parentless children.

Go rabu go nogo naaki-nu wala goa na-pi papae lo-a-re go-re ki mea kado-la poa-simi.

Then they would tell the kids not to do that kind of thing and smacked them.

Niaa-me go ado-a-re niaa-me page pala omoa paake na-ni-sima.

When we saw that happening, we were afraid and didn't steal things.

Go-re ora nogo naaki-nu adaa-pu niaa-na agu rapo awa-re go-re raale ti-sima.

When there were a lot of us kids and together we played tops.

Oro medaloma ipa po-a loba-la pi-sima. Gore kege apea ipa po-a-re api-mi ora adaa ipa po-a loba-la pae lo gupa wini-mi p-isima.

Sometimes we would dam up the water. We would get mud and dam the water to see who could do it best.

Go-re oro medaloma yasa ete-sa rabu-ri yasa rata raa-para p-su-de.

Sometimes when there were mushrooms to pick I would go to the forest and pick them

Go-re yasa waru adaapu madu-a ada epa sa-la pi-su rabu-ri go-re ama aapa-numi page raana-me ome-simi.

When we found a lot of mushrooms and took them home, our parents were very happy.

Oro medaloma aga ete raburi gore raa-para aapa raapu pu-are aga abu-sipa-de.

When the pandanus was in season and ripe I went with father to the forest and we wrapped them.

Go-re pa ado piri-su pare nипu-mi pia luabu ado kiri-ti-su-de.

I would wait and observe all the things father did in wrapping the pandanus trees [to stop possums from climbing the trees].

Gore nипu-mi mo aga abulape ope repena yo oyae mea gi-sa-re go yae-nu mea ka-su.

When father asked me to give him vine and leaves to wrap the tree, I would give them to him.

Go page oro medaloma raa-para yapa aa-sa ada pu su-a go-para pata-la pi-sipa.

At other times we would go to the bush and stay at the game-hunting house father had built.

Oro medalomare yapa page t-isipa. Wapaga page pa ti=sipa.

Sometimes we also killed possum. We also just waited to get grub worms.

Gore raa-para awa re-ae ora waru pi-sa rabu-ri gore mea-ma poa kagaa ni-su-de.

When we were in the forest and really hungry we ate them raw.

Gore mo aga-re luabu go oge naaki rabu luabu go mea walo kiri-ti-sa.

Regarding all the pandanus trees, they were shown to me by my father when I was a small boy.

Go oyae-nu ado kiri-tu-a-re go-re oro medaloma nina agu-rapo oge raa-para-nu pua-re ipape kaboa ipa noria-la repena kaapu ria-la-pu ni oge naaki rabu gupa piri-su-de.

After looking for those things, sometimes I went alone to the forests and got water bamboo containers and carried water or carried firewood--when I was little I did that.

Go-re mena sae ni-simi rabu gore pa otope raapu noa maaku ratu-a yaina oro yalo oma-la pi-su-de.

When they had pieces of dirty pork, I would eat them and throw up and really get sick.

Gore nimu-mi pe awi wae oto-pi raapu page pabo-a gi-simi-de

They gave me things cooked in dirty pots.

Gore ama raapu piri-su rabu-ri go-re sapi madi-sa-rupa ado piri-su-de

When I was alone with mother I would see how she made gardens and harvested sweet potatoes.

Aapa raapu pir-isu rabuari gore ekepo pia-rupa ade-su-de ada pia-rupa ade-su-de.

When I was alone with father I would see how he did things like building a house.

Go e poa-la-rupa ade-su-de. Gore ni-para ama-na gupa sipi-de:

I learned to plant the garden. My mother told me this:

Orope ne adaa ya-li-de rabu-ri gore kiaa rakepea-li-ga abia go oge naaki pi rabu kogono pu-a puri mu-a kone luabu mea-pe sipi-de.

Later you will grow up, and you will become lazy so now when you are now when you are a small boy you must learn to do work.

Pare go ama aapa-na agaa waru na-page-su-de. Nipu-mi agaa lagi-sipi rabu-ri rono agu pisa-de.

I never really listened to the talk of mother and father. When they two talked they were always angry.

MORE ACTIVITIES

Go rono agu pi-sa rabu-ri pa pora pamu rapaa pape kone agu i-su-de rabu-ri oro medaloma ni aapa-me ni waru ti-sa-de.

When there was anger and when I thought about going to play, sometimes father would really hit me.

Oro medaloma mena ti-simi rabu-ri go-re pedo pu-a go mena no piri-sima.

Sometimes when they had feasts and dances, I would wait and really be happy and eat pork.

Mata yawe pabe-simi rabu-ri gore wabala waru pu-a go mata ti-simi-rupa ado piru-a kone mua-re aanu medaloma raapu mata tu-a mogea-simi.

When there was a dance and we put on oil and go to the dance; some wanted to wait and only some of them would go and learn how to dance.

Pare pa ado-a kone mi-su-de. Onaa meda-me ni-para ratu yawo-a agaa simi-de rabu-ri ni tu-lalo ta-me pae kone sua paa-la ora waru pi-sa-de.

So I would wait. When some people were mad at me and said angry things and wanted to hit me, I was afraid and stayed there (at the house).

SPIRITS AND DEATH

Go-re onaa meda ome-simi rabu-ri gore nimu-mi abi aipapulu na-rogae pa rusa piru-a ora sarara padane page pa popena simi-pulu go mada-re nipa-na wasa-me niaa epa na-lia kone sua ora paala waru pi-sa-de.

When someone would die and they did not bury the person quickly, and it would be a week or so, they would put on decorations because we thought the person's spirit would come to eat us and we were really afraid.

Go page nipa-na wasa mimu-mi nipa-na ro madaa-pulu lore-simi-de.

People who speak to the spirits of the dead ask them the cause of their death.

Gore nipa-na ro mada ne-re api-mi romo malu-mi ta lo-are kupaa ade-simi.

After they asked about the corpse and who had made the sorcery, they would consult the blood.

Go aa ro mada kupaa epa-lia ado-a aa tu-lalo pi-simi. Goa pu-a-re go amaa go aya-da simi rabu ni ora paala waru omo-a niaa ama ribaa na-opa lu-sima.

They would look at the blood coming out to try and see who killed the man. Then they would tell us to wait outside, and I would really be afraid and that I would die and that mother and I would not appear (make it through) at night.

Go page raa-para agu-raapo na-pi-sima. Go page ni oge naaki rabu ora paala waru pi-sa.

Also, we did not go alone to the forest. When I was a little kid, I was really afraid.

Ribaa-re go aa ro nipa so amaa aaya re-para ru-sua ade-simi pare onaa wasaa medaloma epa pamua-la aa-ya simi-de rabu--ri gore ora paala waru pi-sa-de.

When the corpse of the man was outside, they went close to look at it but when some of the widows came and were there, it was really frightening.

Gore nogo naaki-nu ora adaapu-mi go adaa-re ora paala-me waru omesimi-de.

Then a lot kids saw what happened and were extremely frightened.

Go remo paala psa rabu-ri gore raa-para page agu raapo na-pe pa piri-su.

When frightened of the spirits we would not go to the forest alone but just stayed there.

Pare ora orope kone rugula-wa-re ni-na agu raapo page oro medaloma pora pami-su-de.

But if I forgot then sometimes I went alone on the path (to the forest).

THE WHITE MEN COME

Goa pua-re abia go bali-nu epa-me-de rabu ama aapa-numi page niaa-me page remo-nu ipu-lumi kone su-a niaa raa-para pogola pi-sima pare nimu-mi pamu ratu-a adi-simi.

Having done that, then when the white men came, mother, father and I thought they were evil spirits and we ran away to the forest, but they would come to see us.

Pare ni-na aapa niaa repaa luabu kudiri ada pu-a so Wagalu-para kaleda piri-sima.

But my father and his clan wanted to hide and went up to the Wagalu forest area to hide.

Goa pi-sima pare oro meda aapa nипu kudiri pua niaa-na maapu-nini sapi madi-ta pi-sa pare go kadipi-na irikai adaa-pe laapo ipu-a nипu epa kuta pi-sipi-ya.

We did that but another time when father was hiding in the garden area to get sweet potato, the white men with his two big dogs came and we were surrounded.

Go-re ni pogo-la pa-lua rabu-ri go irikai lapo-me ni ora epa na-lia kone su-a-re pa aa-sa-ya.

When I wanted to run away, I thought "those two big dogs will eat me," so I stayed put, he said.

Go rabu bali lapo ipu-a ne-na ona naaki-nu-para onaa luabu pu-a lake-loa nimi reae-me omlimi adare-para epa pia-lepa lake-sa-ya.

When the white men came, they told all the people they would be hungry, so they should return to the village.

Go rabu-ri niaa epa lagu pa onaa luabu lake-loa ada-repara epa rasu pabo piri-sima.

Then we went and told all the people, and we gathered in the village.

Go-re kone mea-mama pua-re go bali-nu rapu pira-me. Goa pu-a-re gore Usa-para misini aa meda epa pira-me niaa naaki ogege luabu sukulu gupa ma-laa-sa.

We kept thinking about how the white men had come. Then a mission man came to Usa and taught us little children school.

SCHOOL AND TEACHERS

Pisini agaa mada ama, aapa, sapi, waa, aai, ipu, pu, ini, ini kadu, ipa pa agaa-me go yae-nu na bi lagi-sa.

He gave us the Tok Pisin names for mother, father, sweet potato, sugar cane, banana, come, go, eye, nose, water and those things.

Go-re nimi sukulu ma-laa-to sa. Gore nipa-mi pipaa tu-a naa wasa-de. Pa agaa-me gupa sa-de.

I will teach you school, he said. He wrote on paper and showed it to us. He just said things.

Papa, lip, wara, kaukau, banana pa gupa sa-de. Rana padane ne-me pa-rupa su-de rabu nina aane padane-re mea moropea repa-be-sa.

Father, leaf, water, banana, just those things. Then once when I said the wrong things he came and twisted one of my ears.

Goa pi-sa rabu-ri gore radaa waru yola sapi-sa. Go rabu sukulu gimo-lalo pi-su rabu ne karapusa ada pati-na-toa sa-da pala omo-a na-pisu-de.

When he did that, it really hurt. Then when I wanted to quit school, he said he would put me in jail so I was afraid and didn't leave.

Gore go sapi waa aai apo yae-nu-na bi pa agaa-me lagu-a pipaa adaa-pe sukulu na-malae gimi-sa.

The just names for sweet potato, sugar cane, and banana were said and he didn't teach us to write.

Go-re niaa naaki-nu ora ada-pu-pe mo Wabi-para sukulu Igilisi mada talo pua agaa mi-sima pare mada mea-wa sa rabu-ri ada wala pi-sima.

Some of our kids went to the Wabi school to learn English but when they said there were enough (pupils), so I went back home.

Wala rana meda ado-la pi-sima rabu-ri gore nimi ora adaa naaki-nu yapulu mada na-mealua sa.

Once when I went to look, because there were lots of kids he said we can't take you.

Goa saa rabu-ri ni ora sukulu lawe-ga eya kone saa piru-a-su. Gore 1964 rabu Apopa pira-pe baipolo tisa meda ada epa waria-la pia sim-ide.

When he said that, although I really wanted school I just had to stay (home) thinking. Then in 1964 they said that a Bible school teacher came to Apopa.

Go rabu-ri gore naaki-nu niaa pu-a-re go-para sukulu sima. Gore Gote Yakina agaa lagu pisini mada sukulu pipaa ada-mona-lo sukulu go ma-laa-sa.

Then they said boys can now come to the school. It was a school where they taught God's talk in Pidgin and showed us how to read it.

Go-re mone tene yo-me sukulu kabe-sima. Goa pua sukulu simaa pare niaa luabu ora waru na-makua-sima.

We paid the school (attendance) ten kina. We went to the school. but none of us really understood it.

Gore spelin-na mogeae pa pipaa agu tu-a wa-sa-de. Go-re nипu-na kogono ora waru pa-sima.

They didn't teach spelling but just wrote on the paper. We worked really hard.

Niaa sukulu pa oge-pusi ma-laa-sa-de. Goa p-isa-pulu kone waru na-mi-sima.

We just had very little taught to us. Because of that, we didn't learn much.

Gore pa kowi sita buku-para remaa dipia-pe buku medaloma mi-sima-de.

We just got some of the (Pidgin) stories about Kowi to read.

Pare niaa-me maali maala simaa pare pipaa ora waru na-ade-su-de.

We recited for four years, but we didn't learn to read well.

Go-re pa naaki nogo luabu-mi gupa pi-simi. Gore niaa Usa tisa meda piri-sa rabu-ri mo tisaa

Nipu-na pipa pi-sa rabu go tisaa raapu sima-de.

All the children were like that. When a teacher came to Usa and was there alone, then we worked (walked) with that teacher.

AT USA (HOME VILLAGE)

Go tisaa-me ora spelin waru mogea-wa naba di-nu page waru epe-rupa mogea-sa-de.

The teacher taught us to really spell and we learned numbers too.

Goa pisa rabu-ri gore pira-no kadipi lapo ipua su makomo yakipupita epa aa-wa ipu-la simi.

At that time two white men came and they said they were staying over at Yakipupita

Gore wala orope maali meda-me ipua-re ada amu pu kabe tu su.

And at another time they came, and they prepared building materials and cleared the land to build a house.

Goa pi-pape saa-de. Goa pua-re bali repo ipu-a go ada epa wari-simi.

Then they said, do it like that, they said. Then three white men came and built the house.

KARL COMES TO USA

Gore Muli Kalo yade simi. Gore go sukulu loa-re aebo Kalo nипu rabami-su-de.

They said it was Muli Karl. After attending school, I helped Karl in the afternoon.

Goa pua-mama pua-re 1969 rabu ni Akena baibel sukulu-para pi-su-de. Go rabu-ri Kalo nипu-na Amerika pisa-de.

That went on for some time and then in 1969 I went to the Alkena Bible school. At that time Karl went to America.

BIBLE SCHOOL

Go Alkena sukulu-para pu-a piri-su rabu-ri ora su wae-para yalo ni gi ora waru pi-sa rabu ada wala gima po-lalo pi-su pare wala kone pereke su-a-re pa pиру-a maali rabu sukulu lo ma-dia-ya ipi-su-de.

At Alkena, since it was a bad place I wanted to leave and go home and I kept wanting to, but I changed my mind and stayed for a year until school was out.

Go-re naaki oge medaloma gupa ru repo 12pela pu-a piri-sima.

There were about 12 of us young boys there.

Oro medaloma niaa-na tisaa-me niaa raba mua eta gi-sa. Oro medaloma niaa-na modo usa go-para aawo-a ni-sima-de.

Sometimes our teacher would give us food. And sometimes we had to get sweet potato from Usa to eat.

Go rabu-ri ora Gote-na kone waru mua ni mada Satan-imi rakepea pi-sa rabu epe-rupa pиру-a ipu-a-re Kalo raapu nипu raba mua Gote-na Epe Agaa Buku go Kewa agaa-para pereke-sipa-de.

At that time, I followed God's way and shed Satan and lived well and then I helped Karl to translate the New Testament into Kewa.

ROPASI DIES

Goa pua epe-rupa piru-su-de pare ni-na mae Nemola Ropasi 1972 ome-sa.

I was living well but then my uncle Ropasi of the Nemola clan died in 1972.

Go rabu wae remo medaloma wala Mr. Ruma-para pa aa-nu medaloma mada epa oda-ba-wa go epo lolo-ba-wa aa-simi.

Then Mr Ruma, a bad spirit, came upon some other men and it came and stayed with them.

Go mada-re ne-me Satani-mi pia kone su-a piri-su. Pare oro repo-me go Ruma-me nina robaa-para ora sa-de.

Regarding that, Satan is here, I thought. After three weeks, Ruma was really in my stomach.

Go rabu-ri Gote-na Epe Agaa luabu ama-nane pena-loa Satani nипu-na pawa puri ni-na robaa-para ma-saa-sa-de.

Then God's good talk stayed outside of me and Satan's power was in my stomach.

Goa pua-re abia-re ni oro medaloma wae kone su-a pupita no-lalo pe pare Yesu Kereso nипu ni-na pupita mada ado-a nипu-mi ni na-gim-ea.

Then I thought later about getting rid of this sin, but Jesus Christ saw my sin and did not leave me.

CONVERSION

Goa pea-da ne-me ora Yesu nипu ni-na go wae pupitagi mea ruba-talo ome-sa-de kone su-a kogono pua-yo.

Then I thought that Jesus would get rid of that bad sin and do my work.

Gore ame-nu nimi page pupitagi na-limi rabu Yesumi pupitagi na-wa-de-ga ni gima-lia pae kone su-a raa-para na-pulu-pape.

Then when my brothers sinned, thinking Jesus would leave me, I did not go to the forest.

Go niaa-na wae yae-nu mada Gote nипu-na ini agaa mada odo-me waru omo-a laapedepe nипu mada re-para pa-lima-re gore nипu-mi niaa mada rabaa mea-lia.

I confessed my sins before the face of God, and we can go close to him and he helps us.

MARRIAGE AND MY CHRISTIAN JOURNEY

Gore ni aa ogegeaa gupa maali 15 - 16 pirua-re ona ruma-su-de. Gore ona maali 1971 rabu Yanuari rabu ruma-su-de.

I was a young man and I married a woman of 15 or 16 years. That was in 1971 when I married.

Abiare nina naaki padane madu saa aa-ya. Go naaki nипu-na bi-ri Pilipi.

Now I have one son. His name is Phillip.

Goa pua-re abia ni-ri ora Kirisitene pora-para wala Yesu-mi mea ma-pira-aya pare Satane-me ki medanane yalo,

Now I want to walk the Christian road and have Jesus lead me, but Satan pulls on my other arm,
Gote-na Epe remo-me ki meda-nane yolo pu-a ni ora pa rikirane piru-ayo.

The Holy Spirit pulls on the other arm, and I am in the middle.

Goa pe pare Gote-na agaame Satani-na puri luabu rabu-niaaa-ya-pulu ne-me go mada kone rul-wa pora pamu-ayo.

That is the case but because Satan's strength pulls me down, God's word is what I believe and I have been walking his road.

Go-re aba-de ni oge naaki piri-su rabu-ri raape kone agu su pa wae putagi na-pe kone agu i-su-de.

When I was a young man, I had foolish thoughts and just wanted to keep on sinning.

Goa pi-su-de pare abia-re kone su kiritu-a-re gore niaa-me remo ada adaa-pu rado rado pi-sima pare Yesu nипu repena polopea mada ome-sa-pulu go wae yaenu luabu mea rakepe ruboa abia-re nипu-mi wae yae-nu luabu repena polopea madaa rua ome-sa-de.

I did that but now I am thinking better, and because we had done a lot of different spirit houses Jesus died on the cross and forgave all the bad things and now he has died for all that sin on the cross.

Goa pea-pulu abia-re go remo-nu page rubo-a pawa pima pare wae yae medaloma pa Gote-na agaa na-page onaa-me sapiru-aeme.

Because of that we have gotten rid of the spirits, but people still sin and do not follow God's talk.

LEARNING ABOUT SORCERY

Go-re ni oge naaki piri-su-de rabu-ri ama aapa ni-na mae-numi agaa maana romo maalu mada-gupa lagi-simi-de.

When I was a young boy my father and mother and uncles gave me instructions about sorcery.

Pa aa-nu page ona-nu page mena ipu-a oyae epa gia-limi-ri gore mada no-awa loa na-nape simi-de.

Some men and women came and gave me things and I when I said I would eat it, they said no.

Goa epa gia-limi-de oyae-re no-lalo pia kone i-na pa mu-a mea saa-pe simi-de.

They told me to just take the things they gave me and leave them aside

Go page pa gipia la-pe simi. Pa mea sa-limi gore ribaa remo ini epa-lia-re ada-mina simi.

They said we just leave it. They said that with it at night we would see the lightning bugs.

Go-re go eta pa mea su-a ade-sima pare remo ini ipi-sa-re gore nimu-mi romo pawa gisi-mina lo-a-re mea rubi-sima.

With that we would see them but if the lightning bugs came, they would give me medicine and it would get rid of them.

Go romo maali-ri ne oge naaki ya-pulu ne ora aipapulu oma-li lagi-sa.

Regarding that poison, they said because you are a little kid you will die quickly.

Go remo-re gore kosaa nona piane yae simi. Gore maalu-na remaa-re gupa simi-de.

They said that a spirit was like salt. They said stories like that about the sorcery.

Go maalu-mi niaa ta-limi rabu-ri gore ora oge nogo naaki-nu aipapulu oma-limi simi.

They said that when that sorcery hits us since we are little kids we would die quickly.

Gore maalu-ri aana mada mena kupaa waru kalo-a ribaa page yapipu naare pena ipu-laina te-me simi-de.

They said that the sorcery would be with pig's blood on a stone at night or even come when it was daylight or in the sun.

Aebo naare nogo-nane pere-tua aa-ya rabu page te-me simi.

They said it would hit in the afternoon or when the sun when down.

Go-re romo madaa-re nimu-mi raa-para-ae repena yo-para oyae-nu rado rado mu-a go yaina pi aa nipa-mi pua maaku ma-ratasa-de.

Regarding that sorcery, they would go to the forest and get leaves and different kinds of things and counteract the sorcery and cause vomiting.

Go remo madaa-re gore mena tu-a go aa nipa ripaa-na no-ae aa-lia saa-de.

Regarding that spirit, they would kill a pig and make a kind of temporary (house).

Maalu mada page yaina pu-a mena kupaa kalo goa-nu pua-re eta-lia simi-de.

They said that they would use pig's blood to cure the sorcery.

Goa na-palimi-ri go-re ora aipapulu oma-limi simi. Go page agaa maana meda neabu mada gupa la-gisimi-de.

They said if we don't do that we would die suddenly. They gave me instructions on another kind of sorcery.

Ne-me eta pudu page i pa go raa-para ro sa-li-de rabu-ri gore ne-na i ora mu-a neabua agi piri-para pua lopa-limi rabu ne ora oma=li simi-de.

They said that when I went to defecate in the forest that someone would get the results and take it to where the sorcery mother is and you would really die.

Goa pea-ga raa-para i na-ro ribape simi-de. Nena aa kibu ta-lia rabu go kupaa page mada mea-limi simi-de.

They said don't defecate in the forest. They said that blood from your leg can be taken to make sorcery.

Goa loa-re go remo maalu mada ora paala waru ma-saa-ya puri paane agaa lagi-simi-de.

They told me all this about sorcery and it was strong talk and made me afraid.

Go rabu-ri pa nogo naaki-nu page ne-me page ora paa-la-me omesu. Goa pu-a-re pa onaa-me gi-simi eta na-no raa-para i na-ro.

So I and other kids were very afraid. When other people gave us food, we didn't take it to the bush to eat and and we didn't defecate in the bush.

MORE PROHIBITIONS

Pora-nini page raa-para page ini waru ru-a pora pami-su-de. Gore agaa maana meda gupa lagi-simi-de.

When we were on trails or in the bush, we were careful. Those instructions they gave made us that way.

Ona rumaa-li rabu-ri go-re ne omali-ga go ona raapu u pata-li-de rabu ne-na to-na ti-na yaina medaloma kab-aa paga-pe simi-de.

They told us that when we married and slept with a woman we might be hit (with sorcery), so we needed to buy substance to protect ourselves.

Go page onaa-nu luabu-mi ne mada kone ina-lo go oyae-nu medaloma kab-o-a page simi-de.

They also said that everyone may be thinking about you, so buy some of those things.

Mena sekere mone page ora akua-nuna agaa maana-para ipunu ya-para oyae yae sa-li-ri go-re oyae mada ora li-simi-de.

They said that even if you have pigs, shells, money and followed what the ancestors said, then those things would be enough that people would kill you for them.

Goa simi pa-re ne-me go yae-nu ora meda na-kabe-su-de. Go yae-nu kab-o-la pi-su rabu-ri ni 1963 rabu sukulu-para pisu-de.

They said this but I didn't buy any of those things. When I was about to buy them in 1963, I went off to school.

MORE ABOUT SCHOOL

Goa pu-a-re go Apopa pisini suklulu mada pi-su-de. Goa pua-re go sukulu loa-simi.

That was when I went to the Apopa Pidgin school. There we recited our schoolwork.

Naaki nogo adaa-pu sima-de. Go raburi abi aipapulu na-pi-sima rabu-ri niaa waru tisa-de.

Lots of kids recited (school). When we did not do things quickly, they hit us.

Go page sukulu 8 kiloko mada lo-a-re bera rabu lo ma-dia-ya sima-de. Goa pu-a-re niaa kogono ora waru mea gi-sa-de.

We started school at 8am and went until the bell rang and then we were done. However, they still gave us work to do.

Sukulu oge-si loa-re nипу-na kogono ora waru adaa-pe pi-sima-de. Goa pua-re aebo-re maibolo agu pua-re ada ora riaasi pi-su-de.

We said a little at school and did a lot of work for him (the teacher). In the afternoon we just played marbles until it was time to go home.

Go maibolo arere pua-re naaki-nu adaa-pu raapu yada pisu-de. Goa pu-a-re oro yalo yapi-pu wasowaso tisu-de rabu ora upa waru pisa-de.

I played and argued with marbles with a lot of kids. Every day when I would wash myself, it was very cold.

Go-re wasowaso na-ti pisu-de rabu-ri go tisaa-me aipuya-me ti-sa-de. Go tisa nипу-na su re go-re Goroka.

If I didn't wash, the teacher would hit me with a cane. That teacher's home place was Goroka.

Nипу-na bi-ri Gubibao. Goa pi-sa-da oro yalo yalo wasowaso tu-a alu iri komo pua-re pisa-ma-de.

His name was Gubibao. On account of him and what he did, I always washed and combed my hair.

Gore go Apopa baipolo sukulu-para maali maala piri-su-de.

I was at that Apopa Bible school for four years.

Go-re aa-na oge ada meda medo Apopa su-para lu laapo pu-a-re go-re niaa oro yaalo go-para patu-a-re sukulu sima-de.

I went to one of that man's small houses in Apopa for 4 years and on Saturdays slept there and then said (went to) school.

Go su rabu sukulu lo kiritu-a-re wala ada sapi eta mula pi-sima-de. Goa pua-re wala adaa oro aebo wala ipi-sima-de.

When school was over, I went and got sweet potato. And then on Saturday afternoons I came back here again.

Goa agu pu-a sukulu lo pirisima. Pa-re mo tisaa nипу nипу-na ada lipi piri-ta pisa rabu-ri go-re niaa wala pua-re 1966 rabu niaa Usa-para wala tisaa meda epa pirisa-de.

And the school went on like that. But when the teacher went back to his place, then in 1966 we went back to Usa and another teacher came and stayed.

ANOTHER TEACHER AT USA VILLAGE

Go aa nипu-na su page Goroka. Go rabu-ri go tisaa agaa mi-sima-de. Niaa sukulu go ne-na sukulu-para mada to-a pa sima-de.

His home area was also Goroka. We asked that teacher questions. We asked if we were reciting at his school.

Go rabu-ri gore mada sa-de. Go rabu-ri go-re niaa go-para maali repo pirua 1968 rabu lo madi-ya-sima.

He said that we could. We were there three years and in 1968 we finished.

Pare go sukulu-para piri-su rabu-ri nina ama aapa-numi ne romo naa-li-ga go-re ora waru adoa ape simi-de.

But when I was at school my parents said since you will be poisoned come back and we will take care of you.

Goa loa-re go-re sukulu gima-ina simi-de pare ni pa sukulu lo aa-su-de.

They said that but I just stayed at school.

KARL COMES TO USA

Go Usa-para sukulu lala aa-no-re Kalo nипu Usa su-para ipu-a-re ada epa war-isa-de.

Then when I was saying school at Usa, Karl came and built a house.

Gore nипu bisinisi page yada ware ka-talo epa pia kone i-sima. Pare ni sukulu lo kiritu-a oro yalo Kalo nипu raba mea-la pis-u-de.

We thought that he was coming to set up a business. However, when I got out of school, I always helped Karl.

ALKENA BIBLE SCHOOL

Goa pa mama pu-a-re Alekena sekete baibele sukulu mada 1969 rabu pi-su-de. Go-re naaki-nu gupa 12 ru repo pisi-ma-de.

It went on like that until I went to the Alkena Bible school in 1969. There were 12 of us who went.

Go su-para repena kaapu page kaaaga page nae ora upaa pi wae su-para pua piri-sima-de.

There was no dry wood there and not even trees and it was cold there and different and we were very cold at that bad place.

Goa pua-re ni-na mea pi-su-de mone ora adaa-pu go su-para eta kaba-no ma-bebola su-de.

It cost a lot to go to that place, and I had to buy food and wasted all my money there.

Goa pua-re 1969 Disiba maali rabu sukulu lo ma-dia ya-wa-re go-re ni ada ipi-su.

So in December 1969 I quit that school and came home.

TRANSLATING THE NEW TESTAMENT

Goa pua-re Kalo raapu Gotena agaa kogono pi-sipa. Go page aa-nu medaloma adaa agaa mada sukulu ma-la-sima.

Then Karl and I together worked on God's talk. We taught some other men the Kewa language.

Go-re niaa ada agaa mada sukulu lo-a pipaa adoa nimu-mi buku rado-nu mada dipi-na-lo go sukulu ma-la-sima.

We taught them Kewa and how to read in different kinds of books.

Goa pu-a-re kone mu-a pipaa ado-a-re nimu-mi Gote-na epe agaa mada dipin-al-lo gupa pi-sima.

We kept on reading books and earning how to read God's talk.

Goa pua-re Gote-na agaa kogono maali ora adaa-pumi pu-a-re maali 1973 Mas rabu go buku warini ada-para wai Kiriti-simi-de.

We kept doing God's talk for many years and in March 1973 we finished the book.

Goa pi-simi rabu-ri gore go Kewa onaa-me page ne-me page go buku mada ora raana-me omo-a mi-sima.

When that was done the Kewa people and I were really happy about that book.

Abia-re lotu ruru-para piri onaa-me go buku Kewa su-para dipi-eme.

Now in church our clan has the book in the Kewa land, and they can read it

APPENDIX

Here are some forms, marked by hyphens, that separate and identify a few important grammatical items:

-me ~ -mi = Agent or Instrument

-na = Possessive

-re ~ -ri = Topic (with nouns)

-nane = Direction

-ya = Reported (not observed)

-para = Location

-nu = A collection, group

-lu = many

na- = Negative

ma- = Causative

-ga 'so, therefore'

-de 'know referent, event'

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