

FOLK TALES FROM NETHERLANDS NEW GUINEA

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XIII²⁴

A- ote a- jku kuru kawti ama-ke- mamuti. Ar- àpja
 His-mother his-father with garden did-make-they-two. Their-daughter
amutà ama-jk- ini- mire; amuta a- kao-i- kae, ama-naw-
 sago-bush did-apart-go-towards-interior-she; sago did-pound-ed-she did-come-
mure; été ama-nua- kai-mire. Kaomutja kòpéa
 from-interior-she; sleep did-come-from-interior-lie-she. In-the-morning early
ama-jni-mire. Jàware ama-kira-o-more. Koàpoka ma-j-nao-more.
 did-go-out-she. (Fish) did-there-catch-she. Young-man did-here-come-he.
A-éamo maròkoma aratja ama-jna-kap-m-am-mere.
 His-wife out-of-wedlock his did-towards-interior-follow-make-go-she.
Kaoarò Màarété unata, ama-jri-mamuti, kamé koàpoka-tja.
 Young-woman Maarete name, did-go-to-other-side-they-two house young-man-of.
A-ote ama-nia-ke-mere. Amoko ama-jr-imí-pi-mamuti.
 His-mother did-dance-give-she. For-good did-other-side-permanently-sit-they-two.
Amajekomokammari.
 I-have-said.

Translation.

Father and mother were working in the gardens. Their daughter went alone to the sago-bush, and having finished with sago-pounding she came back to the shore and slept. In the morning she went out and caught some small *jàware*-fishes. Then there came a young man and took her with him as his out-of-wedlock wife. Her name was *Màarété*. They crossed the river to the house of the young man, and his mother danced (with joy). Both settled down for good on the other side. I have said.

XIV²⁵

Kaoarò rawèrì mi ama-tuita-mate, miroko wàò ama-jka-nao-p-
 Young-women just river did-bathe-they, (snake) bush did-apart-hidden-sit-
mere, awèrè ama-oro-ke-mere, ama-jka-ké-am-ép-mere. Kaoarò
 he, loincloth did-hang-it, apart-hold-sit-stay-did. Young-woman

²⁴ Same narrator.

²⁵ This is a legend of the Potawàj River, told by Tàjare of Umari and Jawè of Potawàj, 40 and 30 years old respectively. At the Potawàj River hundreds of turtles are brought in during the west monsoon by the tides, from which fact the Potawàj River gets its name of the land of turtles. Hence this legend. The story begins on the Ténéma R. (Tarera).

awère ama-jka-pao-em-mere. Kaoaorò rawèrì, ajàpao kamé-à
 loincloth did-apart-look-for-go-he. Young-woman just, some house-towards
ama-jk-inaa-mate, jamà kaoaorò énákoa awère ama-pao-am-mere.
 did-apart-go-away-they, but young-woman one loincloth did-look-for-go-she.
Oro wèkar-mamé, ama-j-mire. Norò mīroko kaoka noatja a-ké-n-àjmini.
 You who-are, did-say-she. I (snake) woman my do-take-for-myself-I.
Ama-jnaa-mamuti, pére ama-ké-am-mere, ama-jnaa-mamuti. Kamé
 Did-go-they-two, woman did-hold-going-he, did-go-they-two. House
am-aa-p-mamuti, makare ama-nao-am-mere, are iki-natà wénata
 did-dwell-they-two, thick bamboo did-in-stand-he, then contents man
ama-jka-éré-am-mere, pikiri ama-ap-mere. Oro wénata wèkare ?
 did-apart-become-stand-he, skin did-remain-it. You man what-kind ?
ama-j-mere. Noro u-mao mamé awa-jé-néme. Jamà tàpare
 did-say-she. I your-husband eye may-see-you. Then ground
ama-uturia-mamuti, minata ama-jka-éré-ma-kè-mere. A-mjao unata Puna,
 did-dig-they-two, river did-apart-stream-it. Her-husband name Puna,
à-éamo unata Karawě. Ama-it-aa-p-mamuti. Amuta
 his-wife name Karawě. Did-downstream-dwell-they-two. Sage
ama-jnaa-mamuti, Karawě : Enéa, ajru maré awa-paraimi-nàkana, mi
 did-go-they-two, Karawě : Mother, child tongue may-put-out-he-to-you, water
jàre, ama-j-nu-mu-kam-mire. Ejaw, ama-j-mire.
 because-of, did-say-from-interior-make-leave-behind-she. Yes, did-say-she.
Jaw-aw iwàò tiki-mire, ama-paraimi-nàmire. Are ote ama-ke-mere,
 Noon hunger hungered-he, did-put-out-he-to-her. She wood did-take-she,
ama-kao-more, tare ama-mo-more ; ama-ipa-ko-m-more, ama-mu-ku-
 did-beat-she, gridiron did-cut-she ; did-hole-stand-make-she, did-cut-put-down-
mure, ama-kéa-ni-m-mire, uta ama-pira-o-naamere,
 she, did-hold-upon-make-she, fire did-kindle-upwards-made-come-she
ama-jawra-ni-m-mire ; kàwane ama-kéa-ni-m-mire ; are,
 did-take-away-upon-make-she ; loft did-hold-upon-make-she ; then,
ama-naw-mamuti, éwati. Enéa, mutiràòpéa okàre ?
 did-come-from-interior-they-two, afternoon. Mother, small-boy where ?
A-ote éajmuru i-p-a. Ama-kà-ko-more : Kao, ajre
 Her-mother silent sat. Did-say-she : Daughter, already
éma-tako-mo-kaw-ki, ama-j-mire. Wah ! ama-jk-i-mire. Enéa, atàramo
 hold-beat-put-down-I, did-say-she. Oh ! did-apart-say-she. Mother, flight
inim-a. Ah ! m-aa-p-mari, ama-kàko-more. A-kao-kaj-mina,
 go-away-thou. No ! do-stay-I, did-say-she. Shall-beat-shall-he-you.
ama-j-mire. A-mjao maw ama-toko-na-mere, ama-jnao-more.
 did-say-she. Her-husband foot did-rinse-for-himself-he, did-come-he.
Mutiràpéa okàre ? A-éamo ama-kàko-more : ajru tapo, ama-jàa-mere. Are
 Small-boy where ? His-wife did-say-she : child dead, did-let-know-she. He

taj ama-kè-mere, ama-ém-mere, a-méké-nao-more, kaok' atoà je
 chopper did-seize-he, did-grind-he, did-with-come-he, woman big and
ama-jpi-nu-m-mure, too ajàpao ma too ajàpao ma, iini ajàpao
 did-split-from-above-do-he, arm one-side and arm one-side and, ear one-side
ma, iini ajàpao ma. A-ote mamàe ama-jnaa-mere. Ioko
 and, ear one-side and. Her-mother shame did-go-she. Turtle
ama-turum-mure. Mi-à ama-poka-oto-mere, jama ote-à
 did-become-she. River-towards did-dive-away-she, again wood-towards
ama-jn-u-p-mure. A-ràpja ama-kira-jaorom-am-mere. Nawti
 did-come-upon-sit-she. Her-daughter did-there-go-fetch-she. Nawti-wood
ama-urim-mire, iwè ama-urim-mire, iwè jé, nawti jé, ama-kéa-mo-ko-kae,
 did-poke-she, iwè-wood did-poke-she, iwè and, nawti and, did-hold-stand-she,
a-ote mi-à ataramo ama-jnaa-mere, ioko ama-turum-mure.
 her-mother river-towards flight did-go-she, turtle did-become-she.
Ama-j-nao-more. Potawàj kamé ama-jnaa-p-mere, ioko
 Did-here-come-she. Potawàj-river house did-come-dwell-she, turtle
ama-turum-mure. A-ràpja make ama-make-mere. A-ote
 did-become-she. Her-daughter weeping did-weep-she. Her-mother
we ama-kàko-more: Kao, ioko turumu-tàkara, wararù
 (subject sign) did-say-she: Daughter, turtles become-not-yet, (turtle)
turumu-tàkara, taràj turumu-tàkara, mote turumu-tàkara, wami
 become-not-yet, (turtle) become-not-yet, (turtle) become-not-yet, (turtle)
turumu-tàkara, a-turumu-kimiri, wé wàéa-tja, ajru wàéa-tja a-né-rajme,
 become-not-yet, have-become-I, man later-of, child later-of shall-eat-they,
ama-j-mire. Amajekomokommari.
 did-say-she. I-have-spoken.

Translation.

Only young women were bathing in the river, and a *miroko*-snake hid in the bush; a loin-cloth, hanging there, he took away and sat down with it. One of the young women was looking for her loincloth; the others had gone home and she was still seeking. "Who are you?" she said. "I am the *miroko*-snake," he said; "I take you for my wife." Together they went away; he took her as his wife. They lived in a house.

The snake hid in a big bamboo, and there he cast off his skin; the contents changed into a man; the skin remained on the spot. "What kind of man are you?" the wife said. "You see your husband before you," he said. Then they dug in the ground and it became a river. The name of the man was Puna, the name of the woman was Karawě. They settled down at the mouth of the river.

Once upon a time they went together pounding sago, and on leaving the woman said to her mother: "Mother, when my child puts out his tongue to you it is for water." The mother thought that her daughter told her to beat the child. "Yes," she said. At noon the child got hungry, and put his tongue out. The old woman

seized a piece of wood and hit the child. Then she chopped wood for a gridiron, set it in the ground, cut the child into pieces, placed the pieces upon the gridiron and kindled a fire under it. Then she took (the roasted pieces) from the gridiron and put them in a small loft.

Towards the evening the two parents came back from the landside. "Mother," said the woman, "where is the little boy?" "Daughter," she said, "he is already done with; I have smashed him." "Ah," she said, "Mother, flee!" "No," she said, "I stay here." "My husband shall beat you," she said. Her husband was washing his feet. Then he arrived. "Where is the little boy?" His wife said: "He is dead." Then he seized a chopping-knife and ground it and came up to the old woman. He first cut off her one arm, then the other, first the one ear, then the other one. And the mother went off ashamed and changed into a turtle. She dived into the river and emerged again and sat down on a piece of tree. Her daughter went to fetch her, and poked her with a piece of *nawti*-wood and with a piece of *iwè*-wood, and while her daughter stood there with the piece of *nawti*-wood and the piece of *iwè*-wood, the mother escaped into the water. She was now a turtle. She came to Potawaj to dwell in a house, and she was a turtle. Her daughter cried, but the mother said: "Daughter, till now there were no turtles; up to now there were no *wararù*-, no *taraj*-, no *mote*-, no *wamì*-turtles; now I become one, and the men in the future, and the children in the future, will eat turtle. I have said."

XV²⁶

Pukare Ikina, timako ama-jk-aa-p-mere, mi-à

Mountains Ikina, crocodile did-apart-dwell-he, water-towards
ama-jka-uru-kii-mire. Pukare mimi atoà, timako ama-nék-am-mere,
 did-apart-in-the-water-lie-he. Mountains flood great, crocodile did-carry-go-he,
atoà, ama-kamuru-mure, a-kamuru-mure, a-kamuru-mure,
 great, did-go-downstream-he, did-go-downstream-he, did-go-downstream-he.
a-kamuru-mure, pukar ajàpao Maniapoka. Mipi
 did-go-downstream-he, mountain one-side *Maniapoka*. Tail
ama-u-ma-ni-m-mire. Upao pukar ajàpao ama-u-ma-ni-m-mire.
 did-upon-make-upon-make-he. Head mountain one-side did-upon-make-upon-
Ama-j-ma-poro-more, a-j-ma-poro-more, pikiri a-jp-ém-mere,
 make-he. Did-make-try-he, did-make-try-he, skin did-burst-stand-it,
ama-ko-kai-mire, iki-natà ama-kamuru-mure, pikiri ama-kéa-kaw-kam-
 did-go-downstream-he, contents did-go-downstream-he, skin did-hold-put-down-

²⁶ This legend (*tàta-kwere*) is from the people of the Umari River. In the upper reaches of this river there is a huge stone, having the shape of a crocodile, with which this legend is concerned. The narrator is Waraj of Umari, a man of 60 years of age. Kàmëra is Kayumerah Bay. Pàtema is Fakfak.

more. *Ama-kamuru-mure, a-kamuru-mure, péa-jti-mire.*
 leave-behind-he. Did-go-downstream-he, did-go-downstream-he, float-out-of-
Ama-kop-more, a-kop-more, Kàmera
 river-he. Did-go-westwards-he, did-go-westwards-he, Kayumerah-Bay
ama-kopa-muri-ém-mere, a-kopa-muri-ém-mere, Nàpuma ama-kai-mire,
 did-westwards-river-enter-he, did-westwards-river-enter-he, Nàpuma did-lie-he,
jamà ama-jnaa-mere, ama-kop-more, ama-kop-more, Wàkéa
 again did-go-he, did-westwards-go-he did-westwards-go-he, Wàkéa
ama-kopa-kai-mire. Jamà ama-mari-ki-mire, ama-kop-more,
 did-westwards-lie-he. Again did-afloat-lie-he, did-westwards-go-he,
a-kop-more, Utuma ama-kopa-kai-mire, a-kopa-kai-mire,
 did-westwards-go-he, Utuma did-westwards-lie-he, did-westwards-lie-he,
ama-jnaa-mire, pukare ama-we-o-nao-more, a-muruku-mure, pukare,
 did-go-he, mountains did-over-upwards-come-he, did-ascend-he, mountains,
Kawa ama-kira-kai-mire, mi-jawà ama-kira-kai-mire, kapao-à
 Kawa did-there-lie-he, lake did-there-lie-he, inland-towards
ama-kopa-kai-mire, tàpare pàoko. Koàpu, Utuma, Itàkore mamé ama-j-mate,
 did-westwards-lie-he, ground firm. Koàpu Utuma, Itàkore eye did-see-they,
ama-kop-more, ama-kai-pako-more, Pàtema ama-kopa-we-ki-mire,
 did-go-westwards-he, did-lie-again-and-again-he, Fakfak did-westwards-over-go-
pukare. Aamjekomokammari.
 seawards-he, mountains. I-have-spoken.

Translation.

At Ikina in the mountains (on the Përari, upstream from the Umari) there lived a crocodile. On a certain day he (it) lay athwart the river. From the mountains there came a big inundation and carried him (it) away, downstream, downstream, downstream, downstream as far as Maniàpoka. There his (its) tail came to lie on the one bank and his (its) head on the other bank. He (it) tried to get free, he tried and tried, till his (its) skin burst and lay open, and the contents floated downstream and left the skin behind.

He (it) floated downstream, downstream, downstream, and then out of the river, and then towards the west, and into the Kàméra. There he (it) passed the night at Nàpuma. Then he (it) went on again, westward, westward, and spent the night at Wàkéa. Then he drove again further, and climbed into the mountains; he (it) went higher, and passed the night at Kawa, on the landside of the lake. There he (it) settled for good. But he (it) was seen by the men of Koàpu, of Utuma, and of Itàkore, and he (it) went westward again, at every turn, on the way passing the night, until he (it) settled for good on the high cape near Fak-Fak. I have said.

XVI²⁷

Etéréna-wé Ajpuruma kamé érépao Takeàja ama-nua-kéa-po-m-mae,
 Etéréna-people Ajpuruma house upstream Takeàja did-from-interior-hold-
aa-p-mae. Koàpoka mané Poràoka-tja ama-naw-mamuti,
 sit-make-they, sat-they. Young-men two Poràoka-of did-come-from-interior-
kaoaorò mané po ama-kéja-mamuti, ama-jiri-mamuti.
 they-two, young-women two paddle did-row-they-two, did-cross-over-they-two.
Kaokàturu wàmare arà; kaokaorò mané ama-ira-kéa-ro-mamuti,
 Kaokàturu R. other-side there; young-women two did-other-side-hold-load-
kaméa-à-a-jé-me-i-nao-mamuti. Amuta ama-jma-po-m-
 they-two, house-to-did-paddle-with-here-come-they-two. Sago did-cook-sit-
mamuti, ama-kéa-p-m-mamuti. Ama-né-mamuti, a-né-mamuti,
 make-they-two, did-hold-sit-make-they-two. Did-eat-they-two, did-eat-they-two,
a-na-otaa-mamuti, mi ama-né-mamuti, kàpaki ama-moko-mo-na-
 did-eat-finish-they-two, water did-drink-they-two, tobacco did-smoke-to-
mamuti. Jamà kaoaorò mané pèréta a-jmamo-ma-mate,
 themselves-they-two. Again young-women two vagina did-connect-to-
kaoaorò mané akwére ama-ke-mamuti: Karé
 themselves-they, young-women two speech did-make-they-two: You
Poràoka a-jnim-àkumimi ote òkapo àpoka atàé a-kimi-na-kumimi,
 Poràoka go-home-you tree knot with back scratch-to-yourselves-you,
kii àpoka ma-ma-muruku-mu. Wé kii mamé ama-j-mate, wé
 scratch with therewith-go-eastwards. Men scratch eye saw-they, men
Poràoka-tja nàkiti ama-naw-mate.²⁸ A-naw-mate mimare, kamé
 Poràoka-of fight did-come-from-interior-they. Did-come-they here, house
érépao Tatéàja, ama-nua-mari-ki-mate. Nao ama-kao-mae,
 upstream at-Takéàja, did-come-from-interior-float-lie-they. Dead did-beat-they,
nao a-kao-mae, kaoaorò mané a-ke-mae, ama-jka-kapu-m-am-mate.
 dead did-beat-they, young-women two did-take-they, did-apart-follow-make-go-
Arò, Umari-tja atàramo né-mate, wé watarì ama-kop-mate,
 they. Then, Umari-River-of flight fled-they, men many did-westwards-go-
Emarù-à Ténéma ama-kop-aa-p-mae. A-kop-aa-p-mae,
 they, Emarù-towards Ténéma did-westwards-go-dwell-they. Did-westwards-
jamà m-ajnaa-mae, Itàkore pàoko aa-p-mate. Amejekomokammari.
 dwell-they, again went-they Itàkore for-good dwelt-they. I-have-spoken.

Translation.

The men of Etéréna from the Ajpurunua district came from the landside and built a house at Takéàja, and settled there. Two young men from the Poràoka

²⁷ The Etéréna people are a tribe that no longer exists. The story is another *tàtā-kwère*, by the same narrator.

²⁸ This was the intention of the two women. They told the two young men to scratch themselves on the way, and so to mislead the Poràoka people into thinking that the Umari people had injured them. In that case they would come to wreak vengeance, and the two women would have the chance of eloping.

came up there. Two young women were (just) rowing to the other side, to Kaokaturū. They took the two young men aboard, and rowed home with them. There they cooked sago and set it before them. The two young men ate, and having finished eating, they drank water and smoked tobacco. Then they copulated with the two young women. These then said to them: When you return to the Poràoka, rub your backs against a tree with knots, and go home, scratched. The men from the Poràoka saw the scratches and came out to fight, and with their canoes they came to anchor near Takéaja. There was slaughter, and after the slaughtering the two young women were seized and carried away. The men of the Umari, in crowds, took to their heels towards the west and went to dwell on the Tēnéma. From there they went off again, and settled for good at Itākore. I have said.

XVII²⁹

Kaok' atoà ama-putja am-aa-p-mere, ote ama-mo-more, ama-piri-mire,
 Women big her-apart did-dwell-she, wood did-cut-she, did-sweep-she,
uta ama-pu-i-m-mire, kana ama-pé-m-mere, iwè ama-u-mure, ajru
 fire did-burn-make-she, wild-fruits did-plant-she, pregnant did-be-she, child
ama-piku-mure, mutàpoka. Mutàpoka atoà ama-jka-éré-am-mere,
 did-bring-forth-she, boy. Boy big did-apart-become-stand-he,
ama-ke-ko-more: Enéa, tēpére. A-ote àmoro ama-tom-more,
 did-say-he: Mother, small-leaf-rib-arrow. His-mother arrow did-make-she,
ama-kéaa-mere, mutàpoka. Kàturu ama-jnaa-mere, pàturu ama-muku-mure,
 did-give-she, boy. Hunting did-go-she, bird did-hit-he,
ama-naw-mure, ama-nua-aa-p-mere, ama-kai-mamuti. Kaomutja
 did-come-from-interior-he, did-from-interior-sit-he, did-lie-they-two. Morning
kopéa ama-jk-o-nao-mamuti. Ama-ka-ko-more: Enéa namò.
 early did-straight-up-upwards-come-they-two. Did-say-he: Mother, louse.
Ama-kéa-kaw-mure, ama-poro-more, àmpao ama-jara-otàa-mere,
 Did-beneath-put-down-he, did-see-he, palm-wood did-sharpen-finish-he,
mirimu pokakinda-mere.³⁰ Uare ii ama-mote-kaw-mure,
 nose hole-poked-in-he. Palm-sp. bark did-wrap-up-put-down-she,
ama-ka-j-miri-m-mire mi-à: a-neké-mari-m-miri, wé watari
 did-say-affloat-make-she river-towards: Do-put-down-float-make-I, people many
aa-pera-kate, ma-poka-mo-ké-a. Wé jamànatja aa-pera-kumumuti,
 are-when-they, do-dive-downwards-thou. People two are-when-they-two,
kaokar-mané mamé a-je-p-m-akaramé, toa-o-nao-ka,
 woman-two eye do-see-sit-make-they-two, creep-upwards-come-thou,
mété-m-am-ur-a, ama-j-miri-m-mire. Ama-m-iti-mire,
 with-make-go-there-thou, did-say-affloat-make-he. Did-with-go-out-of-river-he,

²⁹ Told by Karel of Māparpè, a lad about 15 years of age. Here we have the real Tarja dialect.

³⁰ It is concealed that such is his death.

mutàpoka. Wé watari, ama-jka-poka-mo-ké-mere. Kaokar mané mamé
the-boy. People many, did-apart-dive-downwards-he. Women two eye
je-pe-m-mere, ama-oto-am-o-nao-more, ama-mélé-m-am-ur-mure.
see-sit-make-he, did-out-go-upwards-come-he, did-with-make-go-there-he.
Awpuka ama-naw-mure, mi a-né-ramaria, ùare mamé
Elder-sister did-come-from-interior-she, water drink-to, palm eye
ama-j-miri-m-mire, ama-néka-am-o-nao-more, ama-ka-je-muru-kaa-mere,
did-say-float-make-she, did-carry-go-upwards-come-she, did-say-make-go-inland-she,
amátéa : wo ! ama-jé-ké-mere. Ama-wapiti-ma-otaa-mamuti
younger-sister : Come ! did-call-she. Did-open-make-go-away-they-two
mamé ama-j-mamuti, wénata, mutàpoka. Ama-kéa-kaw-kam-mamuti,
eye did-see-they-two, men, boy. Did-hold-put-down-leave-behind-
ote tare ama-mo-mamuti, ama-ípa-ko-m-mamuti, wénata
they-two, wood gridiron did-cut-they-two, did-hole-stand-make-they-two, man
ama-néka-ni-m-mamuti, uta, ama-pira-o-naa-mamuti,
did-carry-upon-make-they-two, fire, did-kindle-upwards-make-come-they-two,
Mutàpoka mam-àpoka ama-jk-o-nao-more, ama-nék-ami-ki-mamuti.
Boy eye-with did-straight-upwards-come-he, did-carry-go-go-seawards-
mi ama-kora-j-m-mamuti, ama-tiri-m-ami-nao-mamuti,
they-two, water did-rinse-make-they-two, did-stretch-make-go-here-come-they-two,
jaw màpere-à, ama-j-na-kéa-p-m-mamuti, ama-tété-ma-pe-m-
sun presence-towards, did-here-come-hold-sit-make-they-two, did-dry-make-sit-
mere i ama-kai-mae. Kaomutja kopéa àéamo mané amuta ama-j-naa-
make-she ; did-lie-he. Morning early woman two sago did-here-come-
mamuti, mutàpoka katuru ama-jk-inaa-mere. Paturu-imuru wénata kaok'
they-two, boy hunting did-apart-go-he. Bird-likeness man woman
atoa mamé ama-jépém-mere. Téare ama-ji-mire, àpokónar déréà-m-mere.
big eye did-see-he. Arrow did-shoot-he, had-not shot-make-he.
Ama-w-em-o-nao-more, àmoro kaok' atoa uwe ama-jkà-me-mere.
Did-climb-upwards-come-he, bow woman big (subject) did-apart-take-she.
Enaka we-nure, noro kaoka ora-tja, ama-j-mire. Nék-am-ane,
Fear fear-not-me, I woman you-of did-say-she. Carry-go-thou-me,
ama-j-mire. Amuta ama-jma-kéa-mere, ma koàpoka we ; noona, noro amuta
did-say-she. Sago did-cook-she, but youth (subject) no, I sago
matě, ama-j-mire. Kàpaki ama-jaom-am-mere ; noona, noro kàpaki matě,
tabu, did-say-he. Tobacco did-roll-stand-she ; no, I tobacco tabu,
ama-j-mire. Ama-kai-mamuti ; iritja koàpoka atàramo ama-jk-inaa-mere, kamé
did-say-he. Did-lie-they-two ; night youth flight did-apart-go-he, house
kaoaorò manatja ama-kira-poa-i-mire. Ama-pao-more, kaok' atoa.
young-women two-of did-there-opening-lie-he. Did-see-he, woman big.
Katuru ama-jnaa-mere, oo ama-kira-muku-mure, ama-mo-naw-mure,
Hunting did-go-he, pig did-see-hit-he, did-with-come-from-interior-he,

kamé-àre ama-néka-otàa-mere, àéamo mané tare ama-jka-mo-mamuti,
 house-wards did-carry-do-away-he, women two gridiron did-apart-cut-they-two,
ama-kea-ni-m-mae, tare-a. Uta ama-pira-onàa-mere, ama-né-mae,
 did-carry-make-he, gridiron-towards. Fire did-kindle-make-they, did-eat-they,
ama-ap-mae. Amajekomokàmmari.
 did-stay-they. I-have-spoken.

Translation.

An old woman was living alone. She cut some shrub, swept the ground, set fire to it, and planted vegetables. She became pregnant and brought forth a child : a boy. The boy grew up and said : Mother, give me some little arrows. His mother made a bow, and gave it to him. Then he went hunting, shot a bird and returned home from the landside.

They went to sleep together, and rose again early in the morning. The boy said : Mother, I have lice ; he laid down his head and the mother began to louse him. Then she took a piece of *ampao*-palmwood, sharpened it and knocked it into the boy's nostrils. Then she wrapped him in the bark of the *uare*-palm (and placed him in the river). Then she said to him, who lay floating in the river : I set you adrift ; when there are many people, just dive (duck). When there are two people sitting, and you see they are women, come to the surface and float on towards them.

The bark with the boy floated out of the river. When there were many people he dived under ; but when he saw two women sitting, he emerged and drove towards them. The older sister came to the river to drink water and saw the *uare*-bark adrift and took it from the water. Then she called to the landside towards her sister, that she should come. Together they opened the parcel and found a person, a boy. They left him there for a moment and began to chop wood, for a gridiron, and placed it in the ground. Then they put the man on top and kindled a fire underneath. The boy came to life again, and arose. They carried him towards the sea, washed him there and placed him in the sun to dry. Then they went to sleep, and in the morning both the married people went pounding sago.

The boy went hunting and saw a human being in the shape of a bird, an old woman. He shot at her with arrows till he had none left. Then he climbed into a tree, and the old woman seized his bow. "Don't be afraid of me," she said, "I am your wife, carry me off." Then she cooked sago, but the young man said : "No, sago is taboo to me." Then she rolled some tobacco, but he said : "No, tobacco is taboo to me." Then they went to sleep, but during the night the young man fled and entered the house of the young women. The old woman sought him in vain. He went out hunting, shot a pig, and came home with it and threw it off. His two wives cut a gridiron. Then they lifted the pig up, kindled a fire under it' and then they started eating and remained there. I have said.

XVIII³¹

Kaoaorò Amàjnare imi ama-p-mire. Koàpoka Jàpako mamé
 Young woman Amàjnare net did-fish-she. Young-man Jàpako eye
ama-j-mire. Kaoaorò wékare jajòko natò-oko, ama-j-mire. Ewati
 did-see-he. Young-woman what-kind nice really-indeed, did-see-he. Afternoon
kàmuru 'ma-jnaa-mere maràipiri-à. Ama-kop-aa-p-mere. Akwére, akwére,
 visit did-go-off-he cape-wards. Did-capewards-sit-he. Speech, speech,
akwére, éwati ama-jk-o-nao-more. Kaoaorò àmuta àpoka
 speech, afternoon did-straight-upwards-come-he. Young-woman sago with
ama-ké-ami-ki-mire, ama-ké-aa-mere. Koàpoka, éna, ama-j-mire.
 did-hold-go-seawards-she, did-give-she. Young-man, take, did-say-she.
Ama-ké-aa-mere. Noro Amàjnare. Kaomutja pàwa a-jnimi-kimirom.
 Did-give-she. I (am) Amàjnare. Morning swamp shall-go-we-two.
Ama-kai-mate, iritja; kaomutja kopéa pàwa ama-jnaa-mere. Koàpoka
 Did-sleep-they, night; morning early swamp did-go-she. Young-man
mamé 'ma-j-mire, arjè ama-jnaa-mere. Pàwa a-jnaa-mere kaoka
 eye did-see-he, thus did-go-he. Swamp did-go-he young-woman
jà. Ku ama-ké-mari-mi-kam-more, ama-tuw-ém-mere. Ko
 because-of. Canoe did-hold-afloat-make-leave-he, did-alight-stand-he. Pile-worm
ama-jp-mire kaoka. Koàpoka awatja, Kamuwàniri, kaoka-aratja
 did-split-she young-woman. Young-man another, Kamuwàniri, young-woman
àjroko mamé-kao-more, ama-kir-am-mere. Kaoka Jàpako
 before had-intercourse-he, did-there-stand-he. Young-woman Jàpako
ama-jaoma-ke-mere, pèrèta ama-namé-mere. Koàpoka awàjta mamé
 did-beckon-she, vagina did-have-intercourse-he. Young-man the-other eye
ama-j-mire: Ah! kaoka noatja akère! ama-j-mire. Ama-naw-mure,
 did-see-he: Ah! young-woman my how! did-say-he. Did-come-from-
ku aratja ama-jk-iit-aamere kamé-à
 interior-he, canoe his did-apart-make-go-downstream-he house-towards.
Are, wàéa Jàpako ama-ki-mire. Ku noatja apokona ama-j-mire.
 Then later Jàpako did-go-towards-river-he. Canoe my not-with did-say-he.
Ama-jk-em-mere. Kaoka ama-ki-mire. Nuru ku
 Did-apart-stand-he. Young-woman did-go-towards-river-she. I canoe
apokana ama-j-mire. Wo³² ama-mo-more, wénata ama-kai-mire; wo
 not-with did-say-she. Leaves did-cut-she, man did-lie-he; leaves
ama-nék-am-mere, ku-à ama-néka-ro-more; po ama-j-mire; wàò

³¹ This legend is concerned with the origin of the *kàware*, a spirit-feast like an initiation feast (?) that is celebrated in the hinterland; *kàware* or *kàware kame* is also the name of the building used at the feast. My informants, Ewa, Taar, Maramukù and five other old men of the Poràoka River say that the *kàware* customs arose towards the headwaters of the Kàmora, amongst the Macàripi tribe, who now live at the mouth of the Tipuka.

³² *Wo* is a bundle of palm leaves; thus *wo* means "to cut" leaves to make such a bundle.

did-carry-go-she, canoe-towards did-carry-load-she ; oar did-paddle-she ; wave
atoà, wàmare-à- mi wawku ama-néka-otaa-mere, mi-à.
 big other-side-towards river middle did-carry-do-away-she, river-towards.
Wénata a-jma-poro-more, a-jma-poro-more, arjè wénata tapo. Are
 Man did-do-try-he, did-do-try-he, finished man dead. They
mak-àpoka kamé-àre. Mi-à ama-kom-am-mere. Puriri³³
 weeping-with house-towards. Sea-towards did-meet-go-she. Puriri
ama-kira-timi-ni-m-mire. Tàpare ama-kira-naa-mere. Iwàò
 did-there-on-dry-land-upon-make-he. Ground did-there-lie-he. Stomach
ama-pu-i-m-mere. Paturu nimu ama-tom-more. Paturu unata Tatarmawijàja.
 did-swell-up-it. Bird stink did-smell-he. Bird name Tatarmawijàja.
Paturu awàjta, Okomawijàja. Wénata tapò mamé ama-j-mire. Paturu watari,
 Bird another, Okomawijàja. Man dead eye did-see-he. Bird many,
uu, wajro, komàj èare, pètoko, kajmju, wo ! ama-j-mire !³⁴
 crown dove, woodhen, rhinoceros-bird (bird), osprey, pelican, ho ! did-say-he ;
témète, ii, imoko ama-ka-je-kè-mere. Wé oto a-j-mi-kom,
 ant, wasp, big wasp, did-call-he. Man medicine shall-make-we,
ama-j-mamuti. Paturu watari ama-éma-wru-mae. Maare
 did-say-they-two. Bird many did-collect-assemble-they. Hand
ama-tiki-mae. Témète ama-ware-mae, ii ama-ware-mae, imoko
 did-scratch-they. Ant did-bite-they, wasp did-bite-they, big-wasp
ama-ware-mae. Iiki uma-ke-mere. Jamà kaomutja ama-tiki-mae,
 did-bite-they. Dark dark-became-it. But morning did-scratch-they,
ama-ware-mae. Ama-jàoma-o-naa-mere, tirì ama-uka-o-naa-mere. Wé
 did-bite-they. Did-beckon-up-make-come-he, sand did-fetch-up-come-he. Man
mam-àpoka arjùre, ama-j-mae. Ni ama-ni-mae, wénata kaara,
 life-with perhaps, did-say-they. Dance did-dance-they, man dear,
nimào, ama-j-mae. Ope-à ama-ap-mere. Mi-à
 he-is-dear-to-me, did-say-they. Upwards did-sit-he. River-towards
ama-néka-mari-m-mae. Awiri ama-kora-j-m-mae. Tàpare-à
 did-place-afloat-make-they. Worm did-rinse-off-make-they. Ground-on
ama-kéa-pé-m-mae, amutà ama-né-m-mae. Kaoka
 did-hold-sit-make-they, sago did-eat-make-they. Young-woman
mamé-ama-kao-mae,³⁵ ama-jka-namé-mere. Ah ! kaoka naatja
 had-illegitimate-intercourse, did-apart-have-intercourse-he. Ah ! women our
akére, ama-namé-mere, akére ! a-kao-kom, ama-j-mae. Aketaw
 how, did-have-intercourse-he, how ! let-beat-we, did-say-they. Knowledge
ama-jaa-mâte ; nao a-kao-kajminâte, ama-j-mate, Ama-jko-nao-more,
 did-let-know-they ; dead shall-beat-we-him, did-say-they. Did-apart-rise-he,

³³ Puriri is a small island at the entrance to Pisang Bay.

³⁴ Apart from the legends the *okomawijàja* is called *tàtare* ; regarded as human it receives a human name. The further named bird is called *òkomako* as a real bird.

³⁵ Promiscuity at the initiation feasts.

*tiri ama-uka-mo-naa-mere, mi-à ama-ji-mire. Mu, pùramu, nàkimu*³⁶
 sand did-scoop-in-he, water-into did-throw-he. Water, water, water
ma-tara-ot-ae, ama-j-mire. Mi apokééléna tàpare rawrì. Wénata
 did-flow-away-thou, did-say-he. Water nothing-at-all, ground just. Man
ama-jnaa-mere. Timako atoà mamé ama-j-mire, tàpare ama-kai-mire, mi
 did-depart-he. Crocodile big eye did-see-he, ground did-lie-it, river
wawku mamé ama-j-mire. Màramo ama-mu-ku-mure; tapò. Ama-kéa-kaw-kam-
 middle eye did-see-he. Chisel did-stab-lie-he; dead. Did-hold-put-
more. Arjë ama-jnaa-mere. Tàpare ajàpao ama-kir-am-
 down-leave-behind-he. Finished did-go-he. Ground other-side did-there-
mere. Ote pako amo-mò-more. Mi-à ama-take-mere,
 stay-he. Wood *pako* did-cut-down-he. Water-into did-sink-it,
ama-kira-kai-mire, mi mìmare-à. Ama-jnaa-mere, wamu-à
 did-there-lie-it, water under-to. Did-go-away-he, hinterland-towards
a-jni-mire. Ote wamua-tja amo-mò-more, ote mi-à, éé
 did-go-interior-he. Wood other-side-of did-cut-down-he, wood river-to, leaf
ama-né-mere. Arjë kàware ama-nji-mire, kamé ama-ap-mere. Kàware
 did-eat-he. Then feast-house did-go-into-he, house did-sit-he. Feast-house
ama-j-m-mire, ote ama-mò-more, ote apokonar a-j-m-mire.
 did-make-he, wood if-cut-down-he, wood nothing did-become-it.
Mànamo ama-jnaa-mere, ama-mò-more. Éwati ama-kira-kéa-kaw-
 (Kind of wood) did-go-off-he, did-cut-down-he. Afternoon did-there-hold-put-
mure. Ama-kai-mire. Kaomutja mànamo ope-à ama-jki-m-mire.
 he. Did-lie-he. Morning (the wood) upwards did-straight-up-make-he.
*Ope-à 'ma-ap-mere. Ewati tapò ama-kai-mire,*³⁷ *uta apokona, awëre*
 Upwards did-sit-he. Afternoon dead did-lie-he, fire without, loincloth
apokona, kàmare nàtare. Kaomutja a-jkonao-more, uta màpare-à ama-ap-mere.
 without, penis only. Morning did-arise-he, fire front-to did-sit-he.
Jamà mi ama-ki-mire, ipu mamé ama-j-mire, mirimu patàpuru
 But river did-riverwards-go-he, image eye did-see-he, face bad
natà. Arjë, wé wàéa-tja kàware a-j-mi-kime, ama-j-mire. Noro ajroko
 really. Well, men later-of feast-house will-build-they, did-say-he. I first
ama-j-m-miri, ajru wàéa-tja patàpuru a-j-m-kimate. 'Ma-j-m-jire, ote
 did-make-he, child later-of bad shall-make-they. Did-make-he, wood
émé émé natà apokona, ama-ke-mere, tao ama-j-m-mire. Émé
 drum, drum real not, did-drum-he, song did-make-he. Drum
mi-à, ama-kamuru-mure. Eréka kuriu, kuriu ama-j-mire.
 water-towards, did-downstream-he. Fish (imitation of sound) did-say-it.

³⁶ *Mu* in place of *mi*, water; *pùramu* is meant as sea-water (*puru-mi*), fresh water by *nàkimu*, it is a sort of language of song or poetry.

³⁷ In other areas also it is a frequent part of initiation rites to die and rise again.

Eréka atoà, *purù*, *émé* *ipa* *ama-nao-am-mere*. *Kurùu* *kurùu*, *ama-j-mire*.
 Fish big, a *purù*, drum hole did-in-go-it. (Sound . . .) did-say-it.
Mamé *ama-paj-i-p-mire*, *mamé* *a-j-mire*. *Ah!* *jajòko*!³⁸ *Maare*
 Eye did-turn-see-sit-he, eye did-see-he. *Ah!* nice! Hand
ama-ke-mere; *a-ke-mere*, *éréka* *atàramo* *ama-jka-paw-oto-more*. *Ama-ke-mere*,
 did-hold-he; did-hold-he, fish flight did-apart-jump-away-it. Did-hold-he,
arjé, *jàjoko* *natà*, *ama-j-mire*. *Émé*, *tao* *ama-j-m-mire*. *Mituru*³⁹
 well, nice indeed, did-say-he. Drum, song did-make-he. Image
ama-ke-mere, *màramo* *ama-j-m-mere*; *nòkorokào* *pipiri* *ama-ém-mere*. *Tii*
 did-hold-he, chisel did-make-he; carved-board ready did-prepare-he. Figure
ama-ke-mere; *ioko* *ama-jm-mire*; *timako* *ama-jm-mire*; *ùtare* *ama-j-mire*;
 did-make-he; turtle did-make-he; crocodile did-make-he; frog did-make-he;
èko, *àmero* *ama-j-m-mire*. *Wàéa-tja* *aak-a-jm-kime*, *ama-j-mire*. *Mii*
 frog, snake did-make-he. Later-of thus-will-do-they, did-say-he. Ghost
ama-ka-nu-mure, *mii* *tàpar-àmake*. *Pèrako*⁴⁰ *ipikare*. *Émé*
 did-make-noise-from-interior-it ghost ground-owner. Woodhen-hillock male. Drum
iini *ama-j-mire*, *ama-ni-amu-naw-mure*. *Émé* *ama-pi-mi-ni-m-mire*,
 ear did-hear-it, did-run-go-from-interior-it. Drum did-hang-make-on-top-make-he,
wénata *ama-nao-naa-mere*. *Mamé* *a-j-mire*: *apokona*. *Wénata* *okàre*,
 man did-in-lie-he. Eye did-look-he; nothing. Man where,
ama-j-mire, *a-kao-kao*, *ama-j-mire*. *Kamé* *aratja* *ama-jnaa-mere*, *ama-ap-mere*.
 did-say-he, will-beat-I, did-say-he. House his did-go-he, did-sit-he.
A-ote *jé* *a-jku* *jé* *ama-jita-mamuti*, *ama-naw-mamuti*,
 His-mother and his-father and did-come-downstream-they-two, did-come-from-
mamé *ama-j-mamuti*. *Warete* *arjé*, *ama-j-mamuti*.
 interior-they-two, eye did-see-they-two. Son already, did-say-they-two.
Enéa, *noro* *kàware* *a-jmi-na-mao*, *ama-j-mire*. *Make*
 Mother, I feast-house did-make-for-myself-I, did-say-he. Weeping
ama-make-mamuti. *Akwére* *ama-mame-ke-mae*. *Kaomutja* *a-kamuru-*
 did-weep-they-two. Speech did-together-make-they. Morning shall-go-down-
kimirom, *ama-j-mamuti*. *Éwati* *ama-jnaa-mamuti*. *Are* *émé*
 stream-we-two, did-say-they-two. Afternoon did-go-away-they-two. He drum
ama-kè-mere, *tao* *ama-j-m-mire*. *Are*, *èrépao* *katja* *ama-kéa-ro-mamuti*.
 did-make-he, song did-make-he. Then, upstream things did-hold-load-they-two.
Mii *are* *kapào* *ama-ka-ko-more*: *Émé* *iini* *ama-j-miri*. *Ama-ni-amu-naw-*
 Ghost he interior did-say-he: Drum ear did-hear-I. Did-run-go-from-
mure; *émé* *ope-à* *a-pi-mi-ni-m-mire*. *Wénata* *okàre*,
 interior-he; drum upwards did-hang-make-on-top-make-he. Man where,

³⁸ There is a hollow in it now, made by the fish.

³⁹ *Mituru*, a tall pole or image, on which human figures are carved, representing the most recent dead, at the *karàpao* building (for the piercing of noses one) only, and at the *kàware* one at each entrance.

⁴⁰ Usually spirits live in these hillocks.

ama-j-mire. Ote mii ama-kaj-aa-mate. Émé ama-nao-naa-mere,
 did-say-he. Tree ghost did-let-know-they. Drum did-down-take-he,
ama-kaj-aa-mate. Ama-kajka-ke-mere. Ama-poko-ma-kaw-mure. Mamé
 did-let-know-they. Did-from-above-take-he. Did-kick-put-down-he. Eye
ama-j-ku-mure. Wénata arjè ote ama-kao-kaw-mure, arjè tapò.
 did-see-put-down-he. Man thus wood did-beat-put-down-he, thus dead.
A-ote àpoka, ajku àpoka ama-kamuru-mae,⁴¹ mamé a-j-mate,
 His-father with, child with did-go-downstream-they, eye did-see-they,
tapò natà. Wawte kaara, make ama-make-mate. Aopaoma po
 dead really. Son our-dear, weeping did-weep-they. Revenge oar
ama-ké-am-mate, tàpare ama-utiri-mae, wénata mamé ama-j-pe-m-mae.
 did-hold-go-they, ground did-dig-they, man eye did-see-sit-make-they.
Wawte a-kao-mae, kaara, ama-j-mate. Aopaoma ama-kao-mae, tapo
 Son did-kill-he, our-dear, did-say-they. Revenge did-kill-they, dead
ama-kai-mire. Kamé ama-jka-ap-mae, kàware ama-muku-mate,
 did-lie-he. House did-apart-sit-they, feast-house did-break-they,
ama-ki-mate, tiri-à. Pòtako tiri ama-mu-ku-màe.
 did-go-seawards-they, beach-towards. Wooden-lance sand did-stab-put-down-they.
Kàware-à ama-tuw-em-mate. Kamé ama-ap-mae, a-kai-mate,
 Feast-house-towards did-alight-go-they. House did-sit-they, did-lie-they,
pawa ama-jnaa-mate, ko ama-jp-mate, òmapo ama-wari-ki-mae,
 swamp did-go-they, pile-worm did-take-out-they, mussels did-take-out-they,
éwati kamé ama-ap-mae, ko ama-né-mate, òmapo ama-né-mate.
 afternoon house did-sit-they, worms did-eat-they, mussels did-eat-they.
Ama-ap-mae, kamé. Wé Karua-tja, wé Emarua-tja, ama-jnaa-mae.⁴² Tàpar
 Did-sit-they, house. Man east-of, man west-of, did-go-they. Ground
amako ama-ap-mae. Amajekomokammari.
 owner did-sit-they. I-have-spoken.

Translation.

A young woman, named Amàjnare, was fishing with a net. A young man, named Jàpako, was looking on and said: Who is this extraordinarily beautiful woman? In the evening he went to the cape on a visit. He sat down for a while to talk, and when he arose the young woman came to the sea with sago, and she gave him some. Young man, she said, help yourself. I am Amàjnare, she said. To-morrow we go to the swamp. In the evening people went to sleep, the night passed by, and early in the morning she went to the morass. The young man saw it, and he too set out and went to the morass, just because of the woman. He left his canoe behind in the river and entered the morass. The woman was splitting (cleaving)

⁴¹ From the plural form *amakhàmurumàe*, it would seem that the father and mother are not alone; we must here take it that someone has come down the river with the boy's father and mother.

⁴² The strangers go away, i.e. the feast is done. The narrator puts it thus at the end, as though a complete feast had taken place with visitors from near and far.

wood to get pileworms. Another boy, named Kamuwàñiri, who had already before known her carnally, was there also. The woman beckoned to Jàpako and they had sexual intercourse. The other boy saw it and said: Alack, what to do now with my girl? He went to the river and went home downstream with the canoe of Jàpako.

A little later Jàpako went to the river and he said: My canoe is gone; and he remained there standing alone. When the woman, too, came to the river, he said: I have no canoe. Then she cut leaves and the man lay down upon them. Wrapped in the leaves she carried him to the canoe, loaded him in and paddled away. But when in the middle of the river, towards the other side, the waves became too big, she took him up and cast him into the water. He tried to swim, tried again, but in vain, he died. The woman went home crying, and he drifted off towards the sea. On the island Puriri he floated on to dry land. There he lay on the dry land, with a swollen belly. A bird smelt him. The name of the bird was Tàtarmawijàja. Another bird was named Okomawijàja. The first one saw that the man was dead and called the other birds: crown-doves, woodhens, rhinoceros birds, *ěare*-birds, ospreys, pelicans, he said, come here altogether. Ants, wasps, big wasps he called together. Let us treat the man with medicine, they all said. A great many birds gathered together and with their claws they scratched the corpse; ants, wasps and big wasps nibbled at it. But it became dark. In the morning, however, they started to scratch and nibble again. Then the man lifted his arms and scooped sand with his hands. The man surely is alive again, they said, and they began to dance. The man is dear to us, they said, we like him. Then he sat up. They placed him in the water, washed off the worms, and set him down on dry ground. Then they gave him to eat.

After that, the women had illegitimate intercourse, and he joined them. Hi! said the birds, he has intercourse with our women, what now? Let us give him a hiding, some said. But others warned him, that they were going to kill him. Then he arose, threw sand into the river, and he said: Water, water, water, flow away altogether. And actually, all the water was gone, the whole river was dry. Then he went away, and in the midst of the river bed he saw a big crocodile lying on the dry. With a chisel he stabbed it dead. He left it there and walked off.

He stopped on the other side and cut down a *pako*-tree that fell into the water, sank and remained under water. Then he went off again and now towards the hinterland. There he cut down a tree so that it fell into the river, and ate its leaves. Then he went out again to build a *kaware*-building. He stayed at a house and worked at the *kaware*. He chopped wood until there was none left. Then he went to fell *mànamo*-wood. In the evening he put down the wood and went to sleep. In the morning he set up the *mànamo*-studs. And in the evening he lay down again as dead, without fire and without loin-cloth, stark naked. In the morning he got up and warmed himself at a fire. Then he went to the river, and when he saw his reflected image in the water he was shocked by his distorted face. Well, he said, the men in times to come will always build *kaware*, as I did now for the first time, and the young men in future will all have such distorted features.

Then he made a drum of wood, but not a real one ; he just beat on a piece of wood and sang. Then he cast his drum into the water and began to drive downstream. But a fish said *kurüu, kurüu*. It was a big fish, and it crept into the drum ; it was a *puru*-fish. "*Kurüu, kurüu*," said the fish. He looked up and saw. "Fine," he said and grasped for the drum, but the fish leapt out and fled away. He held the drum in his hand and said : So it is just fine. He beat the drum and sang, and then started to work a *mituru*-pole, and with his chisel he made a *nokorokáo*-plank. He chiselled figures on it : turtles, crocodiles, *utare*-frogs, *éko*-frogs and snakes. The men in the future, he said, will do the same. Then he called at the landside an earth-ghost ; it was a male ghost, living in the hillock of a woodhen. The ghost heard the drum and came running towards it. But the man hung up the drum and lay down in it. The ghost looked, but the man was not to be seen. "Where is the man ?" he said, "that I may give him a hiding." Then he went back and sat down in his house.

Meanwhile father and mother of Jápako came down the river, and from the landside they came here and saw their son. "Here is our boy already," they said. "Mother," he said, "I have built a *káware*." Then his father and mother began to cry. They sat down a while and talked, then they said : "To-morrow we will come downstream again." Towards evening they went away.

He began to beat his drum again and to sing. And when, on the following morning, further inland, father and mother were loading their canoe and departed (to see their son again) the ghost said : "I hear the drum again." He ran thither, but the man hung the drum up again, and when the ghost arrived he said : "Where is the man ?" And the ghosts of the trees told him. "On top, in the drum, he is lying," they said. Then he took down the drum and trampled it to pieces. He saw the man lying there and slew him with a piece of wood.

Meanwhile father and mother and others came downstream and saw their son lying dead, really dead. And all started crying and they called out : "Ah ! our poor son !" Then they took revenge and with oars they dug up the ground. They found the ghost. "He has slain our poor boy," they said. And from revenge they beat him to death. Then they sat down, destroyed the *káware* house, and went towards the beach. There they put their wooden lances into the sand and returned to the place of the *káware*. There they stepped into their canoes, went to a house to sleep. The following morning they went to the flood-bush to gather pileworms and mussels, and towards evening they went home. There they sat down to eat pileworms and mussels. Then the foreign visitors from the East and from the West went away, and the inhabitants remained behind. I have said.

P. DRABBE.

(To be continued)