

Kapoo'nanka Avutevu' Naasioie Nkoaamaing Minkuari Otoinna'



Nasioi
English

Artifacts

Kapoo'nanka Avutevu' Naasioie Nkoaamaing Minkuari Otoinna'

Stories about things that Nasioi people make.

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Diglot edition in Nasioi and English

**SUMMER INSTITUTE OF LINGUISTICS
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PREFACE

This is a collection of short stories which tell of the customs and valued articles of the Nasioi people. The Nasioi people number about 14,000 and live in the mountains and coast-lands around Kieta on the Island of Bougainville, North Solomons Province, Papua New Guinea.

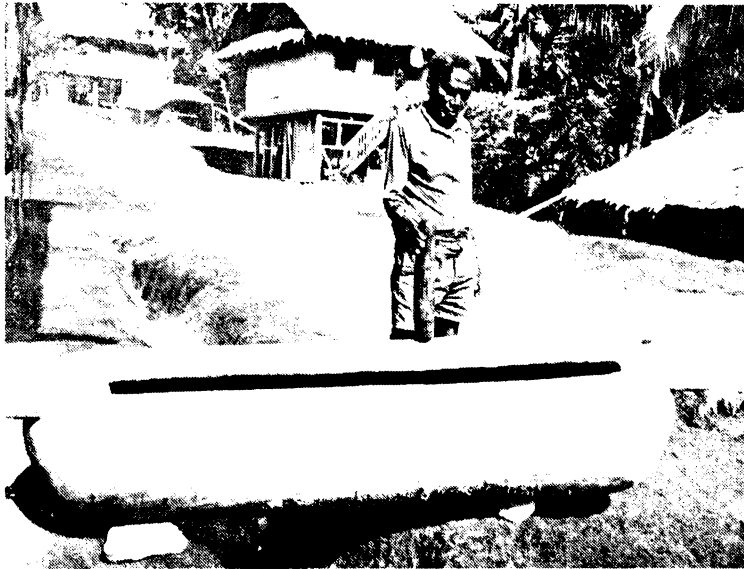
The purpose of this book is to provide familiar content reading material for new Nasioi readers and to preserve for future generations a knowledge of some of the cultural items of Nasioi people. The book is written in diglot with the free English translation at the back of the book.

Ane' buukunane' Naasioi nupoong kapoo'nanka nkosiaamana' minkunaa apukananka daariari otong. Ane' buukunane'noo' ee'koo tee' daariampimaang nna' Naasioi nupoonge biikanaa kara deerukoo paaraaarii'naang. Ee'noko dama' nupoonge ooaavai aung kapoo'nanka nkoampimana'.

Toioma teka'paamana' minkunaa.

Toioma tee okora'noo' kapoo'koo bore' tampaamaunkoo paroroeema teka'paamaung. Toioma ee'naa tee koi'koo teka'paamaung ivekamo'koo ainkoo aa'noko: bee', karako', maing, kakaa'do'.

Aung ee'naa toioma teka'koo maamuarima tee, tutung koi' ee'naa nokiaamaung. Ee'noko tee daanga'arima paaranankoo napu'aamaung. Napu'aamatoma bakeaama karampe'aamaung. Tee karampe'aamaung miru'noo' toioma teka' tutumpaamaung. Emu' tee teka'paako aa'nong pa'noko'keta nautaa kaara pina' tankinumaunge. Tek'a' bakeaama tee osi aape nkaaamaung nantoong karika'ke. Te' bosi.



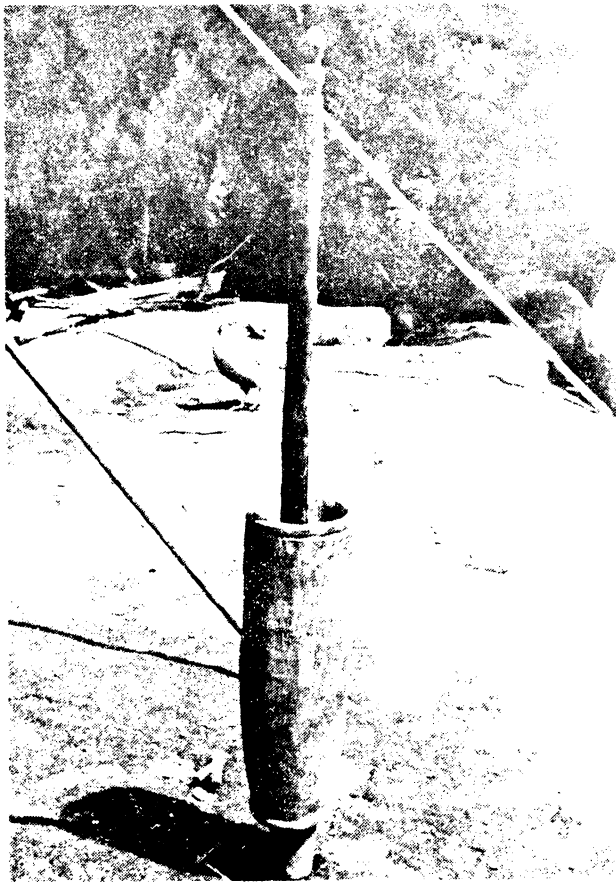
areng toiomanareng kopiumaang

Kaku teka'paamana' minkunaa.

Kaku tee teka'paamaing nainkoo koi'koo teka'paamaung ainkoo aa'noko: bee', karako', kakaa'do'. Kaku ee'naa teka'paava'naang mau'arima tee tutung koi' ee'naa nokiaamaung kaku ee'naa teka'paamanamurii'. Nokiaama paaranampaama napu'aamaung. Napu' bakeaama tee osi aape nkaaamaung nantoong, aa'nong nanai pina' deeko'.

Emu' osi tavo'aama tee kansi'koo dinkung nenke'aama keempaamaung. Ee'noko tee teie kaku okovenunge emu' teka'puu'naang kuruva'ke. Aung aa' tee teka'pukotaa' bakevura emu' nta' koopi'koong betu'uu'naang te' kuung. Ee'noko tee kuri taiuu'naang teka kakukoo kuunga.

Teketa emu' tee, nta' siri'uma piaoaainoo' taiuma bosi-antauko emu' kiiva'uu'naang. Kiiva' bakeuma emu' napo' mooraa'uu'naang. Ee'noko teketa napo' deunoo' naroompuu'naang. Naroompura bakeura emu' tee asitavuu'naang. Te' bosi.



areng kakunareng ee'noko ankonu'

Kururung teka'paamana' minkunaa.

Kururung tee teka'paamaing nainkoo koi'koo teka'paamaung.
Teinkooning mirinnoo' aing aa'noko: kompu'. doori, notu, kenung.

Kururung tee teka'koo piaoroma tutung koi' ee'naa nokiaamaung
pora'ka. Nokiaama tee paaranampaama napu'aamaung. Napu' bakeaama
osi aape nkaaamaung. Osi tavo'aama tee dinkung nenke'aama
kansi'koo keempaamaung. Ee'noko tee kuruva'ke teka'paamaung.
Teka'paamatoma temeng bakeaama napo' asi'nameng ee'doompeto
toroaama teka'paamaung. Aung aa' tee teka'paamatoma temeng
kuunnameng kuruva'ke bakeaamaung.

Emu' aa' tee napo' mooraa'aamaung. Mooraa'aama bakeaamaung
te' kuunnoo'. Ee'noko aa' tee napo' koopi'koo busi tupu'aama
teka kururunkoo karannamenkoo asitae naro'ka dako'aamaung. Aung
aa' tee napo' te' kururunkoo daunoo' tekateka'paama mooraa'aamaun,
Mooraa'aama asitavaamaung. Ee'noko bataka'koo sipaako asita
kovereumaung. Te' bosi.



kururunnareng puumpumaang

Keesi pinkampaamana'.

Keesi tee, pinkankoo mau'arima tutung koi'koong kamerai ee'noko panaavutu sinitu dopa' ke'dee'aama tavaamaung. Tavu' bakeaama kii'paama naro' sipaamanoo'ke koverevuko puureaama kuaaro naako'paama siaanikoo kai'aamaung. Ee'noko tee, ee'naa kuaaro siaanikoo kai'aamanoo'ke isika'parako tee' siirau' pina' nari' pinkang tutumpaamaung. Pinkampaamatoma nii'noo' bosiarako mavi' ke'me'aama kantaki'aamaung. Nka tee miaaki' pora'ka napu'aama ba'aama mavi'naving ke'me'aama kai'aama teving ninka teie miaaki'ke dai'aamaung. Keesi tee manii' biikanaa ntonkoo kapa'aama kapoo' ookutunaa ntonkooning dau'parimaung. Te' bosi.

Keesi ninka kapa'kaamana' minkunaa.

Keesi tee kapa'koo nanaama nkaaamaung toorikoo. Nii'na'munta doua tuuvuko nkaaamaung daupukoo manii'ke. Toori natuaamanoo' nanaama nkaaamaung toori kapa'koo. Ee'noko toori natuaama tave paumparimaung tee ninka keesi ninka. (Aung aa' kapa'nara' siarima te' keesikoo dau'pariko tavaarimaung.) Ee'noko napo' toori duta kompaako siri'arako teie tee ninka kapa'kaamaunge keesi ninka. Kapa'aamatoma bakearima tee osi duparimaung tee kapa'nara' nkaaari. Osi duparima ua'aarima maa'aarimaung. Te' bosi.



ara' keesinara'

Koompong mini'aamana' minkunaa.

Koompong mini'aava'naang piaoroma tutung tee koi'koeng dopa' ke'dee'aamaung ainkoo aa'noko: paru, auvaaru, sio'maka', kamerai. Ke'dee'aama tee osi tavo'aama moita'koo iki'ke kii'paamaung. Ee'noko tee duaa'koo takera'aamaung.

Aung aa' tee koverevuko emu' oki'noo'na' piinsi'aamaung. Piinsi'aama tee, baa'koo dai'aamaung. Ee'noko tee teke poivampoko teketa nkaaama koompong mini'aamaung. Aung aa' tee, mini'aako kenaanka kivora daanga' deempamaunge. Ee'noko tee, pa'noko'keta nautaa kaara tankinumaunge. Bera teie piaoroi mini'aamanoo' bosiaama bakeaamaunge. Te' bosi.



aveng koomponnaveng

Koomponge mainkoo koinaamana'.

Koomponge tee mainkoo arika'paamaing irikiaamaung. Nka tee aa'nong nii'ning koi' arika'paamaing irikiaamaunge kapoo' piaoromaing a'dei'ka siranga nkakoo. Nka tee ee' masika' irikiaamaung. Teekoo koi'koo kaumpe'koo oko'oko due'ke oto'ning tamung kansi'keta ikopa'ke koompong a'dei' kaumpe'koo irikiaamaung. Ee'noko kaumpe' deto sirange oto'ning nii'ninge koi'ke oki'ninge tutung koinaama teingeta pankau' irikiaamaung. Ee'noko teke deto koomponge koinaamaung.

Koinaama tee maing kavaamaung de'mange nonko'aama siirau'koo unakaaamaung. Ee'noko maanto'uko teie koomponge siaamaung oko aape a'doonga nii'ninge kiri'aama nii'noo' dakoamaung. Te' bosì.



kai' irikiaamaang



maing kavaamana'

Siirau' pinkampaamana'.

Aung aa' tee siirau' pinkampaava'naang tutung koi'koong dopa' tavaamaung ainkoong kamerai, kiring, panaavutu. Tavaama bakeaama kii'paama takera'aama koverevuko puureaama naako'paamaung siaanikoo kai'aama. Aung aa' tee naako'paama siaanikoo kai'aako isika'parako siirau' pinkang tutumpaamaung. Ee'noko siirau'koong mono narong pinkang bakeaama napo' buuvung kopo'aamaung. Buuvung kopo' bakeaama bakeaamaung. Tee tee' nari' pinkampaamaung. Tee pankaing siirau' maing unakavaamaung; ee'noko tee oki'naa donkaange nkaaamaung biikaning kavo unakavarima. Te' bosi.



ara' siirau'nara'

Tou pinkampaamana'.

Tou tee pinkampaava'naang mau'arima tutung koi' pora'ka
besi'aama ooaama nokiaama ke'dee'aamaung. Teketa napo'
kii'paamaung iki'ke ee'noko takera'aakoo'. Takera'aama koverevuko
tape'aamaung siaanikoo kai'aama. Tape'aako bera aa'na'
isika'paramaung pa'noko' kivora kivurai' deemparamaung. Ee'noko
narung daaku' kivurai' deemparamaung. Teketa aa' tee emu' tou
pinkang tutumpaava'naang pokanu' dai'aamaung. Pokanu' bakeaama
ee'namu' pinkang tutumpaamaung. Emu' aa' tee teketa pinkampaako
karekuri kaara pina' ee'noko pa'noko'keta kenaankataa pina'
tankinumaunge. Aung aa' tee piaoroi pinkampaamaing kivurai'
makotuko emu' asi'namenkoo pokanu' dai'aama bakeaamaung. Te'
bosi.

Toukoo pooro' moo'aarimana'.

Toukoo pooro' moo'aarii'naang tee, pooro' otoromanoo'
baakeeneama bamparimaung. Ee'noko tee, pooro' beromanoo'
taunkoo miring botang tampaamanoo' nempaamaung. Te' neng
bakeaama tee nantoong purinto' naing teke tou ankoi
baku'arimaung. Aung aa' tee te' baku'aririo' nii'ninge
pooro' bata'aarimaung. Bata'aari poroko tee, te' toukoo
touariko teinge baku'arimainge moo'aarimaung.
Moo'aarima tee, dai'aarima osi aape nkaaarimaung.



tou siampaamana'

Mpaang bii'aamana'.

Mpaang bii'aava'naang piavoroma tee tutung tunu
bamparimaung. Ee'noko tee bamparimanoo' noru'ai beroma
nokiaamaung tee tunu.

Nka aunnoo' mpaang karemurii'pi kapoo'koo bii'aamaung ainkoo
aa'noko: tutuna'naa tee ee'naa tunu; ee'noko aing aa'noko:
boreempo, biruko', besiopu, keukeu; tee aung ee'naa kapoo'nanka
mpaang bii'aamaunnanka.

Tee pora'ka nokiaama mpaang bii'koo makosina' ke'me'aama osi
aape nkaaamaung. Osi tavo'aama tee bii'aamaung. Bii'aama asitae
dako'aamaung. Asita dako'aama bakeaama mera kore'aamaung.
Ee'noko tee teka bakeaamaung. Te' bosu.

Mpaankoong mera tavaamana'.

Mpaankoong mera tee kameraikoo ee'noko kaampe tuarekoong siorong teinkoo dopa'koo tavaamaung pora'nairukoo. Pora'ka tavaama osi nkaai poroma pavaakoo ku'nunkoo isiaako kovereumaung. Ee'noko teke kovereuko nkavaama naako'paama mpaang siampaamaung. Nka tee mpaannoo' nari' siampaavaung.

Pankavaanung nii'na' siampaamaunge. Pankavaanung tee, kaampe narunge siampaamaung. Ee'noko oki'naa mpaang amutemurii' merai siampaamaung. Te' bosi.



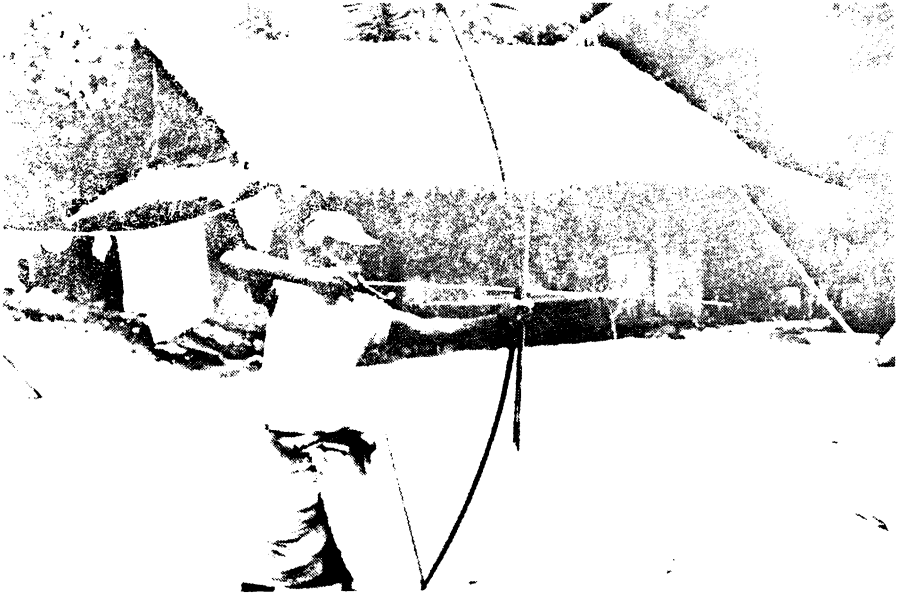
avaang mpaannavaang tumpari' ninka

Tumpari' bii'aamana'.

Tumpari' ainkoo bii'aamaung aa'noko: tunu, biruko', keukeu, besiope, siino teinkoo. Tumpari' bii'aava'naang tutung tee teing keukeurovang tunu otomanoo'ka beroma nokiaama ke'me'aama osi nkaaamaung. Osi tavo'aama te' otoko piaoromaing doonkoo bii'aamaung. Bii' bakeaama mankaki' nonko'aama nta'koo kaa'paama baraa'aamaung. Ee'noko mankempo'aama asitaaamaung. Teketa naansimpaama bakeaamaung. Aung aa' tee mpaang pankavaanung mavo'pai nkaaamaung. Nii'na'munta bonookoo nanaama nkaaamaung pooro' too'paava'naang.

Tukaa' bii'aamana'.

Tukaa' kaato'koo mampukaakoo bii'aamaung. Tukaa' bii'aava'naang tee kaato' otomanoo'ka beroma to'nompaamaung. To'nompaama tampeng simpe'ai ete'aama tukaa' bii'aamaung. Bii'aama bakeaama nta'koo kaa'paama koompaamaung. Koompaama bakeaama tee tukaa' bii' bakeaamaung. Ee'noko tee mpaange mavo'pai keukoo nkaaamaung pora'ke. Aung aa' tee pora'ka bareng ooaama teie tukaa'ke bai'aamaung mpaangeta.

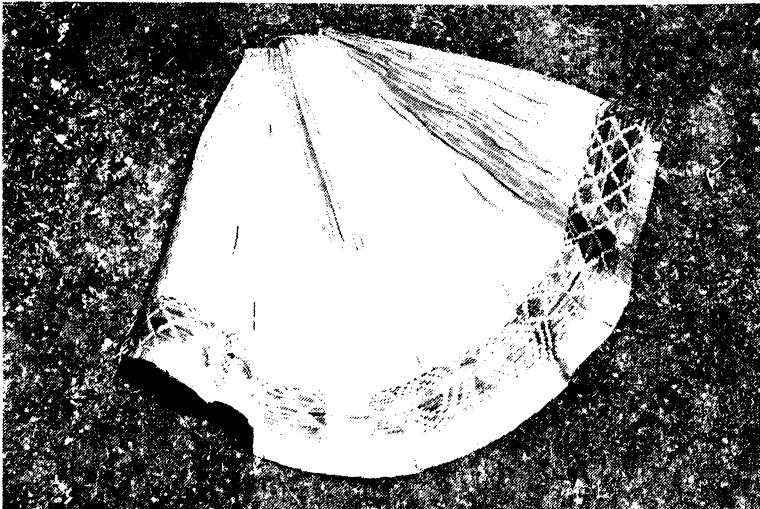


aunge tumpari'nanoo' bai'umaang

Minkunaa sike' tua'aamana'.

Aung aa' tee tutung biruko' otomanoo' noru'ai nanaamaung.
Nanaama te' bosiarima biruko' nonko'aama tee sike' tua'ning
nopi'ning naing nonko'aamaung. Nonko' bakeaama tee osi tavo'aama
teing sike' tua'ning nopi'ning beikoo ukei'aama ntong ninka
nta'koo pa'aamaung. Ee'noko biruko' daka'parimanamurii'
tua'aamaing buruning tamung nta'koo naa'paamaung.

Aung aa' tee teketa duaa'koo takera'aako aa'na'
ake'pumaung. Ee'noko teketa piu'aamaung. Piu' bakeaama
ete'aama peeteaamaung. Ee'noko teketa peete bakeaama
tua'aamaung. Tua'aamatoma bakeaama tee kapena'
tutumpaamaung. Nka tee, amutemurii'ke peentanii'ke
paarue kapena'aamaung tee ee'naa sike'. Tee ee'naa
sike'koo tua'aamaung daarinanka miring aa'noko: orovei,
barara', nianiakooa, ariaveng. Te' bosi.





aung sike' anie kompui otong

Biruko' tua'aamana'.

Biruko' tee tutung pora'ka biruko' oتمانairukoo
nonko'aamaung. Nka tee baakeeneai nonko'aamaung paaravaama
para' naro' bosining naing. Nonko'aama osi tavo'aama nta'koo
naa'paamaung. Ee'noko teketa duaa'koo takera'aako ake'pumaung.
Ake'puko tee emu' ete'aama peeteaamaung. Peeteaama bakeaama
tua'aamaung buaarae. Temu' uura'koong koo'ke tua'aako'nung.
Tua' bakeaama oparako kapena'aamaung peentanii'ke paarue.
Kapena' oparako ampang toto'paamaung. Ampang toto' bakeaama tee,
emu' bakeaamaung. Te' bosi.



biruko' tua'aamana'

Karamani' tua'aamana' ee'noko kapena'aamana'.

Aung aa' tee karamani' tua'aava'naang tutung karamani' ee'naa to'nompamaung pora'ka otomanoo'ka. To'nong bakeaama pau'aama mo'ninge dai'aama osi aape nkaaamaung. Osi tavo'aama moita'ke iintung moo'aamaung ee'noko mooraa'aakoo'. Mooraa' bakeaama duaa'koo takera'aamaung. Duaa'ke mara'oko sivere'aama kai'aamaung. Aung aa' tee teketa sivere'aama karene'pi pau'ai sipaama tua'aamaung. Tua' bakeaama kapena'aamaung paarue peentanii'ke. Bera tee kapena' opaama bakeaamaung. Te' bosi.



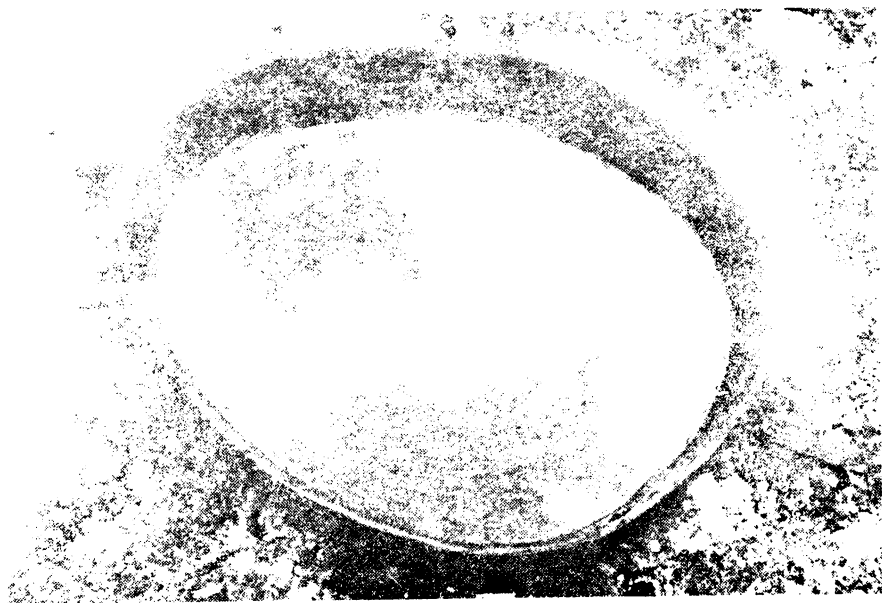


anaa' karamaninanaa'

Ko'bou teka'paamana'.

Ko'bou teka'koo piaoroma tutung tee koi'koong koveu
bamparimaung. Ee'noko tee bamparimanoo' noru'ai beroma
napu'aamaung. Ee'noko tee nii'noo' ookutunavari koi' nokiaama
ke'me'aama teka'paamaung. Nka tee aa'nong koi'koo teka'paamaing
nainkoo teka'paamaung ainkoo aa'noko: bee', kenung, tui, sinitu,
notu teinkoo teka'paamaung. Tee aung ee'naa ko'bounoo' ainge
teka'paamaung aa'noko: keunu, naipe'. Tekapamatoma bakeaama
mooraa'aamaung. Mooraa'aama bakeaama asitavaamaung. Asitavaama
bakeaama bataka'koo dau sipaako nta'ke asita koverevuma
iveka'pumaung.

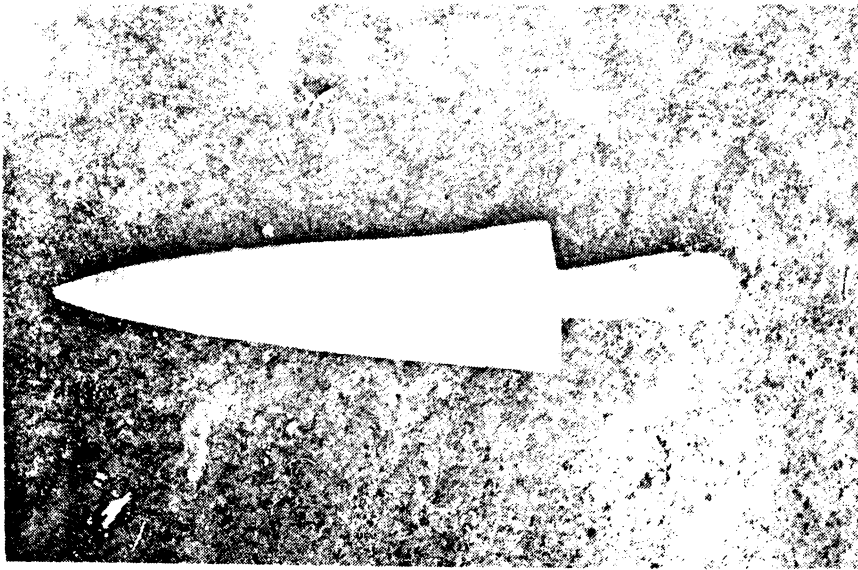
Ko'bou tee, ta'ma' naako'koo teka'paamaung. Ee'noko napo'
mou teie teekoo banto'arako iki'paamaunge. Nii'na'munta
taamang banto'arimaung. Aung ee'naa ko'bou bakaning mintoong
teing aing ta'ma' naako' do'be banto'aakoo'; ee'noko napo' toova
banto'aakoo'. Aung ko'bou aa'nong emu' pina' diisi makosi.
Te' bosi.



aung ko'bou

Iki' baraa'aamana'.

Iki' baraa'aava'naang piaoroma tutung iki'
bita'aamaung. Iki' otomanairukoo anairukoo aa'noko: bo'nu',
ntong pirunkoo tave, pirunkoo maasikoo. Aung aa' tee osi
po'-antavaama duu'paama ua'aama meneng maa'aamaung. Ee'noko
teketa duaa'koo takera'aako kovereumaung. Teketa aa' koi'koo
bentang teka'paamaung. Teka'paama bakeaama teekoo bentankoo iki'
makosina' dinkung nenke'aamaung. Ee'noko tee iki' te' dinkunkoo
sipaama asitae dako'aamaung. Teketa aa' tee kavorokoo bataka'koo
sipaako nta'ke asita iveka'pomaung. Asita nta'ke iveka'poko tee
mou iki' tutumpaamaung. Te' bosu.



ari' iki'nari'

Asitakoong minkunaa.

Asita tee, koi' sinannoo' keempaamaung. Ee'noko dupuma koi' pankaing deempamaung. Teketa sinang bi'umaung. Bi'uko sinang kavaama nkavaamaung osi aape. Osi tavo'aama ke'me'aama uviliakonkoo manko'koo iririnang-po'nunkoo daara'aamaung. Iinu' pina' oosiarako kapoo'nanka anto'dovang ko'bou, iki', bakaasi tee ee'naa asita iinisi daara'aama asitavaamaung. Ee'noko napo' nii'ning kapoo' asitakoong mintoong oto'evung. Aung asitanaung tee, nii' niikanaa amutemurii kapoo' asitaampimaung. Te' bosì.



au asitani

Deitoona' tupu'aamana'.

Deitoona' tee tupu'aava'naang tutung arave moo'aamaung pora'nairukoo. Ee'noko arave moo'aama tee aa'nomaung benara'kooning ookutunaa otoko kai'aama nkaaamaung ee'noko kankerakooring karenaukokoo piinsi'aama kauki dua'aama kai'aama nkaaamaung osi aape. Osi tavo'aama pavakoo ku'nunkoo isiaamaung ee'noko nii'noo' bataka'koo sipaako koverevumaung.

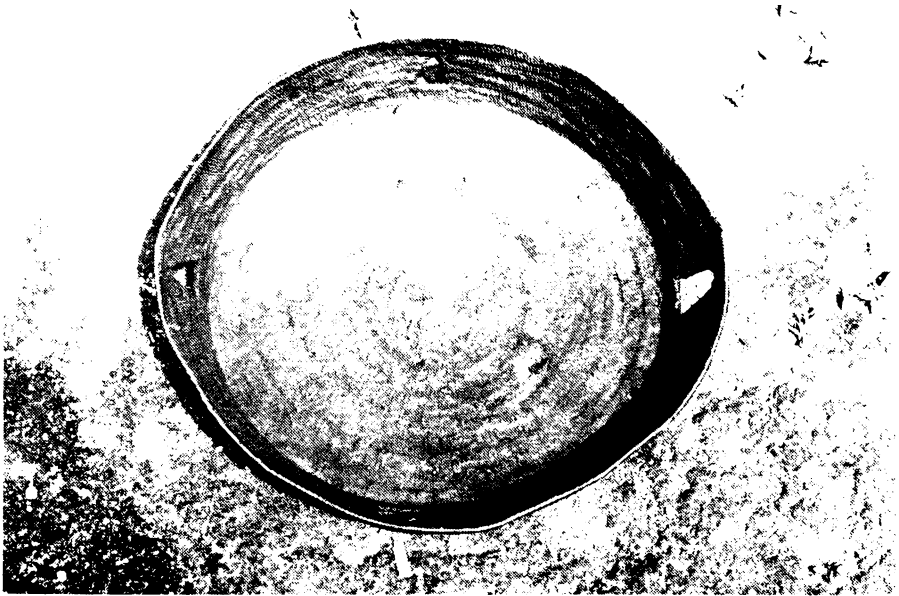
Aung aa' tee teke koverevuko kankerakooring kiiruaama tupu' tutumpaamaung mme'noo' a'doong otong. Nka tee a'noo' a'dei nkamau'koo paaraarima te' ee'noo' otonoo' tupu'aamaung. Emu' aa' tee te' ee'noo' otong nkamau'koo ipampaamana' makosi-antavaarima donkonunta tupu' tutumpaamaung. Bera tee piaoromana' bosi-antavaama kunimompaama bakeaamaung. Bera tee asitavaama bataka'koo sipaako asita iveka'pomaung nta'ke. Te' bosi.



aro' deitoona'naro'

Daara tupu'aamana'.

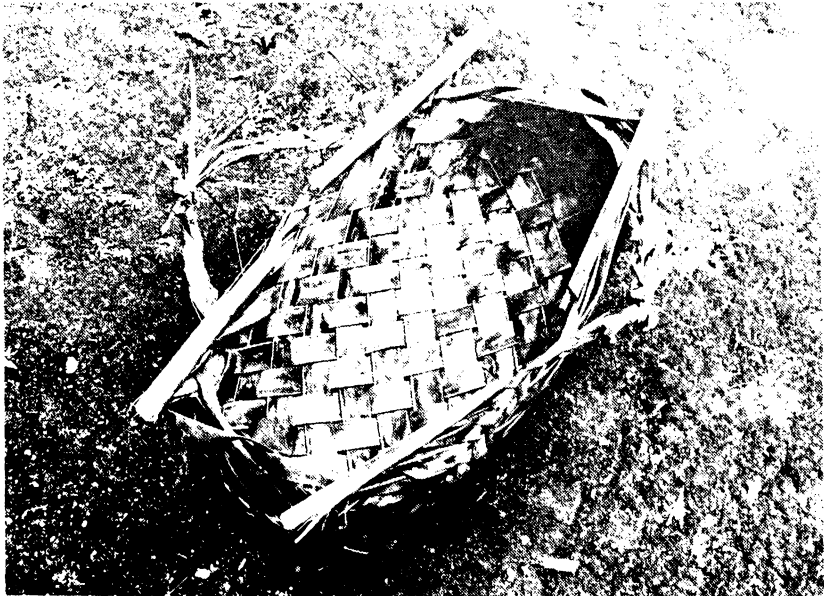
Daara tupu'koo piaoroma tutuna' arave moo'aamaung
pora'nairukoo. Ee'noko teketa arave mmau'parako ee'namu' tupu'
tutumpaamaung aravekoo tutuna'naving kai'aama. Emu' aa' tee
tupu'aako auteu kaara boomatoo'naang. Arave aa'nong oparako
napo' pora'nairukoo nkaaamatoo'naang. Teketa napo' duta
kompampimanairu baakeeneai tupu'aamaung. Emu' aa' tee piaoromana'
bosi-antaaama napo' apeapeng tampampimaung tupu'aamaung. Ee'noko
teketa tee, bakeaamaung. Nka tee noru'aining nainge deeko' tee'
tupu'aamaung. Nka tee aa'nong nii'ning panke'pankeng
tupu'aamaung. Ee'noko bakeaama asitavaama kavorokoo bataka'koo
sipaama boong nta' betu'aamaung koverevuu'naang. Tee ee'naa
daara tee, kapoo' avutevu' banto'marimaung taamannamuriau. Te'
bosi.



aro' daaranaro'

Beku'koonung minkunaa, beku' bavaamana'.

Beku' tee, bavaava'naang tutung moukoong uurung
to'nompamaung. To'nompama teruung ee'naruung meu'ke
ke'me'aamaung. Ke'me'aama deeruaama te' para'noo'
karene' pina' deeko', beene' pina' deeko'
napu'aamaung. Napu' bakeaama nta' kau'aama naa'paamaung.
Ee'noko teketa tee bavaamaung tee beku'. Tee ee'naa tee
taamang banto'arii'naang bavaamaung. Ee'noko nii'ning
kapoo' beku'koo banto'koo makosining banto'aakoo'.
Te' bosi.



aveku' beku'naveku'

Toora' bavaamana' minkunaa.

Aung aa' tee toora' bavu'koo piaoroma tutung toora' ee'naa to'nompamaung pora'ka toora' otomanairukoo. Toora' to'nong bakeaama teke iiki'paama kai'aama pau'ai sipaama dai'aamaung mo'ninge. Ee'noko osi tavo'aama toi'aamaung oki'noo'na' iringe. Toi'aamatoma bakeaama duaa'koo takera'aamaung. Duaa'koo takera'aako ake'puko tee pupu'aamaung. Pupu' bakeaama mankaki'koo tuumpaama mo'minkoo bi'aama bavaamaung. Aung aa' tee beenaumo uiki pina' tankinuko bakei duerue'-antaaamaung. Bakeaava'naang tee kanavimpaama miu'aama bakeaamaung. Te' bosi.



ara' toora'nara'

Eekatu'koong minkunaa.

Eekatu' tee manii'ke avutevu' kapoo' nkaaamana' eekatu' tampaamaung. Eekatu' eeka'-antaaama tee, tutung maantakoo bau' deeko' ee'noko koteu' deeko'. Nii'namurii' kapoo' deeko' unakaaamaung. Ee'noko tee tee' unakaaamaung maari'aamaung tampaamaung. Maari' bakeaama notu paarumpaama amantei' sipaama maari' te' ba'nampaamaung. Ee'noko tee manii'ke te' si' bakeaama notu dama'ukanoo'ka kampa'koo kuunge dusi'aama io'aamaung. Ee'noko tee emu' eeka'arimaung.



Naavui daara'aako'na'.

Naavui tee kapoo'koo kooa tampaamaunkoo, napu'aama daara'aako'nung. Nka tee pankaroong daara'aama oki'naa-antaaako'nung. Ee'noko tee nuankoo paaraarima daara'aako'nung. Tampa' makotuko tee bakeaako'nung. Naavui tee tamung mono nerampaarima kore'ariko'nung. Nii'na'munta kovikoo nanaama neramparima kore'ariko'nung.

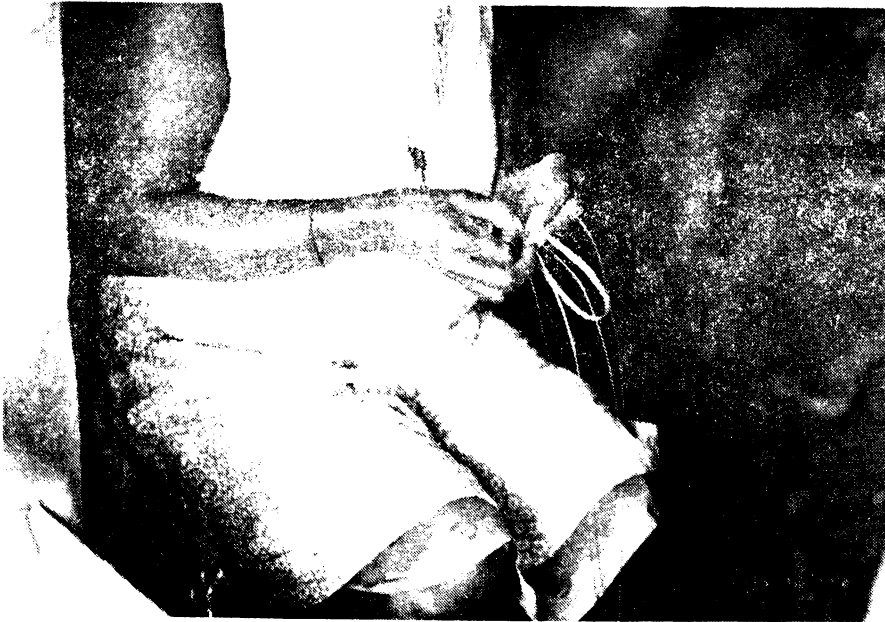
Kiine' manii'ke nkoaama siparimana'.

Manii'ke tee kiine' kaikoro'koo ee'noko pape' puuputo - teinkoo manko' nonko'aama koi'ke oki'naai tuukaaama kaukinoo' dome'koo siparimaung. Ee'noko nii'na' napo' peepakoo tampa' ooaamaing kai'aama siparimaung te' dome'koo. Aung ee'naa kiine'noo' tee neramparima siparimaung. Te' bosi.

Taakono bavaamana'.

Taakono tee bavaava'naang tutung siniming otomanoo' beroma naipe'ke napu'aama ta'da'paama kaukinoo' naro' mutaanu'noo' nkaaama meto'koo kuung dako'aamaung. Aung aa' tee teka aa'na' mutaanu'oko nkaaama tee ee'naakoo siniminkoo taakono bavu' tutumpaamaung. Teketa tee bavaamaatoma anka' tanka'koo tee ee'naa taakono paaraarimaatoo'naang. Ee'noko tanka'koo paaraariko makotuko tampo'aamaung. Teketa napo' dama'ke naansinge

bente'aamaung daari tampa' oro'paraa'naang. Nka tee aa'nong
nii'ninge karenaumo uiki pina' bavaama bakeaamaung. Ee'noko
narionge kenaanka uikikoo kuunga bakeaamaung. Te' bosì.



Minkunaa manii'ke mooka siampaamana'.

Manii'ke tee mooka davakori'koo siampaamaung.

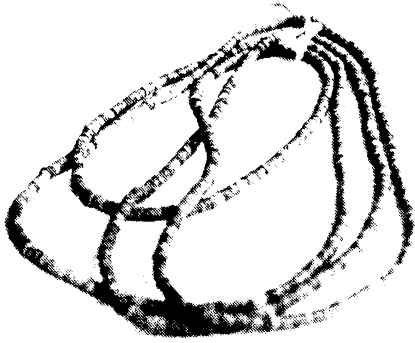
Apo'umana'mung teie manii' toire' osi otoroi mooka siampaama
otoromaatoo'naang. Ee'noko manii' toire' namononupong naro'ke
navuarima otoroi teie, mooka siampaama otoromaatoo'naang. Ee'noko
napo' pora'ke navuarima nanaama minsiu' baampaama teie, io' naro'
ba'namparira mooka siampaamatoo'naang. Aunnoo' mookanaung tee
tamunsi'naa davakori'koong. Te' bosì.



mooka siampaamana'

Duku'koonung minkunaa.

Duku' tee kapoo' pankaing anaukoo. Temu'nupong tee ovontung naing oto'evuriko'nung. Aung ee'naa duku' tee temu'navarange mooni' pina' noru'aako'nung. Emu' nii'ke kapoo'nanka mooni'ke moo'ampimana' boorieeko'nung. Duku' tee a'noo' emu'navarankoo teie, tee' nari' urikamu' pina' bakanaa mintoong otong. Nka tee a'noo' emu'navarang duku'ke kante deu'nung. Temu'navarang tee oto'evoroko'ning naing oto'evoroko'nung ovontung naing. Duku' ee'naa tee Aaru-eta po'-antavaako'nung. Teketa a'noo' keta emu' po'-antavaamaatoi. Te' bosi.



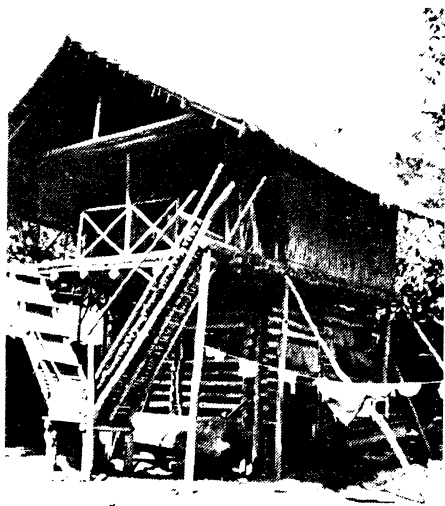
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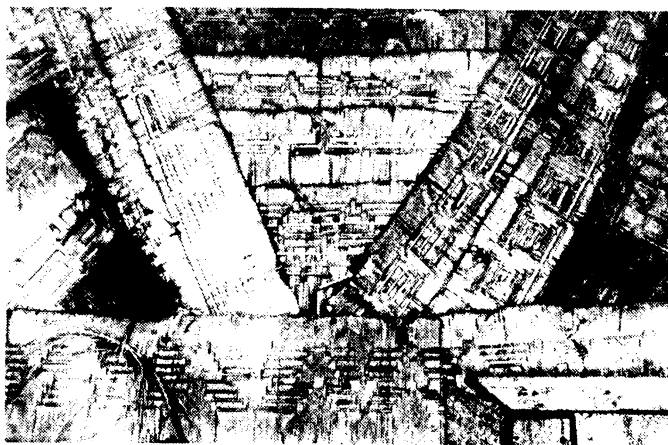
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pampari otong

Konkunavakoong minkunaa.

Konkunava tee overinaamparaa'naang kaniaamaung. Unaava nkoaama tee aa'nong: nii'noo' baumae baurang kanievuu'naang overinaang-antavuma unaava tutuna'naa baurange nkovuko, miru'noo' ee' otoko teni aa' tee emu' overinaang deemparing, unaava nko bauko. Ee'noko nii'na' tee konkunava kanievaariaruma siarua kanievaarimaung. Aunnoo' konkunava tee urikaa aarumokoo tee' kaniaamaung. Te' bosi.



ava konkunava



konkunavakoo ku'nung

This is the way they make a fish net.

When they want to make a fish net they peel of the bark from any of the following trees: kamerai, panaavutu, sinitu. Then they pound it. They scrape it (with a knife) and put it out to dry. Then they shred it and roll in into string, winding it onto a wooden reel. When they have enough string they start knotting the fish net. They make it in the same way as they do the net bag. They keep knotting until it gets to a certain size and then they split a piece of rattan, bend it and fasten it into a hoop and then roll the mouth of the net bag around the hoop and fasten it. But (to fasten it) they cut miaaki vine in the bush, split it into strands and use these strands to bind the net to the hoop of split rattan. It is the women who use the fish net. They catch fish and other fresh-water creatures with this net. The end.

A description of the way they fish with a keesi net.

The keesi net is something which they take when they go fishing in a river channel from which the water has been diverted. At other times when a river is in flood the women take (these nets) and use them to scoop up fish (that might be near the shore taking refuge). But when they are building a diversion dam up stream (with its spillway) they also build a trap dam on the down-stream end of the same channel with a

keesi net (fixed across its spillway). That, you see, is where the fish coming down (the channel with the receding water) get caught in the net and then the people (can) kill them. And (then when everything is ready) they seal off the "eye" (spillway) of the diversion dam, and as the water runs out this is when they catch fish with the keesi net. They stay there catching fish and then when they are finished they go home carrying their catch of fish. When they arrive home they cook and eat them. The end.

A description of the way they make a rope.

When they want to make a rope they peel off the bark from, any of the following trees: paru, auvaaru, sio'maka', kamerai. They bring the bark to the village, put it on coconut husks and scrape it with a clam shell. Then they put it in the sun to dry. When it is dry they shred it into small strips. After they shred it they tie it up in a leaf. After it becomes pliable they get it and twist the rope. They continue working on the rope until it reaches 20 armspans in length. This work takes about 6 months. When they have reached the length they want the rope is finished. The end.

The way they climb a Tahitian Chestnut tree using a rope.

If the nut tree is too high to climb they hang a rope over one of the branches. They also do this with other high trees. When they wish to get something that is high in the tree they hang a rope over one of the branches. This is the way they do it: If the tree has a branch fairly near the ground they hang the rope over the branch with a bamboo hook. If the branch is high up in the tree they climb a smaller tree first and from there hang the rope in the big tree. And then they climb up the rope. They get the nuts with a bamboo harvesting hook. After they break off the nuts they put them into a string bag. When it is full they send it down the rope to the ground. Some of the men on the ground untie the bags and tip the nuts out.

This is the way they make a net bag.

When they want to make a man's net bag they pound the bark of any of the following trees: kamerai, kiring, panaavutu. When they have pounded the bark they scrape it and put it in the sun to dry. They shred it into strips and roll it into string, winding it on to a wooden reel, When the string is long enough they start knotting the net bag. When they have finished knotting the body of the bag then they make the carrying strap. When the carrying strap is finished the bag is completed. That is the way they make it. If the bag is a big one they use it

for collecting nuts. If it is a small one the men use it to carry their own things. The end.

This is the way they make a pig net.

When they want to make a pig net they prepare everything first. After they have found the (right kind of tree) in the bush they cut it down and peel off the bark. Then they scrape the bark with a clam shell and put it in the sun to dry. When it is dry they plait it, winding it on to a wooden reel. They plait it until it becomes very long, about 500 armspans. Or it might reach the length of 1000 armspans. They begin weaving the pig net by placing a magical potion at the starting place. Then they start the weaving knot. The work takes from 4 to 7 months. They work until it is as long as they want it. They also put a magical potion on the other end and then the net is finished. The end.

A description of the way they catch a pig in the net.

When they want to catch a pig with the net they go to the place where they know there are pigs. They put the net along the path the pigs use. They call this path botang. When the net has been placed in position the strongest men hide close to it. While they are hiding some other men chase the pigs to that

place. They chase the pigs so that they come and are caught in the net. The ones who are hiding capture the pigs. After they capture them, they tie them and carry them to the village.

This is the way they make a bow.

When they want to make a bow they chose an areca palm tree (suitable for the job). They go to the place where they saw the tree and cut it down. They make this bow from one of four kinds of wood. The best kind is areca palm wood. The others are: boreempo, biruko', besiopu, keukeu. They make the bow from these types of wood. After they cut down the palm tree, they split the wood into the right size for making the bow and carry it to the village. After they bring it to the village they carve it out. Then they seal it with pitch. When they have sealed it with pitch they fit the bow with string. Then the bow is finished. The end.

This is the way they make a string for the bow.

They make the string from the kamerai tree, or the kaampe vine, or the hanging roots of the tuare tree. They pound the bark in the bush and carry it to the village. They put it in the wall of the house to dry. After it has dried they roll it into string and fit it on to the bow. They do not string all their bows in the same way. A big bow is strung differently. For a big bow they only use the kaampe vine. For a small bow

they use all types of string. The end.

The way they make a palmwood-headed arrow.

They make this arrow from any of the following types of palm trees: tunu, biruko', keukeu, besiopu, siino. When they want to make this arrow they go to the place where these palm trees grow and chop one down. They split it and carry it to the village. They bring it to the village and carve the head of the arrow there on a day that suits them. Then they cut a reed, heat it over a fire and fit the head of the arrow on to the shaft. They tie the head to the shaft with string and seal it with pitch. After they have bound it with naansing it is finished. They always use a big bow with this arrow. Sometimes when they go to hunt pigs they use this bow and arrow to shoot them.

This is the way they make arrows from a sago palm spine.

They make this arrow from a young sago palm tree. When they want to make this arrow they go to the place where there are sago trees and cut down a branch. They select the good sago leaves, tear them off and shape the arrow. After this they heat it on the fire and straighten it (with their hands). After they have straightened it the arrow is finished. They carry them with the

bow when they go hunting in the bush. In the bush they see a bird and shoot it with this arrow.

A description of how they make a slit gong drum.

They make the slit gong drum in connection with the head feast. They make this drum from wood which is strong. These woods are: bee', karako', maing, kakaa'do'. When they are ready to make the slit gong drum the first thing they do is to cut down the tree. They measure it and then they cut it according to that measure. When they say they are making the slit it means they are beginning to hollow out the slit gong. It takes about 6 months to make the slit gong drum. When they finish making it many people carry it to the village. The end.

A description of the way they make a mortar.

Any of the following trees may be used to make a mortar: bee', karako', kakaa'do'. When they are ready to make the mortar they fell the tree from which the mortar is to be made. After they have felled it they measure it and cut it according to that measure. When they have cut it, it is carried to the village. About 10 men may be needed to carry it. When they bring it to the village they dig a hole in the ground and put it in the hole. Now the owner of the mortar will hollow it out with an iron tool.

When he has finished he makes a fire with coconut shells inside the mortar. The fire burns up the chips inside the mortar. When the fire has burnt it to the degree that the man wants he puts out the fire. Then he planes the mortar and sands it down. Then he trims and smooths the outside of the mortar. When he has finished this he seals it with pitch. The end.

A description of the way they make a bass horn.

There are only a few trees from which they make the bass horn. The names of these trees are: kompu', doori, notu, kenung.

When they want to make a bass horn they fell the tree in the bush, measure it and cut it. Then they carry it to the village. After they bring it to the village they dig a hole in the ground and put it in the hole. Then they hollow it out with an iron tool. After they hollow out the top part, they turn it upside down and hollow out the bottom part. It takes a long time to hollow out the inside with an iron tool. When this is finished they sand down the inside with a leaf. When the sanding is completed the inside is finished. They make a hole in a coconut shell and glue the shell with pitch to the top of the horn. Then they plane the outside of the horn and sand it down. When they have sanded it down they seal it with pitch. They put it on the drying rack and the pitch dries. The end.

The way they make a large shallow wooden tray.

When they want to make a wooden tray they choose the best wood of a buttress root. They go to the place where the buttress root is, and chop out the wood. Sometimes they cut down the whole tree, split it and then carve out the wooden tray. They make the wooden tray from only some kinds of wood. They make it from any one of these: bee', kenung, tui, sihitu, notu. They carve out the wooden tray with an axe or knife. They continue working and when they have finished carving it out, they sand it down with a leaf. After this they seal it with pitch. They put it on the drying rack above the fire. When the pitch is dry it becomes hard. They use the wooden tray for rolling taro pudding. They also use it when they scrape coconuts. Sometimes they serve food in it. It is also used for rolling do'be and for serving toova. This wooden tray is now also used as a dish.

A description of the way they make a pandanus produce bag.

When they want to make a produce bag they cut the pandanus leaves in the bush at the place where they grow. They remove the thorns and split the leaves down the centre. They fold them, place them in piles and tie them up with vine. After they have brought them to the village they shred the leaves into strips with a bamboo knife. When they have shredded the leaves they put them in the sun to dry. After they are dry they start weaving the bag. When they have finished the beginning section, they insert

a reed through it and hang it up with a rope. After 3 weeks the weaving is nearly finished. To complete the bag they trim the edges and finish the bag in a special way to stop it from fraying. The end.

The description of a woman's back pack.

The method by which women carry things is called EEKATU'. When the women carry their back pack they may put taro and sweet potato in the woven produce bag. If there are other kinds of things they put them in the back pack also. After they have filled the woven bag they call it MAARI'. When the bag is full they place the straps and the buffer (which protects the woman's back from the load) in position on the ground. Then they set the straps through a hole at the other end of the straps and tie it. Then they put it on their shoulders and carry it.

The way they make a coconut scraper.

When they want to make a coconut scraper they dig up the shell. This shell is found in the following places: a mangrove swamp, the mouth of the river, an ocean reef. They bring it to the village and wash it. When they have cooked the meat inside the shell they eat it. After that they put it in the sun to dry. Then they cut a wooden plank and make a hole in it to fit the

shell. Then they put the shell in the hole and glue it with pitch. After that they put it on the drying rack in the kitchen and the fire hardens the pitch. After the fire hardens the pitch then they commence using it to scrape coconuts. The end.

A description of the way they make a coconut leaf basket.

When they are going to make a coconut leaf basket they cut off a branch of the coconut tree. Then they split this branch down the middle. When they have split it they cut the branch into sections. Each section has either 3 or 4 leaves in it. Then they make a fire and heat the leaves. After that they weave the baskets. They weave these baskets so that they can put their individual portions of food in them. They also put other things in these baskets, whatever things will fit. The end.

The way they weave a tall bucket-shaped Buka basket.

When they want to make this basket they get the arave vine from the bush. After they get the arave vine this is what they do: that which is for the main basket coils they roll up whole and carry it out of the bush; and the vine which is to be used for tying the basket coils in place is split into quarters, discarding the pith. They coil this into a bundle and carry it to the village. Then they may put it in the wall of the

house or on a shelf to dry. When it is dry they scrape the strips of split vine. Then they are ready to start making the basket, beginning at its base. While they are making it they measure the base of the basket on their shoulder. When the base fits their shoulder (where they carry it) then they begin making the sides of the basket. When the sides of the basket are as high as they want they do the finishing weave. They seal it with pitch and put it on the drying rack. Then the pitch becomes hard from (the heat of) the fire. The end.

The way they make a large flat Buka basket tray.

When they want to make this tray they get arave vine from the bush. When there is plenty of vine they commence the work by coiling the first of the vines. It takes several months to weave one tray. When they run out of vine they go to the bush to get more. While they are working they keep in mind the place where they hold the tray. When they reach the circumference they want they weave the sides which they call apeapeng. Then it is finished. Only a few men know how to make these trays. Some of them they make fairly big. When it is finished they seal it with pitch. Then they put it on the drying rack in the kitchen and make a fire under it so that it will dry. It is used as a serving tray for all kinds of food. The end.

A story about the nut they use as pitch.

They plant the asita tree from a seed. After it has sprouted it grows into a big tree. Then the nuts appear. When it bears they harvest the nuts and take them home. They split the nut and grate it on the spiny stems of uviia ferns. When it piles up like iinuu' gratings they pitch baskets, wooden kneading trays, scrapers and canoes, rubbing them (with) this grated pitch. It is also used for other things. We use the asita for all kind of our things. The end.

The way they make a pandanus mat.

When they want to make a mat they go to the place in the bush where the karamani' tree grows and cut off the leaves. After they have cut them they stack them, tie them with vine and carry them to the village. After they bring them to the village they take off the thorns with coconut husks and smooth them with a leaf. Then they put them in the sun to dry. When they are dry they straighten them by rolling them in the opposite direction. Then they straighten them again and place them in piles of 4 and sew them together. Then they sew across the top of the mat with coloured bark string. When this has been done the mat is finished. The end.

A description of the way they make a rain cape.

When they want to make a rain cape they go to the bush where the areca palm grows and break off some branches. As they break them, they examine them, selecting those leaves which are the same size. Then they bring them to the village and heat them over the fire. After that they put them in the sun to dry. When they are dry they take off the leaves from the stem and stitch them together at the top of the cape. Then they sew them together down the edges. Years ago they used to sew them with the bone of the flying fox. They sew across the bottom of the cape with coloured bark string. When this has been completed they trim the ragged edges of the leaves. When they have trimmed the ragged edges the rain cape is finished. The end.

A description of the way they make a dancing fan.

When they want to make a dancing fan they go to the place where they know the black areca palm grows. After they arrive they cut off some branches of the black areca palm tree. They cut only tender young leaves to make a dancing fan. When they have cut them they bring them to the village. They put the young leaves to be used for the fan in a bamboo with water and heat them over the fire. When the leaves are to be used to make a rain cape they heat them over the fire to make them tough.

After that they put them in the sun until they are really dry. They turn the leaves over their fingers to straighten them.

They break the leaves off at the stem and stitch them together at the top of the fan. Then they sew them together down the edges. When they have sewn them together they start sewing across the bottom of the fan. They saw (across the bottom of) this dancing fan with many kinds of coloured bark string. These are the names of the patterns they sew on the dancing fan: orovei, barara', nianiakooa, ariaveng. The end.

The way they used to make an nose ornament.

They made the nose ornament from a clam shell. They cut a piece off and filed it on a stone. They filed it for a long time until it became small. As they filed it they tried it in their nose to see if it fitted. When it fitted the nose ornament was finished. They wore the nose ornament just to decorate themselves. Sometimes they wore the nose ornament as decoration when they went to a flute festival.

This is the way the women make an ear lobe ornament and put it in their ears.

Women (make) ear lobe ornaments from kaikoro', pape' and puuputo plants - they take the stems of these plants and break them (into short sections), push out the soft inner core with a small stick, and put them into their ears. Or instead another way (they make them) is by rolling up pieces of pretty paper and putting that in their ears. They wear the kine' plug when they dress up. The end.

The way they make an arm band.

When they want to make an arm band they go and cut the siniming vine. They break it open, take out the black pith and bury it in mud. After it becomes very black they take it (home) and start weaving it into an armband. While they weave it they measure the band on the arm. When it fits around the arm they join it together. Later they decorate the pattern with naansing. This makes it look nice. Some people complete it in about 4 weeks. Others do it in 2 weeks. The end.

A description of how the girls make cat's-cradles.

The girls makes cat's-cradles for recreation. On a rainy day when the girls stay in the village. they may spend time making cat's-cradles. These girls are of the same village and they enjoy making cat's-cradles together. These friends may go to the bush and get the minsiu' vine. They sit down there and make cat's-cradles. The cat's-cradles has no purpose, it is only a game.

A story about the shell money.

The shell money is an important thing in this land. Long ago only the leaders of the people had shell money. The people of that time thought of it as money. They used to trade with it just as we buy things with money now. It's usefulness still exists today. In present days anyone may have shell money. In

the old days the only ones who had shell money were the leaders. Then their shell money came from the Solomons. Now they still get it from the Solomons. The end.

A story about the konkunava house.

The konkunava which they build when they give a feast to establish a woman as a important person is like this: a father or other (similar responsible male relative) will build it (for her) making her a "somebody" at the time she gives her first feast. It means that she has now become an important woman, a member of the feast-giving group. An alternate construction of a house which they might build is called the siarua, but the konkunava itself is built to maintain old traditions. The end.

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