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Kyoto University
1 Introduction

The Dom language is spoken in the Dom area in the Gumine District and in a part of the Sinasina District of the Simbu Province (formerly called Chimbu) in the highlands of Papua New Guinea. Grimes (2001) reports that the number of the speakers is 12,000.

According to Wurm's comprehensive research on the Papuan languages (1982), this language is the Dom subdialect of the Kuman-Dom subdialects of the Chimbu dialects, which belong to the Chimbu subfamily of the Central family.

The phonemes of Dom are: /p, b, m, t, d, n, k, g, s, r, l, y, w; i, e, a, u, o/. Voiced stops are prenasalized. This is especially noticeable in non-utterance-initial position. Among the vowels, e can be freely deleted in word-final position, if the word is not monosyllabic. When words consisting of one consonant are pronounced in isolation, a vowel i is added after it. Three word tones are

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I would like to express my gratitude to my informants for their cooperation. Thanks to Maumne Palus, who always amuses us with various stories. And thanks to the people in Yaire Maule, who have been indispensable for my life in the village. I wish to thank my two friends, Jim Burdett for his assistance in correcting my English draft, for Friday pizzas which I never imagined eating in Dom and for all his kindness and Theo Dambe, who introduced me into Dom, for his constant assistance in all aspects in Papua New Guinea in spite of our constant quarrels. Finally, I would like to extend my thanks to HUZIWARA Keisuke, KAWABATA Yoshihiro and NAGAI Kayo for their patience to check my errors so many times for so long time.

1The words consisting of one consonant have an allomorph with i in word-final position as
represented by placing ŋ, ɬ and ɨ before segmental representations for a high, a falling and a rising tone respectively. Clitics lose their inherent tone when they follow a word which does not have a falling tone, and they are pronounced at a lower pitch than the preceding word. In some verbs with future suffixes the verb root has its pitch value unspecified, in which case the tone symbol is placed before the future suffix.

The following texts are in the Dom language, and narrated by Maumne Palus (male, early 30’s), who belongs to the Gelwa Gauma sub-clan of the Non Ku clan and is a young leader of the hamlet of Nl Mogwa. The first two texts are folktales and the last text is the narrator’s actual experience.

2 Texts

2.1 A Hawk and a Parrot

Recorded on 2 October 2000.

1. ŋker ŋker ndi²
   (beginning of the story)
   Ker-ker di.

2. ꔸkila ꔸkulam ꔸsu ꔸmal ꔸya ꔶme-ipka ꔶkipl
   hawk parrot two near right/back.here stay-2/3DL.sRD bushfire(AJ)
   ꔶwaki ꔶyam ꔶbl ꔶdo-m ꔶdu-gwe³
   Wahgi.river right/back.down.here big burn(intr.)-3sc say-3sg.IND
   Kila hawk and Kulam parrot lived here. [Once] there was a big fire in the bush down near the Wahgi.

3. ꔸyal ꔶsul ꔶi ꔶal-a=ho ꔶkipl ꔶbl
   man two.person DEM1 brother-1sg.poss=voc bushfire(AJ) big

in the quotation marker ꔷd ~ ꔷdi and the words with e in word-final position have an allomorph without e as in nele ~ nel ‘make and’ because of i-addition and e-deletion respectively.
²ŋker ŋker ndi is not used in conversation. It signals the beginning of a tale and can have a different prosody.
³Ndugwe ‘s/he said’ here does not mean that someone actually said so but it indicates this story is passed to the speaker from someone and is not the speaker’s own idea. Using Ndugwe is one of the styles of tales.
These two said, “My brother! There is a big bushfire. Let’s go and find rats or some animals which might be lying there dead, bring them [back], cook them, and eat them!”

They went up and down in search [of carrion] for a while.

They picked up dead lizards, snakes and rats, put them in their bags, and carried them back.

Repetition of the verb phrase in subordinative form followed by another clause indicates that the event lasts for a duration of time. The duration is expressed by how many times it is repeated.

The serial verb ‘di (someone) 1te- ‘say and give someone’ means ‘to tell someone’.
When they came back and were cooking them, Kulam said to Kila, “My brother! We are cooking things we found and brought here. We will be thirsty, as you know, when we eat them. Why don’t we drink water while we eat. Go get some water and come back.”

Kulam went to his parrot which already had a hawk. He said to Kila, “My brother! We are cooking things we found and brought here. We will be thirsty, as you know, when we eat them. Why don’t we drink water while we eat. Go get some water and come back.”

Kulam meant to eat them all by himself after sending Kila off. With such intention, he thought about where he would send Kila to fetch water.

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6The construction V;re V;re is used to indicate attendant circumstances.

7The word p- ‘go’ has two other suppletive roots. p- is used for the infinitive (including the form used with the negative clitic), the imperative, and the conjunctive (for the same subject), n- for all the conjugations in the future tense, e/er, for the other forms. The last root shows regular vowel alternation of the high-tone verb.

8The serial verb /d Ner- ‘say off’ means ‘to send someone to somewhere’.
Kila said, “You go!” but Kulam said, “You go!”

Kila said, “You go.”

Kulam said, “You go.”

They kept arguing with each other.

When Kila said, “I will go,” and was leaving, Kulam gave him a water container made of bamboo, on the bottom of which he had made a hole.

Kila took it and went.
He waited a long time at the river for the container to fill up with water, but it never did.

Wondering why, he examined the bottom of the container and saw there was a hole.

Searching for Kulam, he went around calling his name, but Kulam was not there.

He went around calling his name in vain.

He opened [the earth oven] to see the food they cooked.

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9This word is used not only for vegetables, but also for other foods, which usually are not eaten everyday in contrast with Vkepa ‘sweet potato’, which can also mean ‘everyday food’.

10The construction V-FUT-1SG/PL/PL+F di means ‘with the intention of V-ing’.
Kulam had already eaten it all up, excreted in it and covered the earth oven again with [banana] leaves.

As Kila tried to open [the oven], he got excrement on his hands.

Kila got angry.

He searched for Kulam everywhere for such a long time, but he could not find Kulam.

[It was because] Kulam had pulled out the centre post of the house, had gone down into the hole, had hidden there, had put the post back again, and had fitted it in the hole.

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The phrase Ndem Ngol- means ‘be/get angry’ idiomatically.
25. Kila pulled out that post and looked [into the hole]. Kulam was down there feeling bad.


27. Kulam was hit on the beak and it was cut off.


29. He stood up and came [to Kila].

30. He and Kila fought each other such a long time that they got tired.
Kulam said to Kila, “My brother, we were good friends, but [now] I am unhappy that you cut my beak off with an axe. You stay here and hunt such things as lizards and rats where people will burn bushes or where women will burn rubbish in sweet potato gardens. I am going to go to Bomai to eat, where the good food is, and to live deep in the forest.” He flew up in the sky and left.
32. NBomai PlN area go-and to go-3sSRD
He went far away to Bomai.

33. Ekila Nkapan= Eram= Nmol-e Nkipl hawk DIM=DEM2 near right/back.here stay-and(SS) bushfire(AJ)
Ngal-gwal Vkuna Ri= Rae Fgur Ndua Fkui burn(tr.)-3sG.LOC around DEM1=DEM2 lizard rat hunt(AJ)
Neel Vwan Nmol Vpai Nmol-gwe make.and(SS) move.around INF stay-INF lie-INF stay-3sGIND
Kila remained here hunting small animals like lizards and rats.

34. Nelma kan-va-ga
now see-FUT-2sGSRD
Ekila Nkapan= Nmol Nkwan= Nmol-e hawk DIM near DEM1 move.around INF stay-and(SS)
Nkipl Ngal-gwal Nkui Fgur Ndua Fkui Nel make INF
Vwan-gwi
move.around-3sGDEM1
Now you will see that the hawk is living here hunting lizards and rats where people burn bushes.

35. Nkulam Nkapan Nbol Vama mol-va-ipl= Nba parrot DIM with too stay-FUT-2/3DL=but
Vyel Nel-gwa Npl Nkulam Fer Nho-gwa like.this make-3sGSRD perceive-INF parrot to go-3sGSRD
He would have lived together with the parrot, but because of this incident, the parrot went away.

36. NBomai PlN area tree woods big=LOC around down.there
Vwan-gwa
move.around-3sGSRD
He lives deep in the forest in Bomai.
The hawk still lives here.

The end.

English Translation

Ker-ker di.

Kila hawk and Kulam parrot lived here. Once when the bush down near the Wahgi river was on fire, these two said, “My brother! There is a big bushfire. There might be rats or some animals lying there dead. Let’s go find them, bring them back, cook them, and eat them!”

They went up and down in search of carrion for a while, and picked up dead lizards, snakes and rats, put them in their bags, and carried them back home.

As they were cooking them, Kulam said to Kila, “My brother! We are cooking things we found and brought here. We will be thirsty, as you know, when we eat them. Why don’t we drink water while we eat. Go get some water and come back.” Kulam was planning on eating them all by himself after sending Kila off. Planning like this, he thought about where Kila would go to get water after he sent him. But Kila said, “Hey, Kulam, you go!” Kulam said, “You go!” Kila said, “You go,” and Kulam, too, said, “You go.” And so they argued back and forth. Then Kila said, “I will go,” and when he was leaving, Kulam gave him a water container made of bamboo, on the bottom of which he had made a hole. Kila took it and went away.

He waited a long time for the container to fill up with water but it never did. Wondering why, he examined the bottom of the container and saw there was a hole. He said, “Eiyo!” and came back.

Looking for Kulam, he went around calling his name, but Kulam was not there. He went around calling his name in vain. He opened the earth oven to see the food they cooked, but the Kulam had already eaten it all up, excreted in it and covered the earth oven again with banana leaves. As the Kila tried to open the oven, he got excrement on his hands. Kila got angry and searched for Kulam everywhere for such a long time, but he could not find Kulam, for Kulam had
pulled out the centre post of the house, gone down into the hole, hid there, put
the post back again, and fitted it in the hole.

Kila pulled out that post and looked into the hole. Kulam was down there
feeling bad. Kila got angry and swung an axe. Kulam was hit on the beak and it
was cut off. Kulam got angry. He stood up and came to Kila. He and Kila fought
each other such a long time that they got tired.

Kulam said to Kila, “My brother, we were good friends, but now I am
unhappy that you cut my beak off with an axe. You stay here and hunt such
things as lizards and rats where people will burn bushes or where women will
burn rubbish in sweet potato gardens. I am going to go to Bomai to eat, where the
good food is, and to live deep in the forest.” He flew up in the sky and left. He
went far away to Bomai. Kila remained here hunting small animals like lizards
and rats.

Now you will see that the hawk still lives here hunting lizards and rats
where people burn bushes. He would have lived together with the parrot, but
because of this incident the parrot went away and lives deep in the forest in
Bomai. The hawk still lives here. The end.

2.2 A Dog and a Pig

Recorded on 24 September 2000.

1. ᱮẀa ᱮkum ᱮkaman ᱮd-ral ᱮel=_FM
   ᱮa
t  I  fairy.tale say-FUT.INF make.1SG=EXPL
I am going to tell a fairy tale.

2. ᱮker ᱮker ᱮdi ᱮi
   (beginning.of.the.story)
Ker-ker di-i.

3. ᱮal ᱮbola ᱮsu ᱮdogwa ᱮyopl ᱮipka=_FM
dog pig two fire get.kindling.INF take.2/3DL=as/about
�d-ral ᱮel=_FM
say-FUT.INF make.1SG=EXPL
I am going to talk about a dog and a pig, who got kindling coal.

12_Ncum ᱮkaman(sic) is not intended to be in this form. The correct form is ᱮkup ᱮkaman.
A man and a woman went to their new garden up in woods where they had weeded to plant some vegetables.

They went up to the garden taking their dog and pig with them to take a stroll together.

The kindling coal which they had with them went out on their way up to their garden.

When they went into the middle [of the garden] and they took out the kindling to make a fire, it had gone out.
8. Nbola=Nya  Nal  N  Ndogwa Vyopl  N-na-n-a
pig=and  dog  DEM1  fire  get.kindling.INF  take-FUT-2SG-END.A
Np-o  Γd  Ner-gwa
go-SG.IMP  say.INF  to/off-3SG.sRD

One of the keepers sent the pig and the dog to get more.

9. Nbola=Ni  Γguema  Γd  Ner-gwa  N-o-gwe
pig  DEM1  first  say.INF  to/off-3SG.sRD  go-3SG.sRD
S/he sent the pig first and the pig went.

10. Γpi  Γpi  Ndogwa  Vyopl  Γi-re  N-u-gwa
go.INF  go.INF  fire  get.kindling.INF  take-and(ss)  come-3SG.sRD
Nkore  Γba  N==Γræ  Nkøl  Γba  N==Γræ
but  halfway  DEM1=DEM2  road  halfway  DEM1=DEM2
Ndeklm=Γta  Vpai  Nmol-e
earthworm=a  lie.INF  stay-and(ss)
Γna  Γta  Γna  Γsi  Γne=V-k-n=Γwa  VyeI  Ndu-gwa
I  NEG  I  hit.INF  eat=NEG-2SG=ENC.WA  like.this  say-3SG.sRD
He went, got a kindling coal, and on his way back an earthworm said, “You haven’t caught and eaten me.”

11. Nbola=Γrae  Nde-m  Ngol-gwa
pig=DEM2  intestines-3SG.POSS  die-3SG.sRD
The pig got angry.

12. Ndeklm  N  Γsi  N-ne-ra-l=Γdi  Γila  Ngapa=Γla
earthworm  DEM1  hit.INF  eat-FUT-1SG=Q  inside  ground=LOC
Γi=Γrae  Vwau  N-o-gwa  Vwau  Γer  N-o-gwa
DEM1=DEM2  dig.INF  go-3SG.sRD  dig.INF  to  go-3SG.sRD
He dug the ground to catch and eat the earthworm.

13. Ndeklm=Γrae  Γer  Vil  Vil  Γp-re
earthworm=DEM2  to  forth.here  forth.here  go-and(ss)
Γta  Γna  Γsi  Γne=V-k-ge
NEG  I  hit.INF  eat=NEG-2SG.sRD
The earthworm kept on going and kept saying, "You haven't caught and eaten me."

The pig kept on going, digging to catch it and to enjoy eating it. The fire he had got was already going out.

The man and woman said to the dog, "The pig we sent to get kindling coal has not come back. Something has happened to him on his way. Go find him."
The dog went second and on his way he saw the pig digging the ground to catch and eat an earthworm before coming back. The dog took the kindling coal in his mouth, brought it back, and gave it to his keepers. His keepers made a fire.

17. ꞌpara ꞌdi ꞌkor-ke
   enough/all say.INF do.away-1SG.IND
   The end.

18. ꞌkupa ꞌaipa ꞌbl ꞌtol=ꞌtal13
   (end.of.the.story)
   Kupa aipa bl tol tal.

English Translation

I am going to tell a fairy tale. Ker-ker di-i.
I am going to talk about a dog and a pig, who got kindling coal.

A man and a woman went to their new garden up in woods where they had weeded to plant some vegetables. They went up to the garden taking their dog and pig with them to take a stroll together. The kindling coal which they had with them went out on their way up to their garden. They took out the kindling to make a fire, but it had gone out.

13 ꞌkupa ꞌaipa ꞌbl ꞌtol ꞌtal is not used in conversation. It signals the end of a tale.
They sent the pig and the dog to get more. They sent the pig first and the pig went. He went, got a kindling coal, and on his way back an earthworm said, “You haven’t caught and eaten me.” The pig got angry and dug the ground to catch and eat the earthworm. The earthworm kept on going and kept saying, “You haven’t caught and eaten me.” The pig kept on going, digging to catch it and to enjoy eating it. The fire he had got was already going out.

The man and woman said to the dog, “The pig we sent to get kindling coal has not come back. Something has happened to him on his way. Go find him.”

The dog went second and on his way he saw the pig digging the ground to catch and eat an earthworm before coming back. The dog took the kindling coal in his mouth, brought it back, and gave it to his keepers. His keepers made a fire.

The end. Kupa aipa bl tol tal.

2.3 Stealing

Recorded on 7 July 1999.

1. Γna Dama bol aml kunul wou-pka
   I prn with peanut by:stealing dig-1DL.srd
   ṅd-ral ṅel=γa
   say-fut.inf make.1sg=expl

I am going to tell a story about Dama and me digging up and stealing peanuts.

2. Γna Dama bol ataim=γa ba wai won do-gwa
   I prn with time=a moon good truly burn(intr.)-3s.g.srd
   γer γi γar γm γaul ni pe
   to go.inf pln up.there
   wkrwai plawa nogwa14 aml kul pal-gwa
   prn peanut look.after.inf put-3sg.srd
   ṅari γer γi γi pa-gwa wou-pka
   leaf to go.inf go.inf lie-3sg.srd dig-1DL.srd

14 wkrwai plawa nogwa ‘Krwai “The Flower-Eater” ’ is a personal name. Wkrwai is his real name and plawa nogwa ‘eating flowers’ is his nickname.
Once, on the full-moon night, I went with Dama up to Gar Mne Maul where peanut leaves grew well in the garden of Krwai Plawa Nogwa and we dug peanuts together.

3. Dama reku na Vmu-na=la Vwau ger Nu-gw
   later I back-1sg.poss=loc dig.inf to come-3sg.ind
   Dama came digging [peanuts] behind me.

4. na guema=kan Vwau ger Vil pi Kar-ka Nkore
   I first=earlier dig.inf to forth.here go.inf see-1sg.srd but
   Naul=ta hel ni Vpa-gwa Nkama si Vpa-gwa
   cordyline=a place dem1 lie-3sg.srd black (hit).inf lie-3sg.srd
   I went forward digging first and saw a cordyline shrub there, which was black.

5. na Nyopal mmol-m=di Vkan
   I person stay-3sg=q see.inf
   I thought it was a person.

6. na barwai mwone Vkan mo-ka mo-ka
   I for.a.long.time truly see.inf stay-1sg.srd stay-1sg.srd
   mo-ka
   stay-1sg.srd
   I watched it for a long time.

7. ta Ndeu Ndau Ge=Vk-gw
   NEG shake(adj).red make=neg-3sg.ind
   It did not shake.

8. Van na Gkle Gkle=di pi Nmala Vkar-ka
    then I silently.red go.inf nearby see-1sg.srd
    I approached it silently and looked.

9. Naul Vpa-gwa Vkan Kor-e
    cordyline lie-3sg.srd see.inf perf-and(ss)
    I found that it was a shrub.
10. Γερ Γκόλ Γυ Ναμλ Νου Νπάι-κραε
   to back come-INF peanut dig-INF lie-1sg.DEM2
   I came back and dug peanuts.

11. ΝΔάμα Νκοί Πι Πα Νου Νε-καλ Ναι=Γρε Γπι
    ΠΡΝ again go-INF I dig-INF go-1sg.loc place=DEM2 go-INF
    Νκαν-μ=Νβα
    see-3sg=but
    Dama, in turn, went to the place where I had dug peanuts, and he looked round.

12. Ναउ Νκαρ-καλ Ναι=Γρε Νκοί Νγάλ Πι Νκαν-γκα
    cordyline see-1sg.loc place=DEM2 again man DEM1 see-3sg.srd
    He, in turn, saw the same shrub where I had seen it.

13. Νγοπάλ Νμολ-μ=Γδι Νκαρ-κα=Γμερ=Γρε
    person stay-3sg=q see-1sg.srd=as=DEM2
    ΝΔάμα Νάμα Νγοπάλ Νμολ-μ=Γδι Νκαν-γκα
    ΠΡΝ too person stay-3sg=q see-3sg.srd
    He also thought that it was a person as I did.

14. Γπι Γνα Νκαν Νμο-κα=Γμερ=Γρε Νγάλ Πι Γπι
    go-INF I see-INF stay-1sg.srd=as=DEM2 man DEM1 go-INF
    Γτόλ Νβαρώϊ Νλων Νκαν Νμολ-μ=Νβα
    stare(AJ) for.a.long.time truly see-INF stay-3sg=but
    He went and watched it carefully for a long time in the same way as I had gone and watched it closely.

15. Γνα Νκόπλ=Γτα Νμαλ Πι Νγυ-γκα Γς Νερ-κα
    I stone=a near DEM1 be-3sg.srd hit.INF to/off-1sg.srd
    I threw a nearby stone at it.

16. Γπι Ναउ=Γα Νμάλα Νιλ=Γρε Νβόλ Πι Ντέλλε
    go-INF cordyline=loc nearby there=DEM2 be.hit.INF noise(AJ)
    Νδύ-γκα
    say-3sg.srd
    It fell down near the shrub making a noise.
Oh, boy! Dama thought, "That looks like a person coming towards me."

I was already about to run.

Dama went down a cliff and disappeared out of sight.

I went down to the edge of the cliff, calling his name, "Dama! Dama!"

He said, "Here I am."

I asked, "Why did you come here?"

Dama said, "A person was coming, so I ran away down here."
24. Γνα Νυόπαλ Γτα Γυ=νκ-μ=Για
   I person NEG come=NEG-3SG=EXPL
   Γερ Νυ-ο Νδι-κα Γερ Ντεπ Νυ-gw
   to come-SG.IMP say-1SG.SRD to top come-3SG.IND
   I said, “No one is coming. Come,” and he came up to the top.

25. Ναυλ Γπα-wódα=Λώα
cordyline lie-3SG.DEM2=ENC.WA
   Γεν Νβαρώαι Γτολ Γκαν-κι Γκαν-ε
   you for.a long.time stare(AJ) see-2SG.DEM1 see-and(ss)
   Γνα Ντι Νηα-ν=Γδι Νκόπλ Γς-ρε
   I running.away go.FUT-2SG=q stone hit-and(ss)
   Γνα Νκίπι Νκολ Νε-κραε Γεν Γπι
   I pretending go-1SG.DEM2 you go.INF
   Γίλα Νίμε Νβόλ Νγο-ν=Λώα Νδι-κα
   inside down.there be.hit.INF die-2SG=ENC.WA say-1SG.SRD
   I said, “That was a shrub. I saw you watching it for a long time, and threw
   a stone at it to make you run away, and I pretended to go. You went down
   there and got roughed up.”

26. Γαλ-α=ο Γνα Γνα Γςι Γγολ Γκόρ-ν-α
   brother-1SG.POSS=voc I I hit.INF die.INF PERF-2SG-END.A
   Γκόρ-ο Γνδου-gw
   do.away-SG.IMP say-3SG.IND
   Dama said, “Oh, my brother! You killed me badly.”

27. Γανά Γυ-πκα Γαμλ Γου ΑΓωρ-πκα
   then come-1DL.SRD peanut dig.INF move.around-1DL.SRD
   Γκαγι ΑΓσου-γκα
   end(AJ) (hit)-3SG.SRD
   We went back and finished digging peanuts.

28. Γι-ρε Γερ Μυ-ρα-πλ=Γδ Γε-πκα
   take-and(ss) to come-FUT-1DL=q make-1DL.SRD
   We were about to go back.
29. Nkam Vtalpa$^{15}$ Npor=Γta Vpa-gwi
banana talpa.banana big=a lie-3sg.dem1
Vama we-γra-pl=lwa Ndu-gw
too cut.down-FUT-1Dl=ENC.WA say-3sG.IND
He said, “There is a big talpa banana tree, let’s cut it down (to get bananas) as well.”

30. Vana we-γra-pka VKrwai Plawa Nogwa Nmala
then cut.down-FUT-1Dl.srd PRN nearby
Vpa-m=Γsip=Γwa pl-Γa-m=Γia
lie-3sg=forth.here=ENC.WA perceive-FUT-3sg=expl
Γna Vwe Ner-al Nel-a Nkore
I cut.down.inf to/off-fut.inf make-1sg.end.a on.one.hand
Γen Vkau-yo di-ka
you carry.on.shoulder-sg.imp say-1sg.srd
I said, “Ok, but, hey, Krwai Plawa Nogwa is sleeping nearby, so when we cut it down, he will hear the noise. So I am going to cut it down and you catch it!”

31. Nyal nkuna Ni Gkle=Γdi Γpi Nredi Nel
man age.sake dem1 silently=q go.inf ready make.inf
Nmol-gwa
stay-3sg.srd
He went quietly and got ready to catch it.

32. Γna Vwe Ner Nkor-ka
I cut.down.inf to/off.inf perf-1sg.srd
I cut it down.

33. Nmapn=Γa Nime Nakip Gi-re Nakitim Gi
base=loc down.there knife take-and(ss) cut(AJ) hit.inf
Vwe Ner Nkor-ka
cut.down.inf to/off.inf perf-1sg.srd
I cut it at the base with a knife.

$^{15}$Vtalpa is one of the most common cooking bananas.
34. Val-n⁶¹ Ni kau-ra-la=ül nel-m=na
brother-PL.POSS DEM1 carry.on.shoulder-FUT-1SG=Q make-3SG=but
Our brother tried to catch it.

35. Nkam Hipn Ti de Ti pi
banana heavy(AJ) (burn(intr.) INF go-INF
Ti mo-n \ne-ya¹⁷
penis-2SG.POSS eat-1SG.END.A
Val-n Ni Ti si Ti i Ti pi Vmaun Vpal-e
brother-PL.POSS DEM1 hit-INF take-INF go-INF below put-and(ss)
Nkam Ti pi Ntep Ndawal-gwa
banana go-INF top put.together-3SG.SRD
The bananas knocked him down with all its weight bearing down upon him.

36. Val-n Ni Ti na Ti na \gol=ål Nkam
brother-PL.POSS DEM1 I I die-1SG.EXPL banana
\ya\pape \hyer-o Ti \pail \nmol-gwa
right/back.up.here remove-3SG.IMP say-INF lie-INF stay-3SG.SRD
Our friend kept on saying, “Palus! Palus! I am dying. Take the bananas off me.”

37. Ti na \hyer-ka
I remove-1SG.SRD
I removed them.

38. Ti na Ti si \gol \nkor-gi=ålwe \ndu-gwa
I I hit-INF die-INF PERF-2SG.DEM1=ENC.WE say-3SG.SRD
He said, “You really killed me.”

39. Ti na Val-a \nepl nel \gol \nkor-e
I brother-1SG.POSS laugh(AJ) make-INF die-INF PERF-and(ss)

¹⁶The person-number system for the possessor is different from that for the verbal subject. Dual is not included in it and plural (more than one) does not distinguish the person.
¹⁷\mon \kneya ‘I eat your penis’ is an interjection usually used to express affection between males. In this context, it expresses funniness of the story.
I am going to tell a story about Dama and me stealing peanuts.

Once, on the full-moon night, I went with Dama up to Gar Mne Maul where peanut leaves grew well in the garden of Krwai Plawa Nogwa. We dug peanuts together, Dama came digging peanuts behind me. I went forward digging first and saw a black cordyline shrub there. I thought it was a person. I watched it for a long time, but it did not shake. I approached it silently, and I found that it was a shrub.

When I came back and was digging peanuts, Dama, in turn, went to the place where I had dug peanuts, and he looked round. He, in turn, saw the same shrub, and also thought that it was a person as I did. He went and watched it carefully for a long time in the same way as I had gone and watched it closely.

I threw a nearby stone at it, which fell down near the shrub making a noise. Oh, boy! Dama thought, “That looks like a person coming at me.” I was already about to run, and Dama went down a cliff and disappeared out of sight.

I went down to the edge of the cliff, calling his name, “Dama! Dama!” He said, “Here I am.” I said, “Why did you come here?” Dama said, “A person was coming, so I ran away down here.” I said, “No one is coming. Come,” and he came up to the top.

I said, “That was a shrub. I saw you watching it for a long time, and threw a stone at it to make you run away, and I pretended to go. You went down there and got roughed up.” Dama said, “Oh, my brother! You gave me hell.”

We went back and finished digging peanuts, but when we were about to go back, he said, “There is a big talpa banana tree, let’s cut it down (to get bananas) as well.” I said, “OK, but, hey, Krwai Plawa Nogwa is sleeping nearby, so when
we cut it down, he will hear the noise. So I am going to cut it down and you catch it!"

He went quietly and got ready to catch it while I cut it down. I cut it at the base with the knife, but when he tried to catch it, the bananas knocked him down with all its weight, bearing down upon him. Our friend kept on saying, "Palus! Palus! I am dying. Take the bananas off me." I removed them. He said, "You really gave me hell." We could not stop laughing.

We took bananas and peanuts, and carried them back home, and that’s the end of the story.

Symbols and Abbreviations

*italic in Dom text*: loanword

(mostly from Tok Pisin)

(gloss in parentheses): original meaning of a verb in a phrasal verb

(sounds in braces): unintended by the speaker

-: morpheme boundary

=: enclitic boundary

1: first person

2: second person

3: third person

AJ: adjunct nominal

DEM1: demonstrative to refer to something identifiable immediately

DEM2: demonstrative to refer to something known by a hearer as well

DIM: diminutive

DI: dual

DS: different subject

ENC.WA: enclitic indicating the end of a clause

ENC.WE: enclitic indicating the end of a phrase

END.A: an ending, one of whose functions is indicating a purpose

END.O: an ending which has cohortative use

EXPL: explanatory remark

FUT: future

IMP: imperative

IND: indicative

INF: infinitive

intr.: intransitive

LOC: suffix indicating the place where an event takes place

NEG: negative

PERF: perfect

PL: plural

PLN: place name
References

(http://www.ethnologue.com/home.asp)