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Dom Texts*

‘A Hawk and a Parrot’, ‘A Dog and a Pig’, and ‘Stealing’

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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.1 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 $\Gamma$, $\Lambda$ and $\mathcal{V}$ 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. $\Gamma$ker $\Gamma$ker $\Lambda$di\textsuperscript{2}
   (beginning.of.the.story)
   Ker-ker di.

2. $\Gamma$kila $N$kulam $V$su $\Lambda$mal $N$ya $\mathcal{V}$me-ipka $\Gamma$kipl
   hawk parrot two near right/back.here stay-2/3DL.SRD bushfire(AJ)
   $\Lambda$vaki $\Gamma$yam $\Lambda$bl $\Lambda$do-m $\Lambda$du-gwe\textsuperscript{3}
   Wahgi.river right/back.down.here big burn(intr.).-3sc say-3sg.INP
   Kila hawk and Kulam parrot lived here. [Once] there was a big fire in the bush down near the Wahgi.

3. $N$yal $\Gamma$su.l $N$ Val-a=$\Lambda$o $\Gamma$kipl $\Lambda$bl
   man two.person DEM1 brother-1sg.poss=voc bushfire(AJ) big

in the quotation marker $\Gamma d \sim \Gamma di$ and the words with e in word-final position have an allomorph without e as in nele $\sim$ hel ‘make and’ because of i-addition and e-deletion respectively.

$\Gamma$ker $\Gamma$ker $\Lambda$di\textsuperscript{2} is not used in conversation. It signals the beginning of a tale and can have a different prosody.

Ndugwe ‘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!”

4. side search.INF to down.there go-2/3DL.SRD go-2/3DL.SRD
side search.INF to up.there come-2/3DL.sRD
They went up and down in search [of carrion] for a while.

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

6. near right/back.here come-and(ss) cook.by.steam.INF put-and(ss)
They picked up dead lizards, snakes and rats, put them in their bags, and carried them back.

---

4Repetition 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.

5The serial verb [di (SOMEONE) /te- ‘say and give someone’ means ‘to tell someone’.

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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 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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6 The construction V-re V-re is used to indicate attendant circumstances.
7 The 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/o-, for the other forms. The last root shows regular vowel alternation of the high-tone verb.
8 The serial verb ðd ñer- ‘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.+fdi 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.

21. Γkila=Γrae yaul-Va-Γd Vnel-wdae hawk=DEM2 open-FUT-1SG=Q make-3SG.DEM2 Γde Vε Vbau-gwa excrement hand.3SG.POSS touch-3SG.SRD

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

22. Γkila Nde-m Ngol-gwa¹¹ hawk intestines-3SG.POSS die-3SG.SRD

Kila got angry.

23. Γwau/du Γu Γo-gwa Γu Γo-gwa Γu search.INF come.INF go-3SG.SRD come.INF go-3SG.SRD come.INF Γo-gwa Γu Γo-gwa Γta Vka=Λk-gw go-3SG.SRD come.INF go-3SG.SRD NEG see=NEG-3SG.IND

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

24. Nkulam Nkapan Vkwar Γpi Vkaula=Γrae Vgor parrot DIM already go.INF centre.post=DEM2 pull.out.INF Γεr Γkor Γpi Vmaun Napl Nιm=Γrae to/off.INF PERF.INF go.INF below invisible.side down.there=DEM2 Vpai Γkor-e Vkaula=Γrae Nkui Γyu Vpal lie.INF PERF-and(ss) centre.post=DEM2 again fetch.INF put.INF Γkol Γεr-e Γsi Γgeu Γdi Vpal-gw back to/off-and(ss) hit.INF fit.in(AJ) (say).INF put-3SG.IND

[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.

¹¹The phrase Ndem Ngol- means ‘be/get angry’ idiomatically.
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.
32. Nbomai Vkamn ṭp-re ṭer ḥo-gwa
   PLN area go-and(ss) to go-3SG.SRD
   He went far away to Bomai.

33. ụkila ụkapan=ụrae ụmal ụya ụmol-e ụkipl
    hawk DIM=DEM2 near right/back.here stay-and(ss) bushfire(AJ)
    ụgal-gwal ụkuna ụi=ụrae ụgur ụdua ụkui
    burn(tr.)-3SG.LOC around DEM1=DEM2 lizard rat hunt(AJ)
    ụel Vwan ụmol ụpai ụmol-gwe
    make.and(ss) move.around-INF stay-INF lie-INF stay-3SG.IND
    Kila remained here hunting small animals like lizards and rats.

34. ụelma kan-Va-ga
    now see-FUT-2SG.SRD
    ụkila ụkapan ụmal ụi Vwan ụmol-e
    hawk DIM near DEM1 move.around-INF stay-and(ss)
    ụkipl ụgal-gwal ụi ụgur ụdua ụkui ụel
    bushfire(AJ) burn(tr.)-3SG.LOC DEM1 lizard rat hunt(AJ) make-INF
    Vwan-gwi
    move.around-3SG.DEM1
    Now you will see that the hawk is living here hunting lizards and rats where
    people burn bushes.

35. ụkulam ụkapan ụbol Vama mol-Va-ipl=nbə
    parrot DIM with too stay-FUT-2/3DL=but
    Vyeł ụel-gwa ụpl ụkulam ụer ḥo-gwa
    like.this make-3SG.SRD perceive-INF parrot to go-3SG.SRD
    He would have lived together with the parrot, but because of this incident,
    the parrot went away.

36. Nbomai Vkamn ụer ụdmn ụbl=ụla ụkuna ụime
    PLN area tree woods big=LOC around down.there
    Vwan-gwa
    move.around-3SG.SRD
    He lives deep in the forest in Bomai.
37. nkila nkapan nkmal ti nkol-e nkel nkol-gwe
    hawk dim near dem1 stay-and(ss) make.inf stay-3sg.ind

    The hawk still lives here.

38. nwai nusu-gwe
    end(a1) (hit)-3sg.dem1

    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, “Eiyoi!” 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. ᴿए Na ᴳcum ṣkaman₁² ᴵd-ral ᴷel=Γ’a
   I fairy.tale say-FUT.INF make.1SG=EXPL
   I am going to tell a fairy tale.

2. ᴴ ker ᴴ ker ᴷ di ᴴ'i
   (beginning.of.the.story)
   Ker-ker di-i.

3. ᴹnl ᴹbola ᴶ su ᴶdogwa ᵴ/yopl ᴶkipka=Γ'mere
   dog pig two fire get.kindling.INF take.2/3DL=as/about
   ᴵd-ral ᴷel=Γ’a
   say-FUT.INF make.1SG=EXPL
   I am going to talk about a dog and a pig, who got kindling coal.

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

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

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

7. When they went into the middle [of the garden] and they took out the kindling to make a fire, it had gone out.
One of the keepers sent the pig and the dog to get more.

S/he 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.

He 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.

17. veys di i
   enough/all say.INF do.away-1sg.INF
   The end.

18. veys aipa bbl ytol ytal
    (end.of.the.story)
    Kupa aipa bbl ytol ytal.

**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.

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13*Kayip aipa bbl ytol ytal 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. Ꝅna ꝡDama ꝝbol ꝝml ꝝkunul ꝝwou-pka
   I prn with peanut by:stealing dig-1DL.srd
   ꝝnd-ral ꝝnel=/rfc
   say-fut.inf make.1sg=expl

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

2. Ꝅna ꝡDama ꝝbol ꝝataim=/rfc ꝝba ꝝwai ꝝwon ꝝdo-gwa
   I prn with time=a moon good truly burn(intr.)-3sg.srd
   ꝝeʃer ꝝpi ꝝGar ꝝMn ꝝMaul ꝝripe
to go.inf pln up.there
   ꝝKrwa ꝝPla ꝝNogw ’14 ꝝml ꝝkul ꝝpal-gwa
   prn peanut look.after.inf put-3sg.srd
   ꝝari ꝝeʃer ꝝpi ꝝpi ꝝpa-gwa ꝝwou-pka
   leaf to go.inf go.inf lie-3sg.srd dig-1DL.srd

---14---

Krwa ꝝPla ꝝNogw ’Krwa “The Flower-Eater” ’ is a personal name. Krwa is his real name and Pla ꝝNogw ‘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 rek le mu-n=la wau er u-gw
   PRN later I back-1SG.POS LOC dig.INF to come-3SG.IND
   Dama came digging [peanuts] behind me.

4. na guema=kan wau vil pi kar-ka kore
   I first=earlier dig.INF to forth.here go.INF see-1SG.SRD but
   kaul=ta nel ni pa-gwa kama si pa-gwa
cordyline=a place DEM 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 yopal mol-m=di kan
   I person stay-3SG=Q see.INF
   I thought it was a person.

6. na barwai wone kan 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 deu dau e=kgw
   NEG shake(AJ).RED make=NEG-3SG.IND
   It did not shake.

8. na kle kle=di pi mala ka
    then I silently.RED go.INF nearby see-1SG.SRD
    I approached it silently and looked.

9. kaul pa-gwa kan kor-e
cordyline lie-3SG.SRD see.INF PERF-and(ss)
   I found that it was a shrub.
10. rer ᵰkol ᵹu ᵷaml ᵷwou ᵷpai-krae
to back come-INF peanut dig-INF lie-1SG.DEM2
I came back and dug peanuts.

11. ᵷDama ᵷkui ᵷpi ᵷna ᵷwou ᵷe-kal ᵷai=ʳae ᵷpi
prn again go-INF I dig-INF go-1SG.LOC place=DEM2 go-INF
ʳ⁄kan-m=ⁿba
see-3SG=but
Dama, in turn, went to the place where I had dug peanuts, and he looked round.

12. ᵷaul ᵷkar-kal ᵷai=ʳae ᵷkui ᵷyal ᵷi ᵷkan-gwa
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. ᵷyopal ᵷmol-m=ʳdi ᵷkar-⁰ka=ʳmer=ʳae
person stay-3SG=Q see-1SG.SRD=AS=DEM2
ʳ⁄Dama ᵷama ᵷyopal ᵷmol-m=ʳdi ᵷkan-gwa
prn too person stay-3SG=Q see-3SG.SRD
He also thought that it was a person as I did.

14. ᵷpi ᵷna ᵷkan ᵷmo-⁰ka=ʳmer=ʳae ᵷyal ᵷi ᵷpi
go-INF I see-INF stay-1SG.SRD=AS=DEM2 man DEM1 go-INF
ʳ⁄tol ᵷbarwai ᵷwnon ᵷkan ᵷmol-m=ⁿba
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. ᵷna ᵷkopl=ʳta ᵷmal ᵷi ᵷyo-gwa ᵷs ᵷer-⁰ka
I stone=a near DEM1 be-3SG.SRD hit.INF to/off-1SG.SRD
I threw a nearby stone at it.

16. ᵷpi ᵷaul=ʳla ᵷmala ᵷile=ʳae ᵷbol ᵷsi ᵷtelle
go-INF cordyline=LOC nearby there=DEM2 be.hit.INF noise(AJ)
ᵐ⁄du-gwa
say-3SG.SRD
It fell down near the shrub making a noise.
17. NDama Nyopal Nmol-m=di Nkar-krae Nu-ral
   PRN person stay-3sG=Q see-1sG.DEM2 come-FUT.INF
   Nmol-m=di Nyal i Val-a Ninala Ndu-m=Nd
   stay-3sG=Q man DEM1 brother-1sG.poss notice(AJ) (say)-3sG=but
   Oh, boy! Dama thought, “That looks like a person coming towards me.”

18. Vna Vkar f muku Nd-ra-l=Nd Nka
   I already run(AJ) (say)-FUT-1sG=Q make-1sG.SRD
   I was already about to run.

19. NDama N-gwa=Emere Ngaul Nki Napl Nime
   PRN go-3sG.SRD=as cliff bad invisible.side down.there
   Npi Nbol Nsa Ndi Nk\kor-gw
   go.INF be.hit.INF disappear(AJ) (say).INF PERF-3SG.IND
   Dama went down a cliff and disappeared out of sight.

20. Vna Geku Npi Ntep Nime Np-re
   I later go.INF top down.there go-and(ss)
   NDama NDama Nd-krae
   PRN PRN say-1sG.DEM2
   I went down to the edge of the cliff, calling his name, “Dama! Dama!”

21. Vwa Ndu-gw
   here.I.am say-3sc.IND
   He said, “Here I am.”

22. Ven Vnam\el go Nu-n-e Nd-krae
   you why come-2sG-QM say-1sG.DEM2
   I asked, “Why did you come here?”

23. NDama=Vrae Nyopal=\ta Nu-ral Yd Nel-gwi
   PRN=DEM2 person=a come-FUT.1sG q make-3sG.DEM1
   Vna Nti Nu-ka Napl=\la Nu-ka
   I running.away come-1sG.SRD invisible.side=LOC come-1sG.SRD
   Nya=\we Ndu-gw
   right/back.here=ENC.WE say-3sG.IND
   Dama said, “A person was coming, so I ran away down here.”
24. I person neg come=NEG-3SG=EXPL

I said, “No one is coming. Come,” and he came up to the top.

25. you for a long time stare you see-and(ss)

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. brother-1SG.POSS=voc I hit.INF die.INF PERF-2SG-END.A

dama said, “Oh, my brother! You killed me badly.”

27. then come-1DL.SRD peanut dig.INF move.around-1DL.SRD

We went back and finished digging peanuts.

28. take-and(ss) to come-FUT-1DL=Q make-1DL.SRD

We were about to go back.
29. Nkam Vtalpa Npor=Γta Vpa-gwi
banana talpa.banana big=a lie-3sg.dem1
Vama we-Vra-pl=\\u2013wa 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-Vra-pka VKrwai Plawa Nogwa Nmala
then cut.down-FUT-1DL.SRD prn nearby
Vpa-m=sip=\\u2013wa pl-Va-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 rkuna Ni Kkle=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 Nnaip Gi-re Nkatim Γsi
base=loc down.there knife take-and(ss) cut(ai) hit.inf
Vwe ner Nkor-ka
cut.down.inf to/off.inf perf-1sg.srd
I cut it at the base with a knife.

15Vtalpa is one of the most common cooking bananas.
34. Val-n\textsuperscript{16} NI kau-\textit{Vra-l}=d hel-m=\textit{ba} brother-PL.POSS DEM1 carry.on.shoulder-FUT-1SG=q make-3SG=but 
Our brother tried to catch it.

35. Nkam Nipn de pi banana heavy(AJ) (burn(intr.)).INF go.INF 
\textit{mo-n} \textit{ne-ya}\textsuperscript{17} penis-2SG.POSS eat-1SG.END.A 
Val-n NI ri ri pi \textit{Vmaun \textit{Vpal-e}} brother-PL.POSS DEM1 hit.INF take.INF go.INF below put-and(ss) 
Nkam pi Ntep dawal-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 \textit{na na \textit{Ngol=ra}} Nkam brother-PL.Poss DEM1 I I die=1SG.EXPL banana 
\textit{yape hyer-o di \textit{Vpai \textit{Nmol-gwa}}} right/back.up.here remove-sG.IMP say.INF lie.INF stay-3SG.SRD 
Our friend kept on saying, "Palus! Palus! I am dying. Take the bananas off me."

37. \textit{na hyer-ka} 
I remove-1SG.SRD 
I removed them.

38. \textit{na na si \textit{Ngol Nhkor-gi=we Nhdu-gwa}} 
I I hit.INF die.INF PERF-2SG.DEM1=ENC.WE say-3SG.SRD 
He said, "You really killed me."

39. \textit{na Val-a kep \textit{Nhgel Nhgo Nhkor-e}} 
I brother-1SG.POSS laugh(AJ) make.INF die.INF PERF-and(ss) 
\textsuperscript{16}The 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. 
\textsuperscript{17}\textit{mon \textit{neya}} '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)