<table>
<thead>
<tr>
<th>Title</th>
<th>Dom Texts: 'A Hawk and a Parrot', 'A Dog and a Pig', and 'Stealing'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author(s)</td>
<td>Tida, Syuntarô</td>
</tr>
<tr>
<td>Citation</td>
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<tr>
<td>Textversion</td>
<td>publisher</td>
</tr>
</tbody>
</table>

京都大学言語学研究
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 $\Lambda$ 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
   (beginning.of.the.story)
   Ker-ker di.

2. $\Gamma$kila $\Lambda$kulam $\Lambda$su $\Lambda$mal $\Lambda$ya $\Lambda$me-ipka $\Gamma$kip
   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
   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. $\Lambda$yal $\Gamma$sul $\Lambda$ni $\Gamma$val-a=$\Lambda$o $\Gamma$kip $\Lambda$bl
   man two.person DEM1 brother-1sg.poss=voc bushfire(AJ) big

---

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

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

$^{3}$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. .FirstOrDefault 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.

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

—13—
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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6The construction V₁-re V₁-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/n-, for the other forms. The last root shows regular vowel alternation of the high-tone verb.
8The serial verb gid Ner- ‘say off’ means ‘to send someone to somewhere’.

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Kila said, “You go!” but Kulam said, “You go!”

   hawk=DEM2 you go-sc.IMP say-3SG.SRD
   Kila said, “You go.”

10. Nkulam Fen Np-o Ndu-gwa
    parrot you go-SG.IMP say-3sG.sRD
    Kulam said, “You go.”

11. Kol Kol di Vme-ipka
    both.side say.INF stay-2/3DL.sRD
    They kept arguing with each other.

12. Vana Kila=rae Nna-l=Nua Gd-re No-gwi
    then hawk=DEM2 go.FUT-1SG=ENC.WA say-and(ss) go-3SG.DEM1
    Nkulam Nkapan=rae Nn l Vmuku Vmukal= Vsi kl
    parrot DIM=DEM2 water container bamboo=a cut.off.INF
    Vyo-gwa Kila Nkapan Nto-gwi
    put-3SG.SRD hawk DIM give-3SG.DEM1
    Nbin Nlm=rae Gs Gukl Gdi
    bottom down.there=DEM2 hit.INF hole(A) (say).INF
    Vye-re Gte Gkilor-gwa
    put-and(ss) give.INF PERF-3SG.SRD
    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.

13. Kila Nkapan=rae Gire Ge No-gwa
    hawk DIM=DEM2 take-and(ss) to go-3SG.SRD
    Kila took it and went.

14. Vnul Nn Kol-gwi Vkau Ns-na-m=di Ne
    river water fill-3SG.DEM1 filled.up(A) (hit)-FUT-3SG=Q make.INF
He waited a long time at the river for the container to fill up with water, but it never did.

15.  Vnam\nel=m=r\di \nbin \nim=\rho\rae \kan-wdae
what.happen-3sg=Q bottom down.there=DEM2 see-3sg.dem2
\gukl \di \yo-gwa
hole(AJ) (say).INF be-3sg.srd
Wondering why, he examined the bottom of the container and saw there was a hole.

16.  \nei\yo=\di \er \kol \u-gwi
oh.my.goodness=Q to back come-3sg.dem1
He said, "Eiyol!" and came back.

17.  \kulam \kapan \wa\du-r \al \di
parrot DIM search-and(ss) call.name(AJ) say.INF
\wan-gwa \kore \kulam \kapan \ta \mo=\k-gwe
move.around-3sg.srd but parrot DIM NEG stay=NEG-3sg.ind
Searching for Kulam, he went around calling his name, but Kulam was not there.

18.  \al \d\d \wan-gwa \man-gwe
call.name(AJ) say.INF move.around-3sg.srd fail-3sg.ind
He went around calling his name in vain.

19.  \pi \komma9 \ke-pkrae \aul \kar-\al=\di10
go.INF vegetable cook.by.steam-1DL.dem2 open.INF see-FUT-1sg=Q
\aul-wdae
open-3sg.dem2

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 \kep 'sweet potato', which can also mean 'everyday food'.
10The construction V-FUT-1sg/dl/pl.+\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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11The phrase Nde-m 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.
He went far away to Bomai.

Kila remained here hunting small animals like lizards and rats.

Now you will see that the hawk is living 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.

He lives deep in the forest in Bomai.
37. Nkila Nkapan Nmal Gi Nmol-e Nel Nmol-gwe
    hawk dim near dem1 stay-and(ss) make.inf stay-3sg.ind
    The hawk still lives here.

38. Nwai Nsu-gwe
    end(ai) (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, “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. ṫna ṫkum ṫkaman12 ṫd-ral ṫel=īa
   I fairy: tale say-FUT. INF make.1 SG=EXPL
   I am going to tell a fairy tale.

2. ṫker ṫker ṫdi ṫi
   (beginning. of. the. story)
   Ker- ker di-i.

3. Ṽal Ṽbola Ṽsu Ṽdogwa Ṽyopl Ṽipka=Īmere
   dog pig two fire get.kindling. INF take.2/3 DL=as/about
   ṫd-ral ṫel=īa
   say-FUT. INF make.1 SG=EXPL
   I am going to talk about a dog and a pig, who got kindling coal.

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12Ncum ṫkaman(sic) is not intended to be in this form. The correct form is Ṽsup ṫkaman.
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.
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.  Ɣpara  Ɣdi  Ɣkor-ke
enough/all say.INF do.away-1sg.ind
The end.

18.  Ɣkupa  Ɣaipa  Ɣbl  Ɣtol=Ɣtal
(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.
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 toltal.

2.3 Stealing

Recorded on 7 July 1999.

1. Ṣna ḡ Dama ṣbol ḡaml ḡ kunul ḡ wou-pka
   I PRN with peanut by:stealing dig-1DL.sRD
   ḡnd-ral ḡ nel=γa
   say-FUT.INF make.1SG=EXPL

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

2. Ṣna ḡ Dama ṣbol ⃛taɪm=⃛ta ḡ ba ḡ wai ḡ won ḡ do-gwa
   I PRN with time=a moon good truly burn(intr.)-3sG.sRD
   ḡer ḡ pi ḡ Gar ḡ Mnl ḡ Maul ḡ npe
to go.INF PLN up.there
   ⃛Krwaɪ ⃛Plawta ⃛Nogwa¹⁴ ḡaml ḡ kul ḡ pal-gwa
   PRN peanut look.after.INF put-3SG.sRD
   ⃛nari ḡ er ḡ pi ⃛pi ḡ pa-gwa ḡ wou-pka
   leaf to go.INF go.INF lie-3SG.sRD dig-1DL.sRD

¹⁴Krwaɪ Plawta Nogwa 'Krwaɪ “The Flower-Eater”' is a personal name. Krwaɪ is his real name and Plawta 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 =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 =vIl =pi =kar-ka nkore
   I first=earlier dig.inf to forth.here go.inf see-1sg.srd but
   naul=ta kel ni Vpa-gwa nkama si Vpa-gwa
   cordyline=a place deml 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 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 ndeu ndau ge=Vk-gw
   neg shake(aj).red make=neg-3sg.ind
   It did not shake.

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

9. naul Vpa-gwa kan kor-e
   cordyline lie-3sg.srd see.inf perf-and(ss)
   I found that it was a shrub.
10. rer rkol ru naml v'wou vpai-krae
to back come-INF peanut dig-INF lie-1sg.DEM2
I came back and dug peanuts.

11. N>Dama N>kuik r>pi r>na v'wou ne-kal hai=rae r>pi
    PRN again go.INF I dig.INF go-1sg.LOC place=DEM2 go.INF
    v'kan-m=ba
    see-3sg=but
Dama, in turn, went to the place where I had dug peanuts, and he looked round.

12. Naul vkar-kal hai=rae N>kuik N>yal ti v'kan-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. N>yopal N>mol-m=di vkar-ka=mer=rae
    person stay-3sg=Q see-1sg.SRD=as=DEM2
N>Dama V>ama N>yopal N>mol-m=di v'kan-gwa
    PRN too person stay-3sg=Q see-3sg.SRD
He also thought that it was a person as I did.

14. r>pi r>na v'kan N>mo-ka=mer=rae N>yal ni r>pi
go.INF I see.INF stay-1sg.SRD=as=DEM2 man DEM1 go.INF
    r>tol N>barwai N>won v'kan N>mol-m=ba
    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. r>na N>kopl=ta n>mal ni v'yo-gwa f s n>er-ka
    I stone=a near DEM1 be-3sg.SRD hit.INF to/off-1sg.SRD
I threw a nearby stone at it.

16. r>pi Naul=ta N>malai n>ile=rae N>bol r>si V>telle
go.INF cordyline=LOC nearby there=DEM2 be.hit.INF noise(AJ)
    ndu-gwa
    say-3sg.SRD
It fell down near the shrub making a noise.
17. NDama Nyopal Nmol-m=rdi Vkar-krae Nu-ral
   PRN person stay-3sg=q see-1sg_dem2 come-fut.inf
   Nmol-m=di Nyal Ti Val-a Ninala Ndu-m=Nba
   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. γna Vkwar τmuku ᾱd-ra-l=γd Νe-ka
   I already run(AJ) (say)-fut-1sg=q make-1sg.srd
   I was already about to run.

19. NDama Nο-gwa=Emere Gkaur ki Νapl Nime
   PRN go-3sg.srd=as cliff bad invisible.side down.there
   Gpi Nbol Gsa Gdi Gkι\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. γna Γeku Gpi Νtep Nime Γp-re
   I later go.inf top down.there go-and(ss)
   NDama NDama Νdi-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-3sg.ind
    He said, “Here I am.”

22. Γen Vnam\ele go h\n-e NDi-krae
    you why come-2sg-qm say-1sg_dem2
    I asked, “Why did you come here?”

23. NDama=Γrae Nyopal=Γta Nu-ral Γd Νel-gwi
    PRN=dem2 person=a come-fut.1sg q make-3sg_dem1
    Γna Νti Nu-ka Νapl=Γla Nu-ka
    I running.away come-1sg.srd invisible.side=loc come-1sg.srd
    Νya=\we Ndu-gw
    right/back.here=enc.we say-3sg.ind
    Dama said, “A person was coming, so I ran away down here.”
24. Vna nyopal tta tu=vk-m=ti
   I person NEG come=NEG-3SG=EXPL
   ter tu-o ndi-ka ter tep tu-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. Naul Vpa-wda=awa
cordyline lie-3SG.DEM2=ENC.WA
en nbaruai tol vkan-gi vkan-e
you for.a.long.time stare(AJ) see-2SG.DEM1 see-and(ss)
na Nti hna-n=di nkopl fs-re
I running.away go.FUT-2SG=q stone hit-and(ss)
na nkipi nkol ne-krae ten pi
I pretending go-1SG.DEM2 you go.INF
ila Nime Nbol ago-n=ua ndi-ka
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. Val-a=o tna tna tsi ngol nkor-n-a
   brother-1SG.POSS=voc I I hit.INF die.INF PERF-2SG-END.A
   nkor-o ndu-gw
do.away-SG.IMP say-3SG.IND
Dama said, “Oh, my brother! You killed me badly.”

27. Vana hu-pka haml vwou vwar-pka
then come-1DL.SRD peanut dig.INF move.around-1DL.SRD
hwa hsu-gwa
end(AJ) (hit)-3SG.SRD
We went back and finished digging peanuts.

28. Ri-re ter u-vra-pl=rd ve-pka
take-and(ss) to come-FUT-1DL=q make-1DL.SRD
We were about to go back.
29. Nkam Vtalpa¹⁵ Nhpor=Γta Vpa-gwi
banana talpa.banana big=a lie-3sg.dem1
Vama we-vra-pl=λwa ἰνdu-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 ᾳmala
then cut_down-fut-1dl.srd prn nearby
Vpa-m=ʃiwa pl-ʃa-m=ʃia
lie-3sg=forth.here=enc.wa perceive-fut-3sg=expl
Γna Vwe ᾳer-ai ᾳel-a ᾳkore
I cut_down.inf to/off-fut.inf make-1sg.end.a on.one.hand
Γen Vka-oyo ᾳdi-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 N ᾳkle=Γdi Γpi Nredi ᾳel
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 ᾳer ᾳkor-ka
I cut_down.inf to/off.inf perf-1sg.srd
I cut it down.

33. Nmapn=Γa Nime Nnaip Γi-re Nkatim Γsi
base=loc down.there knife take-and(ss) cut(AJ) hit.inf
Vwe ᾳer ᾳkor-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-n16 Ni kau-Vra-l=\d Nel-m=\ba
brother-PL.POSS DEM1 carry.on.shoulder-FUT-1SG=q make-3SG=but
Our brother tried to catch it.

35. Nkam hipn \de \pi
banana heavy(AJ) (burn(intr.)).INF go.INF
\mo-n \n=ya17
penis-2SG.POSS eat-1SG.END.A
Val-n Ni \si \i \pi Vmaun 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 \na \na \gol=\a Nkam
brother-PL.POSS DEM1 I I die=1SG.EXPL banana
\yape \yer-o \di \pai 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. \na \yer-ka
I remove-1SG.SRD
I removed them.

38. \na \na \si \gol \kor-gi=\we Ndu-gwa
I I hit.INF die.INF PERF-2SG.DEM1=ENC.WE say-3SG.SRD
He said, "You really killed me."

39. \na Val-a \nepl \el \gol \kor-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 \nega 'I eat your penis' is an interjection usually used to express affection between
males. In this context, it expresses funniness of the story.
English Translation

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

(\texttt{http://www.ethnologue.com/home.asp})

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