

## THE STORY OF RAGA : A MAN'S ETHNOGRAPHY ON HIS OWN SOCIETY (I) THE ORIGIN MYTH

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### INTRODUCTION

#### I

This is an English translation of a hand-copied book which was written in "Raga" by the late Rev. David Tevimule in 1966<sup>1)</sup>. The original title of the book is **Vevhurin Raga** (**vevhuri** = story, **n** = of). "Raga" is a language spoken by the people of North Raga (northern part of Raga or Pentecost Island) in Vanuatu. The work consists of twenty chapters and concerns various aspects of North Raga culture: its origin myth, kin relations, initiation rite, rank-taking system, chiefs, and customs concerning birth, marriage, and death.

North Raga has been known to anthropologists by the work of Codrington (1891) and Rivers (1914). I did my anthropological field work there in 1974, from 1981 to 1982, and again in 1985. The population is 3,125 according to the census of 1979. All of the people are now Christian: more than 94% of them are Anglican and less than 6% Catholic. Their subsistence mainly depends on slash-and-burn cultivation of taro and yam. There are matrilineal moieties and many matrilineal descent groups. Marriage regulation is a kind of prescription (Yoshioka 1985). As in the other parts of Northern Vanuatu, there is a rank-taking system in North Raga which is realized in a ceremony called **Bolololi**. The men of highest rank are called **Jif** (chief) in Bislama (Vanuatu Pidgin English). But the character of such a "chief" is a variation of the so-called big-man (Yoshioka, 1983a, 1983b, 1986).

The Rev. David Tevimule was born in Asaosulu in North Raga. He was one of my best informants while I was doing my field research. He was known to the people of North Raga by his wide knowledge of its customs. When I did my second field research he was called **tamaragai**, which means "a very very old man". It is not clear when he was born. When I asked him about his age, he pointed at a boy near him who looked fourteen or fifteen and told me that he had been about the same age as the boy when the volcano of Ambrym exploded. The explosion of Ambrym volcano he referred to seems to be that

of 1913 (cf. O'Reilly 1956). If so, he may have been well over eighty at the time of my second research. To our deep regret, he passed away in 1984.

Father David was brought up in North Raga and married there. He had been married for many years before his first child was born in 1930<sup>2)</sup> (Aaron et al. 1981: 114). After that he went to Lolowai at Aoba to attend the training college. In 1940 he went to the Solomon Islands to take further training to become an Anglican priest. He attended Siota College<sup>3)</sup> and became an Anglican deacon. In 1946 he came back to Lolowai at Aoba and there became an Anglican priest. In 1947 he began to teach at the Anglican School at Bwatnapni in Central Pentecost. After retiring from the school, he came back to North Raga and lived in Tasvarongo village.

## II

In this paper I translate the first five chapters of the original book in which Father David describes the origin myth<sup>4)</sup>. The paper has two purposes. The first is to present the origin myth as a text in the form of a literal translation together with the original. The second purpose, which is related to the first, is to present the raw data of the Raga language with some comments.

It is worth noting here that the origin myth was not spoken but written. The writing system of North Raga has not been thoroughly established yet but the letters are mostly written in accordance with the phonological system. According to Walsh, the articulated values of the consonant phonemes are as shown in Table I (Walsh 1982: 236-237). In writing, /bwero/ is realized as **bwero** (ear), /vwavwa/ as **vwavwa** (aunt), /sabuga/ as **sabuga** (tabooed) and so on. The phonemes /v/, /vw/, /t/, and /g/ change into /b/, /bw/, /d/, and /ḡ/ respectively under certain syntactic conditions (Walsh 1982: 237). The same is true of the corresponding letters. Thus, when /tai/ changes into /dai/ in certain syntactic conditions, **tai** is replaced by **dai** (**tai=dai**=to cut). The two phonological symbols "ḡ" and "n̄" are original letters of North Raga. An exception to such an orthographic principle appears in the case of the letters "g" and "k". The phoneme /g/ in Table I is composed of the voiced velar fricative [ɣ], and the voiceless velar fricative [x]. In many cases /g/ is realized as "g", but sometimes as "k", especially when it is pronounced as [x]. In the following text, we will find that for the word /gea/, **gea** is used in some places and **kea** in other places.

Although great importance should be attached to the original writing of Father David, it seems to contain many writing and spelling mistakes. Many corrections were made by Mr. Richard Leona and me. Mr. Richard Leona, who

	BILABIAL	LABIODENTAL	LABIOVELAR	ALVEOLAR	VELAR	PHARYNGEAL
STOPS						
-V				t	k	
+V				d		
±V	b					
+V+L	bw					
+V+P					g̃	
FRICATIVES						
-V				s		h
±V		v			g	
±V+L		vw				
NASALS						
+V	m			n	n̄	
+V+L	mw					
TRILL						
+V				r		
LATERAL						
+V				l		
SEMI-VOWEL						
+V			w			
V=voicing, L=labio-velarisation, P=homorganic pre-nasalisation						

Table I

was the headmaster of Labultamata Primary School, is a native speaker of the Raga language and is linguistically the best trained informant in North Raga. Moreover he is also versed in many old Raga words, some of which are found in the original<sup>5)</sup>.

According to Tryon, the Raga language is the Oceanic type in the Melanesian of Austronesian (Tryon 1972: 70). It is spoken in the area from the northern end of Raga (Pentecost) Island to Tasvarongo village<sup>6)</sup>. In most languages of the Oceanic type, personal pronouns are divided into cardinal and verbal pronouns (Tryon 1973:329). Raga personal pronouns are listed in Table II. We can see from the table that the verbal pronoun is a short form of the cardinal pronoun.

In the languages of Maewo, Aoba, Santo and Pentecost, verbal pronouns which semantically indicate the actor appear as nominative and they are combined with tense particles to make single units (Tryon 1973: 331, 1978: 887). Such units in the Raga language are listed in Table III. The basic tense particles are **mwa**, **nu**, **vi** and **men**, which indicates neutral tense, past tense, future

tense and near future tense respectively<sup>7)</sup>. They are subject to certain morphophonemic changes. To take **nan** as an example, it consists of the stem **na-** which is the verbal pronoun in the first person singular and the suffix **-n** which is a morphophonemic realization of the past tense particle **nu**. No verbal pronoun is usually used when it is in the third person singular nominative: in such a case, only the full form of a tense particle is used (Example 1).

- 1           **Naturigi**       **nu**       **vano.**  
               child        $\phi$ -past     go  
               (A child went.)

The word **nu** is the full form of the past tense particle and the third person singular is shown by  $\phi$ <sup>8)</sup>. In this paper, however, I will translate **nu** (or **mwa** or **vi** or **men**) as, for example, "he -past (or -neutral or -future or -near future)" to make explicit what kind of actor is indicated by such a word.

There is also a word **gem** which is composed of **ge-** (probably a variant of the verbal pronoun in the third person singular) and **-m** (neutral tense particle). Although **ge-m** is interchangeable with **mwa**, it is rarely used in daily conversation. It may be an old form. I am not certain whether the forms **ge-n**, **ge-v**, or **ge-men** are used or not.

In normal declarative sentences of the Raga language, the noun subject precedes the corresponding verbal pronoun (Example 1). Cardinal pronouns are usually placed in the same position as noun subjects, though some cardinal pronouns are used as objectives in the same form (Table IV)<sup>9)</sup>. It seems proper to distinguish these two cases (Example 2 and 3), so I call the cardinal pronouns in nominative position independent pronouns.

- 2           **Kimiu**                       **gi-m**                       **bano.**  
               you independent pronoun   you-neutral                       go  
               (You go.)

- 3           **Na-n**                       **gita**                       **kimiu.**  
               I-past                       see                       you  
               (I saw you.)

The cardinal pronoun **kea** (or **gea**) is also used as a demonstrative pronoun, to point at something remote from the speaker. To point at something near the speaker, **keki** (or **geki**) is used (Example 4). However, I will not refer to **kea** (or **gea**) in such usage as an independent pronoun even though it is used in

		cardinal pronoun	verbal pronoun
singular	first person	inau	na-
	second person	gigo*	go-*
	third person	kea*, gea*	ϕ-, (ge-*)
plural	first person	gamai*	ga-*
	second person	kimiu*	gi-*
	first + second	gida*	ta-
	third person	kera*	ra-

\* The letters "g" and "k" are both possible realizations of /g/. But /gimiu/ is usually written not as *gimiu* but as *kimiu* and /gera/ not as *gera* but as *kera*.

Table II

		tense			
		neutral	past	future	near future
singular	first person	nam	nan	nav	namen
	second person	gom	gon	gov	gomen
	third person	mwa gem	nu	vi	men
plural	first person	gam	gan	gav	gamen
	second person	gim	gin	giv	gimen
	first + second	tam	tan	tav	tamen
	third person	ram	ran	rav	ramen

Table III

		objective
singular	first person	-au
	second person	-go, -nigo
	third person	-a, -e, -i, -nia
plural	first person	gamai
	second person	kimiu
	first + second	gida
	third person	-ra, -nira

Table IV

nominative position. **Kea** (or **gea**) and **keki** (or **geki**) are also used as demonstrative adjectives (Example 5). Moreover, **kea** (or **gea**) can be used as in Example 6. In such cases, the meaning of **kea** (or **gea**) varies according to context.

4        **Hano**        **keki?**  
           what        this  
 (What is this?)

5        **Na-m**        **doro**        **boe**        **kea.**  
           I-neutral    want        pig        that  
 (I want that pig.)

6 **Wāga nu mai kea mwalāgelo nu hivo an tahi.**  
 canoe it-past come, therefore young man he-past go down at sea  
 (A canoe came; therefore, a young man went down to the sea.)

The particles used in the possessive are listed in Table V. Their forms change in accordance with the kind of noun to which they attach. Nouns are classified into five categories. According to Tryon, these categories are: 1) inalienable objects, 2) a general category, 3) edible objects, 4) drinkables and 5) prized possessions (Tryon 1973: 314). The particles in column 1 in Table V are used as follows: **tama-gu** (my father), **bwatu-na** (his head), or **ratahi-n tarabe-ku** (mother of my uncle). Those in columns 2 to 5 are used as follows: **no-gu** (mine), **no-gu buka** (my book), **no-n buka** (his book), **buka non** George (George's book), **ga-ku** (mine), **ga-ku damu** (my yam), **ma-gu** (mine), **ma-m niu** (your coconut), **bila-ku** (mine), or **bila-n boe** (his pig). It is interesting to note that when people say **ma-m wai** (your water), the water is drinkable, while it may not be drinkable when they say **no-m wai** (your water). In an English version of the following text, however, I will not attempt to bring out such delicate semantic differences.

		1	2	3	4	5
singular	first person	-gu, -ku	no-gu	gaku	ma-gu	bilaku
	second person	-mwa	nom(nomwa)	gam(gamwa)	mam(mamwa)	bilam (bilamwa)
	third person	-na, -n	non(nona)	gan(gana)	man(mana)	bilan(bilana)
plural	first person	-mai	nomai	gamai	mamai	bilamai
	second person	-miu	nomiu	gamiu	mamiu	bilamiu
	first + second	-da	noda	gada	mada	bilada
	third person	-ra	nora	gara	mara	bilara
<p>◦ 1 Inalienable 2 General 3 Edible 4 Drinkable 5 Prized possessions          ◦ The particles in parentheses are used in the absolute possessive. The other particles in columns 2 to 5 are used even in the absolute possessive. The particles in column 1 are not so used.</p>						

Table V

It is clear from the above tables that the Raga language distinguishes between inclusive “we” and exclusive “we”. Thus, **ta-m** means “we”-neutral including the hearer, while **ga-m** means “we”-neutral excluding the hearer. The same holds in the case of possessives. **Ga-da**, for example, means “(food of) ours (including the hearer)”, while **ga-mai** means “(food of) ours (excluding the hearer)”.

Numerals are listed in Table VI. The upper row shows cardinal numerals and the lower ordinal numerals. For the numbers above ten, the same words are used for both cardinal and ordinal numerals. Thus “eleven” is **hañvul-domwan-gaituvwa**: “twelve” is **hañvul-domwan-gairua**: and so on. “Twenty” is **ñavul-gairua** and “thirty” is **ñavul-gaitolu**. Cardinal numerals are often combined with verbal pronouns to make single units. Suppose there are a speaker and two hearers. If the speaker wants to say something like “we three [you two and I] will do something”, he can say:

7	<b>ta-tol</b>	<b>vi</b>	<b>lol ~</b>
	we-including hearer three	(we)-future	do ~
	(We three will do~.)		

1	2	3	4	5	6	7	8	9	10
tea	rua	tolu	vasi	lima	ono	bitu	vwelu	sivo	hañvulu
gaituvwa	gairua	gaitolu	gaivasi	gailima	gaiono	gaibitu	gaivwelu	gaisivo	hañvulu

Table VI

If example 7 is in the neutral tense, it will be **ta-m dol lol ~**. When there are one speaker and one hearer, the speaker says **ta-mu-ru** (**ta**=we-including hearer, **-mu**=neutral (which is often omitted), **-ru**=**rua**=two) if the tense is present, or **ta-ru vi** if it is future, or **ta-ru-men** if it is the near future.

The same can be said of possessives and objectives. “Our [you and me two] book” is expressed as **no-da-ru buka**, while “the mother of us two (excluding the hearer)” is **ratahi-ma-ru** (**ratahi**=mother, **-ma**=**mai**=our [excluding the hearer], **-ru**=**rua**=two). “To you two” is expressed as **lalai kimi-ru** (**lalai**=to, **kimi**=**kimiu**=you, **-ru**=**rua**=two).

The plurality of nouns is generally shown by the form of verbal pronouns, of objective particles, or of possessive particles. In example 8, the noun **naturigi** is singular, while in example 9, it is plural. However, there are cases in which a plural marker is placed in front of the noun in question. In example 10, **ira** is a plural marker.

- |    |                             |                                   |                             |                    |
|----|-----------------------------|-----------------------------------|-----------------------------|--------------------|
| 8  | <b>Naturigi</b><br>child    | <b>mwa</b><br>he (or she)-neutral | <b>bano.</b><br>go          |                    |
|    | (A child goes.)             |                                   |                             |                    |
|    |                             |                                   |                             |                    |
| 9  | <b>Naturigi</b><br>child    | <b>ra-m</b><br>they-neutral       | <b>bano.</b><br>go          |                    |
|    | (Children go.)              |                                   |                             |                    |
|    |                             |                                   |                             |                    |
| 10 | <b>Ira</b><br>plural marker | <b>naturigi</b><br>child          | <b>ra-m</b><br>they-neutral | <b>bano.</b><br>go |
|    | (Children go.)              |                                   |                             |                    |

With regard to aspect I will give an explanation of the two Raga words **vava** and **vuvuri**. **Vava** is used to show that an action continues and the sentence following **vava** describes the result of the action. That is, it sometimes functions as a durative marker and sometimes as a conjunction like English "until" (Example 11). In this paper I call it an action-continuing marker. **Vuvuri** is used to show that an action is completed and the sentence following **vuvuri** describes an action that follows thereafter. In this way it sometimes functions as a terminate marker and sometimes as an adverb like English "then" (Example 12). I call it an action-completing marker.

- |    |  |                      |                        |  |                      |                        |                           |
|----|--|----------------------|------------------------|--|----------------------|------------------------|---------------------------|
| 11 | <b>Mwalagelo</b><br>young man                        | <b>nu</b><br>he-past | <b>lago</b><br>walk    | <b>vava</b><br>action-continuing<br>marker   | <b>nu</b><br>he-past | <b>hivo</b><br>go down | <b>an tahi.</b><br>at sea |
|    | (A young man kept walking until he reached the sea.) |                      |                        |  |                      |                        |                           |
|    |  |                      |                        |  |                      |                        |                           |
| 12 | <b>Mwalagelo</b><br>young man                        | <b>nu</b><br>he-past | <b>loli-a</b><br>do it | <b>vuvuri</b><br>action-completing<br>marker | <b>nu</b><br>he-past | <b>vano.</b><br>go     |                           |
|    | (A young man finished doing it: then he went.)       |                      |                        |  |                      |                        |                           |

Negation is expressed by **hav**.....**tehe** (Example 13). **Tehe** sometimes takes the shorter form **te**, so that negation is also expressed as **hav**.....**te**. Moreover, **tehe** is sometimes omitted, though it is said that such an omission is incorrect. I will translate **hav** into "not" and regard **tehe** as a negative marker.

- |    |                          |                   |                           |                                 |
|----|--------------------------|-------------------|---------------------------|---------------------------------|
| 13 | <b>Na-m</b><br>I-neutral | <b>hav</b><br>not | <b>gita-go</b><br>see you | <b>tehe.</b><br>negative marker |
|    | (I do not see you.)      |                   |                           |                                 |



In the Raga language the particle **na** is used to bring a certain word into focus and I accordingly call this particle a focus marker. Compare examples 14 and 15. In both cases, **nu**, which is an actor-indicator, refers to **niu**. In 14 the subject **niu** is placed at the end of the sentence and focus is placed on it by using the focus marker **na**.

- 14        **Nu**            **halhala**            **na**            **niu.**  
           it-past        float            focus marker        coconut  
           (It is a coconut that floated.)

- 15        **Niu**            **nu**            **halhala.**  
           coconut        it-past            float  
           (A coconut floated.)

**Be** and **gabe** should be explained here. **Be** is basically a conjunction, as seen in examples 16 and 17. In 16 it is used as a complementizer. Example 18 also shows that **be** is used as a complementizer and in this case it introduces direct narration. **Be** can be used in both direct and indirect narration. When it introduces direct narration, I call it a direct narration marker to indicate the form of narration clearly. Example 19 shows that **be** is used also as a particle which identifies the following word or phrase as a complement. In this case I call **be** a complement marker.

- 16 **Mwalāgelo**    **nu**        **hivo**    **an**    **tahi**    **be**        **vi**    **gagaru.**  
       young man    he-past    go down    at    sea    so that    he-future    swim  
       (A young man went down to the sea so that he might swim.)

- 17 **Mwalāgelo**    **nu**        **gita-e**    **be**        **nu**        **tavuha.**  
       young man    he-past    see it    that    it-past    good.  
       (A young man found that it was good.)

- 18 **Mwalāgelo**    **mwa**        **beve**            **be**            **ue.**  
       young man    he-neutral    say    direct narration marker    yes  
       (A young man says, "Yes.")

- 19        **Ra-m**            **uloi-nia**            **be**            **Tabua.**  
           they-neutral    call it            complement marker    Ambrym  
           (They call it Ambrym.)

**Gabe** is basically used as a relative (Example 20, 21: as seen in the latter

example, Raga has no copula). **Gabe** is also used as a complementizer and as a complement marker.

- 20 **Vatu nu en goro lulu gabe ra-n geli-a.**  
 stone it-past lie down shut hole which they-past dig it.  
 (A stone stopped up the hole which they dug.)

- 21 **Go-m lol ḡagarasi no-m mwl̄agelo gaituvwa gabe Tom.**  
 you-neutral make cruel your young fellow one who Tom.  
 (You commit a folly to your only subordinate who is Tom.)

There are no words in the language for north, south, east and west. Moving to the north is expressed by the verb **hivo**, the literal meaning of which is "to go down", while moving to the south is expressed by **hae**, the literal meaning of which is "to go up". Moving to the east and moving to the west are expressed by **hivo**, **hae**, or **vano** (=to go). Regardless of such direction (east or west), **hivo** is used if the place the speaker is about to go to is lower than the place he is now, and **hae** if it is higher. **Vano** makes no reference to relative height.

The following abbreviations, signs, and marks are used in the text:

1. -n. Neutral tense.
2. -p. Past tense.
3. -f. Future tense.
4. -nf. Near future tense.
5. -in. Including the hearer.
6. -ex. Excluding the hearer.
7. neg. Negative marker.
8. pl. Plural marker.
9. ind. Independent pronoun.
10. foc. Focus marker.
11. dn. Direct narration marker.
12. cont. Action continuing marker.
13. copl. Action completing marker.
14. cm. Complement marker.
15. [ ], # # The bracketed word or mark is one which Mr. Leona substituted for Father David's original word or mark, directly in front of it. If two or more words or marks are replaced by those in brackets, they are enclosed with # #. For example, "# nu to #

[**mwa do**]” means that though Father David wrote “**nu to**”, Mr. Leona suggested that such words should be replaced with “**mwa do**”.

16. ( ) Forms in parentheses were added to the original by Mr. Leona.  
 17. { } Forms in braces are in the original but Mr. Leona suggested that they should be omitted for better understanding of the text.

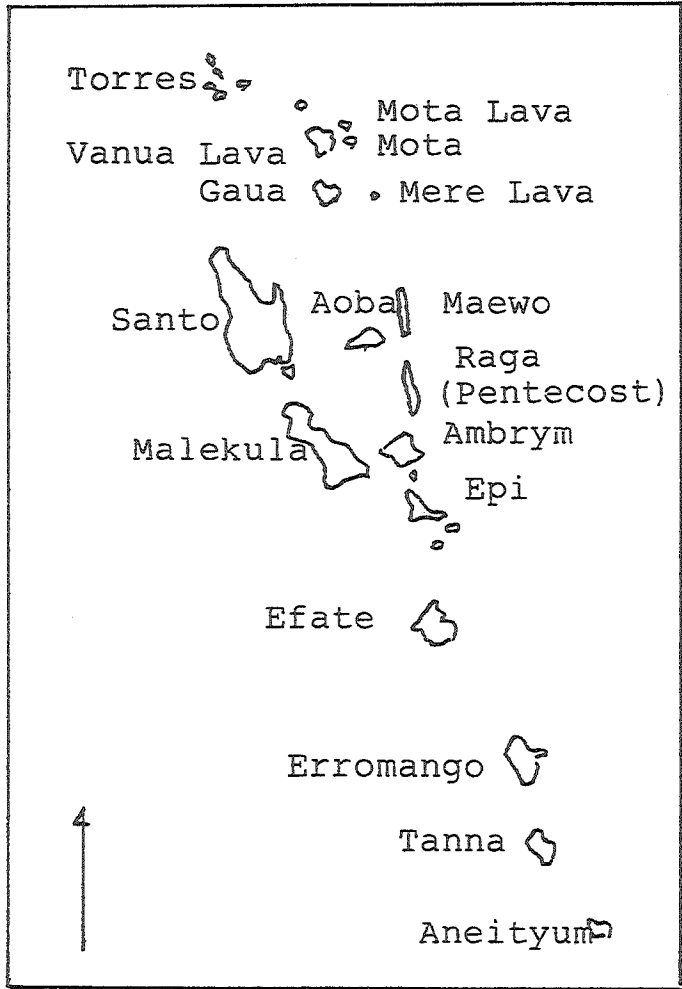
### III

The leading characters in the following story are Tagaro and Bwatmahanga. They are spirits. (In the text, Rev. David Tevimule himself translates Tagaro as “God”, and Bwatmahanga as “Holy Spirit” (**vui sabuga** [**vui**=spirit, **saguba**=tabooed, holy]). The story of Tagaro has many variations in the Northern Vanuatu islands. In Banks, Qat plays a paramount role in the story. Codrington wrote that in the northern Vanuatu islands south of Banks, “Qat, though not unknown, is not recognised as a spirit, but Tagaro takes his place.” (Codrington 1891: 168). But Bwatmahanga in North Raga is clearly the counterpart of Qat. For the sake of comparison, I will quote the story of Tagaro in North Raga described by Codrington.

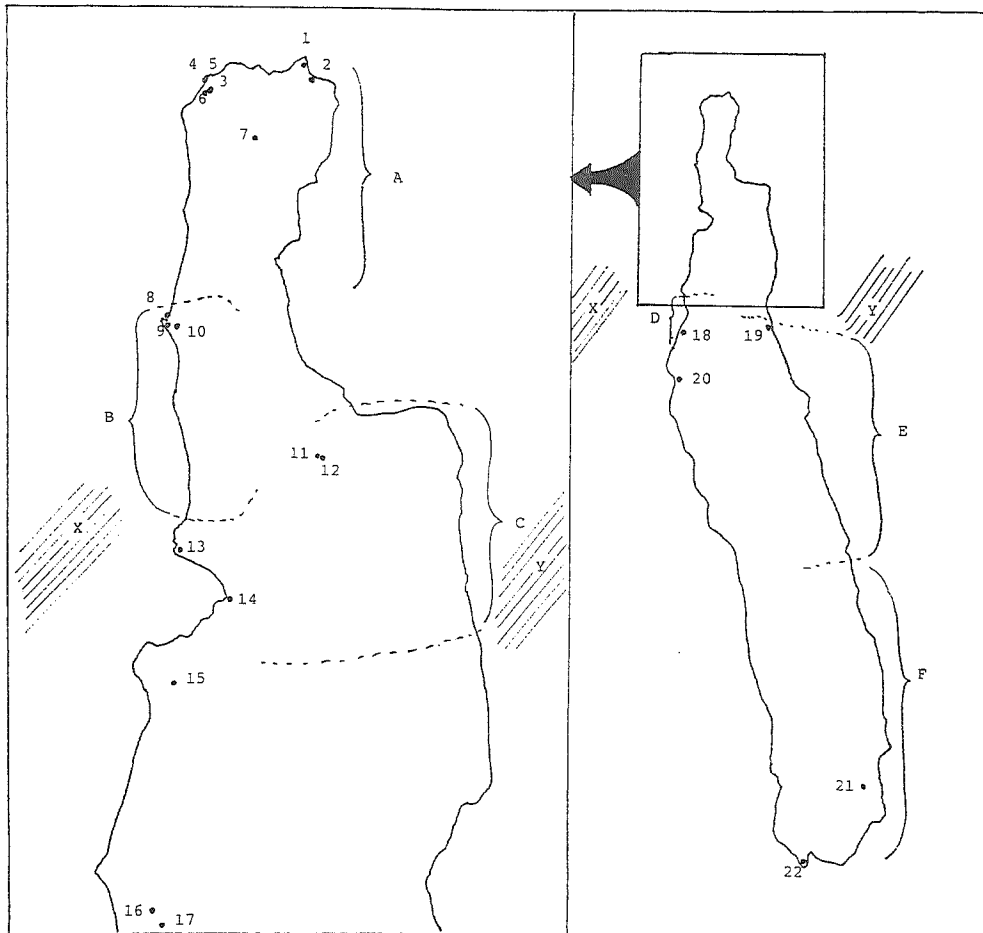
“Tagaro has ten brothers, besides Suqe, who accompanies and thwarts him. Tagaro came down from heaven, made men and other things, and went back again to heaven. Suqe belonged to the earth; his head was forked, therefore he had two thoughts in it. Whatever Tagaro did or made was right, Suqe was always wrong; he would have men die only for five days; he wanted to have six nights to one day; he planted the scooped meat of the yam, not the rind. Tagaro sent him to a place where is a bottomless chasm, somewhere inland in Araga, where he rules over the ghosts of the dead. Tagaro when on earth, though, a *wui*, had a human form, with superhuman power. He made the plain country by treading the ground with his feet; where he did not tread are the hills. He had no wife or children of his own kind, but he became the father of a boy on earth” (ibid;169)<sup>13</sup>.

As we will see later, the story written by Father David explains why Suqe (Subwe) was always wrong. In that story, Subwe is not the brother of Tagaro but the only subordinate of Bwatmahanga. An informant told me that Subwe is the bad personality of Bwatmahanga. This is the same explanation as the one in the story above, that is, Suqe’s head had two thoughts in it.

Some of the places which are referred to in the story are shown in the following maps.



Map of Vanuatu



Abwatuntora village	9	Aute	C	Lagatavmwaroroa	1
Ahivo	A	Avathubwe (beach)	5	Lagatavva village	2
Alau	B	Bunlap village	21	Loltong village	14
Alememea village	12	Bwatnapni village	20	Namaram village	12
Anaumu	11	Gihage	E	Natabwa	19
Anhomba (beach)	8	Hi ñ on Tabua (point)	4	Navinvini	17
Anserehubwe	6	Hulilau	B	Surikavian	D
Aroaro	F	Labultamata village	13	Tahi Mate (sea)	X
Asaosulu	15	Labwaru village	3	Tahi Mauri (sea)	Y
Atalai	7	Labwatiaro	10	Tasvarongo village	16
				Vata ̄ ele	22

Map of North Raga and Raga Island

**VEVHURIN RAGA  
STORY OF RAGA**

- 1) **Vevhurin Raga, hurin lolianana ata la bwativun tavua.**  
story of Raga about happening in at beginning of everything
- 2) **Vevhurin Raga. Keki la bwativun tavua.**  
story of Raga this at beginning of everything
- 3) **Tagaro** God<sup>1)</sup>  
**Vingaga** Angel  
**Vatagele** Paradise  
**Bwatmahana** Holy Spirit  
(**Vui Sabuga**)  
**Kalkaliana** Satan
- 4) **Tagaro ratahina nu sigai. Bwatmahana ratahina nu sigai.**  
Tagaro his mother she-p. no Bwatmahanga his mother she-p. no  
**Tagaro non mwalagelo (ivusi). Bwatmahana non mwalagelo**  
Tagaro his young fellow (many) Bwatmahanga his young fellow  
**Subwe gaituvwa. Tagaro nu tau vanua Mwaevo. Bwatmahana**  
Subwe one Tagaro he-p. make island Maewo Bwatmahanga  
**nu tau ginau rahu<sup>2)</sup> mai ririvua nu tau Raga. Tagaro**  
he-p. make thing living and plant he-p. make Raga Tagaro  
**nu togo a Mwaevo. Bwatmahana nu to Raga Anserehubwe**  
he-p. stay at Maewo Bwatmahanga he-p. stay Raga Anserehubwe
- 5) **Ira tarua vanuara nu hae aten tahi, mwa mamaha.**  
pl. two fellows their islands it-p. rise above sea it-n. dry  
**Tagaro nu dorodoron maragai ute Mwaevo gi tanona. Ta**  
Tagaro he-p. love very much place Maewo as his place but  
**Bwatmahana nu doron ute Anserehubwe gi tanona.**  
Bwatmahanga he-p. love place Anserehubwe as his place

**Tavaluna I  
Chapter 1**

- 1) **Tagaro nu tai<sup>3)</sup> wagana a Mwaevo, nu wehi avua(,) nu**  
Tagaro he-p. make his canoe at Maewo he-p. kill turtle he-p.  
**hiri bweguna [bwalana]<sup>4)</sup> gi matan gan mwagaru i ige, i nu**  
scratch its shell as hook of his flying fish and fish and he-p.  
**tai gaovuṅa(,) nu taṅoe gin limana(,) nu vauhi non mata**  
cut gaovunga he-p. twist it with his hand he-p. tie his hook

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1) These are Father David's translations.

2) **Ginau rahu** means "animal".

3) The meaning of **tai** is "to cut". Canoes are made by cutting wood.

4) **Bweguna** is a word used for a soft husk or nutshell. **Bwalana** is used for a strong husk or nutshell. The shell of a turtle should be called **bwalana**.

## THE STORY OF RAGA

- 1) The story of Raga, about happenings at the beginning of everything.
- 2) The story of Raga. This is a story about the beginning of everything.
- 3) Tagoro is the God. Vingaga is an Angel. Vatangele is paradise. Bwatmahanga is a Holy Spirit. (**vui**=spirit, **sabuga**=holy)<sup>a)</sup>. Kalkaliana is Satan.
- 4) Tagaro has no mother. Bwatmahanga has no mother. Tagaro has many followers. Bwatmahanga has one follower, Subwe. Tagaro made Maewo Island. Bwatmahanga made animals<sup>b)</sup> and plants. He made Raga. Tagaro stayed at Maewo. Bwatmahanga stayed at Anserehubwe in Raga.
- 5) The lands of two men rised above the sea. They have dried out. Tagaro loved Maewo very much as his home. And Bwatmahanga loved Anserehubwe as his home.

## CHAPTER 1

- 1) Tagaro made his canoe at Maewo. He killed a turtle. He scraped off its shell to make a hook for flying fish and other fish. He cut (a vine called) gaovunga and twisted it with his hands. He tied his hook to it (as a fishing

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a) A word or words in parentheses are supplied by me.

b) **Ginau rahu** (**ginau**=thing, **rahu**=to live). Animals are classified according to their way of moving. Pigs or dogs are classified as **ginau lago** (**lago**=to walk), birds as **ginau gaga** (**gaga**=to fly), fish as **ginau rovo** (**rovo**=to run) and snakes as **ginau sirabwa** (**sirabwa**=to creep) and so on (cf. Yoshioka 1983c).

ginia, nu vauhi vatoton wagana (i) ivua [ivua] gin  
 with it he-p. tie vatoto of his canoe (and) ivua [its ivua] with  
 gaovuna, [. ] Ta nu tai garabihu(.) (nu) tai [taia] gi gain  
 gaovunga but he-p. cut garabihu (he-p.) cut [cut it] as wood of  
 non mata i non binihiva be, kea vi gan mwagaru, [. ] kea  
 his hook and his thinking that now he-f. eat flying fish then  
 nu sogai wagana(.) nu hua vai lol vwavwana huri gan  
 he-p. push his canoe he-p. paddle toward in open sea to eat  
 mwagaru.  
 flying fish

- 2) Tagaro, kea la wagana lol tahi lol vwavwana i nu gita  
 Tagaro he ind. at his canoe in sea in open sea and he-p. see  
 vinun mena gan Bwatmahana(.) nu hala [halhala] la raun  
 skin of ripe banana of Bwatmahanga it-p. float on surface of  
 tahi nu hivo aben wagana, kea<sup>5)</sup> nu lai [laia]  
 sea it-p. come down near his canoe he ind. he-p. take [take it]  
 nu [mwa] gitae be nu tavuha, nu [mwa] to [do] mwa  
 he-p. [he-n.] see it that it-p. good he-p. [he-n.] stay he-n.  
 biviloē radui [radu] vinu [vinun] mena gea; Hage Bwatmahana  
 check still skin [skin of] ripe banana that then Bwatmahanga  
 (i) Subwe, vwate nin ira tarua keki nu huhui man niu  
 (and) Subwe one from pl. two fellows these he-p. drill his coconut  
 mwa dadarui, i lañi nu [mwa] herei daruhina [dadaruhina]  
 it-n. spurt out and wind it-p. [it-n.] blow away thing spurting out  
 vai lol vwavwana i mehon niu nu [mwa] voro [boro]  
 toward in open sea and drop of coconut it-p. [it-n.] arrive  
 alun liman Tagaro(.) ke [kea] Tagaro nu [mwa] mean ute meho  
 on hand of Tagaro therefore Tagaro he-p. [he-n.] lick place dripped  
 gea la limana ta nu gologolo, ta lañi nu hivo gi  
 that at his hand but it-p. sweet but wind it-p. go to the north as  
 gauna {kea} nu [mwa] hua daligi vai Raga,  
 south wind {he ind.} he-p. [he-n.] paddle hard toward Raga  
 kea nu [mwa] hae [hua]<sup>6)</sup> mulei (vai) Mwaevo.  
 nevertheless he-p. [he-n.] go up [paddle] back (toward) Maewo

5) It is very difficult to determine the meaning of kea (or gea). In this case it may mean Tagaro, may mean vinun mena, or may mean "then". I adopted the first meaning here. The systematic use of kea (or gea) needs further linguistic analysis.

6) Tagaro is in between Maewo and Raga. When he goes back to Maewo, he goes to the north. But hae means "to go to the south". Therefore Mr. Richard Leona replaced the word hae with the word hua, which is neutral. However, as we will see, Father David uses the word hae throughout this myth when somebody goes to Maewo from Raga.



line). He tied a batoto and an ivua of his canoe with this vine. <sup>c)</sup> He cut (a tree called) garabihu to make his fishing rod. He thought that now he would be able to eat a flying fish. Then he pushed his canoe (and) paddled to the open sea to eat the flying fish.

- 2) Tagaro was in his canoe in the open sea and he saw a ripe banana skin of Bwatmahanga's floating on the surface of the sea. It came near his canoe. He took it up. He thought that it was good. He still kept checking the skin of that ripe banana. Then Bwatmahanga or Subwe, one of those two fellows drilled a hole in his coconut. The coconut water spurted out<sup>d)</sup>. The wind blew away this water to the open sea and a drop of the coconut water dropped on the hand of Tagaro. Therefore Tagaro licked the drop on his hand. Now it was sweet. But the wind blew as the south wind. <sup>e)</sup> He struggled to paddle to Raga but he was carried back toward Maewo.

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- c) The canoe of North Raga is an outrigger canoe. An outrigger is called **hama**, yoke-pieces which connect the outrigger with the hull are called **ivua**, and wooden pegs fixed to the outrigger which are fastened to the yoke-pieces are called **vatoto**.
- d) There are three "navels" on the top of the coconut shell. When the softest navel among them is drilled the coconut water will spurt out. If somebody does so, people say, "**Nu huhui man niu**. (He drilled a hole in his coconut.)"
- e) In North Raga it does not usually rain when the south wind (**gauna**) blows. Therefore **gauna** also means "no rain".

- 3) **Tagaro** nu [mwa] uloi **Bwatmahāna**, (be) nam **hagatu** ta  
**Tagaro** he-p. [he-n.] call **Bwatmahanga** (dn.) I-n. go up but  
**lañi**(,) **namen vano** [van] **mulei vai** {a} **Mwaevo**, ta nam **gita**  
wind I-nf. go back toward {at} **Maewo** but I-n. see  
\***gam ginau** nu **hala na vinuna** nu **hivatu**<sup>#</sup> [vinun **gam**  
your thing it-p. float foc. its skin it-p. reach [skin of your  
**ginau mwa halhala mwa himai**] i **daruhin** [dadaruhin] **mam**  
thing it-n. float it-n. come] and thing spurting out of your  
**wai gologolo**, gov **gitae be waga vi** **hae mulei la vwavwanhao**  
water sweet you-f. see it that canoe it-f. go up again at beach  
{a} **Mwaevo**, gov **vohai te gaku i magu**.  
{at} **Maewo** you-f. throw some food of mine and drink of mine  
**Bwatmahāna**, nu [mwa] **vwaliu** [bwaliua] **be aiga**<sup>7)</sup>. **Tagaro** nu  
**Bwatmahanga** he-p. [he-n.] answer [answer it] dn. I see **Tagaro** he-p.  
**hua vava** nu [mwa] **hae mulei** {a} **Mwaevo**, nu **rav**  
paddle cont. he-p. [he-n.] go up again {at} **Maewo** he-p. draw  
**vuvuri waga** [wagana] **vai a ute**, {kea} nu [mwa]  
copl. canoe [his canoe] toward at shore {then} he-p. [he-n.]  
**veve** [bevea] **be hitate**<sup>8)</sup> **vohania** [vohainira] **mai**, [.] **Tagaro**  
say [say it] dn. come throw it [throw them] come **Tagaro**  
nu [mwa] **vavarahi** [bavarahi] **hurin bwabwa** nu [mwa]  
he-p. [he-n.] straddle at cliff he-p. [he-n.]  
**rarau vai Raga** nu [mwa] **taba** [daba] **lalañan ginau**  
hold out toward **Raga** he-p. [he-n.] catch every thing  
**rivu** [rivrivu] **duluai vai** {a} **Mwaevo**, [.] **garigi Mwaevo tam**  
planting all toward {at} **Maewo** today **Maewo** we-n. -in.  
**bev** [beve] **be Tagaro** nu **taba gan vwai**<sup>9)</sup> **gai**.  
say that **Tagaro** he-p. catch his every fruit tree
- 4) **Hage** nu [mwa] **taro** [daro] **tavuha na tahi Tagaro**  
then it-p. [it-n.] weather good foc. sea **Tagaro**  
nu [mwa] **sogai waga** nu [mwa] **hua vai Raga**(,)  
he-p. [he-n.] push his canoe he-p. [he-n.] paddle toward **Raga**  
nu **hae Avathubwe**, i **ramuru dogo mai Bwatmahaga**.  
he-p. go up **Avathubwe** and they-n. two stay with **Bwatmahanga**  
**Tagaro** nu **gita ginau duluai bilan Bwatmahāna**, nu **ron**  
**Tagaro** he-p. see thing all of **Bwatmahanga** he-p. hear  
**mwa davuha**<sup>10)</sup> **ginia**, [.] **Tagaro** nu **sororoñoi ta Bwatmahāna**  
it-n. good with it **Tagaro** he-p. hear it but **Bwatmahanga**

7) The general meaning of **aiga** is "I do not know." But in this case it has a positive meaning.

8) **Hi! ta! te!** has the meaning as "Ready! Go!" or "One, two, three! Go!"

9) The fruit of the mango tree is called **vwain mago**, and that of the **papaia vwain bobo**. But if they want to refer to fruit in general, they say **vwai gai**.

10) **Ron mwa davuha** is an idiomatic phrase meaning "happy" or "satisfied".

- 3) Tagaro called Bwatmahanga and said, "I have come but the wind is too strong. I am going back to Maewo. But I found the skin of your food floating and coming to me and found that your water which spurted out (from the coconut) was sweet. If you see that my canoe gets back to the beach of Maewo, would you throw across some of your food and your drink for me?" Bwatmahanga answered, "I see." Tagaro continued to paddle his canoe and came back to Maewo. He finished drawing his canoe to the shore. Then he said, "Come! Throw them to me." Tagaro straddled the cliff and held out his hands to Raga. He carried every plant into Maewo. Today we say that Tagaro got every kind of fruit into Maewo.



Photo 1 : Maewo Island viewed from Avathubwe in North Raga.

- 4) Then the sea was calm. Tagaro pushed his canoe out and paddled it to Raga<sup>f)</sup>. He went ashore at Avathubwe. He stayed with Bwatmahanga. Tagaro looked at all the things of Bwatmahanga. Tagaro was satisfied with them. Tagaro was listening and Bwatmahanga said, "Tagaro, will you go

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f) If the sea is calm, people of North Raga sometimes go to Maewo by canoe even today. Those who now live in the southern part of Maewo are immigrants from North Raga.

mwa beve be Tagaro, gov van mulei sa taru vi maturu?  
 he-n. say dn. Tagaro you-f. go back or we-in. two we-f. sleep  
 Tagaro nu [mwa] vwaliu [bwaliu] Bwatomahaṅa be, taru  
 Tagaro he-p. [he-n.] answer Bwatomahanga dn. we-in. two  
 vi maturu kun hanigi? Bwatomahaṅa nu [mwa] veve [beve]  
 we-f. sleep like what Bwatomahanga he-p. [he-n.] say  
 be tuhuba gov gitae. Ute vi meto(,) taru si<sup>11)</sup> hav  
 dn. wait you-f. see it place it-f. dark we-in. two we-f. not  
 gita te ginau gaha ram du<sup>12)</sup> taru vi to ṅan  
 see neg. thing now they-n. exist we-in. two we-f. stay only  
 sososori ta gov roṅ noḡu avoana, nav roṅ nomwa ta nasav<sup>13)</sup>  
 together but you-f. hear my word I-f. hear yours but I-f. not  
 gitago te, i gosav<sup>14)</sup> gitau te, hage tamuru  
 see you neg. and you-f. not see me neg. then we-n. -in. two  
 maturu matamwa vi bwina binihimwa vi vano gov  
 sleep your eye it-f. shut your thinking it-f. go you-f.  
 eno kun vatu.  
 lie down like stone

- 5) Tagaro nu vwaliu Bwatomahaṅa be, tuhuba taru vi  
 Tagaro he-p. answer Bwatomahanga dn. wait we-in. two we-f.  
 lago ba lol nodaru dovoṅana mwa davai tamuru  
 walk to make our-in. two monument it-n. carefull we-n. -in. two  
 en vatu vwai, noḡu mwalagelo ram [rav] mai  
 lie down always my young fellow they-n. [they-f.] come  
 nin {a} Mwaevo ta ute (vi) meto [maligo]<sup>15)</sup> wasi, #ram  
 from {at} Maewo but place (it-f.) dark strong they-n.  
 hav# [rasav] habweau te [tehe], Bwatomahaṅa be ke [kea] vi  
 not [they-f. not] find me neg. Bwatomahanga dn. it ind. it-f.  
 rani mulei, Tagaro be, bere nam en vatu vwai gi vatu  
 bright again Tagaro dn. careful I-n. lie down always as stone  
 sa hano taru vi lol nodaru dovoṅana amua, vi  
 or what we-in. two we-f. make our-in. two monument first it-f.  
 ran [rani] ta #nam hav# [nasav] tomare te [tehe], i [ta] noḡu  
 bright but I-n. not [I-f. not] stand up neg. and [but] my

- 11) I am not certain whether *si* is a variation of *vi* (future tense particle or a short form of *siv* (just). However in both cases, *si* seems to indicate the future tense.  
 12) *Du* (or *tu*) is a variation of *do* (*to*). The former means "to exist" or "to maintain a certain condition" while the latter means "to stay" or "just be". The basic meaning of *dogo* (*togo*) is "to sit".  
 13) Related to footnote 11. I am not certain whether *nasav* is a short form of *nav hav* or of *nam siv hav*. However, it seems to indicate the future tense.  
 14) Same as footnote 13. It may be *gov hav* or *gom siv hav*.  
 15) *Meto* means "dark" or "black". *Maligo* may be the dark colour of the ti-tree called *maligo*.

back or shall we two sleep?" Tagaro answered Bwatmahanga, "What do you mean by 'we two sleep'?" Bwatmahanga said, "Wait. You will see it getting dark. We two shall not see everything that exists now. We two shall only sit close by but you will hear my words and I shall hear your words. But I shall not see you and you will not see me. Then we two sleep. Your eyes will shut and your thinking will cease. You will lie down like a stone."

- 5) Tagaro answered Bwatmahanga, "Wait. Let's walk to make our monuments. It is noticeable that we two always lie down. My followers will come from Maewo but the place (here) will be too dark. They will not find me." Bwatmahanga said, "It will be getting bright again." Tagaro said, "We must be careful. I always lie down as a stone, do not I? Let's make our monuments first of all. It may be getting bright but I shall not



Photo 2 : Gatavmwaroroa (the famous door).

**mwalagelo rav mai ta rav gita tanon limagu.**  
 young fellow they-f. come but they-f. see place of my hand

**Bwatmahaña nu vwaliu Tagaro {,} (be) matu<sup>16)</sup> taru vi lol**  
 Bwatmahanga he-p. answer Tagaro (dn.) but we-in. two we-f. make

**hano? Tagaro be, taru vi vohai nodaru vatu, nav[nav]**  
 what Tagaro dn. we-in. two we-f. pile our-in. two stone I-f.

**voha<sup>17)</sup> nogu be [gabe], nogu mwalagelo rav tu**  
 pile mine so that [which] my young fellow they-f. keep staying

**{a} Mwaevo rav gitae vi tu Raga, gigo gov voha**  
**{at} Maewo they-f. see it it-f. exist Raga you ind. you-f. pile**

**nomwa vi tu dagai hae nin Tahi Maurin ute {a}**  
 yours it-f. exist away high than Rough Sea of place {at}

**Mwaevo.**  
 Maewo

- 6) **Bwatmahaña nu vwaliu Tagaro be, hitate: tamuru hae,**  
 Bwatmahanga he-p. answer Tagaro dn. now we-n. -in. two go up
- ramuru hae, Tagaro nu [mwa] huri hala nu [mwa]**  
 they-n. two go up Tagaro he-p. [he-n.] follow road he-p. [he-n.]
- habwe Gageivari nitun talai, Atalai, Bwatmahaña**  
 find Ngegeivari child of giant clam Atalai Bwatmahanga
- nu [mwa] huri hala nu [mwa] habwe Mol-vatu Atano nitun**  
 he-p. [he-n.] follow road he-p. [he-n.] find Molvatuatano child of
- matmaita<sup>18)</sup> la Gatava-Mwaroroo i Bwatmahaña nu [mwa]**  
 button shell at Gatavmwaroroo and Bwatmahanga he-p. [he-n.]
- garere vai bano<sup>19)</sup> ta Tagaro nu voha Bemoruna nu tari**  
 watch toward go but Tagaro he-p. pile Bemoruna he-p. put
- bwatbwatuna [bwatbwatun] Bemoruna huba, Bwatmahaña**  
 its foundation [foundation of] Bemoruna already Bwatmahanga
- nu [mwa] la<sup>20)</sup> suvwasuvwa nu [mwa] siv tari bwatbwatun**  
 he-p. [he-n.] walk quickly he-p. [he-n.] just put foundation of
- Beivala, ta, Tagaro nu nogoi Bemoruna huba. Tagaro**  
 Beivala but Tagaro he-p. finish it Bemoruna already Tagaro
- nu [mwa] uloi Bwatmahaña be nomwa te<sup>21)</sup> mwa nogo sa**  
 he-p. [he-n.] call Bwatmahanga dn. yours some it-n. finish or

16) Suppose two people are talking. If one says to the other "Matu!", it sometimes means "Go first!"

17) **Voha** may be a short form of **vohai**.

18) **Matmaita** is a kind of Trochidae. It is big and white (**maita** means "white").

19) **Garere vai bano** is an idiomatic phrase meaning "to look toward something remote from the speaker".

20) Short form of **lago** (to walk).

21) **Nomwa mwa nogo sa sigai** and **Nomwa te mwa nogo sa sigai** have the same meaning. But the latter expression is used when the speaker and hearer are competing.

stand up. But my followers will come and they will see the place made by my hands." Bwatmahanga answered Tagaro, "But what shall we two make?" Tagaro said, "We two will pile up our stones. I will pile up my stones so that my followers staying at Maewo may see the monument standing at Raga. You will pile up your stones so that the monument may become much higher than the sea level of the Rough Sea<sup>g)</sup> of Maewo."

- 6) Bwatmahanga answered Tagaro, "Now, let's go up." They went up. Tagaro walked down the road and found Ngeengeivari, a child of a giant clam, at Atalai. Bwatmahanga walked down the road and found Molvatuatano, a child of a button shell, at Gatavmwaroroa<sup>h)</sup>. Bwatmahanga was looking at something away from him but Tagaro (started to) build the Bemoruna. He had already made the foundation of the Bemoruna. Bwatmahanga walked quickly and began to make the foundation of the Beivala. But Tagaro had already built up the Bemoruna. Tagaro called Bwatmahanga and said, "Is

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g) The Rough Sea (**Tahi Mauri**) is the name of the sea on the eastern side of the island. It is always rough because of the south-east trade wind (see Photo 7).

h) A gianie clam is said to be the ancestral creature of one of the moieties called **Bule** and a button shell is said to be that of the other moiety called **Tabi**. Although these names, **Bule** and **Tabi**, are always used to refer to these moieties, an informant said that the proper name for **Bule** is **Tagaro** and that for **Tabi**, **Malau**. The other origin myth I collected (which is given in Appendix II) tells that these moieties have only one ancestral creature, that is, **bwalavatu** (a shellfish, see footnote 28) and that it came out at **Gatavmwaroroa** (**gatav**=**gatava**=door, **mwa**=it-neutral tense, **roroa**=famous), see Photo 2. It is very interesting that this story tells us the origin of not only **Tabi** and **Bule** but also **Tagaro** and **Malau**.

**sigai, ta Bwatmahāna (mwa beve) be mwa en<sup>22)</sup> tuhi bobona**  
 no but Bwatmahanga (he-n. say) dn. it-n. lie across middle

**gaha, Tagaro (mwa beve) be noḡu haḡea kunia, (nomwa) nu**  
 now Tagaro (he-n. say) dn. mine thus like it (yours) it-p.

**nogo gea, Bwatmahāna mwa derainia nu [mwa]**  
 finish like that Bwatmahanga he-n. leave it he-p. [he-n.]

**gitae [gita] Bemoruna (be) nu holomare nin Beivala, sinehantai**  
 see it [see] Bemoruna (that) it-p. high than Beivala trick

**non Tagaro.**  
 of Tagaro

## Tavaluna 2 Chapter 2

- 1) **Ramuru do Anserehubwe. Haḡe Bwatmahāna nu [mwa]**  
 they-n. two stay Anserehubwe then Bwatmahanga he-p. [he-n.]
- vev [beve] lalai Tagaro be gom bevea be<sup>23)</sup> tamuru lol**  
 say to Tagaro dn. you-n. say it that we-n. -in. two make
- rovoga marahi, men boṅi tarumen maturu. Tagaro**  
 work hard it-nf. night we-nf. -in. two sleep Tagaro
- (mwa bevea) be hita(,) ute mwa masisi alo nu [mwa] matavu,**  
 (he-n. say it) dn. ok place it-n. cold sun it-p. [it-n.] sink
- Tagaro nu gitae [gita] ute mwa meto nu [mwa] lai**  
 Tagaro he-p. see it [see] place it-n. dark he-p. [he-n.] take
- rau ḡaria nu [mwa] nubwa ute meto aten bwehale, ḡaria**  
 leaf ti tree he-p. [he-n.] wrap place dark under beam ti tree
- gea mwa uloia [uloi] radunia be maligo, [. ]<sup>24)</sup> haḡe ramuru**  
 that it-n. call it [call it] still cm. malingo then they-n. two
- maturu vava. Tagaro mwa roṅoe be toa ram dotoreto(,)**  
 sleep cont. Tagaro he-n. hear it that fowl they-n. crow
- manu ram ulo, kea nu [mwa] uloi Bwatmahāna**  
 bird they-n. call he ind. he-p. [he-n.] call Bwatmahanga
- (mwa hudalia) be ginau (kera) gea ram uloi hano? Ta**  
 (he-n. ask it) dn. thing (they ind.) those they-n. call what but
- Bwatmahāga (mwa beve) be ute men rani, Tagaro (mwa beve)**  
 Bwatmahanga (he-n. say) dn. place it-nf. dawn Tagaro (he-n. say)
- be kunia taru vi lai te bilaku, Bwatmahāna**  
 dn. like it we-in. two we-f. take some mine Bwatmahanga
- (mwa beve) be hita.**  
 (he-n. say) dn. ok

22) Short form of eno.

23) It is reasonable here to regard **be** as a particle introducing either direct narration or indirect narration. There are many cases in which either will do.

24) This passage should be translated as a passive expression. The meaning of the underlined objective particle is referred to by the arrow.



yours finished, or not?" And Bwatmahanga said, "It is half way now." Tagaro said, "So is mine. (But) yours is really finished." Bwatmahanga stopped making it. (But) he found that the Bemoruna was higher than the Beivala. A trick of Tagaro.

## CHAPTER 2

- 1) They two stayed at Anserehubwe. Then Bwatmahanga said to Tagaro, "You said that we two worked hard. It is becoming night. Let's sleep." Tagaro said, "OK." It became cold and the sun sank. Tagaro saw the place becoming dark. He took a leaf of the ti-tree and he wrapped the dark place under the beam. That ti-tree is even now called malingo (dark). Then they two slept until Tagaro heard the cocks crowing and the birds singing. He called Bwatmahanga and asked, "Why do those things sing?" And Bwatmahanga said, "Day is dawning." Tagaro said, "If it is so, shall we two take some of them for me?" Bwatmahanga said, "OK."

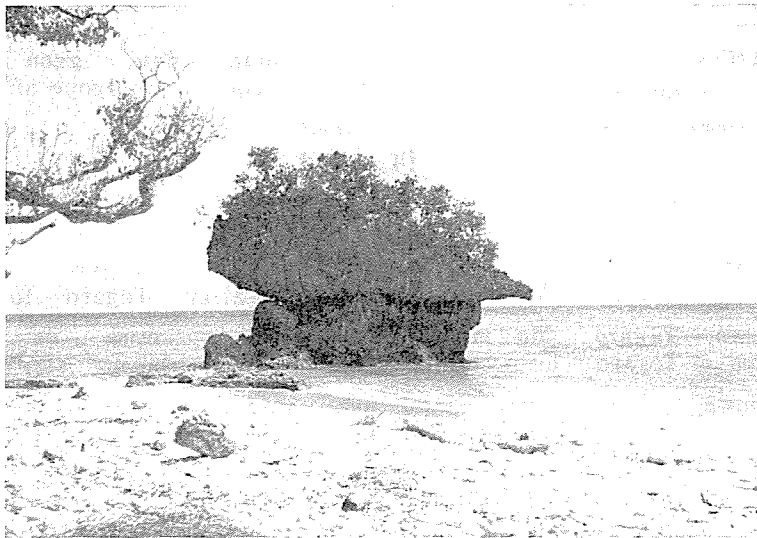


Photo 3 : Vathubwe and Rongvari Stone.

- 2) **Hage ute mwa rani, Tagaro (mwa beve) be inau na [nan]**  
 then place it-n. daybreak Tagaro (he-n. say) dn. I ind. I [I-p.]  
**tau alo tamuru en bōni gea nam binihi be nom**  
 make sun we-n.-in. two lie down night that I-n. think that your  
**bōni mwa lol hantai nōgu alo ta kahaga nan mwa**  
 night it-n. make bad my sun but over there only it-n.  
**ḡigita: garigi taru vi van (vai) la vanuagu a Mwaevo,**  
 shine today we-in. two we-f. go (toward) at my land at Maewo  
**nav tugu gaon bilaku bōni ba gov gitae, be vi**  
 I-f. untie rope of my night so that you-f. see it whether it-f.  
**bōni la vanuagu sa sigai, be sigai gov {sav} tau bōni**  
 night at my land or no if no you-f. {not} make night  
**lalaiau, ta Bwatmahāna (mwa beve) be taru vi vano**  
 to me but Bwatmahanga (he-n. say) dn. we-in. two we-f. go  
**gov to mai wagamwa(,) nai<sup>25)</sup> mai mulei hanigi(.) matu**  
 you-f. stay with your canoe I-f. come back how but  
**gov tugu gaon bilam bōni vi bōni ta nam do Raga**  
 you-f. untie rope of your night it-f. night but I-n. stay Raga  
**nav gitae gabe ute Mwaevo vi meto, Tagaro mwa hua**  
 I-f. see it that place Maewo it-f. dark Tagaro he-n. paddle  
**mulei vai {a} Mwaevo mwa botu, Bwatmahāna nu [mwa]**  
 back toward {at} Maewo he-n. reach Bwatmahanga he-p. [he-n.]  
**garere ta mwa lēna [lēnai] vanua {ta} Mwaevo**  
 watch but he-n. do not know [do not know it] island {but} Maewo  
**nu [mwa] maligo meto.**  
 it-p. [it-n.] dark dark
- 3) **Bwatmahāna nu tai wagāna gaona unu, gaon non mata**  
 Bwatmahanga he-p. make his canoe its rope unu rope of his hook  
**vinu māniri gaituvwa nu sis taritari houa, kea non**  
 coconut husk one he-p. tie jointedly make it a line it ind. his  
**mata tutuin gire(,) gain non mata n̄aduariu[n̄adūaduariu](,)**  
 hook prickle of pandanus wood of his hook piece of reed  
**gan ige vileba, kea nu siv van atagun Tagaro vai {a}**  
 his fish trevally then he-p. just go after Tagaro toward {at}  
**Mwaevo, Tagaro nu [mwa] gitae ta mwa do lol tahi,**  
 Maewo Tagaro he-p. [he-n.] see him but he-n. stay in see  
**nu [mwa] vev [bevea] lalai non mwalagelo be gin<sup>26)</sup> gel lulu**  
 he-p. [he-n.] say[say it] to his young fellow dn. you-p. dig hole  
**lol gamali giv lai dagai tanogina ba dahulinia giv lai**  
 in men's house you-f. take out its earth to hide in it you-f. take

25) Nai is a variant form of nav.

26) In Raga the past tense is sometimes used when they want to express an action which must be done as soon as the speech is over.

2) Then day broke. Tagaro said, "I made the sun. We two lay down through the night. I think that your night spoiled my sun because it is shining only over there. Today let's go to my land at Maewo. I will unpack my night then you will see whether the night will come on my land or not. If not, would you make the night for me?" But Bwatmahanga said, "Suppose we two go. Although you stay with your canoe, how will I come back? But when you unpack your night the night will come on. I shall stay at Raga but I shall see that the place at Maewo will become dark." Tagaro paddled back to Maewo (and) he reached it. Bwatmahanga watched but he could not find an island. Maewo was in pitch-darkness.

3) Bwatmahanga made his canoe. The rope (with which he tied parts of the canoe) is (a vine called) unu. He knotted fibers of coconut husk one after another to make a fishing line. As a hook, he used a prickle of (a kind of pandanus called) gire. As a float, he used a piece of reed. The fish he wanted was a trevally<sup>i)</sup>. Then he went to Maewo just after Tagaro. Tagaro saw him but he was still at the sea. He said to his followers, "Dig a hole in the men's house<sup>j)</sup> and take out its earth so that I can hide in the hole.

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i) In traditional trevally fishing, they let a reed, at the end of which the fishing line is attached, float. When the trevally is caught by the hook, the reed moves down. Then they retrieve the fish.

j) Although women are generally prohibited from entering the men's house in North Raga, some women who perform the special rite called **Harorolagamali** (**haroro**=enter, **la**=at, **gamali**=men's house) can enter it. The men's houses are said to be owned by "chiefs". There are now four grades in the rank-taking system in North Raga. The lowest is **Tari**, second, **Moli**, third **Livusi** or **Udu** and the highest is **Vira**. The men who are in the grade **Vira** are called **Ratahigi**, meaning "chief".

**vatu bulbea gairua(,) tanogu vi en goro bwanon**  
stone bulbea two my sitting place it-f. lie shut mouth of

**lulu, tanon Bwatmahaña vi en nan abena**  
hole sitting place of Bwatmahanga it-f. lie only near it

**garu vi to aluna [alura]. Giv tun gamali, nav**  
we-ex. two we-f. stay on it [on them] you-f. fire men's house I-f.

**horae be vi bwihavare(,) inau nav oda ta nav lage**  
send him so that he-f. go out I ind. I-f. burn but I-f. lift up

**bulbea nav hiv lol lulu(,) kea vi binihi be nam**  
bulbea I-f. go down in hole in that case he-f. think that I-n.

**oda.**  
burn

- 4) **Tagaro nu [mwa] hivo vai an tahi ramuru rava [rav]**  
Tagaro he-p. [he-n.] go down toward at sea they-n. two draw
- wagan Bwatmahaña, Tagaro nu [mwa] hudali Bwatmahaña**  
canoe of Bwatmahanga Tagaro he-p. [he-n.] ask Bwatmahanga
- be gon to {a} Raga gon gita nogu boni, Bwatmahaña be,**  
dn. you-p. stay {at} Raga you-p. see my night Bwatmahanga dn.
- ue, nan gitae. Tagaro mwa gilon be nogu mwalagelo ram**  
yes I-p. see it Tagaro he-n. tell dn. my young fellow they-n.
- siv ron mwa davuha<sup>10)</sup> gabe ram matura, alo mwa #havwan**  
just hear it-n. good that they-n. sleep sun it heat
- gubainira # [havwanira] ute rani, taru hae la gamali.**  
heat them [heat them] daytime we-in. two go up at men's house
- Gov gita nogu mataisao vwate garigi(,) nan matu Siaraga**  
you-f. see my knowledge another today I-p. go men of Raga
- nam gita nom mataisao ivusi, ramuru hae vai la**  
I-n. see your knowledge many they-n. two go up toward at
- gamalin Tagaro, ramuru haroro. Tagaro mwa hora**  
men's house of Tagaro they-n. two go inside Tagaro he-n. send
- Bwatmahaña nu togo la bulbea vwate i Tagaro nu to**  
Bwatmahanga he-p. sit down at bulbea one and Tagaro he-p. stay
- la vwate nu en goro lulu gabe ran gelia, hage**  
at other it-p. lie shut hole which they-p. dig it then
- Tagaro nu [mwa] hora Bwatmahaña be gov bwihavare**  
Tagaro he-p. [he-n.] send a word Bwatmahanga dn. you-f. go out
- gov lai gabi gov tun gamali aluku, kea gabi**  
you-f. take fire you-f. fire men's house for me in that case fire
- nu rihu maragai<sup>27)</sup> nin ginau ivusi(,) ta nasav oda te,**  
it-p. move very much than thing many but I-f. not burn neg.

27) **Rihu maragai** is an idiomatic phrase meaning "strong".

(Then) Bring two (flat) stones (called) bulbea. The stone on which I will sit shall be put so as to shut the mouth of the hole. The stone on which Bwatmahanga will sit shall be put just beside it. We two will sit on them. (Then) set fire to the men's house. I will lead him so as to escape. I may burn. But I will lift up the bulbea and go down into the hole. Thus he will think that I am burnt."

- 4) Tagaro went down to the sea. They two drew the canoe of Bwatmahanga. Tagaro asked Bwatmahanga, "Did you see my night when you stayed at Raga?" Bwatmahanga said, "Yes, I saw it." Tagaro said, "My followers are just satisfied with the fact that they can sleep (because) in daytime the sun is heating them. Let's go up to the men's house. When I went to the people of Raga I obtained much knowledge of yours. Today you shall gain some knowledge of mine." They two went up to the men's house of Tagaro. They entered. Tagaro let Bwatmahanga sit down on one bulbea and Tagaro sat down on the other bulbea stopping up the hole which his followers had dug. Then Tagaro said to Bwatmahanga, "You shall go outside. You shall bring fire and set fire to my men's house. In that case, the fire is stronger than everything. But I will not burn." Bwatmahanga

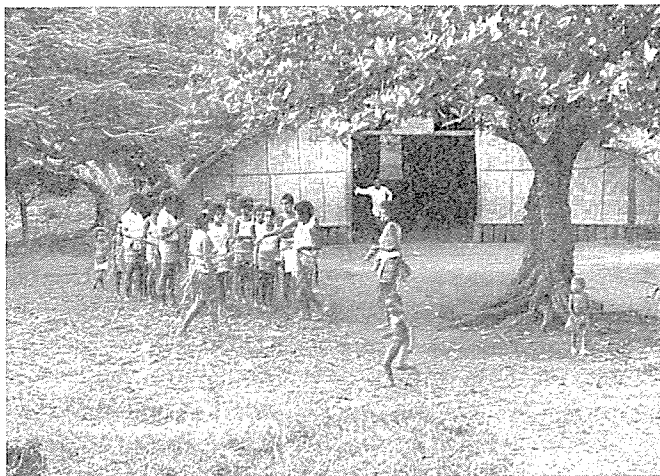


Photo 4 : Men's house and its dancing ground.

**Bwatmahaña nu [mwa] bwihavare nu [mwa] lai gabi**  
 Bwatmahanga he-p. [he-n.] go out he-p. [he-n.] take fire  
**nu [mwa] tumus [dumus] gamali nu [mwa] oda, kea**  
 he-p. [he-n.] set fire to men's house it-p. [it-n.] burn then  
**Tagaro nu [mwa] laḡe vatu bulbea gabe nu to aluna**  
 Tagaro he-p. [he-n.] lift up stone bulbea which he-p. stay on it  
**kea nu [mwa] hiv lol lulu, gamali nu [mwa] oda,**  
 then he-p. [he-n.] go down in hole men's house it-p. [it-n.] burn  
 {kea} nu oda vuvuri Tagaro nu [mwa] uloi Bwatmahaña  
 {it ind.} it-p. burn copl. Tagaro he-p. [he-n.] call Bwatmahanga  
**be, inau radu keki nam hav oda tehe.**  
 dn. I ind. still this I-n. not burn neg.

- 5) **Bwatmahaña, {kea} nu [mwa] binihi masigi! Tagaro be,**  
 Bwatmahanga {he ind.} he-p. [he-n.] think true Tagaro dn.  
**tua keki gaha nam ilo ute huri halan ginau ivusi nin**  
 brother this now I-n. know more about way of thing many than  
**amua(,) gabi momom bului noḡu mataisao nav mom dau mulei**  
 first fire do help my knowledge I-f. do make again  
**ginau ivusi nin [ninia] gabe tamuru daua huba,**  
 thing many than [than it] that we-n. -in. two make it already  
**keki gaha nav tau atatu gi buluin noḡu mwalagelo**  
 this now I-f. make person as assistant of my young fellow  
**hañvulu gabe nan taura, ram do gi noḡu ihora, ta**  
 ten whom I-p. make them they-n. stay as my servant but  
**gabi nu vev [vevea] lalaiau be, atatu nav taura nav**  
 fire it-p. say [say it] to me that person I-f. make them I-f.  
**uloinia [uloinira] be vavine, ta, kea giḡo Ratahigi**  
 call it [call them] cm. woman but for all that you ind. chief  
**Bwatmahaña goro Subwe gaituvwa i tamuru siv habwe**  
 Bwatmahanga above Subwe one and we-n. -in. two just find  
**naturigi gabe nitun bwalavatu<sup>28)</sup> i talai i gom lol**  
 child who child of shellfish and giant clam and you-n. make  
**ḡagarasi nom mwalagelo gaituvwa gabe Subwe mwa do mwa**  
 cruel your young fellow one who Subwe he-n. stay he-n.  
**bañān dalinira rav lalavoaga vai nava, gov**  
 feed them with difficulty they-f. big man toward long time you-f.  
**oda kunia tamuru dau sinobu lol matan tano vi**  
 burn like it we-n. -in. two make people on surface of ground it-f.  
**votu nolin vanua Tamwaevo, i nolin vanua Sia-Raga.**  
 reach top of land men of Maewo and top of land men of Raga

28) Bwalavatu is a general word for shellfish. However it is often used to indicate matmaita (button shell).

went outside. He brought fire and set fire to the men's house. It burnt. Then Tagaro lifted up the bulbea stone on which he was sitting and went down into the hole. The men's house was burning. It caught fire. After that, Tagaro called Bwatmahanga and said, "I am still here. I do not burn."

- 5) Bwatmahanga thought that it was true! Tagaro said, "Brother, here now I know the way for more things than the first. The fire developed my knowledge. I will make more things again than we two have already made. Here now I will make persons as assistants of my ten followers whom I made and who are living as my servants. The fire told me to call the persons whom I will make women. For all that, you, chief Bwatmahanga, you are the leader only of Subwe. We two just found children of shellfish and the giant clam. But you overwork your one follower Subwe, who has difficulties feeding those children. (Therefore) it will take a long time until they grow big. Burn in the same way (as me). And let's make so many people that they will fill from the surface of the ground to the top ends of Maewo land

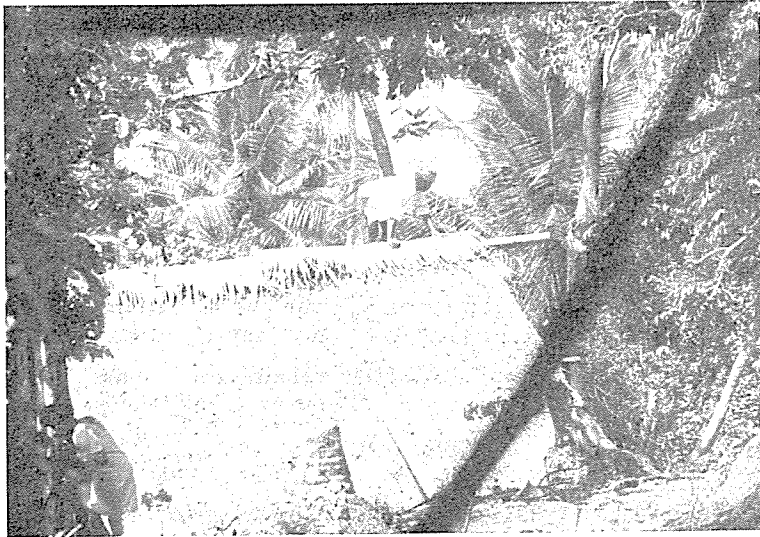


Photo 5 : Utebwiribwiri. A man is setting ibwiri.

**Bwatmahaña** be, #hita tehe# [hitate]. **Tagaro** nu [mwa] veve [bevea]  
 Bwatmahanga dn. ok Tagaro he-p. [he-n.] say [say it]

**lalai** **Bwatmahaña** be **taru** **van** **mulei** **vai** **SiaRaga**,  
 to Bwatmahanga dn. we-in. two go back toward men of Raga  
**gov** **oda** **lol** **gamalimwa** **mau**.  
 you-f. burn in your men's house own

### Tavaluna 3 Chapter 3

- 1) **Hage** **Tagaro** **mai** **Bwatmahaña** **ramuru** **rav** **wagara**  
 then Tagaro and Bwatmahanga they-n. two draw their canoes  
**vai** **lol** **tahi** **ramuru** **hua** **vai** **Raga**, **kera** **ramuru**  
 toward in sea they-n. two paddle toward Raga they ind. they-n. two  
**hae** **Anserehubwe**. **Bwatmahaña** nu [mwa] **binihi** **masigi**<sup>29)</sup>  
 go up Anserehubwe Bwatmahanga he-p. [he-n.] think true  
**duluai** **avoana** **gabe** **Tagaro** nu **vev** [vevea] **lala** **nia** **lol**  
 all his word which Tagaro he-p. say [say it] to him in  
**saran** **gamali** **oda** **Mwaevo**. **Bwatmahaña** nu [mwa]  
 dancing ground of men's house burn Maewo Bwatmahanga he-p. [he-n.]  
**vev** [bevea] **lalai** **Subwe** **mai** **nitun** **talai** **i** **nitun**  
 say [say it] to Subwe and child of giant clam and child of  
**matmaita** **be**, **giv** **tu** **ban** **hautu** **hahavwani**  
 button shell dn. you-f. keep staying go far away heat  
 [hahavwanin] **gabi** **bere** **havwan** **rebehimwa**. **Subwe** **be** **gabi**  
 [heat of] fire otherwise heat your body Subwe dn. fire  
**hahavwani** **gabe** **hano?** **Hage** **Bwatmahaña** **be** **gabi** **non** **Tagaro**  
 heat which what then Bwatmahanga dn. fire of Tagaro  
**mwa** **gan** **ginau** **mwa** **nogo** **ginia**(,) **gida** **tam** **gan**  
 he-n. eat thing it-n. cooked with it we-in. ind. we-n. -in. eat  
**mena** **tam** **min** **niu** **nan**.  
 ripe banana we-n. -in. drink coconut only
- 2) **Hage** **Bwatmahaña** nu [mwa] **vev** [bevea] **lalai** **Subwe** **be**  
 then Bwatmahanga he-p. [he-n.] say [say it] to Subwe dn.  
**ginau** **duluai** **gabe** **nan** **vohainia** [vohainira] nu **tabae** **na**  
 thing all which I-p. throw it [throw them] he-p. catch it foc.  
**Tagaro** **kea** nu **tunua** [tunura] **lol** **gamalina** **mwa**  
 Tagaro he ind. he-p. fire it [fire them] in his men's house he-n.  
**gania** [ganira] **maira** **non** **mwalagelo** **hañvulu**. **Tagaro**  
 eat it [eat them] with them his young fellow ten Tagaro

29) In this case **binihi masigi** is an idiomatic phrase meaning "to believe".



and Raga land." Bwatmahanga said, "OK." Tagaro said to Bwatmahanga, "Let's go back to the people of Raga. You shall burn in your own men's house."

### CHAPTER 3

- 1) Then Tagaro and Bwatmahanga drew their canoes to the sea and they two paddled to Raga. They two went up to Anserehubwe. Bwatmahanga believed all the words of Tagaro which were told to him at the dancing ground<sup>k)</sup> in front of the burnt men's house at Maewo. Bwatmahanga said to Subwe and the children of the giant clam and button shell, "Keep away from the heat of the fire, or it will heat your bodies." Subwe said, "What is the heat of fire?" Then Bwatmahanga said, "Tagaro eats things cooked with his fire, although you and I eat only ripe bananas and drink coconut water."

- 2) Then Bwatmahanga said to Subwe, "Tagaro caught all the things wich I threw. He set fire to them in his men's house. He ate them with his ten followers." Tagaro called Subwe and said, "You eat ripe bananas all the

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k) The dancing ground called **sara** is usually made in front of the men's house. Various ceremonies and dances are performed at this ground.

nu [mwa] uloi Subwe be gov gan gina mwa nogo vi  
 he-p. [he-n.] call Subwe dn. you-f. eat thing it-n. cooked it-f.  
 tura lolomwa nin gabe gom gan galai mena  
 support your body than that you-n. eat everytime ripe banana  
 gom rihu madamada ginia, [. ] bilamiru lalañan ginau dului  
 you-n. move softly with it your two every thing all  
 gabe giru vohainia [vohainira] vai (a) Mwaevo nan tabae  
 which you two throw it [throw them] toward {at} Maewo I-p. catch it  
 [tabara], nam dunua [dunura] ram gania [ganira] na  
 [catch them] I-n. fire it [fire them] they eat it [eat them] foc.  
 nogu mwalagelo mwa [ram] dura lolora; nam horara  
 my young fellow it-n. [they-n.] support their bodies I-n. send them  
 ram hago vusi holomare kahaga ram du Mwaevo(,)  
 they-n. hold hill high over there they-n. exist Maewo  
 ram muramura la bilamiru ginau. Mai! Bwatomahaña  
 they-n. powerful with your two thing come Bwatomahanga  
 nan [nav] tunua [tunugo] mwa [gov] mwa nogo.  
 I-p. [I-f.] fire him [fire you] he-n. [you-f.] it-n. cooked

- 3) Tagaro nu uloi Bwatomahaña mai Subwe be tam dol  
 Tagaro he-p. call Bwatomahanga and Subwe dn. we-n. -in. three  
 bev huri mwa nava(,) hae lol gamali nav tun gamali(,)  
 chat it-n. long go up in men's house I-f. fire men's house  
 gov oda vuvuri gov ilo didini halan ginau kuniau(,)  
 you-f. burn copl. you-f. know clearly way of thing like me  
 taru vi tau vanua vwate vi togo kahaga lol  
 we-in. two we-f. make island another it-f. stay over there in  
 vwavwana vuoi taru vi uloinia be Tabae, hurin ihan  
 open sea empty we-in. two we-f. call it cm. Aoba following name of  
 bilan lalañan ginau gabe ran voha<sup>30)</sup> lolon limagu  
 of every thing which they-p. throw inside my hand  
 nan [nam] marabutu nam dabae [dabara], Subwe be gabi  
 I-p. [I-n.] straddle I-n. catch it [catch them] Subwe dn. fire  
 behe, ira tarua? Tagaro be gabi keki. Bwatomahaña be  
 where pl. two fellows Tagaro dn. fire this Bwatomahanga dn.  
 ke [keh] (!) Tagaro ! taru vinihi malioi gabi nu tu mwa  
 oh Tagaro we-in. two forget fire it-p. exist it-n.  
 oda gain gamalimwa (a) Mwaevo(,) gom beve be gabi  
 burn wood of your men's house {at} Maewo you-n. say dn. fire  
 keki (take) sigai lol limamwa, Tagaro mwa bolohi roto<sup>31)</sup>  
 this (but) no in your hand Tagaro he-n. break off  
 bwaruruguna vwate mwa oda gi gabi nu [mwa] visirai [bisirai]  
 his finger one it-n. burn as fire it-p. [it-n.] come out

30) Passive expression.

31) Bolohi means "to crack one's finger joints", and roto means "two pieces".

time, so you are weak. If you eat cooked things, they will make your body stronger. I caught everything from you two which was thrown to Maewo. I set fire to them and my followers ate them. They made their bodies strong. I sent them to hold the hill which stood high over there at Maewo<sup>1)</sup>. They are powerful owing to your things. Come! I will burn you until you are cooked.”

- 3) Tagaro called Bwatmahanga and Subwe, and said, “We three have been chatting for a long time. Go up to the men’s house. I will set fire to the men’s house. You will burn, then you will clearly know the way of things like me. And let’s make another island which will be located over there in the open sea where there is no island now. Let’s name that island Tabae (Aoba) after everything which was thrown into my hand and which I caught (tabae) by straddling.” Subwe said, “Where is the fire, you two?” Tagaro said, “Here is the fire.” Bwatmahanga said, “Oh! Tagaro! We two forgot to bring the fire which burnt the wood of your men’s house at Maewo. You said, “Here is the fire”, but it is not in your hand.” Tagaro broke off one of his fingers, which began to burn. Fire was coming out from it.

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1) This may mean that Tagaro let his followers make the hill (see the story of Tagaro of Rivers cited in the Introduction to this paper).

**ninia.**  
from it

- 4) **Bwatmahaña nu [mwa] haroro lol gamali nu [mwa] hae**  
Bwatmahanga he-p.[he-n.] enter in men's house he-p.[he-n.] go up
- nu [mwa] hora dagai Subwe mai naturigi gairua(.) nitun**  
he-p.[he-n.] send away Subwe and child two child of
- talai (i) nitun matmaita ram du ban hautu, [.]**  
giant clam (and) child of button shell they-n. keep staying go far away
- Tagaro nu [mwa] sogai bwaruruguna gabi aluna(.) nu [mwa]**  
Tagaro he-p.[he-n.] stick out his finger fire on it it-p.[it-n.]
- oda na gamali mwa birimui kea Tagaro nu [mwa]**  
burn foc. men's house it-n. burn briskly then Tagaro he-p.[he-n.]
- uv goro lol matan Subwe be iloute non Bwatmahaña**  
blow shut on face of Subwe so that knowledge of Bwatmahanga
- vi matalala nin bwatun Subwe, bere gem ilo radu**  
it-f. vanish from head of Subwe otherwise he-n. know still
- mataisao non Bwatmahaña non ratahigi gem lavoa atagun**  
knowledge of Bwatmahanga his chief he-n. big after
- mateanan Bwatmahaña, Bwatmahaña be awo, awo! Tagaro**  
death of Bwatmahanga Bwatmahanga dn. ouch ouch Tagaro
- gom ruruhiau namen bwihavare, Tagaro nu tatal non bwatitalai**  
you-n. deceive me I-nf. go out Tagaro he-p. shoulder his axe
- nu [mwa] varahi [barahi] goro gatava be vi bwihavare vi**  
he-p.[he-n.] stand in shut door so that he-f. go out he-f.
- taia, Bwatmahaña nu [mwa] haharigi be, awo awo! Subwe**  
cut him Bwatmahanga he-p.[he-n.] shout dn. ouch ouch Subwe
- giḡo behe? Take Tagaro nu uv kaburai iloute non**  
you ind. where but Tagaro he-p. blow away knowledge of
- Subwe ninia. Bwatmahaña nu [mwa] hae la gaimahaña**  
Subwe from him Bwatmahanga he-p.[he-n.] go up at central pillar
- be vi dule la gaihubwe vi bwihiv siv [sivi] utebwiribwiri**  
so that he-f. hang at ridge pole he-f. go through utebwiribwiri
- ta gabi nu [mwa] oda dalis gamali huba(.) kea**  
but fire it-p.[it-n.] burn round men's house already therefore
- nu oda mai gaihubwe<sup>32)</sup>.**  
he-p. burn with ridge pole

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32) After this Father David wrote as follows: **Tam bevea be matam na rovo, Tagaro mwa datal non talai mwa sara atatu havava dore gida 3 sa 4, ata ba gita.** (Maimai). See footnote n.

- 4) Bwatmahanga entered the men's house. He sent away Subwe and two children, that is, the child of the giant clam and that of the button shell so that they might keep some distance (from the men's house). Tagaro stuck out his finger from the tip of which fire was coming. The men's house began to burn and it burnt briskly. Then Tagaro breathed upon the face of Subwe so that Subwe's knowledge, given by Bwatmahanga, would vanish from his head. Otherwise, Subwe would still share the knowledge with his chief Bwatmahanga, and he would become a chief after the death of Bwatmahanga. Bwatmahanga said, "Ouch! Ouch! Tagaro, you deceived me. I am going out." Tagaro shouldered his axe and blocked the door with the intention that if Bwatmahanga came out he would cut him down. Bwatmahanga shouted, "Ouch! Ouch! Subwe, where are you?" But Tagaro had already blown away Subwe's knowledge. Bwatmahanga climbed up the central pillar with the intention of hanging onto the ridge pole then going through on to the utebwiribwiri<sup>m</sup>). But the fire had already gone round the men's house. In this way, he was burnt with the ridge pole<sup>n</sup>).

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m) **Utebwiribwiri** is a place on the top of the roof. The roof is thatched with the leaves of sago-palm. Such leaves are put on the ridge. They are called **ibwiri**. **Utebwiribwiri** means the place (**ute**) of **ibwiri**. (See Photo 5).

n) After this, Father David wrote as follows;

We say that: your eyes are moving. Tagaro shoulders his axe and he cuts all persons without you and me three or four, you see (**maimai**).

**Maimai** is a children's game in North Raga, in which one child has to guess what another is imagining. Suppose there are two children, "A" and "B". "A" pictured a yam to himself. Then "B" tries to guess it. If he can not guess it, he says, "**Maimai**." Then "A" says, "Tagaro shoulders his axe and he cuts all persons without you and me two, you see, yam."

- 5) Nitun talai mai nitun matmaita ramuru huri ihan  
 child of giant clam and child of button shell they-n.two call name of  
 ute gea gi Labwaru, (huria) be bwarun Bwatmahaña  
 place that as Labwaru (because of it) that grave of Bwatmahanga  
 ran tavinia Anserehubwe nu oda la gaihubwe kea  
 they-p. dig it Anserehubwe he-p. burn at ridge pole in that way  
 nu mate gin sinehantai non Tagaro, be kea nan men  
 he-p. die with jealousy of Tagaro that he ind. only he-nf.  
 lavoa gahena, be sinobu rav vovora nin lol matan tano  
 big himself that people they-f. born from on surface of ground  
 ta rav iloe gaituvwa nan, be rav binihia (be) kea  
 but they-f. know it one only that they-f. think it (that) he ind.  
 nan nu tau ginau dului gaha. Sa atatu mulei vi [rai]<sup>33)</sup>  
 only he-p. make thing all now or person also he-f. [they-f.]  
 vev [veve] be kea nu taura mwa hagea.  
 say that he ind. he-p. make them it-n. so
- 6) Tagaro mwa uloi Subwe, mai teti, Subwe mai naturigi gairua  
 Tagaro he-n. call Subwe come here Subwe and child two  
 kea nitun talai (i) nitun matmaita, [. ] i nu vev  
 those child of giant clam (and) child of button shell and he-p. say  
 lalainira be Bwatmahaña nu oda mwa eno nu hav  
 to them dn. Bwatmahanga he-p. burn he-n. lie down it-p. not  
 rihu te maragai<sup>27)</sup> na gulina kun guliku, inau nan oda  
 move neg. very much foc. his skin like my skin I ind. I-p. burn  
 ta guliku nu wasi nam rahu dum nin gabi. Kunia  
 but my skin it-p. strong I-n. live can from fire like it  
 hagea inau Tagaro nan tau Bwatmahaña gi<sup>34)</sup> Subwe (i)  
 really I ind. Tagaro I-p. make Bwatmahanga you Subwe (and)  
 kimiru naturigi i ginau dului lol vanua {a} Raga {a}  
 you two child and thing all in island {at} Raga {at}  
 (i) Mwaevo. Abae be Tabae. Tagaro nu vev lai [lalai] ira  
 (and) Maewo Aoba cm. Tabae Tagaro he-p. say to pl.  
 naturigi be giru vi huri no<sup>gu</sup> doron lol ginau dului.  
 child dn. you two you-f. follow my desire in thing all  
 I nu veve lalai Subwe be gov hageo imwamwa gov  
 and he-p. say to Subwe dn. you-f. have your house you-f.  
 maturu la utebwiribwiri gin<sup>26)</sup> binihi mulei huri nom ratahigi  
 sleep at utebwiribwiri you-p. think again about your chief  
 Bwatmahaga nu mate la gaihubwe.  
 Bwatmahanga he-p. die at ridge pole

33) Rai is a variant form of rav (they-f.)

34) Gi<sup>go</sup> is in apposition with Subwe which is an object of a verb tau. But gi<sup>go</sup> is not usually used as objective. It may be an independent pronoun.

- 5) The children of the giant clam and button shell named this place Labwaru (=at a grave). Because the grave of Bwatmahanga which they dug is at Anserehubwe and he was burnt at the ridge pole of the men's house there. Thus he was dead owing to the jealousy of Tagaro. Tagaro was thinking that: only he would become the chief; people who would be born from the ground would know only one chief; they would think that only he made everything present; or people would also say that he really made them.
- 6) Tagaro called Subwe and said, "Come here, Subwe and two children, that is, a child of the giant clam and a child of the button shell." And he said to them, "Bwatmahanga who was burnt is lying down. His skin is not so strong as mine. I was burnt but my skin was so strong that I was able to escaping from the fire and live. It is really like this. I, Tagaro, I made Bwatmahanga, you Subwe, you two children, and all things in Raga Island and Maewo Island." But the meaning of Aoba is 'to catch it'<sup>o)</sup>. Tagaro said to those children, "Obey my desire in all things." And he said to Subwe, "Make your house and sleep at (a place called) utebwiribwiri thinking of your chief Bwatmahanga who died at the ridge pole."

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o) The proper local name of Aoba is Ambae. In this story the origin of the word Ambae is thought to be **Tabae**, the meaning of which is "to catch it". This comes from the mythical fact that Tagaro did not make things by himself but caught them from Bwatmahanga.

- 7) **Hāge Tagaro nu vev lalai Subwe be biladaru ginaga nav**  
 then Tagaro he-p. say to Subwe dn. our-in. two food I-f.  
**vev halana [halara] gov roñoe, Subwe be, hita {te}, Tagaro**  
 say its way [their ways] you-f. hear it Subwe dn. ok Tagaro  
**mwa gilon be, damu gov gan mwasina gov raun<sup>35)</sup> logona(,)**  
 he-n. tell dn. yam you-f. eat its mwasi you-f. plant its longo  
**bweta kunia(,) ihi kunia(,) gov gan mwasira gov**  
 taro like it banana like it you-f. eat their mwasi you-f.  
**rivura la logora nan (i) gov tai wagan [wagamwa]**  
 plant them at their longo only (and) you-f. make canoe of [your canoe]  
**bugo kea gai madamada(,) gov vanan avua gi bilamwa ta**  
 bugo it ind. tree soft you-f. feed turtle as yours but  
**boe nav van {a} Mwaevo mai [maia](,) gov doronia gov**  
 pig I-f. go {at} Maewo with [with it] you-f. want it you-f.  
**mat ba higea {a} Mwaevo. Tagaro nu hahara Subwe gin**  
 go to search it {at} Maewo Tagaro he-p. show Subwe with  
**tavalten ginau duluai.**  
 opposite thing all

**Tavaluna 4**  
 Chapter 4

- 1) **Hāge atmaten Bwatmahaña nu hae vai la**  
 then soul of Bwatmahanga it-p. go to the south toward at  
**Vatu Tāgele, Bwatmahaña mwa do Lavatāgele kea nu van**  
 Vatangele Bwatmahanga he-n. stay Lavatangele then he-p. go  
**Boñlab haltavalu [haltavalun] vanua, i kea nu hige**  
 Bunlap other side [other side of] island and he ind. he-p. search  
**gabwagabwan<sup>36)</sup> tanogina i taniavun gabi gabe nu huri tahi**  
 washing place of his mud and ash of fire where he-p. follow sea  
**nu garuhi<sup>37)</sup> kaburai taniavu lol wai aruaru mai tanogina lol**  
 he-p. wash away ash in water hot and his mud in  
**wai aruaru mamarahan tano i taniavu nu [ran] hala**  
 water hot small piece of mud and ash it-p. [they-p.] float  
**mwa ban lol tahi mwa wasi gi vanua.**  
 it-n. go in sea it-n. hard as island

35) This word is used only for planting yam. When planting other things, they use **rivu** (to plant).

36) **Gabwababwan tahi** indicates the bubble which appears when the waves recede from the beach. The ground and ash which are washed out are treated as if they were such bubbles.

37) The meaning of **garuhi** is "to swim", or "to bathe and wash".



- 7) Then Tagaro said to Subwe, "I will tell (you) how to manage our food. Listen!" Subwe said, "OK." Tagaro told, "As for yam, eat its mwasi and plant its longo. As for taro, like this. As for banana, like this. Eat their mwasi and plant only their longo. Then make your canoe by (a tree called) bugo. This tree is soft. Then feed a turtle as your own. But as for the pig, I will take it to Maewo with me. If you want it, come to Maewo to search for it." Tagaro taught the reverse of everything to Subwe<sup>p)</sup>.

#### CHAPTER 4

- 1) Then the soul of Bwatmahanga went southward to paradise. Bwatmahanga stayed at Lavatangele<sup>q)</sup>. Then he went to Bunlap, which is at the other side of the island. Then he looked for a place to wash away the mud and ash of the fire that was sticking to him. He went to the sea and he washed away the ash and the mud with hot water. Small pieces of the mud and ash floated on the sea. They became hard and turned into an island.

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- p) Concerning food: People usually cut the upper end of the yam and plant it, if the yam is big and hard. Such a piece of yam is still eatable; they usually scoop out its inside; the scooped meat is called **logō**; they make laplap pudding (**logō**) from it; the remainder is called **mwasi**; this must be planted. Concerning canoes: **Bugo** (*Pisonia umbellifera*) is too soft and too heavy to be suitable for the wood of the canoe (see Gowers 1976: 111); the wood extensively used for canoe making in Vanuatu is *Calophyllum Inophyllum* (its local name in North Raga is **bagura**). The most prized domestic animal is of course not the turtle but the pig.
- q) Place names in North Raga are basically prefixed by the prepositive **la**, **a**, or **lol**. **Lavatāgele** (Lavataigele) is the name of the place where the paradise (**vatagele**) is. In North Raga it is said that after death, a man's soul is led by a pig which was killed at **Tavtavigi** (funeral ceremony) to **Vatāgele** and stays there.

- 2) **Hāge Bwatmahāna** be, **Aiga!** **Taniavuku** mai **tanogiku** **kahāga**  
 then Bwatmahanga dn. oh my my ash and my mud over there  
**mwa en gi gairuan vanuāgu,** **i kea nu uloi ihana be**  
 it-n. lie as second my island and he ind. he-p. call its name cm.  
**vanua [vanu] Tabua.** #**Tabua atatu muan# [Muan atatu ata lol**  
 island Ambrym Ambrym person first [first person from in  
**vanu Tabua]** **nu mai nu hae Anhomba (mwa) dai**  
 island Ambrym] he-p. come he-p. go up Anhomba (he-n.) cut  
**matan bwabwa gi malaāna nu hiv nu**  
 surface of cliff as his cave he-p. go to the north he-p.  
**hae vanu biribiri nu hae nu to Labwatiaro<sup>38</sup>.**  
 go to the south vanu biribiri he-p. go up he-p. stay Labwatiaro  
**Ataia la Vanua [Vanu] Tabua ran hige bwarun Bwatmahāna**  
 people at island Ambrym they-p. search grave of Bwatmahanga  
**gabe [huri be] nu tu Boālab nu uloi taniavuna**  
 who [because of that] he-p. keep staying Bunlap he-p. call his ash  
**be men maragasi lol tahi gi vanu [vanuara] i gabi kea**  
 that it-nf. go up in sea as island [their island] and fire that  
**nu oda ginia kea hāge mwa du lol Vanua [Vanu]**  
 he-p. burn with it that in this way it-n. exist in island  
**Tabua(.) Tagaro nu tau Vanua [Vanu] Tabae.**  
 Ambrym Tagaro he-p. make island Aoba

- 3) **Bwatmahāna mwa do Boālab ta mabwe nu vwae**  
 Bwatmahanga he-n. stay Bunlap but mabwe it-p. bear fruit  
**nu [mwa] tu [du] aia, kea nu gita vwaina nu daāna**  
 it-p. [it-n.] exist there he ind. he-p. see its fruit it-p. split open  
**nu binihi mulei lolon matmaita i lolon talai gabe ira**  
 he-p. think again into button shell and into giant clam which pl.  
**tarua raru mai ninia Lagatavmwaroroa i Atalai:**  
 two fellows they two come from it Lagatavmwaroroa and Atalai  
**Bwatmahāna nu [mwa] matura boāni nu roāoe be mabwe**  
 Bwatmahanga he-p. [he-n.] sleep night he-p. hear it that mabwe  
**nu [mwa] rihu kun laāni nu [mwa] here nu [mwa]**  
 it-p. [it-n.] move like wind it-p. [it-n.] rustle he-p. [he-n.]  
**tomare [domare] mwa gitae ta laāni sigai {kea} nu [mwa]**  
 stant up he-n. see it but wind no {he ind.} he-p. [he-n.]

38) After this, Father David wrote as follows; Take lol taulu 1957 A. M. O. Philip nu avo be sinobu nin Amwelarabwa i Amāgao rav to Abwatuntora, vatu kea mwa bano nu holomare nāvan gaituva i udui nu dalisi nāvan gaitolu vovohe gairua raru to aluna atatu ran van bwaratu alura. Nam higea an tahi ta sigai, be vi mwālulu ta nu to lol ute tātavola Labwatiaro, gam leāna be nu vano behe? Tabua kea nu hehei Vathubwe mwa uloiana be la hiāon Tabua nu hae mwa dava ute ivusi ta nam ilo vavanhao gaitolu nān. See footnote r.

- 2) Then Bwatmahanga said, "Oh my ! My ash and my mud over there have formed my second island." He called that island Tabua (Ambrym). The first person from Tabua came and went up to Anhomba. He dug the surface of the cliff and made his cave. He went to the north. (Then) he went southward to (a beach called) vanu biribiri. He went up and he stayed at Labwatiaro<sup>r)</sup>. People of Tabua Island searched for the grave of Bwatmahanga because Bwatmahanga who was staying at Bunlap ordered his ash to rise from the sea and to become their island. This is why the fire, with which Bwatmahanga was burnt, exists at Tabua Island. As for Tagaro, he made the island of Tabae (Aoba).

- 3) Bwatmahanga stayed at Bunlap. There was a tree called mabwe<sup>s)</sup> bearing fruit. Seeing its fruit splitting open, he thought of the button shell and giant clam from which two people came out at Lagatavmwaroroa and at Atalai. At night when Bwatmahanga was sleeping, he heard the mabwe tree rustling as if it did so owing to the wind. He stood up and looked about him. But there was no wind. (Then) he looked at the tree and found

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- r) After this, Father David wrote as follows;

But in 1957 when A.M.O. Philip told the people of Amwelgabwa and Amangao to live in Abwatuntora, this rock did not exist. It was said that the height of the rock was a fathom and a half; its circumference was three fathoms; on it there were two **vovohe** trees; and people used to shoot flying foxes on them. I searched for that rock at sea but it was not there. It might have rolled down, but Labwatiaro is a flat place. We do not know where it went. Tabua might change to Vathubwe because the place where Vathubwe exists is called Tabua Point. It might move here and there but I only know three beaches.

It is clear from the above passage that the first person from **Tabua** is regarded as a rock. The three beaches which Father David mentioed are **Anhomba**, **Vanu biribiri** and **Avathubwe**. At **Avathubwe** there is a big rock which is called **vathubwe**. (See Photo 3).

- s) Tahitian Chestnut tree. See Gowers 1976 : 88-89.

**gitae ta vwain mabwe hañvulu ran boega<sup>39)</sup> [lalavoaga] nin**  
 see it but fruit of mabwe ten they-p. big man than  
**rituai (ta) ute mwa ġigita (i) naturi [naturirigi] hañvulu ram**  
 other (but) place it-n. shine (and) child ten they-n.  
**iloi [dei](.) gabe [Hage] ran rais libes raran mabwe(.)**  
 know [cry] that [then] they-p. pull weight down branch of mabwe  
**kea [hage] Bwatmahaña nu [mwa] lai naturirigi nu [mwa]**  
 then Bwatmahanga he-p.[he-n.] take child he-p.[he-n.]  
**taura [daura] lol raun velvoha nu [mwa] gitae [gitae] ta**  
 put them on leaf of velvoha he-p.[he-n.] see it but  
**gaituvwa vavine gaisivo atamani, [. ] aia La South Bwatmahaña**  
 one woman nine man there at South Bwatmahanga  
**nu uloi vanua be Aroaro <Aroaro be garogaro><sup>40)</sup>**  
 he-p. call land cm. Aroaro <Aroaro cm. try again and again>  
**Be vi hivo mulei vi to lol tanona gabe**  
 that he-f. go to the north again he-f. stay in his place which  
**Subwe nu tavinia aia.**  
 Subwe he-p. dig it there

- 4) **Hage hurin doroniva non Bwatmahaña nu habwe mulei ira**  
 then following desire of Bwatmahanga he-p. find again pl.
- houn matmaita ran to vataha vwavwanhao la Tahi**  
 descendant of button shell they-p. stay every beach from Sea  
**Mate vai votu<sup>41)</sup> Vanmatmat. Be teltele gaivua, nu goro**  
 Dead toward reach Vanmatmat and snake big it-p. shut  
**gatav ġorora [ġoro], kera hañvulu ram do lol**  
 door imprison them [imprison] they ind. ten they-n. stay in  
**malaña be ramen mate, be kera keki mai**  
 cave so that they-nf. die because they ind. these with  
**tamara i ratahira ran bui bamat<sup>42)</sup> nitun teltele**  
 their father and their mother they-p. kick kill child of snake  
**lol gagaruva lol one Wanuru. Teltele keki ihana Liñlĩntamate<sup>43)</sup>.**  
 in bathing in beach Wanuru snake this its name Linglingtamate  
**Be, nu liñira lol gatav ġoro gi mateana, teltele nu**  
 that it-p. let them inside door imprison as death snake it-p.  
**to ġoro bañonan [bañon] malaña nu tañihi nituna(.)**  
 stay shut mouth of cave it-p. weep for its child  
**mataruana nu rovo nu wasi gi vatu ġoro bañon malaña,**  
 its tear it-p. fall it-p. hard as stone shut mouth of cave

39) A childish word for **lalavoaga**.

40) The sign < > is in the original.

41) **Vai votu** is an idiomatic phrase meaning "up to".

42) **Bamat** is composed of **ba-**(causative) and **-mat**(=**mate**=to die).

43) The gender of this character is not certain.

that ten fruits of the mabwe were bigger than the others. Day broke. Ten children were crying, weighing down the branches of the mabwe tree. Then Bwatmahanga took the children and put them on the leaf of velvoha. He saw them and found that one was a woman and nine were men. Bwatmahanga called the land of South Raga Aroaro. The meaning of Aroaro is 'to try again and again'. That is, he will try to go to the north again and to stay at the place where Subwe dug.

- 4) Then Bwatmahanga, just as he had expected, found again all the descendants of the button shell who were staying everywhere from the shore of the Dead Sea<sup>t)</sup> up to Vanmatmat. At that place, a big snake was imprisoning ten people in the cave in order to kill them. Because they, together with their father and mother, kicked to death a child of the snake when it was bathing at the beach of Wanuru. The name of this snake is Linglingtamate. This snake was killing those people by imprisoning. It blocked the mouth of the cave and wept for its child. Its tears fell down and became hard as stones, which blocked the mouth of the cave. Bwatma-

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t) The Dead Sea (**Tahi Mate**) is the sea on the western side of the island. It is always calm because it is surrounded by Aoba, Pentecost, Santo, Malekula, and Ambrym. (See Photo 6).

**Bwatmahaña** nu [mwa] rurui bihuna hurin gatavan  
 Bwatmahanga he-p.[he-n.] push out his finger through door of  
**malaña** kera ran bwihavare hurin lulu, kera ram ban  
 cave they ind. they-p. go out from hole they ind. they-n. go  
 ran [ram] uloi lulu kea be Wanuru, be Rugurugu, (.) nu  
 they-p.[they-n.] call hole that cm. Wanuru cm. Rugurugu he-p.  
**hora** atatu rituai vai Tabua ran [ram] hua maira  
 send person all toward Ambrym they-p.[they-n.] paddle with them  
**nitun** matmaita, maira nitun mabwe ran [ram]  
 child of button shell with them child of mabwe they-p.[they-n.]  
**to** [do] la Vanua [Vanu] Tabua.  
 stay at island Ambrym

- 5) **Teltele** Linlin-tamate, la North Raga vai votu<sup>41)</sup> udun  
 snake Linglingtamate from North Raga toward reach half of  
**Surukavian**, naturirigi ran en ata ram gan ginau, ute  
 Surukavian child they-p. sit down they-n. eat thing place  
 nu [mwa] hen meto [metometo] uteravravi, tamara (i)  
 it-p.[it-n.] a little bit dark evening their father (and)  
**ratahira** ran vagahira gin tataron gara ginau lalai  
 thier mother they-p. teach them with prayer of their thing to  
**Linlin-tamate** tataro kun keki naturigi vi vevea lalai  
 Linglingtamate prayer like this child he-f. say it to  
**Linlin-tamate** be Tarabote gov hae gov vev lalai  
 Linglingtamate dn. Tarabote you-f. go up you-f. say to  
**Linlin-tamate.** Be, nam en ata be namen gan gaku  
 Linglingtamate that I-n. sit down so that I-nf. eat my  
**damu**, sa bweta, sa hano tehe kunia. Binihi be, bere  
 yam or taro or what anything else like it think that otherwise  
**naturigi** gem<sup>44)</sup> mate, huri be atatu [atat] haro mwa en  
 child he-n. die because of that person sick he-n. sit  
**mwa** gan ginau ata, ta tam bev gairuruainia be mwa  
 he-n. eat thing down but we-n.-in. say same thing that he-n.  
**abena** be men mate. So, kunia. Linlin-tamate bere  
 near it that he-nf. die thus like it Linglingtamate otherwise  
**gita** naturigi gabe nu [mwa] en ata nu [mwa] gan [gan]  
 see child who he-p.[he-n.] sit down he-p.[he-n.] eat  
**ginau** gem goro gatav goroe kun gabe nu goro gatav  
 thing he-n. shut door imprison him like that he-p. shut door  
 goroe kera hanvulu mai tamara (i) ratahira huri  
 imprison them ten with their father (and) their mother for  
**mateana** Wanuru.  
 death Wnuru

44) Mr. Richard Leona explained to me that **gem** in this case is the same as **vi**.

hanga pushed his finger through the door of the cave so that they could get outside the hole. They came out and called this hole Rugurugu of Wanuru. Bwatmahanga sent everyone to Tabua. They paddled together with the children of the button shell and the children of mabwe. They stayed at Tabua Island.

- 5) The snake Linglingtamate was staying from North Raga up to the middle of Surukavian. Children were sitting and eating food when it was getting dark in the evening. Their father and mother taught them the prayer to Linglingtamate about their food. The prayer is as follows: The child will say to Linglingtamate, "(A kind of lizard called) tarabote ! Go up and say to Linglingtamate that I am sitting down to eat yam or taro and so on; think that otherwise, this child will die, because a sick man is sitting and eating food, but we say the same thing, that he is about to die." Like this. If they do not pray, Linglingtamate, looking at the children sitting down and eating food, will imprison them as he did to ten children with their father and mother at Wanuru.



Photo 6 : The Dead Sea (Tahi Mate) and North Raga.

**Tavaluna 5**  
Chapter 5

- 1) **Hāge ira nitun matmaita ram do Vanmatmat Wanuru,**  
then. pl. child of button shell they-n. stay Vanmatmat Wanuru
- Vatāgele, ira nitun mabwe la Tahi Mauri ram binihi marahi**  
Vatangele pl. child of mabwe at Sea Rough they-n. think heavily
- mulei Bwatmahana. Guben vwate nu uloi gōgōra be gin<sup>26</sup> la**  
again Bwatmahanga day one he-p. call together dn. you-p. walk
- bulbulu mai vai abeku Lavatāgele nav hudali kimiū, kera**  
together come toward near me Lavatangele I-f. ask you they ind.
- ram gōgō bulbulu. Nu hudalinira (be) giv [rav]**  
they-n. gather together he-p. ask them (that) you-f. [they-f.]
- mahiāna be giv [rav] gaholoau [gaholoi] giv [rav]**  
agree that you-f. [they-f.] shoulder me [shoulder him] you-f. [they-f.]
- tau muleiau [muleinia] la bwaruku [bwaruna] i**  
put me [him] back at my grave [his grave] and
- vwavwanhaogū [vwavwahaona] gabe nan [nu] oda aia, hāge**  
my beach [his beach] where I-p. [he-p.] burn there then
- kera (ram beve) be aiā. Gav roṅogo nomai ratahigi.**  
they ind. (they-n. say) dn. yes we-f.-ex. hear you our-ex. chief
- Hāge Bwatmahana (mwa beve) be, LEO MUTAI, kimiū gim**  
then Bwatmahanga (he-n. say) dn. rule important you ind. you-n.
- uloiau BE RATAHIMIU. KEA NU [MWA] NĀBE BILAN**  
call me cm. your mother then he-p. [he-n.] break his
- ĠARIA VARISAŅVULU(.) BE [gabe] SORIN {A} {,}**  
ti tree varisangvulu cm. [which] {his} back-ornament of
- RATAHIGI<sup>45</sup>.**  
chief
- 2) **Bwatmahana. nu [mwa] sorisori(.) nu [mwa]**  
Bwatmahanga he-p. [he-n.] put on a back-ornament he-p. [he-n.]
- tu [du] radu nu [mwa] vev [beve] be kimiū gim**  
keep staying still he-p. [he-n.] say dn. you ind. you-n.
- dogo namen hiv mulei ta giv gita soriku**  
stay I-nf. go to the north again but you-f. see my back-ornament
- varisaŅvulu giv uloi ira ratahigi gi varisaŅvulu. Aroaro**  
varisangvulu you-f. call pl. chief as varisangvulu Aroaro
- garigi kera ata Aroaro ram uloi ratahigi (gi) varisaŅvulu**  
today they ind. at Aroaro they-n. call chief (as) varisangvulu
- ram lai torabwaṅoṅo ram gohorania lol davolan**  
they-n. take stem of bwangongo they-n. push it in between

45) Sori is a leaf ornament which is put on one's back. According to the status in the rank-taking system, the kind of leaf changes.



## CHAPTER 5

- 1) All the children of the button shell were staying at Vanmatmat of Wanuru at Vatangele. All the children of mabwe were staying at the Rough Sea. They were thinking deeply of Bwatmahanga. One day Bwatmahanga called all of them and said, "Walk together and come near me at Lavatangele. I want to ask you something." They came together. He asked them, "Will you agree to carry me and take me back to my grave and my beach where I was burnt?" Then they said, "Yes. We hear you, our chief." Then Bwatmahanga said, "This is an important rule. Call me your mother." Then he broke (a kind of) ti tree varisangvulu and put it on as a back-ornament of the chief<sup>u</sup>).

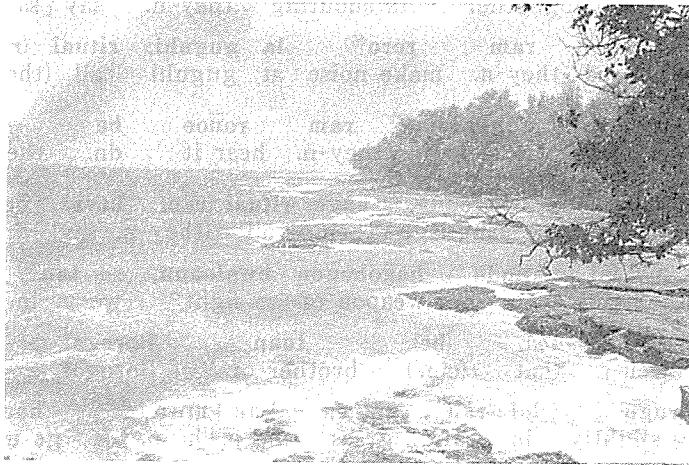


Photo 7 : The Rough Sea (Tahi Mauri)

- 2) Bwatmahanga put the ornament on his lower back. He continued, "You who are staying here, I am about to go to the north again. But if you see varisangvulu which is attached to the man's lower back as mine, call those chiefs varisangvulu." At Aroaro today, people call the chief varisangvulu. They (children of button shell and mabwe) took a stem of (a tree called) bwangongo and pushed it between the four fingers of Bwat-

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u) Many kinds of leaves are used for the emblem of status in the rank-taking system. These emblems should be purchased with boars. In North Raga, the use of **varisanvulu** (varisangvulu) is not restricted to **ratahigi**, men in the highest grade **Vira**. It is usually purchased when a man is in the second grade, **Moli**. However even chiefs willingly use the leaf of **varisanvulu** as an ornament when they dance or attend the **Bolololi** ceremony. (See footnote 45, i and Photo 9).

**bihu gaivasi nu tau bul limana ran sogorai toran**  
 finger four he-p. put together his hand they-p. push stem of

**bwañño nu van lol davolan bwaruru gairua mai kelkelbewu**  
 bwangongo it-p. go in between forefinger two with little finger

**ran vauhia gin gaobwatima ran huri (la) guguhi ran**  
 they-p. tie it with gaobwatima they-p. follow (at) guguhi they-p.

**votu batoi ute Natabwa, ta ira atalun talai**  
 reach straightly place Natabwa but pl. descendant of giant clam

**ran to Natabwa i Navinvini.**  
 they-p. stay Natabwa and Navinvini

- 3) **Hāge kera atatun talai ran roñ Vwetu**  
 then they ind. person of giant clam they-p. hear vwetu dance
- roroviana taburi haharigiana ram bev [bevea] be,**  
 its bass sound together its shouting they-n. say [say it] dn.
- ira hei uhu ram roro<sup>46)</sup> la guguhi, rituai (ram bevea)**  
 pl. who indeed they-n. make noise at guguhi all (they-n. say it)
- be gin<sup>26)</sup> roñ didinia<sup>47)</sup> ram roñoe be avoanara**  
 dn. you-p. hear it clearly<sup>47)</sup> they-n. hear it dn. their language
- dolua nin nodā avoana, hāge rituai (ram beve) be aiga!**  
 differ from our-in. language then all (they-n. say) dn. all right
- tan<sup>26)</sup> lai nodā hāgohāgon bwaloana, tan<sup>26)</sup> wehira,**  
 we-p. -in. take our-in. weapon of fight we-p. -in. kill them
- hāge Vweu kea (be) tuan Borogai nu rov**  
 then Vweu that (cm.) brother of Borogai he-p. run
- sirusirugu lol rau manea nu [mwa] hae totomua**  
 appearing slightly in leaf grass he-p. [he-n.] go up first
- nu [mwa] gelainira [gelainira] be, gin<sup>26)</sup> lago vilehi Bwatmahāna**  
 he-p. [he-n.] urge them on dn. you-p. walk quickly Bwatmahanga
- (i) ira<sup>48)</sup> ata teti ram lai nora hāgohāgon bwaloana**  
 (and) those from here they-n. take their weapon of fight
- ran [ram] {do} avo radu, kera nin Natabwa ran**  
 they-p. [they-n.] {stay} speak still they ind. from Natabwa they-p.
- votu amua(.) atatu gaituvwa nu [mwa] navai Bwatmahāna**  
 reach first person one he-p. [he-n.] brandish Bwatmahanga
- gin gairara be vi wehi ta [take] Subwe sigai.**  
 with wood of rara tree so that he-f. kill but Subwe no

46) The meaning of *roro* is "to make a noise at a distance".

47) *Roñ didinia* is an idiomatic phrase meaning "to catch someone's word".

48) In this case a plural marker, *ira*, is used as if it were an independent pronoun of the third person plural.

mahanga who was joining his hands together. They pushed the stem of the bwangongo in between the two forefingers and little fingers. They tied it with (a vine called) gaobwatima. And they took the road of guguhi<sup>v)</sup> and directly reached Natabwa. But all descendants of the giant clam were staying at Natabwa and Navinvini.

- 3) Then people of the giant clam heard the low, heavy sound of the vwetu dance. They said, "Who is making a noise at guguhi?" All said, "Can you catch their words?" They listened and found that the language of those people was different from theirs. Then all said, "All right! Let's take our fighting weapons. Let's kill them." And Vweu which is a kind of (bird named) Borogai, went on appearing slightly among the grass leaves. He led the way. He urged them on and said, "Walk quickly." Bwatmahanga and his followers there took their fighting weapons (but) they still kept speaking. Men from Natabwa came to Bwatmahanga earlier. One man raised a piece of wood from the rara tree<sup>w)</sup> at Bwatmahanga to kill him. Here, however, Subwe was not present.

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v) **Guguhi** is a name of a road which runs from **Vatagele** to **Avathubwe** along the ridge of Raga (Pentecost) Island.

w) Indian Coral Tree. Its flower is orange-red. It flowers around August and September. In North Raga they say that when **rara** become red, they start to cut down wood in the garden to plant yam. Slash-and-burn cultivation begins with cutting down wood, followed by burning it. Then they dig the ground to soften it (this is called **vutuvutu**), and after that plant yam.

- 4) **Hāge garigi gida tam uloi ute gairua la guguhi be**  
 thus today we-in.ind. we-n.-in. call place two at guguhi cm.
- Tavalaleo i Vweu Nugele: Hāge ira<sup>49)</sup> Bwatmahaña ran [ram]**  
 Tavalaleo and Vweu Nugele then pl. Bwatmahanga they-p. [they-n.]
- la rahurahu vai Labwaruna gabe Tagaro nu lai dagai**  
 walk lively toward at his grave where Tagaro he-p. take out
- binbinihi non Subwe. Atagun matean [mateanan] Bwatmahaña gabe**  
 thinking of Subwe. after death of Bwatmahanga when
- gamali nu bebege, Tagaro nu vev lalai Gēgei-Vari be**  
 men's house it-p. ash Tagaro he-p. say to Ngegeivari dn.
- taru hivo gon<sup>26)</sup> to an tahi inau namen van ba lai**  
 we-in. two go down you-p. stay at sea I ind. I-nf. go to take
- tagaro hañvulu gamen tai wāga lolvavwa gaivua ba**  
 tagaro ten we-nf.-ex. make canoe big big to
- hogonia gin vatu i tano ba hiv kahāga lol vwaywana,**  
 fill it with stone and soil to go down over there in open sea
- gem [hāge wāga kea vi] moru vi en gi vanua, tav**  
 it-n. [then canoe that it-f.] sink it-f. lie as island we-f.-in.
- uloinia be Vanu {a} Tabae, (huri) be limāgu nu**  
 call it cm. island Aoba (because of) that my hand it-p.
- gogolosi gin ginau bilan Subwe mai non vuigina Bwatmahaña**  
 painful with thing of Subwe and his head Bwatmahanga
- nan tunua garigi(.) ramu [ramuru] hivo(.) Tagaro**  
 I-p. fire him today they-n. [they-n. two] go down Tagaro
- nu [mwa] hora Gēgei-vari (be) gov to lol**  
 he-p. [he-n.] send a word Ngegeivari (dn.) you-f. stay on
- tabigi [tabigin] vatu gov roroa la vwaywanhao. Gēgei-Vari be**  
 slit [slit of] stone you-f. famous at beach Ngegeivari dn.
- aiga! hāge ramuru av dulei bwatu. Gēgei-vari, be**  
 I see then they-n. two say separating head Ngegeivari cm.
- vatu Roñvari.**  
 stone Ronvari.

- 5) **Hāge Bwatmahaña nu vev [vevea] lalai non mwalāgelo (be)**  
 then Bwatmahanga he-p. say [say it] to his young fellow (dn.)
- nan marahi ta giv roñoe be nav veve be giv tariau,**  
 I-p. heavy but you-f. hear it that I-f. say that you-f. put me
- hāge gim dariau, hāge ira non mwalāgelo be aiga!**  
 then you-n. put me then pl. his young fellow dn. all right
- Hāge Bwatmahaña (mwa beve) be ue. Kera ran lago ta**  
 then Bwatmahanga (he-n. say) dn. good they ind. they-p. walk but

49) This indicates those people of the party of (Bwatmahanga).

- 4) Thus today we call two places at guguhi Tavalaleo and Vweu Nugele<sup>x)</sup>. Then all the people of Bwatmahanga walked in a lively way toward his grave, where Tagaro had removed Subwe's thought. After the death of Bwatmahanga, when the men's house became ashes, Tagaro said to Ngegeivari, "Let's go down. You stay at the sea. I am about to go to take ten Tagaros and we are going to make a big canoe. We will fill it with stones and soil, and let it go down to the open sea. Then the canoe will sink and it will become an island. Let's call it Tabae Island, because my hand is painful from catching things of Subwe and his head, Bwatmahanga whom I burnt today." They two went down. Tagaro said to Ngegeivari, "Stay at the slit of the stone and you will become famous at the beach." Ngegeivari said, "I see!" Then they turned on their heads. Ngegeivari is the Rongvari Stone<sup>y)</sup>.



Photo 8 : A grave of a chief.

- 5) Then Bwatmahanga said to his followers, "I am heavy but listen. If I tell you to put me down, then put me down." Then his all followers said, "All right!" Then Bwatmahanga said, "Good." They walked on. But all the

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x) **Vweu Nugele** means "Vweu hurried up." (**nu**=he-past tense, **gele**=to hurry up). I am not certain about the meaning of **Tavalaleo**.

y) **Ronvari** Stone is a base on which **Vathubwe** stands. (See Photo 3).

ira mwalāgelo non Gegeivari ira nitun talai be  
 pl. young fellow of Ngegeivari pl. child of giant clam dn.  
 gim hiv [hivo] mai [maia] be giv taua behe?  
 you-n. go to the north with [with him] so that you-f. put him where  
 Hāge ira nitun matmaita mai nitun mabwe ran [ram]  
 then pl. child of button shell with child of mabwe they-p. [they-n.]  
 vwaliura [bwaliura] be gam hāgo leñainia. Hāge kera  
 anser them dn. we-n. -ex. hold do not know it then they ind.  
 ran [ram] votu [botu] la bwaruana, ta Subwe nu la  
 they-p. [they-n.] reach at his grave but Subwe he-p. walk  
 nu lol tavalten ginau huba gabe wāgana bugo, (i)  
 he-p. make opposite thing already that his canoe bugo (and)  
 bilan ginau rivu<sup>50)</sup> loḡo, kera ram la rahurahu vai  
 his thing planting longo they ind. they-n. walk lively toward  
 an tahi ram daua alun Gegei-Vari Bwatmahaña mwa do  
 at sea they-n. put him on Ngegeivari Bwatmahanga he-n. stay  
 mai sorina varisañvulu.  
 with his back-ornament varisangvulu

- 6) Bwatmahaña nu veve lalai ira non mwalāgelo, be  
 Bwatmahanga he-p. say to pl. his young fellow dn.  
 gin [giv] roñoe nan [nai] veve [vevea] lalai kimiū be giv  
 you-p. [you-f.] hear it I-p. [I-f.] say [sya it] to you that you-f.  
 tataloau giv tau muleiau la bwaruku i la vwavwanhaogū, ( )  
 shoulder me you-f. put me back at my grave and at my beach  
 gaha hāgea. Hāge kera (ram beve) be aiḡa, Leo Mutai !  
 now here then they ind. (they-n. say) dn. we see Leo Mutai  
 Hāge ram do [du] (ram) avo radu, (take) ira  
 then they-n. stay [keep staying] (they-n.) talk still (but) pl.  
 atatun Tabua ran [ram] huarere bisirai gin siñsiñi  
 person of Ambrym they-p. [they-n.] paddle come with slit-drum  
 i savagoro bwata, BWATA, BE BWAT-MAHAÑA. Ran hae  
 and dance bwata bwata cm. Bwat-mahanga they-p. go up  
 ram do la hiñoi taval vwavwanhao {a} Vathubwe  
 they-n. stay at point other side beach {at} Vathubwe  
 gida tam uloi hiñoi garigi be Hiñon Tabua. Tabua  
 we-in. ind. we-n. -in. call point today cm. Point Tabua Tabua  
 binihiva (ata) alolona be Bwatmahaña nu tabuinia be bilana.  
 thinking (at) inside it that Bwatmahanga he-p. own it cm. his  
 Bwatmahaña nu [mwa] to [do] alun gegei-vari nu [mwa]  
 Bwatmahanga he-p. [he-n.] stay on ngegeivari he-p. [he-n.]

50) Ginau rivu means "plant".

followers of Ngengeivari, (namely,) all the children of the giant clam, said, "You are going to the north shouldering him but where will you put him down?" Then all the children of the button shell and mabwe answered, "Although we are shouldering him, we do not know it." In the mean time, they reached his grave. But as for Subwe, he had already made the opposite things; his canoe was made of the bugo tree: what he planted was the longo. They walked in a lively way toward the sea and they put Bwatmahanga on Ngengaivari (namely, Rongvari stone). He sat down with his back-ornament varisangvulu on.

- 6) Bwatmahanga said to all of his followers, "You heard my saying to you that you shall shoulder me and you shall put me back at my grave and my beach. Here it is." Then they said, "We see! Leo Mutai (Important Rule)!" They were still talking. All the people of Tabua paddled up with the slit-drum and the dance (called) bwata. Bwata means Bwatmahanga. They went up and they stayed at the point of the opposite beach to Vathubwe. Today we call the point Tabua Point<sup>z)</sup>. The thinking contained in the word Tabua is that Bwatmahanga owns (tabua) it as his own. Bwatmahanga sat on Ngengeivari. He split the rongvari stone. He sat down and split the

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z) See footnote r.

**mahibwa** <vatu roñ-vari> nu togoi hibwae tavihen{a} vatu  
 split <stone rongvari> he-p. sit on it split it piece of stone  
**Roñ-vari.** Nu hudali Subwe be, atagun [ataguna] gabe nan oda  
 Rongvari he-p. ask Subwe dn. after [after it] when I-p. burn  
**Tagaro nu lol hano!** Subwe (mwa beve) be, kea nu ros  
 Tagaro he-p. make what Subwe (he-n. say) dn. he ind. he-p. carry  
**beben gabimwa mai bugitano gabe nan vutlañae nu**  
 ash of your fire and clod which I-p. dig it up he-p.  
 rosi [rosira] mwa ban Mwaevo be men lai te  
 carry [carry them] he-n. go Maewo so that he-nf. take some  
**tavaluna [tavalun] tano ata Mwaevo ba huainia gi**  
 its part [part of] earth at Maewo to paddle having it as  
**Vanua [Vanu] Tabae.**  
 island Aoba

- 7) **Bwatmahaña** (mwa beve) be, aiga! Subwe (mwa beve) be,  
 Bwatmahanga (he-n. say) dn. is that so Subwe (he-n. say) dn.  
**ue. Bwatmahaña** (mwa beve) be vi tau hava vanua na  
 yes Bwatmahanga (he-n. say) dn. he-f. make whatever island foc.  
**Tagaro inau aia, nav to gi gabi, kea gabi garigi**  
 Tagaro I ind. there I-f. stay as fire therefore fire today  
**lol Manaro kera (uhu) nu tau Meralava Gaua Vanualava**  
 in Manaro them (indeed) he-p. make Merelava Gaua Vanualava  
**hage gabi dluuai alura [aluna], nora iha gabe ihado [gekhado]**  
 thus fire all on them [on it] their name which this here  
**Mera, iha non Tagaro, Bwatmahaña non iha Atatu. Keki**  
 mera name of Tagaro Bwatmahanga his name atatu these  
**binihiva lol iha gairua keki. ATATU BE MATAGU, SUBWE**  
 thinking in name two these atatu cm. afraid Subwe  
**NU MATAGUN TAGARO. MERA BE MWEMWEARU TAGARO**  
 he-p. afraid of Tagaro mera cm. help each other Tagaro  
**NU BINIHIA BE RARU VI MWEMWEARU MULEI. So**  
 he-p. think it that they two they-f. help each other again so  
**Tagaro nu uloi Bwatmahaña gi BWAT. Ramuru dau**  
 Tagaro he-p. call Bwatmahanga as head they-n. two make  
**Vanu [Vanua] Vava. Kera Vava ram uloinia (gi) QAT be,**  
 island Vava they ind. Vava they-n. call him (as) Qat that  
**Qwat<sup>51)</sup> nu tau Vanua VAVA MWA BOTU TORES I**  
 Qwat he-p. make island Vava it-n. reach Torres and  
**MERALAVA. Kunia Raga Sa <Aroaro> ram uloi samsamara**  
 Merelava like it Raga Sa <Aroaro> they call festival  
**gi Meran.**  
 as Meran

51) Same as Qat.



rongvari stone to pieces. He asked Subwe, "After I was burnt, what did Tagaro do?" Subwe said, "He carried the cinders (of the men's house) and the clod which I had dug up to Maewo, and he took some of its earth there. Then he paddled out with them and he made Aoba Island."

- 7) Bwatmahanga said, "Is that so?" Subwe said, "Yes." Bwatmahanga said, "Whatever island Tagaro will make, I am there. I am as the fire." In this way, today the fire is in Manaro<sup>A)</sup>. Those islands Tagaro made are Mere-lava, Gaua and Vanualava, but there is a fire on the top of every island. The names which were given by them are Mera, which was given by Tagaro, and Atatu, given by Bwatmahanga. The meanings of the two names are as follow : Atatu means 'afraid'. Subwe was afraid of Tagaro. Mera means 'to help each other'. Tagaro hoped that they two would help each other again. So Tagaro called Bwatmahanga the head. They two made Vava Island. The people of Vava call Bwatmahanga Qat, who (in their legend) made Vava Island up to Torres and Merelava. In this way at Sa (or Aroaro) of Raga they call the festival Meran.

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A) Manaro is a crater lake in Aoba Island.

- 8) **Vweu mwa uloi sinobu vai Anaumu, mwa avo lalainira**  
 Vweu he-n. call people toward Anaumu he-n. speak to them
- vuvuri, mwa bio vatu vwate mwa du Anaumu mwa**  
 copl. he-n. press stone one it-n. exist Anaumu he-n.
- hara bovorara mwa beve be, gigo Narialau, lai tavalun atatu**  
 divide he-n. say dn. you ind. nautilus take some of person
- ba hivo vai Hurilau. Gigo Gaobwatima, lai tavalun**  
 to go down toward Hurilau you ind. gaobwatima take some of
- atatu ba hivo vai Aute. Gigo Vatu lai tavalun atatu**  
 person to go down toward Aute you ind. stone take some of person
- ba hivo vai Ahivo. Vweu mwa hae vai Gihage**  
 to go down toward Ahivo Vweu he-n. go to the south toward Gihage
- mwa hae vava mwa botu In-tas-na-bul be tahi**  
 he-n. go to the south cont. he-n. reach Intasnabul where sea
- raru men bulu, gem bora vanua gairua ta Vweu**  
 they two they-nf. join it-n. divide island two but Vweu
- mwa bisigai mwa bevea be na rani vilehi(.) mwa rani,**  
 he-n. dislike he-n. say it dn. foc. brightness quickly it-n. dawn
- Tahi Mauri mwa rava mulei, i Tahi Mate mwa rava**  
 Sea Rough it-n. draw back and Sea Dead it-n. draw
- mulei, huri be sinobu gabe nu horara na Vweu**  
 back because of that people whom he-p. send them foc. Vweu
- be vi lulu vi hae vai Gihage. Hage Vweu nu**  
 so that they-f. fill up they-f. go up toward Gihage then Vweu he-p.
- uloi ira nitun talai, i nitun matmaita nitun**  
 call pl. child of giant clam and child of button shell child of
- mabwe sa nitun gina dodolua gaha ram bovara lol**  
 mabwe or child of thing all now they-n. born on
- matan tano. Hage Vweu (mwa bevea) be gin<sup>26)</sup> mai ba**  
 surface of ground then Vweu (he-n. say it) dn. you-p. come to
- gogo ute gaituva abeku i sinobu ran gogo aben Vweu**  
 gather place one near me and people they-p. gather near Vweu
- Anaumu. Hage Vweu nu [mwa] vev [beve] lalai sinobu be**  
 Anaumu then Vweu he-p.[he-n.] say to people dn.
- lolhoro vina<sup>52)</sup> nin kimi. Inau nav meto nin kimi giv**  
 get angry not from you I ind. I-f. black than you you-f.
- roñoau giv mwemwearu gin<sup>26)</sup> lagoan bulbulu. Sinobu**  
 listen to me you-f. help each other you-p. walk together people
- (ram beve) be aiga! Vweu be ue. Nav lai lalai kimi**  
 (they-n. say) dn. all right Vweu dn. good I-f. give to you
- ginau non Tagaro, i Bwatmahāna {gin} Tahi Mate, (.) gin<sup>26)</sup>**  
 thing of Tagaro and Bwatmahanga {with} Sea Dead you-p.

52) Vina is used as follows; Gov gan damu sa vina? (Won't you eat some yam?)

- 8) Vweu called people to Anaumu. He finished speaking to them then he pressed down one stone of Anaumu and divided it. He said, "You, Nautilus, take some people and go down to Hurilau. You, (a vine called) Gaobwatima, take some people and go down to Aute. You, Stone, take some people and go down to Ahivo." Vweu went southward to Gihage. He went on and reached Intasnabul, where two seas joined together and divided the island into two parts. But Vweu disliked it. He said, "Be bright quickly." Day was dawning. The Rough Sea went back down and the Dead Sea went back down. (He did so) because Vweu sent people to fill up (the place) up to Gihage. Then Vweu called all the children of the giant clam, button shell, mabwe or the children of everything born from the ground. Then Vweu said, "Gather together in one place beside me." And the people gathered together beside Vweu at Anaumu. Then Vweu said to the people, "Aren't you angry? I will become more black than you. Listen to me. Help each other and get on well." People said, "All right." Vweu said, "Good. I will give you the Dead Sea, which was of Tagaro and Bwatmahanga. Have the canoe



Photo 9 : A chief who put varisangvulu leaf on his lower back is dancing at Bolololi ceremony.

**hago wagan Tabua NARIALAU gin<sup>26)</sup> la ba hua ba**  
 hold canoe of Tabua nautilus you-p. walk to paddle to  
**huri tahi aluna. Hage Vweu nu [mwa] veve [beve] lalai**  
 follow sea on it then Vweu he-p. [he-n.] say to  
**tavalun sinobu be keki tavihen Gegeivari Bwatmahaña nu**  
 some of people dn. this piece of Ngegeivari Bwatmahanga he-p.  
**togoi hibwae(,) ram hage gin ligoe ba hivo**  
 sit on it split it they-n. hold it with bind it to go to the north  
**maia giv uloi tavihen vatu be Ahivo. Kimiu haltavalun**  
 with it you-f. call piece of stone as Ahivo you ind. other side of  
**vusi Anaumu giv hage rara gai bilan Tagaro giv**  
 hill Anaumu you-f. hold rara wood of Tagaro you-f.  
**rivua alolon vanua giv uloinia be Arara. Alo vanua gaholon**  
 plant it inside island you-f. call it cm. Arara enclose stick of  
**Bwatmahaña Gaobwatima mai Torabwanono ran haloe gin**  
 Bwatmahanga gaobwatima with stem of bwangongo they-p. tie it with  
**Gaobwatima gin<sup>26)</sup> hae mulei maia. Kimiu gin lolhoro**  
 gaobwatima you-p. go up again with it you ind. you-p. get angry  
**ata Natabwa i Navinvini nan<sup>26)</sup> tugu dura gin [gi]**  
 at Natabwa and Navinvini I-p. pay for a fine sow as  
**gamiu bigi giv gania lol ute gin lolhoro aia. Ran**  
 your meat you-f. eat it in place you-p. get angry there they-p.  
**hae ram dul gaivuana tam uloi ute kea be**  
 go up they-n. throw bigger one we-n.-in. call place that cm.  
**Gaivuandura (Bebwara kavi bwarabo)<sup>53)</sup>.**  
 Gaivuandura (Bebwara kavi bwarabo)

- 9) **Hage sinobu be aiga Vweu ! Vweu kea be ue. Hage**  
 then people dn. all right Vweu Vweu that dn. good then  
**sinobu ran roroinia gin iboi uhu ran rav nora**  
 people they-p. honor him with song here they-p. draw their  
**ginau gabe nu laia lalainira gin iboina. VWEU. VWEU**  
 thing which he-p. give it to them with his song Vweu Vweu  
**RATAHIGI RATAHIGI TAMORAV<sup>54)</sup> SAGE, TAMORAV SIVO.**  
 chief chief We-n. draw upward we-n. draw downward  
**Garigi Anaumu mwa en gi utuhin ALAU AUTE AHIVO I**  
 today Anaumu it-n. lie as mark of Alau Aute Ahivo and  
**keru <AROARO> NU ULOIAN [ULOIANA]<sup>55)</sup> BE LOLOVIU**  
 they ind. <Aroaro> it-p. calling cm. Loloviu  
**hurin ihan Vweu. BE LOLO VWEU. Sa lolon Vweu nu**  
 after name of Vweu cm. Lolo Vweu or inside Vweu it-p.  
**lai Tamata lalai sinobu.**  
 give peace to people

53) The meaning of *Bebwara kavi bwarabo* is unclear.

54) Same as *tam rav*.

55) This may be a passive expression.

of Tabua, (namely,) nautilus. Go and paddle to the sea on it." Then Vweu said to some of the people, "This is a piece of Ngeengeivari which Bwatmahanga sat down on and split. It was bound up (by the followers of Bwatmahanga) and brought to the north. Call this piece of stone Ahivo. You, the people at the opposite side of the hill of Anaumu, take the rara, the wood of Tagaro. Plant it inside the island and call it Arara. The stem of bwangongo was used to carry Bwatmahanga who was fastened to it with gaobwatima. Go up again taking such a stick of Bwatmahanga with you. You, who got angry at Natabwa and Navinvini, I will pay a sow as your meat for a fine<sup>B)</sup>. Eat it at the place where you got angry." They went up and they threw the bigger part of the meat<sup>C)</sup>. We call this place Gaivundura (bigger part of sow) or Bebwara kavi bwarabo.

- 9) Then the people said, "All right, Vweu!" Vweu said, "Good." Then people honored him with the following song. In that song they draw their things which Vweu gave to them. "Vweu, Vweu, chief, chief, we draw upward, we draw downward." Today Anaumu is a boundary of Alau, Aute and Ahivo. And those people of Aroaro call this place Loloviu after the name of Vweu. The name of Vweu is Lolo Vweu. Or (they call it Loloviu because) something inside of Vweu (lolon Vweu) gave peace to people.

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B) It is usual to pay a tusked boar or a red mat woven from pandanus as a fine. The tusked boar is used for food only after it has been killed on ceremonial occasions. The sow is sometimes used for food in everyday life.

C) There is a custom in North Raga of throwing a piece of lapalp puding in the direction of where the spirit of a deceased person is supposed to be, on the fifth day after his death.

## APPENDIX I

### Story of **Vingaga** (Rough Translation)

About ten women called **vingaga** (Angel) came down from heaven. They all had their wings. They all took off their wings and swam at Gilau, while a man called Tarigesembwe watched, behind a rock. He stole the wings of an angel. He went to Abongarigi with them. Then he went into the house and buried them under the pillar called **beru**. After swimming, nine of the angels put on their wings and went up to heaven but one angel was crying because she could not go back to heaven without her wings. Then Tarigesembwe came to her and said, "What's the matter with you? Where did you come from?" But she was still crying. He said, "Come!" and took her to Abongarigi. There they married. They had a child. One day when the child had defecated, Tarigesembwe stepped on the feces. He got angry. His wife wept in the shade of a pillar called **beru**. Her tears dropped on the place where her wings were buried. Then her wings came into sight. She found her wings and went back to heaven with her child while Tarigesembwe went to the garden. He came back and found that his wife and his child had gone. He fetched a leaf of a kind of banyan tree called **vutugera**. He took off its blade. He nipped its petiole with his fingers and said, "If my wife is in the south, fly to the south." He threw it to the south, but it only fell down. Then he threw it to the north, that is to Gilau, but it did not fly. Then he threw it towards the sky, and it flew away. And the petiole connected heaven and earth. He climbed up to heaven with the help of the **vutugera**. In heaven there was a **tavoa** tree (Indian Almond). Every morning children used to remove its almond. Tarigesembwe climbed up this tree and he carved his face on its fruit and threw it down. His child found it and went back with it to his home in heaven. When his mother saw it she said, "This is the face of your father." They went to meet Tarigesembwe. She found him and said, "Come down." He came down. She asked, "How did you come up to heaven?" He answered, "Up the banyan tree." They went into the house. She cooked yam and he ate breakfast. She asked, "Will you go back down to earth?" He said, "Yes." She said, "OK. Take your child." Tarigesembwe climbed down with his child with the help of the **vutugera** but before they reached earth, she cut the stem of the **vutugera** with a knife and they fell down to earth.

## APPENDIX II

## Story of the Beginning.

The tide went down. The tide went down and the island appeared at Gatavmwaroroo. A shellfish was on the stone and it became rotten. It became man-like on the stone. He started to walk. He walked and came to (someplace) but the place was still soft. He went back to the north. He went to the north and stayed (there) until dawn. He slept; then it became bright. He came back again but the place was still soft. He went back to the north. He did this over again and again. (One day) he walked along the road and came to Abwatuntora. There he found a sea snake. He went back to Gatavmaroroo. Next day, he came back and found a woman named Mumata (**Mu** is an affix to the name of a woman, **mata** is a sea snake). He said, "Where did you come from?" But the woman said, "I am living here. Where are you living?" The shellfish said, "I am living at Gatavmaroroo." He (the shellfish) said, "Let's go to my place." They two went and stayed there. They had one son and one daughter. These two children departed from their parents who stayed there. They two came to Abwatuntora again and they stayed there. They had one son and one daughter. They lived their life like this. They had (many) children. They stayed from the coast up to the place named Maririka. They stayed there. The children usually went down to the sea. (By the way) a snake was on a tree on the road and it said to its child, "Go down after them. And take a bathe in the sea." Because the child of the snake had many sores. The children usually went down to the sea at evening. They were making a miniature of a canoe at the sea. One day they took hold of the child of the snake. They put it in the miniature of a canoe and floated it. They came back, then the snake asked them, "Where is my child?" But they said, "It already went up." When the last group of the children came up, the snake asked them again. But they said, "It already went up." The snake waited for its child until evening. It knew that its child had been killed by them. At night it went to their house and stayed at **utebwiribwiri** (the top of the roof). There it wept for its child. Its tears went down on the door and the tears became stiff. Next day they tried to open the door but it was too hard. They came to the ground oven and started to dig their way out. They dug through and came out. They ran down to the sea. Some of them paddled the boat and went to the Rough Sea. Some of them paddled the canoe and came to the Dead Sea. They found people at the village there and asked them, "Did you see some of our party?" But they said, "No." They paddled and went toward the north. They arrived at Gatavmwaroroo. But they could

not find them. They landed and married people who had lived there first. One of the couples stays at Abwatuntora. They had a daughter who gave birth to two girls. One of them stayed there but the other stayed at Abwatvai. Her (the latter's) name was Murevlavao. She had four daughters whose names were Muterigi, Mubwiri, Muvao and Mugata. They gave birth to children. Muvao named her child Bule, Mubwiri named her child Malau, Muterigi named her child Tagaro and Mugata named her child Tabi. These women made **vara** (moieties, descent groups, families or lines).

#### NOTES

- 1) I am grateful to Mr. J. Okamoto, Dr. Y. Hirose, and Mr. P.E. Davenport, all of Shinshu University, for their helpful comments on an earlier version of this paper. I also wish to express my gratitude to Dr. K. Sudo of the National Museum of Ethnology in Japan for his advice.
- 2) His first child is now the Anglican Bishop of Vanuatu.
- 3) D. Aaron et al. (1981: 115) says that the college is Maka Collge in Malaita.
- 4) To be precise, I translate the first five chapters and the first two sections of Chapter 6 of the original. The latter tell about the origin myth, while the other sections of Chapter 6 tell about the kin relations. I treat the first two sections of Chapter 6 of the original as sections 8 and 9 of Chapter 5.
- 5) Richard Leona is a collaborator of the linguist Walsh, who did his field research in North Raga.
- 6) Tryon says that the southern boundary of the language runs roughly from Namaram on the west coast to Aligu on the east coast (Tryon 1972: 59-60). But as far as I know, they do not speak the Raga language in Namaram. The boundary seems rather to run roughly to Tasvarongo on the west coast, although in the small hamlets immediately south of Tasvarongo they do speak Raga.
- 7) Tryon points out only three basic tense particles, namely, **ma** (neutral), **nu** (past tense), and **vi** (future tense) (1973: 28). The near future tense particle **men** is used as follows; **Namen vano** (I am about to go.). It is important to distinguish **namen** from **nam en**. The latter is a short form of **nam eno** (I lie down).
- 8) Walsh describes **nu** itself as  $\phi$ -**nu** (1978: 191).
- 9) I am not certain about the difference between the dative and the accusative.
- 10) Codrington continues to describe the story as follows;
 

"The boy kept asking his mother who his father was, and was told that he was in heaven. Then he must need go to heaven to see his father, and his mother made him a bow and an arrow of an *ere*, a flowering reed. He shot up and hit the sky; his *ere* turned into something like the aerial root of a banyan, up which the two climbed to heaven. There they found Tagaro sitting in a *salite*-tree, and fashioning images of himself out of the fruit. One of these he threw to the boy, who took it to his



mother. She recognised the features, and told the boy it was his father. Tagaro consented to go back with them; but as he descended he cut the line above them and below himself, and went back to heaven, while they came down to Atambulu, the original seat of men in that island" (ibid; 169).

Such a story has nothing to do with David Tavimule's story but it is nearly the same as the latter part of the angel-legend I collected in North Raga (See Apendix I).

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