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

Masanori YOSHIOKA

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). 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 tamragai, 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 (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 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. 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, /bwer/ 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 /g/ respectiv-
ely 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 phonol-
ogical symbols “g” and “k” are original letters of North Raga. An excep-
tion 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
[γ], 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 follow-
ing 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
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\(^5\).

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\(^6\). 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 \textit{mwa}, \textit{nu}, \textit{vi} and \textit{men}, which indicates neutral tense, past tense, future
tense and near future tense respectively. 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   φ-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 φ. 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). 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
**THE STORY OF RAGA**

<table>
<thead>
<tr>
<th>singular</th>
<th>cardinal pronoun</th>
<th>verbal pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>first person</td>
<td>inau</td>
<td>na-</td>
</tr>
<tr>
<td>second person</td>
<td>gigo*</td>
<td>go-</td>
</tr>
<tr>
<td>third person</td>
<td>kea*, gea*</td>
<td>φ- (ge-*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>plural</th>
<th>cardinal pronoun</th>
<th>verbal pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>first person</td>
<td>gamai*</td>
<td>ga-</td>
</tr>
<tr>
<td>second person</td>
<td>kimiu*</td>
<td>gi-</td>
</tr>
<tr>
<td>first + second</td>
<td>gida*</td>
<td>ta-</td>
</tr>
<tr>
<td>third person</td>
<td>kera*</td>
<td>ra-</td>
</tr>
</tbody>
</table>

* The letters “g” and “k” are both possible realizations of /g/. But /gimi/ is usually written not as *gimi* but as *kimiu* and /gera/ not as *gera* but as *kera*.

**Table II**

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

**Table III**

<table>
<thead>
<tr>
<th>objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>first person</td>
</tr>
<tr>
<td>second person</td>
</tr>
<tr>
<td>third person</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>first person</td>
</tr>
<tr>
<td>second person</td>
</tr>
<tr>
<td>first + second</td>
</tr>
<tr>
<td>third person</td>
</tr>
</tbody>
</table>

**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.
6 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-ɡu (my father), bwatu-na (his head), or ratah-i n tarabe-ku (mother of my uncle). Those in columns 2 to 5 are used as follows: no-ɡu (mine), no-ɡu buka (my book), no-n buka (his book), buka non George (George's book), ga-ku (mine), ga-ku damu (my yam), ma-ɡu (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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>first person</td>
<td>-ɡu,-ku</td>
<td>-mwa</td>
<td>-na,-n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>second person</td>
<td>nom(nomwa)</td>
<td>gam(gamwa)</td>
<td>mam(mamwa)</td>
<td>bilaku</td>
</tr>
<tr>
<td></td>
<td>third person</td>
<td>non(nona)</td>
<td>gan(gana)</td>
<td>man(mana)</td>
<td>bilam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bilam(bilamwa)</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bilan(bilanana)</td>
</tr>
<tr>
<td>plural</td>
<td>first person</td>
<td>-mai</td>
<td>nomai</td>
<td>gamai</td>
<td>mamai</td>
</tr>
<tr>
<td></td>
<td>second person</td>
<td>-miu</td>
<td>nomiu</td>
<td>gamiu</td>
<td>mamiu</td>
</tr>
<tr>
<td></td>
<td>first + second</td>
<td>-da</td>
<td>noda</td>
<td>gada</td>
<td>mada</td>
</tr>
<tr>
<td></td>
<td>third person</td>
<td>-ra</td>
<td>nora</td>
<td>gara</td>
<td>mara</td>
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</tr>
</tbody>
</table>

*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.

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:

<table>
<thead>
<tr>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta-tol</td>
</tr>
<tr>
<td>we-including hearer three</td>
</tr>
<tr>
<td>(We three will do~.)</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
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<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>tea</td>
<td>rua</td>
<td>tolu</td>
<td>vasi</td>
<td>lima</td>
<td>ono</td>
<td>bitu</td>
<td>vvelu</td>
<td>sivo</td>
<td>hañvulu</td>
</tr>
<tr>
<td>gaituvwa</td>
<td>gairua</td>
<td>gaitolu</td>
<td>gaivasi</td>
<td>gailima</td>
<td>gaiono</td>
<td>gaibitu</td>
<td>gaivwelu</td>
<td>gaisivo</td>
<td>hañvulu</td>
</tr>
</tbody>
</table>

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.
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 *Mwalāgele nu lago vava nu hivo an tahi.*

young man he-past walk action-continuing he-past go down at sea marker

(A young man kept walking until he reached the sea.)

12 *Mwalāgele nu loli-a vuvuri nu vano.*

young man he-past do it action-completing he-past go marker

(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 *Na-m hav gita-go tehe.*

I-neutral not see you 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 Mwalagele  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 Mwalagele  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 Mwalagele  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 gagarasi no-m mwlælo 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.
5. -in. Including the hearer.
6. -ex. Excluding the hearer.
7. neg. Negative marker.
8. pl. Plural marker.
10. foc. Focus marker.
11. dn. Direct narration marker.
12. cont. Action continuing 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 *"
The leading characters in the following story are Tagaro and Bwatmahanga. They are spirits. (In the text, Rev. David Tevimule himelf translates Tagaro as “God”, and Bwatmahanga as “Holy Spirit” \(\text{vui sabuga} \ [\text{vui} = \text{spirit, saguba} = \text{tabooed, holy}]\). 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 \textit{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” \(\text{ibid;169}^{13}\).

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 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
   Vingaga
   Angel
   Vatağele
   Paradise
   Bwatmahaña
   Holy Spirit
   (Vui Sabuga)
   Kalkaliana
   Satan

4) Tagaro ratahina nu sigai. Bwatmahaña ratahina nu sigai.
   Tagaro his mother she-p. no Bwatmahanga his mother she-p. no
   Tagaro non mwalagelo (ivusi). Bwatmahaña non mwalagelo
   Tagaro his young fellow (many) Bwatmahanga his young fellow
   Subwe gaituvwa. Tagaro nu tau vanua Mwaevu. Bwatmahaña
   Subwe one Tagaro he-p. make island Maewo Bwatmahanga
   nu tau ginau rahu(2) mai ririvuana nu tau Raga. Tagaro
   he-p. make thing living and plant he-p. make Raga Tagaro
   nu togo a Mwaevu. Bwatmahaña 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 maragi ute Mwaevu gi tanona. Ta
   Tagaro he-p. love very much place Maewo as his place but
   Bwatmahaña nu doron ute Anserehubwe gi tanona.
   Bwatmahanga he-p. love place Anserehubwe as his place

Tavaluna 1
Chapter 1

1) Tagaro nu tai(3) wąganà a Mwaevu, nu wehi avuɑ(1) nu
   Tagaro he-p. make his canoe at Maewo he-p. kill turtle he-p.
   hiri bweguna [bwalana](4) gi matan gan mwągaru i ige. i nu
   scratch its shell as hook of his flying fish and fish and he-p.
   tai gaovuɑ(1) nu tanoe gin limana(1) nu vauhi non mata
   cut gaovunga he-p. twist it with his hand he-p. tie his hook

1) These are Father David’s translations.
2) Gìnau 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, s ambiguous=holy). 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 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 vañhi vatoton wañana (i) ivua [ivuana] gin with it he-p. tie vatoto of his canoe (and) ivua [its ivua] with gaovguna,[.] 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 mwañaru,[.] kea his hook and his thinking that now he-f. eat flying fish then

nu sogai wañana(,) nu hua vai lol vwavvwa huri gan he-p. push his canoe he-p. paddle toward in open sea to eat mwañaru. flying fish

2) Tagaro, kea la wañana lol tahí lol vwavvwa 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 tahí nu hivo aben wañana, kea5) nu lai [laia] sea it-p. come down near his canoe he ind. he-p. take [take it]


bivloe radui [radu] vinu [vinun] mena gea; Haže 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


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 cu hivo gi that at his hand but it-p. sweet but wind it-p. go to the north as

gauga (kea) nu [mwa] hua dañigi vai Raga, south wind (he ind.) he-p. [he-n. ] paddle hard toward Raga


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 Maewe from Raga.
line). He tied a batoto and an ivua of his canoe with this vine. 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. 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. He struggled to paddle to Raga but he was carried back toward Maewo.

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] uloı Watmh, (be) nam hagatu ta Tagaro he-p. [he-n.] call Watmh (dn.) I-n. go up but
lani(,) namen vano [van] mulei vai {a} Mwaero, ta nam gita wind I-nf. go back toward (at) Maewo but I-n. see
#gam ginau nu hala na vinuna nu hivatu9 [vinun gam your thing it-p. float foc. its skin it-p. reach [skin of your
ginau mwa halala mwa himai] i daru hin [dadaruhin] mam thing it-n. float it-n. come] and thing spurting out of your
wai gologolo, gov gite be wağa vi hae mulei la wawwanhao water sweet you-f. see it that canoe it-f. go up again at beach
{a} Mwaero, gov vo hai te gaku i mağu. {at} Maewo you-f. throw some food of mine and drink of mine
hua vava nu [mwa] hae mulei (a) Mwaero, nu rav paddle cont. he-p. [he-n.] go up again (at) Maewo he-p. draw
vuvuri wağa [wağana] vay a ute, {ke} na [mwa] compl. canoe [his canoe] toward at shore [then] he-p. [he-n.]
raru vai Raga nu [mwa] taba [daba] lalani ginau hold out toward Raga he-p. [he-n.] catch every thing
rivu [rivrivu] duluai vai (a) Mwaero, [ ] garigi Mwaero tam planting all toward (at) Maewo today Maewo we-n.-in.
bev [beve] be Tagaro nu taba gan vwa9 gai. say that Tagaro he-p. catch his every fruit tree

4) Hage nu [mwa] taro [daro] tavuha na tahı Tagaro then it-p. [it-n.] weather good foc. sea Tagaro
nu [mwa] sogai wağana 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 Watmaha. he-p. go up Avathubwe and they-n two stay with Watmh
Tagaro nu gita ginau duluai bilan Watmaha, nu roı Tagaro he-p. see thing all of Watmaha he-p. hear
mwa dahuha10 gina, [ ] Tagaro nu sororöoi ta Watmaha it-n. good with it Tagaro he-p. hear it but Watmaha

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 vwaın mago, and that of the papaia vwaın bobo. But if they want to refer to fruit in general, they say vwaın gai.
10) Ron mwa dahuha 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.

4) Then the sea was calm. Tagaro pushed his canoe out and paddled it to Raga\textsuperscript{f}. 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

\textsuperscript{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] vwalu [bwaliu] Bwatmahana be, taru Tagaro he-p.[he-n.] answer Bwatmahanga dn. we-in. two
be tuhuba gov gita. Ute vi me[O(,) taru si11) hav
dn. wait you-f. see it place it-f. dark we-in. two we-f. not
gita te ginau gaha ram du12) taru vi to nan see neg. thing now they-n. exist we-in. two we-f. stay only
sososori ta gov ron nogu awoana, nav ron nomwa ta nasav13) see neg. and you-f. not see neg. then we-n. -in. two
maturu matamwa vi bwiña binihihimwa 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 vwalu Bwatmahana be, tuhuba taru vi Tagaro he-p. answer Bwatmahanga dn. wait we-in. two we-f.
lago ba lol nodaru dovonana mwa davai tamuru walk to make our-in. two monument it-n. carefull we-n. -in. two

en vatu vvai, nogu mwalağelo ram [rav] mai lie down always my young fellow they-n. [they-f.] come
nin (a) Mwaevu ta ute (vi) meto [maligo]15) wasi, $ram
from (at) Maewo but place (it-f.) dark strong they-n.
hav* [rasav] habweau te [tehe], Bwatmahana be ke [kean] vi not [they-f. not] find me neg. Bwatmahanga dn. it ind. it-f.
ran mulei, Tagaro be, bere nam en vatu vvai gi vatu bright again Tagaro dn. careful I-n. lie down always as stone
sa hano taru vi lol nodaru dovonana amua, vi or what we-in. two we-f. make our-in. two monument first it-f.
ran [rani] ta #nam hav$ [nasav] tomare te [tehe], i [ta] nogu
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 shall 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: Gatavimwaroroa (the famous door).
mwalagele rav mai ta rav gita tanon limagu.
young fellow they-f. come but they-f. see place of my hand

Bwatmahana nu vwalii Tagaro [,] (be) matu16 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

what Tagaro dn. we-in. two we-f. pile our-in. two stone I-f.

voha17 nogu be [gabe], nogu mwalagele rav tu
pile mine so that [which] my young fellow they-f. keep staying

(a) Mwaevu rav gitee vi tu Raga, gigo go 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)

Mwaevu.

Maewo

6) Bwatmahana nu vwalii 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, Bwatmahana
find Ngengeivari 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

matmaita16 la Gatava-Mwaroroa i Bwatmahana nu [mwa]
button shell at Gatavmwaroroa and Bwatmahanga he-p.[he-n.]

garee vai bano19 ta Tagaro nu voha Bemoruna nu tari
watch toward go but Tagaro he-p. pile Bemoruna he-p. put

bwatbwatuna [bwatbwatun] Bemoruna huba, Bwatmahana
its foundation [foundation of] Bemoruna already Bwatmahanga

nu [mwa] la20 suwswasuwva 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 Bwatmahana be nomwa te21 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) Garee 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* of Maewo.”

6) Bwatmahanga answered Tagaro, “Now, let’s go up.” They went up. Ta-
garo walked down the road and found Ngengeivari, a child of a giant clam,
at Atalai. Bwatmahanga walked down the road and found Molvatuatano, a
child of a button shell, at Gatavmvwaroroa*. 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 giant 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 Gatavmvwaroroa (gata=gatava=doo 기타, mwa=it-neutral tense, roroa=
famous), see Photo 2. It is very intersting that this story tells us the origin of not
only Tabi and Bule but also Tagaro and Malau.
sigai, ta Bwatmahaña (mwa beve) be mwa en nu tuhi bobona
no but Bwatmahanga (he-n. say) dn. it-n. lie across middle
gaha, Tagaro (mwa beve) be nogu haega kuna, (nomwa) nu
now Tagaro (he-n. say) dn. mine thus like it (yours) it-p.
nogo gea, Bwatmahaña mwa derainia nu mwa
finish like that Bwatmahanga he-n. leave it he-p. [he-n.]
gite [gita] Bemoruna (be) nu holomare nin Beiva, sinehantai
see it [see] Bemoruna (that) it-p. high than Beiva trick
non Tagaro.
of Tagaro

Tavaluna 2
Chapter 2

1) Ramuru do Anserehubwe. Haże Bwatmahaña nu mwa
they-n. two stay Anserehubwe then Bwatmahanga he-p. [he-n.]
vev [beve] laalai Tagaro be gom bevea be tamuru lol
say to Tagaro dn. you-n. say it that we-n. -in. two make
rovoga marahi, men boñi tarumen maturu. Tagaro
work hard it-nf. night we-nf. -in. two sleep Tagaro
(mwa bevea) be hita, ule mwa masisi alo nu mwa maturu
(he-n. say it) dn. ok place it-n. cold sun it-p. [it-n.] sink
Tagaro nu gite [gita] ule mwa meto nu mwa lai
Tagaro he-p. see it [see] place it-n. dark he-p. [he-n.] take
rau garia nu mwa nubwa ule meto aten bevhale, garia
leaf ti tree he-p. [he-n.] wrap place dark under beam ti tree
gea mwa uloia [ulo] radunia be malío [.] [24] haže ramuru
that it-n. call it [call it] still cm. malingo then they-n. two
maturu vava. Tagaro mwa ronoce be toa ram dotoretö,
sleep cont. Tagaro he-n. hear it that fowl they-n. crow
manu ram ulo, kea nu mwa uloi Bwatmahaña
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
Bwatmaña (mwa beve) be ule men rani, Tagaro (mwa beve)
Bwatmahanga (he-n. say) dn. place it-nf. dawn Tagaro (he-n. say)
be kuna taru vi lai te bilaku, Bwatmahaña
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 under-
lined 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

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) Haże 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 boñi gea nam binihi be nom make sun we-n.-in. two lie down night that I-n. think that your boñi mwa lol hantai noğu alo ta kahağa ānan mwa night it-n. make bad my sun but over there only it-n.

gīgīta: garigī taru vi van (vai) la vanuاغa Mwaeso, shine today we-in. two we-f. go (toward) at my land at Maewo

nav tugu gaon bilaku boñi ba gov gitae, be vi I-f. untie rope of my night so that you-f. see it whether it-f.

boñi la vanuاغa sa sigai, be sigai gov [sav] tau boñi night at my land or no if no you-f. (not) make night

lalaiau, ta Bwatmahaña (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(25) mai mulei hanigi[.] matu you-f. stay with your canoe I-f. come back how but

gov tugu gaon bilam boñi vi boñi ta nam do Raga you-f. untie rope of your night it-f. night but I-n. stay Raga

nav gitae gabe ute Mwaeso vi meto, Tagaro mwa hua I-f. see it that place Maewo it-f. dark Tagaro he-n. paddle


gareere ta mwa leñ[a] [leñai] vanua [ta] Mwaeso watch but he-n. do not know [do not know it] island [but] Maewo

nu [mwa] malīgo meto.
it-p. [it-n.] dark dark

3) Bwatmahaña nu tai wagama gaona unu, gaon non mata Bwatmahanga he-p. make his canoe its rope unu rope of his hook

vinu mañiri gaituvwa nu sis taritari houa, kea non coconut husk one he-p. tie jointly make it a line it ind. his

mata tutuin gire[,] gain non mata ņaduari[u] ņaduari[u],[.] hook prickle of pandanus wood of his hook piece of reed

gan ige vileba, kea nu siv van atagun Tagaro vai [a] his fish trevaly then he-p. just go after Tagaro toward (at)

Mwaeso, 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] lalaï non mwaląelo be gin(20) 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\(^i\). 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\(^j\) 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".
atu bulbea gairua(,) tanoŋu vi en ŋoro bwanon
stone bulbea two my sitting place it-f. lie shut mouth of
lulu, tanon Bwatmaŋa vi en ñan 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.

horæ be vi bwihañare(,) 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 biniki 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

wagaŋ Bwatmaŋa, Tagaro nu [mwa] hudali Bwatmaŋa
canoe of Bwatmahanga Tagaro he-p. [he-n.] ask Bwatmahanga

be gon to [a] Raga gon gita noŋu boŋi, Bwatmaŋa be, 
dn. you-p. stay {at} Raga you-p. see my night Bwatmahanga dn.

ue, nan gitae. Tagaro mwa ̄gilon be noŋu mwalaŋelo ram 
yes I-p. see it Tagaro he-n. tell dn. my young fellow they-n.

siv roŋ mwa davuha10) gabe ram maturu, alo mwa ̄haywan
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 noŋu mataiso vivate garig(,) nan matu Siraga
you-f. see my knowledge another today I-p. go men of Raga

nam gita nom mataiso 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

Bwatmaŋa nu togo la bulbea vivate i Tagaro nu to
Bwatmahanga he-p. sit down at bulbea one and Tagaro he-p. stay

la vivate nu en ŋoro lulu gabe ran gelia, hage
at other it-p. lie shut hole which they-p. dig it then

Tagaro nu [mwa] hora Bwatmaŋa be gov bwihañare
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 maragai27) 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
Bwatmahaña nu [mwa] bwihavare nu [mwa] lai gabi
Bwatmahanga he-p. [he-n.] go out he-p. [he-n.] take fire
he-p. [he-n.] set fire to men’s house it-p. [it-n.] burn then
Tagaro nu [mwa] lāge 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] binihì 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 no̱gu mataisao nav mom dau mulei
first fire it-p. say [say it] to me 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 no̱gu mwalagelo
this now I-f. make person as assistant of my young fellow
hañvulu gabe nan taura, ram do gi no̱gu 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 gigo Ratahìgi
call it [call them] cm. woman but for all that you ind. chief
Bwatmahaña goro Subwe gaituwa i tamuru sìv habwe
Bwatmahanga above Subwe one and we-n.-in. two just find
naturigi gabe nitun bwalavatu28) i talai i gom lol
child who child of shellfish and giant clam and you-n. make
gagarasi nom mwalagelo gaituwa gabe Subwe mwa do mwa
cruel your young fellow one who Subwe he-n. stay he-n.
bañañ 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 ñolin vanua Tamwaevo, i ñolin 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.
Bwatmañana be, hita tehe [hitate]. Tagaro nu [mwa] veve [bevea].
Bwatmahanga dn. ok Tagaro he-p. [he-n.] say [say it]
lalai Bwatmañana be taru van mulei vai Sia Raga,
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) Hağe Tagaro mai Bwatmañana 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. Bwatmañana nu [mwa] binishi masigi29)
go up Anserehubwe Bwatmahanga he-p. [he-n.] think true
duluai avoana gabe Tagaro nu vev [vevea] lalainia lol
all his word which Tagaro he-p. say [say it] to him in
saran gamali oda Mwaevu. Bwatmañana 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 havwa rendhimwa. Subwe be gabi
[heat of] fire otherwise heat your body Subwe dn. fire
hahavwani gabe hano? Hağe Bwatmañana be gabi non Tagaro
heat which what then Bwatmahanga dn. fire of Tagaro
mwa ġan 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 ñan.
ripe banana we-n.-in. drink coconut only

2) Hağe Bwatmañana nu [mwa] vev [bevea] lalai Subwe be
then Bwatmahanga he-p. [he-n.] say [say it] to Subwe dn.
ginau duluai gabe nan voainia [voainira] 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.
ĝania [ganira] maira non mwalaŋelo haŋvulu. Tagaro
eat it [eat them] with them his young fellow ten Tagaro

29) In this case binishi 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 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

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 rihi madamada ginia[,] bilamiru lalañan ginau duluai
you-n. move softly with it your two every thing all

gabe giru vohainia [vohainira] vai (a) Mwaeso 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.

nogü mwalaqelo 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 Mwaeso(,)
y-they-n. hold hill high over there they-n. exist Maewo

ram muramura la bilamiru ginau. Mai! Bwatmahana
they-n. powerful with your two thing come Bwatmahanga

I-p. [I-f.] fire him [fire you] he-n. [you-f.] it-it. cooked

3) Tagaro nu uloi Bwatmahana mai Subwe be tam dol
Tagaro he-p. call Bwatmahanga and Subwe dn. we-n.-in. three

bev mwa ŋava(,) 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

vwawvana vuroi 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(30) lolon limaðu
of every thing which they-p. throw inside my hand

nan [nam] marabu 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. Bwatmahana be
where pl. two fellows Tagaro dn. fire this Bwatmahanga dn.

ke [keh] (!) Tagaro ! taru vinihī malioi gabi nu tu mwa
oh Tagaro we-in.two forget fire it-p. exist it-n.

oda gain gamalimwa (a) Mwaeso(.) 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(31)
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

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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. 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 gabii 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 Bwatmahaña

vi mataltala 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 lavoat atagun
knowledge of Bwatmahaña his chief he-n. big after
mateanan Bwatmahaña, Bwatmahaña be awo, awo! Tagaro
death of Bwatmahaña Bwatmahaña dn. oouch oouch Tagaro
gom ruruhiau namen bwi havare. Tagaro nu talat non bwatitalai
you-n. deceive me I-nf. go out Tagaro he-p. shoulder his axe
nu [mwa] varahi [barahi] goro gatava be vi bwi havare 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 Bwatmahaña he-p.[he-n.] shout dn. oouch oouch Subwe
giogo 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 Bwatmahaña he-p.[he-n.] go up at central pillar
be vi dule la gaihubwe vi bwi si [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 gaihubwe32).
he-p. burn with ridge pole

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\textsuperscript{m}). But the fire had already gone round the men's house. In this way, he was burnt with the ridge pole\textsuperscript{n}).

\textsuperscript{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 \textit{ibwiri}. \textit{Utebwiribwiri} means the place (\textit{ute}) of \textit{ibwiri}. (See Photo 5).

\textsuperscript{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).

\textbf{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 Bwatmahaña
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 sinchaintai non Tagaro, be kea ŋan 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 ŋan, be rav bininha (be) kea
but they-f. know it one only that they-f. think it (that) he ind.
ən nau dau ginau dulua gaha. Sa atatu mulei vi [raï]33)
only he-p. make thing all now or person also he-f. [they-f.]
vev [veve] be kea nu taura mwa hağea.
say that he ind. he-p. make them it-n. so

6) Tagaro mwa uloi Subwe, mai teti. Subwe mai naturig i 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. Bwatmahaña he-p. burn he-n. lie down it-p. not
rihu te maragai32) 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. Kūnia
but my skin it-p. strong I-n. live can from fire like it
hağea inau Tagaro nan tau Bwatmahaña gigo34) Subwe (i)
really I ind. Tagaro I-p. make Bwatmahaña you Subwe (and)
kimiru naturig i ginau dulua loli vanua {a} Raga {a}
you two child and thing all in island {at} Raga {at}
(i) Mwaev. Abae be Tabae. Tagaro nu vev lai [lalai] ira
and Maewo Aoba cm. Tabae Tagaro he-p. say to pl.
naturig be giru vi huri noğu doron lol ginau duluai.
child dn. you two you-f. follow my desire in thing all
I nu veve lalai Subwe be gov hağo imwamwa gov
and he-p. say to Subwe dn. you-f. have your house you-f.
maturu la utebwiribwiri gin35) bininha mulei huri nom ratahigi
sleep at utebwiribwiri you-p. think again about your chief
Bwatmahaña nu mate la gaihubwe.
Bwatmahaña he-p. die at ridge pole

33) Rai is a variant form of rav (they-f.)
34) Gigo is in apposition with Subwe which is an object of a verb tau. But gigo 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’\(^\text{a}\). 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.”

\(^{\text{a}}\) 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) Hağa Tagaro nu vev lalai Subwe be biladaru ginaga nav
then Tagaro he-p. say to Subwe dn. our-in. two food 1-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[35] 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 ñan (i) gov tai wagăn [wagamwa]
plant them at their longo only (and) you-f. make canoe off[your canoe]

bugo kea gai madamada(,) gov vañan 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 1-f. go (at) Maewo with [with it] you-f. want it you-f.

mat ba hiğea (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) Hağa atmaten Bwatmahänä nu hae vai la
then soul of Bwatmahang a it-p. go to the south toward at

Vatu Tägele, Bwatmahänä mwa do Lavatağele kea nu van
Vatangele Bwatmahanga he-n. stay Lavatangele then he-p. go

Boîlab haltavalu [haltavalun] vanua, i kea nu hiğe
Bunlap other side [other side of] island and he ind. he-p. search

gabwagabwan[36] tanogina i taniavun gabi gabe nu huri tahi
washing place of his mud and ash of fire where he-p. follow sea

nu garuhi[37] kaburai taniavu lol wai araru mai tanogina lol
he-p. wash away ash in water hot and his mud in

wai araru mamarañan 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\textsuperscript{p}.

CHAPTER 4

1) Then the soul of Bwatmahanga went southward to paradise. Bwatmahanga stayed at Lavatangele\textsuperscript{a}. 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.

\textsuperscript{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 logo; they make laplap pudding (logo) 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.

\textsuperscript{q} Place names in North Raga are basically prefixed by the prepositive la, a, or lol. Lavatägele (Lavataigele) is the name of the place where the paradise (vatägele) 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 Vatägele and stays there.
2) Hağa Bwatmahaña be, Aiğa! Taniavuku mai tanogiku kahaga then Bwatmahanga dn. oh my my ash and my mud over there
mwa en gi gairuan vanuاغ, i kea nu uloi ihana be it-n. lie as second my island and he ind. he-p. call its name cm.
vanu [vanu] Tabua. 4Tabua atatu muan5 [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 malañana nu hiv nu surface of cliff as his cave he-p. go to the north he-p.
hae vanu biribiri nu hae nu to Labwatiaro38, go to the south vanu biribiri he-p. go up he-p. stay Labwatiaro
Ataia la Vanua [Vanu] Tabua ran hiğe bwarun Bwatmahaña people at island Ambrym they-p. search grave of Bwatmahaña
gabe [huri be] nu tu Boחלון 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 gabii kea that it-nf. go up in sea as island [their island] and fire that
nu oda gini kea haşe 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) Bwatmahaña mwa do Bo输卵 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 dañana 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.
t rua raru mai ninya Lagatavmwaroroa i Atalai: two fellows they two come from it Lagatavmwaroroa and Atalai
Bwatmahaña nu [mwa] maturu bonĩ nu roñoe be mabwe Bwatmahanga he-p.[he-n.] sleep night he-p. hear it that mabwe
tomare [domare] mwa gitae ta lañĩ sigai [kea] nu [mwa] stand 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 Amwelgarabwa i Amagao rav to Abwatuntora, vatu kea mwa bano nu holomare ŋavan gaituva i udui nu dalisi ŋavan gaitolu vovohe gairua raru to aluna atatu ran van bwaratu alura. Nam hiğea an tahi ta sigai, be vi mwałulu ta nu to lol ute tatavola Labwatiaro, gam leĩa be nu vano behe? Tabũa kea nu hehe Vathubwe mwa uloiana be la hiôn Tabua nu hae mwa dava ute ivusi ta nam ilo vavanhao gaitolu ŋan. 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. 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 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

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 mentions are Anhomba, Vanu biribiri and Avathubwe. At Avathubwe there is a big rock which is called *vathubwe*. (See Photo 3).

44

4) Hage hurin doroniva non Bwatmahānā nu habwe mulei ira then following desire of Bwatmahanga he-p. find again pl.
houn matmaita ran to vatah vwavwanhao la Tahi descendant of button shell they-p. stay every beach from Sea
Mate vai votu(41) Vanmatmat. Be teltele gaivua, nu goro Dead toward reach Vanmatmat and snake big it-p. shut
gatav gorora [goro], kera haṁvulu ram do lol door imprison them [imprison] they ind. ten they-n. stay in
malānā be ramen mate, be kera keki mai cave so that they-nf. die because they ind. these with
tamara i ratahira ran bui bamat(42) nitun teltele their father and their mother they-p. kick kill child of snake
lol gagaruva lol one Wanuru. Teltele keki ihana Linlīntamate(43), in bathing in beach Wanuru snake this its name Linglingtamate
Be, nu liṅira lol gatav gororo gi mateana, teltele nu that it-p. let them inside death imprison as death snake it-p.
to gororo bānonan [bānon] malānā nu taṅihi nituna(44.) stay shut mouth of cave it-p. weep for its child
mataruana nu rovo nu wasi gi vatu gororo bānon malānā, 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 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 (Telhi 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).
Bwatmahanga nu [mwa] rurui bihuna hurin gatavan
Bwatmahanga he-[he-n.] push out his finger through door of
malana 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 ritual 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.]
stay at island Ambrym

5) Teltele Liili–tamate, la North Raga vai votu(41) 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
Liili–tamate tataro kun keki naturirigi vi vevea lalai
Linglingtamate prayer like this child he-f. say it to
Liili–tamate be Tarabote gov hae gov vev lalai
Linglingtamate dn. Tarabote you-f. go up you-f. say to
Liili–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
naturirigi gem(44) mate, hurir 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. Liili–tamate bere
near it that he-nf. die thus like it Linglingtamate otherwise
gita naturirigi 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
goro kera hanvulu mai tamara (i) ratahira huri
imprison them ten with their father (and) their mother for
mateana Wanuru.
death Wnruru

44) Mr. Richard Leona explained to me that gem in this case is the same as vi.
hanganga 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.
Tavaluna 5
Chapter 5

1) Hağe ira nitun matmaita ram do Vanmatmat Wanuru,
then. pl. child of button shell they-n. stay Vanmatmat Wanuru

Vatagele, ira nitun mabwe la Tahi Mauri ram binichi marahi
Vatangele pl. child of mabwe at Sea Rough they-n. think heavily

mulei Bwatmahàna. Guben vwate nu uloi gogora be gin25) la
again Bwatmahanga day one he-p. call together dn. you-p. walk

bululu mai vai abeku Lavatangele nav hudali kimiu, kera
together come toward near me Lavatangele I-f. ask you they ind.

ram gogo bulbulu. Nu hudalinira (be) giv [rav]
they-n. gather together he-p. ask them (that) you-f. [they-f.]

mahìna be giv [rav] gaholoa [gaholoi] giv [rav]
agree that you-f. [they-f.] shoulder me [shoulder him] you-f. [they-f.]

tau muleian [muleinìa] la bwaruku [bwaruna] i
put me [hjm] back

vwavwanhaogu [vwavwahaona] gabe nan [nu] oda aia, hağe
my beach [his beach] where I-p. [he-p.] burn there then

kera (ram beve) be aìga. Gav roñogo nomai ratahigi,
they ind. (they-n. say) dn. yes we-f. -ex. hear you our-ex. chief

Hağe Bwatmahàna (mwa beve) be, LEO MUTAI, kimiu gim
then Bwatmahanga (he-n. say) dn. rule important you ind. you-n.

uloiau BE RATAHIMIU. KEA NU [MWA] ŇABE BILAN
call me cm. your mother then he-p. [he-n.] break his

ČARIA VARISAŇVULU(,) BE [gabe] SORIN(A) {,}
ti tree varisangvulu cm. [which] (his) back-ornament of

RATAHIGI15).

chief

2) Bwatmahàna. 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 kimiu 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

varisaňvulu giv uloi ira ratahigi gi varisaňvulu. Aroaro
varisangvulu you-f. call pl. chief as varisangvulu Aroaro

garigi kera ata Aroaro ram uloi ratahigi (gi) varisaňvulu
today they ind. at Aroaro they-n. call chief (as) varisangvulu

ram lai torabwànoño ram gohorainia 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$^u$.

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-

\[\text{u) Many kinds of leaves are used for the emblem of status in the rank-taking system. These emblems should be purchased with boars. In North Raga, the use of varisangvulu (varisangvulu) is not restricted to ratahigi, men in the highest grade Vira. It is usually purchased when a man is in the second grade, Moli. However even chiefs willingly use the leaf of varisangvulu as an ornament when they dance or attend the Bolololi ceremony. (See footnote 45, i and Photo 9).}\]
bihu gaivasi nu tau bul limana ran sogorai toran
tongue four he-p. put together his hand they-p. push stem of

bwanono na van lol davolani bwaruru gairua mai kelkelbwevu
bwapongo it-p. go in between forefinger two with little finger

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

Hage 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 roro46 la guguhir, rituai (ram bevea)
pl. who indeed they-n. make noise at guguhir all (they-n. say it)

be gin26 roñ didininia47 ram roñoe be avoanara
dn. you-p. hear it clearly they-n. hear it dn. our language

dolua nin noda avoana, hage rituai (ram bevea) be aiga!
differ from our-in. language then all (they-n. say) dn. all right

tan26 lai noda haçoahoenen bwalana, tan26 wehira,
we-p.-in. take our-in. weapon of fight we-p.-in. kill them

hage Vwetu kea (be) tuan Borogai nu rov
then Vwetu 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, gin26 lago vilehi Bwatmahana
he-p.[he-n.] urge them on dn. you-p. walk quickly Bwatmahanga

(i) ira48 ata teti ram lai nora haçoahoenen bwalana
(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] ñavai Bwatmahana
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) Roo didininia 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 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 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) Hağe garigira dida 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: Hağe ira49) Bwatmahaña ran [ram] Tavalaleo and Vweu Nugele then pl. Bwatmahaña 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

bininiihi non Subwe. Atagun matean [mateanan] Bwatmahaña gabe thinking of Subwe. after death of Bwatmahaña when

gamali nu bebega, Tagaro nu vev lai Gēgei-Vari be men’s house it-p. ash Tagaro he-p. say to Ngengeivari dn.

taru hivo gon26) 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 haũvu lu gamen tai wağa lolvwavwa gaivua ba tagaro ten we-nf.-ex. make canoe big big to

hogonia gin vatu i tano ba hiv kahağa lol vvavwana, fill it with stone and soil to go down over there in open sea
gem [hağe wağa 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 limagu nu call it cm. island Aōba (because of) that my hand it-p.

gogolosi gin ginau bilan Subwe mai non vuigina Bwatmahaña painful with thing of Subwe and his head Bwatmahaña

nan tunua garigira(.) 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 Ngengeivari (dn.) you-f. stay on
aĩgā! hağe ramuru av dulei bwatu. Gēgei-vari, be I see then they-n. two say separating head Ngengeivari cm.
vatu Roũvari.

stone Ronvari.

5) Hağe Bwatmahaña nu vev [vevea] lai lai non mwalaģelo (be) then Bwatmahaña he-p. say [say it] to his young fellow (dn.)
nan marahi ta giv roõoe be nav veve be giv tariau, I-p. heavy but you-f. hear it that I-f. say that you-f. put me

hağe gim daraiu, hağe ira non mwalaģelo be aĩgā! then you-n. put me then pl. his young fellow dn. all right

Hağe Bwatmahaña (mwa beve) be ue. Kera ran lago ta then Bwatmahaña (he-n. say) dn. good they ind. they-p. walk but

49) This indicates those people of the party of (Bwatmahaña).
4) Thus today we call two places at guguhi Tavalaleo and Vweu Nugele\(^x\). Then all the people of Bwatmahanga walked in a livey 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 Ngengeivari, “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 Ngengeivari, “Stay at the slit of the stone and you will become famous at the beach.” Ngengeivari said, “I see!” Then they turned on their heads. Ngengeivari is the Rongvari Stone\(^y\).

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

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

\(^y\) *Roŋvari* Stone is a base on which *Vathubwe* stands. (See Photo 3).
ira mwalagelo non Gegeivari ira nitun talai be pl. young fellow of Ngengeivari 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
Hage 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 hago lenainia. Hage kera anser them dn. we-n.-ex. hold do not know it then they ind.
rann [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 wagana bugo(,) (i) he-p. make opposite thing already that his canoe bugo (and)
bilan ginau rivu50) loogo, 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 Ngengeivari Bwatmahanga he-n. stay
mai sorina varisañvulu. with his back-ornament varisangvulu

6) Bwatmahaña nu veve lalai ira non mwalagelo, be Bwatmahanga he-p. say to pl. his young fellow dn.
tataloa giv tau muleiau la bwaruku i la vwavwanhaogu(,) shoulder me you-f. put me back at my grave and at my beach
gaha hagea. Hage kera (ram beve) be aiga, Leo Mutai ! now here then they ind. (they-n. say) dn. we see Leo Mutai
Hage 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 siñiñi person of Ambrym they-p.[they-n.] paddle come with slit-drum
i savagoro bwata, BWATA, BE BWAT-MAHAÑA. Ran hae and dance bwata cm. Bwat-mahanga they-p. go up
ram do la hiñi taval vwavwanhao (a) Vathubwe they-n. stay at point other side beach (at) Vathubwe
gida tam uloi hiñi 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

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\(^2\). 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

\(^2\) 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 vutlaâæ nu
ash of your fire and clod which I-p. carry them in

tavaluna 〈tavalun〉 tano ata Mwaevu 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

haģe gabi duluai 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 these two 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

Qwat51) 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 ManaroA). Those islands Tagaro made are Meralava, 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
   vu·uru, mwa bi·o vatu vwate mwa du Anaumu mwa
   compl. he-n. press stone one it-n. exist Anaumu he-n.
   hara bovorara mwa beve be, gi·gi Narialau, lai tavalun atatu
   divide he-n. say dn. you ind. nautilus take some of person
   ba hivo vai Hurilau. Gi·gi Gaobwatima, lai tavalun
   to go down toward Hurilau you ind. gaobwatima take some of
   atatu ba hivo vai Aute. Gi·gi 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, hurú 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. Ha·ge Vweu nu
   so that they-f. fill up they-f. go up toward Gihage then Vweu he-p.
   uloi ira nitun talái, i nitun matmaita nitun
   call pl. child of giant clam and child of button shell child of
   mabwe sa nitun gina dodolu gaha ram bovora lol
   mabwe or child of thing all now they-n. born on
   matan tano. Ha·ge Vweu (mwa bevea) be gin(26) 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. Ha·ge Vweu nu [mwa] vev [beve] lalai sinobu be
   Anaumu then Vweu he-p. [he-n. ] say to people dn.
   lolhororo vina(52) nin kimiu. Inau nav meto nin kimiu giv
   get angry not from you I ind. I-f. black than you you-f.
   roñoau giv mwemwearu gin(26) 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 laali kimiu
   (they-n. say) dn. all right Vweu dn. good I-f. give to you
   ginau non Tagaro, i Bwatmaña (gin) Tahi Mate,(.) gin(26)
   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 wagon Tabua NARIALAU gin la ba hua ba
hold canoe of Tabua nautillis you-p. walk to paddle to
follow sea on it then Vweu he-p.[he-n.] say to
tavalun sinobu be keki tavihen Gegeivari Bwatmahana nu
some of people dn. this piece of Ngengeivari Bwatmahanga he-p.
togoi hibwae(,) ram hago 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 hago 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 gaholol
plant it inside island you-f. call it cm. Arara enclose stick of
Bwatmahana Gaobwati mai Torabwanoño ran haloe gin
Bwatmahanga gaobwati with stem of bwangongo they-p. tie it with
Gaobwatiina gin hae mulei maia. Kimiu gin lolhoro
goobwati you-p. go up again with it you ind. you-p. get angry
ata Natabwa i Navinvini nan 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 gaivua'na tam uloi ute kea be
go up they-n. throw bigger one we-n.-in. call place that cm.
Gaivuandura (Bebwara kavi bwarabo).53
Gaivuandura (Bebwara kavi bwarabo)

9) Hage sinobu be aiga Vweu! Vweu kea beue. Hage
then people dn. all right Vweu Vweu that dn. good then
sinobu ran roradoina 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
RATAHIGI RATAHIGI TAMORAVSAGE, 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
kerja 〈AROARO〉 NU ULOIAN [ULOIANA]BE LOLOVIU
they ind. 〈Araro〉 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 Ngengeivari 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). Eat it at the place where you got angry." They went up and they threw the bigger part of the meat). We call this place Gaivuandura (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 Araro call this place Lolo viu after the name of Vweu. The name of Vweu is Lolo Vweu. Or (they call it Lolo viu because) something inside of Vweu (lolon Vweu) gave peace to people.

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 Almone). 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 vutgera but before they reached earth, she cut the stem of the vutgera 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 Gatavmwaroroa. 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 Gatavmwaroroa. 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 Gatavmwaroroa.” 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 Gatavmwaroroa. 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 Abwatval. Her (the latter's) name was Murevlava. 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 College 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).


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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