

## 12.1. EAST KEWA

The following text is a dialogue in a village court case between a husband and his wife, Aditya and Kolanyu.<sup>1</sup> The text was recorded in the village of Muli by the authors of the dictionary in February, 1961. Although the text is spontaneous the tape recorder was observed, hence the textual references to it and myself.

If a word or morpheme does not occur in Kewa but is inserted in English for ease of translation, it is indicated by the subscript 0 (zero).

- (1) gore<sub>1</sub> repona<sub>2</sub> wai<sub>3</sub> sopo<sub>4</sub> le<sub>5</sub> neada<sub>6-7</sub> go<sub>8</sub> winya<sub>9</sub> nalamiara<sub>10-12</sub>  
 (2) abala<sub>1</sub> lamuma<sub>2-3</sub> yareyalo<sub>4-5</sub> repona<sub>6</sub> sopo<sub>7</sub> le<sub>8</sub> ne<sub>9</sub> ada<sub>10</sub> (3) mull<sub>1</sub>  
 yamo<sub>2</sub> go<sub>3</sub> le<sub>4</sub> nalada<sub>5-7</sub> (4) abala<sub>1</sub> lamuawa<sub>2-3</sub> winya<sub>4</sub> dia<sub>5</sub> (5) kalo<sub>1</sub>  
 gora<sub>2</sub> abasenya<sub>3</sub> lamuga<sub>4-5</sub> (6) winyagoisimili<sub>1-4</sub> (7) ne<sub>1</sub> ora<sub>2</sub> gpia<sub>3</sub>  
 tale<sub>4-5</sub> (8) ipuna<sub>1</sub> ni<sub>2</sub> gioma<sub>3-4</sub> pula<sub>5-6</sub> tabore<sub>7</sub> aipulua<sub>8-10</sub> (9) nana<sub>1</sub>  
 mena<sub>2</sub> malue<sub>3</sub> pameda<sub>4</sub> gulakae<sub>5-7</sub> kama<sub>8</sub> ginya<sub>9-10</sub> (10) nana<sub>1</sub> rekere<sub>2</sub> na<sub>3</sub>  
 mabi<sub>4</sub> kawapo<sub>5</sub> pameda<sub>6</sub> kama<sub>7</sub> (11) pa<sub>1</sub> kida<sub>2-3</sub> nayola<sub>4-5</sub> muka<sub>6-7</sub> (12)  
 pa<sub>1</sub> elenuri<sub>2-3</sub> rukulinya<sub>4-5</sub> (13) nana<sub>1</sub> mena<sub>2</sub> malue<sub>3</sub> adi<sub>4</sub> peakuapulu<sub>5-7</sub>  
 ginya<sub>8-9</sub> gu<sub>10</sub> pie<sub>11-12</sub>

- (1) All right<sub>1</sub> while<sub>11</sub> I<sub>0</sub> was not<sub>10</sub> married<sub>11</sub> to that<sub>8</sub> woman<sub>9</sub> the tree<sub>2</sub>  
 seedling<sub>3</sub> has grown up<sub>4-6</sub> (2) Before<sub>1</sub> I<sub>0</sub> married<sub>2</sub> and<sub>3</sub> decided to<sub>5</sub>  
 plant<sub>4</sub> that tree<sub>6</sub> up there<sub>7</sub> you<sub>9</sub> look<sub>10</sub> (3) The tree<sub>7</sub> mili<sub>1</sub> yamo<sub>2</sub> is  
 growing<sub>4-6</sub> there<sub>3</sub> (4) When I<sub>5</sub> married<sub>4</sub> her<sub>0</sub> she<sub>0</sub> was not<sub>5</sub> a woman<sub>4</sub> (5)  
 Karl<sub>1</sub> I married<sub>4</sub> really<sub>2</sub> a long time ago<sub>3</sub> (6) So<sub>4</sub> she<sub>3</sub> is quite<sub>2</sub> an old  
 woman<sub>1</sub> (7) Since<sub>5</sub> she is saying<sub>4</sub> "I<sub>0</sub> really<sub>2</sub> dislike<sub>3</sub> you<sub>1</sub>" (8) When<sub>7</sub>  
 she<sub>1</sub> doesn't like<sub>3</sub> me<sub>2</sub> and<sub>4</sub> goes<sub>5-6</sub> what<sub>8</sub> shall I do?<sub>9-10</sub> (9) The one<sub>4</sub> pig<sub>2</sub>

<sup>1</sup>From pp.39-46 of the article by K. Franklin, *Kewa Sentence Structure*, *Pacific Linguistics* A-13:27-59, 1967, by permission.

of mine<sub>1</sub> malue<sub>3</sub> which I<sub>6-7</sub> gave to you<sub>5</sub> just<sub>8</sub> give it<sub>9</sub> to me<sub>10</sub> (10) Just<sub>7</sub> my<sub>1</sub> pear shell<sub>2</sub> my<sub>3</sub> one<sub>6</sub> mabi kawapo<sub>4-5</sub> (11) I<sub>6</sub> have not<sub>3</sub> just<sub>1</sub> got<sub>5</sub> and pulled<sub>3</sub> her<sub>3</sub> hand<sub>2</sub> (12) All<sub>3</sub> the other<sub>1</sub> things<sub>2</sub> you<sub>5</sub> should break<sub>4</sub> (and keep) (13) Due to her<sub>5,7</sub> I<sub>6</sub> fastened<sub>4</sub> my<sub>1</sub> pig<sub>2</sub> malue<sub>3</sub> which<sub>12</sub> she<sub>9</sub> should give<sub>8</sub> another<sub>0</sub> like it<sub>10</sub>

(14) go<sub>1</sub> mena<sub>2</sub> yano<sub>3</sub> ora<sub>4</sub> mulua<sub>5-6</sub> (15) ipuna<sub>1</sub> ni<sub>2</sub> gipia<sub>3</sub> loma<sub>4-5</sub> pulapulu<sub>6-8</sub> (16) na<sub>1</sub> rekere<sub>2</sub> mabi kawapo<sub>3-4</sub> ora<sub>5</sub> mulua<sub>6-7</sub> (17) pa<sub>1</sub> kaluka<sub>2-3</sub> elenuri<sub>4-5</sub> rukulinya<sub>6-7</sub> (18) nene<sub>1</sub> (go<sub>2</sub> winya<sub>3</sub>) ne<sub>4</sub> gipiale<sub>5-6</sub> pulalo<sub>7-8</sub> leada<sub>9-10</sub> goi<sub>11</sub> rukuti<sub>12-13</sub> aya<sub>14</sub> (19) rekere<sub>1</sub> mabi kawapo<sub>2-3</sub> na<sub>4</sub> mena<sub>5</sub> malue<sub>6</sub> ora<sub>7</sub> mulua<sub>10-11</sub> (20) ipu<sub>1</sub> lamu<sub>2</sub> sabara<sub>4-6</sub> epa<sub>7</sub> yareyawa<sub>8-9</sub> repona<sub>10</sub> waimi<sub>11</sub> gole<sub>12</sub> ne<sub>13</sub> ada<sub>14</sub> (21) kalo<sub>1</sub> nogo<sub>2</sub> naki<sub>3</sub> lapo<sub>4</sub> ya<sub>5</sub> yapa<sub>6</sub> apola<sub>7</sub> peada<sub>8-9</sub> (22) ipu<sub>1</sub> lami<sub>2</sub> sabara<sub>3-5</sub> yareyawa<sub>6-7</sub> (23) aga<sub>1</sub> kini<sub>2</sub> ralawa<sub>3-4</sub> (24) pagu<sub>1</sub> eta<sub>2</sub> abiri<sub>3</sub> pena<sub>4</sub> koneda<sub>5-6</sub> nasawa<sub>7-9</sub>

(14) I will<sub>6</sub> really<sub>4</sub> get<sub>5</sub> (back) a duplicate<sub>3</sub> pig<sub>2</sub> (15) Because<sub>8</sub> she said<sub>4</sub> she<sub>1</sub> dislikes<sub>3</sub> me<sub>2</sub> and<sub>5</sub> is going<sub>6-7</sub> (16) I will<sub>7</sub> really<sub>5</sub> get<sub>6</sub> my<sub>1</sub> pear shell<sub>2</sub> mabi kawapo<sub>3-4</sub> (17) All<sub>5</sub> the goods<sub>4</sub> which I<sub>3</sub> just<sub>1</sub> gave them<sub>2</sub> they<sub>7</sub> can break off<sub>6</sub> (and keep) (18) You<sub>1</sub> (that<sub>2</sub> woman<sub>3</sub>) since<sub>6</sub> you<sub>4</sub> dislike<sub>5</sub> me<sub>0</sub> and have said<sub>9-10</sub> you<sub>0</sub> want to<sub>8</sub> go<sub>7</sub> that before mentioned<sub>11</sub> you will<sub>13</sub> break off<sub>12</sub> and leave<sub>14</sub> (19) The shell<sub>1</sub> mabi kawapo<sub>2-3</sub> and my<sub>4</sub> pig<sub>5</sub> malue<sub>6</sub> those<sub>7</sub> two<sub>8</sub> I will<sub>11</sub> really<sub>9</sub> get<sub>10</sub> (20) While<sub>6</sub> still<sub>5</sub> marrying<sub>2</sub> her<sub>1</sub> I<sub>9</sub> came<sub>7</sub> and planted<sub>8</sub> the seedling<sub>11</sub> that<sub>12</sub> you<sub>13</sub> see<sub>14</sub> (21) Karl<sub>1</sub> the boy<sub>3</sub> and girl<sub>2</sub> are free to do<sub>8-9</sub> like<sub>7</sub> the birds<sub>5</sub> and animals<sub>6</sub> (22) While<sub>2</sub> still<sub>4</sub> married<sub>2</sub> to her<sub>1</sub> I<sub>7</sub> planted it<sub>6</sub> (23) I<sub>4</sub> picked<sub>3</sub> pandanus<sub>1</sub> fruit<sub>2</sub> (24) The bunch of pandanus fruit<sub>1</sub> which<sub>3</sub> is hanging<sub>2</sub> now<sub>3</sub> I<sub>9</sub> still<sub>4</sub> have not<sub>7-8</sub> thought about<sub>5-6</sub>

(25) gore<sub>1</sub> ipuna<sub>2</sub> ora<sub>3</sub> epe<sub>4</sub> ali<sub>5</sub> paluae<sub>6-8</sub> ta<sub>9</sub> rabore<sub>10</sub> kalo<sub>11</sub> neme<sub>12</sub> pu<sub>13</sub> piri<sub>14</sub> aipea<sub>15-16</sub> lanoya<sub>17-19</sub> (26) ipu<sub>1</sub> pena<sub>2-3</sub> wara (27) penaya<sub>1-2</sub> peawa<sub>3-4</sub> rapa<sub>5</sub> go<sub>6</sub> winya<sub>7</sub> lea<sub>8</sub> (28) menare<sub>1</sub> agale<sub>2</sub> lea<sub>3</sub> rekerere<sub>4</sub> agale<sub>5</sub> mogole<sub>6-7</sub> giliairi<sub>8-10</sub> agalere<sub>11</sub> ipuna<sub>12</sub> aipea<sub>13-14</sub> luma<sub>15-16</sub> komano<sub>17-18</sub>

(29) (mogole<sub>1-2</sub> gillairi<sub>3-5</sub> agalera<sub>6-7</sub> ipuna<sub>8</sub>) abi<sub>9</sub> tyano<sub>10-11</sub> gi<sub>12</sub> la<sub>13</sub>  
 menare<sub>14</sub> go<sub>15</sub> linya<sub>16-17</sub> kalawana<sub>18-20</sub> yera<sub>21</sub> (30) gi<sub>1</sub> la<sub>2</sub> rekerere<sub>3</sub> go<sub>4</sub>  
 kalawana<sub>5-7</sub> yera<sub>8-9</sub> (31) werepema<sub>1-2</sub> ora<sub>3</sub> ipuna<sub>4</sub> werepea<sub>5-6</sub> puo<sub>7</sub> palua<sub>8-9</sub>  
 ta<sub>10</sub> rabore<sub>11</sub> nana<sub>12</sub> mena<sub>13</sub> maluepara<sub>14-15</sub> nana<sub>16</sub> nabi<sub>17</sub> kawapo<sub>17</sub> lapo<sub>18</sub>  
 kama<sub>19</sub> mulua<sub>20-21</sub>

(25) All right<sub>1</sub> then when<sub>10</sub> she<sub>2</sub> says<sub>9</sub> "I will<sub>7</sub> go<sub>6</sub> to a man<sub>5</sub> who<sub>8</sub> is  
 really<sub>3</sub> good<sub>4</sub>" Karl<sub>11</sub> why<sub>15</sub> should<sub>16</sub> I<sub>18</sub> say<sub>17</sub> you<sub>12</sub> go<sub>13</sub> stay<sub>14</sub> (27)  
 Suppose<sub>2</sub> she goes<sub>1-2</sub> and<sub>2</sub> this<sub>6</sub> woman<sub>7</sub> says<sub>8</sub> I<sub>4</sub> made<sub>3</sub> her<sub>0</sub> leave<sub>5</sub> (28)  
 Since<sub>7</sub> she<sub>3</sub> talks<sub>2-3</sub> about pigs and shells<sub>1,4</sub> talks<sub>5</sub> about what<sub>10</sub> she<sub>9</sub>  
 will give<sub>8</sub> how<sub>13</sub> can<sub>14</sub> I<sub>18</sub> hit<sub>15</sub> and<sub>16</sub> kill<sub>17</sub> her talk<sub>11</sub> (29) (Since<sub>2</sub>  
 that<sub>1</sub> which<sub>5</sub> she will<sub>4</sub> give<sub>3</sub> talk<sub>6-7</sub>) "now<sub>9</sub> I will<sub>11</sub> hit<sub>10</sub> and<sub>11</sub> you  
 give<sub>12</sub>" she said<sub>13</sub> so she<sub>17</sub> has hit<sub>16</sub> the pig<sub>14</sub> and<sub>17</sub> I<sub>19</sub> gave<sub>18</sub> it to  
 her<sub>18</sub> - How's that<sub>21</sub> (30) She said<sub>2</sub> "give"<sub>1</sub> about the shell<sub>3</sub> so<sub>8</sub> I gave<sub>5-6</sub>  
 it to her<sub>5</sub> (31) When<sub>11</sub> she changes<sub>1</sub> and really<sub>3</sub> changes<sub>1</sub> as usual<sub>7</sub> and  
 says<sub>10</sub> "I will<sub>9</sub> go<sub>8</sub>" then<sub>11</sub> I will<sub>21</sub> get<sub>20</sub> just<sub>19</sub> my<sub>12</sub> pig<sub>13</sub> malue<sub>14</sub> and<sub>15</sub>  
 my mabi kawapo<sub>16-17</sub>

(32) ni<sub>1</sub> ipu<sub>2</sub> lapo<sub>3</sub> lapo<sub>4</sub> napulapapulu<sub>5-8</sub> wailasimi<sub>9-10</sub> so<sub>11</sub> pua<sub>12</sub>  
 lenayada<sub>13-15</sub> lalo<sub>16-17</sub> (33) pu<sub>1</sub> lawada<sub>2-4</sub> apo<sub>5</sub> mena<sub>6</sub> rekerenu<sub>7-8</sub>  
 rukulada<sub>9-11</sub> napilia<sub>12-14</sub> (34) abi<sub>1</sub> kalawa<sub>2-3</sub> aga<sub>4</sub> luma<sub>5-6</sub> pirinya<sub>7-8</sub>  
 wapeme<sub>9</sub> pua<sub>10</sub> meai<sub>11-13</sub> tyapulu<sub>14-16</sub> (35) rekere<sub>1</sub> menare<sub>2</sub> wara<sub>3</sub> rubiali-  
 apulu<sub>4-6</sub> sogome<sub>7</sub> gilia<sub>8-9</sub> (36) abi<sub>1</sub> wape<sub>2</sub> kalawai<sub>3-5</sub> go<sub>6</sub> maduba<sub>7-8</sub> pie<sub>9-10</sub>  
 (37) (is<sub>1</sub> ali<sub>2</sub> gore<sub>3</sub> nana<sub>4</sub> lalole<sub>5-7</sub> adoe<sub>8-9</sub> is<sub>10</sub> gore<sub>11</sub>) (38) wapeme<sub>1</sub>  
 ginya<sub>2-3</sub> abala<sub>4</sub> kaluka<sub>5-6</sub> mena<sub>7</sub> maluepara<sub>8-9</sub> nabi<sub>10</sub> kawapo<sub>11</sub> lapo<sub>12</sub> ora<sub>13</sub>  
 ginya<sub>14-15</sub> (39) (KOLANYU): nanae<sub>1-2</sub> lano<sub>3-4</sub> abi<sub>5</sub> la<sub>6</sub> so<sub>7</sub> pagoma<sub>8-9</sub> abi<sub>10</sub>  
 tepena<sub>11-12</sub>

(32) She<sub>2</sub> and I<sub>1</sub> the two of us<sub>3-4</sub> are not<sub>5</sub> going<sub>6</sub> because<sub>8</sub> the recorder<sub>9-10</sub>  
 can go<sub>12</sub> up there<sub>11</sub> and<sub>14</sub> say<sub>13</sub> what<sub>15</sub> I am<sub>17</sub> saying<sub>16</sub> (33) I<sub>3</sub> said<sub>2</sub> go<sub>1</sub>  
 to break off<sub>9-10</sub> those<sub>5</sub> pigs<sub>6-8</sub> and shells<sub>7-8</sub> and<sub>11</sub> she<sub>14</sub> won't<sub>12</sub> do it<sub>13</sub>  
 (34) Now<sub>1</sub> I<sub>3</sub> gave<sub>2</sub> (the pig<sub>4</sub>) and she<sub>8</sub> killed<sub>5</sub> and<sub>6</sub> put<sub>7</sub> the pig aga<sub>4</sub>

because of<sub>16</sub> that which<sub>13</sub> wape<sub>9</sub> went<sub>10-11</sub> to get<sub>12</sub> and hit it<sub>14-15</sub> (35)  
 Because<sub>6</sub> she will<sub>5</sub> really<sub>3</sub> throw away<sub>4</sub> the pig<sub>2</sub> and shell<sub>1</sub> she will<sub>9</sub> give  
 me<sub>8</sub> that<sub>7</sub> (36) That which<sub>5</sub> I<sub>4</sub> now<sub>1</sub> gave<sub>3-4</sub> to wape<sub>2</sub> is being carried<sub>7-8</sub>  
 and is here<sub>9-10</sub> (37) (Hey<sub>1</sub> - men<sub>2</sub> all right<sub>3</sub> since<sub>7</sub> it is mine<sub>4</sub> to tell<sub>5-6</sub>  
 just wait<sub>8-9</sub> all right<sub>11</sub>) (38) Wape<sub>1</sub> should give<sub>2-3</sub> what I<sub>6</sub> gave<sub>5</sub> before<sub>4</sub>  
 to him<sub>5</sub> - the pig<sub>7</sub> malue<sub>8</sub> and mabi kawapo<sub>10-11</sub> he should<sub>15</sub> really<sub>13</sub> give<sub>14</sub>  
 (39) (KOLANYU): That which<sub>2</sub> I<sub>1</sub> should say<sub>3</sub> let me say<sub>6</sub> it now<sub>5</sub> and<sub>4</sub> that<sub>7</sub>  
 will hear<sub>8</sub> and<sub>9</sub> we two should talk<sub>11-12</sub> now<sub>10</sub>

(40) (ADITYA): ipu<sub>1</sub> nana<sub>2</sub> winya<sub>3</sub> lalo<sub>4-5</sub> pirano<sub>6-7</sub> mogo<sub>8</sub> pulapulu<sub>9-11</sub>  
 (41) mogo<sub>1</sub> mogo<sub>1</sub> pulapulu<sub>2-4</sub> (42) kalo<sub>1</sub> neme<sub>2</sub> rai<sub>3</sub> reda<sub>4</sub> go<sub>5</sub> napoaloda<sub>6-9</sub>  
 (43) rotome<sub>1</sub> meda<sub>2</sub> go<sub>3</sub> natyaloda<sub>4-7</sub> (44) go<sub>1</sub> winya<sub>2</sub> pu<sub>3</sub> loma<sub>4-5</sub> rai<sub>6</sub>  
 meda<sub>7</sub> go<sub>8</sub> napoaloda<sub>9-12</sub> roto<sub>13</sub> meda<sub>14</sub> (ada<sub>15</sub>) roto<sub>16</sub> meda<sub>17</sub> go<sub>18</sub> nai<sub>19-20</sub>  
 pu<sub>21</sub> pulada<sub>22-24</sub> (45) kalo<sub>1</sub> ora<sub>2</sub> ipuna<sub>3</sub> werepema<sub>4-5</sub> pa<sub>6</sub> ali<sub>7</sub> meda<sub>8</sub>  
 paluame<sub>9-11</sub> tapulu<sub>12-13</sub> (46) abala<sub>1</sub> ali<sub>2</sub> lapo<sub>3</sub> pe<sub>4</sub> winya<sub>5</sub> neme<sub>6</sub> repo<sub>7</sub>  
 peau<sub>8-9</sub> lamuawa<sub>10-11</sub> (47) abi<sub>1</sub> ki<sub>2</sub> peau<sub>3-4</sub> pa<sub>5</sub> ali<sub>6</sub> meda<sub>7</sub> polalo<sub>8-10</sub>  
 tapulu<sub>11-12</sub> (48) nana<sub>1</sub> mena<sub>2</sub> maluepara<sub>3-4</sub> mena<sub>5</sub> ibi<sub>6</sub> malue<sub>7</sub> nana<sub>8</sub> rekere<sub>9</sub>  
 nabi kawapo<sub>10</sub> lapo<sub>11</sub> kama<sub>12</sub> yago<sub>13</sub> mulua<sub>14-15</sub>

(40) (ADITYA): She<sub>1</sub> my wife<sub>2-3</sub> I<sub>7</sub> am sitting<sub>6</sub> to talk<sub>4-5</sub> about because<sub>11</sub>  
 she<sub>10</sub> is going<sub>9</sub> there<sub>8</sub> (41) Because<sub>4</sub> she<sub>3</sub> is going<sub>2</sub> there<sub>1</sub> (42) Karl<sub>1</sub>  
 I<sub>2,8</sub> am not<sub>6</sub> hitting<sub>7</sub> her<sub>0</sub> with an axe<sub>3</sub> about that<sub>9</sub> (43) I<sub>6</sub> am not<sub>4</sub>  
 hitting<sub>5</sub> her<sub>0</sub> with a<sub>2</sub> stick<sub>1</sub> about<sub>7</sub> that<sub>3</sub> (44) That<sub>1</sub> woman<sub>2</sub> says<sub>4-5</sub> she  
 is going<sub>3</sub> and I<sub>11</sub> am not<sub>9</sub> hitting<sub>10</sub> her<sub>0</sub> with an<sub>6</sub> axe<sub>7</sub> or a<sub>14</sub> stick<sub>13</sub>  
 (look<sub>15</sub>) or a<sub>17</sub> stick<sub>16</sub> of mine<sub>19-20</sub> and<sub>24</sub> she<sub>23</sub> is going<sub>21</sub> (45) Karl<sub>1</sub>  
 because of<sub>13</sub> her<sub>3</sub> real<sub>2</sub> strongness<sub>4</sub> she is saying<sub>12</sub> "I<sub>11</sub> will<sub>10</sub> go<sub>9</sub> to  
 just<sub>6</sub> another<sub>8</sub> man<sub>7</sub>" (46) She<sub>5</sub> is a twice<sub>3</sub> married<sub>1,4</sub> woman<sub>5</sub> and I am<sub>6</sub>  
 the third<sub>7</sub> to do it<sub>8-9</sub> (47) Now<sub>1</sub> it will be made<sub>3-4</sub> a fourth<sub>2</sub> because<sub>12</sub>  
 she is saying<sub>11</sub> "I<sub>0</sub> want<sub>9-10</sub> to go<sub>8</sub> to some<sub>5</sub> other<sub>7</sub> man<sub>6</sub>" (48) My<sub>1</sub> pig<sub>2</sub>  
 malue<sub>3</sub> the pig's<sub>5</sub> name<sub>6</sub> is malue<sub>7</sub> and my<sub>8</sub> shell<sub>9</sub> nabi kawapo<sub>10</sub> just<sub>12</sub> two<sub>11</sub>  
 the same<sub>13</sub> I will<sub>15</sub> get back<sub>14</sub>

(49) winyami<sub>1</sub> ni<sub>2</sub> ora<sub>3</sub> giala<sub>4-5</sub> pulapulu<sub>6-8</sub> (50) abiri<sub>1</sub> wailisi<sub>2</sub> neme<sub>3</sub>  
 so<sub>4</sub> pus<sub>5</sub> lanyaya<sub>6-8</sub> lalo<sub>9-10</sub> (51) ni<sub>1</sub> yalipu<sub>2</sub> napaluame<sub>3-6</sub> (52) abi<sub>1</sub>  
 ne<sub>2</sub> la<sub>3</sub> (53) (KOLANYU): neme<sub>1</sub> abi<sub>2</sub> kose<sub>3</sub> lalori<sub>4-5</sub> rekere<sub>6</sub> mena<sub>7</sub>  
 koseleda<sub>8-10</sub> (54) go<sub>1</sub> alimi<sub>2</sub> rekere<sub>3</sub> mena<sub>4</sub> gi<sub>5</sub> (mogo<sub>6</sub> rekere<sub>7</sub> gi<sub>8</sub> mogo<sub>9</sub>  
 mena<sub>10</sub> gi<sub>11</sub>) kone<sub>12</sub> saba<sub>13-14</sub> pi<sub>15</sub> rabu<sub>16</sub> (55) nagia<sub>1-3</sub> kose<sub>4</sub> madi<sub>5</sub>  
 pe<sub>6</sub> (56) kose<sub>1</sub> pakama<sub>2</sub> namadi<sub>3-4</sub> pe<sub>5</sub> (57) go<sub>1</sub> rabo<sub>2</sub> go<sub>3</sub> ele<sub>4</sub> nagia<sub>5-6</sub>  
 (58) abiri<sub>1</sub> go<sub>2</sub> ele<sub>3</sub> ginyalo<sub>4-6</sub> o<sub>7</sub> manonu<sub>8-9</sub> polisapoianu<sub>10-11</sub> epale<sub>12-13</sub>  
 rabu<sub>14</sub> kala<sub>15</sub> loma<sub>16-17</sub> mea<sub>18</sub> geme<sub>19-20</sub>

(49) *Because*<sub>8</sub> *the woman*<sub>1</sub> *really*<sub>3</sub> *dislikes*<sub>4</sub> *me*<sub>2</sub> *and is going*<sub>6-7</sub> (50) *Now*<sub>1</sub>  
*recorder*<sub>2</sub> *you*<sub>3</sub> *go*<sub>5</sub> *up there*<sub>4</sub> *and tell*<sub>6-7</sub> *what*<sub>8</sub> *I*<sub>10</sub> *am saying*<sub>9</sub> (51) *I*<sub>1</sub>  
*do not*<sub>3-5</sub> *intend*<sub>6</sub> *to go*<sub>4</sub> *to Ialibu*<sub>2</sub> (52) *Now*<sub>1</sub> *you*<sub>2</sub> *talk*<sub>3</sub> (53) (KOLANYU):  
*I*<sub>1</sub> *am*<sub>5</sub> *saying*<sub>4</sub> *accusation*<sub>3</sub> *now*<sub>2</sub> - *about*<sub>9-10</sub> *the pig*<sub>7</sub> *and pearl shell*<sub>16</sub>  
 (54) *When*<sub>16</sub> *I started*<sub>13-15</sub> *thinking*<sub>12</sub> *about it*<sub>0</sub> *that*<sub>1</sub> *man*<sub>2</sub> *was giving*<sub>5</sub>  
*the shell*<sub>3</sub> *and pig*<sub>2</sub> (*giving*<sub>8</sub> *that*<sub>6</sub> *shell*<sub>7</sub> *giving*<sub>11</sub> *that*<sub>9</sub> *pig*<sub>10</sub>) (55) *He*<sub>2</sub>  
*didn't*<sub>1</sub> *give*<sub>2</sub> *and*<sub>3</sub> *I am*<sub>6</sub> *making*<sub>6</sub> *accusation*<sub>4-5</sub> (56) *I am*<sub>5</sub> *not*<sub>3</sub> *making*<sub>5</sub>  
*accusation*<sub>1,3</sub> *about nothing*<sub>2</sub> (57) *At that time*<sub>1-2</sub> *he*<sub>6</sub> *did not*<sub>5</sub> *give*<sub>6</sub>  
*those*<sub>3</sub> *goods*<sub>4</sub> (58) *And now*<sub>1</sub> *he*<sub>5</sub> *wants to*<sub>6</sub> *give*<sub>4</sub> *those*<sub>2</sub> *goods*<sub>3</sub> *since*<sub>13</sub>  
*the time when*<sub>14</sub> *the police boys*<sub>10-11</sub> *and mano*<sub>8</sub> (*the constable*) *came*<sub>12</sub>  
*and*<sub>17</sub> *said*<sub>16</sub> *give them*<sub>15</sub> *to her*<sub>15</sub> *and they got them*<sub>18</sub> *and gave them to*  
*me*<sub>19-20</sub>

(59) kala<sub>1</sub> pere<sub>2</sub> aipea<sub>3-4</sub> pilipa<sub>5-7</sub> loma<sub>8-9</sub> (mea<sub>10</sub> geme<sub>11-12</sub>) (60) modo<sub>1</sub>  
 waru<sub>2</sub> pia<sub>3</sub> (61) mean<sub>1</sub> waru<sub>2</sub> punyala<sub>3-4</sub> (62) winyali<sub>1</sub> wamo<sub>2</sub> waru<sub>3</sub> pia<sub>4</sub>  
 (63) kala<sub>1</sub> loma<sub>2-3</sub> mea<sub>4</sub> geme<sub>5-6</sub> winyalimi<sub>7</sub> (64) go<sub>1</sub> pea<sub>2</sub> rabu<sub>3</sub> kose<sub>4</sub>  
 loma<sub>5-6</sub> kama<sub>7</sub> mualuayana<sub>8-11</sub> kone<sub>12</sub> wi<sub>13</sub> (65) modo<sub>1</sub> waru<sub>2</sub> pe<sub>3</sub> pare<sub>4</sub>  
 modo<sub>5</sub> pu<sub>6</sub> koyate<sub>7-8</sub> lea<sub>9</sub> (66) ipuna<sub>1</sub> winyalinumi<sub>2-4</sub> peateme<sub>5-7</sub> (67)  
 aimi<sub>1-2</sub> mealo<sub>3-4</sub> lea<sub>5</sub> rekere<sub>6</sub> menanu<sub>7-8</sub> (68) epeada<sub>1-2</sub> napeate<sub>3-5</sub>  
 winyali<sub>6</sub> wamo<sub>7</sub> meme<sub>8</sub> pu<sub>9</sub> koyate<sub>10-11</sub> lea<sub>12</sub> (69) na<sub>1</sub> ama<sub>2</sub> dia<sub>3</sub> yalore<sub>4-5</sub>  
 aipula<sub>6-8</sub> peawa<sub>9-10</sub> palo<sub>11</sub> lea<sub>12</sub> (70) neme<sub>1</sub> nagiale<sub>2-4</sub> lea<sub>5</sub>

(59) *They gave them*<sub>1</sub> *but*<sub>2</sub> *"Why have*<sub>3-4</sub> *you two*<sub>6-7</sub> *done this*<sub>5</sub>?" *they said*<sub>8</sub>  
*and*<sub>9</sub> *gave them to me*<sub>10-12</sub> (60) *The sweet potatoes*<sub>1</sub> *are done*<sub>3</sub> *well*<sub>2</sub>

(61) The pigs<sub>1</sub> are well<sub>2</sub> cared for<sub>3-4</sub> (62) The people<sub>1</sub> are well<sub>3</sub> entertained<sub>2,4</sub> (63) "Give it to her<sub>1</sub>" they said<sub>2</sub> and<sub>3</sub> got<sub>4</sub> and gave them to me<sub>5-6</sub> - all the people<sub>7</sub> did<sub>0</sub> (64) This having happened<sub>1-3</sub> I<sub>13</sub> thought<sub>12-13</sub> I would say<sub>5</sub> court<sub>4</sub> and<sub>6</sub> just<sub>7</sub> get<sub>8</sub> some more for it<sub>9-11</sub>  
 (65) I do<sub>3</sub> sweet potatoes<sub>1</sub> well<sub>2</sub> but<sub>4</sub> "your<sub>8</sub> sweet potato<sub>5</sub> manner<sub>6-7</sub> is bad<sub>7</sub>" he says<sub>9</sub> (66) His<sub>1</sub> people<sub>2-4</sub> (clan) will do it for him<sub>5-7</sub> (67) "Who<sub>1-2</sub> will get it<sub>3-4</sub>?" he says<sub>5</sub> - all the shells<sub>6-8</sub> and pigs<sub>7-8</sub> (68) "You<sub>5</sub> have not<sub>3</sub> done good<sub>1,4</sub> and<sub>2</sub> people<sub>6</sub> have been entertained<sub>7</sub> by you<sub>8</sub> in a bad manner<sub>9-11</sub>" he says<sub>12</sub> (69) "Suppose<sub>4-5</sub> I<sub>1</sub> didn't have<sub>3</sub> a mother<sub>2</sub> then<sub>0</sub> what<sub>6</sub> would<sub>11</sub> I have done<sub>9-10</sub>" he says<sub>12</sub> (70) "Since<sub>4</sub> you<sub>1</sub> haven't<sub>2</sub> given it to me<sub>3</sub>" he says<sub>5</sub>

(71) napiale<sub>1-3</sub> lea<sub>4</sub> (72) winyali<sub>1</sub> wamo<sub>2</sub> napili<sub>3-4</sub> lea<sub>5</sub> (73) golena<sub>1-2</sub> nabali<sub>4-5</sub> (pupara<sub>6-7</sub>) goi<sub>8</sub> kone<sub>9</sub> wia<sub>10</sub> (74) gopara<sub>1-2</sub> goi<sub>3</sub> kone<sub>4</sub> wia<sub>5</sub> gole<sub>6-7</sub> (75) waru<sub>1</sub> pi<sub>2</sub> pare<sub>3</sub> ta<sub>4</sub> kone<sub>5</sub> suma<sub>6-7</sub> go<sub>8</sub> kone<sub>9</sub> wi<sub>10</sub> pu<sub>11</sub> (76) gu<sub>1</sub> puma<sub>2</sub> kama<sub>3</sub> mualuale<sub>4-6</sub> pinya<sub>7-8</sub> pa<sub>9</sub> pitua<sub>10-11</sub> kone<sub>12</sub> wi<sub>13</sub> (77) pare<sub>1</sub> ni<sub>2</sub> nogosida<sub>3-5</sub> dia<sub>6</sub> yapulu<sub>7-8</sub> nogo<sub>9</sub> naki<sub>10</sub> ki<sub>11</sub> abinane<sub>12</sub> pulu<sub>13-14</sub>  
 (78) o<sub>1</sub> abi<sub>2</sub> ma<sub>3</sub> mena<sub>4</sub> mea<sub>5</sub> puma<sub>6-7</sub> mo<sub>8</sub> na<sub>9</sub> rekere<sub>10</sub> modome<sub>11</sub> meawa<sub>12-13</sub>  
 (79) rekere<sub>1</sub> rotome<sub>2</sub> giai<sub>3-4</sub> sawa<sub>5-6</sub> rabu<sub>7</sub> rabogipara<sub>8-10</sub> pua<sub>11</sub> mea<sub>12</sub> bana<sub>13-14</sub> pea<sub>15</sub> laya<sub>16-17</sub> paipanane<sub>18-19</sub>

(71) "Since<sub>3</sub> you haven't<sub>1</sub> been there<sub>2</sub>" he says<sub>4</sub> (72) "You<sub>4</sub> don't<sub>3</sub> entertain<sub>2,4</sub> people<sub>1</sub>" he says<sub>5</sub> (73) Here<sub>1-2</sub> in<sub>7</sub> my<sub>4</sub> liver<sub>5-6</sub> there are<sub>10</sub> bad<sub>8</sub> thoughts<sub>9</sub> (the second word for liver is the tabooed form) (74) Here<sub>1-2</sub> since that<sub>6-7</sub> I have<sub>5</sub> bad<sub>3</sub> thoughts<sub>4</sub> (75) I have done<sub>2</sub> well<sub>1</sub> but<sub>3</sub> I think<sub>9-10</sub> of his saying<sub>4</sub> and<sub>7</sub> I have<sub>6</sub> these<sub>8</sub> thoughts<sub>5</sub> - in the liver<sub>11</sub>  
 (76) This<sub>1</sub> happened<sub>2</sub> and<sub>2</sub> I think<sub>12-13</sub> since<sub>6</sub> I will<sub>5</sub> just<sub>3</sub> get it because of it<sub>4-5</sub> he can do it<sub>7-8</sub> (i.e. give her something) and<sub>8</sub> I<sub>11</sub> will stay<sub>10</sub>  
 (77) But<sub>1</sub> because<sub>8</sub> I'm<sub>2</sub> not<sub>6</sub> a little girl<sub>3-4</sub> and<sub>5,14</sub> now<sub>12</sub> there are four<sub>11</sub> children<sub>9-10</sub> I am<sub>14</sub> going<sub>13</sub> (78) Now<sub>2</sub> I went<sub>6</sub> and<sub>7</sub> got<sub>5</sub> my<sub>3</sub> pig<sub>4</sub> and my<sub>9</sub> shell<sub>10</sub> with the sweet potato<sub>11</sub> I got them<sub>12-13</sub> (79) When<sub>7</sub> I put<sub>5-6</sub> the shell<sub>1</sub> which<sub>4</sub> Roto<sub>2</sub> gave<sub>3</sub> he says<sub>16-17</sub> to<sub>10</sub> Riabo's<sub>8</sub> mother<sub>9</sub> "Let's go<sub>13-14</sub> and get it<sub>11-12</sub>" - at Paipa<sub>18-19</sub>

(80) pua<sub>1</sub> matya<sub>2</sub> banya<sub>3-4</sub> (81) o<sub>1</sub> modo<sub>2</sub> meawa<sub>3-4</sub> rekereme<sub>5</sub> mea<sub>6</sub> (82) mena<sub>1</sub> aipa<sub>2</sub> ruma<sub>3</sub> pa<sub>4</sub> matya<sub>5</sub> epawae<sub>6-8</sub> lapome<sub>9</sub> mea<sub>10</sub> (83) mena<sub>1</sub> mea<sub>2</sub> kiruma<sub>3-4</sub> nenaya<sub>5-7</sub> nana<sub>8</sub> pa<sub>9</sub> giame<sub>10-11</sub> yape<sub>12</sub> loma<sub>13-14</sub> ipuna<sub>15</sub> awame<sub>16</sub>  
 (84) meda<sub>1</sub> no<sub>2</sub> paipanane<sub>3-4</sub> mone<sub>5</sub> matyala<sub>6-7</sub> tyala<sub>8-9</sub> muma<sub>10-11</sub> mo<sub>12</sub> papipnane<sub>13-14</sub> mena<sub>15</sub> kebo<sub>16</sub> peda<sub>17-18</sub> epa<sub>19</sub> mea<sub>20</sub> saba<sub>21-22</sub> pimi<sub>23-24</sub> tame<sub>25-26</sub> (85) meda<sub>1</sub> no<sub>2</sub> mea<sub>3</sub> lu<sub>4</sub> rawana<sub>5-7</sub> (86) go<sub>1</sub> peanya<sub>2-3</sub> ora<sub>4</sub> pane<sub>5</sub> pulu<sub>6-7</sub> (87) abala<sub>1</sub> painu<sub>2-4</sub> mogo<sub>5</sub> komea<sub>6</sub> (88) mogonuri<sub>1-3</sub> abala<sub>4</sub> kege<sub>5</sub> loyana<sub>6-8</sub> mogo<sub>9</sub> komea<sub>10</sub>

(80) *Let's go<sub>3-4</sub> to carry it<sub>1-2</sub>* (81) *I got<sub>3-4</sub> this<sub>1</sub> sweet potato<sub>2</sub> - the shell<sub>5</sub> got it<sub>6</sub>* (82) *It got<sub>10</sub> the pig<sub>1</sub> and bundle<sub>3</sub> of salt<sub>2</sub> which<sub>8</sub> I carried<sub>5-6</sub> - the two of them<sub>9</sub>* (83) *His cousin said<sub>13-16</sub> "The pig<sub>1</sub> was<sub>2-3</sub> bought<sub>2-3</sub> and<sub>4</sub> is it yours<sub>5</sub>?" (the one<sub>12</sub> that they gave to me<sub>10-11</sub> for nothing<sub>9</sub>)* (84) *"Another<sub>1</sub> pig<sub>0</sub> has been gotten<sub>10</sub> to be killed<sub>8-9</sub> was carried<sub>6-7</sub> down<sub>2</sub> to<sub>4</sub> Paipa<sub>3</sub> - a female<sub>16</sub> pig<sub>15</sub> to<sub>13</sub> Paipa<sub>14</sub> and they say<sub>25-26</sub> "come<sub>19</sub> and get it<sub>20</sub> we are<sub>23-24</sub> keeping it<sub>21-22</sub>"* (85) *Another<sub>1</sub> down there<sub>2</sub> was got<sub>3</sub> killed<sub>4</sub> and portioned out<sub>5-7</sub>* (86) *This<sub>1</sub> continues<sub>2-3</sub> and<sub>3</sub> I am<sub>7</sub> really<sub>4</sub> clearing out<sub>5-6</sub>* (87) *Before<sub>1</sub> plenty of them<sub>2-4</sub> (pigs) have died<sub>6</sub> there<sub>5</sub>* (88) *All those others<sub>1-3</sub> before<sub>4</sub> have died<sub>10</sub> when dirty<sub>5</sub> talk continued<sub>6-8</sub>*