Note: The song depicts the state of mind of a man who is solicited to go abroad on a voyage, and is very keen to go, but is much disturbed by what may be the fate of his parents, particularly his father, while he is absent. The last stanza appears ambiguous in its resolution, but the comment made to me was that despite the composer's wish to travel, he rejects the invitation to form part of a crew. His longing to voyage abroad remains a secret. There is no way of knowing if the situation described was an actual one, or simply a poetic imagining. But to Tikopia the conflict between desire to travel and affectionate anxiety for parents left behind was a common phenomenon in times when canoe voyaging was very dangerous and overseas communication was very rare.

As often in song, the term of address, pa, is used familiarly as a term of reference. Koru is an instance of a polite dual (followed by a plural verb form) applied to a single person, the father, out of respect. The term roto, meaning generally 'inside', I have glossed here as 'mind' or 'thought' in accordance with Tikopia usage when it is used of a person. When a translation (but not text) of this song was given earlier (Firth 1936:294) I glossed tuā as 'affection', and not in the more literal meaning of 'anxiety'; this was because the immediate comment upon the word stressed the affection as the root of the anxiety.

REFERENCES

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WE THREW AWAY OUR BOWS AND AXES

John Kias
Local Government Councillor of Kaironk
and
Lyle Scholz
Summer Institute of Linguistics

INTRODUCTION

The language of this text is the Yerip Minim (also written Erp Mnm) dialect of Kalam, a Papuan language spoken in the southwest corner of Madang Province, Papua New Guinea. The text is about Dr Ralph Bulmer who commenced fieldwork amongst the Kalam in the Simbai area in 1960, not long after they were first contacted by Europeans.

The text was narrated and recorded by Local Government Councillor, John Kias, of Kaironk, after discussion with some of the people of the Kaironk and Gombnem clans. John Kias knew Dr Bulmer from an early age and had helped him and his colleague Dr Pawley in their research. My wife, Helen, and I met Dr Bulmer not long after we first took up residence with the Gavin clan in 1962 to work under the auspices of the Summer Institute of Linguistics.
This text was transcribed and translated by Lyle G. Scholz, Steve Aynar, Andrew Pawley, H. John Davies, and Helen J. Scholz, and others also helped with typing, editing, etc.

ABBREVIATIONS AND COMMENTS ON KALAM GRAMMAR RELATIVE TO THIS TEXT

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Comment</th>
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</thead>
<tbody>
<tr>
<td>ADJR</td>
<td>adjectiviser</td>
</tr>
<tr>
<td>CONJ</td>
<td>conjunction</td>
</tr>
<tr>
<td>D</td>
<td>dual</td>
</tr>
<tr>
<td>DS</td>
<td>different subject following</td>
</tr>
<tr>
<td>EMPH</td>
<td>emphatic</td>
</tr>
<tr>
<td>EXCLAM</td>
<td>exclamation</td>
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<tr>
<td>FUT</td>
<td>future</td>
</tr>
<tr>
<td>IMPLIC</td>
<td>implication</td>
</tr>
<tr>
<td>INDEF</td>
<td>indefinite</td>
</tr>
<tr>
<td>NEG</td>
<td>negative</td>
</tr>
<tr>
<td>P</td>
<td>plural</td>
</tr>
<tr>
<td>PAST</td>
<td>far past tense</td>
</tr>
<tr>
<td>PASTHAB</td>
<td>past habitual tense</td>
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<tr>
<td>PERF</td>
<td>present perfect</td>
</tr>
<tr>
<td>POSS</td>
<td>possessive</td>
</tr>
<tr>
<td>PRES</td>
<td>present progressive tense</td>
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<tr>
<td>PROSP</td>
<td>prospective action</td>
</tr>
<tr>
<td>RECPAST</td>
<td>recent past tense</td>
</tr>
<tr>
<td>REDUP</td>
<td>reduplication</td>
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<tr>
<td>S</td>
<td>singular</td>
</tr>
<tr>
<td>SIMULT</td>
<td>simultaneous</td>
</tr>
<tr>
<td>SS</td>
<td>same subject following (sequential action unless indicated otherwise)</td>
</tr>
<tr>
<td>SUA</td>
<td>subject associative</td>
</tr>
<tr>
<td>SUB</td>
<td>subjunctive</td>
</tr>
<tr>
<td>SUN</td>
<td>subject non-associative</td>
</tr>
<tr>
<td>1</td>
<td>first person</td>
</tr>
<tr>
<td>2</td>
<td>second person</td>
</tr>
<tr>
<td>3</td>
<td>third person</td>
</tr>
<tr>
<td>-</td>
<td>morpheme boundary</td>
</tr>
</tbody>
</table>

The derivational suffix -ep derives a noun or adjective from a verb.

Kalam has a switch-reference system which indicates that there is a semantic relationship between two consecutive clauses and that the subject of the clause about to be uttered is, or is not, the same as that of the clause presently being uttered. The semantic relationship may be:

a. Anticipated or prospective action, where the verb of the first clause expresses the purpose or anticipated result of the action of the next following clause.

b. Simultaneity, where the verb of the first clause indicates that the situation expressed by that clause takes place at least partly concurrently with that of the next following clause.

c. Sequentiality, where the order of occurrence of the clauses reflects the temporal order of the situations expressed in them, and may also have implications of reason-result or cause-effect.

There are two divisions in categories b and c above, i.e. those in which the subject of the second clause is the same as that of the first clause (the unmarked case), and those in which the subject is not the same.

Serialisation of verbs within the clause is an interesting feature of Kalam. This construction is used where the propositions form a tight semantic unit. Up to six uninflected verbs in sequence commonly occur before the clause-final, obligatorily inflected verb. Such uninflected serial verbs must have the same subject as the inflected verb to co-occur with it in the same clause. They may however have different goal, manner, etc. relationships.

Verb adjuncts are common in Kalam. They are either derived from nouns, adjectives, adverbs and loan words, or they are words used only as adjuncts. Since adjuncts can never be inflected, they are dependent on their verbs to indicate same or different subject tense, number, etc. A given adjunct may function only in conjunction with one (or in some cases a few) verb stem(s). They usually occur directly preposed to the verb they modify, but some subclasses may be separated from their verb by other phrase or even clause level constituents.

Examples are:
There are various demonstrative forms basically divided into near distance and far distance, and further divided into singular and plural, making four categories:

- **biy** (singular–here) ‘this’
- **bek** (singular–there) ‘that’
- **guniy** (plural–some–here) ‘these’
- **gok** (plural–there) ‘those’

A fifth and neutral demonstrative **ak** (glossed DEM) is the most common and has grammatical as well as locative functions.

Kalam has first, second, and third; singular, dual and plural categories in pronouns and verbs.

The implication marker -y- only occurs preceding the subjunctive suffix, and together they indicate that there are going to be consequences from the situation expressed in the clause. The consequences could be later in the discourse or extraneous to the discourse, e.g. a moral to be learned from a story.

There is a distinction between associative and non-associative pronouns. When a speaker uses an associative pronoun he aligns himself with the referent of that pronoun. If he uses a non-associative form, he distances himself from that person or his actions, or, in the case of a possessive pronoun, he may show disapproval of the possession. In first and second person, associative pronouns are the unmarked forms, while in third person non-associative is the unmarked form. This is probably because one usually identifies with the members of one’s group, as in first person dual and plural. Likewise it is cultural to identify with addressees. On the other hand people spoken about are often physically absent and may not have any close association with the speaker.

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THE KALAM TEXT

1. *Diya Andiy yip Saym yip.*
   
   dear Andy and Saem and

   Dear Andy and Saem.

2. *Binak Reyp Bulma yer yer giy Kayrog owak; birund b-nak Reyp Bulma yer -REDUP g-y Kayrog ow -a -k bi -tund*
   
   man-DEM Ralph Bulmer how-REDUP how-3S-PAST Kaironk come-3S-PAST man-white

   *mawep owak ñin kun ak keysim gunap*
   
   NEG-come-3S-PAST come-DEM key-3S-PAST

   *ma -ow -ep ow -a -k ñin kun ak keysim g-un -ap*
   
   NEG-come-ADJR come-DEM specific DEM story P-some-INDEF

   *tikiy, minim yimb buk yomb bap gijun*
   
   write-SS talk real book big P

   Let’s make a big book for us in the vernacular by writing down some stories about the time of the first arrival of the white people and of Ralph Bulmer’s coming to the Kaironk area.

3. *Nuk owak nig, chin penpen giminonuk*
   
   3S-SUN come-3S-PAST DS.SIMULT 1P.SUA reciprocal-REDUP do-be -DS-1P-PAST

   *nu-k ow -a -k nig chin pen -pen g -mind-o -nu-k*

   3S-SUN come-3S-PAST DS.SIMULT 1P.SUA reciprocal-REDUP do-be -DS-1P-PAST

   *namb ak, birund nind mawep ñin ak apek. Birund*

   midst DEM man-white first NEG-come-ADJR day DEM come-DS-3S man-white

   *namb ak b -tund nind ma -ow -ep ñin ak ap -e -k b -tund*

   midst DEM man-white first NEG-come-ADJR day DEM come-DS-3S man-white

   *w -ya-k kun g-ok mey; Reyp Bulma ak, Birus Biyks ak,*

   thus P-there EMPH Ralph Bulmer DEM Bruce Biggs DEM
We Threw away our Bows and Axes 415

Bishop Depit Han ak Kiyk nayntiyn sikstiyy Kayroog owyak.
Bishop Depit Han ak kiy-k nayntiyn sikstiyy Kayroog ow -ya -k
Bishop David Hand DEM 3P -SUN nineteen sixty Kaironk come -3P -PAST

When he came, he came into the midst of our fighting before the coming of the white men (who stopped
the fighting); there was Ralph Bulmer and Bruce Biggs and Bishop David Hand. It was 1960 when they
came to Kaironk.

4. Pen hin kun ak Gombnem Kayroog jakiy, Pundum Pug goy yip
pen hin kun ak Gombnem Kayroog jak -y Pundum Pug goy yip
CONJ day thus DEM Gombnem Kaironk stand.up-SS Fundum Fungoi with
penpen naggyak mey, Kayroog biyn bi maggiysek
pen -pen nag -ya -k mey Kayroog biyn bi maggiysek
reciprocal-REDUP shoot-3P-PAST EMPH Kaironk women man all
keykey amiy ma mindeyak
key -key am-iy ma mind-ya -k
different-REDUP go -SS NEG be -3P-PAST

When they arrived that first time, they arrived into the midst of fighting between the Gombnem Kaironk
alliance and the Fundum Fungoi alliance. All the Kaironk people had fled to various places till there was
virtually no left.

5. Pen biynimb mindeyak gok tap maggiy, manj, mi, pind, gam. bep,
pen biynimb mind-e -ya -k g-ok tap maggiy manj mi pind gam bep
CONJ people be -DS-3P-PAST P-there thing piece sweet.potato taro yam sugarcane greens
tap Bulma nup heyak; pen gak: sol gunap
tap Bulma nu-p n -e -ya -k pen g -a -k sol g-un -ap
thing Bulmer 3S-OBJ give-DS-3P-PAST reciprocal do-3S-PAST salt P-some-INDEF
tawak, masis gunap tawak, biys gunap tawak,
taw-a -k masis g-un -ap taw-a -k biys g-un -ap taw-a -k
buy-3S-PAST matches P-some-INDEF buy-3S-PAST beads P-some-INDEF buy-3S-PAST

But when the people who were there gave food like sweet potato, taro, yams, sugarcane, greens etc. to
Bulmer, he bought some with salt, some with matches, and some with beads.

6. Tawek, dand korip okok amiy, sol ak nimbnigey,
taw-e -k dand korip ok -ok am-y sol ak nimb-nig -e -y
buy-DS-3S carry house specific.place-REDUP go -SS salt DEM eat -perceive-DS-3P
yindik anep gek gek, aggyak, “Aa! Tap yindik anep
yindik anep g-e -k g-e -k agg-ya -k aa tap yindik ak -nep
good.taste EMPH do-DS-3S do-DS-3S say-3P-PAST ahh thing delicious DEM-EMPH
owip.” Masis gok pikniygyak tep anep mindek
ow -p masis g-ok pik-nig -ya -k tep ak -nep mind-ek
come-PERF.3S matches P-there hit-perceive-3P-PAST good DEM-EMPH be -3S.PAST
aggyak, “Aa! Miňiy birund asaw rek kos gok kimbiyjun.
agi-ya-k aa miňiy b -und asaw rek kos g-ok kimbiy-j -un
say-3P-PAST ahh now man-white come.PRES.3S like bamboo.thong P-there cease -SUB-1P
Miňiy penpen ḥaspun gok kimbiy, chim tiw kandig gok
miňiy pen -pen ḥa -sp -un g-ok kimbiy chim tiw kandig g-ok
now reciprocal-REDUP shoot-PRES.1P P-there cease bow axe shield P-there
diggon amek, yikop mind tep gijun.
d -g-o -n am-e -k yikop mind tep g -iy -j -un
take -do-DS-1P go-DS-3S without be good do-IMPLIC-SUB-1P
He having bought their goods, they took what he gave in exchange to their homes; they tasted the salt and found it delicious; they tested the matches and found them to be very good. So they said, "Ahh! Now the white man is coming (into the area). Let's stop using bamboo thongs (to start fire); let's stop our fighting; let's throw away our bows, axes and shields and be at peace."

7. Birund opay kun guniy basind chin gunap akap, b -tund o -p -ay kun g-un -iy basind chin g-un -ap akap man-white come-PERF-3P thus P-some-here 1.POSS.grandfather 1P.SUA P-some-INDEF or bapiy chin gunap akap, biwow chin gunap akap bapiy chin g-un -ap akap b -wow chin g-un -ap akap father 1P.SUA P-some-INDEF or 1.POSS-uncle 1P.SUA P-some-INDEF or kumbay gok, kawnan ak mey asway gok aggyak." kum-b g-ok kawnan ak mey asway g-ok agg-ya-k die -PERF.3 P-there ghost DEM EMPH come.PRES.3P P-there say-3P-PAST

“These white men who have come here are surely the spirits of our grandfathers or fathers, or uncles who have died,” they said.

8. Kun aggeyak mey, biy bi okok maggiysek ma kun agg-e -ya-k mey biy bi ok -ok maggiysek ma thus say-DS-3P-PAST EMPH women man specific.place-REDUP all NEG mindeyak. Korip pirik anniyak yip, okok penpen mind-e -ya-k korip pirik ann-ya-k yip ok -ok pen -pen be -DS-3P-PAST house run.away go -3P-PAST also specific.place-REDUP reciprocal-REDUP ŉaggiy chinup ŉaggnggiy aggiy pirik amniyak gok yip, ŉagg-y chin-up ŉagg-nnggiy agg-y pirik ann-ya-k g-ok yip shoot-SS 1P -OBJ shoot-SS-SUB.3P say-SS run.away go -3P-PAST P-there also maggiysek apiy aggyak, "Yaw ey! Basind chin bap, maggiysek ap -y agg-ya-k yaw ey basind chin bap all come-SS say-3P-PAST yes EXCLAM 1.POSS.grandfather 1P.SUA a

biwow chin bap kumimb ak kawnan ak apiy mey; mišiy b -wow chin bap kum-b ak kawnan ak ap -y mey mišiy 1.POSS-uncle 1P.SUA a die -PERF.3S DEM ghost DEM come.EMPH now chinup sol masis tap gok ŉisap aggiy maggiysek owyak. chin-up sol masis tap g -ok ŉ -sap agg-y maggiysek ow -ya-k 1P -OBJ salt matches thing P-there give-PRES.3S say-SS all come-3P-PAST

All the people had run away from other fighting and from fighting with us until there were no people left; but when they said that, they all came around and said, "Sure enough! The spirit of one of our grandfathers or uncles or some specific person who died has come back; so he is giving us salt and matches." So everyone came.


‘Ńiyand ak mindip akap aggiy, ap nisap biy aggiy’ ňi -ya-nd ak mind-p akap agg-y ap nisap b-y agg-y son-1S-SUA DEM be-PERF.3S or say-SS come perceive-PRES.3S S-here say-SS
We Threw away our Bows and Axes

10. Apiy gak: nup sol gok yikop neg nax; moniy gok come-SS do-3S-PAST 3S-OBJ salt P-there without.cost EMPH give-3S-PAST money P-there

When he came to where he was he gave him free salt, and gave him free money, and gave him free matches, and gave him free axes, and gave him free saucepans, and gave him all kinds of gifts; and then people from everywhere were saying, "Well now! Why is this man doing like this? Perchance this is the spirit of Birontiy who died, and he is giving his son these things," they said. So all of us used to say that.

11. Chin biynimb ma niyiyigipun gok mey angnuk. "Birund ak meni biynimb ma niyiyigip -un gok mey ang-nu-k b -tund ak 1P.SUA people NEG perceive-PASTHAB-1P P-DEM EMPH say-1P-PAST man-white DEM

When he came to where he was he gave him free salt, and gave him free money, and gave him free matches, and gave him free axes, and gave him free saucepans, and gave him all kinds of gifts; and then people from everywhere were saying, "Well now! Why is this man doing like this? Perchance this is the spirit of Birontiy who died, and he is giving his son these things," they said. So all of us used to say that.
John Kias and Lyle Scholz

We used to be those who didn’t understand, so we thought: With reference to the white men they have
come, but they are ghosts that have died and have come back to life with white skin; so he has come and
is giving things as to his son. So we threw away our bows and axes, and came back and stayed with
him.

12. Kun gak rek ak, miñiyi gos yand ak niñiyi aspiyn chin
cun g -a -k rek ak miñiyi gos ya-ní ak niñi -y a -sp -yn chin
thus do-3S-PAST like DEM now thoughts 1S-SUA DEM perceive-SS say-PRES-1S 1P.SUA

nuk owak ŋin ak riymemba gijun. Nayntiyiā sikstiy owak ak
nu-k ow -a -k ŋin ak riymemba g -j -un nayntiyiā sikstiy ow -a -k ak
3S-SUN come-3S-PAST day DEM remember do-SUB-1P nineteen sixty come-3S-PAST DEM

niqbiyn ak pen; det owak ŋin ak niqeqep ma gipiyn.
nig -b -yn ak pen det ow -a -k ŋin ak niq - eqep ma g -p -yn
perceive-PERF-1S DEM CONJ date come-3S-PAST day DEM perceive-well NEG NEG do-PERF-1S

Kisen, nup piyow nup niqiy, kinyiggip amyiggip
kisen nu-p piyow nu-p niq kin -yi gipp am-yiggip
later 3S-OBJ search 3S-OBJ perceive-SS sleep-PASTHAB.3S go-PASTHAB.3S

owiyiggip okok gos nup ak
ow -yi gipp okok gos nu-p ak
come-PASTHAB.3S specific.place-REDUP thoughts 3S-OBJ DEM

Since it happened like that, I am thinking we should commemorate the time of his coming. I know he
came in 1960, but I don’t know the date. We should find out where he lived and where he traveled and
record it in one large volume in memory of him.

13. Kisen ńapan chin gok akap, pen ńapan kiyk gok ap niqiy aggniggiy,
kisen ńapan chin g-ok akap pen ńapan kiy-k g-ok ap niq -y aggniggiy
later children 1P.SUA P-there or CONJ children 3P-SUN P-there come perceive-SS say-SUB-3P

“Yaw ey!” Pestaym birund ak mîîmon chin biy apamb,
yaw ey pestaym b -tund ak mîîmon chin b-y ap -amb
yes EXCLAM first.time man-white DEM place 1P.SUA S-here come-REC-PAST.3S

amiy bapiy basind sikop niggy apay, ‘Chipkawnan
amiy bapiy basind sikop nig -y a -p -ay chip -kawnan
1.POSS.mother 1.POSS.father 1.POSS.grandfather group perceive-SS say-PERF-3P dead.body-ghost

owip aggiy’ kun giy aggiyigipay.
ow -p aggy kun g -y aggiy -igipay ay
come-PERF.3S say-SS thus do-SSS say-PASTHAB.3P

Then both our own children or our children’s children seeing it will think, “So! When the first white man
came here, our parents’ and grandparents’ generation were thinking a ghost had returned and so they used
to say the ghosts have returned.”

14. Kun ak rek keysim gunap gayiy, buk yomb yimb rek hap gayonjun
kun ak rek keysim g-un -ap g -ay -y buk yomb yimb rek hap g -ay -o -j -un
thus DEM like story P-some-INDEF do-put-SS book big very like a do-put-DS-SUB-1P

niqiy mey, nişko skul apay gok sek biynrund birund
niq -y mey ni-sikó skul a -p -ay g- ok sek biyn -tund b -tund
perceive-SS EMPH boy-small school say-PERF-3P P-there also women-white man-white
We Threw away our Bows and Axes

"Mer! Binak Piropesa Reyp Bulma kun giy nin bek rek Kayroge apek, mer b nak Piropesa Reyp Bulma kun g y nin b ek rek Kayroge ap e k EXCLAM man-DEM Professor Ralph Bulmer thus do -SS day S-there like Kaironk come-DS-3S

mindiy, keysim sosim nup ak tikaypay ak mey, mindip biy mind-y keysim sosim nu-p ak tik -ay-p -ay ak mey, mind-p b-y be -SS story legend 3S-SUN DEM write-put-PERF-3P DEM EMPH be -PERF.3S S-here

ey aggnigambay." Kun ak piren nuk chin akiy maggiysek jakyi, ey ag-ag-nigamb-ay kun ak piren nu-k chin akiy maggiysek jak y EXCLAM say-FUT -3P thus DEM friend 3S-SUN 1P.SUA around.here all stand-SS

keysim nup ak rikiyeym gayojun.
keysim nu-p ak rikiyeym g -ay -o -j -un
story 3S-OBJ DEM record do-put-Ds-SUB-1P

So once we have written down some stories and made a rather large book, the boys who go to school and the white men and women when they come and see it, will say, "That is really something! Back at that time Professor Ralph Bulmer came and stayed here at Kaironk like that, and these are the stories about him." So we his friends around here should all go into action and record these stories.

15. Layon mindip rek chinup halpym giy, Kalam dikseriy ak Kalam minim yimb Layon mind-p rek chin-up halpym g-y Kalam dikseriy ak Kalam minim yimb Lyle be -PERF.3S like 1P -OBJ work.together do-SS Kalam dictionary DEM Kalam talk real

ak gayjun. Minim yimb gon amek Mista Layol chinup halpym giy ak g -ay -j -un minim yimb g -o -n am-e -k misa Layol chin-up halpym g -y DEM do-put-SUB-3P talk real do-DS-3P go-DS-3S Mr. Lyle 1P -OBJ work.together do-SS

Yiglisy ak tikenigamb mey, buk yomb kun ak gayjun. Yiglisy ak tik -e -nigamb mey buk yomb kun ak g -ay -j -un English DEM write-DS-FUT.3S EMPH book big thus DEM do-put-SUB-1P

Since Lyle is here, he can help us use the Kalam dictionary to write the Kalam vernacular. After we have written it, Lyle will help us by writing the English; so we can produce that big book.

16. Pen kisen biynrund birund gunap apiy, aken yinpestiy pen kisen biyn -tund b -tund g-un -ap ap -y aken yinpestiy CONJ later women-white man-white P-some-INDEF come-SS EXCLAM university

gunap ap niphy agagnigambay. "Yaw ey. Piropesa kun ak g-un -ap ap niphy -y ag-ag-nigamb-ay yaw ey Piropesa kun ak P-some-INDEF come perceive-SS say-FUT -3P yes EXCLAM Professor thus DEM

kunkun giy; piren nuk mindpay okok, giraggyigip kun -kun g -y piren nu-k mind-p -ay ok -ok g -rang -yigip thus -REDUP do-SS friend 3S-SUN be -PERF-3P specific.place-REDUP do-travel-PASTHAB.3S

okok, riysich giy piyelt wong giraggyigip okok ok -ok riysich g -y piyelt wong g -rang -yigip ok -ok specific.place-REDUP research do-SS field work do-travel-PASTHAB.3S specific.place-REDUP

aggiy, rikiyeym giy nigngigambay.
ag-g-y rikiyeym g -y niphy -nigamb-ay say-SS read do-SS perceive-FUT -3P

Then later when white people come or our own university students read it, they will understand and say "So! This is how the professor lived; where he had friends; where he taught; and where he did research and field work."
17. Kun ak rek nigiy mey, gos yand ak miñiy nigiy mey, Layol nu-p kun ak rek nigiy mey, gos ya-nd ak miñiy nigiy mey, Layol nu-p thus DEM like perceive-SS EMPH thoughts 1S-SUA DEM now think-SS EMPH Lyle 3S-OBJ

ap aggambiyn aggip, "Yaw ey! Niŋind apan! Miñiy kun ak ap agg-amb -yn agg-p yaw ey niŋind a -p -an miñiy kun ak come say-RECPAST-1S say-PERF.3S yes EXCLAM true say-PERF-2S now thus DEM

gijun aggip. Buk yomb kun ak riγkotiy gum, nand ap yand g -j -un agg-p buk yomb kun ak riγkotiy g -i -y na-nd ap ya-nd do-SUB-1P say-PERF.3S book big thus DEM record do-SS-3P 2S-SUA come 1S-SUA

apiy, Simbay niŋskoy jakyi, minim kun gok minim yimb chin ak gayiy, ap -y Simbay ni -sikoy jak -y minim kun g-ok minim yimb chin ak g -ay -y come-SS Simbai boy-small stand.up-SS talk thus P-there talk real 1P.SUA DEM do-put-SS

pen yand yip jakyi, Yigglis ak laytiym gijun mey, pen ya-nd yip jak -y Yigglis ak laytiym g -y -j -un mey in.turn 1S-SUA also stand.up-SS English DEM write do-IMPLIED-SUB-1P EMPH


I was thinking like that today and when I came and told Lyle, he said, "Yes! That's a good idea! Let's do like that now. When Ralph's friends in the Kaironk have recorded that big book and the Simbai boys join in and get it written down in the vernacular, I will help and we will write the English and we will keep on until we make it a permanent written record," he said.

18. Pen nuk miñmon ok ok giraggyiggip amyiggip pen na-k miñmon ok -ok g -ragg -yiggip am-yiggip CONJ 3S-SUN place specific.place-REDUP do-travel-PASTHAB.3S go-PASTHAB.3S

owyiggip akaŋ, waytskin miñmon okok akaŋ, Yigglind akaŋ weya, ow -yiggip akaŋ waytskin miñmon ok -ok akaŋ Yigglind akaŋ weya come-PASTHAB.3S or white.people place specific.place-REDUP or England or wherever

a... Niw Siyland yip, pen giraggyiggip yerip okok kunep buk a Niw Siyland yip pen g -ragg -yiggip yerip ok -ok kun -ep buk err... New Zealand also CONJ do-travel-PASTHAB.3S what specific.place-REDUP thus-STET book

yomb kun ak kunep gaynitgambay ak rek, chin Kalam bi gok kunep yomb kun ak kun-ep g -ay -niggamb-ay ak rek chin Kalam bi g-ok kun-ep big thus DEM thus-STET do-put-FUT -3P DEM like 1P.SUA Kalam man P-there thus-STET

buk yomb kun gok rek bap gayun aggity gos nipsipiyn. Tep. buk yomb kun g-ok rek bap g -ay -un agg-y gos nip -sp -yn tep book big thus P-there like a do-put-3S say-SS thoughts think-PRES-1S Enough

Now just as those from white people’s places, or wherever he used to work and travel – whether England or New Zealand or wherever – are going to make a book, I am wanting to make a book like that for us Kalam men also. Good bye.

REFERENCES