Appendix 1

*Example texts*

**Simon Korela Hwafo** — ‘The Story of Simon Kore’

This is a brief autobiographic text by Simon Kore. Simon Kore was born in the 1950s and was from Menggau. Probably due to his wife who speaks Dla proper and having lived in Kamberatoro Station for around ten years, Simon’s pronunciation of Menggwa Dla shows one sign of influence from Dla proper: the phoneme /s/ for other Menggwa Dla speakers are all pronounced as [t] by Simon (see §1.4.2). In the text below, /s/ <s> and /t/ <t> are kept distinct according to the speech of other Menggwa Dla speakers. Also notice how he code-switches into Tok Pisin when referring years of the western calendar.

This text was recorded on 19th April 2004. Unfortunately, Simon Kore died on 23rd April 2004 from acute malaria. The text was not interlinearised and translated fully before his death, and there is a small section where no one understood what he meant.

**Simon Kore-la Hwafo**

**Simon Kore-gen talk**

\[yo dani=hi \quad \text{[[[dani=mbe misin-la=mbe da=mbe ilo-ha-a-hi]}}
1 \text{this=ADS} \quad \text{[[[this=INS mission-LIG=INS this=INS work-1SG-3FSG=O-SIM]}}
\quad \text{num-aha-hya}=mbo \quad \text{tikyewi hwafo} \quad \text{hoho-mba-mbo.}
\quad \text{sit-1SG=PAST[OBJ small talk tell-POST=DEP} \]
‘I will now tell (you) a small talk about me working and living in this mission station.’

long naintin seventi tri bihain independens, in nineteen seventy three after independence
Papua Niugini independens *semi-wa-hi* *semi fefi-mbo,*

Papua New Guinea independence take-3FSG-SIM take COMPL=DEP
\[rani=hi \quad yo \quad \text{Ø-hof-a-mbo},\]
DEM=ADS 1 CR-come-1SG=DEP
‘In 1973 after independence, after Papua New Guinea achieved independence, at that point I came, and’

1 Simon Kore said that *semi fefi-mbo* was meant to be a correction of *semi-wa-hi* while I was transcribing this text immediately the recording.
[Papua New Guinea actually achieved independence in 1975]

\[\text{misin-la}=mb \ da=mb \ i\!\!l-o-ha-a-hi] \ \ \ \ \ num-a-\text{ha-hya.} \\
[\text{mission-LIG} = \text{INS} \ \text{this} = \text{INS} \ \text{work-1SG-3FSG:O-SIM} \ \text{sit-1SG-PAST:FOC} \\
\text{‘I worked and lived in this mission station.’} \]

\[
\begin{align*}
\text{mome} \ \text{Naŋgani} & \ \text{afila}=\text{lofo} \ [\text{mome} \ \text{ilohwe} (< \text{ilo-hwa-a-hi})] \\
\text{together} \ \text{Nangn} \ \text{father} = \text{COM} [\text{together} \ \text{work-1DU-3FSG:O-SIM}] \\
\text{Ø-num-ehi-mbo,} \\
\text{CR-sit-1DU-DEP} \\
\text{‘Together with Nangn’s father we worked and lived (there), and’} \\
\end{align*}
\]

\[
\begin{align*}
\text{Naŋgani} & \ \text{afila} \ \text{fa}=\emptyset=\text{ya-a-mbo}, \\
\text{Nangn} \ \text{father} \ \text{leave-CR-3SG-3FSG:O-DEP} \\
\text{‘Nangn’s father left, and’} \\
\end{align*}
\]

\[
\begin{align*}
\text{ye} & \ \text{wuli}=\text{na} \ \text{ye} \ \text{ny-efu} \ \text{saf-u} \ \text{famo-Ø-u-mbo}, \\
\text{then} \ \text{house}=\text{ALL} \ \text{then} \ \text{cop:PRET-1PL} \ \text{?3MSG} \ ?-\text{CR-3MSG-DEP} \\
\text{‘then ??? to (his) house, and’} \\
\end{align*}
\]

\[
\begin{align*}
\text{ye} & \ \text{wuli}=\text{na} \ \text{pi-Ø-hwa}. \\
\text{then} \ \text{house}=\text{ALL} \ \text{go-3MSG-PAST} \\
\text{‘he went back to his village.’} \\
\end{align*}
\]

\[
\begin{align*}
\text{yo}=\text{pa} \ [\text{iloh} (< \text{ilo-ha-a-hi})] \ \emptyset=\text{num-a-mbo}, \\
1=\text{only} \ \text{work-1SG-3FSG:O-SIM} \ \text{CR-sit-1SG-DEP} \\
\text{‘Only I work and live (there), and’} \\
\end{align*}
\]

\[
\begin{align*}
\text{ye} & \ \text{dahoni} \ \text{dani}=\text{na} \ \text{yet} \ \text{tu} \ \text{tausen} \ \text{en} \ \text{fo} \ \text{nau.} \\
\text{then} \ \text{now} \ \text{this}=\text{TOP} \ \text{already} \ \text{two} \ \text{thousand} \ \text{and} \ \text{four} \ \text{now} \\
\text{‘this is already 2004 now.’} \\
\end{align*}
\]

\[
\begin{align*}
\text{rani}=\hi \ \emptyset=\text{num-a-mbo}, \\
\text{DEM=ADS} \ \text{CR-sit-1SG-DEP} \\
\text{‘There I live, and’} \\
\end{align*}
\]

\[
\begin{align*}
\text{dahoni} & \ \text{awiya} \ \text{num-a-ha-hi} \ \n=\text{o.} \\
\text{now} \ \text{still} \ \text{sit-1SG-PRET:CONT} \ \text{cop:PRET-3FSG} \\
\text{‘I still live (there) now.’} \\
\end{align*}
\]

\[
\begin{align*}
[\text{ilohe} (< \text{ilo-ha-a-hi})] \ \text{num-a-ha-hi}. \\
[\text{work-1SG-3FSG:O-SIM}] \ \text{sit-1SG-PRET:CONT} \\
\text{‘I am working and living (there).’} \\
\end{align*}
\]

\[\text{Naŋgani} \ \text{is the Menggwa Dla equivalent of the Dla proper name Naŋgn. Donald Nangn Yawa speaks} \\
\text{Menggwa Dla. Nevertheless, his native name Naŋgn is from Dla proper.} \]
Nimi Wami Kaku — ‘Hunting in the Mountains’

This text recounts a hunting trip by the author Donald Yawa and his father David Yawa. Donald Yawa was born in early 1980s and he is from Wanggurinda. He went to high school in Vanimo and has a very good command of English. He volunteered to transcribe the text after recording it on 2nd September 2002. His rendition of /wa/ varies between <oa> and <wa> (§2.1.3.6). Otherwise, except for the word <lohama> /loxama/ [loyama] ‘ridge’, all instances of /u/ in older speakers’ speech were rendered as <u> (rather than <o>) by Donald; he represents the younger generation which has merged /o/ into /u/ in virtually all words (§2.1.3.7). See also §7.2.2.2 on the innovative switch-reference system used by younger speakers.

Nimi Wami Kaku
mountain above hunt

gwi sumbani aya=lofo uli=mbe num-ehi fa-Ø-hwa-a-mbo,
another time father=COM house=INS sit-1DU COMPL-CR-1DU-3FSG:O-DEP
‘Once with my father we were at home, and’

[nimi wami pi-mba-mbo] sa-Ø-hwa-a-mbo,
[mountain above go-POST-NOML] think-CR-1DU-3FSG:O-DEP
‘we thought of going up the mountain, and’

pi-ehye-hya.
go-1DU-PAST:FOC
‘we went.’

ye wuli=mbe fa-hwa-a Ø-numb-ehi-mbo,
then house=INS leave-1DU-3FSG:O CR-SEQ-1DU-DEP
‘Then we left the house, and then’

aya ifali kwemi-Ø-Ø-mbo,
father spear take:MASS-CR-3MSG-DEP
‘father took spears, and’

yo=amba aha yowala ifali tamnia kwami-Ø-a-mbo,
1=too 1SG:RSUMP 1SG:GEN spear small:MASS take:MASS-CR-1SG-DEP
‘me too I took my small spears, and’

alu yari blufa imbu semi-Ø-ehi-Ø,
string,bag sago short two take-CR-1DU-DEP
‘we took a string bag and two pieces of sago, and’
ye han-yehye-hwa.
then go.down-1DU-PAST
‘then we left (the house).’

Dulufu ambya=nambo sa-Ø-hwa-a-mbo,
Dulufu hole=ALL think-CR-1DU-3FSG:O-DEP
‘We thought (of going) to Dulufu Cave, and’

Ø-han-yehi-Ø,
CR-go.down-1DU-DEP
‘we went down into it, and’

wamla imbu fa-ha-a-hwa.
betel.nut two pick.betel.nut-1SG-3FSG:O-PAST
‘I picked two (bunches of) betel nut (from the betel palm next to the cave).’

alu=mbe saku-Ø-hwa-a-Ø
string.bag=INS put.in-CR-1DU-3FSG:O-DEP
‘We put them into the string bag and’

semi-ehye-hwa.
take-1DU-PAST
‘took the string bag (with us).’

ruhwa Ø-numb-ehi-mbo,
down.below CR-stand-1DU-DEP
‘We were there down below, and’

pi-ehye-hwa.
go-1DU-PAST
‘we went.’

pi-Ø-ehi-Ø,
go-CR-1DU-DEP,
‘We went, and’

Yamu bena hafa-hwa-a Ø-numb-ehi-mbo,
Yamu side go.pass-1DU-3SG:O CR-SEQ-1DU-DEP
‘we went across Yamu (Creak), and’

[rani=hi nu-mbo] “hwangu wami gak-yehi-Ø” sa-Ø-hwa-a-mbo
[DEM=ADS COP-DEP] “cave above go.up:FUT-1DU-JUS” think-CR-1DU-3FSG:O-DEP
‘at that point we thought “let’s go up to the cave,” and’

Ø-hah-yehi-Ø,
CR-go:up-1DU-DEP
‘we went up, and’
at the cave on top of Dilambi (Mountain) we left the string bag and spears, and

nimi wami hah-yehye-hwa.
mountain above go:up-1DU-PAST
‘we went (further) up the mountain.’

[ tu kwa klei-mba-Ø ] sa-Ø-hwa-a-mbo,
[bird MOD make:nest-POST-NOML] think-CR-1DU-3FSG:O-DEP
‘we thought that the birds must be making nests, and’

hwatu-hi-ehye-ni gwa,
search-MASS-1DU-TENT but
‘maybe we searched (for the birds), but’

“awe” aya Ø-nung-u-mbo,
“no” father CR-stand-3MSG-DEP
“no (there aren’t any),” father said,’

dufa=mbi me-h-u-mbona
“enough=PROP” DR-say-3MSG-DEP
“don’t worry about it” he said, and’

“yapali=mbo=pa hwatu fa-Ø-hwa-a-Ø, gan-yehi-Ø”
“tree.kangaroo=OBJ=only search COMPL-CR-1DU-3FSG:O-DEP go.down:FUT-1DU-JUS”
me-h-u-mbona,
DR-say-3MSG-DEP
“we will look for tree kangaroos only and after that we go (back) down,” he said, and’

“yambi=ke” sa-hwa-a Ø-numb-ehi-mbo,
“OK=EXCLM” think-1DU-3FSG:O CR-SEQ-1DU-DEP
“that’s OK!” we thought, and then’

[ aya yapali hwatu-Ø-hi, ] dukumi po-me-Ø-mbona,
[father tree.kangaroo search-3MSG-SIM] valley go-DR-3MSG-DEP
‘while father was searching for tree kangaroos, he along the valley, and’

yo lohama=ronggo pi-aha-hwa.
1 ridge=PER go-1SG-PAST
‘I went along the ridge.’
pi-Ø-ehi-Ø,
go-CR-1DU-DEP
‘We went, and’

hihili-hwa-a Ø-numb-ehi-mbo,
turn.back-1DU-3FSG:O CR-SEQ-1DU-DEP
‘we turned back, and then’

aya dukumi Ø-pih-ya-a-mbo,
father valley CR-gO-3MSG-3FSG:O-DEP
‘father went along the valley, and’

amungwa sele bena-Ø pa hya klei fa-Ø-ya-a-Ø
first.born tail side=only INTJ fence COMPL-CR-3SG-3FSG:O-DEP
‘from the small valley (‘first born tail’) onwards, (the birds) have finished nest-building, and’

ma-ek-wa-mbona hamblu hwila,
DR-exist-3FSG-DEP red mother
‘the red mother (fouls) were there, and’

ra=pa uru-Ø-Ø-mbo,
DEM=only dig-CR-3MSG-DEP
‘only that he dug, and’

imbu=pa foha-Ø-ya-pu-mbo,
two=only take.egg-CR-3SG-N1DU:O-DEP
‘he only took two eggs, and’

hutumu=hi humu-Ø-ya-a-mbo,
leaf=ADS tie-CR-3SG-3FSG:O-DEP
‘he wrapped them in leaves, and’

alu=mbe saku-ya-a semi-Ø Ø-hof-u-Ø,
string.bag=INS put:in-3SG-3FSG:O take-3MSG CR-come-3MSG-DEP
‘he put them inside the string bag and brought it,’

Ø-hof-u-Ø,
CR-come-3MSG-DEP
‘he came, and’

yoambo hwafo-ya-i Ø-nung-u-mbo,
1SG:OBJ talk-3SG-1SG:O CR-SEQ-3MSG-DEP
‘he said to me,’

“awe” reh-ya-a Ø-nung-u-mbo,
“no” say-3SG-3FSG:O CR-SEQ-3MSG-DEP
“no (there weren’t many)” he said, and then’
hwaŋgu=na han-yehye-hwa.
cave=ALL go.down-1DU-PAST
‘we went down to the cave.’

Ø-han-yehi-Ø,
CR-go.down-1DU-DEP
‘We went down, and’

sumblu bullet hwaŋgu=na efi-Ø-ya-a-mbo
afternoon cave=ALL get.dark-CR-3SG-3FSG:O-DEP
‘at the cave in the evening it was getting dark and’

me-wa-mbona,
finish:DR-3FSG-DEP
‘it got totally dark, and’

tu imbu=pa ka-Ø-hwa-pu-mbo,
egg two=only break-CR-1DU-N1DU:O-DEP
‘we broke only two eggs, and’

fufa-Ø-hwa-a-Ø
cook:egg-CR-1DU-3FSG:O-DEP
‘we cooked the eggs and’

ser-yehi fa-hwa-a Ø-numb-ehi-mbo,
eat-1DU COMPL-1DU-3FSG:O CR-SEQ-1DU-DEP
‘after we have eaten them,’

wara ambya bena wangu=mbo sa-Ø-hwa-a-mbo,
then hole side sparrow=OBJ think-CR-1DU-3FSG:O-DEP
‘then we thought of the sparrows inside the cave, and’

“tikyewi ap-ehi fa-Ø-hwa-a-mbo, sumblu ulyambo
“small sleep-1DU COMPL-CR-1DU-3FSG:O-DEP night perfectly
[wangu harifí-mbo, num-wa-hwani] butya-hwa-a-Ø”
[sparrow enter-DEP sit-3FSG-when] hit.with.stick-1DU-3FSG:O-JUS”
me-h-u-mbona,
DR-talk-3MSG-DEP
““let’s take a small sleep, and at midnight when the sparrows have entered and
stayed (in the cave), we will catch them,” he said, and

“tikyewi ap-ehi fa-Ø-hwa-a-mbo.
small sleep-1DU-PAST
‘we slept a little.’

ap-ehi fa-hwa-a Ø-numb-ehi-mbo,
sleep-1DU COMPL-1DU-3FSG:O CR-SEQ-1DU-DEP
‘After we have slept,’

iv butya: people hit the sparrows with sticks and then collect the stunned sparrows.
‘then in the middle of our journey when it became midnight and’

‘then we entered (the cave).’

‘We arrived, and’

‘we caught plenty of sparrows and,‘

‘after that was finished,’

‘we took them, and’

‘we went down, and’

‘we removed the feathers,’

‘we removed lots of feathers, and’

‘we burnt some stones (for cooking), and’ [we cook the birds, and]

‘we removed the food from the fire, and’

‘after we have eaten only three (birds) with sago,’

*mamo*: one whole lot of.
ap-ehye-hwa.
sleep-1DU-PAST
‘we slept.’

morning then [Saturday=INS COP-DEP] morning then house=ALL go-1DU-PAST
‘In the morning, being Saturday, in the morning we went home.’

wuli=na pi-Ø-ehi-Ø,
house=ALL go-CR-1DU-DEP
‘We went home, and

mi lambuli ani wuli kumya
mother group there house near
bani kaha-Ø-hi-a-mbo Humlali baya,
sago chop-CR-3FPL-3FSG:O-DEP Humlali collect.side
“my mother and other women were chopping sago (grown) close to (our) house at
in Humlali (Creak),”vi

haf-ehi Ø-numb-ehi-mbo,
arrive-1DU CR-SEQ-1DU-DEP
‘After we arrived at the house, and’

“awe, munika hof-ehye-mbi. wangu=pa no” sa-Ø-hwa-a-mbo,
“no nothing come-1DU-PRES sparrow=only COP:3FSG” say-CR-1DU-3FSG:O-DEP
“‘No, we are coming back with nothing. It is only sparrows (that we got),’ we two
said, and’

“a yanu” sa-Ø-hu-a-mbo,
“ah enough” say-CR-1PL-3FSG:O-DEP
“‘ah that’s enough,’’ we all said, and’

sumblufu yari-Ø-hu-a-mbona,
afternoon sitr.sago-CR-1PL-3FSG:O-DEP
‘in the afternoon we stirred some sago, and’

ser-yefa-hwa.
eat-1PL-PAST
‘we ate (the sparrows).’

vi baya: the side where things are foraged.
**Banila Hwafo** — ‘The Story of Sago’

In this text, the author Stanis Kore describes the process of making *yari* ‘sago jelly’ from *bani* ‘sago (pith)’. Stanis Kore was born in 1970s and he is from Menggau. He is a cousin of Simon Kore. This text was recorded on 10th November 2004.

Notice that after the first chain clause is a section of nine non-finite chain clauses (marked by a curly bracket on the left; §7.3.1). These non-finite chain clauses have generic subject references (‘people in general’). After the non-finite chain clauses are chain clauses (§7.2) with the subject cross-referenced as first person singular (‘I’). All clauses in this text — except the last clause — form one clause chain; only the last two clauses of this text contain independent verbs.

The following is a diagram of the sago starch extracting apparatus used by Menggwa Dla people traditionally. The pith is put on the *walahwali* ‘small coconut stalk’ on top and are washed, crushed and kneaded against the *byali* ‘strainer’, which is a piece of coconut fibre cloth. The sago starch, together with water, then flow through the strainer and settle in the *damlu* ‘nose’ (the large bottom end) of the *yaplu* ‘big coconut stalk’ at the bottom. The sago starch is left to settle in the sago water, and then the sago water is scooped out, leaving the sago starch at the bottom. The coconut stalks are suspended at about waist height.

**Figure A1.1** Traditional Menggwa Dla sago starch extracting apparatus
In the morning, people chop sago palm after they got hungry, and

so (people) take axes, and

'take scrapers, and'

'take strainers and buckets, and'

'(people) go to the place where sago palms are, and'

'arrive, and'

'chop down (sago palm), and'

'(from the top) to the root (people) chop (the sago palm) into two halves with an axe, and'

There are spikes on the exterior of sago palms, so the spikes have to be cleared first.
kala-hya-a Ø-numb-a-mbo,
split-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would split (the sago palm into two halves), and’

barefu sami-a Ø-numb-a-mbo,
scraper take-1SG CR-SEQ-1SG-DEP
‘I would take the scraper, and’

[qli-a-ha-hi,] [qli-a-ha-hi] pi-a ma-hya-a Ø-numb-a-mbo,
[scrape-1SG-SIM] [scrape-1SG-SIM] go-1SG COMPL-1SG-3FSG:O CR-SEQ-1SG-DEP
‘while scraping (the pith of the interior of sago palm), while scraping I would make
the pith loose (‘go’),’

ye pi-Ø-o-mbo,
than go-CR-3FSG-DEP
‘then the pith would become loose (‘go’), and’

hupla=mbe ma-ek-wa-mbona,
container=INS DR-exist-3FSG-DEP
‘exist (loosely) in the trunk (‘container’), and’

waplu sa-hya-a hof-a saha-hya-a Ø-numb-a-mbo,
bucket carry-1SG-3FSG:O come-1SG put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would take (‘carry-come-put’) the bucket here, and’

waplu=mbe fufefi fa-hya-a Ø-numb-a-mbo,
bucket=INS transfer COMPL-1SG-3FSG:O CR-SEQ-1SG-DEP
‘after I have put the sago pith inside the bucket,’

sa-hya-a pi-a saha-hya-a Ø-numb-a-mbo yaplu sena,
carry-1SG-3FSG:O go-1SG put-1SG-3FSG:O CR-SEQ-1SG-DEP big.coconut.stalk side
‘I would take (‘carry-go-put’) (the bucket) to the big coconut stalk,’

sa-hya-a pi-a saha-hya-a Ø-numb-a-mbo,
carry-1SG-3FSG:O go-1SG put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would take it, and’

ma-ek-wa-mbona,
DR-exist-3FSG-DEP
‘(the bucket) sits there, and’

yaplu hya Ø-numb-a-mbo,
big.coconut.stalk INTJ CR-stand-1SG-DEP
‘I would set up (‘stand’) the big coconut stalk, and’

walahwali saha-hya-a Ø-numb-a-mbo,
small.coconut.stalk put.on.top-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would put the sago pith on the (upper) small coconut stalk, and’
byali fuggi-hya-a Ø-numb-a-mbo,
strainer tie-1SG-3FSG:O CR-SEQ-1SG-DEP
‘and tie the strainer (to the lower end of the small coconut stalk), and’

ye me-wa-mbona,
then finish:DR-3FSG-DEP
‘then after that is finished,’

batini fuame-a Ø-numb-a-mbo,
sago.pith take.pith-1SG CR-SEQ-1SG-DEP
‘I would take the sago pith, and’

walahwali sana-hya-a Ø-numb-a-mbo,
small.coconut.stalk put.on.top-1SG-3FSG:O CR-SEQ-1SG-DEP
‘put the sago pith on the small coconut stalk, and’

tikyawi waplu sami-a Ø-numb-a-mbo,
little bucket take-1SG CR-SEQ-1SG-DEP
‘I would take a little bucket, and’

hwi fiame-a Ø-numb-a-mbo,
water fetch.water-1SG CR-SEQ-1SG-DEP
‘I would fetch some water, and’

[pour the water into the small coconut stalk which is filled with sago pith, and]

[ye kiki-ha-a-hi,] [kiki-ha-a-hi]
[then wash.sago-1SG-3FSG:O-SIM] [wash.sago-1SG-3FSG:O-SIM]
gwi waplu ma-hya-a Ø-numb-a-mbo,
another bucket finish-1SG-3FSG:O CR-SEQ-1SG-DEP
‘then while washing the sago pith, while washing the sago pith another bucket (load of sago pith) would be depleted, and’

mamefi-wa-mbona,
finish:MASS:DR-3FSG-DEP
‘after all that were finished,’

bani hupla=na pi-Ø-a-Ø
sago container=ALL go-CR-1SG-DEP
‘I would go to the sago trunk (‘container’) and’

gwi waplu sami-a Ø-numb-a-mbo,
another bucket take-1SG CR-SEQ-1SG-DEP
‘take another bucket (load of sago pitch), and’

sa-hya-a Ø-hof-a-Ø gwatina,
carry-1SG-3FSG:O CR-come-1SG-DEP again
‘I would carry (the bucket now filled with sago pith) and come again, and’

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saha-hya-a ø-numb-a-mbo,
put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would put it (here), and’

hani [kiki-Ø]-hi pi-Ø-a-Ø,
DEM [wash.sago-NOML]=ADS go-CR-1SG-DEP
‘while (the pith is) soaking I would go and’

mamefi-wa-mbona,
finish:MASS:DR-3FSG-DEP
‘after that is finished,’

[ [wala gwatina pi-aha-hi] [imbu-mamu waplu=mbi ek-wa-hya]=mbo
[[then again go-1SG-SIM] [two-one bucket=PROP exist-3FSG-PAST]=OBJ
    hwambo] pi-Ø-a-Ø,
    being.the.case] go-CR-1SG-DEP
‘while I go again, and there would be three bucket (loads of sago pith), and so I would go and’

sami-a ø-numb-a-mbo,
take-1SG CR-SEQ-1SG-DEP
‘take (the bucket), and’

sa-hya-a ø-hof-a-Ø,
carry-1SG-3FSG:O CR-COME-1SG-DEP
‘take (the bucket with sago pith) back here, and’

hani kiki-Ø-hya-a-mbo,
DEM wash.sago-CR-1SG-3FSG:O-DEP
‘wash the sago pith, and’

ye hani mamefi-wa-mbona,
then DEM finish:MASS:DR-3FSG-DEP
‘then after that is finished, and’

[letting the sago starch to settle in the sago water, and]

hi ti fa-hya-a ø-numb-a-mbo,
water get.rid COMPL-1SG-3FSG:O CR-SEQ-1SG-DEP
‘after I have finished getting rid of the water (at the lower big coconut stalk),’

ye bani safa aflambe wu ma-ek-wa-mbo,
then sago meat lots oh DR-exist-3FSG-DEP
‘then there would be a big pile of sago starch,’

kaka-hya-a saha-hya-a ø-numb-a-mbo,
break:MASS-1SG-3FSG:O put.horizontally-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would divide (the pile of sago starch) and put them (on the big coconut stalk), and’
imbu-mamu safa ma-fel-wa-mbona waplu=mbe,
two-one meat DR-exist-3SG-DEP bucket=INS
‘there would be three pieces (of sago starch) in (the three) buckets, and’

byali fali-hya-a Ø-numb-a-mbo waplu=mbe,
strainer spread-1SG-3SG:O CR-SEQ-1SG-DEP bucket=INS
‘I spread the strainers inside the buckets, and’

bani hofahi-a Ø-numb-a-mbo,
sago drop-1SG CR-SEQ-1SG-DEP
‘I put the sago starch into (the bucket), and’

bani damlu=mbe hutumu=nambo amama-hya-a Ø-numb-a-mbo,
sago nose=INS leave=ALL cover-1SG-3SG:O CR-SEQ-1SG-DEP
‘I cover the sago starch at the bell (‘nose’) of the (lower) big coconut stalk with (big) leaves, and’

me-wa-mbona,
finish-3SG:DEP
‘after that is finished,’

waplu=mbe bani safa-hya-a Ø-numb-a-mbo,
bucket=INS sago put-1SG-3SG:O CR-SEQ-1SG-DEP
‘I would put the sago into a bucket, and’

bapli=hi hupo-a me-a Ø-numb-a-mbo,
head=ADS put.on.head-1SG COMPL-1SG CR-SEQ-1SG-DEP
‘I would put the bucket on (my) head, and’

ye sa-hya-a pi-Ø-a-mbo wuli=mbe,
then carry-1SG-3SG:O go-CR-1SG-DEP house=INS
‘then carry it back home, and’

wuli=mbe saha-hya-a Ø-numb-a-Ø,
house=INS put-1SG-3SG:O CR-SEQ-1SG-DEP
‘I would put it inside the house, and’

pi-Ø-a-Ø,
go-CR-1SG-DEP
‘I would go and’

hwi fiha-hya-a Ø-numb-a-Ø,
water get.water-1SG-3SG:O CR-SEQ-1SG-DEP
‘fetch water, and’

sa-hya-a Ø-hahof-a-Ø,
carry-1SG-3SG:O CR-go.up-1SG-DEP
‘I take the water inside the house (‘go up’) and’
hupla=mbe hli-hya-a Ø-numb-a-Ø,
container=INS pour-1SG-3FSG:O CR-SEQ-1SG-DEP
‘pour the water into a pot, and’

hai sop-so-hya-a Ø-numb-a-Ø
fire blow-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would blow a fire and’

sana-Ø-hya-a-Ø,
put.on.top-CR-1SG-3FSG:O-DEP
‘put (the pot) on top (of the fire), and’

bani wapl=mbe saf-so-hya-a Ø-numb-a-mbo,
sago bucket=INS put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would put the sago into a bucket, and’

[then the boiling water would be poured into the bucket containing sago starch]

yari-Ø-hya-a-mbo,
stir.sago-CR-1SG-3FSG:O-DEP
‘I would stir the sago, and’

ye ginya ma-ek-va-mbona,
then strength DR-exist-3FSG-DEP
‘then the sago would become tough (jelly-like), and’

baha-Ø-hya-a-Ø hutumu=hi,
cut.put-CR-1SG-3FSG:O-DEP leaf=ADS
‘I would cut the sago (into lumps) and put them on the (big) leaves,’

hutumu=hi baha-hya-a Ø-numb-a-mbo,
leaf=ADS cut.put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would cut the sago and put them on the (big) leaves, and’

hwatmulai hupla=mbe sama-hya-a Ø-numb-a-mbo,
leafy.vegetable container=INS cook-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I would cook vegetables in a pot, and’

so me-va-mbona,
cooked finish:DR-3FSG-DEP
‘after it has been cooked,’

ye [tam-ha-a-hya] Ø-numb-a-mbo,
then [remove.from.fire-1SG-3FSG:O-PAST] CR-stand-1SG-DEP
‘then I would do (the action of) removing the pot from fire, and’

hutumu=hi gifi-ha-hya-a saha-hya-a Ø-numb-a-mbo,
leaf=ADS distribute-1SG-3FSG:O put-1SG-3FSG:O CR-SEQ-1SG-DEP
‘I distribute the (cooked vegetables) amongst the (big) leaves,’
I would eat them and'
Amamola Hwafo — ‘The Story of the Moon’

This is a text of a mythical story about the moon. The narrator is David Yawa, the father of Donald Yawa. He was born in 1950s and he is from Wanggurinda (his mother was from Menggwal). This text was recorded on 28th April 2004. Unfortunately there are portions of texts in section G which I still do not fully understand.

Clause skipping by the switch-reference markers (§7.3.2) is spectacular in this text. Clause skipping is marked by an arrow on the left of the clause. The bulk of section F is a direct quote of the children (in first person) reiterating events described in section E (in third person). Some third person singular (3SG) cross-reference suffixes are in bold; they are instances where the masculine amamo ‘moon’ are ‘wrongly’ cross-referenced as feminine (see §5.2.4).

Amamo=la Hwafo
moon=GEN talk

(section A)
yowala hwafo blufa ilomo=la
1SG:GEN story short creator=GEN
[bofuna atatu tumulu hohoa-∅]=hi nungu-mbo,
[ancestor before roughly tell-NOML]=ADS stand-DEP
‘This is my short mythical story which my ancestors was telling, and’

a yo [humbli-me-aha-mbo hoho-hi-a-hya]
ah 1 [hear-DR-1SG-DEP tell-N1FPL-3FSG:O-PAST]
amamo=la hwafo hoho-mba-∅.
moon=GEN story tell-POST-DEP
‘ah I will tell you the moon’s story which I heard them telling.’

bohoni amamo=na sini=mbe akani=mbe=na awe.
before moon=TOP sky=INS there=INS=TOP be.not
‘Once upon a time the moon was not there in the sky.’

numami ra=mbe pe boke-wa-hya no.
above DEM=INS be.gone NEG:R-3FSG-PAST:FOC COP:3FSG
‘The moon has not gone up there.’

iro-la hyo hoho-hi-a-hya.
like.that-LIG INTJ tell-N1FPL-3FSG:O-PAST:FOC
‘They (my ancestors) said so.’
wara yo apa dahoni ane=rongo wa hoho-mba-la-mbo.
so 1 daytime now friend=PER so tell=POST-LIG-NOML
‘So now in this morning I will tell you this story.’

(section B)

rani bohoni amamo rani hwi=mbe=num-wg-hya
DEM before moon DEM water=INS sit=3SG PAST-FOC

hwi=mbe Ø-num-u-mbona,
water=INS CR-sit-3MSG-DEP

‘Once upon a time the moon lived in the water, and’

mni ambloana=pa hya [hwatu seru-mbo]=pa
just outside=only INTJ [find eat-NOML]=only
hwatu-seru Ø-nung-u-Ø
[search eat-NOML]=ADS CR-stand-3MSG-DEP people=GEN garden=INS DEM-side
he only came outside to search for food, andviii

[hwatu seru-Ø]=hi Ø-nung-u-Ø nyawi=la amni=mbe ra-baya,
[search eat-NOML]=ADS CR-stand-3MSG-DEP people=GEN garden=INS DEM-side
‘he did search for food in people’s gardens, and’

mni Ø-numeh-ya-a-mbo
just CR-sit-3SG-3FSG-DEP
‘he just sit (there) and’

animbi ka-ya-a hipahi-Ø-ya-a-ni.
crop cut-3SG-3FSG=O pull-CR-3SG-3FSG=O-TENT
‘maybe he cut and pull the crops.’

sa-ya-a Ø-han-u-mbo,
carry-3SG-3FSG=O CR-go.down-3MSG-DEP
‘He (the moon) took the crops and went down’

hwi=mbe=na sa-ya-a Ø-han-u-mbo,
water=INS=TOP carry-3SG-3FSG=O CR-go.down-3MSG-DEP
‘into the water he (the moon) took them and went down, and’

ani a [num-Ø_mbi] fla=mbe numu-a=mbe Ø-ser-u-Ø,
there ah sit-3FSG=PRES place=INS live-place=INS CR-eat-3MSG-DEP
‘there in the place where he (the moon) lived, in (his) abode he (the moon) ate, and’

ser-u Ø-num-u-la-mbona,
eat-3MSG CR-sit-3MSG-LIG-DEP
‘he (the moon) ate and lived (in this place), and’

viii hri: come out of abode.
(section C)
sungu amni-la afila ai Ø-haf-u-mbo,
later garden=GEN father 3SG CR-arrive-3MSG-DEP
‘one day the father (owner) of the garden he arrived, and’

[rani amni baya tupam nyawi hihihi fa-Ø-ya-a-Ø,
 [DEM garden side thing person steal leave-CR-3SG-3FSG:O-DEP
   pi-wa-hi no] ah-Ø-Ø-ya-a-mbo,
go-3FSG-PRES:CONT COP:3SG] think-CR-3SG-3SG-3FSG:O-DEP
‘he thought that someone has finished stealing things from the garden and is going and’

rani Ø-haf-u-mbo,
DEM CR-go.across-3MSG-DEP
‘he went across (to the garden), and’

homba-Ø tiau-Ø-hya nu-mbo,
see-3MSG observe-3MSG-PAST:FOC COP-DEP
‘he had a look, and’

homba-Ø-i-Ø-mbo,
look-CR-3MSG-3MSG:O-DEP
‘he saw him (the moon), and’

[hwatu muami-mbo] ma-han-u-mbona
[search take-NOML] DR-go.down-3MSG-DEP
‘he (the moon) has gone down (into the water) to search and take (things) and’

gia-i-Ø Ø-han-u-mbo hwi=mbe,
follow-3MSG-3MSG:O CR-go.down-3MSG-DEP water=INS
‘he (the father) followed him (the moon) down into the water, and’

hwi=mbe homba-i-Ø fa-i-Ø Ø-nung-u-mbona,
water=INS look-CR-3MSG-3MSG:O COMPL-3MSG-3MSG:O CR-SEQ-3MSG-DEP
‘he saw him (the moon) in the water, and’

“o dani da-tupam dewahi”=na ah-Ø-Ø-ya-a-mbo,
“Oh this this-thing must. be”=TOP think-CR-3SG-3SG-3FSG:O-DEP
“‘oh it must be this thing’ he thought, and’

Ø-haf-u-Ø
CR-go.across-3MSG-DEP
‘he went across (to the village) and’

gwafu=hi hwafo pi-Ø-ya-a-mbo,
village=ADS talk go-CR-3SG-3FSG:O-DEP
‘he spread the news at the village, and’
mafwa oloha safya-lofo ø-han-umu-mbo,
'all community=COM CR-go.down-3MPL-DEP
‘all the people went down (to the water),’

hwi=hi ra-aningi amangwani kakahi-ahwe nungu-ø,
water=ADS DEM-usable sago.palm.branch cut:MASS-MASS SEQ-DEP
‘then they cut many sago palm branches;’

ra=nambo rani hwi fri-ø-mu-mbo nu-mbo,
DEM=ALL DEM water get.rid-CR-3MPL-DEP COP-DEP
‘they used that to get rid of the water, and’

ye hwi ti-kli-me-wa-mbona hwi ti-kli-me-wa-mbo,
then water get.rid-boil-DR-3FSG-DEP water get.rid-boil-DR-3FSG-DEP
‘the water dried up,”

ani=mbe rani=mbo hwatu-ma-hi ambya
there=INS DEM=OBJ search-3MPL-SIM hole
‘they were searching for the moon inside there (the hole),’

[i[rewambi numu-fla o naho=mbe o nimi yafu boke-wa-hi]
[i[bottom sit-place or what=INS or stone open NEG:R-3FSG-SIM]
hwatu-ma-hi] dili kahwe-ø-mu-ø
search-N1MPL-SIM] away lift-CR-N1MPL-DEP
‘at the bottom (of the hole) where the moon lives or something the stones obstructs the view and the men searched and lifted the stone away and’

iro a hwatu-ø-mu-mbo,
like.that ah search-CR-3MPL-DEP
‘they searched like that, and’

homba boka-ma-wu-ø-mbona,
see NEG:R-DR-N1MPL-3MSG:O-DEP
‘they did not see him (the moon), and’

ai=na tumali hupla ambya rungu pipa-me-ø-mbo,
3=TOP pandanus container hole inside hide-DR-3MSG-DEP
‘he (the moon) was hiding in a hole inside a pandanus trunk, and’

[ra nu-mbo] pulpla-ø-wu-a-ø
[DEM COP-DEP] break-CR-N1MPL-3FSG:O-DEP
‘that being the case they broke (the hole) and’

hriha-wu-ø-nung-umu-mbo,
pull.out-N1MPL-3FSG:O CR-SEQ-N1MPL-DEP
‘pulled him (the moon) out, and’

* The prototypical meaning of kli is ‘boil’; more generally, kli means liquid escaping by means other than being pouring out downward, e.g. evaporating, scooped out upward.
sa-wu-Ø-hya.
carry-3MPL-3FSG:O-PAST:FOC
‘they took him (the moon) (away).’

(.section D)

rani hya rani, rani amni=la afila ahu rani amamo
DEM INTJ DEM DEM garden=GEN father self DEM moon
sa-i-Ø Ø-hahuf-u-mbo,
carry-3MSG-3MSG:O CR-go.up-3MSG-DEP
‘Then, the garden’s father himself took the moon back home,’

alu=mbe saku-Ø-i-Ø-mbona,
string.bag=INS put-CR-3MSG-3MSG:O-DEP
‘he put him (the moon) into a string bag, and’

ye wuli=mbe=na galali=hi hwama-i-Ø fa-i-Ø-hi,
then house=INS=TOP hook=ADS hang.up-3MSG-3MSG:O leave-N1MSG-3MSG:O-SIM
‘then inside the house while he hung the moon on the hook and left him there,’

a ehala ulua hwi gni hwi hofahi-o-mbi rani.
ah 3SG:GEN fat liquid fat liquid fall.down-3FSG-PRES:STAT DEM
‘ah the moon’s oil dripped down.’

rani wara e bani=mbe o hwatumali o naho sama-Ø-hi-a-mbo,
DEM so 3 sago=INS or leafy.vege or what cook-CR-3FPL-3FSG:O-DEP
‘(People) cook sago or greens or other things, and’

ani=mbe kitaki-Ø-hi-a-Ø
there=INS season:MASS-CR-3FPL-3FSG:O-DEP
‘sprinkle (the moon oil) as seasoning there (amongst the food), and’

seri-hi-a-hya.
eat-3FPL-3FSG:O-PAST:FOC
‘eat.’

iro=hya=hi numb-et-hya hya no gwa;
like.that=ABL=ADS stand-3FPL-PAST:FOC INTJ COP:3FSG but
‘They did it like that; but then’

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* hahofu: going up into a house.
* galali: big hood in the middle of the house hanging above the fireplace.
* ulua hwi and gni hwi are synonymous.
(section E)
gwi sumbani [rani Kariawi ah-umu-wu-ŋa-hya rani]
another day [DEM Kariawi think-3mpl-3mpl-3fsg:O-PAST DEM]
aĩ ə-hof-ŋ-mbo,
3 cr-come-3msg-dep

‘One day there was this whom they call Kariawi (name of a spirit) he came’

Kariawi ə-hof-ŋ-mbona,
Kariawi cr-come-3msg-dep
‘Kariawi came, and’

nomola=pa ma-num-ei-mbo,
children=only dr-sit-3pl-dep
‘only children were at home, ’

gwa afila hwila ra-na dofo heli-hi o naho=nambo
but father mother dem=all secret ceremony=ads or what=all
efya ra-na po-me-efya-mbona,
1fdru:ursup dem=all goudr-dr-n1fdu-dep
‘but father and mother the two of them went to a secret ceremony or somewhere,’

nomola=pa ma-num-ei-mbo,
children=only dr-sit-n1pl-dep
‘only children were at home, ’

rani Kariawi [seru-mbo] homba-ŋ-ya-ji-mbona,
DEM Kariawi [eat-noml] see-cr-3sg-n1pl:o-dep
‘Kariawi saw them eating, and’

a aiaheimbo=lofo hwafa-u fa-ya-a ŋ-numuŋ-ŋ-mbo,
ah 3pl:obj=com talk-3msg compl-3sg-3fsg:O cr-seq-3msg-dep
‘after he have talked with them,’

uli=mbe ə-suf e-i-mbo	house=ins cr-come-3fsg-dep
suf-ŋ kafa-ya-a ŋ-numu-ŋ-mbo mome,
come-3msg come.inside-3sg-3fsg:O cr-sit-3msg-dep together
‘he came inside the house and sat together (with the children), and’

homba-ŋ-ni gwa;
look-3msg-tent but
‘maybe he saw (the moon oil); but’

rani hwai aŋiŋgi kitaki-ŋ-hi-a-ŋ,
DEM water useable collect.liquid:mass-cr-3pl-3fsg:O-dep
‘they collected and used the moon-oil and’

seri-ma-hi-ŋ-mbona,
eat-dr-3pl-3fsg:O-dep
‘ate, and’
naho ni hya hya tutu-∅-ni gwa;
what TENT INTJ INTJ ask-3MSG-TENT but
‘maybe he asked (them) what was it, but’

“awe gwa, yohwefa ulua hwi numami aya saku-ya-a-hya akani=mbe.
“no but 1PLGEN fat liquid above father put-3SG-3FSGO-PAST:FOC there=INS
iro hwahwambo aningi-∅-hu-a-∅, ∅-ser-yefu-∅ hwambo no”
like.that be.the.case use-CR-1PL-3FSGO-DEP CR-eat-1PL-DEP the.case COP:3FSG”
iro sa-hi-a-mbo,
like.that say-3FPL-3FSGO-DEP
“Nothing really, father put our oil up there. Like this we use it and eat and it is so,”
they said so, and’

[aningi-hi-a-hi] ma-rer-i-mbona,
[use-3FPL-3FSGO-SIM] DR-eat-3FPL-DEP
‘they used (the oil) and eat, and’

homba-∅-ya-ti-mbo,
see-CR-3SG-N1FPL:O-DEP
‘he saw them, and’

wara “yo kwa homba-ha-a-mby-a” ∅-nung-u-mbo
so “1 MOD see-1SG-3FSGO-SMR:POS-1SG” CR-stand-3MSG-DEP
‘so “maybe I will have a look,” he said, and’

Kariawi rani iro me-h-u-mbona,
Kariawi DEM like.that DR-talk-3MSG-DEP
‘Kariawi said that, and’

“amani no.”
“good COP:3SG”
“‘OK’ (said the children)’

Kariawi rani “homba-ma-ha-a-ni?” ∅-nung-u-∅ gwa,
Kariawi DEM “see-NEGIR-1SG-3FSGO-TENT” CR-stand-3MSG-DEP but
‘Kariawi said “can I see?” and’

“amani no” ma-r-ei-mbona,
“good COP:3FSG” DR-talk-3FPL-DEP
“‘OK’ they said, and’

ai faha-ya-∅ ∅-nung-u-∅,
3 take.down-3SG-3FSGO CR-SEQ-3MSG-DEP
‘he took (the string bag which the moon was in) down, and’

homba-i-∅ ∅-nung-u-mbo,
see-3MSG-3MSGO CR-SEQ-3MSG-DEP
‘he saw him (the moon), and’
alu baya muriha-Ø-ya-Ø-mbo, string.bag side take.out-3SG-3FSG:O-DEP
‘he took him (the moon) out of the string bag, and’

wara rani hya rani sa-ya-Ø pi-Ø-Ø-mbo, so DEM INTJ DEM carry-3SG-3FSG:O go-CR-3MSG-DEP
‘so he took him (the moon) away, and’

waplu=mbi hwi ma-ek-wa-mbona, palm.bucket=PROP water DR-exist-3SG-DEP
‘there was a palm leaf bucket with some water in it, and’

amamo rani hwi=mbé ma-rafa-i-Ø-mbona moon DEM water=INS DR-put.in.downward-3MSG-3MSG:O-DEP
‘he put him (the moon) into the water, and’

amamo rani baya hri-ya-a fa-Ø-ya-a-mbona, moon DEM side come.out-3SG-3FSG:O COMPL-CR-3SG-3FSG:O-DEP
‘the moon came out from there, and’

Ø-hahuf-u-mbo,
CR-go.up-3MSG-DEP
‘he (the moon) went up, and’

ye siní=mbé pe-Ø-u-mbo rani, then sky=INS be.gone-CR-3MSG-DEP DEM
‘then he went to the sky and stayed there, and’

pe-Ø-u-mbo,
be.gone-CR-3MSG-DEP
‘he has gone, and’

dahoni homba-hu-Ø-mbi rani.
now see-1PL-3FSG:O-PRES:STAT DEM
‘now we see the moon (in the sky).’

rani ehala hwafó no gwa;
DEM 3SG:GEN story COP:3SG but
‘This is his (the story teller’s) story; but’

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[section F]

wara, rani hya rani, afila hwila hof-eñi homba-hi-Ø-nya-a-mbona, so DEM INTJ DEM father mother come-N1DU look-MASS-CR-N1DU-3FSG:O-DEP
‘so, then, the father and mother came back and looked,’

homba-hi-Ø-nya-a-mbona,
look-MASS-CR-N1DU-3FSG:O-DEP
‘they looked, and’

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wara “amamo-na ga ke-u” Ø-raf-nya-a-mbo,
so “moon=TOP where COP:where-3MSG CR-say-N1DU-3FSG:O-DEP
‘so “where is the moon?” they said, and’

tutu-efye-ni gwa;
ask-N1FDU-TENT but
‘asked; but’

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wi-hwala Ø-numb-ei-mbo:
child-ren CR-stand-3FPL-DEP
‘the children said:

“awe, rani Kariawi o nyawi rani Ø-suf-u-mbo,
“no DEM Kariawi or people DEM CR-come-3MSG-DEP
“nothing really, that Kariawi or someone came, and

yohwefumbo homba-Ø-ya-mu-mbona,
1PLOBJ see-CR-3SG-1NSG:O-DEP
“he saw us, and”

? hwafo-u fa-ya-mu Ø-nung-u-mbo,
talk-3MSG COMPL-3SG-1NSG:O CR-SEQ-3MSG-DEP
“he talked to us, and”

dani aningi-Ø-hu-a-mbo,
this use-CR-1PL-3FSG:O-DEP
“we used this,”

[ehala ulua hwi hofahi-wa-mbi] ye aningi-Ø-hu-a-mbo,
[3SG:GEN oil liquid fall.down-3FSG-PRES then use-CR-1PL-3FSG:O-DEP
“we used the oil which the moon drips, and”

seri-Ø-hu-a-mbona,
eat-CR-1PL-3FSG:O-DEP
“we eat, and”

““naho no” hya tutu-me-Ø-mbona gwa,
“what COP:3FSG” INTJ ask-DR-3MSG-DEP but
““what is it?”’ he asked, but”

““awe” ra-rani ma-r-efu-mbo,
““no” DEM-DEM DR-say-1PL-DEP
““nothing really,” and so on and so forth we said, and”

ai faha-ya-a Ø-nung-u-mbo,
3 take.down-3SG-3FSG:O CR-SEQ-3MSG-DEP
“he took it (the string bag) down, and”
he took him (the moon) and went (outside), and"

he put him (the moon) into the water, and"

the moon came out and"

went up to the sky.

This is the story teller’s story I am telling,’

Like how the father and mother have been using it for eating,’

we call moon’s dew.

The moon’s oil it is called.’

‘we say that.’

the moon dew falls.’

‘When one taste it with tongue,

‘then one knows that it is not sweet,’
then no, maybe because (the moon) is far away towards the bottom (of the sky).'

‘So then when it is really cold,’

‘beware of the water.’ (?

‘This is my talk.’