

They were staying. From the river, he danced from one stone to another. He was doing that and he came down down. A clan man named Sumanu had a wife who was going down to fetch water. She saw the man. "Aga! Tomat' ago! [Beautiful man!] Why is this man like this?" So she stood there. So she said, "Hey, chief man - where are you trying to go?" He said, "I was staying and I'm just coming down." The man said that. The woman said, "I won't fetch water and go up. I'm looking at you. You make me happy." So they were staying and she went and slept with the man.

The next morning they were going to burn grass. Sumanu put the fire and everybody gathered. He told them, "My grass is going to burn tomorrow. Men [Katunin] don't stay home or my grass won't burn properly. Women, don't stay back or my grass won't burn properly. So they next morning, they went and burned the grass. While it was burning, some of them were running down and some ran up. [Sings] Then they ran all around and set the fire. The women [Inungamun] went to the gardens and brought food. They were cooking and waiting for the men to come home and eat. They cooked and took the food to each verandah and put it there. The women went to the river. All of them went together and then they were coming back. The man's wife went down after.

"Elder brother, they'll burn the grass. You go in the middle of the grass and get my bandicoot, put it at the end of the spear. I'll be lying at the edge of the road. When you are coming back, I'll jump and break the spear and get it." They were coming back. They were walking and walking. They were cooking the pigs, wallabies, bandicoots and cassowary. Everybody came back. The women brought the food up to the verandah. They did this. When they were going back Sumanu's wife cooked after the others. When Sumanu and his men were coming back, he put the bandicoot at the end of his spear. His younger brother was lying at the edge of the road. He jumped and broke the end of the spear and brought the bandicoot. The younger brother jumped and got the bandicoot as they came down. The elder brother said, "Is it true, my brother?"

When it was getting dark, they put the fire at the end of the village. Sumanu said to all the chiefs, "Bagoiya, Gegeyo. I'm putting my fire here. can you see it?" That man came down and he played with my wife. You must cut sticks and bundle them. You must get stones and you must get ango (). You must get spears. The rest of you stay here [to the other clans]." They laid down in a line and the line ended at Sumanu's hole. Sevaru and Yamobara blocked their own holes and they lay down. They got up with the stones. They cried, "Kokokoko..." and went to the other side. They got up with their sticks (biningi - short, sharp sticks for throwing) and went to the other side. "Kokokoko....!" They went up and chased him with stones, sticks and spears. Sevaru and Yamobara slowly went and touched him on his leg. He said, "Are! I'm dying." They said, "Abu, we are holding you. You won't die..." "Ai! This is why I'm saying it. Hold it properly." They took him up and put mats, and tapa cloth. All the clans came. He got his kawo. He put it on. He got his boibobogu and put it. He got all different kinds of kavo - one from his leg right up to his hands. He was doing that and he finished.

He went in. A man came after. When he came in they finished sharing the kawo. Only the gante pieces. He said, 'Oh, you came after. You will bend down and put this gante on your hair.' So nowadays this Ogaiyo clan use this kawo because Umanu shared it. Sevaru and Yamobara shared Kumanu's kawo and they are using it.

Notes:

11/11/82: Anna's grandfather was Kumanu. The Kawa came from his body. A man from Orereson got the garneti (red paint) Kerorova area. Kainyaru story.

¹. Anna said at this point, "I should sing the kaiya to this song, but I have a cough.

See 104