

I am a man from Rerebin. I'm going to tell a story. It's a story about creation (todi to sirorarin - "heaven earth birth"). I will talk of kikiki man. On earth all the gardens, all the trees, the mountains, fish and land -- kikiki tamati made them. All in the heavens, underneath the stone, the ground, the sea -- all was made by kikiki tamati. All the people, the clans, the chief people were all made by kikiki tamati.

Maisin people came out from the ground. That hole is called Bagaide (Badaide?). It is located up in the Musa. It is where Kosirau people live; they are the ones looking after that place. That is the Baregi area. Those people now are looking after that hole. All different types of people: some came from the hole, some came from the sea, and some came from the mountains. We came up from the ground. All the clans, like Gafi-Simboro, Wofun-Jogun, Soini-Niniworu, all of those. Rerebin, Ume, Maisu Korerekki, Wo, Tatan, Mon, virani, Koma, Jorega, Tatan -- all Maisin clans. Some of them are chiefs of spears, some are chiefs of kerefun, some are chiefs for decorations, some are from feet to the head, chief of all sorts of decorations; some are chief for catching fish, some are chief for hunting, some are chief for yati kerefun; some are chiefs for sorcery (we) and some are chiefs for making rain (borun ari kawo); some could finish the rain when it came, some were chief for making the waves calm. Kikiki man put all those things and these are the ones who came up from the hole. Each clan has its own kawo. Kikiki man made all of those. When it was time for fighting, the spear chiefs went with spears. And people who steal, they go out stealing. If they get cross, they go fighting. When they steal they also go fighting. When they went fighting, they would kill other people with spears. They would argue too. Maisin would get up and kill other people and other people would get up and kill Maisin.

From the hole, the Maisin people started to come up. Rerebin said, "Check the people. Are they coming up all right?" Wo Tatan, were chief people too. They said, "All of them are all right coming up." Rerebin called out a second time, "Are these people coming up all right?" "All are coming up all right." Rerebin was chewing and hitting the sides of his lime pot as he checked the people coming up. Wo-Tatan, the chief people, when they came up brought ombo iyan (their lime stick). Wo-Tatan was chewing with that lime stick, checking the people as they came up. As they watched, all of the clans came up from Bagaide to the top. Rerebin came up and went and stood aside. Wo Tatan stood near the hole and kept his eye on it.

They saw people coming up. Rerebin called out, "Check those people. Are they coming up all right?" Wo Tatan said, "Yes, they are coming up and it is about to finish now. This new group is bringing we; they put it on their heads and they are coming up. Rerebin asked, "How will these we tamati people kill others?" "They will take their we stone and put it beside a fire. When it gets hot that person will get sick. He will get sick and die. If he wants to make that man die, he will die. But if he wants to use medicine, he can make that person better again." That's the kawo of Koma, Jorega, Dadumu. "Let Koma, Jorega and Dadumu come up. They are bringing medicine too. If they make them sick or make them die, they will make them better too, so let them come up. If some one steals or tricks a woman by having sex with her when she is trying to chop firewood or go for water, they can make them sick and then make them better again." Rerebin said, "They can come up. But there is another group. They watch people with their eyes and they die, or they speak and they die. Don't let them come up. If those people come up all the Maisin will die away, so don't let them come up. Cut the rope there, so that they won't come up."

So they cut the string and those people did not come up; Wo Tatan cut the string. So they cut them down at Badaide. All of them came up there. They built houses at Badaide and they all

stayed there. All the different types of chief people built their own types of houses. Gafi-Simboro built their own chief house and stayed there. Rerebin-Ume built their own chief house too. The house they built there was a chief's house, different from today. They built a long house (va most tibuwandi) too which they broke into groups. Rerebin used to look after the groups. Sisifi used to look after half of it. Rerebin, Ume, Sisifi -- those three are chief people. They cut the tree and shared it. The three chief clans got the middle part. Then they looked at the trunk and said, "What will we do?" They said, "O.k. let Inu get this trunk."

(TAPE DEFECTIVE AT THIS POINT ** MUST SEE ADELBERT)

(Tape 33)

Gafi-Simboro have their own story. I'm not going to speak on that. I'm only talking about my clan; they know their own story: Rerebin, Inu, Sisifi, Ume. That's why Rerebin, Ume, Gafi-Simboro each know their own story.

They were staying at Bedaide. These tribes looked after their own spears. One day, all the tribes at Bedaide got cross about food. The fruit they got cross about is gugumu: they used to eat it there. When they came out of the hole they used to eat that fruit there. This went on until they started to argue over the fruit and then they began to fight with their spears. They fought with the Kosira people. They fought and so they left the Kosira there. The rest got up with their things and began coming down.

They walked to Tafote -- that's at Musa. Gafi-Simboro stayed at the top. Beoro Tumai Aigi Dagi Ugari Gewotu -- all those people stayed at the middle of Tafoti. At the bottom was Rerebin, Ume and Jorega, Dadumu; they stayed at the bottom. Do Korafe, Tevari, Boga Tevari all stayed at the bottom. From Foru right to the top of Musa. All the people stayed there. That is where the population was growing: at Tafoti. All those people came out of the hole. When they came to Tafoti there were plenty of them. All the different chiefs were there. Women gave birth to babies. They stayed at Tafoti. They stayed there for a longtime. They stayed there. All those people have their own stories too. I am a man of Rerebin. I have my own story and I'm telling my own story.

Rerebin came from the hole to Tafoti and there gave birth to two boys. All the chief people, their wives gave birth to sons. This happened with Rerebin too. The first born was Binon; the second was Tama. These names were kawo names, so when there was fighting they were the ones who went out to stop it. After fighting they chew betelnut and they use genge gaovi (----) to stop fighting. When they spoke, people would stop fighting. Just like a rough sea that would suddenly become calm (binon). When they started to fight with their spears, these people would speak and they would stop. It became calm. They would stop fighting. It would be peaceful, just like a calm sea. So Binon was the first. The second one was just like water; when he said words, he would wash things out. (tama - to wash, clean). So the second born was Tama. So these were Binon and Tama. The first would speak and the sea would become calm; the second would speak and all would wash away. When Binon and Tama spoke the place would become good.

Those two boys grew there. They cut a tree down and made a canoe. They made paddles too. They used to paddle up the Tafoti River. Some people would make proper canoes and some would just make a dug-out (bangi); they would paddle up and down and across the river to fetch water. So Rerebin and his younger brothers made a big canoe and they went down to the coast. They were greeting their friends as they came down. They came down to Awondi, Bayambo, Dovo - they were seeing them as they came down. Tori Yawurari Omboka Tevari -- they came down to

the sea. They came down to the coast and put peace there. They came to Dobe and Akko. They came past Daia Pt. (Spear Pt.). They called in at Tumari. The village people saw the canoe coming in. Tumari people called out. They got their spears and went and stood on the beach. They went down with their spears in order to kill the people calling in. As the people showed their spears the visitors moved about in their canoes holding up their lime pots. They were showing the lime pot, saying "Peace be with you (sinan towana); we'll come up and all of us will chew betel nut together." They showed them the lime pot. Tumari people still went down and were trying to hit them with their spears. They were trying to kill them. They had their spears and they really wanted to kill them. But those people in the canoe were still paddling right around.

Rerebin got up; he stood and wanted to talk. He put his hands out and started to stop them. He took out the gavi Genge and said, "I'm not coming up to fight. I'm coming up to live with you. Peace be with you; we are coming up to stay with you." Arifama's chief man, Sobuna got up to speak. "Don't try to shoot. You are trying to shoot them, but they are not trying to shoot you. They don't want to fight. They want to come and stay together with us. They want peace." So when the chief man said this, the people left their spears and went down to pull the canoe up. As they came up, the Rerebin people called out "Peace be with you." So that chief man stopped them from fighting and they made peace. Sobuna said, "peace and good spirit. good spirit went into our stomachs." When he said that, all of them came up after pulling the canoe up. He said, "You people came up here so you will marry my daughter." So they were engaged. So all of them should live happily (sinan taulk). Sobuna said, "You are buying my daughter to bring peace." They are buying the girl and buying peace. They broke the spear to make peace. They bought the girl. They went up and made food for them. They ate and slept there. They slept and they were staying. They are giving the girl to the boy. Then that boy got married to the girl. They also gave fish magic (kain) to the boy so that he could catch fish for their daughter to eat. "You eat that magic and spit on the net so that you can catch plenty of fish. Get plenty of fish and give them to your wife and your wife will eat those fish. Tafoti River fish." So the chief Rerebin went to that village and made peace.

So he married the wife, got that magic too and went back to Tafoti. Binon married that woman. They were staying at Tafoti when the boy wanted to go across to the other side of the river to get betelnut. He was going across by canoe. The canoe turned over. At that time his small son died. He swam across and went up to the village. The wife asked, "Where is the small boy?" "Oh, the canoe turned over and the small boy died." When he said that the wife got cross. She thought that he had killed his own son. She was angry and was crying. They slept and the next morning, the husband was going to the garden. While the husband went to the garden, the wife got her pot and went to the river. When she got to the river she dropped the pot down and it broke. From there she walked all the way to Tumari to her parents. Her parents asked, "Why did you come?" She said, "I don't know. My husband went with my small son to the river. I don't know, maybe he killed my small son there. I got upset so I came down." She was staying there at the village with her parents. The husband came back from the garden and waited too long. So he came down after his wife. When he came to the beach he met a Korafe man called Yariyari. Yariyari told him, "Your wife came down and went to her parents and is staying there. You killed your small son, so you will not go across. I'm stopping you from going. If you go across you will die. So you will not go across."

So he slept at Yariyari's house. The next morning he went across. Then he came back again and went up to Tafoti. He was staying at Tafoti and then he came down again. Yariyari and his people said, "Why did this man come back again? Tell him not to go across. If he goes across he will die. He got cross. "I'm going to cross." Yariyari said, "All right you can go across. Take him across. When you go to that village, you will die here. You want to die, so you can go across. Take him across there. He will die there." They got him, went around Daia and took him to Tumari. They

took him to the village and left him there with his wife. The people made food there and they ate and drank. So Yariyari's people went back (his people - sasabu). As they were going back the Tumari people got up and starting hitting Binon. They speared him and he died. When they got back to Yariyari they told him, "We took our brother across and they went and killed our brother." Yariyari said, "That's all right. We told him to stay but he wanted to go across and die so that's all right."

So they sent a message up to Tama telling him what had happened.

She got pregnant. Yariyari sent a message to the girl - "If she gives birth to a boy, take him across to here and I will feed him. You people killed Binon, so if you have a son I'm going to take him across and he will take his father's place." So she gave birth to a baby boy. When he grew up they took him across to Yariyari. Yariyari started to feed the boy. Yariyari fed him until he started to walk and play around. Yariyari and his people looked after the small boy. Tama thought that they would take the son up. He waited but they didn't do this.

While he was staying there, Rerebin wanted to go up and see the people at the top of the river. So he went up and saw them. Then he came down again. They were staying when one Maisin man wanted to have sex with a Barugi woman. The Barugi woman was going to the garden. The Maisin man went after her and had sex with her. He was there until the sun went down. When the woman was trying to come home, the Maisin man got a short stick and pushed it up the woman's vagina. The woman came home. Her husband told her to sit with him. "If you are a man, you take out this stick that the Maisin man put in. I went to the garden. The Maisin man put a stick inside my vagina and then I came. If you are a man then you can see it and pull it out." The husband got cross. He pulled the stick out. He sent a message up to Musa. The Musa people wanted to fight with the Maisin people. They started fighting with their spears and clubs, hitting each other. They were killing each other. It went on and it was not all right (isaa nene). It was really hot in the sun. So they said, "All right. All those chief people of the Maisin are going to speak."

TAPE DEFECTIVE AT THIS POINT FOR ABOUT 2 MINUTES.

They were fighting, so he got the lime pot and held it up to stop them from fighting. "Peace be with you!" They were trying to shoot, but they held the spears back. He pretended to chew betel nut and showed them the lime pot. (defective bit) They cooled down. Then they cooked food and ate. Then the Barugi people said, "We are going to kill these people here. This Maisin man had sex with our wife." Some people got up and said, "No, don't do that. It is already peace between them and us. I don't want to fight like that. Clans like Gari-Simboro, Soininiwuru, Wondi-Joba and all different clans; Jogun-Wofun, Korerekki-Mainu, Wo-Tatan, Koma-Korerekix, Korafe, Yariyari, emboga-Tevari, Korafe, these all had sex with that Barugi woman. That's why you should not give them a chance. Kill them. Uraro tinei, that's what the fight is called. They tied the verandah. They start killing people -- holding onto their hair and killing them. They were fighting. Some were killing and some weren't and they ran away. They got their canoe and broke the canoe too. They spoiled the canoes and they broke the outriggers too. Rerebin was killing them and some were running away.

Those people who ran away came to their village. When they came to the village they said, "What happened? Rerebin put the peace so there will be no more fighting." Ivarone (?) are spear killing them????????

The people who ran away: some arrived and some died. So when those people came to the village, the village people said, "When you people fought they didn't put peace, so it is o.k. So we are going to leave the village. We'll leave this village and go to another land."

While they were staying there they saw the custom and they got cross about it (kawo). Moitu were using the big lime pot for chewing betelnut. That's why in the morning, Gafi-Simboroi used to hit upon their lime pot. Rerebin-Ume used to hit on their limepot too. When Gafi-Simboroi saw Moitu using the big limepot, they thought that it was not good. That's why they didn't want Moitu. All the chief people. "Why is Moitu doing all of the talking, only Rerebin-Ume should talk." They didn't want Moitu to start talking, they wanted them to stay quiet. "Why is Moitu talking? They shouldn't talk, they are not chief people. Only Gafi-Simboroi, Ume-Rerebin should talk. Rerebin-Ume, Gafi-Simboroi -- they have only two lime pots; why is Moitu using another one? There are only two lime pots that we use, genge gamin." Then they started to quarrel.

They wanted to fight again. So they carried their yaati. They went to Rerebin. They said to Rerein, "It is not right that that clan sholuld use that lime pot, so we'll wipe it out. We'll get their mat and throw it away. We don't want them to stay here. Kill those people. It is not good that they are using that limepot." So they told Rerebin to fight, but Rerebin said, "No, we're not going to fight. There is peace here. I'm not going to do that." The others said, "If you won't fight, we will." Rerebin said, "You will fight but I won't because it is peace. You go grab them and kill them. I'm not going to do it." They asked a second time if they would fight. They said, "You go down and hold them and then we'll fight. It is better that you go down and start the fight them we can go and fight." Rerebin said, "No, I'm not going to do that. Peace is my kawo."

They were staying. They told those people to get out of their place. They said, "You go somewhere else so that we can kill you there (i.e. fight)." Rerebin said, "It is all right if you leave this place. But if you stay and they ask me to fight, I'm going to grab you here and kill you here. So don't stay here. Go out and find another place to stay. If you sleep here I'm going to grab you and they will kill you here." They got up and said to Rerebin, "It's o.k. You told me to get out of this place or they will kill me so it's o.k. my yei, we'll leave." They said that, they got their things in the middle of the night and then they started to go.

The Moitu people started to leave the Tafoti River in the middle of the night. While they were going, Imbure followed them. They followed them all the way to Guruguru, Kwing and Yuayu. When they came to Yuayu, Moitu made fire and said to the people who were following them, "If I make a fire place and if you come to see the fire place, that's your place. Or if you see breadfruit, that's your fruit. When we cut a mark on the tree that means that the land is yours, Rerebin. If I go and die all the land and breadfruit will be yours, Rerebin. All those breadfruit (bu or yeveri), the fireplaces and the land belongs to you, Rerebin." When they were going, Imbure still followed them. Moitu was going across places where pigs were digging. Imbure was still following them there. The Moitu were the first to see those pig diggings and come. They came to Guruguru, Kwin and Yuayu -- from here they came near the mountains. The people in front were like pigs and the ones behind were like dogs following them. They were like dogs chasing the pigs and coming after. The Moitu people came on, making fire and cutting trees down. They came on. They came after them. They met them and they stayed together. All of them sat there and they were talking about that genge. After they had sat down, the Moitu started hitting their lime pot. The people who had come in the back said, "Why are these people hitting their limepot?"

In the morning, when Moitu was going to the garden he got his lime pot and put it under a cooking pot. Then Imbure saw that the lime pot was there. Imbure took the lime pot and went and

hid it. So when Moitu came back from the garden he said to his wife, "Go up and bring my lime pot down, I want to chew betel nut." His wife went up to the house and she couldn't find it. She told her husband, "It's not here." "Oh, who took my genge? It's up there in the house. I left it there. Who would take it -- it's mine. That's my gavi genge. I use it to start talking." The wife said, "Come up and see for yourself. It's not here." so the husband went up to the house to look for it. Then he knew that Imbure had his limepot. So they started to fight there. So he came down and told his people to find and they chased the Imbure right down to Kwagira. They fought all the way to Koraf Tamati. The left them going there and came back again.

From there Ume-Rerebin went down to the mouth of the Tafoti by canoe. They came past Daia. When Rerebin was coming a group of different clans were following them. Rerebin were peace makers so they went first. Rerebin didn't want any fighting with spears, so Rerebin stood first and led the way. All different clans were following him. but if fighting starts, how will Rerebin stop it? That's why Rerebin say, Inu-Sisifi, Ume, Koma-Jorega, -- all these clans all came past Daia. Rerebin said, "I don't think that we can go. If you people start fighting I don't think that I'm going to stop it. You will not go on my canoe. Gafi-Simborto will go on their own canoe and I will go on my own canoe." So they came to Kerorova. They went on the top of Keroroa and stayed there. They cut the trees there and made houses. Those trees have a spirit. They were feeling the trees inside. (veke tatansi) They stayed there and they were feeling it. But that type of feeling used to be felt by Ogayo people.

An Aisore man went to the garden with his wife. He said to her, "Early in the morning you cook for me. In the morning I'm going to go hunting. I'm going to look for pigs." So early in the morning his wife cooked some food and put it in his foga. In the morning when the husband woke up, his wife said to him, "Your food is in the foga." So he took the food, called his dogs and went out. When he went, he missed the road and headed up the mountain. While he was going the dogs found a pig, but theyt didn't bite it and the pig went away. So the man said to the dogs, "Why did you let that pig get away? You should have bitten it. This is not your first time to bite pig." But he didn't come back, he was still going up the mountain. While he was going the dogs found another pig, but they didn't bite it and the pig went away. He got up and scolded the dogs, "Why did you let this pig get away? You dogs should bite it. Then we can take it back to the house and cook it and eat it." When he said that he tried to hit the dogs. But he didn't come back; he was still climbing the mountain. When he got to the top he looked and he saw an open space where the trees had all been cut. When he went in and looked he saw houses. He saw one man on the verandah lying down. He thought to himself, "Oh, this is a chief man lying down."

He didn't go in. From there he turned back. He was still thinking about this. So he came down to the village and told his wife. "Tomorrow you go to the garden and cook some taro here in the varo. All these Ogayo people should come here and I will tell them." So in the morning, the wife went to the garden and came back. The Aisore people cooked food and all the different clans, like Ogayo, Aisore, Yareba, Kanyaru, Kaufea (next 2 are indistinct). All these clans got their spears, tied them and brought them. All of them came to Aisore's place and sat down for the meeting. They were eating and drinking there. The Aisore man got up and said, "I told you to come here in order to tell you that while we stand underneath a chief man is staying at the top of this mountain. I'm not telling you to go and fight with him. I want us to go up and take him as our chief. I'm telling you not to get angry or cross -- not to fight with him. If I live it's o.k. If I die, then you people can kill him if you want to. But if I am living, don't kill him." When he told the people they said, "What will we say? You saw him so it's o.k. " "It's up to you. If you want, you can go up and see him. If they kill you, then they will kill you. We will stand and watch you. We'll go up. If they want to fight, we'll fight. But if they want to put peace, that's all right."

So the next morning, all those chiefs came together. The Aisore man led the way and they all went up. They went right up to the village on the top of the mountain. That man was sleeping on the verandah. When he woke up and looked to the bush he saw a group of people standing. He called out, "Oh, I'm going to die!" When he said that, the Aisore man said, "You are not going to die. I did not bring any spear." So the man who was sleeping on the porch, when he heard this, go out his lime pot and showed it. Then the Aisore man got out his lime pot and showed it. Then they sat together on the verandah. He went in and both of them shook hands. They each smelled their hands. The Aisore man called out, "I'm putting peace. When I came in he didn't even get a spear to shoot me. When I came in that man said, "Oh I'm going to die." But I said, no you will not die." So they got him and took him and his things down to a place called Yuayu.

They came all the way down from the top of Deroroa to Yuayu and that's where they made the house for the man. He was staying at Yuayu and he told the people. "I'm not from Keroroabut I came all the way from Tafoti. We were staying at Tafoti when the Maisin people split up; some went to the coast and some went inland. I went to Keroroa mountain. I came to put peace with you people. So that's why I was staying at the top of Keroroa when you people came. I am one of the Maisin chief men. Gafi-simboro, Ume-Rerebin are different types of clan. Some of them are going by canoe, some are going inland and some are going across the mountain. I came inland and came up this mountain. There might be a big fight or argument, so I'm trying to put peace. That's my kawo -- so I brought my spear and my gengen gamin. au kawo ka kanua ton -- my god is my spirit, and so you people found me. So we'll stay here together and my job will be to put peace in your village." So he got up and said to Aisore, "I'm not going to stay here." When he said that Aisore cried. "Don't say those words." The man said, "No, you people show me the road and I can go." So that man put peace in that place, around Keroroa and; Kafoiva Agiru. Then he broke the spear there to make peace. Then Kafoiya Agiru came and stayed at Yuayu. He stayed at Yuayu at a place called Iria Maneya, Goiyafenari (near Uwe), Kafoiya Agiru, Yaruyaka Ksabuga -- he put peace there. He put peace at Avaita, Ama sema kiviri. Then he came down the coast and put peace there. Then he went back up to Keroroa. Then he went to Yuayu.

He told his son. "we already went down the coast and you put peace there. Go and ask your fathers and grannies, where have you gone? Go and see them. Go and see whether they went to the coast. You already went to the coast and put peace there."

Yariyari went down and came in. His son Tama was staying. His father Tama was staying. First born son was coming. He came down to the beach. Avaita said, "All the chief people came and they are staying at Uiaku. You'll find them there." He told him that, so the boy came back. When he came back to Uiaku, he saw all the people staying there. They didn't build houses when they came to Uiaku; they made their houses with ijiga leaves (the type that dancers wear behind). They made houses with namirin -- they made small houses with those and they were living. When he came to Uiaku, all the way from Ganjiga on he was seeing the people. He went to Sesega and then on to Dua. When he saw them, all of these people were crying. They cooked food and gave it to him. They told him to sleep there. He said, "I'm going to sleep in the place where I will die." He meant that he was going to sleep at Sisifi. (Sisifi Bagoro) When he told them that they said, "He is not going to sleep here. He will sleep at Dua." So he went and slept with them. The next morning the coastal chief (san kawo) gave him koefi to wear. When they gave him the kawo tapa to wear he said, "When I came my father told me not to wear this kawo tapa cloth. He told me to come and sleep here and on the next day to go back." The people said, "You came along the coast and so you must take the kawo tapa." Then he went back.

He went up to Keroroa to tell his father. Then the father got up and told the Ogayo people, "All right I'm going to go back to my village. Because Maisin people went and are staying there, I have to go there. I have to go to my place." Then he came (imaru). He was trying to come but those Ogayo took him as their chief, so when he started to go, they all came and were crying after him. All of them were coming with him. Aisore, Yariba, Aurekki, Kanyaru, Kaufea, -- they came after him. They wanted him to stay and be their chief, but he got up and started coming, so they went and followed him. All the Ogayo chief people came after him. They came to Maume. When they came to Maume all these chief people settled all the way down to Sesega, to Dua, all the way to Beria. The people were staying. When he came, he didn't see proper houses. They were living in Ijiga. He came and saw them like that and settled in Maume village.

(Tape 29) All the Maisin kawo kawo were staying at Tafoti. Gafi-Simboro, his younger and middle son, Wofun, Jogun, Soininiworu, Gafi-Simboro and the younger one stayed at the top. Beoro Temoi Agidagina Dugari Gewotu Gore Dibogi they stayed at the top of the Tafoti river. Beoro Temoi woman, they had sex with her. They put a small stick in her vagina. She went and slept with that stick. The husband wanted to sleep with her. When he touched her clothes, the wife said, "If you are a man." Then she told him what had happened to her, "Masin people put this stick inside my vagina. They had sex with me and I came. I slept with that stick until the morning." The husband was angry. So he passed the message to the Musa people living at the top. They wanted to fight with the Maisin and Korafe. They wanted to fight with them. So they started fighting with their spears: Ume-Rerebin from the top down to the bottom, Dadumu, Koma-Jorega. Gafi-Simboro said, "O.K. I'm not going to stay here." He got cross because the way they were fighting was really hot. "We were enjoying ourselves and now it is bad." (Marawawawe sii *happiness went bad). So we'll go across this mountain." So they are now leaving Musa and Tafoti. Gafi-Simboro, the younger and the middle ones. When he got those two sons, they headed for the mountain. They came to the mountain called Keroroa.

Ume-Rerebin went into the canoe and went to Daiya Doboi; they went past it and were coming. Rerebin-- the Maume people were living now -- our story is that peace is our kawo. Rerebin. So Maisin people -- ganan ari kawo -- they are coming, so we are following. They are coming and if they try to fight, who is going to put peace, so Rerebin is following them. If them they talk, would it be peace where the people are living at Keroroa? Ogayo Gadebu Aburin Sagwe Ogo Safito Sawa Barama Kerorowate where Miniafia people live (all Miniafia names). Kefoia Yagiru Sawa Kabu raufowe all different clans. Diyaibu ririya kasiara aisore yariba ogayo gegeyo Keroroa people. Could he put peace there? All the chief people were coming on the coast, coming inland. They got frightened and were coming to Keroroa. Iyon Manduru, going up to the top of Keroroa. Korafe Tore Yariyari Emboga Tevari were coming to Orebai. Kafiari Moniari came up. Rerebin, Inu Sisifi, Mon Virani, Wo Tatan, Korekki Mainu, Jorega Darari Dadumu, Koma Jorega, passing Daia Pt. Coming by canoe.

Rerebin came up to the peak of Deroroa. Maume Rerebin, I came up to the point. Yariyari came across. He came to Keroroa Manduru. He is coming there. His father is Tama. He went up and stayed at Keroro Mountain. When he came to Keroroa, he was feeling the life, the spirit of Keroroa. So he built his house there and was staying with his sasabu. A Keroroa man, Ogayo jiji (heads) and Aisore people, they were staying. When the people came to the mountain their spirit came down to them. Then Aisore man and his wife in the morning when he woke up, he told his wife, "Tomorrow I'm going hunting. So tomorrow morning you must prepare my breakfast. I'm going to go hunting and kill pig. I'll go with dogs." He told his wife in the night, so in the morning she woke up and cooked the food. When he woke up he said, "Where is my food?" The wife gave him the food. He called his dogs and went out. They followed the road and went but he missed the

road and followed the mountain road. While they were going up the road the dogs found a pig, but they didn't bite the pig. They left the pig and let it get away. The man got up and scolded the dogs, "Why did you leave the pig, you should bite it." Then he was going up again and the dogs met another pig; they didn't bite it, they let it go. The man scolded the dogs, he kept going. He kept going up until he reached the top of the mountain. When he stood there he looked and saw the open place. When he looked he saw the house. He saw the chief man, Yariyari lying down on the verandah. He looked and saw his hair. He stood there and thought to himself, "I've found a chief man." Then the man came down again. He came back to his place Yuayu. There is a big river there. So when he came to the village he told his wife that tomorrow she would cook food and call all the people together for a big meeting. In the morning he and his wife went to the garden. Then he came back and told all of the Ogayo people. When they had all sat down he said, "I found a chief man up in the mountains. We are staying down here but he is staying on the top of the mountain. Yesterday I went up and found him there. So I'm telling you not to kill him but to bring him down here to be our chief. Not to spear him, not to fight with him. If we go up there you people will stand and I'll go in. I'll go in and see whether he will spear me or not. Is he going to put peace? I'm not going to go in and spear him. I'll go in and put peace. (isaa ikakanka) It is not fair that he is living on the top while we are here on the bottom." They said, "All right." If you go up and he wants to kill you; if he wants to put peace it's o.k. We'll stand and watch you go in. If he kills you we will fight. Or if he puts peace, then it's o.k."

So the next morning they went up. When they reached the top all the Ogayo chief people stood outside and the Aisore man himself walked in. When Aisore was walking in, the man heard his footsteps. When he got up and looked he saw a man going in. The man called out, "I'm dying?" The Aisore man put his hands up and said, "You are not going to die, I'm bringing peace." So he went in and both of them shook hands. When he shook hands with his friend, he called out to his people, "I already put peace." All the Ogayo chief people came in and greeted the man. They made friends with him. They got up and took his wife and children, got his things. Then they came down to the bottom, to Yuayu. They stayed there.

They were staying, when he said, "I'm not from this mountain. I came from Musa. My language is Maisin. My tribe is Maisin. I am a man from Rerebin and I brought peace here. So all the chief people, Gafi-Simboro, Ume-Rerebin -- some are going in the bush and some are going on the coast. I came this way. I didn't want to go with them, so I came this way. I didn't want to go with them so I took my genge gamin and came here to put peace. I came to this mountain to put peace in the mountain. I came to this mountain while some of my people were going on the mountains and some were going in the bush. So that's my job, to put peace."

So he stayed there. From Yuayu he came down along the coast, along the mountain. Kafoi Yagiru, Yariya kabu, Oriba, Goiyafenari they stayed. There the river was called iriya, that's where Karoi Yagiru. There he put peace. Yoriyakabu -- he put peace there. Around the mountain he put peace and then he came down to the coast. He came down to Oiyan Ubiri Awaita Vegogo Siyama Kiviri where they all were staying. He came to the coast. That was at Wanigela. He came to Awaita and he put peace there. He put peace at Awaita Vegogo. He put peace there and then broke the spear there. When back to Keroroa Mountain to his place Yuayu.

His father Tama said, "You already went down to the coast to put peace. So this time you must go down to the coast see the coast and follow it right down. All the chief people Ume-Rerebin, Dadumu, Koma Jorega, Wo Tatan, Mainu, Korerekki have they already gone passed or are they coming after? When he came down, the coast people told him, "They came by after you had gone. They are staying at Uiaku. All the Maisin chief people. Staying there. People who came on the

coast and in the bush went to Uiaku and they are staying there in the village." So he came along the coast to see his people. When he was coming his father told him, "If you go to the village, I don't want the chief people at Uiaku to give you anything. So If you get there I don't want them to give you anything. Go and sleep there and come back. There is peace in the village, so if they give you something don't take it." When he came to the village, they told him to sleep there. "My father didn't tell me to sleep here, he told me to sleep at Bagoro's house at Dua, he is part of Sisifi." So he went and went across to Dua. He slept at Bagoro's house. In the morning he woke up. He saw these Maisin people and went back to his father.

He went to Yuayu where his father was staying on Keroroa mountain. He told his father and then they wanted to leave Ogayo village. Aisore people took him as their chief man but he was leaving and so they were crying. They had peace with him and so they didn't want him to leave. So when he came Aisore people followed him. Aisore Yareba, Kanyaru, Jaufea, Ogayo Jiji (heads) they came after to Uiaku. They came and settled at Uiaku. he came all the way from here to Sesega Beria. he came and stayed here. Gafi-Simboro, Ume-Rerebin -- putting peace and coming after. They came and settled down at Maume. All the Ogayo jiji and all the chief people came together and they are staying at Maume now.

Yariyari getting the place now. With his father Tama. When he came and got Uiaku, Yariyari got it. They stayed, built new houses. They came after him so they were his sasabu, Ogayo. Aisore, Yariba, Kainyaru, Kaufea, Aurekki those were his sasabu to look after his varo, look after his kawo. They were staying here at Maume, and beside them were Wofunm. They built new houses. Tuewen, sumayin, sikafu andoi, kosesande -- they used these shellfish to cut string, because at that time they had no knives. And then they used clubs to cut the trees down, burn them and then build houses. Cut sago, made big party (kan yan -- eat chew). First kan yan smoke was put up by Maume Rerebin. Kan yan ari kasu, marawawawe ari kasu, sinan ari kasu -- to bring good peace. People cooking sago for the kan yan. After cooking those sago they gave it to Wofun. That was the first smoke they made in the village. So they gave the sago to Wofun. The Wofun made a party and gave the sago to Rerebin. That was the first party that they did. Gafi-Simboro and other clans made good peace after this party. They ate this food.

Mon fukiki gave the girl to Binon fukiki, first born, Yariyari to marry the girl. He was young when his father Tama came across by Keroroa, so he married the first Maisin woman. From there he came to Ogayo people and went back. Then he came to see Avaita and his sasabu -- all different types of clan. A clan called Ainani, they gave one girl for Yariyari to marry. Her name was Niarere. They gave her to Yariyari -- Avaita's iyon did this. They gave him Niarere to marry. When she was a young girl she gave birth to a little girl called Lailia. Then they told Yariyari to marry her and take the baby girl too. Take the daughter. So Avaita, a man from Oiyan, gave him the girl. So they gave the tapa to Yariyari, and the wife and daughter too. So when he came, some of these Oiyan people came after him. They stayed at Maume too. When they came they carried the girl, and the tapa too. This was a present (used English) because he put the peace there. When he came, his Maisin wife gave birth. All the people she gave birth died except to Noah family. So Noah and them are the elders. Niarere gave birth to the other so they are the youngest. So Noah and them can call these people younger ones.

Niarere's first born son was Waiko. Then she brought Lilia here and she grew up in Maume. She gave birth to Waiko Yariyari's son. After Waiko was Beremu. So they poured water on Yariyari. When the first born son was born, they poured water on him. They did this to give him peace. He won't touch the spear or the club. He won't argue and he won't get cross. He won't tell people to fight. It is the custom, so they poured water on him. When Yariyari was young, they

poured water on him at Tafoti, but now they pour water on his sons in Uiaku. They poured water on him at Tafoti and then he came across by Keroroa, and how they are pouring it on his son -- pouring it on Waiko, so he is not taking his father's place. He is talking his father's kawo. His wife is Kobeo. His second wife is Sovasova.

Waiko and Beremu put peace at Manua. This time at Umberi Reaga, Gegerau, Fakos Dumurufan, Rauveve, Sakabuka -- the two brothers put peace, Waido Beremu, they broke the spear. That's why today, they are the ones who put peace. Both of them went Dogs Dimadima, Biniguni, Inugu -- they put peace. Chief man called Nofu, that's where they put peace. That's why for our witness we are calling Nofu here. At Manua, they put the peace at Yakosi. For the witness, we call his name. Omberi, for his witness we call Rauveve in this place. Waiko Beremu went down to Mukawa and Bogaboga and put peace there. Then they went up to Silisili and put peace there too. They put peace around this area. And from that time the mission government came to Mukawa.

So they put the mission there and then they put it on this side.

Notes:

Questions and Answers

1. Didymus said that Rerebin spoke because no one else had the courage to. True. Was Rerebin first out of the hole?

A: Rerebin was leading up the string as he was calling out to the groups below.

2. What were the chief heroes like at Bedaide? Difference of Gafi-Simboro; Ume-Rerebin.

A: At first they made small shelters and after this they built their own kawo va's. Each group had their own kawo.

3. va nose: who built, who had charge of it?

A: Long house: front was taken by Rerebin, middle was by Ume and third was Sisifi. When they built a second house it went Inu, Kaiso i the middle and Virani. Only built it that one time.

4. When they shared the tree - what kind; who got what? Why did this start? Was it used in the kavo va carving?

A: The stick that was split was fofo that went the length of the long house. They divided the first part into three so these days if we want to build a kawo va we do it in our own areas. When the first came to the top, the Rerebin got the genge gamin. The others came up and used it too. It is like the missionaries now - Christ died on the cross and now all the missionaries use the cross. They use that Cross to do the work of the lord. It is like this with the genge gamin. We are peace-makers.

5. Going to Tafote: names of groups:

Beoro Tumai AigiDagi Ugari Gewotu - at middle of Tafoti? - Where Rerebin; where we ari kavo? Bottom: Do korafe Tevari Boga.

A: These were Musa iyons

Middle: Beoro, Otemo, Aigi, Dagina, Dogari, gewotu

Bottom: Dowo, Barugi, Baiyambo (sago people), Awandi, Korafe: Tevari,
Yariyari, Boba Tevari

6. What is genge gaamin? = *son ian

7. Coming down the river the first time: greeted Awondi, Bayambo, Dovo, Tari, Yawurari, Omboka, Tevari.

A: Toru, Yariyari; Emboga - Tevari. These are like Gafi-Simbaro and Ume-Rerebin, they are leading iyon. But Korafe have plenty of small iyons. Why always 2 leading clans? There are always two leaders. It is that way.