

There lived a man and his wife. The man had a dog. He would feed his dog. Himself and his wife fed that dog until it was big. The wife said, "Oh, the dog is big enough so you can take him to the bush. They go hunting for pig, but they only give us the left-overs. So you can go now." So one morning the wife and the husband went to the garden. When they came back the husband said, "In the morning you must cook my food." So in the morning, the wife cooked her husband's food. The husband got up, took his cold food (bosa) and called his dog. They went to the bush. They killed a pig and then came home.

It went on every day he would go hunting. One day he said, "I'm not going to go around here - I will go right up to that mountain." So in the morning, the wife cooked the food. The husband took the food, called his dog and went out. He was following the bush track. He went until there was no road. He went up the mountain. when he came through the bush the dogs found a pig, but they didn't bite it. Then as they came along all of his plenty dogs found a second pig, but they let it go. He called to the dogs, "Why did you let the pig go. If you barked I could come and spear it. This is not the first time." Then he went into the bush. From the top of a darada tree, a spirit man wrapped in his death mat jumped down in front of him. He stood there and the dogs were barking at him. The father was far away, so he thought the dogs had trapped a pig so he told them to bite it. When he came in he saw the spirit, so he became frightened and ran back. He was calling his dogs to follow him. But the spirit man in the mat called out, "Why are you calling your dogs? Why are you frightened of me? You come and cut the first string. Cut the string and take the mat off." As the spirit man spoke that man was frightened and headed back. Then he stopped, put down his bosa, spears and went to the spirit man and cut the first string. Then he ran back again. When he ran back the spirit man said, "Why are you getting frightened? Come and cut he second string." He went and cut the second string and ran off again. The spirit man called out, "Don't be frightened of me. You come in and cut all of the strings off." So he went in, cut all the strings off and the spirit man came out of the mat. He said to the man, "Give me some bosa to eat." So that man gave the bosa to the spirit man and the spirit man ate the bosa. Then the spirit man said, "Cut this tree and make a house." So the man went in, cut all the trees and built a house. He cut the floor boards and built the floor. For the roof he got a leaf called wewou. Ater that he got all the firewood, came and made a fire in the house. Then that spirit man went up to the house and sat down. He said, "All right, come down and sit with me." So he went up and sat down. The spirit man said, "Call all of your dogs up and they will sit here." So the man called all of his dogs up and they sat down. The spirit man went down and stood on the ground and called out:

Gu irun
gamen gungun
goro gege

When he said those words and called them out, there were pigs everywhere -- big, small, fat, thin, -- wallabies, rats and animals of all description. He said, "Toma (friend), Come and check these pigs. Hold them by the neck and see if they are fat and then kill one of them." So the man went down and checked the pigs. He killed only one fat one. The Spirit man said, "Oh, why did you kill one? Kill another one too." So the man held them and checked if they were fat and then killed another one. When all the pigs were gone, the man took the pigs. He got firewood and singed the pigs and then butchered them. When he had done this, the spirit man said, "Take the intestines out and hang them at the end of the house." When the man looked at the pigs he saw that the meat was too much so he said, "Who will help me carry the pigs?" The spirit man said, "Just cut the string and make a handle." So the man did this and they both carried the pigs.

So they came and came and came until they arrived at the track. Then they walked and walked and walked until they came to the village. When they came to the village the man put his pig on the verandah and then the spirit man did this too and stood under the house. THen the man called to his wife, "Give me my bosa so that I can sit on the verandah have a rest and some food." When the husband got the bosa he took it around and gave it to the spirit man. When the spirit man got the bosa he went back into the bush.

It went on like that. The dogs never bit the pigs. He would go up and the spirit man would give him pigs; and then he would give the spirit man bosa. It went on like that. When he goes to his friend, the spirit man, he would leave the intestine with the spirit man -- he would never bring it back to the village. It went on and on and on.

The wife began to wonder why the husband never brought the intestines back with him, only the pig. He didn't tell his wife what had happened. He didn't say, "When I went hunting I met a spirit man. He gave me the pig and I gave him the intestine." She didn't know. So one day, when the husband went to the spirit man, the spirit man gave him pig. They both came and left the pig on the verandah. Then the spirit went to the back of the house. The wife came out to her husband and complained, "When you go hunting you never bring back the intestines, only the pig." The spirit man heard this and became cross. When he heard those words, he didn't stand there, he got cross so he went into the bush. The man asked for bosa. The wife got it and gave it to him. Then the man went under the house and called out, "Toma!" But the spirit man was angry and so had left the place. He looked around the house, but couldn't find him. So he went back, lay down and started to cry. His friend had gone away, so he was very upset and cried until morning.

In the morning, the man took bosa and went out into the bush. He called out, "Toma! Toma!" but there was no answer, so he came back. Next morning he went out again. He called out, "Toma Toma!" but there was no answer. So he came to the house. He cried all night and in the morning he went out again. He called out, "Toma! Toma!" The spirit man came out and said, "All right... you didn't tell your wife. You made a mistake. You didn't let your wife know what was happening. Your wife was talking about the intestine and she was cross. So I got cross too and came away. If you go back now and want my help, husk coconut, get some betel nut and mustard, roll tobacco and put it out on the shelter. Then you call so that I can come out and help you."

So when he came back he went to his house and made a small shelf, husked coconuts, took betelnut and mustard, rolled tobacco and put them all on the shelf. Then he called out: gu irun gamen gungun. That night when he went to bed, that man dreamt that the spirit man came to him, showed him pig traps, showed him how to kill pigs with certain magics, gave him a lime pot and a stone. He said, "It's all right. If you want to go hunting for pig, you get betelnut, mustard and roll tobacco and put it up. Then you call my name and so you will be able to shoot pigs. Before you used to come to see me and I would give you pig, but your wife made a mistake. So now you leave betelnut and mustard and roll a smoke for me." He told him that and then the spirit man went up to Kororova.

So that man went up to Kerorova. This time when they want help they take betelnut and mustard, roll a smoke and call his name and they will get plenty of pigs. That wife made a mistake, so roll a smoke, put it up and call gu irun gamen gungun and he will come and help you catch plenty of pigs.

Notes:

Agnes: Oct 29/82

- grandmother- belongs to Aisore people, not Maisin, they brought it here. The spirit gave magic in a stone and a lime pot. Those two things are still in Natelie's house at Sinapa - she is the elder sister. They used to tell the lime pot, after rolling smoke, that when their dogs grow big and they take them hunting they will get pigs. When they put the tobacco and betel nut, they say to the lime pot. They spear plenty of pigs and other animals when they bring them home. He's the one who helps - up at Kerorova. That is one of our ancestors living up at Kerorova. Lives in a big hole of Kerorova - you will hear them playing foot ball, lowing whistles, beating tapa, dogs barking, people talking. When the government people used to go up there, they heard it too. When she was staying at Nwokwate she would hear the hole and see their pigs - gorago, giu, kosasa tied with calico onto their ears. Used to see those pigs. Used to come to N. then go back to Kerorova. Grew up there and came here - father's village.

When the people speak to the lime pot and the man is going, they tie the stone on a stick, hanging from a string. They sit there and watch the stone. When the dogs are biting the pig, the stone starts to dance around. When the man shoots the pig, the stone stops dancing. When the man chases another pig, the stone starts to dance again. That's what their fathers used to do. Elder sister is still doing it. If the elder sister dies all these things will come to Agnes. Has 3 brothers at Nwakwat - it is their custom. The 3 brothers have their own lime pot and stone. So this time only one or two dogs are needed to bite the pig. Our custom.