

All of the boys and girls were staying in the village. One day they said, "We will go up and eat memba." (red fruit - planted). So they went up to Gigirau (up Vayora River). When they were going up there, one girl asked her mother to wake her up to go to Gigirau; but her mother didn't do this and it was well into morning when she awoke. She was sleeping when all the boys and girls went to Gigirau. In the morning she woke up and asked her mother, "Did all of my friends go?" "Yes, they all went up to Gigirau." The daughter said, "You should have woken me up so I could go with them. You give me some bossa and I'm go after them." Her mother gave her bossa and she went. She was eating her bossa as she went up. She missed the road and went up the wrong way. She heard small children eating the memba, but these were yawis children. She thought her friends were doing it so she went in. Some climbed the trees and threw them down. They cried, "That's mine! That's mine!" She ate two. She watched them and saw that they didn't really eat the fruits, they took them and swallowed them down whole. She said, "These are not my friends. I am lost. Where am I now?" She thought to herself and she watched them there.

While she was there, a Duruma man called Musa. He became a snake as he came down. When the small children smelled his body they all became flying foxes and flew into the trees. Only that girl stood because she was not yawa. That girl was Baru. Musa came out to her. She looked and saw the snake so she put her head down. She was digging the ground with her foot. Musa said, "Oh! Why are you digging the ground with your leg? You are not going to die." Baru was crying. Then Musa changed his body and became a man. He said to Baru, "You are my wife. You are not going to die." Then he said, "You stand up and then we'll go." When she stood up, Musa said, "You lead the way." But Baru said, "I don't know the way. You go first." Then Musa became a snake and his wife followed him up to Duruma. They went to their house. The parents put out the mat and the couple sat down. Then Musa's father got up and said, "Where did you go to get this girl; this is a chief's daughter. Why did you go and bring her? She didn't die, but you brought her. Why did you bring her?" Musa said, "Oh, I was just going around and brought her. Now she is my wife." The parents cooked food and they ate it. When it got dark, Musa said to his wife, "I won't sleep with you here. I will go up on the roof to sleep. You will sleep down here with your in-laws by yourself." The wife would sleep on the floor and the husband would sleep on the top. Somehow the wife became pregnant. (amai tambouri). She gave birth to a baby boy.

He grew up. His friends used to sharpen their spears and shoot small snakes. So he asked his father, "You sharpen a stick for me so that I can spear snakes with those small boys." The father sharpened the spear and gave it to him. They used to spear snakes and lizards. They would go to the far end of the village. When the wind was blowing the rest of the children would visit their uncles and grannies and they would give them food to eat. But that small boy had no uncles or grannies to visit. So he would play by himself until the sun was going down. He did this as a small boy but as he grew bigger he thought about it. So he went to his mother, "You! We used to go out shooting. When the wind was blowing the rest of the children go and visit their uncles. But I have nowhere to go. Where are my uncles?" When the boy said that his

mother cried. "My son, I didn't die when your father brought me here." Then she told the story: "One day I came to eat membra. I was eating with yawu children. When your father came they got frightened and flew away. He brought me here. Your uncles are living right down there at the coast. The son said, "Can I go and see my uncles?" His mother replied, "I won't tell you. I'll ask your father and he will say." Both of them were staying and the father came. "This small boy asked for his uncles. I told him. Now he wants to go down and see his uncles." The father said, "It's alright. You can go and see your uncles."

The next morning the boy asked his father, "How will I go? As a human being or as a snake?" The father said, "Oh my son - Maikin - it will not be right for you to use your mother's skin to go; you must use my skin." "Oh father, if I use your skin and go, your uncles will kill me. So I will use my mother's skin and see my uncles." The father said, "No, you won't do that. You are my son so you will use my body." So the son went up to the house and got his father's feathers. As his father watched, he danced from one end of the varo to the other. When he reached the end of the houses he sang, asari gaba! Then he would turn and come back to the end of the houses and say aiya avareba! After dancing the father said, "O.k. my son, you can use my body." So he became a snake.

From that village he went across to Kerorova and down to Ajoa. Then he followed the Teramin River right down to the coast. There he became human. He dressed in feathers and tapa. When he saw people coming, he changed into his father's body and pretended to be dead. When people saw the snake they got frightened. Some would run away, others said, "Igi! snake!" And they would make fun of it. After the people had gone by, he would get up and start dancing again. He would get his yeta arume ( ). He danced with these and came.

He came all the way. His mother was not feeling well, body was very sick - Frederick Bogara's mother. She was schooling here (or Freddy was?). Maikin came and went up to his mother. He said, "Mother wake up." She got up and sat down. They talked. Maikin got up and said, "It's o.k. You stay and watch me. I'll go across. Is my uncle Gombi staying?" That was Frederick's father. So he came down to the river and followed it. When he was coming down, we were schooling and came out. The big boys were playing soccer. Boys like Edgar, Jairus, Saumo were playing and went to have their bath. When they went to the river up there. Edgar went into the water first. He saw a big snake lying down. He cried out, "Sauwosa! Sawosa!" And then he came up. He told them, so all the people took their axes and spears to kill the snake. But as they came up, the snake said, "I am telling about my uncle Gombi. Is he staying? When the snake said that, they left their spears and axes and said, "Your uncle Gombi is staying." He said, "I'm Baru's son and I came down to see my people, my uncle Gombi." So they got the tapa cloth, they put it and he came. He went up onto the verandah and stayed there. In the night he became human and talked with his uncle. He said, "The next time I come down I will bring you a lime pot." He told him when he would come back.

So he went up to Duruma. He stayed and then he came down. At that time Russell's parents were making a garden at Baueba. He came down. This time his hands were crocodile paws. He came down Baueba River. When they saw that they got food, scraped coconut, cooked food; they got a string and tied it around him and put flowers in it; they got gameti (red paint) and

rubbed it on his face and body. They got him and blew their conch shells and beat the drums and brought him down. All the people got food and went to Vayara. While there he gave the son - the lime pot. He married a Maisin girl and he went up to his father.

He went up to his father and got ariyega and arirume and then he started to dance. He was dancing singing this song. (sings)\* He sang this song because he married both a coastal girl and an inland girl. His father said, "O.k. son, it's finished."

Today, before the war, Frederick's father kept that yawu lime pot. That time we were schooling. Maikin brought that son down. It is called Maikin. Frederick's father died. The yawu called Maikin. Frederick's father died and we are staying. Musa and Maisin man came down and gave that pot to Gombi who kept it until he died. We are staying now and Maikin is up at Duruma.

### Notes

yega: - spear with white cockatoo feathers tied along edge.  
- used for dancing and formerly seva seva.  
- held with right hand.

eruma: white shells (fui) tied together by wicker into heart shape. Held in left hand.

neither of these is currently used.