

# Appendix B

## Lothario Gains a Bride

14.10.54

Muga (Kambiliga);

Muga's Sr., married to a Komenka man, has run away to a Tuimukup man. Tomorrow, Muga is going to Minj for the court.

A Ngeniga woman married to a Kumnga man commented on this saying 'She is just like my mother, but she walks about like a long-long (*tai*) woman.' She disapproves of the woman going off to the Tuimukup and leaving her husband.

16.10.54

Kis had a dream two nights ago after he had been at a *kanant* c.c. (This while the Kumnga etc. were busy talking about and preparing for the Komenka-Ngeniga *wubagl*.)

Kis dreamed that he went to a sing-sing (*kanant*), where he saw two girls. One of them took his tomahawk, and they joked with him. They saw a *garuka* (pandanus nut) tree. The girls said, 'Is it ripe or not?' He went to have a look at it. Half the nuts were overripe, but some were just right. 'It is ripe,' he said. 'I'll cut and give it to the two of you.' One of the girls said, 'No, I'll cut it myself.' She took Kis's tomahawk and cut the *garuka*. He snatched his tomahawk back, and he himself tried to cut the *garuka* with it, but one of the girls had her arm raised and accidentally he cut her arm with the tomahawk. 'Why did you cut my arm?' she complained. Kis wanted to see some of the Kugika men with whom he had gone to the sing-sing. The Kugika men came up, but they were cross with him; they hit him and he could not see them and he was angry.

It was fortunate that he had cut the girl's arm instead of the *garuka*, although it was an accident, because Kis thinks that if he dreams of cutting *garuka* or *marita* his mother and his brothers will die. The Kugika should not have been cross with him, because it was only an accident.

Kis's second dream (the following night, i.e., last night):

Kis saw a crowd of men gathered together, crying for a man who had died. They said to him, 'You are not crying,' but Kis replied, 'He wasn't a friend of mine; I did not know him'. Kis went into a women's house, and his mother came

to him. 'Where did you come from?' she asked him. 'I came from Kondambi,' he said. He heard the men say that they were going to bury the dead man. When he approached them, they told him they had already buried the body. They said that they had buried him deeply, put a smoked pig on top of him and earth on the top. Kis asked them, 'the men who buried him – have they gone back to their houses, or are they still there?' 'They are still there,' he was told. 'I'll go and see.' He approached the burial ground and met the men coming back. 'We have finished burying him,' they told him. Kis walked around a tree that had a very thick trunk. When he came back, he saw the dead man lying on the ground. The body was decomposing. He ran away. His friend Tultul Kontswol of the Antsbang joined him, Kis' half-brother came too, and together they went down a hill. There were a lot of pandanus of both varieties, all of them ripe. Kis said, 'There is some good ripe *marita*. The *garuka* I saw before; is it ripe yet or not? If it is ripe, I'll cut it.' He looked, but the *garuka* had already been cut. So Kis and his two companions went away. Then it was light and he awoke.

#### 26.10.54

Kimp has gone to the Pingya. She and Gele went to stay with the Pingya (northern Wahgi) to 'carry leg' and be washed with grease. Gele came back when Kongangil II and the other young Kugika men went to bring them back. But Kimp stayed, and the Kugika were told that she wanted to stay as the Pingya man's wife.

Kis and Konangil II said of Kimp: 'She is like a casuarina in the wind. The wind blows and she stays where she is blown. The wind blows again and she stays where she is blown.' She was carrying leg met Kolyam (Kugika Koimamkup) and wanted to marry him. The Kugika intended to report the matter to the Court of Native Affairs but interpreter Tuan (Konumberga Pipikanim) told Wamdi to wait until the '*bigpela kot*' (against a European) at present taking place is over.

#### 13.11.54

Garipens eloped to Pengem. There was much discussion about whether the Kugika should insist on keeping her or whether the Konumberga should be allowed to pull her back. It was known that her brothers do not want to give her to the Kugika. Konga particularly wants to give her to the Danga-Djegga in exchange for a bride for himself.

Ngambal's husband (Pingya clan) had a lot to say, although the issue did not concern him. He said the Kugika must help the Konumberga to pull her back, so that Konga can get a girl in exchange for her. Alim repeated this, parrot-fashion. But Wamdi was against giving Garipens back, and when Ndu suggested that when the Konumberga tried to pull her back the Kugika should let them get as far as the strong bamboo then resist them, Wamdi approved.

Tumba (Pengem's 'Father') and Pengem did not take an active part in the discussion, as their views were well known. They want Garipens to remain but will not do anything to ensure this against the wishes of (the rest of) the strong Penkup group.

Kaa and Tai said that they would not hold Garipens fast, as they did not want the Konumbuga to get the impression that the Kugika were determined to keep her. At the same time, they said that Pengem had lost Nggol because the Kugika did not watch her so that the Ngeniga could not capture her back, and they were in favour of Garipens staying and marrying Pengem.

O = NDUM = Nggoigan  
O  
Kumbun = KONGA    GUAN    Garipens    WUZIGL

#### 14.11.54

Konumbuga arrived to settle the fate of Garipens. Guan, their respective mothers, plus Konga's wife came.

Guan: 'We have come to take Garipens back.'

(Garipens, who slept last night with Onim, came on to the ceremonial ground.)

Nggoigan: 'Are you cross, that you have run away from us?'

Garipens: 'No, I am not cross. I want to get married, that is all. I am tired at staying at Pagnga and have come here.'

Kumbun: 'Your stomach is swollen, and your nose is so close to your eyes that it looks as though you only have eyes. We have looked after you well and you have grown up to be big. So think think well. Do you want to be with your Abap and Arap, that you come here?'

Garipens: 'My Abap and Arap may die, but I shall (want to) stay here. (*ya moral*).'

Guan: 'We have brought back the dog, tomahawk and kinas the Kugika gave us when you stayed with Pengem last time. The Kugika can take these things back and you can come back with us.'

Kumbun: 'Did your mother tell you to come?'

Garipens: 'This woman (i.e., her mother) and I do not hold hands and sleep together. I came myself because I wanted to.'

Kumbun: 'Well, if Pengem gives his sister to Konga to marry, you can marry Pengem.'

Nggoigan: 'We came here early in the morning. Now the sun has come up strongly, so come with us and let us go.'

Kumbun: 'Garipens only sleeps in men's houses (*yi-nggar*). She never sleeps in women's houses (*am-nggar*).'

Guan: 'You Kugika haven't put grease on Garipens. So I am waiting for you to do this.'

Garipens: 'I don't want to be washed with grease. I want to be married.'

Kabi: 'We have nothing to say. If you have anything to say to Garipens, Garipens can answer you. We are just waiting.'

Guan: 'Did you come to eat peanuts?'

Garipens: 'If they are eating peanuts, I can eat with them.'

(At the Penkup end of ceremonial ground, Garipens, Alim, Kaa, Ka, Wulye, Azip, Pengem, Kombukun, Kun, Kuru, Tai. Guan, accompanied by Garipens's younger brother, *aetatis* 10, crossed to the Penkup. Guan carrying 2 tomahawks, the boy carrying the dog. Guan put them on the ground and pulled Garipens, with no resistance from the Kugika. Nggoigan and Guan's mother. and Kumbun helped Guan to lead the struggling Garipens. When they came up near the strong bamboo in the centre of the ceremonial ground, Ndu grasped Garipens and wrestled her from Guan etc. with the aid of Komp. When Guan first began to lead Garipens away, Nggoigan held up her bush knife and struck her daughter's head with it—the blade turned a little and the blow glanced off without cutting Garipens. Garipens went with the Kugika down to Mangindam's house, where she has been staying.)

Kumbun: 'I made you a nice *pul-pul*, and I want it back.'

Guan: 'No, not now. Tomorrow, Ndu and Komp can bring Garipens back to us. If they don't, we'll take the matter to the *kiap*.'

Two of Omngar clan were passing through Kondambi and were greeted by Tai and Konts, who said to them, 'See the young girls we have brought back with us! And Garipens has come to marry Pengem.' The two men were duly impressed and went to meet the girls.

This morning Pengem and Alim went to Minj to interview Luluai Konangil (Konumbuga) to ascertain his attitude to Garipens marrying the Kugika. Konangil said that although Konga and Guan don't want her to marry the Kugika, in his own view it is perfectly all right for her to do so, as the Kugika had just given the Konumbuga some girls who had been 'humbugging' and wanting to marry men of other groups.

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