

# Men's Songs (*Sorohabora*)

## Men's Song 1

Singers: Memene and Abeabo. Recorded 6 January 1985 at Hegeso village.

This song depicts the competition between the men of Hegeso and Barutage villages as they both prepare for a pig-kill. The subject of the song is revealed towards the end of it, in a section called *dawadobora*. The singing of the word *dawa* or *dawabo* is frequent at this point, as in verse four of this song. (See Weiner 1991:159–62.)

1. *ba'a*      *na'a*      *ẽ*      *siri*      *hubu*      *kegere*  
boy      your      garden      large      struck      disparage

*dibihamone*  
do not speak (disparage)

- ba'a*      *na'a*      *a*      *siri*      *hare*      *tegebu*      *kegere*  
boy      your      house      large      doing      built      disparage

*dibihamone*  
do not speak (disparage)

- 
2. *ba'a*      *na'a*      *buru*      *kirari*      *mabo*      *kegere*  
boy      your      black      rope      taken      disparage

*dibihamone*  
do not say (disparage)

- ba'a*      *na'a*      *ya'o*      *kirari*      *mabo*      *kegere*  
boy      your      many-coloured      rope      taken      disparage

*dia*      *o'oyo'o*  
saying      do not go

- 
3. *ba'a*      *na'a*      *ẽ*      *siri*      *hubu*      *kegere*  
boy      your      garden      large      planted      disparage

*dia*      *o'oyo'o*  
saying      do not go

*ba'a*      *na'a*      *musu'uni*      *kamabo*      *kegere*  
 boy      your      smoke      rising      disparage

*dibiha'oyo'o*  
 do not keep saying

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4. *ya'a*      *amena*      *bariabe*      *sabe*      *u'ubi*  
 we      men      Bariabe      Ridge      children

*dawabo*  
*dawabo*

*ya'a*      *amena*      *ibu*      *faya'a*      *wabo*  
 we      men      river      Faya'a      coming

*dawabo*  
*dawabo*

---

5. *yiya*      *amena*      *ibu*      *faya'a*      *kege*  
 we      men      river      Faya'a      bank

*dawabo*  
*dawabo*

*yiya*      *amena*      *yagenebo*      *sabe*      *u'ubi*  
 we      men      Yagenebo      Ridge      children

*ibu*      *dawabo*  
 river      Dawabo

---

1. Boy, you have made a big garden  
 But don't disparage me  
  
 Boy, you have built a great house  
 But don't denigrate me

---

  2. You hold the rope of the black pig  
 But don't disparage me  
  
 You hold the rope of the piebald pig  
 But don't speak disrespectfully of me

---

  3. You clear the bush to make a big garden  
 But don't hold me cheaply  
  
 The smoke rises from your new garden  
 But don't disparage me
-

- 
4. We are the men of Bariabe Sabe  
*Dawabo*
- We are the men of the Faya'a Creek flowing  
*Dawabo*
- 
5. We are the men of the banks of the Faya'a Creek  
*Dawabo*
- We are the men of Yagenebo Sabe  
*Ibu Dawabo*
- 

## Men's Song 2

Singers: Memene and Abeabo. Recorded 6 January 1985 at Hegeso village.

Memene, a man of Hegeso village, learned this song, which commemorates a Wasemi man, when he was visiting at Lake Kutubu. (See Weiner 1991:83, 104.)

🎵 online example 8.

- |    |                     |                                                       |                      |                              |
|----|---------------------|-------------------------------------------------------|----------------------|------------------------------|
| 1. | <i>ibu</i><br>water | <i>irama</i><br>stick carrying                        | <i>yibi</i><br>sleep | <i>wabo'ore</i><br>if-gone   |
|    | <i>ai</i><br>ai!    | <i>na</i><br>I                                        | <i>go'o</i><br>also  | <i>dibige</i><br>stated      |
|    | <i>ibu</i><br>river | <i>ka'ayamikiribi</i><br>waves caused by moving canoe |                      | <i>wabo'ore</i><br>come      |
|    | <i>ai</i><br>ai!    | <i>na</i><br>I                                        | <i>go'o</i><br>also  | <i>wabubege</i><br>am coming |
- 
- |    |                       |                                |                              |                                                      |
|----|-----------------------|--------------------------------|------------------------------|------------------------------------------------------|
| 2. | <i>gera</i><br>paddle | <i>kabera</i><br><i>kabera</i> | <i>waibo</i><br><i>waibo</i> | <i>ubo'ore</i><br>if-gone                            |
|    | <i>na-o</i><br>I too  | <i>wa'anege</i><br>will come   |                              |                                                      |
|    | <i>ba'a</i><br>boy    | <i>na'a</i><br>your            | <i>ira</i><br>tree           | <i>waria</i><br><i>waria</i><br>barebo'o<br>canoe-if |
|    | <i>na</i><br>I        | <i>go'o</i><br>also            | <i>wasia</i><br>follow       | <i>wa'anege</i><br>will come                         |
-

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3.	<i>ba'a</i> boy	<i>na'a</i> your	<i>gesa</i> dog	<i>momabo</i> Momabo	<i>ubo'ore</i> if-gone
	<i>na</i> I	<i>go'o</i> also	<i>wa'agerege</i> will come		
	<i>ba'a</i> boy	<i>na'a</i> your	<i>gesa</i> dog	<i>sawabo</i> Sawabo	<i>ubo'ore</i> if-gone
	<i>na-o</i> I too	<i>wa'anege</i> will come			

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4.	<i>orodobo</i> Orodobo	<i>kabe</i> man	<i>soaeyamo</i> Soaeya
	<i>kabe</i> man	<i>kamuna</i> Kamuna	
	<i>orodobo</i> Orodobo	<i>kabe</i> man	<i>kamunamo</i> Kamuna
	<i>dawabo</i> <i>dawabo</i>		

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5.	<i>ira</i> tree	<i>hagenamo</i> <i>Gnetum</i> sp.	<i>dobo</i> clan	<i>ba'a</i> boy	<i>faimano</i> Faimano
	<i>kabe</i> man	<i>seimano</i> Seimano			
	<i>ira</i> tree	<i>hagenamo</i> <i>Gnetum</i> sp.	<i>dobo</i> clan	<i>ba'a</i> boy	<i>faimano</i> Faimano
	<i>kabe</i> man	<i>seimano</i> Seimano			

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1. The men who sleep near the fast flowing river  
 Ai, I too am coming  
 The waves caused by the canoe in motion  
 Ai, I too am coming

---

2. The *kabera* tree paddle which you used  
 I too am coming  
 Boy, your *waria* tree canoe  
 I too am following you

---

- 
3. If you take your dog Moma  
I too want to come
- If you take your dog Sawabo  
I too will come
- 
4. The son of the Orodobo man Soaeya  
His son, Kamuna
- The Orodobo man Kamuna  
*Dawabo*
- 
5. The clan of the *hagenamo*, the boy Faimano  
His son, Seimano
- The Sanimahia clan, the boy Faimano  
His son, Seimano
- 

## Men's Song 3

Singers: Memene and Abeabo. Recorded 6 January 1985 at Hegeso village.

This song commemorates Dosabo, a man of Damayu village who was suspected of being a sorcerer, an accusation he denied before his death. The song speaks of a man who claimed never to have been taught these sorcery spells by the deceased before he died. (See Weiner 1991:47, 108–9, 171–75, 176–81 (music transcription); 2001:26; Figure 5 in this volume is a music transcription of verse 2.)  online example 9.

1. *ba'a*     *na'a*     *ĩ*     *hone*     *ubu*     *kusa*     *do'ane*     *dobo'owua*  
 boy     your     eye     dizzy     go     spell     to speak     recited
- dia*     *ubo'oriye*<sup>1</sup>  
 said     did not go

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<sup>1</sup> The *-o'oriye* ending in *dia ubo'oriye* and, in the following verse, *dobo'oriye* indicates that the speaker learned of the action through indirect evidence or evidence no longer present, e.g. someone else informed him of an action that he himself lacks evidence of. In this case, he is singing, 'I have no evidence that you spoke to me about these spells before you died.'

Songs of the Empty Place

- |  |             |                  |             |                 |  |             |               |                  |
|--|-------------|------------------|-------------|-----------------|--|-------------|---------------|------------------|
|  | <i>ba'a</i> | <i>na'a</i>      | <i>kigi</i> | <i>wara'obo</i> |  | <i>kusa</i> | <i>do'ane</i> | <i>dobo'owua</i> |
|  | boy         | your             | bone        | weakness        |  | spell       | to speak      | recited          |
|  | <i>dia</i>  | <i>ubo'oriye</i> |             |                 |  |             |               |                  |
|  | said        | did not go       |             |                 |  |             |               |                  |
- 
2. *ba'a*    *na'a*    *ĩ*    *hone*    *ubu*    *kusa*    *do'ane*    *dobo'owa*  
 boy    your    eye    dizzy    go    spell    to speak    recited
- dobo'oriye*  
 did not tell
- |  |             |                  |           |             |             |               |                  |
|--|-------------|------------------|-----------|-------------|-------------|---------------|------------------|
|  | <i>ba'a</i> | <i>na'a</i>      | <i>ya</i> | <i>karo</i> | <i>kusa</i> | <i>do'ane</i> | <i>dobo'owua</i> |
|  | boy         | your             | arm       | upper       | spell       | to speak      | recited          |
|  | <i>dia</i>  | <i>ubo'oriye</i> |           |             |             |               |                  |
|  | saying      | did not go       |           |             |             |               |                  |
- 
3. *ba'a*    *na'a*    *kõ*                    *tugame*    *kusa*    *do'ane*    *dobo'owa'a*  
 boy    your    cordyline    tugame    spell    to speak    recited
- dobo'oriye*  
 did not tell
- |  |             |                  |           |             |             |               |                 |
|--|-------------|------------------|-----------|-------------|-------------|---------------|-----------------|
|  | <i>ba'a</i> | <i>na'a</i>      | <i>ya</i> | <i>karo</i> | <i>kusa</i> | <i>do'ane</i> | <i>dobo'owa</i> |
|  | boy         | your             | arm       | upper       | spell       | to speak      | recited         |
|  | <i>dia</i>  | <i>ubo'oriye</i> |           |             |             |               |                 |
|  | saying      | did not go       |           |             |             |               |                 |
- 
4. *yia*    *amena*    *bi'a*                    *huba*  
 we    men    black palm    huba
- ibudawabo*  
*ibudawabo*
- |  |             |              |             |             |
|--|-------------|--------------|-------------|-------------|
|  | <i>yiya</i> | <i>amena</i> | <i>gesa</i> | <i>moma</i> |
|  | we          | men          | dog         | Moma        |
- dawabo*  
*dawabo*
- 
5. *momahu'u*                    *isa'ibu*  
 Momahu'u                    Isa'ibu
- |  |             |           |
|--|-------------|-----------|
|  | <i>kabe</i> | <i>bo</i> |
|  | man         | Bo        |

*momahu'u*      *kabe isa'ibu*  
Momahu'u      man Isa'ibu

*kabe dosabo*  
man Dosabo

- 
1. Boy, your sleep-causing spell you used to recite  
You never told me before you left  
  
Boy, your weakness-causing spell you used to recite  
You never instructed me before you left

---

  2. Boy, your sleep-causing spell you used to recite  
You never told me before you left  
  
Boy, your wasting sickness spell you used to know  
You failed to pass it on to me before you left

---

  3. Boy, your spell of assassination you used to recite  
You never told me  
  
Boy, your wasting sickness spell you used to cast  
You never instructed me

---

  4. We are the men of the Huba Black Palm  
*Ibu Dawabo*  
  
We are the men of the dog Moma  
*Dawabo*

---

  5. The Momahu'u man Isa'ibu  
His son, Bo  
  
The Momahu'u man Isa'ibu  
His son, Dosabo
-

## Men's Song 4

Singers: Memene and Abeabo. Recorded 1 January 1985 at Hegeso village.

This is a song about the tree kangaroo as it wanders through the forest. As with other marsupials and the cassowary, it seeks the fruit of the *bañ* tree (a *Ficus* species), and the shoots of young bamboo. (See Weiner 1991:112–14.)

- |       |                          |                                          |                                                    |                     |                                        |
|-------|--------------------------|------------------------------------------|----------------------------------------------------|---------------------|----------------------------------------|
| 1.    | <i>kagi</i><br>rain      | <i>aūwa</i><br>softly                    | <i>hubiwe'iya'are</i> <sup>2</sup><br>falling-come |                     |                                        |
|       | <i>ba'a</i><br>boy       | <i>na'a</i><br>you                       | <i>igebe</i><br>is it?                             |                     |                                        |
|       | <i>kunu</i><br>palm wood | <i>kunuga</i><br>floor                   | <i>hubiwe'iya'are</i><br>rattling-come             |                     |                                        |
|       | <i>ba'a</i><br>boy       | <i>na'a</i><br>you                       | <i>igebe</i><br>is it?                             |                     |                                        |
| <hr/> |                          |                                          |                                                    |                     |                                        |
| 2.    | <i>kana</i><br>stone     | <i>togebiwe'iya'are</i><br>overturn-come |                                                    |                     |                                        |
|       | <i>ba'a</i><br>boy       | <i>na'a</i><br>you                       | <i>iyo'oge</i> <sup>3</sup><br>is                  |                     |                                        |
|       | <i>ira</i><br>tree       | <i>waru</i><br><i>waru</i>               | <i>sina</i><br>shoots                              | <i>irari</i><br>dew | <i>hubiwe'iya'are</i><br>brushing-come |
|       | <i>ba'a</i><br>boy       | <i>na'a</i><br>you                       | <i>iyo'oge</i><br>is                               |                     |                                        |
| <hr/> |                          |                                          |                                                    |                     |                                        |
| 3.    | <i>kunuga</i><br>floor   | <i>hubiwei'iya'are</i><br>striking-come  |                                                    |                     |                                        |
|       | <i>ba'a</i><br>boy       | <i>na'a</i><br>you                       | <i>iyo'oge</i><br>is                               |                     |                                        |

2 *Hubiwe'iya'are*: the ending *-iya'are* is a nominalised form of the *-iyo'o* ending which indicates knowledge gained of a past action from present, sensible evidence (Weiner 1991:115, n. 4).

3 *-iyo'oge*: 'was that you? (based on the evidence I see myself as I walk through the bush).'

	<i>ira</i> tree	<i>baĩ</i> <i>baĩ</i>	<i>sina</i> saplings	<i>irari</i> dew	<i>hubiwe'iya'are</i> brushing-come
	<i>ba'a</i> boy	<i>na'a</i> you	<i>iyo'oge</i> is		
4.	<i>oro</i> bamboo	<i>sina</i> shoots	<i>ineri</i> dew		<i>hubiwe'iya'are</i> brushing-come
	<i>ba'a</i> boy	<i>na'a</i> you	<i>iyo'oge</i> is		
	<i>ira</i> tree	<i>baĩ</i> <i>baĩ</i>	<i>sina</i> saplings	<i>ireri</i> dew	<i>hubiwe'iya'are</i> brushing-come
	<i>ba'a</i> boy	<i>na'a</i> you	<i>iyo'oge</i> is		
5.	<i>duma</i> mountain	<i>haro</i> climbing	<i>sese</i> marsupial	<i>sone</i> Sone	
	<i>dawabo</i> <i>dawabo</i>				
	<i>duma</i> mountain	<i>hau</i> side	<i>sese</i> marsupial	<i>sawa</i> Sawa	
	<i>ibudawabo</i> <i>ibudawabo</i>				
6.	<i>duma</i> mountain	<i>oro</i> top	<i>sese</i> marsupial	<i>sawa</i> Sawa	
	<i>dawabo</i> <i>dawabo</i>				
	<i>duma</i> mountain	<i>fai</i> side	<i>sese</i> marsupial	<i>sone</i> Sone	
	<i>dawabo</i> <i>dawabo</i>				

1. The sound of rain falling softly while someone approaches  
Boy, is that you?  
A sound like palm wood floor beams rattling as someone comes  
Boy, could that be you?

---
2. You overturn the stones as you approach  
Boy, is that you?  
Your legs are wet like dew on the *waru* tree saplings  
Boy, could that be you?

---
3. The sound of rattling as someone approaches  
Boy, is that you?  
Your legs are as wet as the *baĩ* saplings covered with dew  
Boy, could that be you?

---
4. You brush the dew off the bamboo shoots as you come  
Boy, is that you?  
You are wet from the dew of the *baĩ* tree saplings  
Boy, could that be you?

---
5. Along the hillside, the tree kangaroo named Sone walks  
*Dawabo*  
Along the side of the mountain, the tree kangaroo named Sawa wanders  
*Ibu Dawabo*

---
6. At the crest of the mountain, Sawa wanders  
*Dawabo*  
Along the mountain sides, Sone travels  
*Dawabo*

---

## Men's Song 5

Singers: Memene and Abeabo. Recorded 1 January 1985 at Hegeso village.

This song commemorates Mare of the Fo'omahu'u clan of Hegeso. The theme is a common one: a dead man can no longer go hunting. Men's songs 5 and 9 are alike in their use of the negative command form in the second line refrain. (See Weiner 1991:46, 110–12; 2001:25–26.)

- |       |                                      |                                       |                      |                       |                       |
|-------|--------------------------------------|---------------------------------------|----------------------|-----------------------|-----------------------|
| 1.    | <i>se</i><br>marsupial               | <i>duma</i><br>mountain               | <i>yibu</i><br>sleep | <i>kunuga</i><br>cave |                       |
|       | <i>sebe'o'oyo'o</i><br>do not search |                                       |                      |                       |                       |
|       | <i>sese</i><br>marsupial             | <i>baro</i><br><i>baro</i>            | <i>yibu</i><br>sleep | <i>kunuga</i><br>cave |                       |
|       | <i>sia'</i><br>search                | <i>o'oyo'o</i><br>do not go           |                      |                       |                       |
| <hr/> |                                      |                                       |                      |                       |                       |
| 2.    | <i>sigina</i><br>cassowary           | <i>daba</i><br>large                  | <i>yibu</i><br>sleep | <i>kunuga</i><br>cave |                       |
|       | <i>uaha</i><br>go-live               | <i>yiboba'ae</i><br>sleeps            |                      |                       |                       |
|       | <i>sese</i><br>marsupial             | <i>budu</i><br>black                  | <i>yibu</i><br>sleep | <i>kunuga</i><br>cave |                       |
|       | <i>bereboba'ae</i><br>is lost        |                                       |                      |                       |                       |
| <hr/> |                                      |                                       |                      |                       |                       |
| 3.    | <i>ya</i><br>bird                    | <i>dabura</i><br>red                  | <i>hua</i><br>mother | <i>yibu</i><br>sleep  | <i>kunuga</i><br>cave |
|       | <i>sia</i><br>search                 | <i>ubihamone</i><br>do not keep going |                      |                       |                       |
|       | <i>ya</i><br>bird                    | <i>gibi</i><br>bush fowl              | <i>hua</i><br>mother | <i>kunuga</i><br>cave |                       |
|       | <i>sia</i><br>search                 | <i>o'oyo'o</i><br>do not go           |                      |                       |                       |
-

- 
4. *kuiyare*      *yibu*      *kunuga*  
python      sleep      cave
- sia*      *o'oyo'o*  
search      do not go
- tuba*      *budu*      *yibu*      *kunuga*  
tree kangaroo      black      sleep      cave
- sebe'o'oyo'o*  
do not search
- 
5. *yiya*      *amena*      *ira*      *ma'aru*  
we      men      tree      *ma'aru*
- dawabo*  
*dawabo*
- yiya*      *amena*      *ira*      *banamo*  
we      men      tree      *banamo*
- dawabo*  
*dawabo*
- 
6. *ira*      *ma'arudobo*      *meremo*  
tree      *ma'aru* clan      Mere's
- ba'a*      *Mare*  
boy      Mare
- ira*      *ma'arudobo*      *ba'a*      *mege*      *bamo*  
tree      *ma'aru* clan      boy      only      this
- dawabo*  
*dawabo*
- 

1. The *duma* marsupial which sleeps in the limestone caves  
Do not search for it
- The *baro* marsupial which sleeps in the caves  
Do not attempt to seek it
- 
2. The large cassowary which sleeps in the caves of stone  
He has gone away

The black marsupial of the stone caves  
He too is lost

---

3. The bush fowl mother who sleeps in the cave  
Do not go looking for her  
  
The red bush fowl mother who sleeps in the cave  
Do not seek her
- 

4. The python who sleeps in the stone cave  
Do not go looking for it  
  
The black tree kangaroo who sleeps in the cave  
Do not try and find it
- 

5. We are the men of *ma'aru* tree clan  
*Dawabo*  
  
We are the men of the *banamo* tree clan  
*Dawabo*
- 

6. The *ma'aru* tree clan man, Mere  
His son, Mare  
  
The *ma'aru* tree clan, this only boy  
*Dawabo*
- 

## Men's Song 6

Singers: Wa'o and Midibaru. Recorded 6 January  
1985 at Hegeso village.

If in a dream, a man sees a large tree such as a *furubu* falling down, it portends the death of a headman. This song makes use of that common image to commemorate the death of the Hegeso headman Iraharabo, of the Tirifadobo (Ma'arudobo) clan. (See Weiner 1998a:339–40.)

1. *ira*            *furabu*    *derare*  
tree            *furabu*    that

*forabibi'ae*  
fallen

Songs of the Empty Place

*ira*            *furabu*    *derare*  
 tree            *furabu*    that

*formabibi'ae*  
 long fallen

2. *ba'a*            *na'a*            *ao*            *dumaro'o*  
 boy            your            bush            mountain

*aodoboba'ae*  
 bush covered

*ba'a*            *na'a*            *kō*            *tegeri*            *ma'ayaro'o*  
 boy            your            cordyline    *tegeri*            seeds

*foraboba'ae*  
 hand broken

3. *ba'a*            *na'a*            *ira*            *furabu*            *derare*  
 boy            your            tree            *furabu*            that

*forabi'ae*  
 fallen

*ba'a*            *na'a*            *kegebe*        *abu*            *derare*  
 boy            your            vine            *abu*            that

*forabo'owa'ae*  
 cut

4. *wa'ari*            *hubobi*            *do*            *kabe*            *degayomore*  
 palm            *hubobi*            clan            man            Degayo

*kabe*            *harabi*  
 man            Harabi

*wa'ari*            *hububi*            *do*            *kabe*            *mege*            *bamore*  
 palm            *hubobi*            clan            man            only            that

*kabe*            *iraharabo*  
 man            Iraharabo

5. *yo*            *hua*            *ka*            *mege*            *bamo*  
 his            mother        woman        only            that

*kabe*            *Iraharabo*  
 man            Iraharabo

<i>bi'a</i>	<i>huba</i>	<i>dobu</i>	<i>ka</i>	<i>mege</i>	<i>ba</i>	<i>ma'ame</i>
black palm	<i>huba</i>	clan	woman	only	that	thing
<i>ba'a</i>	<i>Harabi</i>					
boy	Harabi					

- 
1. The tall *furabu* tree  
fallen  
  
The tall *furabo* tree  
long fallen

---

  2. Your tree covered mountain  
Covered with bush  
  
Your *tegeri* cordyline seeds  
broken off

---

  3. Your tall *furabu* tree  
fallen  
  
Your *abu* vine  
long cut down

---

  4. He of the *hubobi* palm clan Degayo  
his son Harabi  
  
That sole man of the *hubobi* palm clan  
the man Irahharabo

---

  5. That sole woman, his mother  
her son Irahharabo  
  
That only woman of the *huba* black-palm clan  
Her son, Harabi

---

## Men's Song 7

Singers: Wa'o and Midibaru. Recorded 6 January 1985 at Hegeso village.

This song commemorates Sese, a man of Hegeso. The imagery is a very common one: a man is dead, and the forest has reclaimed those places which he used to frequent and upon which he left the imprint of human activity. The creeks referred to are at Ayamo in Banimahu'u clan territory. (See Weiner 1991:59, 101–2.) 🎵 online example 8.

1. *ba'a*      *na'a*      *hagenamo*      *mai*      *ira*  
 boy      your      *Gnetum* sp.      *mai*      tree

*aodoba'aye*  
 let bush covered

*ba'a*      *na'a*      *mai*      *ira*      *bare*  
 boy      your      *mai*      tree      that

*kigiba'aye*  
 let strong bush

2. *ba'a*      *na'a*      *ibu*      *barua*      *ga*      *habo*      *duma*  
 boy      your      creek      Barua      source      flow into      mountain

*aodoba'aye*  
 let bush covered

*ba'a*      *na'a*      *ao*      *iburo'o*  
 boy      your      bush      creek

*kigiba'aye*  
 let strong bush

3. *ba'a*      *na'a*      *da'ari*      *fai*      *dumaro'o*  
 boy      your      stone      side      mountain

*abumaba'aye*  
 let bank ground crumble

*ba'a*      *na'a*      *aodumaro'o*  
 boy      your      bush covered mountain

*ira*      *waba'aye*  
 tree      let come

- 
4. *ya*            *banima*   *do*bo    *kabe*        *irihaimabo*  
 bird            *banima*   clan       man        Irihaimabo
- kabe*            *tiraru*  
 man            Tiraru
- ya*            *banima*   *do*bo    *kabe*        *irihaimabo*  
 bird            *banima*   clan       man        Irihaimabo
- ibudawabo*  
*ibudawabo*
- 

5. *kibudobo*    *ka*            *yamo*  
 Kibudobo    woman    Ya
- kabe*            *kunugamena*  
 man            Kunugamena
- kibudobo*    *ka*            *mege*        *bamo*  
 Kibudobo    woman    only        that
- kabe*            *Sese*  
 man            Sese
- 

1. Boy, your *mai hagenamo* tree  
 Has been covered over with bush
- Boy, that *hagenamo* tree of yours  
 Has been reclaimed by the forest
- 
2. Boy, your Baruaga Creek flowing into the mountain  
 The bush has covered it over
- Boy, your tiny creek  
 The forest has claimed it back
- 
3. Boy, your stone banked mountain creek  
 The ground crumbles from its banks
- Boy, your mountain place in the forest  
 Let the trees take it back
- 
4. The clan of the *banima* bird, the man Irihaimabo  
 His son, Tiraru
- The clan of the *banima* bird, the man Irihaimabo  
*Ibu Dawabo*
-

- 
5. The Kibudobo clan, the woman Ya  
Her son's hidden name, Kanugamena
- The Kibudobo clan this only woman  
Her son Sese
- 

## Men's Song 8

Singers: Wa'o and Midibaru. Recorded 6 January 1985 at Hegeso village.

This song commemorates a man of the So'onedobo clan of Hegeso, Yabokigi. The dead man is likened to a bird who drops to earth with a broken wing. The Sulphur-crested Cockatoo is one of the main totems of the So'onedobo clan. The leaves of the *so'one* and *furabu* trees, the former a totem of the So'onedobo clan, the latter associated with headmen, are broken off by the flapping wings of birds; the leaves are the men of a clan as they die and drop off or are broken off. (See Weiner 1991:17–19, 94–95, 97, 171–75, 176–81 (music transcription).)  online example 9.

- |       |                         |                                |                            |                   |                           |
|-------|-------------------------|--------------------------------|----------------------------|-------------------|---------------------------|
| 1.    | <i>duma</i><br>mountain | <i>yefua</i><br>Yefua          | <i>sabe</i><br>ridge       | <i>ya</i><br>bird | <i>erege</i><br>cockatoo  |
|       | <i>auwa</i><br>wing     | <i>fore</i><br>broken          | <i>iba'ae</i><br>is        |                   |                           |
|       | <i>ibu</i><br>creek     | <i>sumane</i><br>Sumane        | <i>habo</i><br>water end   | <i>ya</i><br>bird | <i>namuyu</i><br>cockatoo |
|       | <i>vira</i><br>shot     | <i>hua</i><br>struck           | <i>uboba'a</i><br>gone     |                   |                           |
| <hr/> |                         |                                |                            |                   |                           |
| 2.    | <i>duma</i><br>mountain | <i>faĩ</i><br>side             | <i>hesabo</i><br>following | <i>ya</i><br>bird | <i>erege</i><br>cockatoo  |
|       | <i>auwa</i><br>wing     | <i>forabo'owa'ae</i><br>broken |                            |                   |                           |
|       | <i>duma</i><br>mountain | <i>ka'afa</i><br>edge          | <i>hesabo</i><br>following | <i>ya</i><br>bird | <i>namuyu</i><br>cockatoo |
|       | <i>vira</i><br>shot     | <i>huiba'ae</i><br>killed      |                            |                   |                           |
-

---

3.	<i>ira</i> tree	<i>farabo</i> <i>farabo</i>	<i>haũ</i> break off	<i>bobo</i> leaves	<i>ya</i> bird	<i>namuyu</i> cockatoo
	<i>auwa</i> wing	<i>gefodiyo'owa'ae</i> spear pierced				
	<i>ira</i> tree	<i>sonane</i> <i>sonane</i>	<i>haũ</i> break off	<i>bobo</i> leaves	<i>ya</i> bird	<i>namuyu</i> cockatoo
	<i>auwa</i> wing	<i>fore</i> broken	<i>iba'ae</i> is			

---

4.	<i>yiya</i> we	<i>amena</i> men	<i>ira</i> tree	<i>so'one</i> <i>so'one</i>		
	<i>hedawabo</i> <i>dawabo</i>					
	<i>yiya</i> we	<i>amena</i> men	<i>ira</i> tree	<i>namani</i> <i>namani</i>		
	<i>dawabo</i> <i>dawabo</i>					

---

5.	<i>yo</i> his	<i>hua</i> mother	<i>ka</i> woman	<i>mege</i> only	<i>bamo</i> that	
	<i>kabe</i> man	<i>Suibu</i> Sui				
	<i>yo</i> his	<i>hua</i> mother	<i>ka</i> woman	<i>mege</i> only	<i>bamo</i> that	
	<i>kabe</i> man	<i>Sui</i> Sui				

---

1. The ridge of Mt Yefua, the Sulphur-crested Cockatoo  
Its wing is broken  
  
At Sumani Creek as it flows underground, the cockatoo  
Its wing is broken
  2. Following the side of the mountain, the cockatoo  
Its wing broken
-

Along the edge of the mountain's base, the cockatoo  
Arrow shot and killed

---

3. The cockatoo breaks off the leaves of the *farabo* tree as it flies  
Its wing broken

The leaves of the *so'one* tree, broken off by the cockatoo's flapping wings  
Its wing broken

---

4. We are the men of the *so'one* tree clan

*Ibu Dawabo*

We are the men of the *namani* tree clan

*Dawabo*

---

5. His mother, the only woman

Her son, Sui

His mother, the only women

Her son, Sui

---

## Men's Song 9

Singers: Kora and Garibi. Recorded 6 January 1985  
at Hegeso village.

This song for Hibare, a So'onedobo man of Hegeso, appeared in abbreviated form in *The Heart of the Pearl Shell* (Weiner 1988a:284). A man moves from place to place during his life, and these places constitute a spatial record of his temporal life span. So too do the remembered bodies of discourse which were attributed to him during his life—such as myths. Insofar as speaking is a bodily activity, a person's utterances outline his or her body and give some clue as to its components, physical and social. In its illustrative use of discursive detotalisation, the following song indicates how literally the Foi are apt to consider that image. (See Weiner 1991:47, 162–64; 2001:26.) 🎵 online example 8.

- |    |             |             |          |             |                 |
|----|-------------|-------------|----------|-------------|-----------------|
| 1. | <i>ba'a</i> | <i>na'a</i> | <i>ĩ</i> | <i>mano</i> | <i>tuniro'o</i> |
|    | boy         | your        | eye      | small       | myth            |

*dibiha'adiye*  
can not recite

- |    |                                    |                                |                     |                               |                                   |
|----|------------------------------------|--------------------------------|---------------------|-------------------------------|-----------------------------------|
|    | <i>ba'a</i><br>boy                 | <i>na'a</i><br>your            | <i>ya</i><br>arm    | <i>karo</i><br>upper          | <i>tuniro'o</i><br>myth           |
|    | <i>do'odiye</i><br>cannot say      |                                |                     |                               |                                   |
| 2. | <i>ba'a</i><br>boy                 | <i>na'a</i><br>your            | <i>ĩ</i><br>eye     | <i>mano</i><br>small          | <i>tuniro'o</i><br>myth           |
|    | <i>dibihamone</i><br>do not recite |                                |                     |                               |                                   |
|    | <i>ba'a</i><br>boy                 | <i>na'a</i><br>your            | <i>ya</i><br>arm    | <i>karo</i><br>upper          | <i>tuniro'o</i><br>myth           |
|    | <i>dibihamone</i><br>do not recite |                                |                     |                               |                                   |
| 3. | <i>ba'a</i><br>boy                 | <i>na'a</i><br>your            | <i>ĩ</i><br>eye     | <i>mano</i><br>small          | <i>tuniro'o</i><br>myth           |
|    | <i>dibihamone</i><br>do not recite |                                |                     |                               |                                   |
|    | <i>ba'a</i><br>boy                 | <i>na'a</i><br>your            | <i>ya</i><br>arm    | <i>karo</i><br>upper          | <i>tuniro'o</i><br>myth           |
|    | <i>dibihamone</i><br>do not recite |                                |                     |                               |                                   |
| 4. | <i>oro</i><br>bamboo               | <i>yerebi</i><br><i>yerebi</i> | <i>dobo</i><br>clan | <i>ka</i><br>woman            | <i>fumarewamemo</i><br>Fumarewame |
|    | <i>kabe</i><br>man                 | <i>hibare</i><br>Hibare        |                     |                               |                                   |
|    | <i>ira</i><br>tree                 | <i>namani</i><br><i>namani</i> | <i>dobo</i><br>clan | <i>bugimenamo</i><br>Bugimena |                                   |
|    | <i>kabe</i><br>man                 | <i>dabiyayo</i><br>Dabiyayo    |                     |                               |                                   |
| 5. | <i>ira</i><br>tree                 | <i>namani</i><br><i>namani</i> | <i>dobo</i><br>clan | <i>bugimenamo</i><br>Bugimena |                                   |
|    | <i>ba'a</i><br>boy                 | <i>dabiyayo</i><br>Dabiyayo    |                     |                               |                                   |

<i>oro</i> bamboo	<i>yerebi</i> <i>yerebi</i>	<i>dobo</i> clan	<i>ka</i> woman	<i>fumarewamemo</i> Fumarewame
<i>ba'a</i> boy	<i>Hibare</i> Hibare			

---

1. Boy, your 'Little Eye' myth  
You can no longer tell  
  
Boy, your 'Upper Arm' myth  
How can you tell it

---

  2. Boy, your 'Little Eye' myth  
Do not recite it  
  
Boy, your 'Upper Arm' myth  
Do not recite it

---

  3. Boy, your 'Little Eye' myth  
Do not recite it  
  
Boy, your 'Upper Arm' myth  
Do not recite it

---

  4. The clan of the *yerebi* bamboo, the woman Fumaruwame  
Her son, Hibare  
  
The clan of the *namani* tree, the man Bugimena  
His son, Dabiyayo

---

  5. The *namani* tree clan, the man Bugimena  
The boy Dabiyayo  
  
The *yerebi* bamboo clan, the woman Fumaruwame  
The boy Hibare
- 

## Men's Song 10

Singers: Kora and Garibi. Recorded 6 January 1985  
at Hegeso village.

Cordyline, whether worn as a rear covering by men, or as shrubs planted around a house, is intimately associated indexically and metonymically with

men. Hence, a broken cordyline shrub is an oft-used image for a dead man, as this memorial song for the Orodobo man Kawaru demonstrates. The shoots or regrowth which appear on cordyline and on the trees mentioned in the song are also likened to living, growing children, and are used in this song to depict the death of Kawaru. (See Weiner 1991:171–75, 176–81 (music transcription).)

🎵 online example 9.

- |    |             |             |           |               |               |             |
|----|-------------|-------------|-----------|---------------|---------------|-------------|
| 1. | <i>ba'a</i> | <i>na'a</i> | <i>kō</i> | <i>tegeri</i> | <i>ma'aya</i> | <i>dera</i> |
|    | boy         | your        | cordyline | <i>tegeri</i> | seeds         | those       |

*foraboba'ae*  
broken off

- |  |             |             |               |               |               |             |
|--|-------------|-------------|---------------|---------------|---------------|-------------|
|  | <i>ba'a</i> | <i>na'a</i> | <i>wagebo</i> | <i>kegebe</i> | <i>ma'aya</i> | <i>dera</i> |
|  | boy         | your        | cane          | vine          | seeds         | those       |

*debema*  
broken off-taken

*uboba'ae*  
gone

- 
- |    |           |                |               |             |
|----|-----------|----------------|---------------|-------------|
| 2. | <i>kō</i> | <i>aboduri</i> | <i>ma'aya</i> | <i>dera</i> |
|    | cordyline | <i>aboduri</i> | seeds         | those       |

*fore*  
broken

*iba'ae*  
are

- |  |            |             |           |             |
|--|------------|-------------|-----------|-------------|
|  | <i>ira</i> | <i>tu'u</i> | <i>sī</i> | <i>dera</i> |
|  | tree       | <i>tu'u</i> | regrowth  | that        |

*debeya*  
broken

*iba'ae*  
is

- 
- |    |             |             |            |             |               |             |
|----|-------------|-------------|------------|-------------|---------------|-------------|
| 3. | <i>ba'a</i> | <i>na'a</i> | <i>ira</i> | <i>waru</i> | <i>ma'aya</i> | <i>dera</i> |
|    | boy         | your        | tree       | <i>waru</i> | seeds         | those       |

*forabo'owa'ae*  
broken

- |  |             |             |            |            |               |             |
|--|-------------|-------------|------------|------------|---------------|-------------|
|  | <i>ba'a</i> | <i>na'a</i> | <i>ira</i> | <i>baī</i> | <i>ma'aya</i> | <i>dera</i> |
|  | boy         | your        | tree       | <i>baī</i> | seeds         | those       |

*forebiba'ae*  
broken off

- 
- |    |                 |           |             |
|----|-----------------|-----------|-------------|
| 4. | <i>momahu'u</i> | <i>ka</i> | <i>fofo</i> |
|    | Momahu'u        | woman     | Fofo        |

*kabe*  
man

*kawaru*  
Kawaru

Songs of the Empty Place

<i>oro</i> bamboo	<i>yerebi</i> <i>yerebi</i>	<i>dobo</i> clan	<i>kabe</i> man	<i>waria</i> Waria
<i>kabe</i> man	<i>baya</i> Baya			

- 
5. *oro* bamboo *yerebi* *yerebi* *dobo* clan *wariamo* Waria
- kabe* man *baya* Baya
- yo* his *hua* mother *ka* woman *fofomo* Fofu
- kabe* man *kawaru* Kawaru
- 

1. Boy, your *tegeri* cordyline shoots  
Have been broken off
- Boy, your *kegebe* vine shoots  
Someone has broken them off and taken them away
- 
2. Those *aboduri* shoots of yours  
Have been broken off
- The regrowth on the *tu'u* tree  
Someone has taken them away
- 
3. Boy, your *waru* tree shoots  
Have long been broken off
- Boy, your *baĩ* tree shoots  
Are broken off
- 
4. The Momahu'u clan woman, Fofu  
Her son, Kawaru
- The *yerebi* bamboo clan man, Waria  
His son, Baya
- 
5. The *yerebi* bamboo clan man Waria  
His son, Baya
- His mother, the woman Fofu  
Her son, Kawaru
-

## Men's Song 11

Singers: Gesa and Sariaba. Recorded 7 January 1985 at Barutage village.

This song commemorates Baruma, a man of Barutage. The rhetorical use of the command verb endings evokes indignation and sorrow at the death of Baruma. (See Weiner 1991:95–97, 105–6; 1998a:339.) 🎵 online example 10.

- |    |                         |                                       |                     |                    |  |  |
|----|-------------------------|---------------------------------------|---------------------|--------------------|--|--|
| 1. | <i>ibu</i><br>creek     | <i>barua</i><br>Barua                 | <i>ga</i><br>source | <i>iga</i><br>path |  |  |
|    | <i>iga</i><br>path      | <i>ere'e</i><br>look!                 |                     |                    |  |  |
|    | <i>kumagi</i><br>Kumagi | <i>iga</i><br>path                    |                     |                    |  |  |
|    | <i>iga</i><br>path      | <i>ereyiya'abe</i><br>do you not see? |                     |                    |  |  |
- 
- |    |                    |                       |                     |                         |                     |                    |
|----|--------------------|-----------------------|---------------------|-------------------------|---------------------|--------------------|
| 2. | <i>ba'a</i><br>boy | <i>na'a</i><br>your   | <i>ibu</i><br>river | <i>faya'a</i><br>Faya'a | <i>ga</i><br>source | <i>iga</i><br>path |
|    | <i>iga</i><br>path | <i>ere'e</i><br>look! |                     |                         |                     |                    |
|    | <i>ba'a</i><br>boy | <i>na'a</i><br>your   | <i>ibu</i><br>river | <i>faya'a</i><br>Faya'a | <i>ga</i><br>source | <i>iga</i><br>path |
|    | <i>iga</i><br>path | <i>ere'e</i><br>look! |                     |                         |                     |                    |
- 
- |    |                                    |                                  |                       |                    |  |  |
|----|------------------------------------|----------------------------------|-----------------------|--------------------|--|--|
| 3. | <i>kumagi tage</i><br>Kumagi-mouth | <i>iga</i><br>path               |                       |                    |  |  |
|    | <i>iga</i><br>path                 | <i>kigiba'ae</i><br>bush covered |                       |                    |  |  |
|    | <i>sese</i><br>marsupial           | <i>faiyu</i><br><i>faiyu</i>     | <i>wabu</i><br>coming | <i>iga</i><br>path |  |  |
|    | <i>iga</i><br>path                 | <i>aodiba'ae</i><br>tree covered |                       |                    |  |  |

4. *orodobo*      *meremo*  
Orodobo      Mere's
- ba'a*            *baruma*  
boy              Baruma
- tirifadobo*      *ka*            *gairame*  
Tirifadobo      woman      Gairame
- kabe*            *memenemabo*  
man              Memenemabo
- 

5. *tirifadobo*      *ka*            *gairame*  
Tirifadobo      woman      Gairame
- kabe*            *daribu*  
man              Daribu
- orodobo*            *mere*  
Orodobo          Mere
- kabe*            *Baruma*  
man              Baruma
- 

1. The path to Baruaga Creek  
Look at the path!  
  
The path to Kumagi Creek  
Do you not see it?
- 
2. Boy, the head of the Faya'a River  
Look at it now!  
  
Boy, your Faya'a River source land  
Just see what it looks like now!
- 
3. The path leading to the mouth of the Kumagi Creek  
It is covered with bush  
  
The path along which the *faiyu* marsupial travels  
Has been covered over with bush
- 
4. The Orodobo man, Mere  
His son, Baruma  
  
The Tirifadobo woman Gairame  
Her son, Memenemabo
-

- 
5. The Tirifadobo woman Gairame  
Her son, Daribu
- The Orodobo man Mere  
His son Baruma
- 

## Men's Song 12

Singers: Gesa and Sariaba. Recorded 7 January 1985  
at Barutage village.

This song commemorates the man Duri of Barutage. There is often a sense of mingled resentfulness and fatalism when men sing, 'let another man steal your sago palms your garden land' in regard to the productive acts the deceased leaves behind.

1. *ba'a*                      *na'a*                      *abamo*                      *sobore*                      *duma*  
boy                              your                              father's                      Sobore                      mountain

*kigiba'aye*  
let strong bush

*ba'a*                      *na'a*                      *asibaye*                      *ira*  
boy                              your                              sago                              tree

*memo*                      *noba'aye*  
another                      let eat

---

2. *damanibugai*              *duma*  
Damanibugai              mountain

*aodibarabe*  
bush covered

*duma*                      *soa*                      *dumaro'o*  
mountain                      Soa                      mountain

*aginibarabe*  
stolen eaten

---

---

3.	<i>orodobo</i> Orodobo	<i>mogebo</i> Mogebo			
	<i>kabe</i> man	<i>duri</i> Duri			
	<i>ira</i> tree	<i>yīa</i> <i>yīa</i>	<i>dobō</i> clan	<i>ka</i> woman	<i>bae</i> Bae
	<i>ba'a</i> boy	<i>kubira</i> Kubira			

---

4.	<i>ira</i> tree	<i>onono</i> <i>onono</i>	<i>dobō</i> clan	<i>kabo</i> woman	<i>wasiano</i> Wasiano
	<i>ba'a</i> boy	<i>duri</i> Duri			
	<i>oro</i> bamboo	<i>yerebi</i> <i>yerebi</i>	<i>dobō</i> clan	<i>kabe</i> man	<i>bae</i> Bae
	<i>ira</i> tree	<i>kubira</i> <i>kubira</i>	<i>hoaborabo</i> <i>dawabo</i>		

---

- 
1. Boy, your father's Mt Sobore  
Let the bush cover it up  
  
Boy, your sago palms  
Another man has eaten them
- 
2. Your Mt Damanibugai  
Let the bush obliterate it  
  
Your Mt Soa  
Let another man steal it
- 
3. The Orodobo man Mogebo  
His son Duri  
  
The clan of the *yīa* tree, the man Bae  
His son Kubira
- 
4. The clan of the *onono* tree, the woman Wasiano  
Her son Duri  
  
The clan of the *yerebi* bamboo, the man Bae  
His son, the *kubira* tree
-

## Men's Song 13

Singers: Nabu and Bogo. Recorded 7 January 1985  
at Barutage village.

The butterflies referred to in this song are those such as the rhinoceros beetle that leave edible larvae. The dead man is likened to a fallen tree visited by egg-laying insects, suggesting regeneration from death. (See Weiner 1991:97–99.)

🎵 online example 10.

1.	<i>ba'a</i>	<i>bamo</i>	<i>ira</i>	<i>huba</i>	<i>gugu</i>	<i>biri</i>
	boy	this	tree	<i>huba</i>	flower	here
	<i>hūga</i>	<i>afu</i>	<i>wahuge</i>			
	larvae	butterfly	alight			
	<i>ba'a</i>	<i>bamo</i>	<i>ira</i>	<i>kabare</i>	<i>gugu</i>	<i>biri</i>
	boy	this	tree	<i>kabare</i>	flower	here
	<i>hūga</i>	<i>none</i>	<i>wahuge</i>			
	larvae	bumblebee	alight			
<hr/>						
2.	<i>ba'a</i>	<i>na'a</i>	<i>ira</i>	<i>fayane</i>	<i>gugu</i>	<i>biri</i>
	boy	your	tree	<i>fayane</i>	flower	here
	<i>hūga</i>	<i>afu</i>	<i>wahuge</i>			
	larvae	butterfly	alight			
	<i>ba'a</i>	<i>na'a</i>	<i>hefa</i>	<i>bari</i>	<i>gugu</i>	<i>biri</i>
	boy	your	vine	<i>bari</i>	flower	here
	<i>hūga</i>	<i>none</i>	<i>wahuge</i>			
	larvae	bumblebee	alight			
<hr/>						
3.	<i>ba'a</i>	<i>na'a</i>	<i>ira</i>	<i>huba</i>	<i>gugu</i>	<i>biri</i>
	boy	your	tree	<i>huba</i>	flower	here
	<i>hūga</i>	<i>afu</i>	<i>wahuge</i>			
	larvae	butterfly	alight			
	<i>ba'a</i>	<i>na'a</i>	<i>ira</i>	<i>fayare</i>	<i>gugu</i>	<i>biri</i>
	boy	your	tree	<i>fayare</i>	flower	here
	<i>hūga</i>	<i>none</i>	<i>wahuge</i>			
	larvae	bumblebee	alight			

---

4.	<i>aidobo</i> Aidobo	<i>ba'a</i> boy	<i>bereromo</i> Berero's	<i>u'ubi</i> child
	<i>ba'a</i> boy	<i>howare</i> Howare		
	<i>momahu'u</i> Momahu'u	<i>ka</i> woman	<i>genemo</i> Genemo	
	<i>dawa</i> <i>dawabo</i>			

---

5.	<i>momahu'u</i> Momahu'u	<i>kabo</i> girl	<i>genemoka</i> Genemoka
	<i>ba'a</i> boy	<i>herere</i> Herere	
	<i>aidobo</i> Aidobo	<i>berero</i> Berero	
	<i>kabe</i> man	<i>Howare</i> Howare	

---

1. On the flowers of your *huba* palm  
The *afu* butterfly alights  
On the flowers of your *kabare* tree  
The *none* bumblebee alights

---

2. On the flowers of your *fayane* tree  
The *afu* butterfly alights  
On the flowers of your *hefa bari* vine  
The *none* bumblebee alights

---

3. On the flowers of your *huba* palm  
The *afu* butterfly alights  
On the flowers of your *fayare* tree  
The *none* bumblebee alights

---

4. The Aidobo clan, the man Berero  
His son Howare  
The Momahu'u clan woman Genemo  
*Dawa*

---

- 
5. The Momahu'u clan woman Genemoka  
Her son Herere
- The man of the Aidobo clan, Berero  
His son Howare
- 

## Men's Song 14

Singers: Nabu and Bogo. Recorded 7 January 1985  
at Barutage village.

Visits by men and women of other longhouses are often encounters comprising equal parts of affability, neighbourliness, and the nervous competitiveness of hosts and visitors alike. This song, sung by two young Barutage men, mocks the Hegeso men's insults directed towards Barutage. 'Are we women that you should tell us to make gardens and cook sago,' the song is saying. Hegeso longhouse lies upstream of Barutage longhouse along the Mubi River. 'First' sago refers to what the Foi call *kare kui*, 'woman's sago,' the sago that a woman cooks first when she is preparing the evening meal, and which she eats first. (See Weiner 1991:165–67.)

- |       |                        |                                |                                   |                            |
|-------|------------------------|--------------------------------|-----------------------------------|----------------------------|
| 1.    | <i>ē</i><br>garden     | <i>siri</i><br>large           | <i>hubu</i><br>planted            | <i>kegere</i><br>disparage |
|       | <i>dia</i><br>saying   | <i>ubuyebe</i><br>is it going? |                                   |                            |
|       | <i>kare</i><br>women's | <i>kui</i><br>sago             | <i>meke'abo</i><br>ought to cook  | <i>kegere</i><br>disparage |
|       | <i>dia</i><br>saying   | <i>ubu</i><br>going            | <i>korobore</i><br>close upstream |                            |
| <hr/> |                        |                                |                                   |                            |
| 2.    | <i>ē</i><br>garden     | <i>siri</i><br>large           | <i>hubu</i><br>planted            | <i>kegere</i><br>disparage |
|       | <i>dia</i><br>saying   | <i>uboba'ae</i><br>is going    |                                   |                            |
|       | <i>kare</i><br>women's | <i>kui</i><br>sago             | <i>meke'abo</i><br>ought to cook  | <i>kegere</i><br>disparage |
|       | <i>dia</i><br>saying   | <i>ubu</i><br>going            | <i>korobore</i><br>close upstream |                            |
-

---

3. *yiya*                      *amena*                      *ibu*                                      *faya'a*                      *wagibu*  
 we                              men                              river                                      Faya'a                      mouth

*dawabo*  
*dawabo*

*yiya*                      *amena*                      *igiri*                                      *sabe*                      *na'abo*  
 we                              men                              Igiri                                      Ridge                      to you

*dawabo*  
*dawabo*

---

4. *amena*                      *yagenebo*                      *sabe*  
 men                              Yagenebo                      Ridge

*dawabo*  
*dawabo*

*amena*                      *igiri*                                      *sabe*  
 men                              Igiri                                      Ridge

*ibudawabo*  
*dawabo*

---

1. You should plant a big garden, you jeer at me  
 Is this what you are saying?  
 You should be cooking First sago, you insult me  
 People pass this talk as they go upstream<sup>4</sup>

---

2. I should plant a big garden, you derogate me  
 This is what you are saying  
 I ought to cook First sago, you insult me  
 People are talking about me as they go upstream

---

3. We sing of you men of the Faya'a Creek mouth  
*Dawabo*  
 You men of Sorofigitono  
*Dawabo*

---



---

4 'Talk going upstream': people spreading a story as they paddle back to their bush houses upon leaving the longhouses (applies to Hegeso and Barutage only; Herebo bush houses are mostly downstream from the longhouse).

- 
4. We sing of you men of Yagenebo Ridge  
*Dawabo*

You men of Igiri Ridge  
*Ibu Dawabo*

---

## Men's Song 15

Singers: Nabu and Bogo. Recorded 7 January 1985  
at Barutage village.

When men beat the drums during the *Usane habora* night-time dancing, women are supposed to be irresistibly drawn romantically to the male performers. Women, as they make sago, very commonly sing to their husbands, 'don't come around with your sweet-talking drum and try to entice me away from work.' (See Weiner 1991:167–69.)

1. *ira*                    *tengo*                    *so'a*                    *nomo*  
tree                    *tengo*                    drum                    to me

*odibihamone*  
do not call out

- ira*                    *sugu*                    *so'a*                    *nomo*  
tree                    *sugu*                    drum                    to me

*odobobareo*  
shouldn't call out

---

2. *ira*                    *sugu*                    *sa'o*                    *nomo*  
tree                    *sugu*                    drum                    to me

*odibihamone*  
do not call out

- ira*                    *suabo*                    *sa'o*                    *nomo*  
tree                    *suabo*                    drum                    to me

*odobobarebe*  
shouldn't call out

---

3. *yiya*            *amena*            *sorofigi*            *tono*  
we                men                Sorofigi            Ridge

*dawabo*  
*dawabo*

- yiya*            *amena*            *yabagamu*  
we                men                Yabagamu

*ibudawabo*  
*ibudawabo*

---

4. *amena*            *yabagamu*  
men                Yabagamu

*dawabo*  
*dawabo*

- amena*            *kana*                *derege*  
men                stone                side

*dawabo*  
*dawabo*

---

1. Your *tengo* tree drum  
Don't call out to me  
Your *sugu* tree drum  
You shouldn't call to me
- 

2. Your *sugu* tree drum  
Don't cry out to me  
Your *suabo* tree drum  
Don't call out my name
- 

3. We are the men of Sorofigitono  
*Dawabo*  
We are the men of Yabagamu  
*Ibu Dawabo*
- 

4. We are the men of Yabagamu  
*Dawabo*  
We are the men of the mountain side  
*Dawabo*
-

## Men's Song 16

Singers: Oromene and Fahaisabo. Recorded 7 January 1985 at Barutage village.

The deceased, who died from sorcery and was characteristically emaciated upon death, is described in terms of his now ill-fitting clothing, hanging loose upon his frame. The song also refers to the accusations of sorcery that invariably occur at these times. In this case, a Banimahu'u clan man was accused of complicity in the man's death. (See Weiner 1991:109–10.)

- |       |                              |                                |                                    |                                     |                                   |                                       |
|-------|------------------------------|--------------------------------|------------------------------------|-------------------------------------|-----------------------------------|---------------------------------------|
| 1.    | <i>ba'a</i><br>boy           | <i>na'a</i><br>your            | <i>ira</i><br>tree                 | <i>nabi</i><br><i>nabi</i>          | <i>tera'a</i><br>bark             | <i>bunubidobo'ore</i><br>if emaciated |
|       | <i>ai</i><br>ai!             | <i>na</i><br>to me             | <i>do'oyo'o</i><br>do not speak    |                                     |                                   |                                       |
|       | <i>ba'a</i><br>boy           | <i>na'a</i><br>your            | <i>ira</i><br>tree                 | <i>tera'a</i><br>bark               | <i>yafubidobo'ore</i><br>if loose |                                       |
|       | <i>ai</i><br>ai!             | <i>na</i><br>to me             | <i>do'oyo'o</i><br>do not speak    |                                     |                                   |                                       |
| <hr/> |                              |                                |                                    |                                     |                                   |                                       |
| 2.    | <i>ba'a</i><br>boy           | <i>na'a</i><br>your            | <i>ira</i><br>tree                 | <i>bodo</i><br><i>bodo</i>          | <i>yafu</i><br>belt               | <i>soabidobo'ore</i><br>if descends   |
|       | <i>ai</i><br>ai!             | <i>nane</i><br>I               | <i>wae</i><br>no                   | <i>dibubege</i><br>saying           |                                   |                                       |
|       | <i>ira</i><br>tree           | <i>kaema</i><br>burnt          | <i>bunu</i><br>black               | <i>soabidobo'ore</i><br>if descends |                                   |                                       |
|       | <i>tare</i><br>then          | <i>na'a</i><br>you             | <i>kabe</i><br>man                 | <i>ibu</i><br>who                   | <i>do'obege</i><br>are speaking   |                                       |
| <hr/> |                              |                                |                                    |                                     |                                   |                                       |
| 3.    | <i>туру</i><br>sky           | <i>ya</i><br>bird              | <i>banima</i><br><i>banima</i>     | <i>dobo</i><br>clan                 | <i>u'ubi-o</i><br>children        |                                       |
|       | <i>dawa</i><br><i>dawabo</i> | <i>dibubege</i><br>saying      |                                    |                                     |                                   |                                       |
|       | <i>yiya</i><br>we            | <i>amena</i><br>men            | <i>karewayu</i><br>banimahu'u clan |                                     |                                   |                                       |
|       | <i>ibu</i><br>water          | <i>dawabo</i><br><i>dawabo</i> |                                    |                                     |                                   |                                       |

---

4.	<i>yiya</i> we	<i>amena</i> men	<i>karewayu</i> banimahu'u clan			
	<i>kabe</i> man	<i>dawa</i> <i>dawabo</i>	<i>dibubege</i> saying			
	<i>yiya</i> we	<i>amena</i> men	<i>ya</i> bird	<i>banima</i> <i>banima</i>	<i>do</i> clan	<i>ubi</i> children
	<i>ibu</i> water	<i>dawabo</i> <i>dawabo</i>				

---

1. Boy, your *nabi* tree bark belt grown loose around your waste  
But do not tell me about it

Boy, your bark belt hangs loose around your thin waist  
But why tell me about it?

- 
2. Boy, your *bodo* tree bark belt slips down your waist  
But it is not me

Boy, your dreadlocks have become dirty and scanty  
But who is it you are accusing?

- 
3. We are the men of the high flying *banima* bird  
*Dawa* we say

We are the men of the Kareweyu clan  
*Ibu Dawabo*

- 
4. We are the men of the Kareweyu clan  
The man *Dawa* we are saying

We are the children of the Banimadobo clan  
*Ibu Dawabo*

---

## Men's Song 17

Singers: Oromene and Fahaisabo. Recorded 7 January 1985 at Barutage village.

The Barutage man Ya'asa struck his wife on the hand during an argument. A woman sang of this mistreatment in a sago melody, and the men adopted it as a *sorohabora*. 🎵 online example 10.

- |       |                      |                                       |                                  |                                  |                                         |                                  |
|-------|----------------------|---------------------------------------|----------------------------------|----------------------------------|-----------------------------------------|----------------------------------|
| 1.    | <i>ira</i><br>tree   | <i>kabiri</i><br><i>kabiri</i> mallet | <i>maibiyiya</i><br>want to take |                                  |                                         |                                  |
|       | <i>ai</i><br>ai!     | <i>na</i><br>my                       | <i>ya</i><br>arm                 | <i>dibige</i><br>stated          |                                         |                                  |
|       | <i>ira</i><br>tree   | <i>abu</i><br>mallet                  | <i>biri</i><br>here              | <i>maibiyiya</i><br>want to take |                                         |                                  |
|       | <i>ai</i><br>ai!     | <i>na</i><br>my                       | <i>ya</i><br>arm                 | <i>forage</i><br>broken          |                                         |                                  |
| <hr/> |                      |                                       |                                  |                                  |                                         |                                  |
| 2.    | <i>kabo</i><br>girl  | <i>bamo</i><br>this                   | <i>kui</i><br>sago               | <i>ya</i><br>hand                | <i>ka'uye</i><br>fill                   | <i>maibiyiya</i><br>want to take |
|       | <i>ya</i><br>arm     | <i>derege</i><br>motionless           |                                  |                                  |                                         |                                  |
|       | <i>kabo</i><br>girl  | <i>bamo</i><br>this                   | <i>abu</i><br>mallet             | <i>biri</i><br>here              | <i>maibiyiya</i><br>want to take        |                                  |
|       | <i>ya</i><br>arm     | <i>kinage</i><br>stiff                |                                  |                                  |                                         |                                  |
| <hr/> |                      |                                       |                                  |                                  |                                         |                                  |
| 3.    | <i>hua</i><br>mother | <i>nomo</i><br>my                     | <i>ira</i><br>tree               | <i>subiwae</i><br>paddle         | <i>yerihabibiyiya</i><br>hold with hand | <i>wasio</i><br>well             |
|       | <i>ya</i><br>arm     | <i>wayobibi'e</i><br>motionless       |                                  |                                  |                                         |                                  |
|       | <i>hua</i><br>mother | <i>nomo</i><br>my                     | <i>ira</i><br>tree               | <i>baifarira</i><br>sago beater  | <i>maibiyiya</i><br>want to take        | <i>dibige</i><br>stated          |
|       | <i>nomo</i><br>my    | <i>ya</i><br>arm                      | <i>forage</i><br>broken          |                                  |                                         |                                  |

- 
4. *gesadobo ba'a webi*  
 Gesadobo boy Webi
- ya'asa doba'abe*  
 Ya'asa may we speak
- hāyadobo ka mege ba dibige*  
 Hāyadobo woman only that stated
- ba'a ya'asa iba'ae*  
 boy Ya'asa is
- 
5. *amena gesa moma dobo u'ubi*  
 men dog Moma clan children
- kabe dawa dibige*  
 man dawabo stated
- amena hāyadobo ka mege ba*  
 men Hāyadobo woman only that
- kabe ya'asa*  
 man Ya'asa
- 

1. I want to take my *kabiri* wood sago mallet  
 But my hand is broken and lifeless
- I want to make sago with my *abu* mallet  
 Ai, my hand is broken and useless
- 
2. This girl wants to fill her basket with sago  
 But her hand is stiff and motionless
- This girl wants to take her sago mallet  
 But her hand is stiff and dead
- 
3. Mother, I want to to hold my canoe paddle strongly  
 But my hand is dead
- Mother, I want to take my sago beating stick  
 But my hand cannot grasp it
- 
4. The man of the Gesadobo clan, Webi  
 May we speak of his son, Ya'asa
- The woman of the Hāyadobo clan  
 It is her son, Ya'asa
-

- 
5. The men of the dog Moma's clan  
 The man *Dawa* we are saying  
 The woman of the Hāyadobo clan  
 Ya'asa, her son
- 

## Men's Song 18

Singers: Oromene and Fahaisabo. Recorded 7 January 1985 at Barutage village.

This song nicely summarises the characteristics of a headman: he who helps others get married, raises many pigs, plants large gardens, and so forth. When such a man dies, his 'hand' becomes weak and lifeless. (See Weiner 1991:169–71.)

1. *ka*        *sabora*    *tabeyabo*    *ya*        *dibige*  
 woman    maiden    headman<sup>5</sup>    hand        stated
- ya*        *wāyoiba'ae*  
 hand        limp, pliant
- ba'a*        *bamo*        *kirari*        *mabuya*    *mege'ame*  
 boy        this        rope        held        only perhaps
- ya*        *kinayo'o*    *dibige*  
 hand        stale        stated
- 
2. *ē*        *siri*        *hubu*        *ya*        *dibige*  
 garden    large        planted    hand        stated
- ya*        *derege*<sup>6</sup>  
 hand        stone-like
- ba'a*        *na'a*        *kui*        *ka'amea*    *kiginimabo*    *ya*        *dibige*  
 boy        your        sago        *ka'amea*    scraps        hand        stated
- ya*        *kinage*  
 hand        stiff
- 

5 *Kabe tabeyabo*: a man who habitually raises the wealth for many men's bridewealth payments; i.e. a headman (cf. Weiner 1992:170).

6 *Derege*: as in *kana derege*, stone cliff face.

- 
3. *yadobo*    *kabo*    *āyabo*  
 Yadobo    girl    Āyabo
- ba'a*    *deya*  
 boy    Deya
- yiya*    *amena*    *kui*    *inibi*    *dibige*  
 we    men    sago    cooked-eaten    stated
- yiya*    *hedawa*    *dibige*  
 we    *dawabo*    stated
- 
4. *kui*    *kenege*    *dobo*    *kabe*    *fasu'u'ubi*  
 sago    mid-rib    clan    man    Fasu'u'ubi
- kabe*    *deya*    *dibubega*  
 man    Deya    speaking
- yiya*    *amena*    *kui*    *kenege*  
 we    men    sago    mid-rib
- dawa*    *dibubega*  
*dawabo*    speaking
- 

1. The man who fastens a wife for others with his own hand  
 That hand is now weak
- The man who holds the rope of the black pig  
 His hand is limp and weak
- 
2. The man who cleared a great garden  
 His hand is stiff and lifeless
- The man who gathered *ka'amea* sago scraps for his many pigs  
 His hand is weak now
- 
3. The Yadobo woman Āyabo  
 Her son Deya
- We are the men of Cooked Sago clan  
*Hedawa* we say
- 
4. The man of the Sago Rib clan, Fasu'u'ubi  
 Deya, we say
- We are the men of the Sago Rib clan  
*Dawa*
-

## Men's Song 19

Singers: Muya and Agiri. Recorded 7 January 1985  
at Barutage village.

This is a particularly beautiful song in Foi, making use of the imagery of cloud-covered mountains and limestone-littered paths so beloved by Foi singers. (See Weiner 1991:61.) 🎵 online example 10.

- |       |                         |                               |                                            |                         |
|-------|-------------------------|-------------------------------|--------------------------------------------|-------------------------|
| 1.    | <i>duma</i><br>mountain | <i>a'o</i><br>cloud           | <i>figibiwe'iya'are</i><br>part-climb-come |                         |
|       | <i>ba'a</i><br>boy      | <i>na'a</i><br>you            | <i>igebe</i><br>is it?                     |                         |
|       | <i>duma</i><br>mountain | <i>kana</i><br>stone          | <i>togebiwe'iya'are</i><br>overturn-come   |                         |
|       | <i>ba'a</i><br>boy      | <i>na'a</i><br>you            | <i>egebe</i><br>is it?                     |                         |
| <hr/> |                         |                               |                                            |                         |
| 2.    | <i>duma</i><br>mountain | <i>kana</i><br>stone          | <i>togebiwe'iya'are</i><br>remove-come     |                         |
|       | <i>ba'a</i><br>boy      | <i>na'a</i><br>you            | <i>igebe</i><br>is it?                     |                         |
|       | <i>duma</i><br>mountain | <i>haru</i><br>hill           | <i>hubiwe'iya'are</i><br>breaking-come     |                         |
|       | <i>ba'a</i><br>boy      | <i>na'agebe</i><br>is it you? |                                            |                         |
| <hr/> |                         |                               |                                            |                         |
| 3.    | <i>duma</i><br>mountain | <i>busu</i><br>dappled light  | <i>humekiribi</i><br>break through         | <i>waba'are</i><br>come |
|       | <i>ba'a</i><br>boy      | <i>na'a</i><br>you            | <i>igebe</i><br>is it?                     |                         |
|       | <i>duma</i><br>mountain | <i>kana</i><br>stone          | <i>togebi</i><br>overturn                  | <i>waba'are</i><br>come |
|       | <i>ba'a</i><br>boy      | <i>na'agebe</i><br>is it you? |                                            |                         |

---

4. *duma haru hubu se sawa*  
mountain climb parted marsupial Sawa

*dawabo*  
*dawabo*

*duma hau sese sone*  
mountain side marsupial Sone

*dawabo*  
*dawabo*

---

5. *duma hau se sawa*  
mountain side marsupial Sawa

*dawabo*  
*dawabo*

*duma haru se sawa*  
mountain hill marsupial Sawa

*dawabo*  
*dawabo*

---

1. The mist covering the mountain parts as you come  
Little one is that you?  
The mountain stones move aside as you come  
Boy, is that you?

---

2. You move the mountain stones as you come  
Boy, is that you?  
You part the forest as you come down the mountain  
Little one, is it you?

---

3. You break through the dappled sunlight on the hillside  
Boy, is it you?  
You part the stones as you come down the mountain  
Is that you little one?

---

4. The mountain climber, stone mover, Sawa the marsupial  
*Dawabo*  
The mountainside dweller, Sone the marsupial  
*Dawabo*

---

- 
5. Mountain side, marsupial Sawa  
*Dawabo*
- Mountain climber, marsupial Sawa  
*Dawabo*
- 

## Men's Song 20

Singers: Oromene and Fahaisabo. Recorded 5 January 1985 at Barutage village.

This song makes use of the most popular landscape imagery for the Foi: the sounds made by swiftly flowing water. The contrast between the exuberance and ceaselessness of water and the finality and stillness of death is most poignantly expressed here. (See Weiner 1991:46, 104–5; 2001:26.) 🎵 online example 11.<sup>7</sup>

- |    |                       |                           |                                            |                              |                              |
|----|-----------------------|---------------------------|--------------------------------------------|------------------------------|------------------------------|
| 1. | <i>ibu</i><br>river   | <i>hegoro</i><br>bank     | <i>yibumena</i><br>sleep-man               |                              |                              |
|    | <i>bereye</i><br>lost | <i>yibo'oge</i><br>sleeps |                                            |                              |                              |
|    | <i>ibu</i><br>river   | <i>hegoro</i><br>bank     | <i>bagia</i> <sup>7</sup><br>debris island | <i>yibumena</i><br>sleep-man |                              |
|    | <i>bereye</i><br>lost | <i>yibo'oge</i><br>sleeps |                                            |                              |                              |
| 2. | <i>ibu</i><br>river   | <i>ya</i><br>hand         | <i>ka'uye</i><br>together                  | <i>ma</i><br>takes           | <i>yibumena</i><br>sleep-man |
|    | <i>ua</i><br>gone     | <i>ha</i><br>is           | <i>yiboba'ae</i><br>sleeps                 |                              |                              |
|    | <i>ibu</i><br>river   | <i>ira</i><br>tree        | <i>ma</i><br>takes                         | <i>yibumena</i><br>sleep-man |                              |
|    | <i>nomaye</i><br>how  | <i>ebo'oge</i><br>is      |                                            |                              |                              |
- 

<sup>7</sup> *Bagia*–: to divide into parts; hence, anything that branches out, like tree roots. And in this case, a clot of debris in the middle of a river causing the water to divide into two or more streams.

---

3.	<i>ibu</i> river	<i>dimani</i> rushing	<i>hua</i> strikes	<i>yibumena</i> sleep-man
	<i>kabe</i> man	<i>nabo'oge</i> what (has happened)		
	<i>ibu</i> river	<i>hefofore</i> bank	<i>hua</i> strikes	<i>yibumena</i> sleep-man
	<i>kabe</i> man	<i>bereye</i> lost	<i>yiboba'ae</i> sleeps	

---

4.	<i>kabo</i> girl	<i>heko'onomo</i> Heko'ono	<i>yo</i> her	<i>aba-o</i> father, oh!
	<i>ibudawabo</i> <i>ibudawabo</i>			
	<i>ba'a</i> boy	<i>bugimena</i> Bugimena	<i>yo</i> his	<i>aba-o</i> father, oh!
	<i>ibuhedawabo</i> <i>dawabo</i>			

---

5.	<i>ba'a</i> boy	<i>bugimena</i> Bugimena	<i>yo</i> his	<i>aba-o</i> father, oh!
	<i>ibudawabo</i> <i>ibudawabo</i>			
	<i>kabo</i> girl	<i>heko'onomo</i> Heko'ono	<i>yo</i> her	<i>aba-o</i> father, oh!
	<i>ibudawabo</i> <i>ibudawabo</i>			

---

1. The man who sleeps by the bank of the rushing water  
He is lost now

Twigs and branches clot in the swift flowing water  
But he who sleeps there is lost

---

2. The man who catches fish from the water with his hand  
He has gone somewhere else to sleep

The man who takes the fish from the water with his hands

What has happened to him?

---

3. The beautiful hissing sound of rapid water  
But you who slept there, what of you?

The bank of the rushing water  
The man who slept there is lost

---

4. The father of the girl Heko'ono  
*Ibu Dawabo*

The father of the boy Bugimena  
*Ibu hedawabo*

---

5. The father of Bugimena  
*Ibu Dawabo*

The father of Heko'ono  
*Ibu Dawabo*

---

## Men's Song 21

Singers: Muya and Agiri. Recorded 5 January 1985  
at Barutage village.

This song likens the deceased to a marsupial in the forest, and recites the names of the places the marsupial travelled and slept in the hunting forest.  
🎵 online example 11.

1. *duma*            *masiba*            *dumaro'o*  
mountain        Masiba            mountain

*aodibihaboro*  
bush covered

- duma*            *ao*                *dumaro'o*  
mountain        bush                mountain

*aodoboro*  
jungle covered

---

---

2.	<i>ba'a</i> boy	<i>na'a</i> your	<i>metega</i> hidden	<i>yibu</i> sleep	<i>kanega</i> cave
	<i>aodoboro</i> jungle covered				
	<i>ba'a</i> boy	<i>na'a</i> your	<i>kubarihimu</i> Kubarihimu <sup>8</sup>	<i>iga</i> path	
	<i>aodoboro</i> jungle covered				

---

3.	<i>ibu</i> river	<i>damekebo</i> Damekebo <sup>9</sup>	<i>fera</i> space	<i>igaro'o</i> path	
	<i>aodia</i> bush covered	<i>yibi</i> sleep	<i>haboba'a</i> remains		
	<i>duma</i> mountain	<i>masiba</i> Masiba	<i>duma</i> mountain		
	<i>aodia</i> bush covered	<i>yibi</i> sleep	<i>haboba'a</i> remains		

---

4.	<i>egadobo</i> Egadobo	<i>humane</i> Humane			
	<i>ba'a</i> boy	<i>hagiabe</i> Hagiabe			
	<i>ira</i> tree	<i>onobo</i> <i>onobo</i>	<i>dobo</i> clan	<i>ka</i> woman	<i>horaro(e)</i> Horaro(e)
	<i>ba'a</i> boy	<i>sera</i> Sera			

---

<sup>8</sup> *Kubarihimu* = 'kubaru tree cut', i.e. named after a spot where a *kubaru* tree was cut down.

<sup>9</sup> *Damekebo* = 'salt cooked', i.e. named after a place where vegetable salt was prepared.

---

5.	<i>ira</i> tree	<i>onobo</i> <i>onobo</i>	<i>dobu</i> clan	<i>kabo</i> girl	<i>horare</i> Horare
	<i>ba'a</i> boy	<i>hagiabe</i> Hagiabe			
	<i>egadobo</i> Egadobo	<i>humane</i> Humane			
	<i>ba'a</i> boy	<i>sera</i> Sera			

---

1. The mountain Masiba  
Is covered with bush  
  
The forest covered mountain  
Reclaimed by the bush
  2. Boy, your hidden cave in which you slept  
Is covered over by the jungle  
  
Boy, your path to Kubarihimu Creek  
Has been taken back by the bush
  3. The Damekebo path which cuts its way through the mountain  
Is covered over by the jungle  
  
The mountain Masiba  
Has been covered over by the bush
  4. Humane of the Egadobo clan  
His son, Hagiabe  
  
The woman of the *onobo* tree clan, Horare  
Her son, Sera
  5. The *onobo* clan woman Horare  
Her son Hagiabe  
  
The man of the Egadobo clan, Humane  
His son, Sera
-

## Men's Song 22

Singers: Muya and Agiri. Recorded 5 January 1985  
at Barutage village.

The dogs named Awaro and Kimi appear in the myth 'Moon-man and Sun-girl', concerning the origin of the sun and moon, originally collected by F. E. Williams (1940–42:149–51; 1977:317–20). They seem to be unspecific names for dogs, much as 'Fido' is for Americans. (See Weiner 1991:47; 2001:26.) 🎵 online example 12.

- |       |                                     |                                         |                     |                     |
|-------|-------------------------------------|-----------------------------------------|---------------------|---------------------|
| 1.    | <i>awaro</i><br>Awaro               | <i>yiadira'ame</i><br>cries out perhaps |                     |                     |
|       | <i>naye</i><br>how                  | <i>uge</i><br>gone                      |                     |                     |
|       | <i>kimi</i><br>Kimi                 | <i>yiadira'ame</i><br>cries out perhaps |                     |                     |
|       | <i>naye</i><br>how                  | <i>uge</i><br>gone                      |                     |                     |
| <hr/> |                                     |                                         |                     |                     |
| 2.    | <i>duma</i><br>mountain             | <i>vivi</i><br>Vivi                     | <i>gari</i><br>base | <i>vira</i><br>gone |
|       | <i>naye</i><br>how                  | <i>ubihage</i><br>habitually go         |                     |                     |
|       | <i>kabosa</i><br><i>kabosa</i> tree | <i>gari</i><br>base                     | <i>vira</i><br>gone |                     |
|       | <i>naye</i><br>how                  | <i>viye</i><br>go                       |                     |                     |
| <hr/> |                                     |                                         |                     |                     |
| 3.    | <i>ibu</i><br>creek                 | <i>namasa'a</i><br>Namasas'a            | <i>gari</i><br>head | <i>vira</i><br>gone |
|       | <i>naye</i><br>how                  | <i>ubihage</i><br>habitually go         |                     |                     |
|       | <i>duma</i><br>mountain             | <i>vivi</i><br>Vivi                     | <i>gari</i><br>base | <i>vira</i><br>gone |
|       | <i>naye</i><br>how                  | <i>ubihage</i><br>habitually go         |                     |                     |

---

4.	<i>abaru</i> Abaru	<i>yiadira</i> cries out		
	<i>naye</i> how	<i>ubiremo</i> his going		
	<i>kimi</i> Kimi	<i>yiadira</i> cries out		
	<i>naye</i> how	<i>ubiremo</i> his going		

---

5.	<i>ira</i> tree	<i>kibudobo</i> Kibudobo	<i>kabe</i> man	<i>vibu</i> Vibu
	<i>dawabo</i> <i>dawabo</i>			
	<i>ira</i> tree	<i>kibudobo</i> Kibudobo	<i>kabe</i> man	<i>vibu</i> Vibu
	<i>dawabo</i> <i>dawabo</i>			

---

6.	<i>orodobo</i> Orodobo	<i>ka</i> woman	<i>bononobo</i> Bononobo	
	<i>ba'a</i> boy	<i>gamabo</i> Gamabo		
	<i>ira</i> tree	<i>kibudobo</i> Kibudobo	<i>kabe</i> man	<i>vibu</i> Vibu
	<i>ba'a</i> boy	<i>gamabo</i> Gamabo		

---

- The dog Awaro cries out  
How will it find the way now?  
  
The dog Kimi cries out  
How will it go?
  - To the base of Mt Vivi  
How can he keep going?  
  
To the base of the *kabosa* tree  
How can it find the way?
-

- 
3. To the source of the Namasa'a Creek  
How will he go?

To the base of the mountain Vivi  
How will he keep going there?

---

4. The sound of Abaru's barking  
'How will I go?' it is saying

The sound of Kimi's barking  
'How will I go?' it is saying

---

5. The Kibudobo man, Vibu  
*Dawabo*

The Kibudobo man, Vibu  
*Dawabo*

---

6. The Orodobo woman Bononobo  
Her son, Gamabo

The clan of *kibu* tree, the man Vibu  
His son, Gamabo

---

## Men's Song 23

Singers: Habeyu and Hira. Recorded 7 January 1985  
at Barutage village.

This is a woman's sago song that was performed without any changes as a men's *sorohabora*. A woman is pounding sago and she hears the sound of the *obo* and *sisi* birds singing from a tree nearby. She pretends it is her sweetheart, and she answers back, 'Don't bother me now, I am making sago!'

1. *ira*                      *fagiwei*                      *yīyī*                      *bi*                      *erakera'ame*  
tree                      twisted-come    branches                      there                      sitting perhaps

*odomone*  
do not call

- ira*                      *tu'u*                      *yīyī*                      *bi*                      *erakerare'ame*  
tree                      *tu'u*                      branches                      there                      sitting perhaps

*tawadomone*  
do not call out

---

2.	<i>ira</i> tree	<i>fayare</i> <i>fayare</i>	<i>yīyī</i> branches	<i>bi</i> there	<i>erakera'ame</i> sitting perhaps
	<i>odomone</i> do not call				
	<i>ira</i> tree	<i>koage</i> <i>koage</i>	<i>yīyī</i> branches	<i>bi</i> there	<i>erakera'ame</i> sitting perhaps
	<i>aba-o</i> father, oh!	<i>odomone</i> do not call			

---

3.	<i>aya</i> sky	<i>ya</i> bird	<i>obo</i> <i>obo</i>
	<i>awara'abo</i> <i>dawabo</i>		
	<i>aya</i> sky	<i>ya</i> bird	<i>sisi</i> <i>sisi</i>
	<i>dawabo</i> <i>dawabo</i>		

---

4.	<i>aya</i> sky	<i>ya</i> bird	<i>obo</i> <i>obo</i>
	<i>dawabo</i> <i>dawabo</i>		
	<i>aya</i> sky	<i>ya</i> bird	<i>sisi</i> <i>sisi</i>
	<i>dawabo</i> <i>dawabo</i>		

---

1. Is it on the twisted branches of the tree above you are sitting?  
Don't call out to me  
Are you perhaps on the *tu'u* tree branches?  
Don't call out to me
- 

2. Perhaps you are sitting on the *fayare* tree branches  
But don't call out my name

Are you sitting on the *koage* tree branches perhaps?  
'Sister!' don't call to me

---

3. The *obo* bird above  
*Awara'abo*  
The *sisi* bird above  
*Dawabo*
- 

4. The *obo* bird in the sky  
*Dawabo*  
The *sisi* bird above  
*Dawabo*
- 

## Men's Song 24

Singers: Mare and Maniname. Recorded 7 January  
1985 at Barutage village.

This song begins as a repeated woman's sago melody with a familiar theme;  
it ends with the men's *dawabo*.

1. *nomo*            *kui*            *hua*            *mabo*            *ti*  
my                sago            pounding      taken            here

*kaubihamone*  
do not fence (me)

- nomo*            *kui*            *dage*            *mabo*            *ti*  
my                sago            pounded        taken            here

*kaumone*  
do not encircle

---

2. *ira*            *gibi*            *sa'o*            *nomo*  
tree              *gibi*            drum            to me

*odibihamone*  
do not call out

- ira*            *tiraru*            *sa'o*            *nomo*  
tree              *tiraru*            drum            to me

*odomone*  
do not call

- 
3. *yiya*            *amena*            *nanumi*            *hubu*  
we                    men                    Nanumi            strongly

*dawabo*  
*dawabo*

- yiya*            *amena*            *nanumi*            *hubu*            *ku'ubaĩ*  
we                    men                    Nanumi            strongly            beautiful

*dawabo*  
*dawabo*

- 
4. *yiya*            *amena*            *sorofigi*            *tono*  
we                    men                    Sorofigi            Hill

*dawabo*  
*dawabo*

- yiya*            *amena*            *sorofigi*            *tono*  
we                    men                    Sorofigi            Hill

*dawabo*  
*dawabo*

- 
1. I am working here at my sago trough  
Don't crowd me here

I have my sago to pound now  
Don't bother me

- 
2. With your *gibi* tree-made drum  
Don't sing out to me

With your *tiruru* tree-made drum  
Don't call out my name

- 
3. We are the men of the swiftly flowing Nanumi River  
*Dawabo*

We are the men of the fiercely flowing Baru River  
*Dawabo*

---

4. We are the men of Sorofigitono  
*Dawabo*

We are the men of Sorofigitono  
*Dawabo*

## Men's Song 25

Singers: Gofe and Hobe. Recorded 7 January 1985  
at Barutage village.

A dead man leaves behind children, as this song commemorates. The children are referred to by reference to their toys and clothing. But the deceased is also referred to as a boy who himself has left these toys behind.

1. *ba'a na'a ira sōga bi'a mano mogoreye*  
boy your tree stem arrow small left

*ua hai yiboro*  
gone lives sleeps

*ira mamage mefese'ame*  
tree toy bow left perhaps

*bereboba'ae*  
is lost

2. *ba'a na'a ira kotono gāiya mano sina'ame*  
boy your tree kotono skirt small abandoned perhaps

*ua ha yiboba'ae*  
gone is sleeps

*ba'a na'a ira tera'a yefu sina'ame*  
boy your tree bark belt abandoned perhaps

*ua ha visomoro*  
gone is went

3. *ira so'one dobo kabo fana'ayome*  
tree so'one clan girl Fana'ayome

*ba'a derabore*  
boy Derabore

*yo hua ka moruame*  
his mother woman Moruame

*ibudawabo*  
*ibudawabo*

- 
4. *yiya amena kibudobo ba'a hogebomo*  
we men Kibudobo boy Hogebo

*yo hua ka moruame*  
his mother woman Moruame

*yo aba ba'a yafu dawabo*  
his son boy name dawabo

*ba'a derabore*  
boy Derabore

- 
1. Boy, you have left behind your toy bow and arrow  
It is lost  
You have left behind your *mamage* wood toy bow and arrow  
Now it is lost
- 
2. Boy, you have left your little girl's *kotono* string skirt  
Abandoning it, it is lost  
Your little boy's *tera'a* bark belt  
You have left it behind
- 
3. The *so'one* tree clan woman Fana'ayome  
Her son Derabore  
His mother Moruame  
*Ibu Dawabo*
- 
4. His father Kibudobo man Hogebo  
His mother Moruame  
Their child whose name we call so sweetly  
Derabore
-

## Men's Song 26

Singers: Dunubu and Abuyu. Recorded 4 December 1984 at Hegeso village.

This song makes use of the polysemy of the Foi word *hua*, which means 'struck' (from the verb *hu-*, to strike, kill, hit); 'planted' (from the same verb, *mohu-*); and, with the addition of nasalisation on the *u* (*hūa*), 'mother.' Crashing, rushing water strikes the stones in creek and river beds. Also, men must plant the stakes with which they construct fish dams across the mouths of small creeks. Finally, large bodies of water, like the Mubi, Baru, Yo'oro Rivers, and Lake Kutubu, are called *ibu hūa*, the 'mother' of waters, as in any particularly large specimen of any category (hence, *a hūa* 'mother of houses', i.e. the longhouse).

*Hemomo'o* is a detritus, and flotsam collects as it flows downstream. It also means, 'froth, scum', etc. The verb *hubagia-* means two things: (1) to push aside logs and flotsam as one paddles a canoe; (2) to spread fish poison in dammed water. This fine verse thus compresses the image of spreading fish poison in still water, with that of the man threading a canoe through debris-laden water. (See Weiner 1991:60, 83, 102–4.)

1.	<i>ibu</i> creek	<i>dufu</i> dam	<i>hua</i> planted	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
	<i>ibu</i> creek	<i>dufu</i> dam	<i>hua</i> planted	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
<hr/>				
2.	<i>ibu</i> creek	<i>dufu</i> dam	<i>hua</i> planted	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
	<i>ibu</i> creek	<i>dufu</i> dam	<i>hua</i> planted	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		

3.	<i>ibu</i> water	<i>dimani</i> rushing	<i>hua</i> strikes	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
	<i>ibu</i> water	<i>āgu</i> swiftly	<i>hua</i> strikes	<i>yibumena</i> sleep-man
	<i>bereboba'ae</i> is lost			
4.	<i>ibu</i> water	<i>hua</i> mother	<i>yibumena</i> sleep-man	
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
	<i>ibu</i> water	<i>ka'asubagedia</i> crashing	<i>yibumena</i> sleep-man	
	<i>bereboba'ae</i> is lost			
5.	<i>ibu</i> water	<i>hemomo'o</i> flotsam	<i>hubagia</i> remove	<i>yibumena</i> sleep-man
	<i>uaha</i> go-live	<i>yiboba'ae</i> sleeps		
	<i>ibu</i> water	<i>āgu</i> swiftly	<i>hua</i> mother	<i>yibumena</i> sleep-man
	<i>bereboba'ae</i> is lost			
6.	<i>nami</i> pig	<i>ko'onomo</i> Ko'ono	<i>yo</i> its	<i>aba-o</i> father, oh!
	<i>dawabo</i> <i>dawabo</i>			
	<i>gesa</i> dog	<i>sawa</i> Sawa	<i>yo</i> its	<i>aba-o</i> father, oh!
	<i>dawabo</i> <i>dawabo</i>			

---

7.	<i>nami</i> pig	<i>duni</i> many	<i>yo</i> their	<i>aba</i> father
	<i>dawabo</i> <i>dawabo</i>			
	<i>gesa</i> dog	<i>sawa</i> Sawa	<i>yo</i> his	<i>aba</i> father
	<i>dawabo</i> <i>dawabo</i>			

---

1. Near the fish dam where you habitually sleep  
There you have gone to rest

Near the fish dam where you are wont to stay  
There you have gone to sleep the night

---

2. Near the fish dam where you habitually sleep  
There you have gone to rest

Near the fish dam where you are wont to stay  
There you have gone to sleep the night

---

3. He who sleeps near the rushing water  
There he silently sleeps

Near the rushing hissing water  
Only the river's sound we hear

---

4. The man who sleeps near the sibilant water  
He has gone to rest there

The soft crash of rushing water  
But he is lost

---

5. He who removed the flotsam as he paddled  
He has gone there to sleep

Near the splashing rushing water  
He is lost

---

6. The father of the pig Ko'onobo  
*Dawabo*

The father of the dog Sawa  
*Dawabo*

---

## 7. The man who cared for many pigs

*Dawabo*

He who cared for the dog Sawa

*Dawabo***Men's Song 27**

Singers: Kora and Abeabo.<sup>10</sup> Recorded 4 December 1984 at Hegeso village.

The gentle up-and-down movement of a canoe as it moves through water is evoked in this song. (See Weiner 1991:99–101.)

- |    |             |                   |               |           |                 |               |
|----|-------------|-------------------|---------------|-----------|-----------------|---------------|
| 1. | <i>ba'a</i> | <i>na'a</i>       | <i>bare</i>   | <i>ga</i> | <i>burayodi</i> | <i>dibiri</i> |
|    | boy         | your              | canoe         | prow      | rise from water | curved        |
|    | <i>na-o</i> | <i>mihiba'ane</i> | <i>we</i>     |           |                 |               |
|    | I           | to embark         | come!         |           |                 |               |
|    | <i>ba'a</i> | <i>na'a</i>       | <i>bare</i>   | <i>ga</i> | <i>yōdibi</i>   |               |
|    | boy         | your              | canoe         | prow      | dips into water |               |
|    | <i>na-o</i> | <i>moware</i>     | <i>do'ane</i> | <i>we</i> |                 |               |
|    | I too       | to embark         | to speak      | come!     |                 |               |
- 
- |    |             |               |               |           |           |               |                 |
|----|-------------|---------------|---------------|-----------|-----------|---------------|-----------------|
| 2. | <i>ba'a</i> | <i>na'a</i>   | <i>bare</i>   | <i>ga</i> | <i>ya</i> | <i>sabeyu</i> | <i>arumaibi</i> |
|    | boy         | your          | canoe         | prow      | bird      | cockatoo      | tongue-taken    |
|    | <i>na-o</i> | <i>moware</i> | <i>do'ane</i> | <i>we</i> |           |               |                 |
|    | I too       | to embark     | to speak      | come!     |           |               |                 |
|    | <i>ba'a</i> | <i>na'a</i>   | <i>bare</i>   | <i>ga</i> | <i>ya</i> | <i>sabeyu</i> | <i>arumaibi</i> |
|    | boy         | your          | canoe         | prow      | bird      | cockatoo      | tongue-taken    |
|    | <i>na-o</i> | <i>moware</i> | <i>do'ane</i> | <i>we</i> |           |               |                 |
|    | I too       | to embark     | to speak      | come!     |           |               |                 |

3–4. [verse 2 repeated two more times]

<sup>10</sup> As well as being skilled singers and close friends, Kora Midibaru and Abeabo Waibo were my field assistants, helping me to translate many of the songs in this volume (Weiner 1991:ii, xiii).

- 
5. *ba'a*    *na'a*            *ibu*            *faya'a*    *wagibu*  
boy        your            river            Faya'a    mouth

*ibudawabo*  
*ibudawabo*

- yiya*    *amena*            *ibu*            *hesa*    *wagibu*  
we        men            creek            Hesa    mouth

*dawabo*  
*dawabo*

- 
6. *yiya*    *amena*            *ĩbariabe*    *sabe*    *u'ubi*  
we        men            ĩbariabe    Ridge    children

*dawabo*  
*dawabo*

- yiya*    *amena*            *kana*            *deregebo*  
we        men            stone            cliff face

*dawabo*  
*dawabo*

- 
1. Boy, the curved prow of your canoe lifts gently from the water  
Come fetch me too  
  
The bow of your canoe dips gracefully back into the water  
Oh come and let me embark too!

- 
2. Boy, your cockatoo-tongued canoe prow  
Come and get me, I say!  
  
Boy, your canoe prow as beautiful as the cockatoo's tongue  
I too want to get in your canoe

---

3–4. [verse 2 repeated 2 more times]

- 
5. Boy, your Faya'a Creek flowing into the Mubi  
*Ibu Dawabo*  
  
We are the men of the mouth of Hesa Creek  
*Dawabo*
-

- 
6. We are the children of Ībariabe Hill  
*Dawabo*
- We are the men of the stone lined mountain  
*Dawabo*
- 

## Men's Song 28

Singers: Hasuabo and Kuri. Recorded 2 January 1985 at Hegeso village.

This song was sung in memory of a Wage River man who migrated to Hegeso village and remained there for the rest of his life. His name was Ayamena, which literally means 'above man'. Like most Highlands men, he wore a knitted cap, and after his death, this cap was likened to a cassowary's crest. Denabuyu and Kinabo were Ayamena's mother and father respectively; Ayamena's name itself is not mentioned in the *dawa*.

1. *togeganuga*  
 cassowary crest
- |               |               |
|---------------|---------------|
| <i>ira</i>    | <i>waboba</i> |
| tree          | come          |
| <i>iburi</i>  | <i>yage</i>   |
| water         | drowned       |
| <i>aodiba</i> |               |
| bush covered  |               |
- 
2. *ira*                      *gua*                      *duru*  
 tree                        *gua*                      fence
- |               |                |
|---------------|----------------|
| <i>foraye</i> | <i>uboba'a</i> |
| broken        | has gone       |
| <i>masene</i> | <i>dogo</i>    |
| arrow         | bundle         |
| <i>foroma</i> | <i>uboba'a</i> |
| broken + take | has gone       |
-

---

3.	<i>ibu</i> river	<i>wage</i> Wage	<i>kabo</i> girl	<i>denabuyu</i> Denabuyu
	<i>ba'a</i> boy	<i>kinabo</i> Kinabo		
	<i>ibu</i> river	<i>wage</i> Wage	<i>kabo</i> girl	<i>denabuyu</i> Denabuyu
	<i>ba'a</i> boy	<i>daribu</i> Daribu		

---

4.	<i>ibu</i> river	<i>wage</i> Wage	<i>kabo</i> girl	<i>denabuyu</i> Denabuyu
	<i>ba'a</i> boy	<i>kinabo</i> Kinabo		
	<i>ibu</i> river	<i>wage</i> Wage	<i>kabo</i> girl	<i>denabuyu</i> Denabuyu
	<i>ba'a</i> boy	<i>daribu</i> Daribu		

---

- 
1. The man of the cassowary crest  
The bush has covered him over  
  
Drowned in the river  
The trees have hidden him
- 
2. The Highlands' *gua* tree fence  
Has been broken off  
  
The Highlands's *masene* arrow bundle  
Has been snapped in two
- 
3. The woman of the Wage River, Denabuyu  
The boy Kinabo  
  
The woman of the Wage River, Denabuyu  
The boy Kinabo
- 
4. The woman of the Wage River, Denabuyu  
The boy Kinabo  
  
The woman of the Wage River, Denabuyu  
The boy Kinabo
-

## Men's Song 29

Singers: Hasuabo and Kuri. Recorded 2 January 1985 at Hegeso village.

A man's trees, flowers, and garden vegetables become prey to wild animals and birds and to furtive humans after he has died. The signs of life and regeneration of a man's plantings gradually are consumed, by animals or people as well as the bush itself, after the man has died.

1.	<i>kō</i> cordyline	<i>tegeri</i> <i>tegeri</i>	<i>agiri'ameo</i> stolen perhaps	
	<i>virima</i> shot + taken	<i>uboba'ae</i> has gone		
	<i>kō</i> cordyline	<i>tegeri</i> <i>tegeri</i>	<i>agiri'ameo</i> stolen perhaps	
	<i>virima</i> shot + taken	<i>uboba'ae</i> has gone		
<hr/>				
2.	<i>ba'a</i> boy	<i>na'a</i> your	<i>ga</i> banana	<i>mohagi</i> hanging
	<i>agiri</i> stolen	<i>hua</i> struck	<i>uboba'ae</i> has gone	
	<i>ba'a</i> boy	<i>na'a</i> your	<i>hāya</i> Ficus	<i>auwa</i> auwa
	<i>agiri</i> stolen	<i>vira</i> shot	<i>uboba'ae</i> has gone	
<hr/>				
3.	<i>hāya</i> Ficus	<i>auwa</i> <i>auwa</i>	<i>agiri'ame</i> stolen perhaps	
	<i>hua</i> struck	<i>uboba'ae</i> has gone		
	<i>hāya</i> Ficus	<i>su'uri</i> <i>su'uri</i>	<i>agiri'ame</i> stolen perhaps	
	<i>viri</i> shot	<i>uboba'ae</i> has gone		

---

4. *aya*                      *ya*                      *unubu*  
sky                              bird                      flying fox

*dawabo*  
*dawabo*

*aya*                      *ya*                      *gugabe*  
sky                              bird                      flying fox

*dawabo*  
*dawabo*

---

5. *aya*                      *ya*                      *unubu*  
sky                              bird                      flying fox

*dawabo*  
*dawabo*

*aya*                      *ya*                      *gugabe*  
sky                              bird                      flying fox

*dawabo*  
*dawabo*

---

1. Perhaps your *tegeri* cordyline has been stolen  
They struck it and left  
Perhaps your *tegeri* cordyline has been stolen  
They struck it and left

---

2. Boy, your banana hanging there  
Perhaps the flying foxes have eaten and stolen it  
Boy, your *auwa* Ficus leaves  
Perhaps the flying foxes have shot it and left

---

3. Your *auwa* Ficus leaves  
They have struck them and left  
Your *su'uri* Ficus leaves  
They have shot them and left

---

4. The flying fox high in the sky  
*Dawabo*  
The sky bird, the flying fox  
*Dawabo*

---

5. The flying fox high in the sky  
*Dawabo*

The sky bird, the flying fox  
*Dawabo*

## Men's Song 30

Singers: Viya and Komo'o. Recorded 2 January 1985  
at Hegeso village.

When the subject of this song, Sega, was mortally ill, he was flown to the hospital in Mendi. He eventually was flown back to Pimaga, and he died in Hegeso. This song makes use of the aeroplane image. (See Weiner 1991:47; 2001:26.)

- |    |                    |                     |                         |                     |
|----|--------------------|---------------------|-------------------------|---------------------|
| 1. | <i>туру</i><br>sky | <i>мого</i><br>mist | <i>багіа</i><br>divides | <i>віра</i><br>shot |
|----|--------------------|---------------------|-------------------------|---------------------|

*ірібівае*  
saw not

<i>bare</i> aeroplane	<i>ўдіа</i> hummed	<i>віра</i> gone
--------------------------	-----------------------	---------------------

*ірібівае*  
saw not

- |    |                    |                     |                         |                     |
|----|--------------------|---------------------|-------------------------|---------------------|
| 2. | <i>туру</i><br>sky | <i>мого</i><br>mist | <i>багіа</i><br>divides | <i>віра</i><br>shot |
|----|--------------------|---------------------|-------------------------|---------------------|

*ірібівае*  
saw not

<i>bare</i> aeroplane	<i>ўдіа</i> hummed	<i>віра</i> gone
--------------------------	-----------------------	---------------------

*ірібівае*  
saw not

- |    |                          |                       |                     |
|----|--------------------------|-----------------------|---------------------|
| 3. | <i>bare</i><br>aeroplane | <i>ўдіа</i><br>droned | <i>віра</i><br>went |
|----|--------------------------|-----------------------|---------------------|

<i>nabo</i> to me	<i>dібівае</i> said not
----------------------	----------------------------

Songs of the Empty Place

<i>bare</i>	<i>ōdia</i>	<i>vira</i>
aeroplane	droned	went

<i>nabo</i>	<i>dibiwae</i>
to me	said not

---

4. <i>wa'aridobo</i>	<i>ka</i>	<i>hasobe</i>
Wa'aridobo	woman	Hasobe

<i>ba'a</i>	<i>sega</i>
boy	Sega

<i>ira</i>	<i>namani</i>	<i>dobo</i>	<i>yarogemo</i>
tree	<i>namani</i>	clan	Yaroge

<i>ba'a</i>	<i>fu'ubuĩ</i>
boy	Fu'ubuĩ

---

5. <i>wa'aridobo</i>	<i>ka</i>	<i>hasobe</i>
Wa'aridobo	woman	Hasobe

<i>ba'a</i>	<i>sega</i>
boy	Sega

<i>ira</i>	<i>namani</i>	<i>dobo</i>	<i>yarogemo</i>
tree	<i>namani</i>	clan	Yaroge

<i>ba'a</i>	<i>fu'ubuĩ</i>
boy	Fu'ubuĩ

---

1. Through the cloud-covered mountains you flew  
But we did not see you

The aeroplane droned as it disappeared  
But we saw you not

---

2. Through the cloud-covered mountains you flew  
But we did not see you

The aeroplane droned as it disappeared  
But we saw you not

---

3. The aeroplane buzzed as it flew away  
But you said nothing to us

The aeroplane hummed as it disappeared through the cloud  
But to us you said nothing

- 
4. The Wa'aridobo woman, Hasobe  
Her son Sega  
  
The clan of the *namani* tree, the man Yaroge  
His son, Fu'u'ubi

- 
5. The Wa'aridobo woman, Hasobe  
Her son Sega  
  
The clan of the *namani* tree, the man Yaroge  
His son, Fu'u'ubi
- 

## Men's Song 31

Singers: Viya and Komo'o. Recorded 2 January 1985  
at Hegeso village.

In January 1985 the Hegeso men held their pig-kill. This song, composed some months before by one of the Hegeso women, expressed the uncertainties that surround the planning of such a pig-kill. The verse concerning the bird feathers refers to the placing of such feathers in mens' headdresses.

1. *ira*                    *nabu*                    *gugu'anegebe*  
tree                    casuarina              will it flower?

*dobo'owa*              *togebe*  
spoken of              is this it?

*ira*                    *sonane*                    *gugu'anegebe*  
tree                    *sonane*                    will it flower?

*dobo'owa*              *togebe*  
spoken of              is this it?

- 
2. *sui*                    *gerewa*                    *hae*                    *do'ane*                    *dobo'owa*  
cane                    *gerewa*                    fruit                    to speak                  spoken of

*togebe*  
is this it?

Songs of the Empty Place

	<i>ira</i> tree	<i>gua</i> <i>gua</i>	<i>hae</i> fruit	<i>gugu'ane</i> to flower	<i>dobo'owa</i> spoken of
	<i>togebe</i> is this it?				
3.	<i>ya</i> bird	<i>furu</i> <i>furu</i>	<i>sae</i> feathers	<i>ho'ane</i> to insert	
	<i>dobo'owa</i> spoke of	<i>togebe</i> is this it?			
	<i>ya</i> bird	<i>garobo</i> <i>garobo</i>	<i>sae</i> feathers	<i>ho'ane</i> to insert	
	<i>dobo'owa</i> spoken of	<i>togebe</i> is this it?			
4.	<i>amena</i> men	<i>ibu</i> river	<i>faya'a</i> Faya'a	<i>wagibu</i> mouth	
	<i>dawabo</i> <i>dawabo</i>				
	<i>amena</i> men	<i>ibu</i> creek	<i>hesa</i> Hesa	<i>tage</i> mouth	
	<i>dawabo</i> <i>dawabo</i>				
5.	<i>amena</i> men	<i>koroba</i> Koroba	<i>sabe</i> Ridge <sup>11</sup>	<i>u'ubi-o</i> children	
	<i>dawabo</i> <i>dawabo</i>				
	<i>amena</i> men	<i>baiga</i> Baiga	<i>sabe</i> Ridge <sup>12</sup>	<i>u'ubi</i> children	
	<i>dawabo</i> <i>dawabo</i>				

11 Site of the Herebo longhouse.

12 Site of the Barutage longhouse.

1. The casuarina tree that we have been speaking of  
Will it flower?  
The flower of the *sonane* tree  
Will it appear as we said it would?

---

2. Will the fruit of the *gerewa* cane  
Appear as we spoke of?  
Will the *gua* tree flower appear  
That which we have been speaking of for so long?

---

3. The *furu* bird feathers that we wanted to plant  
Is it these that we see before us?  
The *garobo* bird feathers which we wanted to plant  
Is it these here?

---

4. We are the men of the end of the Faya'a Creek  
*Dawabo*  
We are the men of the end of the Hesa Creek  
*Dawabo*

---

5. We are the men of Koroba Ridge  
*Dawabo*  
We are the men of Baiga Ridge  
*Dawabo*

---

## Men's Song 32

Singers: Viya and Komo'o. Recorded 2 January 1985  
at Hegeso village.

A man is angry at the birds who eat his bananas and other fruit. He addresses them, 'we didn't plant these things together; they're not yours.'

- |    |             |             |             |             |
|----|-------------|-------------|-------------|-------------|
| 1. | <i>ga</i>   | <i>dōbe</i> | <i>hiri</i> | <i>bare</i> |
|    | banana      | <i>dōbe</i> | planted     | that        |
|    | <i>yage</i> | <i>wae</i>  |             |             |
|    | ours        | no          |             |             |

Songs of the Empty Place

	<i>ira</i> tree	<i>bai</i> <i>bai</i>	<i>duru</i> fence	<i>bare</i> that
	<i>yagemo</i> ours	<i>wae</i> not		
2.	<i>ga</i> banana	<i>mahagi</i> <i>mahagi</i>	<i>hiri</i> planted	
	<i>yagemo</i> our	<i>ga</i> belongs to	<i>wae</i> not	
	<i>ira</i> tree	<i>onobo</i> <i>onobo</i>	<i>duru</i> fence	
	<i>yagemo</i> ours	<i>ga</i> belongs to	<i>wae</i> not	
3.	<i>ira</i> tree	<i>bai</i> <i>bai</i>	<i>duru</i> fence	<i>bare</i> that
	<i>yagemo</i> ours	<i>wae</i> not		
	<i>wāsia</i> pitpit	<i>kamua</i> <i>kamua</i>	<i>hiri</i> planted	<i>bare</i> that
	<i>yagemo</i> ours	<i>wae</i> not		
4.	<i>ga</i> banana	<i>dōbe</i> <i>dōbe</i>	<i>hiri</i> planted	<i>tore</i> this
	<i>yagemo</i> ours	<i>mohobiwae</i> planted not		
	<i>ira</i> tree	<i>bai</i> <i>bai</i>	<i>duru</i> fence	<i>tore</i> this
	<i>yagemo</i> ours	<i>wae</i> not		
5.	<i>yiya</i> we	<i>amena</i> men	<i>ya</i> bird	<i>ganiyu</i> <i>ganiyu</i>
	<i>dawabo</i> <i>dawabo</i>			

*yiya*            *amena*            *ya*            *dēse*  
 we                men                bird            *dēse*

*dawabo*  
*dawabo*

6. *yiya*            *amena*            *ya*            *ga*            *nobo*  
 we                men                bird            banana        eaten

*dawabo*  
*dawabo*

*yiya*            *amena*            *ya*            *ganiyu*  
 we                men                bird            *ganiyu*

*dawabo*  
*dawabo*

1. These *dobe* bananas here  
 We didn't plant them  
 This fence of *bai* wood around my garden  
 You didn't help me make it

2. This *mahagi* banana here  
 It is not ours  
 This *onobo* tree wood fence  
 It doesn't belong to *us*

3. This *bai* wood fence  
 It is not the two of ours  
 This *kamua* pitpit here  
 It is not ours

4. This *dobe* banana here  
 We didn't plant is together  
 This *bai* wood fence  
 We didn't build it together

5. We are the *ganiyu* birds  
*Dawabo*  
 We are the *dēse* parrots  
*Dawabo*

6. We are the banana eating birds

*Dawabo*

We are the *ganiyu* birds

*Dawabo*

## Men's Song 33

Singers: Sega and Abeabo. Recorded 31 December 1983 at Hegeso village by Kora Midibaru.

A woman from Ibutaba longhouse, east of Hegeso, composed this song, in which she complains about the unfair treatment she has been subject to at the hands of her husband. The second verse refers to the beatings she has endured with certain hardwood sticks her husband used.

- |    |               |                 |                 |               |             |             |
|----|---------------|-----------------|-----------------|---------------|-------------|-------------|
| 1. | <i>buru</i>   | <i>kirari</i>   | <i>ma</i>       | <i>diburo</i> |             |             |
|    | black         | rope            | take            | talk          |             |             |
|    | <i>kama</i>   | <i>dibibie</i>  |                 |               |             |             |
|    | mind          | did not speak   |                 |               |             |             |
|    | <i>kare</i>   | <i>kui</i>      | <i>mekea</i>    | <i>diburo</i> |             |             |
|    | women's       | sago            | cook            | talk          |             |             |
|    | <i>koremo</i> | <i>do'ora</i>   |                 |               |             |             |
|    | with mouth    | not said        |                 |               |             |             |
| 2. | <i>ba'a</i>   | <i>na'a</i>     | <i>ira</i>      | <i>waru</i>   | <i>fura</i> | <i>bamo</i> |
|    | boy           | your            | tree            | <i>waru</i>   | stick       | that        |
|    | <i>ai</i>     | <i>nano</i>     | <i>gariko-e</i> |               |             |             |
|    | ai!           | my              | neck-oh!        |               |             |             |
|    | <i>ba'a</i>   | <i>na'a</i>     | <i>ira</i>      | <i>mono</i>   | <i>fura</i> | <i>bamo</i> |
|    | boy           | your            | tree            | <i>mono</i>   | stick       | that        |
|    | <i>ai</i>     | <i>nano</i>     | <i>tui-e</i>    |               |             |             |
|    | ai!           | my              | ribs-oh!        |               |             |             |
| 3. | <i>ya</i>     | <i>kiririma</i> | <i>diburo</i>   |               |             |             |
|    | hand          | rope            | talk            |               |             |             |

*kama*            *dibubi'e*  
mind            did not speak

*kare*            *kui*            *mekea*    *diburo*  
women's        sago            cook        talk

*dase*            *do'abobi'o*  
talk            should have said

---

4. *oro*            *yerebi*            *dobu*    *ba'a*        *baihaehubu*  
bamboo        *yerebi*            clan        boy        Baihaehubu

*ba'a*            *guma*  
boy            Guma

*kui*            *inibi*            *dobu*    *kabo*        *isanoka*  
sago            cooked-eaten    clan        girl        Isanoka

*ba'a*            *herebo*  
boy            Herebo

---

5. *kui*            *inibi*            *dobu*    *kabo*        *isanoka*  
sago            cooked-eaten    clan        girl        Isanoka

*ba'a*            *herebo*  
boy            Herebo

*kui*            *inibi*            *dobu*    *kabo*        *mege*        *ba-o*  
sago            cooked-eaten    clan        girl        only        that

*ba'a*            *guma*  
boy            Guma

---

1. You did not tell me to hold the rope of the black pig  
How should I know what you want of me?

You didn't tell me to cook afternoon sago  
How can I tell what your thoughts are?

---

2. Boy, your *waru* tree stick there  
Oh, my poor neck!

Boy, your *mono* tree stick there  
Ai, my poor rib-cage!

---

3. To take the pig's rope with my hands, you did not say

You didn't tell me what you were thinking  
To cook afternoon sago, you did not say  
You should have told me with words

---

4. The man of the *yerebi* bamboo clan, Baihaihubu  
His son, Guma

The Cooked Sago clan woman Isanoka  
Her son, Herebo

---

5. The Cooked Sago clan woman Isanoka  
Her son Herebo

The Cooked Sago woman only  
Her son Guma

---

## Men's Song 34

Singers: Ayadobo and Damu. Recorded 31 December 1983 at Hegeso village by Kora Midibaru.

This is a common sago melody. The two men who sang this song, instead of calling out the name of a commemorated man in the *dawa*, sang 'sago clan', as a rendition of the subject of this woman's sago song.

1. *na'a*            *huamo*            *kui*            *huamaba'ayo'o*  
your            mother's            sago            strike-take

*gibihamone*  
do not keep crying

*na'a*            *huamo*            *kui*            *yuaemaba'ayo'o*  
your            mother's            sago            wash-take

*gemone*  
do not cry

---

2. *na'a*            *huamo*            *abu*            *biri*            *maba'ayo'o*  
your            mother's            mallet            this            to take

*gibihamone*  
do not keep crying

- |    |                                         |                          |                            |                                      |                                      |
|----|-----------------------------------------|--------------------------|----------------------------|--------------------------------------|--------------------------------------|
|    | <i>na'a</i><br>your                     | <i>huamo</i><br>mother's | <i>kui</i><br>sago         | <i>huamaba'ayo'o</i><br>strike-take  |                                      |
|    | <i>gemone</i><br>do not cry             |                          |                            |                                      |                                      |
| 3. | <i>na'a</i><br>your                     | <i>huamo</i><br>mother's | <i>kui</i><br>sago         | <i>gesamaba'ayo'o</i><br>remove pith |                                      |
|    | <i>hirabumone</i><br>do not cry         |                          |                            |                                      |                                      |
|    | <i>na'a</i><br>your                     | <i>huamo</i><br>mother's | <i>kui</i><br>sago         | <i>ya</i><br>hand                    | <i>forayemaba'ayo'o</i><br>snap-take |
|    | <i>gibihamone</i><br>do not keep crying |                          |                            |                                      |                                      |
| 4. | <i>amena</i><br>men                     | <i>kui</i><br>sago       | <i>hebo</i><br><i>hebo</i> |                                      |                                      |
|    | <i>dawarabo</i><br><i>dawabo</i>        |                          |                            |                                      |                                      |
|    | <i>amena</i><br>men                     | <i>kui</i><br>sago       | <i>kenege</i><br>mid-rib   |                                      |                                      |
|    | <i>ibuhebo</i><br><i>dawabo</i>         |                          |                            |                                      |                                      |
| 5. | <i>amena</i><br>men                     | <i>kui</i><br>sago       | <i>hebo</i><br><i>hebo</i> |                                      |                                      |
|    | <i>dawarabo</i><br><i>dawabo</i>        |                          |                            |                                      |                                      |
|    | <i>amena</i><br>men                     | <i>kui</i><br>sago       | <i>kenege</i><br>mid-rib   |                                      |                                      |
|    | <i>ibuhebo</i><br><i>dawabo</i>         |                          |                            |                                      |                                      |
-

1. Child, let your mother beat her sago  
Don't keep crying  
  
Child, let your mother wash her sago  
Do not cry

---

2. Let your mother take her sago mallet  
Child, stop crying  
  
Let your mother keep pounding sago  
Child, do not cry

---

3. Child, let your mother remove the pith  
Do not keep crying  
  
Let your mother snap her wrists  
Do not cry so

---

4. We are the men of the *hebo* Sago clan  
*Dawarabo*  
  
We are the men of the *kenege* Sago clan  
*Ibu Hebo*

---

5. We are the men of the *hebo* Sago clan  
*Dawarabo*  
  
We are the men of the *kenege* Sago clan  
*Ibu Hebo*

---

## Men's Song 35

Singers: Tari and Abuyu. Recorded 31 December 1983 at Hegeso village by Kora Midibaru.

This is also a common woman's sago song. A woman's child cries out 'like a hornbill' to be fed while she is busy making sago. As with men's song 34, this *sorohabora* is not a commemorative song per se, but an untransformed rendition of a common woman's sago song. In the *dawa*, the men sing 'hornbill clan' to mark the imagery the woman uses for her child. The verb ending used in the second line of each couplet, *-yebe*, is an interrogative particle with sarcastic overtones. The woman is thus singing, 'So, you are crying out heartily that I have not given you sago. What do you think I do all day?!' (See Weiner 1991:154.)

1. *wana'ari*                      *kui*                              *migi'orebo'o*  
mid-day                              sago                              have not given
- dibuyebe*  
are you saying?
- kare*                              *kui*                              *migi'orebo'o*  
women's                              sago                              have not given
- tawadibuyebe*  
are you complaining?
- 
2. *kare*                              *kui*                              *migi'orebo'o*  
women's                              sago                              have not given
- odibuyebe*  
are you calling out?
- tābura*                              *kui*                              *migi'orebo'o*  
bamboo filled                      sago                              have not given
- tawadibuyebe*  
are you complaining?
- 
3. *tābura*                              *kui*                              *migi'orebo'o*  
bamboo filled                      sago                              have not given
- hirabubuyebe*  
are you crying?
- kare*                              *kui*                              *migi'orebo'o*  
women's                              sago                              have not given
- dibuyebe*  
are you saying?
- 
4. *yiya*                              *amena*                              *ya*                              *ware*  
we                                      men                                      bird                                      hornbill
- dawabo*  
*dawabo*
- yiya*                              *amena*                              *ya*                              *weigo*  
we                                      men                                      bird                                      hornbill
- dawara'abo*  
*dawabo*
-

5. *yiya*                      *amena*                      *ya*                      *ware*  
we                              men                              bird                      hornbill

*dawabo*  
*dawabo*

*yiya*                      *amena*                      *ya*                      *weigo*  
we                              men                              bird                      hornbill

*dawara'abo*  
*dawabo*

---

1. So I haven't given you your mid-day sago  
Is that what you think you're telling me?  
So I haven't given you your evening sago  
Is that what you're complaining about?

2. I haven't given you your evening sago  
Is that why your calling out to me?  
Sago cooked in a new bamboo tube you haven't received  
Is that what I hear you complaining about?

3. Your new bamboo cooked sago you haven't eaten yet  
Is this what you're crying about?  
Your evening sago you haven't eaten yet  
Is this what you're saying to me?

4. We are the men of the hornbill  
*Dawabo*  
We are the men of Ayayewego, the hornbill  
*Dawara'abo*

5. We are the men of the hornbill  
*Dawabo*  
We are the men of Ayayewego, the hornbill  
*Dawara'abo*

---

## Men's Song 36

Singers: Kusabuyu and Webirabo. Recorded 31 December 1983 at Hegeso village by Kora Midibaru.

This song likens the deceased Hegeso headman Iriharabu to a bird with a broken wing, which crippled, falls to earth.

- |       |                                   |                         |                                       |                                     |                                |
|-------|-----------------------------------|-------------------------|---------------------------------------|-------------------------------------|--------------------------------|
| 1.    | <i>ibu</i><br>creek               | <i>uri</i><br>Uri       | <i>gakobo</i> <sup>13</sup><br>source | <i>ya</i><br>bird                   | <i>fifinu</i><br><i>fifinu</i> |
|       | <i>auwa</i><br>wing               | <i>forage</i><br>broken |                                       |                                     |                                |
|       | <i>ibu</i><br>creek               | <i>uri</i><br>Uri       | <i>gakobo</i><br>source               | <i>ya</i><br>bird                   | <i>aiyabe</i><br>hawk          |
|       | <i>auwa</i><br>wing               | <i>forage</i><br>broken |                                       |                                     |                                |
| <hr/> |                                   |                         |                                       |                                     |                                |
| 2.    | <i>ibu</i><br>creek               | <i>uri</i><br>Uri       | <i>ga</i><br>source                   | <i>tegare</i><br><i>ko'oya</i> tree |                                |
|       | <i>foraboba'ae</i><br>cut down    |                         |                                       |                                     |                                |
|       | <i>ibu</i><br>creek               | <i>uri</i><br>Uri       | <i>ga</i><br>source                   | <i>ira</i><br>tree                  | <i>fore</i><br>large           |
|       | <i>daria</i><br>uprooted          | <i>uboba'ae</i><br>gone |                                       |                                     |                                |
| <hr/> |                                   |                         |                                       |                                     |                                |
| 3.    | <i>ibu</i><br>creek               | <i>kumagi</i><br>Kumagi | <i>ya</i><br>bird                     | <i>aiyabe</i><br>hawk               |                                |
|       | <i>viramaiba'ae</i><br>shot-taken |                         |                                       |                                     |                                |
|       | <i>ibu</i><br>creek               | <i>uri</i><br>uri       | <i>ya</i><br>bird                     | <i>fifinu</i><br><i>fifinu</i>      |                                |
|       | <i>vira</i><br>shot               | <i>uboro</i><br>gone    |                                       |                                     |                                |

13 *Gakobo* is a contraction of *ga korobo*: 'source upstream'. The source of the Uri Creek is 'upstream', in Ayamo country. This song, like men's song 6, is about the former headman Iriharabo of Hegeso, and makes use of the same imagery.

- 
4. *wa'aridobo*    *kabe*            *degayo*  
 palm clan        man                Degayo
- kabe*                *iraharabo*  
 man                Irahharabo
- wa'aridobo*    *kabe*            *mege*            *bamo*  
 palm clan        man                only                that
- kabe*                *iraharabo*  
 man                Irahharabo
- 

5. *wa'aridobo*    *kabe*            *mege*            *bamo*  
 palm clan        man                only                that
- dawabo*  
*dawabo*
- wa'aridobo*    *kabe*            *mege*            *bamo*  
 palm clan        man                only                that
- dawabo*  
*dawabo*
- 

1. At the source of the Uri Creek, the *fifinu* bird  
 Broken winged
- At the head of the Uri Creek, the hawk  
 Cripple winged
- 
2. At the source of the Uri Creek, the *ko'oya* tree  
 Cut down
- At the origin of the Uri water, the large *tegare* tree  
 The wind has uprooted it
- 
3. At the Kumagi Creek, the hawk  
 Long time shot
- At the Uri Creek, the *fifinu* bird  
 Shot and taken
- 
4. The man of the *wa'ari* palm clan, Degayo  
 His son, Irahharabo

The lonely man of the *wa'ari* palm clan  
Iraharabo

5. This man only of the Wa'aridobo clan  
*Dawabo*

This man only of the Wa'aridobo clan  
*Dawabo*

## Men's Song 37

Singers: Sega and Abeabo. Recorded 31 December  
1983 at Hegeso village by Kora Midibaru.

Highlands men cover their pearl shells with red ochre. The woman singing of the dead man Terewaro, a Highlander who came to live in a Foi village, remembered seeing his red pearl shells and composed this song.

1. *nomo*            *gi*            *hare*            *dogo*  
my                ochre            red                bundle

*fisige*  
removed

*nomo*            *gi*            *damani*            *dogo*  
my                ochre            red                bundle

*fisige*  
removed

2. *gi*                *hare*            *dogo*  
ochre             red                bundle

*fisige*  
removed

*ba'a*            *na'a*            *gi*                *damani*            *dogo*  
boy                your              ochre              red                bundle

*fisige*  
removed

- 
3. *amena*      *ibu*      *wage*      *habu*  
men          river      Wage      lived

*dawabo*  
*dawabo*

- amena*      *duma*      *dira*      *wagibu*  
men          mountain      Dira      ending

*dawabo*  
*dawabo*

- 
4. *yiya*      *amena*      *ba'a*      *terewaro*  
we          men      boy      Terewaro

*dawabo*  
*dawabo*

- yiya*      *amena*      *ba'a*      *terewaro*  
we          men      boy      Terewaro

*dawabo*  
*dawabo*

- 
1. My bundle of red ochre  
Has been removed  
  
My parcel of red ochre  
Has been taken

- 
2. The red ochre bundle  
Taken  
  
Boy, your red ochre parcel  
Removed

- 
3. The men who lived near the Wage River  
*Dawabo*  
  
The men who live at the end of Mt Dira  
*Dawabo*

- 
4. We are Terewaro's men  
*Dawabo*  
  
We are Terewaro's men  
*Dawabo*

## Men's Song 38

Singers: Memene and Abeabo. Recorded 16 March 1988 at Hegeso village.

This song commemorates all the headmen who died in Hegeso's recent past. The places referred to are spots owned by previous Hegeso headmen.

1. *hiba'aweĩ*      *merabe*  
Hiba'aweĩ      harbour

*aodoboba'ae*  
bush covered

<i>nomo</i>	<i>ibu</i>	<i>faya'a</i>	<i>geno</i>
my	river	Faya'a	riverbend

*kigiboba'ae*  
tree covered

2. *nomo*      *ira*      *fiwa*      *dera*  
my      tree      *fiwa*      that

*forabi'ae*  
fallen

<i>nomo</i>	<i>ira</i>	<i>furabo</i>	<i>dera</i>
my	tree	<i>furabo</i>	that

*foramaibi'ae*  
fallen down

3. *nomo*      *kosa'a*      *buru*      *ga*      *merabe*  
my      Ficus      black      base      harbour

*kigiboba'a*  
tree covered

<i>nomo</i>	<i>ira</i>	<i>furubu</i>	<i>ga</i>	<i>merabe</i>
my	tree	<i>furubu</i>	base	harbour

*aodoboba'a*  
bush covered

---

4.	<i>nomo</i> my	<i>ibu</i> river	<i>faya'a</i> Faya'a	<i>tage</i> mouth	<i>geno</i> riverbend
	<i>kigiboba'ae</i> tree covered				
	<i>nomo</i> my	<i>ira</i> tree	<i>furubu</i> <i>furubu</i>	<i>dera</i> that	
	<i>foramaboba'ae</i> fallen down				

---

5.	<i>yiya</i> we	<i>amena</i> men	<i>ĩbariabe</i> Ĩbariabe	<i>sabe</i> Ridge	<i>u'ubi</i> children
	<i>dawabo</i> <i>dawabo</i>				
	<i>yiya</i> we	<i>amena</i> men	<i>yageneboro</i> Yagenebo	<i>sabe</i> Ridge	<i>u'ubi</i> children
	<i>ibuhebo</i> <i>dawabo</i>				

---

6.	<i>yiya</i> we	<i>amena</i> men	<i>hiba'aweĩ</i> Hiba'aweĩ	<i>merabe</i> harbour	<i>iba'ae</i> are
	<i>ibudawabo</i> <i>ibudawabo</i>				
	<i>yiya</i> we	<i>amena</i> men	<i>yageneboro</i> Yagenebo	<i>sabe</i> Ridge	
	<i>dawabo</i> <i>dawabo</i>				

---

1. Hiba'aweĩ Harbour  
The bush has hidden it  
My Faya'a Creek whirlpool  
The trees have covered it over

---

2. My *fiwa* tree there  
Has fallen by itself

My *furabo* tree there  
Has fallen down

- 
3. My harbour near the base of the *kosa'a buru* tree  
The forest has reclaimed it
- My harbour near the base of the *furubu* tree  
The bush has obliterated it

- 
4. The still water near the mouth of the Faya'a  
The forest has taken it back
- My *furubu* tree there  
Has fallen down

- 
5. We are the children of Ībariabe Ridge  
*Dawabo*
- We are the children of Yegenebo Ridge  
*Ibu hebo*

- 
6. We are the men of Hiba'aweĩ Harbour  
*Ibu Dawabo*
- We are the men of Yagenebo Ridge  
*Dawabo*
- 

## Men's Song 39

Singers: Kora and Abeabo. Recorded 16 March 1988  
at Hegeso village.

Kora heard his wife's mother singing this song. She had married the man Waria as an aged widow, and he used to beat her repeatedly, claiming she was no good for anything. The woman refers to the nettles she must rub against her bruised skin and the walking stick she must use because of her sore limbs. (See Weiner 1991:142–44.)

- |    |             |              |                 |             |            |              |
|----|-------------|--------------|-----------------|-------------|------------|--------------|
| 1. | <i>nane</i> | <i>yengi</i> | <i>baya'a</i>   | <i>dogo</i> | <i>hua</i> | <i>iyo'o</i> |
|    | I           | nettles      | <i>baya'a</i>   | bundle      | mother     | am           |
|    | <i>ba'a</i> | <i>na'a</i>  | <i>dibiyebe</i> |             |            |              |
|    | boy         | you          | not saying?     |             |            |              |

Songs of the Empty Place

	<i>nane</i> I	<i>yengi</i> nettles	<i>fagena</i> <i>fagena</i>	<i>dogo</i> bundle	<i>hua</i> mother	<i>iyo'o</i> am
	<i>dibiyebe</i> not saying?					
2.	<i>nane</i> I	<i>ira</i> tree	<i>waru</i> <i>waru</i>	<i>tābu</i> stick	<i>hua</i> mother	<i>iyo'o</i> am
	<i>ba'a</i> boy	<i>na'a</i> you	<i>ka'arubidibiyebe</i> not complaining?			
	<i>nane</i> I	<i>ira</i> tree	<i>mono</i> <i>mono</i>	<i>tābu</i> stick	<i>hua</i> mother	<i>iyo'o</i> am
	<i>ba'a</i> boy	<i>na'a</i> you	<i>tenewanedibiyebe</i> not muttering?			
3.	<i>budu</i> black	<i>kirari</i> rope	<i>ma'aboya'ayo'o</i> should take			
	<i>ba'a</i> boy	<i>na'a</i> you	<i>ho'obuyebe</i> not dislike?			
	<i>kare</i> women's	<i>kui</i> <i>sago</i>	<i>ino'oya'ayo'o</i> should cook			
	<i>ba'a</i> boy	<i>na'a</i> you	<i>tenewanedibuyebe</i> not muttering?			
4.	<i>abu</i> mallet	<i>biri</i> here	<i>mayiye</i> haven't taken	<i>diburo</i> talk		
	<i>ba'a</i> boy	<i>na'a</i> you	<i>dibuyebe</i> are you saying?			
	<i>abu</i> <i>abu</i>	<i>wasa</i> <i>wasa</i>	<i>mayiye</i> haven't taken	<i>dibure</i> said		
	<i>ba'a</i> boy	<i>na'a</i> you	<i>dibuyebe</i> are you saying?			
5.	<i>yo</i> his	<i>hua</i> mother	<i>kabo</i> girl	<i>keborame</i> Keborame		
	<i>kabe</i> man	<i>waria</i> Waria				

<i>yo</i>	<i>hua</i>	<i>ka</i>	<i>mege</i>	<i>bamo</i>
his	mother	woman	only	that
<i>kabe</i>	<i>waria</i>			
man	Waria			

---

6. *kibudobo*    *kabe*            *tonebo*  
Kibudobo    man            Tonebo

<i>kabe</i>	<i>waria</i>
man	Waria

<i>yo</i>	<i>hua</i>	<i>kabo</i>	<i>keborame</i>
his	mother	girl	Keborame

<i>kabe</i>	<i>yamagi</i>
man	Yamagi

---

- My parcel of stinging nettles I carry  
Now what do you say to me?  
  
I carry my little package of *fagena* nettles  
Boy, what do you say about me now?

---

  - I am the mother of the *waru* wood walking stick  
Boy, are you criticising me now?  
  
I am the mother of the *mono* wood walking stick  
Are you muttering under your breath about me?

---

  - So, I am not taking the rope of the black pig  
Is that what you dislike about me?  
  
Evening sago I am unable to cook  
Is that what you are swearing about under your breath?

---

  - I haven't taken my sago mallet  
Come now boy, is that what you are saying?  
  
I haven't taken my sago hammer  
Is that what you are saying?

---

  - His mother, the woman Keborame  
The man Waria  
  
His mother, the only woman  
The man Waria
-

6. The Kibudobo man, Tonebo  
His son, Waria  
  
His mother, the woman Keborame  
Her son, Yamagi
- 

## Men's Song 40

Singers: Sega and Kora. Recorded October 1982  
at Hegeso village by Kora Midibaru.

Men themselves—sadly, a dead man's own clansmen—are most instrumental in obliterating the signs of that man's productive life after his death, as this song alludes to. (See Weiner 1991:106–8.)

1. *ba'a*            *na'a*            *yebibu*            *ibu*  
boy                your                Yebibu            creek  
  
*aginoba'aye*  
let another steal it  
  
*ba'a*            *na'a*            *yefua*            *duma*  
boy                your                Yefua            mountain  
  
*aodoba'aye*  
let bush cover it
- 
2. *ba'a*            *na'a*            *yebibu*            *ibu*  
boy                your                Yebibu            creek  
  
*aginoba'aye*  
let another steal it  
  
*ba'a*            *na'a*            *yefua*            *duma*  
boy                your                Yefua            mountain  
  
*aodoba'aye*  
let bush cover it
- 
3. *na'a*            *huamo*            *ibu*                *sumaniyu*  
your                mother's            creek                Sumaniyu  
  
*ibu*                *aginoboba'ae*  
creek                stolen eaten

- |  |                     |                                        |                                 |  |  |
|--|---------------------|----------------------------------------|---------------------------------|--|--|
|  | <i>ba'a</i><br>boy  | <i>bamo</i><br>that                    | <i>yahadenabo</i><br>Yahadenabo |  |  |
|  | <i>ibu</i><br>water | <i>aodoba'aye</i><br>let bush cover it |                                 |  |  |
- 
4. *ba'a*  
boy
- |                     |                     |                               |
|---------------------|---------------------|-------------------------------|
| <i>na'a</i><br>your | <i>ibu</i><br>creek | <i>agegenebo</i><br>Agegenebo |
|---------------------|---------------------|-------------------------------|
- ibu*  
creek
- |                                        |
|----------------------------------------|
| <i>aodoba'aye</i><br>let bush cover it |
|----------------------------------------|
- |                    |                     |                         |                     |
|--------------------|---------------------|-------------------------|---------------------|
| <i>ba'a</i><br>boy | <i>na'a</i><br>your | <i>yebibu</i><br>Yebibu | <i>ibu</i><br>creek |
|--------------------|---------------------|-------------------------|---------------------|
- ira*  
tree
- |                             |
|-----------------------------|
| <i>waba'aye</i><br>let come |
|-----------------------------|
- 
5. *ba'a*  
boy
- |                     |                         |                         |
|---------------------|-------------------------|-------------------------|
| <i>na'a</i><br>your | <i>sonobo</i><br>Sonobo | <i>duma</i><br>mountain |
|---------------------|-------------------------|-------------------------|
- aodoboba'ae*  
bush covered
- |                    |                     |                       |                         |
|--------------------|---------------------|-----------------------|-------------------------|
| <i>ba'a</i><br>boy | <i>na'a</i><br>your | <i>yefua</i><br>Yefua | <i>duma</i><br>mountain |
|--------------------|---------------------|-----------------------|-------------------------|
- kigiboba'ae*  
tree covered
- 
6. *oro*  
bamboo
- |                                |                   |                    |                         |
|--------------------------------|-------------------|--------------------|-------------------------|
| <i>yerebi</i><br><i>yerebi</i> | <i>do</i><br>clan | <i>ba'a</i><br>boy | <i>hamabo</i><br>Hamabo |
|--------------------------------|-------------------|--------------------|-------------------------|
- kabe*  
man
- |                         |
|-------------------------|
| <i>kabusa</i><br>Kabusa |
|-------------------------|
- |                      |                                |                   |                    |                     |                     |
|----------------------|--------------------------------|-------------------|--------------------|---------------------|---------------------|
| <i>oro</i><br>bamboo | <i>yerebi</i><br><i>yerebi</i> | <i>do</i><br>clan | <i>kabe</i><br>man | <i>mege</i><br>only | <i>bamo</i><br>this |
|----------------------|--------------------------------|-------------------|--------------------|---------------------|---------------------|
- ba'a*  
boy
- |                         |
|-------------------------|
| <i>dāwano</i><br>Dāwano |
|-------------------------|
- 
7. *kuidobo*  
Sago clan
- |                    |                             |
|--------------------|-----------------------------|
| <i>ka</i><br>woman | <i>enegoaimo</i><br>Enegoai |
|--------------------|-----------------------------|
- ba'a*  
boy
- |                         |
|-------------------------|
| <i>kabusa</i><br>Kabusa |
|-------------------------|

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<i>yo</i> his	<i>hua</i> mother	<i>ka</i> woman	<i>mege</i> only	<i>bamo</i> this
<i>ba'a</i> boy	<i>dāwano</i> Dāwano			

- 
1. Boy, your Yebibu Creek  
Let another man eat it  
  
Boy, your Yefua Ridge  
Let the bush cover it over

---

  2. Boy, your Yebibu Creek  
Let another man eat it  
  
Boy, your Yefua Ridge  
Let the bush cover it over

---

  3. Your Sumaniyu Creek  
This creek, let another man steal it  
  
This boy's Yahadenabo Creek  
Let the bush cover it over

---

  4. Boy, your Agegenebo Creek  
Let the forest reclaim it  
  
Boy, your Yebibu Creek  
Let the trees cover it up

---

  5. Boy, your Sonobo Ridge  
Let the bush cover it  
  
Boy, your Yefua Ridge  
The forest will be allowed to hide it

---

  6. The clan of the *yerebi* bamboo, the man Hamabo  
His son, Kabosa  
  
The clan of the *yerebi* bamboo, this only man  
His son, Dāwano

---

  7. The Kuidobo clan woman Enegoai  
Her son, Kabosa  
  
His mother, the only woman  
Her son, Dāwane
-

## Men's Song 41

Singers: Kora and Webirabo. Recorded 16 March 1988 at Hegeso village.

This song illustrates one of the commonest images used in these songs: a man's inhabited places become reclaimed by the forest after his death, when he is no longer able to maintain them as sites of human intervention. (See Weiner 2001:39–42.)

- |       |                                                |                                    |                                     |                         |                         |
|-------|------------------------------------------------|------------------------------------|-------------------------------------|-------------------------|-------------------------|
| 1.    | <i>ba'a</i><br>boy                             | <i>na'a</i><br>your                | <i>namikiribibi</i><br>Namikiribibi | <i>iga</i><br>path      |                         |
|       | <i>iga</i><br>path                             | <i>aodiba'ae</i><br>tree covered   |                                     |                         |                         |
|       | <i>ba'a</i><br>boy                             | <i>na'a</i><br>your                | <i>tigifu</i><br>Tigifu             | <i>iga</i><br>path      |                         |
|       | <i>iga</i><br>path                             | <i>aodiba'ae</i><br>tree covered   |                                     |                         |                         |
| <hr/> |                                                |                                    |                                     |                         |                         |
| 2.    | <i>ba'a</i><br>boy                             | <i>bamo</i><br>this                | <i>waya'arihabo</i><br>Waya'arihabo | <i>iburo'o</i><br>creek |                         |
|       | <i>aodibihaba'aye</i><br>let the bush cover it |                                    |                                     |                         |                         |
|       | <i>ba'a</i><br>boy                             | <i>bamo</i><br>this                | <i>domege</i><br>Domege             | <i>ibu</i><br>creek     |                         |
|       | <i>aodoba'aye</i><br>let bush cover it         |                                    |                                     |                         |                         |
| <hr/> |                                                |                                    |                                     |                         |                         |
| 3.    | <i>ba'a</i><br>boy                             | <i>na'a</i><br>your                | <i>duma</i><br>mountain             | <i>orege</i><br>Orege   | <i>duma</i><br>mountain |
|       | <i>memo</i><br>another                         | <i>aginoba'aye</i><br>let steal it |                                     |                         |                         |
|       | <i>ba'a</i><br>boy                             | <i>na'a</i><br>your                | <i>sōa</i><br>Sōa                   | <i>duma</i><br>mountain |                         |
|       | <i>memo</i><br>another                         | <i>aginoba'aye</i><br>let steal it |                                     |                         |                         |

---

4. *kibudobo*    *ka*            *yamo*  
 Kibudobo    woman        Ya

*kabe*            *sese*  
 man            Sese

*banimahu'u*                    *kabe*            *irahaimabomo*  
 Banimahu'u                    man            Irahaimabo

*kabe*            *sisu'umena*  
 man            Sisu'umena

---

5. *туру*            *ya*            *bari*            *dobu*    *ba'a*        *irahaimabo*  
 sky            bird            *banima*        clan        boy        Irahaimabo

*kabe*            *sese*  
 man            Sese

*kibudobo*    *ka*            *yamo*  
 Kibudobo    woman        Ya

*kabe*            *sisu'umena*  
 man            Sisu'umena

---

6. *yo*            *hua*            *ka*            *mege*    *bamo*  
 his            mother        woman        only        that

*kabe*            *sese-o*  
 man            Sese

*yo*            *hua*            *ka*            *mege*    *bamo*  
 his            mother        woman        only        this

*ibudawabo*  
*ibudawabo*

---

1. Boy, your Namikiribi path  
 That path is covered over  
 Boy, your Tigifu path  
 That path is hidden by the forest

---

2. This boy's Waya'arihabo Creek  
 It is obliterated by trees

This man's Domege Creek  
Is covered over by the jungle

---

3. Boy, your Orege Mountain  
Let another man steal it  
  
Boy your Sōa Mountain  
Let another man steal it
- 

4. The Kibudobo woman Ya  
Her son Sese  
  
The Banimahu'u man Irihaimabo  
His son Sisu'umena
- 

5. The clan of the high flying *banima* bird, Irihaimabo  
His son Sese  
  
The Kibudobo woman Ya  
Her son Sisu'umena
- 

6. His mother, this woman alone  
Her son Sese  
  
His mother, this lonely woman  
*Ibu Dawabo*
- 

## Men's Song 42

Singers: Fahaisabo and Oromene. Recorded 5 January 1985 at Barutage village.

This song capitalises on the lexical meaning of the deceased's hidden name, Tību, which is the name of a variety of cane. The phrase 'cane water' refers to a creek or river alongside which cassowary snares have been set. In common with other Fringe Highlands hunters of this area, the Foi set their traps near known drinking and eating places of animals, and place snares and deadfalls near discovered tracks of animals near the various watercourses and trees in fruit. The elements of haiku are especially noteworthy in the terseness of the phrasing here. 🎵 [online example 12](#).

- |    |             |             |            |               |            |
|----|-------------|-------------|------------|---------------|------------|
| 1. | <i>ba'a</i> | <i>na'a</i> | <i>sui</i> | <i>ko'ome</i> | <i>ibu</i> |
|    | boy         | your        | cane       | <i>ko'ome</i> | water      |

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	<i>ibu</i> water	<i>weigebe</i> has it come?		
	<i>ba'a</i> boy	<i>na'a</i> your	<i>sui</i> cane	<i>gagi</i> <i>gagi</i> <i>ibu</i> water
	<i>ibu</i> water	<i>weiba'ae</i> has come		
2.	<i>sui</i> cane	<i>dabe</i> <i>dabe</i>	<i>ibu</i> water	<i>wa</i> come
	<i>konaye</i> full	<i>iba'ae</i> is		
	<i>sui</i> cane	<i>gerewa</i> <i>gerewa</i>	<i>ibu</i> water	<i>wa</i> come
	<i>konaye</i> full	<i>ba'ae</i> is		
3.	<i>sui</i> cane	<i>tibu</i> <i>tibu</i>	<i>ibu</i> water	
	<i>konabo'o</i> full	<i>dibiga</i> stated		
	<i>sui</i> cane	<i>ko'ome</i> <i>ko'ome</i>	<i>ibu</i> water	
	<i>yiragedobo'o</i> coming down from mountain		<i>dibiga</i> stated	
4.	<i>sui</i> cane	<i>ko'ome</i> <i>ko'ome</i>	<i>ibu</i> water	
	<i>konabo'o</i> full	<i>dibige</i> stated		
	<i>sui</i> cane	<i>wa</i> come	<i>ibu</i> water	
	<i>konabo'o</i> full	<i>dibige</i> stated		
5.	<i>orodobo</i> Orodobo	<i>ka</i> woman	<i>wa'ane</i> Wa'ane	

*ba'a*                      *ayamena*  
boy                        Ayamena

*banimahu'u*          *ba'a*                      *yore*  
Banimahu'u          boy                        Yore

*kabe*                      *tibu*  
man                      Tibu

---

6. *karewēyudobo*      *kabe*                      *mege*                      *ba*                      *ma'ame*  
Banimahu'u          man                        only                      that                      thing

*ba'a*                      *ayamena*  
boy                        Ayamena

*oro*                        *taru*                      *dobo*                      *ka*                      *wa'anemo*  
bamboo                great                      clan                      woman                      Wa'ane

*ba'a*                      *tibu*  
boy                        Tibu

---

1. Boy, your *ko'ome* cane snare creek  
Is the water coming?

Boy, your *gagi* cane snare creek  
Water is coming

---

2. *Dabe* cane snare water coming  
Water is full

*Gerewa* cane snare water coming  
Full

---

3. *Tibu* cane water  
Full

*Ko'ome* cane creek  
Out of the mouth of the mountain

---

4. *Ko'ome* cane creek  
Full, we say

Cane coming creek  
Full, we say

---

5. Orodobo woman Wa'ane  
The boy Ayamena

Banimahu'u boy Yore  
The man Tibu

---

6. The Karewēyudobo clan man only  
The boy Ayamena  
The Great Bamboo clan woman Wa'ane  
The boy Tibu
- 

## Men's Song 43

Singers: Abeabo and Gobero. Recorded 2 January  
1985 at Hegeso village.

Places in the deep bush, where hunting and fishing activities characteristically take place, are the most common places associated with a man after death, as the imagery in this song depicts.

1. *ya*                      *koa*                      *duma*  
bird                      bird of paradise                      mountain

*aodibihaboba'a*  
bush covered

*yefua*                      *duma*  
Yefua                      mountain

*ira*                      *waboba'a*  
tree                      come

---

2. *ba'a*                      *na'a*                      *kana*                      *ibu*                      *dera*  
boy                      your                      stone                      creek                      that

*aodoboba'ae*  
bush covered

*ba'a*                      *na'a*                      *suanobo*                      *ibu*  
boy                      your                      fish dammed                      creek

*kigiboba'ae*  
tree covered

---

3. *yo*                      *hua*                      *ka*                      *fofo*  
his                      mother                      woman                      Fofu

*ba'a*            *kawaru*  
boy              Kawaru

*momahu'u*    *ka*            *fofomo*  
Momahu'u    woman        Fofu

*ba'a*            *baya*  
boy              Baya

4. *yo*            *hua*            *ka*            *fofo*  
his              mother        woman        Fofu

*ba'a*            *kawaru*  
boy              Kawaru

*momahu'u*    *ka*            *fofomo*  
Momahu'u    woman        Fofu

*ba'a*            *baya*  
boy              Baya

1. Bird-of-Paradise mountain  
Bush covered

Yefua Mountain  
Trees come

2. Boy your stony creek  
Bush covered

Boy your fish dammed creek  
Strongly covered

3. His mother, Fofu  
The boy Kawaru  
The Momahu'u clan woman Fofu  
The boy Baya

4. His mother, Fofu  
The boy Kawaru  
The Momahu'u clan woman Fofu  
The boy Baya

## Men's Song 44

Singers: Kora and Webirabo. Recorded 16 March 1988 at Hegeso village.

As I described in *The Empty Place*, during a man's life, he leaves imprints or traces on the land, made for example by setting animal traps or constructing fish dams. When a man dies, the bush begins to cover over these traces and erase them, out of which the Foi construe an image of the most common results of a man's death.

1. *ba'a*            *na'a*            *masiba*            *duma*  
 boy,            your            Masiba            mountain

*aodoba'aye*  
 let the bush cover it

- ba'a*            *na'a*            *dagina*            *ibu*  
 boy,            your            Dagina            creek

*kigiba'aye*  
 let the strong trees claim it

2. *ba'a*            *na'a*            *duma*            *bugi*            *duma*  
 boy,            your            mountain            Bugi            mountain

*aginoba'aye*  
 let another man steal it

- ba'a*            *na'a*            *masiba*            *duma*  
 boy,            your            Masiba            mountain

*aginoba'aye*  
 let another man steal it

3. *ba'a*            *bamo*            *dagina*            *ibu*  
 this            boy's            Dagina            creek

*aginoba'aye*  
 let another man eat it

- ba'a*            *bamo*            *kubarohimu*            *ibu*  
 this            boy's            Kubarohimu            creek

*aodoba'aye*  
 let the bush cover it



2. Boy, your Bugi Mountain  
Let another man steal it  
  
Boy, your Masiba Mountain  
Let another man steal it

---

  3. This boy's Dagina Creek  
Let another man eat it  
  
This boy's Kubarihimu Creek  
Let the bush cover it

---

  4. This boy's *honamo* sago  
Let the bush cover it  
  
This boy's *yora* sago  
Let the trees come and cover it

---

  5. The *wa'ari* palm clan woman, Hasebame  
Her son, Fumena  
  
The *namani* tree clan man, Yaroge  
His son, Sega

---

  6. The *namani* tree clan Yaroge  
His son, Sega  
  
His mother, the woman Hasebame  
The man Fumene
-

This text is taken from *Songs of the Empty Place: The Memorial Poetry of the Foi of the Southern Highlands Province of Papua New Guinea*, by James F. Weiner and Don Niles, published 2015 by ANU Press, The Australian National University, Canberra, Australia.