



AKAILE

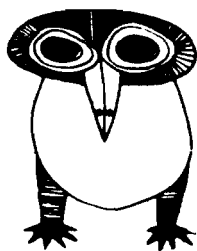
KAKAIL

KAKAILE KAKAILE

T O L A I S O N G S

COLLECTED AND TRANSLATED BY

M U R R A Y R U S S E L L



P A P U A P O C K E T P O E T S , 15^{/-}

PORT MORESBY 1969

Cover Design by Georgina Beier

KAKAILE KAKAILE



4 drawings by children of the Lunga Lunga
Primary T. School

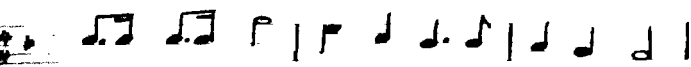
TO RAPAEI

ToRapai u kabage iangim,
Pi ta kum ta kas mamaro Malaguna.
Duve ra vavina ba na taulai u?
Avaular u i matana Tungak ra ika matam.

ToRapai, you mentioned your name
In order to attract a nice girl from Malaguna.
What girl would marry you?
You tell lies and your eyes are like those of a Tungak woman.



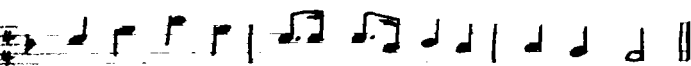
TO RA-PAEL U KA-BA-GE I-ANG-IM



PI-TA KUMTA KAS MA-MA-RO MAL-A-GUN-A.



DW-VE RA VA-VIN-A BA-NA TAHU-AI-U,



A-VA U-LUR UI MA-TAN-A TUNG-AK RA AIKA MA-TAM.

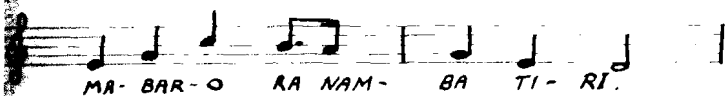
AURA PEO NA PALATIN

Aura peo na palatin
Mabaro ra namba tiri.
Pamur la ngo ma go i kam
Pi ta ura mal na cowboy.
Ma lua u ga tar lapun,
Ma gori u gara mulai;
A varkukut na squarecut,
A minat na kutuiamur.

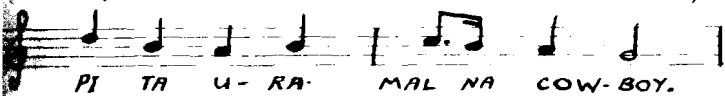
Two empty tins
From (Tavui Village) Number Three.
You never stop coming and going
To buy cowboy laplap.
At first you were old
But today you are young again;
A square-cut haircut.
Death will separate you.

2 empty tins = 2 old women
cowboy laplap = gaudy material


AU - RA PE - O NA PAL - A - A - TIN,

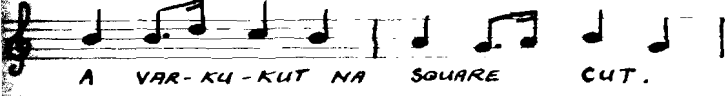

MA - BAR - O RA NAM - BA TI - RI.

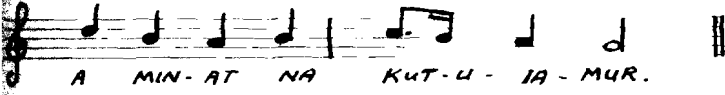

PA MUR LA NGO MA GO I - I KA - M,


PI TA U - RA MAL NA COW - BOY.


MA LU - A U GA TAR LA - PUN,


MA - OR - I U GA - RA MUL - AI.


A VAR - KU - KUT NA SQUARE CUT.


A MIN - AT NA KUT - U - IA - MUR.

TIKAN NA KATU

Tikan na katu ma tikai na kuka
Di ga vatar ra vinarubu
go i marum,
Ma tikai ta dir iga biti
Ba dora ngo papa,
Ma dora gire ra vosip kai ra merika.

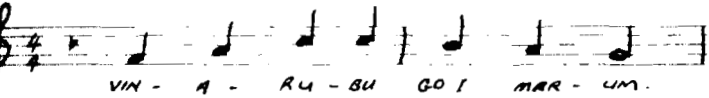
A hermit crab and a soldier crab
Started to fight together
on this night,
One of them said,
Let us stop this fight,
Let's go and see the warship of the Americans



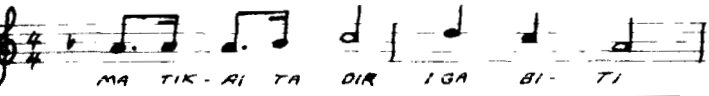
TIK-AN NA KA-TU MA TIK-AI



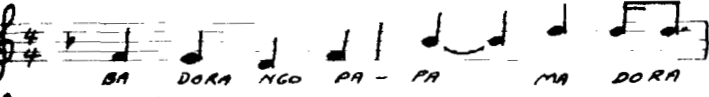
NA KUK-A DI GA VA-LAR RA



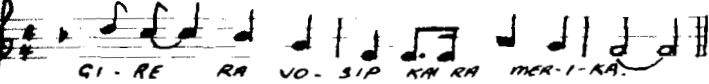
VIN-A - RU - BU GO I MAR - UM.



MA TIK-AI TA DIR IGA BI - TI



BA DORA NGO PA - PA MA DORA



GI - RE RA VO - SIP KA RA MER-I-KA.

IAU GO RABAU

Lili, Iau go Rabaul i vana,
Ba me soresore Terabia ma Tolrima.
Valavalai ma ra kapu rale.

Lili, I went to Rabaul.
I am sorry for Terabia and Tolrima.
Leftovers and bananas - hei!

LI- LI IAU OO RA-BAUL I

VAN- A DA ME SORESORE TERABIA MA TO-

- IR IMA . VALA-VALA- I MA RA KA-PUR-A-LE.

LILI

Lili, nagu lau lul pa u ma ra varmari;
Pi una tul tar lau pi da kul lau ati.
lau ti manamanane a boina ik,
Gala mira ki varurung, gala pata da tamamir.

Lili, my mother, I ask you out of pity
To allow me to be bought here.
I am in love with a handsome fellow.
If we marry, there will be no couple like us.

c slowly, sadly

LI-LI MA-GU IAU LUL PA U MA RA

VAR-MAR-I, PI UN A TUL TAR IAU PI DA
brighten.

KUL I-AU A-TI IAU TI MANA-MAN-AN-E-E

A BOI-MA IK, GA-LA MRA KI VA-RU-RU-

-NG, GALA PA TA DA TA-MA-MIR.

RA KONGKONG

Ra kongkong i ki ra vilévil .

I kap ra pupulu na pepenge .

Kave kaum gunan ?

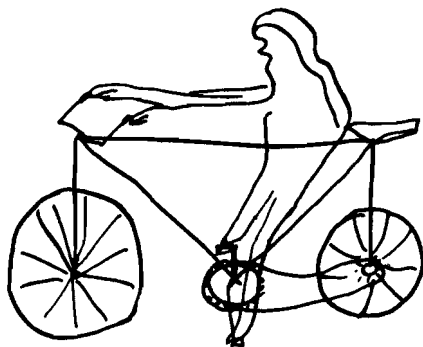
Ra nat na beo i pukai, lavit, lavit, lavit.

The chinaman rode on a bicycle,

Carrying a bunch of cabbages.

Where is your village?

The little bird flew around, around, around.



brightly



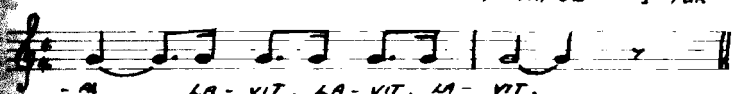
RA KONG KONG I KI RA VIL-I-VIL. I



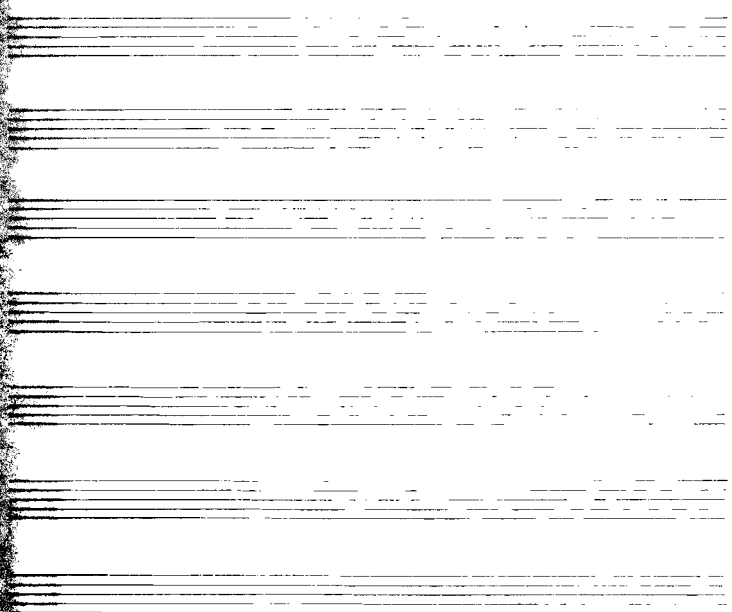
KAP RA PU-PU-LU NA PE-PEN-GE O



KA-VE KAUM GU-NAN? RA NAT NA BE-O I PUK-



-A LA-VIT, LA-VIT, LA-VIT.



TO URALOM

ToUralom i tur na tule tar lau,
Ma mur, ma nam ra tabaran tara lokor.
Amur ra talare ra veveukari
lau ga virua ma ra midal.

To Uralom stands and accompanies me,
And he follows me - the tabaran of the forest.
You both spread out the 'Cat's Cradle'
and I died because of the magic 'midal'.

TO UR-A-LOM I TUR NA TU-LE TAR I-AU. *Repeat*

MA MUR MA NAM RA TA-BA-RAN TARA LO-

- KOR A-MUR RA TA-LA-RE RA VE-VE-U-

- KARI IAU CA VIRU-A MA RA MI-DAL.

A NILAGAR

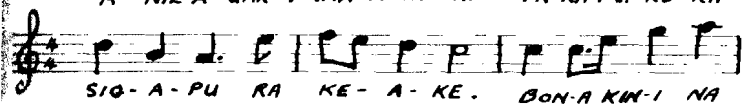
A nilagar i vana rikai
Tara maku ra sigapu, ra keake.
Bona kini na pirpir, ma
Ailamana kalkali dir varavarait,
Varkilil, pata ninongon.

A fine young fellow came out to the taro patch,
at midday.

A good place to sit and tell stories.
And five fingers were meeting together,
Prodding and tickling without laughing.




A NIL-A-GAR I VAN-A RI-KAI TA RA MA-KU-RA



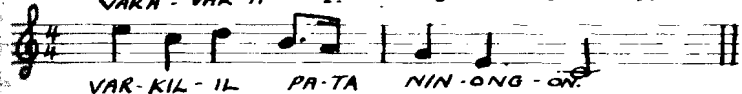
SIG-A-PU RA KE-A-KE. BON-A KIN-I NA



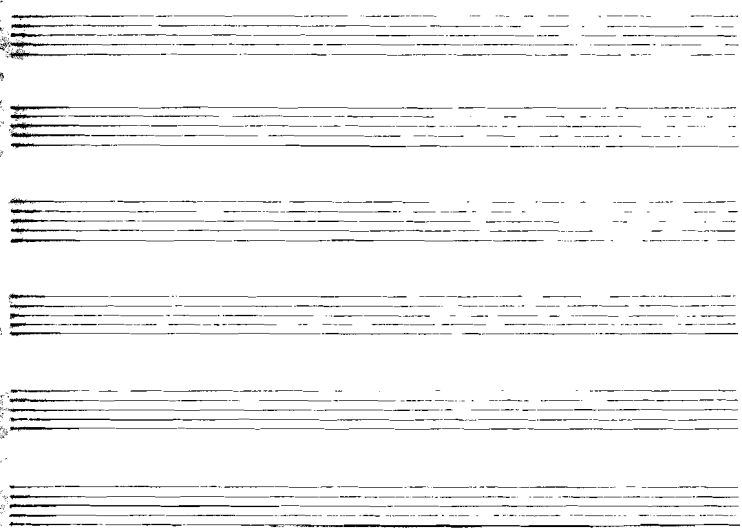
PI- ^ - PIR MA AI-LI-MANA KAL-KAL-I DIR



VARA-VAR-A - I - I - I - IT



VAR-KIL-IL PA-TA NIN-ONG-ON.



BING LUR MATAM

Bing, bing, bing, bing lur matam, la Magit.
la Magit, ma u tur, ma u tangi mat.
Mamo rio mamo, Mamo rio mamo.
Bing, bing, bing, bing lur matam, la Magit.
la Magit, ma u tur, ma u tangi mat.

Hide, hide, hide, hide your tears, la Magit.
la Magit, you stand and you cry madly.
Mother, O mother. Mother, O mother.
Hide, hide, hide, hide your tears, la Magit.
la Magit, you stand and you cry madly.

Slow with feeling

BING, BING, BING, BING, LUR MA-TAM

IA MA-GIT. ^{Repeat} E-A-U-U IA MA-GIT

MA U TUR, MA U TAN-GI MAT, E-A-U MA-

-MO-O-O RI-O MA-MO, MA-MO O

-O RI-O MA-MO BING, BING.

BING, BING, LUR MA-TAM. IA MA-GIT

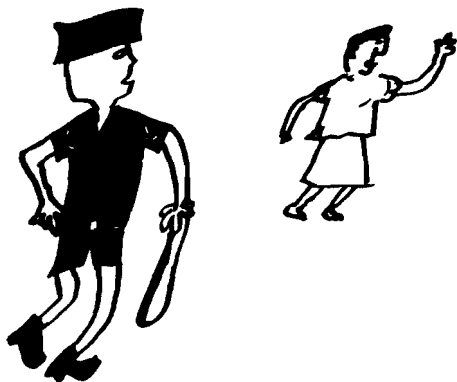
E-A-U-U IA MA-GIT, MA U TUR

MA U TAN-GI MAT, E-A-U-

ONGE U

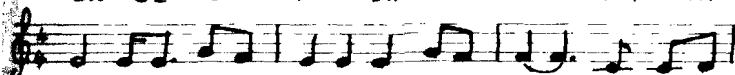
Onge u ia poromana yu meri,
Pareni iga tumu ia dari:
Nge-nge kalil. Balaure iangim,
Pilismane onge u tanim bel tiru.

He is after you, ladyfriend.
A friend wrote it like this:
A yellow fish. Guard the use of your name,
A policeman is after you and you are afraid.

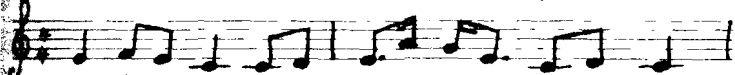




ON-GE U-U IA POR-O-MAN-A YU MER-



-I. PA-REN I GA TU-MU IA-A DA-RI, NGE NGE KA-



-LIL BALAU-RE I-ANG-I-M, PI-LIS-MAN-E



ON-GE U-U TAN-IM BEL TI-RU.

Repeat

ALEBE

Ia Magit, dora tut dora vana
Vavelo vue karum kaile vovor
Mari ia nata ma ra malira na lebe.
Ma lau tarengē ra lebe i ter vuvul tur lagulaga e.

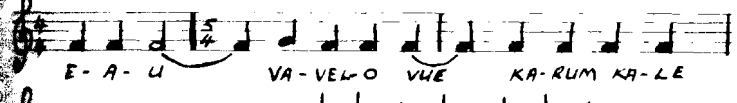
Ia Magit, let us stand and go.
Shout out your song slowly.
Love him of the sea and the magic of lebe.
And I rattle the lebe and its magic rises above.



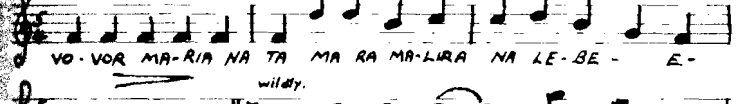
E - E - A - U IA MA - GIT, E - A -



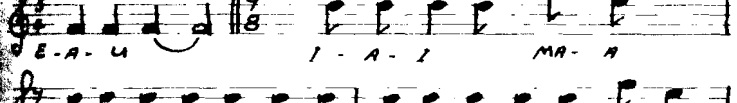
- U IA MA - GIT. DOR A TU - T DOR A WAN - A



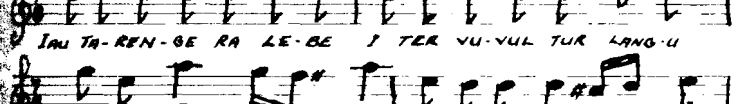
E - A - U VA - VEL - O VUE KA - RUM KA - LE



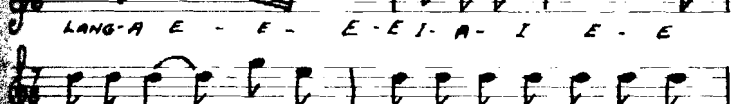
VO - VOR MA - RIA NA TA MA RA MA - LIRA NA LE - BE - E -



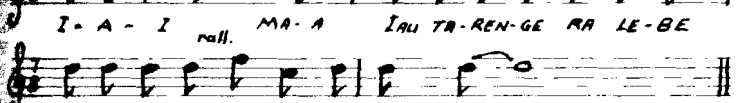
E - A - U I - A - I MA - A



IAU TA - REN - GE RA LE - BE I TER VU - VUL TUR LANG - U



LANG - A E - E - E - E I - A - I E - E



I - A - I MA - A IAU TA - REN - GE RA LE - BE



I TER VU - VUL TUR LANG - U - E .



TOWANINARA

ToWaninara uga batbat ika avet,
Aro iat ra gunan iga vailik.
Aik ma na vuvuvuruai
Ra vakongari.
A sipirit ai Vuatam.

ToWaninara, you have obstructed us
At that place more than enough.
His mind will spin around
From the magic and the poison.
It was the spirit (drink) from Watam.

C

TO - WAN - IN - MAA U GA BAT - BAT IKA AVET, - -

- - AR - O IAT RA GUN - AN IGA YAI -

- LIK. AIK MA NA YU - YU - YU - RU - AI, RA VA -

KONG - A - RI A SI PI - RIT AI VU - A - TAM.

A TEPREKOD

Lili, awa ga takun,
Pai amir matuana.
Raura garir dir la kurkurung
Arima liu, ra ula kia la.
Aik a magit vakuku
la rikai ta ra minomo.
I taka dor kini varurung,
A teprekod iga palum ia.

Lili, you believe we are to blame?
Not us, - my uncle and I.
Two wagtails sing out high above
In the top of the ula tree.
We are a bit foolish
Because af drink.
He finds us sitting together
And plays his taperecorder for us.

LI-LI A-WA-GA-TA-KUN PAI-A-MI-R

MA-TU-A-NA RA URA GA-RIR DIR-LA

KUR-KUR-UNG A-RIM-A LIU RA U-LA-KIA-LA

RIK A IM-GIT VA-KU-KU IA RI-KAI TA RA

MIN-O-MO. I TA-KA DOR KI-NI

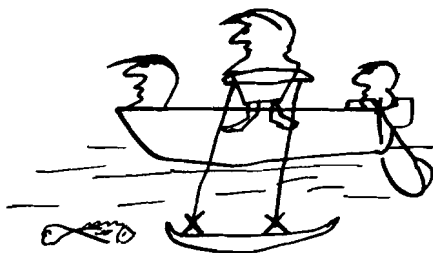
VA-RU-RUNG ATEP-RE-KOD IGA PAL-U-MIA

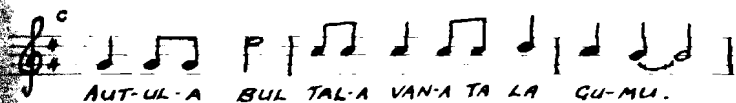
MAI DAVE

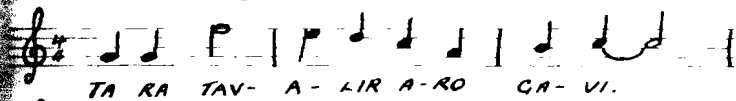
Autul a bul tal a vana ta la Gumu,
Ta ra tavalir aro Gavi.

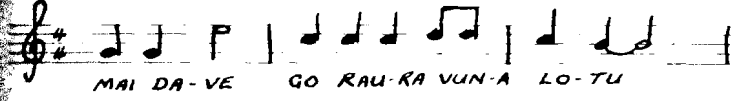
Mai dave go raura vuna lotu
Katolik, dir ma ra Metodis?
Mai dave go raura vuna lotu
Katolik, dir ma ra Sevende?

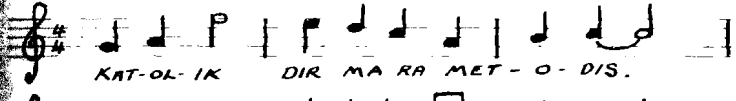
Three boys went by canoe to Gumu,
To the river at Gavi.
And what is the reason for the difference
Between the Catholic Church and the Methodists?
And what is the reason for the difference
Between the Catholic Church and the S.D.A.'s?




AUT-UL-A BUL TAL-A VAN-A TA LA GU-MU.

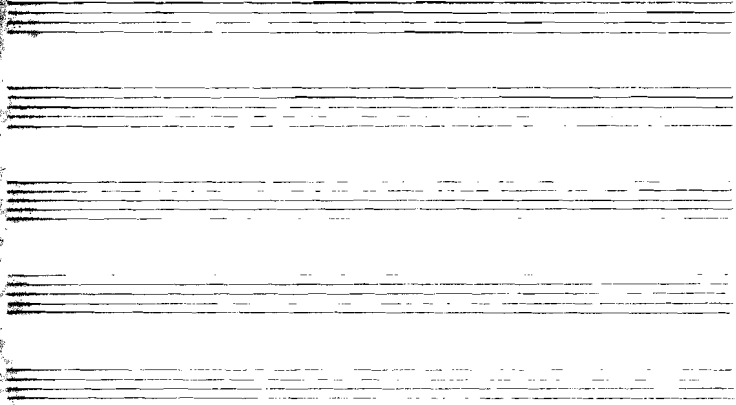

TA RA TAV-A-LIR A-RO CA-VI.


MAI DA-VE GO RAU-RA VUN-A LO-TU


KAT-OL-İK DIR MA RA MET-O-DIS.


MAI DA-VE GO RAU-RA VUN-A LO-TU


KAT-OL-İK DIR MA RA SEV-EN-DE.



AVE GA LIMLIMBUR

Ave ga limlimbur urima Gaulim,
Aika matam go i ki akana Malabanga.
Aura gara na vavina ik.
Amur ga ki ma ra vagiris
Pi namo laBaulin.
Ba mir ra vana
Ea tuna urima liu, Ea tuna urima liu.
lau ra vui ka tamavat.

We went for a walk there at Gaulim,
'Little Face' is down there at Malabunga.
Two pretty young girls.
They sit and talk to become acquainted.
Her name is laBaulin.
If we go together-
Well it's up to heaven.
I am the snake to all of you.

A - VE GA LIM LIM BUR U - RIM - A GAU -

- LIM, AIK - A - MA - TAM GO I KI A - KAN

- A MALA - BUNG - A. AU - RA - GA - RA NA VA -

- VIN - A - IK, A - MUR - GA KI MARA VA - GI - RIS.

PI NA - MO IA BAW - LIN BA MIR RA WAN - A.

EA TUN - A U - RIM - A LI - U, EA TUN - A U - RIM -

- A LI - U - U, JAU RA VUI KA TAM - A - VAT

N O T E S

AURA REO NA PALATIN

This song is about two old women (the 2 empty tins) from Tavui Village No.3 who dress up in modern clothes and hair styles to attract the men.

IAU GO RABAU

The last line of this song has no meaning and the translation is quite arbitrary.

LILI

This song is sung by a young girl who is asking her mother to arrange for the village people to pay the bride price so she can marry the man she loves. Evidently the young man and his family are too poor to pay the price demanded by the girl's relatives.

RA KONGKONG

This is a cheeky song sung by children to a chinaman.

TO URALOM

To Uralom is the name given to the spirit of the forest. This song is sung by a girl who is the object of a young man's magic to win her. The Cat's Cradle is string game played with the hands and it represents a magic net that traps her. Midal is the name given to the magic used to win the girl. The young man sings a song called a malira

in which he substitutes the name of his girlfriend. He sings the song all night and blows on a certain leaf. The girl is supposed to toss and turn and cry all night and to wake thinking only of the man who has used this magic.

A NILAGAR

This song is about a girl and young man who meet privately at the taro patch. They hold hands and poke each other in the ribs.

BING LUR MATAM

This song is a type of malira but it was composed for singing with a guitar or stringband. It describes the reactions of a girl who has had the magic of midal used on her.

ONGE U

This song is a bilola, a type of dance done by the women. Nowadays these songs have many pidgin words for ease of composition. They are repeated many times.

ALEBE

Lebe means a strong fighting man. To play lebe the gorongoro cane is first cut and then the outer covering is scratched with broken glass. The cane is allowed to dry before rubbing with lime so that it resembles an old stick. In the game one player strikes another across the wrist, leg or body. If it produces a loud report it is a good omen. No pain is involved because the cane is mostly soft pith. The song is sung when gathering the cane or in preparation for the game.

TOWANINARA

ToWaninara killed people by pushing them off a cliff into the sea on Watam Island. The people are supposed to have killed him by giving him a drink of spirits treated with poison. As he died he realised what had happened and declared 'It was the spirit (drink) from Watam.'

AVE GA LIMLIMBUR

The last line of this song is the only obscure part. The young man in the song is talking about his girl friend laBaulin. By referring to the snake, he is referring indirectly to the ingiat, a spirit which often takes the form of a snake, and to the magical songs called Maliras, which the ingiat sings and which can be used to win the girl of your choice. Perhaps he has sung such songs with her name in them. The second and more obvious meaning is the use of the snake as a phallic symbol. His girl friend should have no doubts as to his intentions.

A third meaning is - 'How can you love me, I am hated like a snake.' It is then up to the girl to confirm or deny this implication.