

8. *Ande prak onggua* "it is afternoon"
9. *Ande ende mitna unggua* "the sun is coming from the north-east"
10. *Ande ende yogumbo unggua* "the sun is coming along from the south-east"
11. *Ande mitna unggua* "the sun is rising high in the sky"
12. *Ande mbe enaglendi orukua* "the sun is setting"
13. *Ande atne onggua* "the sun has set"
14. *Ndem gogl ande tsunggua* "the sun colours the clouds red"
15. *Ande koragle tsunggua* "the sun is rising anew"
16. *Ande bonggime yonggua* "the sun is hiding behind the clouds"
17. *Ande unaglendi orukua* "the sun is about to rise".

People lay flat stones on the ground and stand on them to see in which direction the sun is rising.

If, in the early morning, a child is trembling with cold, its mother will say: *Yagl avan, ande: 'Nggavana! nggotno mo motne? ndi mugo ndi unggua. Ene pi venda kan moglo!'* "Your male ancestor, the sun, is coming along running and says: 'Grandchild! Are you dead or are you still alive?' Go outside and watch! "Then the child will go outside and call out: *Yagl ava! mugo ndi vuo! Na iri nggoiliva.* "Grandfather! come quick! I'm dying with cold."

My mother piled the new sweet potatoes, which she had taken out from the new garden, on a platform that my father had erected inside the garden near the fence. Then she addressed the sun with the following words: *Ande, kan moglo! Ugo, no nenamen-ga.* "O Sun, look down! We shall eat them later on." She left the potatoes on the platform for three days. Then she said: *Ande pra kan moxkua. No nenamen-ga.* "The sun has seen them. We will eat them." <sup>6</sup>

When somebody has stolen sugar-cane from our garden, my father fastens a bunch of *bingga* fern leaves to the middle of a stick and holds it up with both hands to the sun, saying: *Nina kande! Kan moglo! Pi tsiragl erambe? Pi kunda pondu korambuga!* "O look, Big Father! What shall he do when he goes? He shall stir up a big fight!" <sup>7</sup> (Reported by BARE.)

As we have seen, the Vandeke refer to the sun as *yagl ava* "Grandfather" <sup>8</sup> or *nina kande* "my Big Father". In connection with this it is interesting to hear the following report:

When an earthquake shakes the ground, people say: "*Nene kande*, our Big Father, holds the earth in one of his hands. Sometimes it is a little heavy. So he changes the earth from one hand to the other. It is this movement which causes earthquakes." (Reported by DUA.)

<sup>6</sup> This seems to me to be an offering of the first fruits to the sun.

<sup>7</sup> He probably wants the thief to die in a big fight.

<sup>8</sup> J. NILLES writes: "The natives [of the upper Chimbu] used to call on the sun, which they addressed as "Grandfather" or "Old Man" for protection and fertility on occasions when new gardens were planted or new houses constructed." (The Kuma People: A Study of Culture Change in a Primitive Society in the Central Highlands of New Guinea. Oceania 24, 1953, p. 126.)