

This book presents a selection of stories recorded mainly in Erakor village since the mid-1990s in South Efate, one of the languages spoken on the island of Efate in central Vanuatu.

The collection presented here aims primarily to provide a record of aspects of Erakor life for South Efate speakers and for interested outsiders. Given that little else is published about this village the present set of stories is a first step, one that I hope will be followed up with more collaboration from Erakor villagers.

Natrauswen nig Efate, Stories from South Efate

Nick Thieberger

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University of Melbourne, Australia  
May 2011

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Cover: Apu Kalsarap Namaŋ and Ati Limaas Kalsarap reading stories in South Efate language at their home in Erakor village in 2000

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## Introduction

This book presents a selection of stories recorded mainly in Erakor village, Efate, Vanuatu since the mid-1990s.

This collection of stories is a result of my collaboration with a number of Erakor villagers. The stories presented here are not and could not claim to be a comprehensive view of Erakor tradition. Each is the result of the speaker's choice of what they would tell me and reflects their understanding of what is significant, based on my request for them to talk about any topic, but largely framed by *kastom* (traditional) story, history or personal story. These are the categories into which I have placed the stories. This distinction is not unproblematic as personal stories can become indistinguishable from *kastom* stories when magical events intervene in the narrator's life, and can also reflect historical events in which the narrator inevitably finds themselves.

The collection presented here aims primarily to provide a record of aspects of Erakor life for South Efate speakers and for interested outsiders. Given that little else is published about this village the present set of stories is a first step, one that I hope will be followed up with more collaboration from Erakor villagers.

Almost all of the stories related here are transcripts of recordings. Copies of these recordings are held at the Vanuatu Cultural Centre, and a set are available on a computer at Erakor school.

Some of the stories and (interlinear) texts are available online here: <http://www.eopas.org>. All recordings are also held in the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC) (<http://paradisec.org.au>). Each text is followed by an



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identifying number that relates to the texts stored in item NT8-TEXT-TXT in the PARADISEC collection.

### **Acknowledgments**

Most of these texts were recorded with the speakers in their homes. I am very grateful to the speakers who agreed to tell stories and to be recorded, especially to Kalsarap Namaŋ and Toukelau Takau for their patience.

Manuel Wayane transcribed many of the stories and they were then typed by Dina Thieberger. I edited the transcripts and aligned them to the original recordings so that they can be read and listened to at the same time. Endis Kalsarap, Manuel Wayane and Joel Kalpram helped with translations.

Nick Thieberger

Melbourne

May 2011

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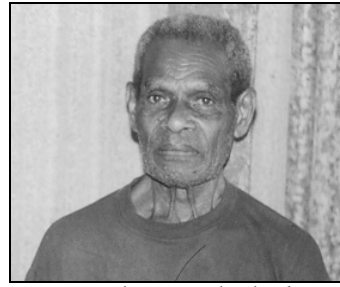
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Kalsarap Namaf †  
**Chief Samuel and Doctor  
Mackenzie**



This first story is about the missionary Dr Mackenzie who had written notes about customary knowledge, but then, as he was about to return to Australia, had Chief Samuel take the papers and throw them into the lagoon, as a symbolic way of destroying 'darkness' (the traditional knowledge system of Erakor).

Natrauswen nig Samuel go Dokta Mackenzie.

Selwan ito nag keler pak Astrelia 1912.

Mis isos Samuel.

Inag, 'Ĥafan pa raru negaag mai sokin eslaor Elaknatu.

Go Samuel ipo pan pa raru nega pan sak kin e-slaor Elaknatu.

Dokta Mackenzie inrik Samuel

kin nag, 'Kulek natus nen itu?

Ĥaslati pan paai luk raru negaag.'

Samuel ipo pan sol natus nen mis inrikin kin.

Samuel ipan slati pan paai luk

raru nega panpan inom go mis

ipaoskin, 'Inom ko?' Samuel

inag, 'Or mis.' Mis, 'Ĥafa raru me

Ĥafalus pak elau namos.' Samuel

ipa raru me mis iur euut pak

Elignairo pan me inrik Samuel

The story of Samuel and Dr.Mackenzie.

When he was about to return to Australia in 1912.

The missionary called Samuel.

He said, 'You take your canoe and go to that place Elaknatu'

And Samuel got his canoe and went to Elaknatu.

Dr.Mackenzie said to Samuel,

'You see these books? You take them and fill your canoe.'

Samuel carried the papers which the missionary had told him about.

Samuel carried them and filled

his canoe until it was finished

and the missionary asked him, 'Is

it finished or not?' Samuel said to

him, 'Yes mis'. The missionary

said, 'Take your canoe and

you paddle out to the ocean.'

Samuel took the canoe and the

missionary ran along the shore to

kin nag,  
'Selwan ðafalus pan ðaleka afsik  
naruk ðatao nawes me natus  
rukmaui pak ntas pan.'

Samuel itutki natus kailer.

Selwan ipalus mai sak eslaor  
Elaknatu go mis ipan pak raru  
nega me itap lek tete natus mau  
go inrik Samuel kin nag, 'Þafa  
raru negaag pan sak kin eslaor.'  
Mis ipak esum nega pan go  
Samuel ipo pa raru imai sak  
Eslaorþur.

*This is text 025.*

Elignairo and he said to Samuel,  
'When you have paddled you'll  
see I raise my hand you put down  
your paddle then throw all the  
paper into the water.'

Samuel threw in the paper and  
went back.

When he paddled to shore at  
Elaknatu the missionary came to  
his canoe, but he didn't see any  
paper and he said to Samuel,  
'You take your canoe back  
to land.' The missionary went to  
his house and Samuel went to  
Eslaorþur.

---

Iokopet

### ***The need for respect***

A story addressed to children about the need to respect parents.

Teesa laap amurin nrik mus kin  
na nfaketanwen ipi tewi.  
Kofaketanki tem mus go rait mus.

Go na kor mus go þal mus.

Taos teetwei, nalelewen neu,  
kineu apei tkos, taos aliat tap.  
Nakrakpeswen itik.  
Kuto, kupak sum tap kumai,  
kutotan na kufam kumarmar  
panpan inom  
Ale naliati mïol kupreg nawesien  
negaag, me þamroperkati,  
tepei þanrog nale tmam ko  
raitom. Go naliati gaag rukfo

Children, I want to tell you that  
respect is a good thing.

Respect your father and your  
mother.

And your sister and your  
brother.

As before, in my view, when I  
first was there, like on Sunday.  
It wasn't noisy.

You went to church, came back,  
you sat to eat and you rested,  
you ate.

And for many days you will do  
your work, but remember,  
the first thing is to listen to the  
voice of your father and

laap.

Ipi nafsān sees wan amur wan  
kanrik mus ki. Inom esan.

*This is text 038.*

mother. And your days will be  
many.

That is a little story that  
wanted to tell you. It is finished  
here.

---

Toukelau Takau  
***Making thatch***



A short description of making roof thatch out of sago plam (rowat).

Malen amurin na katur rowat,  
go apo pan slat rowat, kafan slat  
rowat.

Aler mai, kafo pei māsel rowat,  
amāsel rowat inom.

Amer ŷelki, aŷelkin itu.

Me apo mer pan tai lop. Apan tai  
lop, mai. Apregtaki, taipaki

Ileg nen kin kafo tur rowat,  
apreg, atonkin rupitkaskei. Lop  
rupitkaskei.

Inrik wou kin na kafo preg  
namtampe neu rufitkaskei.  
Inom.

Amer pei takotkot lop ruto mīt.

Kafo mer pei mas, mas pin, tenen  
rusoso ki 'pin'.

When I want to sew thatch,  
and I will get sago palm leaves  
(rowat), I'll get rowat.

I come back, I'll prepare the  
rowat, prepare it until it's done.  
Then I'll fold it, it is folded.

I get it ready, cut it to make it  
ready. Then I'll cut bamboo. I  
cut bamboo and come.

It is right so I can make the  
thatch, I measure it so that they  
are all equal.

He tells me that I should make  
my thatch all the same. That's  
all.

First I'll cut bamboo into short  
pieces.

I'll clean them, they call them  
'pins'.



|                                   |                                    |
|-----------------------------------|------------------------------------|
| Amas pin ina inom.                | I clean the pins until it is done. |
| Go apo tur rowat.                 | And then I'll sew the thatch.      |
| Atrus tefla inom go malfane atae  | I'll sew it like this, and now I   |
| na, atae tur                      | can sew                            |
| fifti, atae turtur ralimilim.     | fifty, I can sew fifty.            |
| ko atae tur tifi iskei.           | or I can sew one hundred.          |
| Go kafo tae na ralimilim kefo tae | And I know that fifty can cover    |
| ṗakor nanre nasuṃ                 | a side of a house.                 |
| Go ralimilim kimer tae ṗakor      | And fifty can cover a side of a    |
| nanre nasuṃ.                      | house.                             |

*This is text 102.*

---

Kalsarap Namaṑ †

***Tata Sailas go tuluk inru, Tata Silas and the two tuluks***

This is a dense story that is difficult to understand. It starts with Kalsarap and his parents talking about getting tuluks from Tata Sailas and then goes on to describe a canoe getting broken by a small stone. The moral of the story is that 'a small stone can break a big canoe', while paying attention to what seem to be the big problems that might wreck the canoe, it is the little ones that end up doing the worst damage.

|                                   |                                 |
|-----------------------------------|---------------------------------|
| Or kafo mer nriki ki iskei. Iskei | Okay, now I will tell this one. |
| natrauswen knen                   | This is a story about           |
| komam Limas. Kineu amai alak      | us, Limas and me. I came and    |
| esan kaito esan to,               | got married and stay at this    |
|                                   | place,                          |
| pan pan pan apiatlak nmatu go     | until I had a wife and a child. |
| teesa. Naliati iskei,             | One day,                        |
| amroki tmak go raitok. 'Kafan     | I thought about my father and   |
| saofir Ertap.' Go kaipa.          | mother. 'I will visit them at   |
|                                   | Eratap.' And I went.            |
| Apanpan paakor go ranrik wou      | I got there and they told me,   |
| kin nag, 'Suker nigmam inom.'     | 'Our sugar is finished.'        |
| Anrikir kin, 'Matol ṗulṗog kafo   | I tell them, 'Tomorrow          |
| gamus sol suker mai'.             | morning I will get you some     |
|                                   | sugar.'                         |

Ana, 'Ato kaipa pan lek tata  
Sailas.' Apan alemsir raito traus  
atraus pan pan ...  
Go kailer mai lek tmak go raitok.  
Kainrikir kin na, 'Kafo pan me  
matol ðulðog, kafo gamus sol  
suker mai'.

Amai na asaiki raru, sak ki Ear,  
raru ito. Me anrikir kin na, 'Pafo  
ta mai puet raru mau Me atli nag,  
'Kutap mai pa raru mau.  
Raru nen kefo to. Me matol  
ðulðog me kafo gamus sol suker  
mai.'  
Amai anrik mtulep neu ki, 'Apu  
go ati ratik ki suker.'  
'Rapo gar pregptaki suker pan  
inom rasol tete pret.  
ðulðog rik go kaitmalu Erakor pan  
sak Egis  
panpan pa raru Ear apan tuer ki  
suker.  
Kafan go iak mana rana, 'Me ag  
kupan lek maarik Sailas?

Me inriki ki tenamrun ko?' Ana  
'Itik'.

Go ranrik wou kin na, 'Ipreg  
nafamwen ðog rulau panpan  
ialiat.'

Go atok kaisos, Jemis. Ita sees  
ilakor piatlak ntau atap tae mau  
isees perkati.

Asoso hemia nao Jemis, 'Pafit  
mai.' Imai ilauto anriki kin nag,

'Pafak Elaknaar pa. Go ðalek apu  
go ati go ðanrikir kin nag, 'Awo ni

I say, 'I will go and visit tata  
Sailas.' I go to see them, they  
talk, I talk and talk..

And I came back and saw my  
father and mother. I said to  
them, 'I will go, but tomorrow  
morning I will bring sugar for  
you.'

I came by canoe, landed by Ear  
passage, the canoe there. And I  
said to them, 'Don't take the  
canoe.

The canoe should be there. And  
tomorrow morning then I will  
go and get sugar for you.'

I come and I tell my wife, 'Apu  
and Ati have no sugar'.

We will prepare sugar for  
them, we'll get some bread.

Early morning I left Erakor, and  
came ashore at Egis,  
take the passage at Ear to give  
them sugar.

I'll go and my mother and the  
others said, 'And did you go to  
see Mister Sailas?

And did he say anything or  
not?' I said, 'Nothing'.

And they tell me, 'He had a  
feast last night and danced  
until daylight.'

And I called out for James. He is  
small, he is around I don't  
know how old, he is very small.

I called James, 'You come  
quickly!' He comes and stands,  
I tell him, I say,

'You go to Elaknaar. And you  
go see Apu and Ati and you tell

Erakor ipato

me kina imur tuluk iskei māas itap  
mur inru mau.' Raktuok tuluk  
keskei māas, Raktuok tuluk keskei.  
ŋawesi mai, neu, kefo wesi pan.  
ŋawesi mai. Kafami.'

Maarik go mtulep rato panpan go  
tata Sailas kinriki kin mtulep  
nega kin na, 'E tete tuluk itok ko?'

Mtulep ita pes mau me ipnut to.  
Ito panpan go maarik nen ina,  
maarik ito inrik mtulep kina,  
'Kanrikir ki nafsān ni tiawi iskei.  
Faat sees iŋopu raru ŋur.'

Mtulep ito ipan toto um panpan  
ipaŋor tuluk inru.

Ina ito kaiwisi ina, 'Tuluk wan  
rato ki.' Inrikir kin na, 'Malfanen  
kafo pan lek nafit, go ipato, ni  
Erakor go ifato.

Nafsān matu ni tiawi. Itok kaiwis  
tuluk nen mai imai mai mai itu  
esum to. Esum Ertap  
Imai na isil, kainag nafit nen to,  
'Kuto preg nafte panpan kin mer  
mai to faoskin tuluk.'

'Amai apregnrogo kia nlaken  
komam ratok fkaar ipi temak, me  
kineu afiarkin, kat natrauswen ga  
inrak laap ito neu traus.' Suŋ ni  
tiawi.

Go ito neu traus itraus iteflan kin  
na.

Natrauswen ni tiawi nen inrik

them, 'Uncle from Erakor is  
there

but he said he wants only one  
tuluk, he doesn't want two.'  
They will give you only one  
tuluk. You bring it. I will eat it.'

The man and the woman  
stayed on and then old Silas  
said to his wife, 'Hey, is there  
any tuluk left?'

The woman didn't talk, she  
stayed quiet. This went on until  
the husband said, 'I'll tell you a  
story from the old people.  
A small stone can wreck a big  
canoe.'

The woman stayed and felt  
around in the oven and found  
two tuluks.

She wanted to get them. She  
said, 'Here are the tuluks.' She  
says to them, 'Now I'll go and  
look at the slave at Erakor.'

A story straight from the old  
people. She took the tuluk and  
she came back to the house.  
She went inside and said to this  
slave, 'What have you been  
doing until you ask for tuluk?'

'I went and tried because we  
laughed because he was my  
father, but I wasn't scared  
because he told his story to me  
many times.' That's the way of  
the old people.

And he told me like this, he  
told it like this.

A story from the old people

Jemis ki. Ina Jemis, imai itap  
inriki ki tenmatun mau? Ina,  
'Itik'. Go ipo neu traus  
natrauswen nen kia atraus silua.  
'Faat sees iḽopu raru ḽur'. Ser  
nrak natañol imurin nag kefak  
namos. Kupan saiki raru gaag ito  
slaor.

Kusaiki raru. Kulek faat faat ne.  
Faat nen itop.  
Me faat nen isees perkati. Selwan  
kumur na ḽafan kulek faat ḽur  
ne.

Kulelua faat ḽur nen kupan lelu  
teflan pan pa raru gaag kaipak  
namos pan. Me kuserteḽal faat  
ses nen. Selwan kuler mai nag  
ḽanros raru gaag kefak  
euut faat sees nen kin kefo  
tuḽopu raru gaag. Go ḽafo mer  
kano pa raru.

Raru gaag imaḽor ḽafo sñoli ḽafo  
pan. Ipi nametḽag natrauswen  
nen agaag trausi malfanen.  
Tangkiu.  
*This is text 015.*

that he told, to James. He said,  
'Did he say anything?' He said,  
'Nothing'. And this is the story  
they told me which I have told.  
'A small stone can break a big  
canoe.' Every time someone  
wants to go to the ocean. You  
push your canoe into the  
passage.

You push your canoe. You look  
at that stone. That stone is big.  
But that stone is really small.  
When you want to go you look  
at the big stone.

You go around the big stone to  
get out to sea, you don't believe  
the small stone (could damage  
the canoe). When you come  
back you drag your canoe  
ashore, the small rock breaks  
your canoe. And you won't be  
able to use your canoe  
anymore

Your canoe is broken, you must  
plug up the hole. That's the end  
of the story that I have told  
you. Thankyou.

---

Kalsarap Namaf †

***Nmatu taar, white women. (Kalkau Kuriman's story)***

This story was written by Kalsarap Namaf who read it. He used a  
numbered structure in his written form which is represented  
here. He said the story dates from sometime in the 1800s. A chief  
who was a 'kleva' from Efate could magically travel at night  
and he foresaw the arrival of Europeans. He advised his people to  
take advantage of all the good things that would come.

1: Amurin nag kagamus traus tete  
natrauswen nig tiawi negakit nig  
teetwei selwan Efate imalik.  
Go naot nen ito Erkao go nega ipi  
munwei.  
Tete naliati ito siwer ðog.

Tete naliati ipak nort Efate tete  
naliati ipak Santo ko Amprim,  
Ampai.

Selwan iler mai kefo sos namēr nega  
rukfak efare me kefo nrikir ki tenag  
ileka. If pi Ampai ko Amprim ko tete  
nafanu nag ipaakor pan ðog.

Or ikano siwer aliat me itae siwer  
ðog go natañol nega rumurin nag  
keto negar traus nafte kin ipan leka  
natokon nig Ampai ko Santo.

2: Or go naðog iskei itili nag, 'Kafo  
pak Etog nafanu nig namēr taar.' Or  
go ipo pan ipak etog Australia pan.  
Ipan sari iur taon.

Go ilek os kin ito of kat go ito kaisos  
os ki kori.

Ilek natañol kin ruto ur taon napu  
itop go natañol rulaap go napu  
negar imalmal wi.

3: Itok siwer ur taon pa kailek  
namatu taar rutok ur taon. Selwan  
rusiwer pan nalur ikof kor namter  
me selwan rupulki naðaur go nalur

I want to tell a story of our  
old people when Efate was in  
darkness.

And this chief was at Erkao  
and he was a 'clever'.  
Some days he would walk at  
night.

Some days he would go to  
north Efate, some days he  
would go to Santo or  
Ambrym or Ambae.

When he came back he  
called his people to go to the  
nakamal after he would tell  
them what he had seen, if it  
was Ambae, or Ambrym or  
some island he went to at  
night.

Yes he can't travel in the  
day, but he knows to travel  
at night and his people  
wanted him to tell them  
what he'd seen in the village  
at Ambae or Santo.

Yes and one night he said 'I  
will go to the island of white  
people.' Yes, and he went to  
Australia. He visited the  
town.

And he saw a horse which  
had a cart on it and he called  
the horse a dog.

He saw people on the roads  
and many people, and their  
roads were clean.

He travelled on and saw  
white women walking  
around town. When they  
(the women) walked their

kimer ler pak naṣaur pan.

Go itili nag, 'Rupi mutwam?' Or  
maarik nen ilek loto, raru Stimer  
ilek raru nlae tete natir itol go  
Stimer sernale nig naṁier nig etog  
ilek silua.

4: Selwan kiler tok etog mai kipreg  
nsaiseiwen ṣur iskei go kitili nag  
nataṁiol rukfo pak efare me kefo  
nrikir ki naṁte kin ipan leka etog go  
kitili nag,

'Matol kofo mai pak efare.' Selwan  
rupan go kinegar traus tenag ipan  
leka etog.

5: Go inag, 'Naṁier taar nen rulaap  
top, ruto ur napu negar.

Me namter iksakes taos namet pus  
me namatu.'

6: Negar rutaos mutwam, nalur  
ipram me if wel uf murin utae puetir  
mai nag akam kolemsir.' Go runag,  
'Iwi ṣafuetir mai.'

7: Go maarik inrikir kin inag, 'Iwi  
matool kofo pak eslaor Emetfat me  
kafo preg raru nen kemai torwak  
eslaor Emetfat.'

8: Me maarik inrikir kin nag, 'Iwi  
akam tete kofo taulu namatu taar  
nen.  
Go negar kin rukfo peiki mus kin

hair hid their eyes but when  
they shook their heads their  
hair moved back.

And he said, 'Are they  
devils?' He saw cars, the  
steam boat, a sailing boat  
with three masts and the  
steamer, he'd seen all things  
of the white people.

When he had come back  
from abroad he called a big  
meeting and he told them all  
they should go to the  
nakamal and he would tell  
them what he had seen and  
said,

'Tomorrow you will will  
come to the nakamal.' When  
they came and he told them  
what he had seen abroad.

And he said, 'There are  
many white people, they go  
around on their roads.

But their women's eyes are  
green like a cat's eye.'

They are like devils, their  
hair is long and if you want  
you bring them so you can  
visit them. And they say,  
'Good, you bring them'

And he said to them, 'Good,  
tomorrow we will go to the  
passage at Emetfat, after I  
will get this boat to anchor  
at Emetfat.'

After he said to them, 'Good,  
some of you will marry  
white women.

And they will show you how

teflan ruweswes ki nasuṃ, raru nlae  
go kori nag ruto of kat go sernale wi  
laap nag aleka. Kofo piatlaken.'

9: Me selwan rupaakor ṣulṣog rupak  
eslaor Emetfat pan torik go rulek  
natir ni raru iseesṣal pato eṃae to.  
Rutok leka panpan go naṃol raru  
nen kipaakor ito sef mai.

Kaitorwak Emetfat, naṃer nig raru  
rukoitao pot ipak etan me tenig euut  
rutok leperkatir.

10: Selwan rutoktan nag rukfalus go  
rutotoluk ki nakpei nig raru po  
palus.  
Itap taos raru negakit kin tulek  
nakpei nig raru po palus mau.

Or selwan rutok palus raki euut mai  
go rutili nag, 'Naṃer taar nen  
namter itok ntakur.'

Me rupo mos tete namatu rumaui  
tok pot. Go runag naṃer nen rutaar  
taos mutwam.

Nlaken rutao nalur ipram go ipo  
ipaakor namter go nagorir go negar  
tete rukoisef pan kus nkas me ruto  
mak leker.

11: Or nafsān nig maarik naot itili  
nag, 'Iwi nag akam kofo taulu tete  
namatu taar nen go negar kin rukfo  
peiki mus kin teflan ruwesweski  
nasuṃ go sernale wi laap.

they make houses, sailing  
boats and dogs pulling carts  
and many other good things  
I saw. We will have them.'

And when they came in the  
early morning to Emetfat  
they saw the mast of a  
sailing boat, small in the  
distance. They watched until  
they saw the ship quickly  
coming in.

It anchored at Emetfat, the  
people from the boat left,  
and those on shore looked  
after them.

When they sit to paddle they  
turn their backs to the front  
of the boat then row.

It is not like our canoes  
where you look at the front  
of the boat then row.

Yes, when they paddle close  
to shore and come ashore  
they say, 'White people's  
eyes are in their backs.'

After they will take some  
women they will all stay on  
the boat. And they say these  
people are white like devils.  
Because they leave their hair  
long and their eyes and nose  
appear behind it, so some of  
them ran away and hid in  
the trees and stared at them.

Yes, what the chief said was,  
'You will marry some white  
women and they will show  
you how to make houses and  
many good things.'

Go rutili nag rumal.

12: Go maarik naot inag, 'Amroa kin nag akam uf mer taulu tete go negar kin rukfo pregwi ki nafanu negakit go akit tukfo tok wi go ntag nig teesa negakit nag rukfo inrok mai kefo wi top. Me rumal to tauluer.

Go tukfo pitkaskei tok ser ntag go ser ntag.

Nafsan nega iþon.  
*This is text 026.*

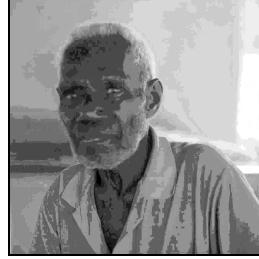
And they say they don't want to.

And the chief said, 'I think you should try to marry some and they will make our country good and we will live well, also our children's generation in the future.' But they don't want to marry them.

And so we will stay the same, generation after generation.  
His story is finished.

---

Kalfaþun Mailei †  
***A story about the Second World War***



Kalfaþun's experience in WWII, and the way that the Americans treated everyone equally.

Go mal ni nafkal nañer ni  
America rulaap, esa rutalaap  
mau, me Esanr.  
Nañer got me nañer taar. Navy,  
Army nametrau nañer fserser.  
Rupo piatlak nmatu gar nen  
rumai. Nmatu gar nen rumai,  
rutkal faef handred.  
Me nmatu nen rupi nmatu ni  
nafet Ofisa. Rumai,  
ruwi, rusemsem lek patlas

At the time of the war, there  
were lots of Americans, not  
here, but in Santo.  
Black men and white men. Army  
and navy, all different men.  
They had their women who  
came too. They had 500 women  
with them.  
They were the officers' wives.  
They came  
they were good, they were



natañiol. Me rutraif mai ko  
rufatlasik rumsagik.

Kuna, 'Ĥafak swa?' 'Ore'. Skotir  
atlag itol.

Rupi nañier wi. Nafisoklepwen  
gar itop. Kutae America,  
runa kopan eksesaes, pak  
eksesaes pa. Runa kofan mees  
baseball, upak baseball pa.  
Una kopan sari, upan sari.

Ko runa kopan min upa  
unomser of uniform upan min.

Rupanpan rutrau wi top ki wou,  
pan pan pan runa, 'Wik nen tu  
tukfak Solomon. Kuta mtak  
mau'. Ana,  
'Kaïpe saen reki nmaten, ded,  
ded, laif, laif.' Me kafman ñas  
malen kin inrogo, go ipulu wou  
Suranta.  
Go ipiatlak natañiol rusot. Me  
ito psir me imal kin apa.

Afmer pa me afla lakor wel  
Jimmy Steven ko aflakor mat  
Solomon.

Ipi esuan nañolien neu. Kin mai  
kin itu san to. Pan pan pak mees  
ne, apitlak ntau 77.  
*This is text 041.*

happy to meet any man. They  
come driving or they meet you  
or they take you in the car.  
You say, 'Where are you going?',  
'Okay'. With them for three  
months.

They were good men. They were  
very rich. You know America,  
they say to do exercises, we do  
exercises. They say we'll play  
baseball, we played baseball.  
They say we'll go for a wander,  
we went for a wander.  
Or they say, we'll drink, we all  
wear uniforms and we go and  
drink.

They were good to me, then they  
said, 'This week we'll go to the  
Solomons. Don't be scared.' I  
said,  
'I signed up for death, if I die,  
I'm dead, if I live, I'm alive.' But  
the government heard and they  
pulled me out to go to Suranta.  
There was a shortage of men.  
But they were lying as they  
didn't want me to go (to the  
Solomons).

If I went, I would be like Jimmy  
Stevens (who went to the  
Solomons and came back alive),  
or I would be dead in the  
Solomons.

That's my life. Until today when  
I am 77 years old.

Kalfaḡun Mailei †

### ***Darkness, light and Christianity***

A brief description of the coming of Christianity

Teetwei esan komam upaakor mal  
ni namrem.

Me mal ni nmalko komam me upo  
nrogo me uta leka mau. Nlaken  
tiawi kin ruto mal ni nmalko.

Panpanpanpan malen kin  
nalotwen imai pa ntan sa. Go tiawi  
rumtak ki nmalko ruto sef sef mai.  
Ruto sef sef sef mai mai mai.

Go gar rulek nmalko, me komam  
uta leka mau. Komam unrogo me  
uta leka mau.  
*This is text 042.*

Long ago, at this place, we  
were born here in the time of  
the light.

But we have heard about the  
time of Darkness, but we never  
saw it. Because it was our  
ancestors who lived in the  
time of Darkness.

Until the time when prayer  
came to this place. And the  
ancestors were scared of  
Darkness and they ran away.  
They escaped and came.

They saw Darkness, but we  
never saw it. We heard about  
it, but we didn't see it.

---

Kalfaḡun Mailei †

### ***English police in Santo in the 1940s***

Kalfaḡun's time in the English police in Santo in the 1940s.

Neu kin nawesien nen kin  
upatkos Esanr. Plisman upi  
ralim utiuti me apak Esanr pa  
Esanr ruta to sisi.  
1941 me nataḡol ruta to tmer  
sir. Nlaken komam utu Kanal,  
  
reki naḡier ni Sak Pei, me Pot  
Lori, me ruto of polet mai pak  
hospitel.

The work we did in Santo. We  
were ten police on duty, I went  
to Santo. On Santo they were still  
shooting.

In 1941 men were shooting each  
other there. That's why we  
stayed at Luganville,  
for people from Shark Bay and  
Port Lory would come in to  
hospital with bullet wounds.

Go komam upan malen kin man  
pus ruta to tmer sir, me ipi mal  
kerkerai.

Malen kin utkos kin ĩamro ki,  
Totel Pei pak Sak Pei. Ipi emāe  
top,

me malen ana kafa. Ana kawes  
natus pa. Runrik wou ki, 'Malen  
ĩafa, ĩawalu sot ni plisman,  
ĩaweslu pulĩou,  
ĩaweslu polet, ĩafai nal. ĩakaro  
me ĩafa. 'Nlaken ipitlak man  
pus nmaota ni Totel Pei pak Sak  
Pei. Ale apa.

Rusi natañiol, rupam natañiol,  
pan pan pan pan pak Sak Pei pa.  
Malen kin apu ni Kulon nen to  
Kulon nen iplak Toumer to, Apu  
ga Kami. Kami Kulon.

Malen ito Sak Pei. Go ina, 'Boy,  
yu kam olsem wanem?' Nlaken  
ana panpan apak plantesen ga  
go apo of nkal.

'O me kuur naor nen to mai? Me  
ku, kutap piatlak trabol mau?'  
Ana, 'Itik'.

Malen amai asrakor sot, asrakor  
pulĩou, asrakor strap, ale amai.

Ilek wou trau mur, me ina, 'Yu  
laki.' Ale pan patu ĩog go  
amatur, ĩulĩog go amer ler mai  
pak Kanal.

Ipi emāe. Malen nafkal ito na  
kamai. Komam English plis uta

And we went when the bush men  
were still shooting each other.

It was a hard time, when we  
stayed there, think about Turtle  
Bay, to Shark Bay. It is a long  
way,  
but back then I wanted to go. I  
took a letter there. They told me,  
'When you go, take off your  
police shirt, take off your hat,  
take off your bullets and put  
them in your basket. You go  
without clothes.' Because there  
are wild men between Turtle Bay  
and Shark Bay.

They shoot men and eat men  
until you get to Shark Bay.  
This time when Kulon's  
grandfather was there, Kulon  
who married Toumer, Kami is his  
grandfather. Kami Kulon.

Then he was at Shark Bay. And  
he said, ' Boy, how did you get  
here?' Because I put my clothes  
on just when I got to his  
plantation.

'Oh, did you follow along there to  
come? And didn't you have any  
trouble?' I said, 'No.'

When I came I hid my shirt, I hid  
my hat, I hid my strap, then I  
came.'

He looked at me and laughed,  
and said, 'You're lucky.' I stayed  
the night, slept and then came  
back to Kanal (Luganville).

It is a long way. Then the war  
was about to start. We English

matur mau.  
Kanal pak Fenu, Fenu pak  
Kanal, ðog go kusiwer. Me itapi  
napu ni natañiol taos napu ni  
loto mau.  
Napu nen kupa kupu na serpal  
ni naniu. Nen þafan ke malik,  
þatpili lele kin.

Pan pak Fenu pa. Plis man ni  
English. Upi teni nañer, nañer  
ni Erakor. Me rutu English.  
Me rutatsman pak eFenu.  
Kunrogo rutu trñotum komai  
pak Kanal.

Mal ni nafkal. Ito pareki sa.

*This is text 043.*

police didn't sleep at all.  
Kanal to Fenu, Fenu to Kanal,  
at night, you walked. But it  
wasn't a man-made road like a  
car road.

On this road you must carry a  
coconut torch (the bract of the  
coconut tree that can be burned  
to use as a torch). When it is  
dark, you light it and you can  
see.

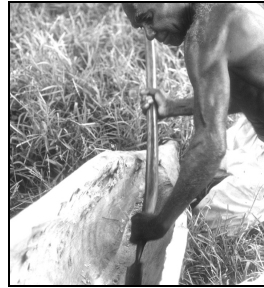
Go to Fenu. The English police.  
We were from Erakor. But they  
were English.

They were on attachment at  
Fenu. You hear they (the police)  
knock at the door. We came back  
to Kanal.

Time of the war. It came out  
here.

---

John Maklen  
***History of villages before  
Erakor***



A story about th history of people who live at Erakor today,  
startngstarting at Eñeltafra.

Tiawi nen ruto Eñeltafra  
teetwei.  
Ipiatlak natañiol rulaap wes.  
Rulaap go, nawesien sa itop.

The old people who stayed at  
Eñeltefra before.  
There were many people there.  
They were many, and there were

|  |   |
|--|---|
| Kin nlaken maarik naot ni<br>Eñeltefra ipreglu nañer nen<br>kin ruto preg nawesien sa.<br>Gar kin rupan pan pak Etago  | a lot of bad things.<br>So the chief of Eñeltefra expelled<br>all the troublemakers.  |
| Ore, tenen nen rutu ko go rutu,<br>rutu nrus frafer<br>Rumai pak Erfat, rumai pak<br>Eñelsa esan kin rusoso ki<br>Erakor.  | They are the ones who went to<br>Etago.<br>Yes, those that were there, they<br>scattered.   |
| Orait. Rutkos, rumer nrus mai<br>pak Ekasufat.<br>Na ruto Ekasufat. Malnen ki<br>nalotwen ipo mai.<br>Malnen nalotwen imai ol<br>natañol runrus mram, go<br>rumer nrus mai.<br>Welkia maarik naot nen ni<br>Ekasufat imat, maarik naot nen<br>rusoso ki Nmak, Nmak.<br>Ina imat go ipiatlak natañol<br>iskei ina ipo mer of natañol<br>rumer nrus mai.<br>Natañol nen nagien, a,<br>Fakalomara ga ipi natañol ni<br>Samoa.<br>Iplaker runa runrus mai kin<br>rupo mai preg natkon elau Egis. | They came to Erfat, they came to<br>Eñelsa, to the place they call<br>Erakor.<br>Alright. They were there, they<br>came across to Ekasufat.<br>To stay at Ekasufat. When prayer<br>(Christianity) came.<br>When Christianity came the<br>people were in the light and then<br>they came.<br>And the Ekasufat chief died, the<br>chief who they called Nmak.   |
| Me, malnen [nata-] nañer laap<br>rumai, go rumat mat.<br>Ipiatlak namsaki iskei, namsaki<br>nen ipi namsaki nen, ntafwen.<br>Rumatmat panpan tewarik ñas<br>kin go rukfo nrookot pak naur<br>sees.<br>Rupato naur sees kin go rupo<br>mer stat preg natañol rulaap   | He died tand then there was a<br>man who would take the people<br>back.<br>That man was called Fakalomara,<br>he was from Samoa.<br>He came with them, they wanted<br>to come, they made the village by<br>the beach at Egis.<br>And, at that time, as many people<br>came, they were dying.<br>There was a sickness, the sickness<br>was dysentery.<br>They died and died until a few<br>went across to the small island.<br>They were at the small island and<br>their numbers started to pick up |

panpan bambae ituḽ ntag ni  
mees ne.

Kin go komam ufo paakor wes  
ki ufo mer tñalu naur ki umer  
mai pak esa.

Upo to preg esan ipi natkon

Ore, e ma- or, Or, malnen kin  
utrñalu natkon, naur sees kin  
umai, 19, e, 1959.

Malnen nlag kina iwat ki ga ipo  
pregi komam upo mai pak Efate.  
Go upo pregi esan ipi natkon ni  
Erakor.

*This is text 047.*

and grow until this generation.

And we would be born there and  
we would leave the island and  
come here.

We would make this place a  
village.

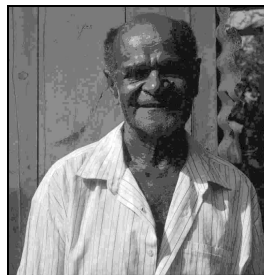
Yes, when we left the small island  
and came in 1959.

As the wind began to hit it made  
us come over to Efate.

And we would make this place  
Erakor village.

---

Petro Kalman †  
***Villages before Erakor***



There were seven villages that Erakor people lived in before settling  
at Erakor. The problem of starvation that occurred when  
Christianity took people away from their gardens and they had  
only poor food to eat.

Ore, taos naat mal wan ni tiawi.

Yes, about the time of the old  
people.

Nrak pei natkon ni Erakor Efate  
rupi natkon ilaru.

At that time, the village of  
Erakor, Efate, was seven villages.  
One was called Eñeltafra.

Ipiatlak iskei rusoso ki esap  
Eñeltafra.

Iskei rusoso ki ena esap kia  
Eñelsa. Iskei rusoso ki Emlaliu.  
Iskei rusoso ki Ekasufat.

This one is called Eñelsa. This  
one is called Emlaliu.  
This one is called Ekasufat.

E, pak etan Emlasei. Emlasei.  
 Etmat kin ipi klates.  
 Esan rupiatlak natkon ilates.  
 Me san kin rusoso ki, ipi nṗau  
 natkon ga kin Ekasufat.  
 Nṗau naot itkos. Go malen kin  
 nalotwen imai,  
 ore natrauswen itili teflan  
 malnen nalotwen imai. Teni Efil  
 rumai, teni Eṗag rumai Ertap.

Tukfo ona ki nana, pregsaki  
 nafnag nen kin ruktao nalotwen  
 nen.

Rutrau mai. Rumai plak sernale  
 ni nafkal, ola me nana. Tenen  
 kin ruto lekor nen kin rutap pak  
 talṃat gar mau.  
 Go nafet apu me ati gar ruto  
 pam namkanr.  
 Go kupami esan ipam nasok  
 nkanrom, me tiawi rupo  
 kerkerai pami.  
 Nafnag nen ita pi nafnag wi mau  
 me rutiki tenen rukfami.

Rupami ikat nkanror rutnoli  
 ipak nmarter ipo kat nmarter.  
 Rusuerkin ipo mer.

Me rupo kerkerai. Panpanpan  
 malen kin brown misnari rumai  
 pak esa.  
 Kin go rukir-, rutuer Ekasufat.  
 Go malnen kin rutṃalu  
 Ekasufat,  
 go rumai tu elau Egis esa.  
 San kin skul ni teesa itkos  
 malfane. Me rukraksok disentri,

This one is called Emlasei. Etmat  
 is the sixth.

There are six villages.  
 But the place they call the main  
 village is called Ekasufat.  
 The head chief is there. And  
 when Christianity came,  
 that's what the story says,  
 Christianity came. Those from  
 Ifira came, from Pango, from  
 Eratap.

We did it, spoiled the food so  
 that they would leave us  
 Christianity.

They came with all the weapons,  
 spears and so on. Those who  
 were looking after these things  
 didn't go to their gardens.  
 And all the grandparents were  
 eating wild arrowroot.  
 When you eat wild arrowroot, it  
 stings your mouth, but the old  
 people were strong and ate it.  
 This is not good food at all, but  
 they didn't have other things to  
 eat.

They ate it, it stung their mouth,  
 they swallowed it, and it stung  
 their bellies. They shat it out and  
 it made them numb.

But they were strong for it. Until  
 the time when the brown  
 missionaries came here.  
 And they gave them Ekasufat.  
 And when they left Ekasufat,

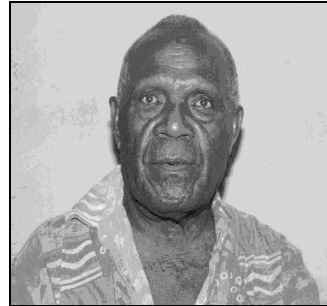
they came to Egis, here.  
 The place where the school is  
 now. But they got dysentery and

me rutaf ki nra.  
 Go runa natañol rutrau mat  
 aliat me ðog.  
 Panpan kin go me tenrfaal nen  
 ruto kin rupo nrookot.  
 Neu papa neu me ipi iskei. Ipi  
 teesa nanwei me ruplaker  
 nrookot kin rupak Erakor.  
 Go malnen rupak Erakor ga ipi  
 namlas tu. Go rupan go rupo  
 tasai naur sees nen rulaoki  
 nasumĩ  
 kin rupan pa tkos. Pan papa neu  
 ga, iku kia, ipo ptour 1918  
 kin go komam upo paakor, naur  
 Erakor.  
*This is text 056.*

they shat blood.  
 And the people were dying day  
 and night.  
 Until some that were there went  
 across (to the island).  
 My father was one of them. He  
 was a boy but they took him  
 across to Erakor.  
 And when they went to Erakor it  
 was bush. And they went and  
 they would clear the island so  
 that they could build houses  
 which they went to live in. Until  
 my father would marry in 1918  
 and we would be born on Erakor  
 island.

---

Waia Tenene †  
***Mare and Erakor***



Waia Tenene tells of the Mare (New Caledonia) people who came as police to help the French suppress Malakulans. They then stayed and married into Erakor families.

A, teni Emar nen kin rumai pak  
 san teetwei mal ni, na, kolonial  
 kafman.

Ah, those people from Mare (in  
 New Caledonia) who came here  
 long ago in the time of the  
 Colonial Government.

Franis kafman isent kir rumai  
 reki na polis.  
 Rumai pi polis ni Efata. Nanre ni

The French government sent  
 them to come as police.  
 They came to be police on Efate.



Franis, Franis kafman.

Go ipiatlak nafkal nen ito  
Emlakul go isentkir pak  
Emlakul.

Preg nafkal skot nam̃er nig  
Emlakul.

Go, neu welkia papa neu. Papa  
neu nen kin ipi tmak leg p̃alun  
rusi.

Teni Emar nen kin rumai, teni  
Caledoni nen rumai pak esa  
nlaken Franis kafman isosor.  
Nafet polis rumai rumai pak esa.

Ale rupan preg nafkal skot teni  
Emlakul malnen ipiatlak na sifil  
wo

Go neu taos p̃al papa neu iskei  
ga ipato sanpen mai. Go rupak  
Emlakul go rusi. Imat, imat  
Emlakul.

Rusoso ki Nano. Me papa neu ga  
ga ipi anfermie ni Nume,  
hospitel p̃ur.

Ale ga imarmar, a iliv go  
rusentkin ipak Franis.

Ipa na Messageries Maritimes  
raru a? Raru p̃ur. Ipan raon  
Franis na imai, imai pak esa.

Ale ituṗ na metotel ga. Ale  
rupregi ipak euut.

Ina ipak euut imai ale, tenen kin  
rupato rumai pi polis. Rutu san  
to go kipe skotir.

Kin papa neu Tenene. Me ito  
pan na ilak ale kipe to san to.

On the side of the French, the  
French government.

There was fighting on Malakula,  
and it sent them to Malakula.

Fight with the people from  
Malakula.

And me, well, my father. My  
straight father, his brother, they  
shot him.

Those from Mare that came,  
those from Caledonia came here  
because the French government  
called them. A group of police  
came, they came here.

Okay, they went to fight with  
those from Malakula when there  
was a civil war.

And me, as my father's brother  
came from there. And they went  
to Malakula and they shot him.  
He was killed in Malakula.

They called him Nano. My father  
was a nurse at the big hospital in  
Noumea.

He went on leave and they sent  
him to France.

He went on the boat of the  
Messageries Maritimes. The ship.  
It went around to France and he  
came back here.

Then he got his job as a maître  
d'hôtel. So they sent him ashore.  
He wanted to come ashore, he  
came, then those that were there  
became police. They were here  
and he joined them.

My father, Tenene. He stayed  
until he was married, then he

Itaulu iak neu go kipe to san to.

Gar rupitlak na- ntan nen naot  
nig Efil ituer kin Emlaño, san kin  
Kawenu itkos.

Teni Emar rutu wes teni  
Caledoni. Me malnen gar runa  
rulak, go rulak mai pak Erakor.  
Go rupe muf mai.

*This is text 061*

stayed here.

He married my mother and he  
stayed here.

They had land that the chief of  
Ifira gave them at Emlaño, where  
Kawenu (college) is.

Those from Mare stayed there,  
those from Caledonia. When  
they married, they came to  
Erakor. And they moved here.

---

Toukelau Takau

***Life today***



Life today and the lack of respect shown by young people to older people. Things are much easier now, but hard work made everyone feel stronger back then.

Komam nen kin upi tiawi ulek  
nañolien pei mai paakor  
nañolien ni mees.  
Me nañolien ni mees imsal top.  
Itap taos nañolien ni malpei mau.  
Nañolien ni mees teesa  
rumetmatu wi,  
ruskul wi me rukano paketan ki  
tiawi.  
Rukano nrog nafsán.

Nlaken rumro na gar rumetmatu  
tol tiawi.  
Me tenen tiawi rutae ipi tesees.

We old people we look at the  
way of life before coming  
through to today.

Life today is different. It isn't  
like life in those days.

Today, children are clever,

they go to school, but they  
don't respect the old people.  
They can't hear the language  
(they can't hear what their old  
people tell them).

Because they think they know  
more than the old people.  
But what the old people know

Tiawi rutap metmatu wi mau.

Me rumroperkat, runrog perkat  
nale tiawi nigmam tenen rupi  
tem mom go rait mom.  
Komam ukano pregsa kir,  
unrog naler, rutil tenamrun,  
komam upregi taosi kin gar rutli.  
Me mees, namolien ni mees kineu  
kafo to pes.  
Til tenen iwi, tenen ileg, me gar  
rukano rukano nrogo.

Nlaken rumrokin na gar  
rumetmatu tol nametmatuan  
nigmam tiawi.  
Me komam ukano pregsa kir  
nlaken ipi nafsani iskei nen kin  
tiawi kefo tafnau teesa.  
Teesa ipreg tenamrun nen  
ikerkerai itakel me tenen kin ipi  
rait ko tiawi ukano preg kerkerai  
kir.  
Go ukano pes sa kir nlaken gar  
rukfo develop ki mal wi nen kefo  
mai.  
Kafo traus tete natrauswen taos  
na naur malnen uto naur sees  
Erakor.  
Komam uta weswes skot loto  
mau.  
Komam utap weswes skot enjin  
mau.  
Uweswes ki narmom uweswes ki  
masmes pur, uweswes ki kram,  
go uslasol ki npau mom.  
Uslasol ki ntak mom,

is small.

The old people don't know  
more.

But they remember the wisdom  
of our old people, those who  
were our fathers and mothers.  
We can't criticise them,  
we listen to them, they tell us  
things, we do as they tell us.  
But the life of today, this is  
what I always say.  
Say some things are good, some  
things are right, but they don't  
listen.

Because they think their  
wisdom is better than that of  
our old people.

But we can't criticise them  
because it's the way that the old  
people teach young people.  
Children follow their own  
strong, crooked way, but their  
mothers and old people can't  
be strong with them.

We can't talk badly to them  
because they are developing  
their future.

I will tell the story of when we  
were on the small island of  
Erakor.

We didn't work with cars.

We didn't work with engines.

We worked with our hands,  
with knives, with axes,  
and we carried things on our  
heads.

We carried things on our backs,

uslasol ki mpam mom.

Uto eñae uslasol mai pak elau.  
Loto itik.

Komam uweswes ki nar mam,  
ufarfar ki nañol mam, raki  
nawesien ãafãof laap.  
Tiawi rukfo tai raru, ruweswes ki  
kram ñas, rutap wesweski engine  
mau.  
Mes, nañolien ni mees, kafo preg  
nawesien kafo sat nafnag ipatu  
napu.  
Me kafo preg loto kefan msagi  
mai. Me malpei itik.

Nañolien nen kin tu pato mees  
ne itik malpei.  
Komam uweswes umaos umurin  
na koto wi, kofo pei maos.

Nkal ni mam rumaãraãor, uslat  
nanrogtesan itop.  
Me kofo pei inrok to wi. Kofo sur  
kopra eñae, eñae.  
Me kofo slati mai loto itik.  
Kofo mai kofo pregi na, komer ler  
nkap, komai suekro.  
Pan kin gar, komer laosoki.

Me malnen rukoi pe laosok silua  
rutur pek. Natañol kin kefo slati.

Pan psi raru elau, kefo msagi pak  
sto,  
natañol imaos top malpei, nlaken  
kin nañolien ni malpei ikerkerai,  
toklos teni nawesien.

we carried them on our  
shoulders.

We were a long way away, we  
carried things down to the sea.  
No cars.

We worked with our hands, we  
moved our bodies, for hard  
work.

The old people cut canoes, they  
worked with only an axe, they  
didn't work with engines.

Today, life today, I'll do work,  
I'll carry food and put it on the  
road.

Then I get the truck to carry  
the things. But not in those  
days.

Life today is not like it was  
before.

We worked and we got tired, if  
we want to stay well, we would  
first have to get tired.

Our clothes were ripped, we  
had too many hardships.

We would then feel good. We  
worked copra, a long way.  
But we carried it, no car.

We would go and make it, get  
firewood and smoke it.

Until it was dry, then we  
pounded it.

When they finished pounding  
it, they sewed up the bag. The  
man would take it.

Put it in the canoe on the  
beach, take it to Vila,  
people got tired in those days,  
because life then was hard, as  
regards the work.

|  |   |
|--|---|
| Me raki nanrogperkatwen<br>komam ukano tao nafsani tiawi,<br>tarpek,<br>tiawi rupreg nafsani go rufla tili<br>na kofan gar preg talmat, kofo pa.                     | But as for remembering, we<br>can't ignore our old people's<br>talk,<br>the old people might tell us to<br>go to the garden and we have<br>to go.                         |
| Ukano serteal nafsani tiawi.   | We cannot ignore the words of<br>our ancestors.   |
| Na teni sup ni namolien ni<br>malpei. Go mees kin ato trausi.  | That was the way of life before.<br>Like today that I am talking<br>about.  |
| Ni malpei.<br>Namolien twei.<br>Paakor mees ne.<br>Namolien kaaru ni mees ikerkerai<br>top.  | Of long ago.<br>Life before.<br>Come to today.<br>The other life today is too hard.   |
| Go itaos malpei wel kin ufla salem<br>ki kopra,<br>upiatlak taos malpei uius ki na<br>Australia, mane ni Australia.<br>Wan paon, ten slen, tefla.                    | Like before when we would sell<br>copra,<br>before we used Australian<br>money.<br>One pound, ten shillings, like<br>that.  |
| Me ipi mane pur, mane pur.   | But it was big money, big<br>money.   |
| Kofo slati pak sto, ufla sat ten slen<br>pak sto.<br>Kofo pakot tete namurien<br>nigmam kenom me kotfak mane<br>kofo sati ler mai. Nlaken prais ises<br>mas.         | We would take it to town, we<br>would take ten shillings.<br>We would buy what we wanted,<br>but we would have change to<br>take back. Because the price<br>was very low. |
| Ko ufla sat wan paon pak sto,<br>mani pur, mani pur.   | And if we took a pound to<br>town, it was big money, big<br>money.  |
| Kofo sat tepur ler, me kofo paakot<br>ki tesees.<br>Me malfanen sernale ipak elag,<br>pak elag, pak elag.<br>Go taos nanre nigmam tiawi<br>ukano piatlak mani nlaken | I would take a lot, but I would<br>spend a little.<br>But today everything is high,<br>high, high.<br>And as for us old people we<br>can't have much money                |

|   |   |
|---|---|
| nañolien ni mees ikerkerai.<br>Komam kofo kerkerai preg<br>nawesien sees go kofo tae pañor<br>mani.<br>Me ifwel kin uta kerkerai weswes<br>mau ukano pañor mani.<br>Go malpei komam kofo tae welu<br>tiawi.<br>Tiawi ifla pan sur kopra ipatu<br>komam natañol kerkerai kofo tae<br>pan gar slati mai.<br>Me mees itik.<br>Iwel kafla tpeki tete teesa kefa<br>neu preg talmāt,<br>me kafo mas- kafo gar kuk, ko<br>tete nrak atpōlu tete natañol<br>p̄tae.<br>Kafo paaktofir iwel kafitlak mani<br>kafo paaktofir.<br>Me wel atik ki mani kafo pan lel<br>nafnag talmāt kafo gar preg. | because life today is too hard.<br>We need to work hard and we<br>can get money.<br><br>But if we don't work hard we<br>can't get any money.<br>Before, we used to help the old<br>people.<br>The old people would cut<br>copra, and we strong ones<br>would go and get it for them.<br>But not today.<br>If I tell some kids to work in the<br>garden for me,<br>I have to cook for them, and<br>sometimes I send someone else.<br><br>I have to pay them if I have<br>money I have to pay them.<br>But if I have no money, I will go<br>to the garden and get food for<br>them.<br>Life today is like that. |
| Nañolien ni mees itefla.<br><i>This is text 064.</i>  |   |

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Toukelau Takau  
***Women's life before***

The way a woman's life has changed from kastom times to today.

|   |   |
|---|---|
| Or ga itaos malpei nmatu komam<br>umtaki taos nkal ni nanwei?<br>Komam ukano kal ki nkal ni<br>nanwei.<br>Ikerkerai, nen kin nmatu ikal ki<br>nkal ni nanwei.<br>Go mees mees nmatu me nanwei<br>rukal pitkaskei. | In the olden days women<br>couldn't wear men's clothes.<br>We couldn't wear men's<br>clothes.<br>It was strong, that a woman<br>dress in men's clothes.<br>And today, today, women and<br>men dress the same. |
|---|---|

Me komam malpei ukano kal ki  
nkal ni nanwei.  
Ko kukal ki nkal ni mam nmatu.

Me esan ni nigmam ikano paakor

Naṗutuok ikano paakor nkal neu  
kemas pram pak esa.

Nkal neu kefo pram. Me iwel ag  
kuto esago.  
Ag kutotan sago me kineu amurin  
na kataf, o, ikerkerai top.

Kafo mtak. Kafo puetsok nakte  
nkal wel atuleg me ana kataf.

Kafo siwer.  
Mailum siwer nrookot wok.  
Nlaken ag kuto.  
Kafo pak etan kik. Nmatu itefla.

Ko natañol laap rutu me nmatu  
imurin na kesiwer tol nlaken  
nanwei laap rutu.  
Kefo nrok puetsok nkal ga ipak  
etan, nen kin kemailum tol  
nanwei.  
Ko wel nanwei rufla pi taṗou tu  
esa me nmatu imai, kefo pan lfek  
ur eñae.  
Nlaken ipak etan ki nanwei.  
Suṗ ni malpei itefla.  
Nmatu ruteṗla. Ko apak esum tap,  
natañol kin ruipe pur tu.

Kafo siwer kafo mailum nrok pan  
totan. Tefla.  
Go taos nmatu komam utap kal

But back then we couldn't  
dress in men's clothes.  
And you wore women's  
clothes.  
But here [indicating her knees]  
couldn't show.  
My knee couldn't show, my  
clothes must be long down to  
here.  
My dress would be long. But if  
you were there.  
You sit there, but I want to  
leave (past you), oh it is very  
hard.  
I would be scared. I would hold  
my skirt like this, I would  
stand up to leave.  
I would walk.  
Walk slowly in front of you.  
Because you are there.  
I will respect you. For women  
that is the way.  
Or if many men are there and a  
woman wants to walk past  
because many men are there.  
She will bend low, and hold  
her dress, show respect so that  
she can slowly pass a man.  
Or if there are many men here,  
but a woman comes, she will  
go around them a long way.  
Because she respects men.  
The old way is like that.  
Women are like that. If I go to  
church, it is already full of  
people.  
I will walk, I will slowly bend  
and sit down. Like that.  
We women didn't dress like

taos mees mau. Nmatu ukal ki  
nkal nen narum ipram esa.

Nawesien ni nafnag ipi nawesien  
ni nmatu. Nmatu kin ipreg  
nafnag.

Tetenrak nanwei inrom nmatu  
ileka nmatu imaos go nanwei ipo  
welua.

Me nafregnafnagwen sernrak ipi  
nmatu kin ipreg nafnag.  
Nmatu kin ikuk, nmatu kin ipuuri,  
ipreg kapu.

Me nanwei ga kefo pak etalmāt,  
islat nafnag ipaunamru kemai psi  
esumĩ, me nmatu kin kefo preg  
nafnag.

Nanwei kefo pan lel nafnag, slat  
sernale mai pak esumĩ, me nmatu  
kin kefo preg kapu esumĩ.

Me mees nmatu kemur kefuuri  
kefreg kapu, ga kefan tmen slat  
nafnag.

Kefan tmen lel nrau ketmen lel  
nmārtēu, nkap, mai pak esumĩ  
kemer preg nafnag.

Mees itefla. Suṗ ni natañol ni  
mees itefla. Me malpei, itik.

Nanwei kefo pan lel nafnag, slat  
sernale mai pak esumĩ, me nmatu  
kin kefo preg kapu esumĩ.

Me iwel rapan preg talñāt. Ranru  
pan preg talñāt.

today. Women dressed in  
dresses with sleeves down to  
here (wrists).

Food work is women's work.  
Women make the food.

Sometimes, if a man feels sorry  
for a woman he will see she is  
tired and the man will help  
her.

But getting food ready is  
always women's work.  
Women cook, women prepare  
laplap, make laplap.

The man would go to the  
garden, get food, carry it and  
put it in the house, but the  
woman prepares the food.

Men would go and get the  
food, carry everything back to  
the house, and women would  
make laplap at the house.

But today it is the woman who  
prepares food, makes laplap,  
who fetches food.

She goes herself to find laplap  
leaves, to look for dry  
coconuts, firewood, and comes  
back to the house to prepare  
the food.

Today it is like that. People's  
ways are like that. But before,  
no.

The man would look for food,  
bring everything back to the  
house, but the woman would  
make laplap at the house.

So they both went and worked  
in the garden.



Me rekin kin kefan sat nafnag  
etalñiat mai pak esumĩ.  
Nanwei kefo pan sat nafnag, me  
nmatu kefo preg nafnag. Kefo kuk  
ki, ko ipreg kapu. Tefla.

Nmatu ito esumĩ ilekor teesa, go  
taos malpei nmatu rutap pak  
hospitel mau.

Komam upiatlak tiawi, tiawi nen  
kin gar me ruto raki nen kin  
rulekor nmatu, nen kin ruslat  
teesa.

Esumĩ mĩas.  
Ipiatlak Liaas, Limat, Ana, Sera,  
Pali.  
Gar nen ruto lekor nmatu esumĩ.

Nmatu imur na keslat teesa.  
Rupan sosor rumai.

Skotir me rupo sel teesa rulekor  
wer esumĩ. Pan pan rukerkerai.

(NT) Me teesa ipaakor ni nasumĩ  
nen?  
(TT) Itik (NT) Malpei? (TT) Malpei,  
malpei nasumĩ tefla nen mĩas.  
Nasumĩ kapa itik.  
Rupaakor na, nasumĩ nen kin  
rowat, sumĩ rowat.  
A.A. Naliati ilim, faef dei, nmatu  
imas pnut to  
Go nmatu ikano taos mees. Nmatu  
ipan sel teesa hospitel.

Sel teesa mees, kotfan itae tuleg

But as for how they took food  
from the garden to the house.  
The man would get food, but  
the woman would prepare it.  
She would cook it, or make  
laplap. That's the way.  
Women stay home and look  
after children, and in the olden  
days they didn't go to hospital  
at all.  
We have old people who  
helped and looked after a  
woman when she had a baby.

Only at home.  
There was Liaas, Limat, Ana,  
Sera, Pali.  
They looked after women at  
home.  
When women wanted to have  
a baby. They went and called  
them to come.

With them, but they would  
take the child and look after it  
at home. Until they were  
strong.

(NT) Were children born at  
home?

(TT) No (NT) Before? (TT)  
Before, in the home, like that.  
There were no tin houses.  
They were born in thatch  
houses.

For five days the woman must  
stop quiet.

And a women can't do what  
she does today. A woman has  
her baby in the hospital.

Have the baby today, in the

|   |   |
|---|---|
| pan was, ko ikuk.   | afternoon she gets up and washes, or cooks.   |
| Me malpei itik nmatu malen tiawi itoraki nmatu iskei islat teesa.                               | But not then, the old women waited for a woman to have her baby.                                    |
| Kefo mas pnut to ikano farfar.  | She must keep still, not move about.  |
| Go nmatu nen kin taos Sera ifla to raki nmatu iskei.  | And the woman, like Sera, would wait with a woman.  |
| Nmatu nen imailum pnuto. Ga kefo ga preg teesa kelos.   | The woman would stay there quiet. And she would bathe the child.                                    |
| Kega klin ki teesa. Go iklin ki raiten.   | Would clean the child for her. And she would wash the mother.                                       |
| Raiten ikano tuleg pan los, kemas pnut to pan pan naliati ilim inom.                            | The mother couldn't stand to wash, she had to sit quiet for five days.                              |
| Go rait teesa kefo tae toleg preg tete namrun sees.   | And the mother of the child would be able to stand and do small things.                             |
| Me ikano pan pai nasok, ikano pan kuk, pan kefei piatlak wik inru itol.                         | But she can't clean up rubbish, she can't cook, until two or three weeks.                           |
| Ko tete nrak nmatu ilekor ptaki nmatu nen islat teesa,  | And sometimes the woman looking after the mother who had a baby,                                    |
| itae skoti to atlag mau iskei.  | she can stay with her for a whole month.  |
| Pan nmatu ipiatlak nakerkeraian go [teesa itae nen kin-] mama ga kefo tae tmen lekor wes.       | Until the woman goes into labour and [the child knows-] the mother knows how to look after herself. |
| Go ipo pa. Ale, nanwei kefo mer pei preg nafnag pan pan pan, welkia imer preg kastom tu doctor, | Then she can go. Then her husband will make food and will make kastom to the doctor,                |
| tenen ilekor nmatu ga.  | to the woman who looked after his wife.   |

Kega preg nafnag. Preg nafsawian tua. 'Kuneu lekor ptaki nmatu neu isel teesa.

Malfanen rato wi. Nta kafo tuok gaag m̃iit. 'Itua m̃iit, ko itua tete nafnag, ko itua tete nkal ko mane.

Ale kefo ga slati me kefo pan psi esum̃ ga, itefla.

Malpei komam teesa laap rupaakor. Nanre ni paptais. Mal ni, mal ni tiawi, tiawi. Tiawi ni teetwei atap tae mau, me tiawi nen kin taos, rupi tem mom, go rupi rait mom rupaptais. Go ipiatlak pasta Sope, pasta Saurei. Gar nen kin me malpei, malpei kotkot misnari ipreg nfaptaiswen. Mista McKenzie kin rumai. Rupaptais. Go rutousok natañol.

*This is text 065.*

He makes food ready for her. He gives thanks. 'You looked after my wife for me when she had a baby.

Now they are well. I will give you a mat.' He gives her a mat or he gives her some food, some clothes, or some money. Then he will go and take it for her, and put it in her house, like that.

In those days lots of kids were born. As for baptism. The old people. The old people from long ago I don't know, but those who were our father,

and mother, they baptised. There was pastor Sope and pastor Saurei. They, long long ago, the missionaries did the baptisms. Mister McKenzie came. They baptised. And they married people.

---

Toukelau Takau

### ***How girls can behave***

A description of how girls used to be expected to behave.

(NT) Go suṽ ni teesa nmatu go suṽ ni teesa nanwei ipitkaskei?  
(TT) Itik. Iwel kineu afla preg asel.  
Apitlak boyfriend, kineu kafo mtak.  
Taos amurin na kafestafi akano

(NT) Do girls and boys have the same fashion?  
(TT) No. If I were to make a friend.  
I have a boyfriend, I would be scared.  
If I want to talk to him, I can't

pestafi.  
 Preg taktmokit lek nrae kit, itik.  
 Kafo preg leta, kafo mtir natus,  
 kamtir natus wel amurin na  
 kafestaf boyfriend neu akano  
 trau leg pan leka. Akano.  
 Kafo preg leta keskei. Ale atu  
 naat, 'Ĥafo neu tuaki.'

Ko ga ifla murin na ketao tete  
 nanromien sees, ikano trau leg  
 mai tao.  
 Kefo preg nanromien nen keur  
 tete naor ptae. Me rakin kin  
 komam ratrau tmom nrae ki  
 komam,  
 ipi namtakwen, a?  
 Tefla, nigmam malpei itefla,  
 ukano trau iwel kineu ato esa,  
 me boyfriend neu ifla paakor  
 tenaor ni esanpe kineu asef apan  
 ur em̃ae.  
 Suṽ ni malpei itefla. Mees welkia  
 boyfriend, puserek naor iskei, a.  
 Me malpei ga, ga ikerkerai.

Iwel rakfo siwer kaaru ipa go  
 kaaru ipa me natus m̃as kin  
 rapas tmom pestaf komam ki  
 natus.

Ko tete nanromien sees me  
 iwelkin ifpi namurien ni tem go  
 rait na namurien ni teesa iwi.  
 Go malfane, tem teesa nanwei ga  
 kefo pak esuṽ ni tem teesa  
 nmatu,  
 kefaos ki, kefo paoski, 'Kutrok na  
 teesa nanwei neu kefo taulu  
 teesa nmatu gaag?' Iwel tem ina,

talk to him.  
 Face to face, no.  
 I would write a letter as I  
 wanted to talk to him, but I can't  
 talk directly to him. I can't.

I will write a letter. Then I give  
 it to someone, 'You will give it  
 to him for me.'  
 And if he wanted to give me a  
 little present, he can't just come  
 and give it to me.  
 He will take the present to  
 different places. But as for us  
 giving it face to face,

it's fear, ah?  
 Like, for us, then, it was like this,  
 we couldn't just, if I was here,  
 but my boyfriend came out here  
 somewhere, I would run away, I  
 would run a long way.  
 The way it was back then.  
 Today, as for a boyfriend,  
 talking in the same place. But in  
 those days it was strong.  
 If we were walking, one here,  
 one here, but only paper would  
 pass between us, talk by letter.

Or some small present, but if the  
 parents agree with the child, it's  
 okay.  
 And now, the father of this boy  
 would go to the house of the  
 girl's father,  
 to ask him, 'Do you agree that  
 my son will marry your  
 daughter?' If the father says,

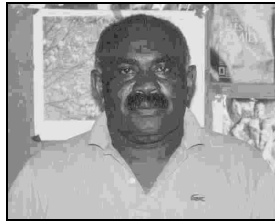
'Ore, iwi.'  
 Go malfane rakfo tmer tauluer.  
 Me welkin tem teesa nanwei ifla  
 pan me tem teesa nmatu ifla mal  
 kefo mer ler.  
 Kefo mer ler pan kefo sos teesa  
 nanwei ga.  
 Kefo sos teesa nanwei ga me  
 kefo nrikinkin na, 'Kineu kaipe  
 pan gaag paoski teesa nmatu.'  
 Me raiten ifla mal ko tmen ifla  
 mal kin ag kupiatlaken.

Go imer nom. Itap pregi nen kin,  
 'Kafo preg kerkerai ki nen kafo  
 pueti.' Tik.  
*This is text 066.*

'Yes, it is good.'  
 Now they will marry each other.  
 But if the boy's father goes but  
 the girl's father doesn't want it,  
 he will go back again.  
 He will go and he will call his  
 son.  
 He will go back and call his son.  
 and say to him, 'I went and  
 asked for that girl for you.'  
 But if her mother doesn't want  
 it, or her father doesn't want it,  
 that you have her.  
 It is over. He doesn't say, 'I will  
 force them so that I can have  
 her.' No.

---

William Wayne †  
***Independence***



Discussion of the time of Independence in Vanuatu.

Ore, ipiatlak malen kin 1980,  
 malen tuksat independent.  
 Teni esum Erakor ruta sapot ki  
 independent mau.  
 Go rupreg tete problem þur,  
 rupreg tete nawesien nen ipi  
 tap leg mau taon.  
 Rupak taon rupuetlu flaik nen  
 kin kafman ipsi ito taon.

Rupuetlua ipak etan.

Okay, there was, in 1980,  
 when we got independence.  
 Those from Erakor didn't support  
 independence at all.  
 And they caused some big  
 problems, did some things in  
 town that weren't right at all.  
 They went to town and pulled  
 down the flag which the  
 government had put around the  
 town.  
 They pulled it down.

|  |   |
|--|---|
| <p>Go tete krup rumpaki tanmaet<br/>Radio Vanuatu.<br/>Pregi tiawi laap rumtak, go rufit<br/>pan, tete rupan los elau,</p> <p>esan esto ni Fung Kuei.<br/>Tete rupan los ntas elau sa.</p> <p>Tete rufit mai pak Radio<br/>Vanuatu,<br/>rufit mai pak lakun.<br/>Go polis rupuetsok tete go ru-.</p> <p>Rusmōlir nasuñ malik.<br/>(NT) Me ni naur Erakor, ipiatlak<br/>tete muf ni natkon ne?</p> <p>(WW) Natkon ne? Naur Erakor?<br/>Ore naur Erakor gar ruta sapot<br/>independent malnen mau.<br/>Gar rupan kerkerai nlaken<br/>nañer ni Franis ruto sursrir go<br/>rupregi gar ruskot nañer to<br/>nanre ni Franis.<br/>Go rupreg ruta sapot ki<br/>independen mau.<br/>Me inrok nen, malen kin tusat<br/>independent, go rupo sapot ki<br/>independent.<br/>Go mees tupo leka tufri.<br/>Namroan nen kin upiatlaken<br/>malpei kin umalki independent,<br/>umroki na isa me mees upo<br/>pañori na ipo iwi.<br/>Nlaken ipiatlak malnen ipitlak<br/>mal ni kolonialism go rupreg sa<br/>ki namroan ni natañol.<br/>Ruto sursur natañol, rupregi<br/>natañol rusapot kir.</p> | <p>And some groups threw<br/>dynamite at Radio Vanuatu.<br/>It made many old people scared<br/>and they ran away, some jumped<br/>into the sea,<br/>where Fung Kuei's store is.<br/>Some went for a swim in the sea<br/>there.<br/>Some ran to Radio Vanuatu.</p> <p>some ran to the lagoon.<br/>And the police held some and<br/>they-<br/>They stuck them in gaol.<br/>(NT) But on Erakor island, were<br/>there moves (against<br/>independence)?<br/>(WW) This village? Erakor? Yes,<br/>Erakor island didn't support<br/>independence.<br/>They were strong because some<br/>French people had tricked them<br/>and made them go together on<br/>the French side.<br/>And they made it so they didn't<br/>support independence.<br/>But later, when we got<br/>independence, they supported<br/>independence.<br/>And today we can see we are free.<br/>Before independence we thought<br/>it would be no good, but today<br/>we find that it is okay.</p> <p>Because then it was a colonial<br/>attitude that was no good for the<br/>people's minds.<br/>They tricked people and made<br/>people support them.</p> |
|--|---|

Me inrok knen go upo pañori  
na isa.  
Go mees uipe free.  
Utae preg tenmatun nen kin  
umurin, nlaken uipe slat  
independent nigmam.  
*This is text 068.*

But later we found that it was  
wrong.  
And today we are free.  
We can do what we want because  
we got our independence.

---

Kalfaḡun Mailei †  
***On stories about land***

Arguments about land titles and the way that land was aken from  
the traditional owners. The old man talks and talks and talks, his  
story is like the wind. He tells it and it is gone.

Nlaken umrokin tetemal kefo  
mai,  
taos mees kin tupo tkos. Mees ne  
ruple, ruple ki ntan. Malen alel  
histri asuḡneki,

kineu afla leles, asuḡneki, me ag  
nen ḡato mēltig ki tiawi, kufla  
psir ko kufla tilḡori, me kufnrog  
natrauswen.

Gawankia, me telaap ruta murin  
rufi mēltig ki tiawi mau. Mees  
kin rutu, rulel natrauswen ni  
ntan.

ḡaleles pañori sua? Tiawi kipe  
mat. Mees nen koipe tu wel, utu  
tefla, tefla tefla, wel ḡaror.  
Teflan pa, kaipe tu wel ḡaror,  
naat itrau, imit- ipaoski ki  
kwestin iskei akano tli.

(NT) Me nlaken iku tiawi rutap  
mtiri mau?

(KM) Tiawi ni teetwei gar

Because we think about  
sometime in the future,  
like today when we would be  
here. Today they argue, they  
argue about ground. When I  
look at history I don't know,  
I might have seen it but I don't  
know, but you who are close to  
the old people, you may lie or  
you may tell the truth but you  
may have heard the story.

But many people don't want to  
be close to the old people. Today  
they see the story of the ground.

You look for it but where is it?  
The old people have died. Today  
we are here like, like idiots.  
Like that, I was there like an  
idiot, someone might ask a  
question but I can't say.

(NT) But why didn't the old  
people write it down?

(KM) The old people before

rusuṣṇekin mtir, tiawi rukano  
mtir. Me igaag traus, ag kupitlak  
ntaewen, ag ṗafo tmom mtiri.

Me, selwan ag kupi eṃṃae, tiawi  
itraus traus traus traus,  
natrauswen ga itaos nlag. Itrausi  
pan kaipa.  
Me iwel runi teesa iskei traus  
nen kin, ipitlak nṗaun, kefo wes  
pen, natus, ale, 'Ṗatraus me neu  
kamtir.'  
Me selwan kuna ṗato nrogo,  
ṗato nrogo isil sa itaf sa ipa. Taos  
nlag.

(NT) In one ear and out the  
other

(KM) Gawan kia, me komam uta  
laap kin uto mau, a? Malen  
umat, inom.

Tenen rumer nrkos mom me  
rukuipe suṗneki serale. Rufo tu  
psir ṃas. Kupaoski kwestin iskei,  
rupsir.

Ifla nrogo ki naat ṗet, ifla sati  
sanpe, ifla nrogo ki radio.

Me malen kupaoski kwestin,  
iansa pelpel, without knowing.

Ita tae mau me iansa. Gawankia  
iansa without, iansa, me naṗeten  
itik.

Gawankia. Tete naat rutraus,  
rutraus, rutraus. Me rusati ki

didn't know how to write, the  
old people couldn't write. But  
they tell it for you, you have the  
knowledge, you will write it  
yourself.

But when you are far away the  
old man talks and talks and  
talks, his story is like the wind.  
He tells it and it is gone.  
But if they tell it to a smart  
child, he will take a pen and  
paper and say, 'OK, You talk and  
I'll write.'

But when you want to sit and  
listen to him, you sit and listen  
to it go in and it comes out (of  
your ears) and goes. Like the  
wind.

(NT) In one ear and out the  
other

(KM) That's it, but there aren't  
many of us left. When we die, it  
will be finished.

Those who follow after us will  
have forgotten everything. They  
will only lie. You ask a question,  
they lie.

Maybe they heard it from  
another man, maybe they got it  
from somewhere, maybe they  
heard it on the radio.

But when you ask a question, he  
answers quickly, without  
knowing.

He doesn't know at all but he  
answers. So he answers, but  
there is no meaning to it.

That's it. Some men will talk and  
talk and talk. But they got it

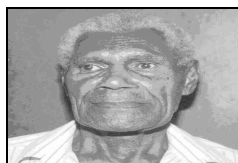


tete naat ðet,  
 rusati ki tete naat ðet rumai  
 gaag trausi. Me itap tenen, gar  
 rutkos, gar rupakes, gar rupregi,  
 go ipi nafsirwen.

Wel kutil natilmorian, kutotan  
 round table, ale kutil  
 natilmorian, kumur, kupaos ki  
 kwestin agaag trausi.  
 Kupaos ki nfaoswen, 'Amur  
 teflan tefla.' Kafo gaag tli tenen  
 aleka, ko tenen aprege. Me rekin  
 tenen kin, kanrogo kaitli, ifla  
 tilmori ko ifla psir.  
*This is text 072.*

from some other people,  
 they got it from some other  
 person and they come to tell  
 you the story. But it is bad, they  
 are there, they go there, they  
 get it and it is lies.  
 So you tell the truth, you sit  
 around the table, you tell the  
 truth, you ask questions and I  
 talk to you.  
 You ask questions, 'I want this  
 or this.' I will tell you what I see,  
 what I have done. But as for  
 what I have heard it might be  
 true or it might be lies.

**John Kaltaþau †  
 Roi Mata**



A story about Roi Mata, the chief who came to Efate and  
 broughbrought the naflak or clan system

Naot ne, ito esan rusoso ki, esap,  
 me, atae ipi naot ata aelan,

Ito, ito me ipitlak na, tete suþ  
 ipaakorkin, go  
 rupestafi- natañol runrogetesa  
 wes go rupes top. Rupes top  
 panpanpan go inrikir kin na,  
 'Iwi.'

Mees nen kin tuto, tuto tmokit  
 pregsa kit, preg saki kit.  
 Natkon nen ipato, ko Emlalen  
 ipato, imaet imai wat nen isa.

This chief was at this place  
 called, but, ... I know he was a  
 chief of another island.

Then something came to him  
 and  
 people felt bad about it and they  
 grumbled. They grumbled until  
 he said to them, 'Okay.'

Today as we are, we are hurting  
 each other.  
 The village is there, Emlalen is  
 there, he is angry, he comes and  
 hits whoever is bad.

Tenen ito esan imaet ipan watgi  
natkon kaaru.

Teni natkon kaaru imaet. ipan  
watgi natkon kaaru.

Go ipregi panpan Efāt negakit  
nen natarñol rumat panpan  
natarñol ruitik.

'Go amurin na, naliati keskei  
kafo preg nafnag ãur keskei me  
kofo mai.

Naliati ne kofo preg nafnag ãur  
iskei.'

Ipreg nafnag ãur me isos natkon  
nen kin kaipe puetlu nagiē rupa

rumaui mai pak naor iskei me itli  
na,

'Ag ãamai, ãaslat namrun taos  
kufla slat naãrai,

ko kufla sat nawi, ko kufla slat na  
naik, ko kufla slat tete nmatun  
teflan ne, me koslati mai.'

Me kafo kafo kafo preg nafnag  
keskei ne malnen tuna tuto fam,  
tuto fam me kafo sos iskei. 'Ag  
kupi naflak nafte. Kutap pi  
naflak mau, me ãaslat nafte kin  
kuslati mai.'

Me imai ifla sat naãrai iskei. Go  
naãrai ne, naãrai wan kin nen  
rusosoki kram ãog,  
kram ãog ne, ga kin ipo laotu  
Erakor tu mees. Iskei imai sat  
naãrai mai.

Malnen ileka go itua nagi, 'Gaag

The one from here got angry,  
and went and hit the other  
village.

The one from the other village  
got angry. He went and hit the  
other village.

And he made it so that people in  
our Efate were dying until there  
were no more people.

'And I want that, one day I will  
make a big feast and you will  
come.

That day you will make a big  
feast.'

He made a feast and he called  
the villages that I told you about  
to all go

to one place and he said,

'You come here, you take  
something, like if you take  
sugarcane,

or if you take a yam, or if you  
take fish, or if you take  
something like that, you take it  
and come.'

I would get some food, we  
would eat, but I would call out,

'You are which naflak? You  
aren't any naflak, but you take  
whichever food you have  
chosen, that is your naflak.'

Then he came, he might take  
sugarcane. The sugarcane they  
call 'night clam',  
that 'night clam', the one that  
still grows at Erakor today. One  
took sugarcane and came.

So he looked and he gave him a

ki, gaag ki kupi naflak na kram  
 pōg, pan pato sanpe.'  
 Isos kaaru imai, isos kaaru imai  
 ina, 'Kusat nafte mai?' Imer sat  
 naṗrai iskei mai.  
 Sukaken ia. Naṗrai iskei mau,  
 malnen ileka, ina, 'O? Me naflak  
 gaag kin kaibe mtalua ipato. Ag  
 ṗafo pi naflak ga.'  
 Ale isos kaaru imai.

'Go ag kupi naflak natop ṗafan  
 totan sanpe.' Ipan totan.

Isos kaaru imai, ileka, isat nawi  
 iskei, 'O me natop ne, gaag kin  
 pato kaibe gaag mtalua, ag ṗafo  
 pi naflak ga.'

Ale teṗtae imai, ina, isat, ina,  
 'Ṗamer mai'. Imer sat ga mai,  
 islat nawi isat nawi, nawi neu  
 mleomiel.  
 Ale imai na ileka, ina, 'O, me ag  
 kupi mleomiel. Me ṗafan pato  
 sanpe'. Kaaru imai, ileka ipi  
 mleomiel, ia, naflak gaag kin  
 pato.

Ṗafo pan leka sanpe. Akam rapi  
 naflak iskei. Ipreg iur ser nagi,  
 naflak paakor, naflak tefserser  
 tefserser ruto tan. Pak teni ntas.

Ipañor naflak ina inom, kineu  
 ipo tli na, 'Malfane akam nen kin  
 tenen pato nmaten pato nen rapi  
 naflak ne, itap nen rakmer  
 komam utmo mus wat mus.

name, 'You are naflak 'night  
 clam', go over there.'  
 He called another to come, and  
 said, 'What did you bring?' He  
 brought sugarcane too.  
 When he saw the sugarcane he  
 said, 'Oh, but I've chosen your  
 naflak already over there. You  
 can be that naflak.'  
 So he called out to the next to  
 come.

'You are naflak [natop] yam, go  
 and sit over there.' He went and  
 sat down.

He called the other to come, he  
 looked, he took this yam  
 [natop], 'O, this yam, I have  
 chosen yours for you, you will  
 be his naflak.'

So a different one came, he took  
 it, and said, ' You come again.'  
 He took his again, he took a  
 yam, my yam, red mleo.

So he came and looked, 'Oh you  
 are red mleo. You go over  
 there.' The other one came, he  
 saw it was red mleo, his naflak  
 was there.

You go and look there. You are  
 all one naflak. He went through  
 every name, the naflaks were  
 created, all different naflaks  
 were there. Down to those from  
 the sea.

He found all the naflaks and he  
 said, 'Now all who are at the  
 funeral they are this naflak,  
 they musn't hit each other.

|   |  |
|---|--|
| Ramer kano ple. Me rakmaomao.<br>Rapi teskei mau.   | They can't argue anymore. They will talk about their troubles. They will all be one.   |
| Tenpato itefla, ten pato itefla go malfanen ipo pregi pan watu imer sak.  | The one there is like this, the one there is like this, and now it will grow (i.e., things will get better)  |
| Amur kafa me amtak nlaken naflak neu pato kefo watgi itap leg mau. Kaaru ipregi itefla  | I want to go but I am scared because my naflak was going to get into trouble, it wasn't right. The others would do that.   |
| Ipi nlaken Vanuatu ipo mer sak panpan kin go natañol rupo ftom. Natañol nen rusosoki, kalo, RoiMata. Maarik ne. RoiMata kin ipreg itmat<br><i>This is text 093.</i> | That is why Vanuatu was able to get ahead and its people were able to grow. That man was called, Roi Mata.<br>Roi Mata, this man. It was Roi Mata who brought peace. |

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Kalsarap Namaf †

***Wak nmatu, the pig wife***

The story of the pig who seemed like a good wife (it did a good job of digging the garden), but maybe lacked in other aspects of wifely duty.

|   |   |
|---|---|
| Amurin na katrausi te natrauswen ni maarik Wili Santo ineu trausi teetwei.<br>Itil natañol ni Ermag inru. | I want to tell the story by this man Wili Santo, he told it to me long ago.<br>It tells of two Erromangan people. |
| Kaaru ipiatlak nmatu. Selwan ralak ratap mer tao mau.   | One has a wife. When they were married they did not leave each other.   |
| Rato panpan go naliati iskei tenen ipitlak nmatu ipitlak nmatu nega rapan sari.<br>Rapan rasoki asler.    | They stayed until one day this one with a wife went walking with her.<br>They went to see a friend of             |

Rakaito puserek aslen Ipiatlak  
wak iskei.  
Wak nen ipi wak nmatu.  
Tenen ipiatlak nmatu itok lek  
wak nen ito su entan.

Go kinrik kaaru kin na, 'Alek  
nmatu gaag, itae weswes wi.

Me neu nmatu nigneu itap  
weswes mau.

Tete nrak apestafi itap nrog wou  
mau. Amurin na kefreg tenen.  
Anrikin kin me ita pregi mau me  
nmatu gaag nen itae weswes wi.  
Ifwel ag kuf murin go katuok  
nmatu neu me ag p̄tao nmatu  
gaag.

Go tekaaru nen ipiatlak wak  
nmatu nen inag, 'O iwi top. Ifwel  
kin taftigpielkin ilakor wi.  
Kineu katuok nmatu neu me ag  
p̄tao nmatu gaag.'  
Natañol ne ina, 'O iwi.'  
Selwan iplak nmatu ni tekaaru  
itrapelpel plake pak eñae, ipak  
esum̄ ga.

Me kaaru iplak nmatu ga, nmatu  
ni wak ne, kaipak esum̄ ga pa.

Malnen ratigpiel inom. Selwan  
iplak nmatu nen pan ipan pa  
teesa ga go inrikin kin na, 'E  
kuipe preg tete nafnag sees  
takfami me takfo to.'  
Wak nen ipan su panpan ipreg  
saki sernale ni eñrom.

theirs.

They talked with his friend. He  
had a pig.  
The pig was a female pig.  
The man who had a wife looked  
at the pig which was digging the  
ground.

And he said to the other, 'I see  
your wife knows how to work  
well.

But my wife doesn't work well.

Sometimes I ask her to do this, I  
tell her but she doesn't do it, but  
your wife works well.

If you want, I'll give you my  
woman but you give me your  
woman.'

And the other who owned the  
female pig said, 'Oh very good. If  
you exchange it could be good.  
I will give you my woman, but  
you will give me your woman.'  
The man said, 'Oh it's good.'  
When he was with the other's  
woman he hurried with the  
woman and they went a long  
way to his house.

But the other one took his  
woman, the woman pig, and  
they went to his house.

Then the exchange was finished.  
When he went with his wife, his  
child said, 'Eh, you've made  
some food we can eat, and we  
will stay.'

The pig dug and made a mess of  
everything inside the house.

Maarik nen itok, ito leka  
panpan. Go kinrus nrogetesakin  
me ina, 'E þafreg nafnag takfam,  
ag kutap nrog nalek, þata freg  
nafnag mau.'  
þaleperkati kafo watgik.'

Kutae suþ ni teemñol itap tae  
nafte kin marik nen inrikin kin  
mau.  
Ipreg namurien ga ipregsaki  
sernale ni emñrom go maarik nen  
kinrogetesaki inrikin kin ina,

'Ifwel kufro preg teflan pan kafo  
watgik tete nrak.'  
Go naliati iskei ito panpan go  
kinrikin kin na kefreg tenmatun  
kefreg ptaki emñrom.  
Esan eswei. Kefreg ptaki emñrom,  
kefreg tete nafnag rakfami. Imal.

Nlaken wak ikano tae nafsar  
nen kin akit natañol tuto tli.

Inrogetesaki wak nmatu nen go  
kiwatgi ikrakpuni.  
Go ipi nametþag na natrauswen  
nen atrausi.  
*This is text 013.*

The man looked for a long time.  
And he felt bad and said, 'Eh, get  
some food for us to eat, but you  
don't listen to me, you don't  
prepare the food.  
You look out, I am going to hit  
you.'

You know how animals are, it  
didn't understand what the man  
said to it.

It did what it wanted to and  
spoiled everything inside and  
the man felt bad about it and  
said,

'If you keep doing this then I am  
going to hit you sometime.'  
And one day he said she should  
make something, she should  
make the place ready.

In the kitchen. She should make  
ready inside the house, she  
should cook food for them to  
eat. She doesn't want to.

Because the pig can't know  
language that we, people, would  
speak.

He felt bad about the pig and he  
hit it and killed it.

And that is the end of the story I  
have told.

---

#### Kalsarap Namaf †

#### ***Kalsarap on coconuts***

A well-known story building on the notion that a coconut looks like  
a human face. In this story, the coconut tree grows from the  
father's head after he is buried.

Itili nag tiawi iskei itok kaipiatlak  
teesa nanwei iskei nega go  
nmatu nega.

Me nmatu nega imat, me tmen  
go teesa nen ranru to  
Panpan go tiawi nen itok pi tiawi  
go kisos teesa nega  
Tmen inag, 'Pamai na kafo  
pestafik.' Teesa nen ito kaipan  
lek tmen.

Go tmen kinrikin ki nag,  
'Akit tanru tok me selwan kineu  
afla mat.

Tete naliati ag kin pāfo tanki  
wou.

Me pāfo to mai leperkat emat  
nigneu.

Ifwel kuf lek tete nkas iftom  
emat nigneu,  
pātap mōkus mau. Me  
pāleperkati panpan ketau.'  
Selwan ratorik go temen kimat  
go teesa nen ipo pan ofakin  
temen.

Me itap metpākor nafsān nig  
apap nega mau.  
Itok rik go kipak emat temen  
pan. Me itap lek tete nakas iftom  
emat temen mau.

Itok panpan mer pak emat nig  
temen pan, kailek nkas  
sees nen iftom tok epāu temen.  
Go kitok leperkati panpan go  
nkas nen kitau ipi nuan go ipi  
naniu.

*This is text 014.*

He told that there was this  
ancestor who had a son, he and  
his wife.

But his wife died, and the father  
and son were left.

Until this old man became old  
and he called his son.

His father said, 'Come here, I  
want to talk to you.' The boy  
went to see his father.

And his father said to him,  
'We are both here but when I  
may die.

Some day you will bury me.

And you will come to look after  
my grave.

If you see a tree growing from  
my grave.

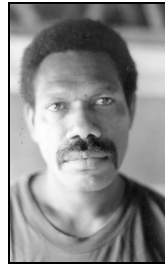
don't pull it out. But look after  
it until it bears fruit.'

They waited and the father  
died, and the child went to bury  
his father.

But he didn't forget his father's  
story.

He waited a while then he went  
to his father's grave. But he  
didn't see any tree growing out  
of his father's grave.

He stayed until he went back to  
the grave and saw a small tree  
growing from his father's head.  
And he looked after it until that  
tree bore fruit, and it was a  
coconut.



The story of a devil pig who wants to eat a man but, after a discussion with the man, realises that he may end up being eaten instead.

Nrak iskei ipiatlak apu go ati  
iskei ratok.  
Rapreg nasuñ gar, itok eñae ki  
talmāt.  
Ratok panpanpan nrak iskei rana  
rakfak talmāt gar.

Raslat sernale ni talmāt gar  
kaipa.  
Raslat masmes, raslat kram,  
raslat naal nen rakfo paai sernale  
wes, rapa.

Rapan panpanpanpan, rapato  
meltig ki talmāt, go wak þur iskei  
imai.

Wak þur nen imai, kaiþasir.

Wak nen iþasir.  
Rafit fitfitfitfit panpan rana  
ratkal esuñ.  
Me maarik nen ina itok go  
kipregptaki sernale.  
Kipregptaki ola, nas, plak timen  
nega.  
Go isol kram go masmes kailer.

Once there was a grandfather  
and grandmother  
They made their house a long  
way from the garden  
They were there until one time  
they wanted to go to their  
garden one day.

They carried everything for  
their garden and they went.  
They got their knife, their axe,  
and their basket which they  
would fill with everything, then  
they went.

They went close to their garden  
and a big pig came near.

The big pig came and chased  
them (the two old people).  
The pig chased them  
They ran and ran until they  
reached the house  
Then the man began to get  
everything ready.  
He got his spear, bow and arrow  
ready.  
And he got his axe and knife,



Kinrik mtulep kin nag, 'Ag p̄atok  
me kineu kamer pak talm̄at pan,  
kafan lel wak p̄ur na kia iḗas kit.'

Selwan ipanpanpan na itkal  
talm̄at kius nalof wak.

Kius nalfen panpanpan kipe tok  
malik, nmalko sa kipe tok mai.

Selwan ipanpanpan isiwer  
panpanpan ina itkal natik erfale.  
Go nmalko kipe tok mai go  
maarik wan kimurin nen kin  
kefan sil pak erfale, me kefo  
matur p̄og paakor p̄ulp̄og kefo  
mer us nalof wak p̄ur nen.

Me selwan kin itok panpanpan.  
Kitok toto nfal faat nen kin kesil  
wes. Selwan kitok toto panpan,  
kito nrog namrun.

Ito nrog namrun, Go, Kitok  
mrokin na, 'Nafte kin?' Selwan  
kin itok panpan na itok tkali go  
kitok takinrog kin pan kinrogo  
na ipi nataṁol.

Ale kipestafi, 'E me ag kutfale  
mai pak nfal faat nen?' Maarik  
nen itok eṁirom nfal faat nen  
kipestafi, 'Me ag kutfale mai?' Go  
maarik nen kiga trausi. Kitli na,  
'Komam mtulep ramai pak  
talm̄at me wak p̄ur iskei iḗas  
komam.

Ale raler pak esuṁ pa me ato kia  
akraksoksok me aparekin mai.

Me kutae wak p̄ur nen ita pi wak

and went back. He told his wife,  
'You stay, but I will go back to  
the garden, to look for the big  
pig that chased after us.'

When he got to the garden he  
began following the pig's  
tracks.

He followed its tracks until it  
was dark, deep darkness was  
coming in.

He went on until he got to the  
edge of a cave.

It was getting darker and the  
man wanted to go inside the  
cave, and then he would sleep  
the night until the morning  
when he would follow the  
tracks again.

But as he stayed and stayed.  
He felt around the cave that he  
got into. As he felt around he  
heard something.

He heard something, 'Oh'. He  
thought, 'What's that?' He felt  
around until he touched  
something and he listened and  
heard that it was a man.

He said, 'Hey, but how did you  
get into this cave?' The man  
who was inside the cave said,  
'But you, how did you come  
here?' And the man spoke, he  
said, 'We, my wife and me, we  
went to our garden, but a big  
pig chased us.'

So we returned to the house,  
and I prepared and I came here  
for it.

But you know that that big pig

|   |   |
|---|---|
| <p>mau.<br/> Me wak þur nen ipi ntwam.<br/> Me malen kin ipan ipan kaiwaalu<br/> namlun kai of nasok natañol.'</p> <p>Malnen kin inrik ntwam nen kin<br/> ntwam nen ina, 'A me kineu ana<br/> kafo pam akam kia me akam<br/> rasef.<br/> Me ipi malfanen takto<br/> panpanpan na þamatur go kafo<br/> pamik.'</p> <p>Me ntwam ita nríkin kin mau.<br/> Ntwam ito mrokin teflan na kefo<br/> wat maarik nen þog.</p> <p>Me selwan kin itok panpanpan<br/> ratok panpanpan kitok malik sa<br/> kitok taruþ ntan mai<br/> kipe tok pareki maloput þog go<br/> ntwam nen itok kainríkin kin na,<br/> 'Me ag kúipe fam ko itik?'<br/> Go maarik nen ina, 'Kineu ata ta<br/> fam mau.'</p> <p>Me selwan kin maarik nen ito us<br/> napu kin ito us nalof wak pan<br/> malen ita pi aliat to, ipan ilek<br/> nlak nafil iskei ito.<br/> Ale itai nafil.<br/> Itok itai nafil panpanpanpan<br/> kaipaai nafil rupak enñrom naal<br/> ga.<br/> Selwan rapa ntwam ina, 'Rakfan<br/> fam þog.'</p> <p>Itok þas maloput þog. Selwan<br/> rato na rakfareki namlas pan rato<br/> na rakfarekin nen rakfan fam.<br/> Maarik nen imrokin nen rakfo</p> | <p>is not a pig.<br/> But that big pig is a devil.<br/> But it took off its skin and<br/> changed to wear the skin of a<br/> man.'</p> <p>When he said this to the devil,<br/> the devil said, 'Ah but I wanted<br/> to eat you, but you ran away.</p> <p>But now we'll wait until you are<br/> asleep and then I will eat you.'</p> <p>But the devil didn't tell the<br/> man. The devil was thinking<br/> about how to kill the man at<br/> night.<br/> They stayed until it grew dark,<br/> then the darkness fell on the<br/> ground.<br/> until the middle of the night,<br/> and the devil said, 'Have you<br/> eaten already?'.<br/> And the man said, 'I still have<br/> not eaten.'</p> <p>When the man followed the<br/> tracks of the pig while it was<br/> still daylight, he saw a navele<br/> tree.<br/> He cut a navele nut.<br/> He cut the navele and he filled<br/> up his basket with them.</p> <p>When the two went, the devil<br/> said, 'They've gone to eat at<br/> night.'</p> <p>It was the middle of the night.<br/> When they ran away to the<br/> bush they ran to get food.<br/> The man thought they would go</p> |
|---|---|

pan pam ntal ko nawi ko nanr ko  
tete nafnag nen kin ito mrokin  
nen rakfo pan pami.  
Selwan rapa, ntwam ito kainrikin  
kin na 'Ĥafag sago?' Rato  
rakelkelki nlak nait iskei pak elag  
pa.

Ntwam ina ito islatlu nua nait  
iskei kaipami.  
Itok inrik apu kin na, 'Ĥaslat  
nafnag me Ĥafam.'  
Selwan apu inrogo, apu ina 'E, me  
kineu akano pam nua nait.'

Malnen ntwam ipam nua nait  
iskei, apu islatlu nafil iskei  
enĥrom naal ga kaipami.  
Me apu kinrus fam pelpel.  
Selwan ranrus torik ntwam  
kipaoski, 'Ag kuipe pam nataĥol  
ipi?' Go maarik nen itok kinrikin  
kin na, 'Me ag?' Go ntwam kina,  
'Kineu apam nataĥol itol su.'

'Me ag?' Go maarik nen kina,  
'Kineu kaipe pam nataĥol ilatol  
ki.'

Ntwam ina ito kaimrokin na,  
'Kaipe en mrokin pan kaipe tok  
nrus mroput.'  
Ina, 'Me kineu ga ana kafo pam  
maarik nen tok, me malfanen ga  
kipe pam nataĥol ilatol.  
Me malfanen kineu apam  
nataĥol itol ĥas.  
Go malfanen kefo lakor wat  
kineu kin to.'

Ntwam ien mromromro pankisa.  
Ipato elag nait iof nra nait mai

and eat taro and yam and  
banana and some food which he  
thought they would go and eat.  
The devil said, 'You climb  
here?' They climbed up the fig  
tree.

The devil carried some figs and  
ate them.  
He told his grandfather, 'You  
take the food and eat.'  
When his grandfather heard, he  
said, 'Hey, but I can't eat Nait  
figs.'

As the devil ate the fig,  
grandfather took out the navel  
from his basket and ate it.  
Grandfather ate quickly. When  
they were there for a while the  
devil asked, 'How many men  
have you eaten?' And the man  
said, 'What about you?' The  
devil said, 'I have eaten three  
men.'

'And you?' And the man said, 'I  
have eaten eight men.'

The devil stopped and thought,  
'I thought about this and I am a  
little worried.'

He said, 'I want to eat this man  
here, but now he has eaten  
eight men.  
But I have only eaten three  
men.  
And now he might hit me.'

The devil thought and thought  
and thought. He was up on the

pak etan nra nait imakot wes.

Selwan iofa nra nait mai tik ntan  
teflan namlas imakot kot wes pan  
kin imtaki maarik nen ki.

Kisef pan me maarik nen me  
kitok mroput.  
Selwan ntwam isef maarik me  
isu, ga me namlas imakot kot wes  
reki esurñ.  
Go ipi esuan natrauswen kinom  
wes.

*This is text 019.*

Nait tree, he fell and he broke  
the branches and wore them  
like clothes as he fell down.

When he broke the fig branch  
he fell down and the bush was  
broken and he was scared of  
this man.

He ran away and then the man  
sat and worried.

When the devil escaped the  
man came down and broke the  
bush up to the house.

And that's where the story  
finishes.

---

Kalsarap Namaƒ †

***Maƒer, the fish that hides (Apu Ntan's story)***

A parable about a fish that lives in darkness to hide all its misdeeds.

Natrauswen nig Apu Ntan  
maarik Kalpog Ertap.

Itil, nega naik, itili nag, 'Akit  
tupitlak naik laap me naik iskei  
ipi maƒer naik sees me itap  
murin nag kelek ko keur naor  
mram kaiures mau.

Me selwan iur nmalnawen  
itrapelpel sef nag kekus naor  
nag ipi faat.

Or selwan maƒer iur nmalnawen  
kuleka itrapelpel sef namilen.  
Ifarfar top me selwan ipaakorki  
faat imer tap malier mau. Go  
natrauswen nig Apu Ntan  
nƒpeten itop.

The story of Apu Ntan, mister  
Kalpong of Ertap [he died in  
1922].

The fish said, 'We have many  
fish, but this fish, the maƒer, is a  
small one and it doesn't want to  
see light or be in a bright place.

But when he follows the beach  
he hurries to escape and hide in  
a place among stones.

So, when the fish follows the  
beach, you see it hurry to escape  
to its place. It moves its tail  
quickly, after when it appeared  
at the stone, it was not ashamed.  
The meaning of Apu Ntan's  
story is very good.

Itili nag, 'Nega itaos naik nag  
rusoso ki maḗer nawesien sa  
laap nega nag ito wesweskin itok  
enali.'

Nalotwen 1: Iwat naḗau. 2: Iplak  
namatu ḗtae. 3: Ipnak. 4: Itauso.  
Me selwan nalotwen imai  
nawesien sa laap nega rumau  
tok enali.

Nmalnawen ipi namrem faat ipi  
namaliko go nega ipi maḗer.

*This is text 020.*

He said, 'He is like the fish they  
call maḗer, his many bad works  
are out in the open.'

Prayer 1: He kills, 2: He steals  
other women, 3: He steals, 4: He  
commits adultery. But when  
Christianity comes all his bad  
work is out in the open.

The beach is in light, the stone is  
in darkness and it is the maḗer.

---

Kalsarap Namaf †

### ***Kalsarap and a story of a whale***

A parable that tells a story within a story about a whale that waits  
until too late to eat and gets stuck on the reef

Selwan tupaakor nametḗag ntau,  
rato tu teesa tete nanromien ruto  
nig Apu go Ati negar wes  
nanromien sees pan tuer kin  
Ertap.

Ntau 1956, komam ramet tuer  
tete nanromien sees rumer negar  
wesi pan tuer kin.

Apu ni Elaknar, go Apu nig Elaau  
rupan tuer kin kailer mai utu.

Me utol Janweri go komam Limas  
ramet nag rakfan saofir.

Pastor Kalagis, imurin na komam  
komau pak Ertap.

Upan paakor Elaknar go Tata  
Sailas ito esurñ nega to. Selwan  
ilek mam

go ina, 'Webe naik seserik rumai

When we got to the end of the  
year we would give the children  
a present for them to take to  
their Apu and Ati, a small  
present they could give to them  
at Eratap.

The year 1956, we gave them  
the small present again for  
them to give to them.

Apu from Elaknar and Apu from  
Elaau they went to give it, then  
came back.

After January, Limas and I  
wanted to go and visited them.  
Pastor Kalagis wanted us to go  
to Eratap.

We went to Elaknar and Tata  
Sailas was at his house. When  
he saw us  
and he said, 'Webe, small fish

|   |  |
|---|--|
| kaifam lu nafnag wi pan.'   | they come and eat all the good food.   |
| Me tafra rupo inrok mai.  | But the whales will come later.  |
| Tafra rukfam faat nen ruto me rukmer ler pan.                           | The whales eat stones then they return.'   |
| Selwan Paster Kalagis inrog nafsani Sailas inrogteesa wes.              | When Pastor Kalagis heard Sailas' talk he felt bad. But I  |
| Me kineu atap nrogteesa wes mau.  | didn't feel bad.   |
| Atae nag kefo nrik mam ki naŋet nafsani nag itili. Go ipo nrik mam kin. | I already knew that he would tell us the meaning of this story that Sailas told us. And then he told us. |
| Itili nag naliati iskei naik seserik ruto fam,                          | He said one day small fish came would come out to eat  |
| me tafra ito wat ur elau.   | but the whale was hitting the water (with its tail).   |
| Me naik seserik runag malfanen elau imu,                                | But the small fish said now the tide is high   |
| tete rukfan tili nag kemai,   | some would go and say he should come.' 'We will all come   |
| 'Tukmaui en nasusu fam.'  | and eat at the turn of the tide.   |
| Selwan elau kemat go kefo mer ler                                       | When the tide was out and he returned  |
| go tafra inag, 'Iwi akam koen nasusu fam.                               | and the whale said, 'Okay, you eat on the incoming tide.   |
| Me kineu ka= fo mailum net.'  | I will come later.' The small fish   |
| Naik seserik ruen fam panpan go elau kimat rukoil.                      | lay down and ate and the tide went out and they went back.   |
| Tafra ipato elau to pulki namelen                                       | The whale stayed at sea thrashing its tail   |
| me isok ipturki ntas panpan kaipol. Go kimro kin nag kefo mer mai fam.  | and spurted water until it became hungry. And he thought he would go and eat.                            |
| Selwan imai me elau kipe mat ikon kailer.                               | When he came and the tide had gone out, he got stuck and went back.                                      |
| Or selwan kulefeki Efati negakit,                                       | Okay, when you look around   |
| ŋafo lek nasi tafra iuserek ki  | our Efate, you will see whale  |

nagis negakit nig Efate.

Go akit tusoso ki nasi taфра.  
Natrauswen nig tiawi negakit nig  
teetwei.  
*This is text 023.*

shit rings the points around  
Efate.

And we call it whale shit. A  
story from the old people.

---

Kalsarap Namaƒ †

***Maal go sokfal, the hawk and the owl***

The hawk has special magic herbs it uses to fly high, and the owl wanted to drink the same herbs to be as powerful as the hawk. However, a different bird (mlpauas) stole the herbs so it can now fly as high as the hawk.

Naliati iskei maal ruto ruto  
puserek.  
Maal itli na, 'Neu apitlak nalkis  
iskei amingi go atae nrir pak  
elag.'  
Go sokfal inrik maal kin nag,  
'Ĵafo neu preg nalkis.' Go ruinpa  
ki natut. Maal teflan Ĵafo mai.

Kafo tuok nalkis Ĵafo mingi.'  
Ruto panpanpan mal natut  
ipaakor, go maal kiwes nalkis  
mai.  
Sokfal me kimai, me inrik maal  
kina, mlapuas kina, 'Ag kin Ĵafo  
na- Ĵafo ga wis nalkis tua kin  
kemingi.'  
Me mlapuas ina ito kaimin  
nalkis ni sokfal, me kini sokfal  
uut nai.  
Ipan min nalkis, nen kin runi  
sokfal pregi pan. Imin silua me  
kiga uut nai pan tua kin imingi.

One day the hawks were telling  
stories.  
The hawk said, 'I have a herb, I  
drink it and I know how to fly up  
high.'  
And the owl said to the hawk,  
'You go and get the herbs.' And  
they promised to meet back  
again. 'That is the time you will  
come.'  
I will give you herbs, you drink  
it.' They stayed until the time to  
meet back again, and the hawk  
brought the herbs.  
The owl came, then he told the  
hawk and mlapuas, 'You will get  
the herbs for him and give it to  
him to drink it.'  
Then mlapuas drank the owl's  
herbs, and he poured water for  
the owl.  
He went and drank the herbs  
that they got for the owl. He  
drank it all, but he poured water

Selwan imin silua go, rupan  
saisei go rutli, 'Malfanen mal  
natut kemai go tukfo pregnrogo  
nrir.'  
Panpan mal natut imai go ruipan  
saisei. 'Malfanen tufo nrir.'

Malnen runrir, sokfal kin inrir  
ur etan. Ito ur etan mās, me  
maal go mlapuas ranrik,  
panpanpan maal mlapuas itol  
maal pak elag. Ipi stori mīt mās.  
Sokfal ikano nrir nlaken itap  
min nalkis mau, me mlapuas kin  
imin nalkis ni sokfal.  
Nlaken sokfal ikano nrir pak  
elag, nlaken itap min nalkis, ga  
iur etan me  
mlapuas itol maal pak elag. Ipi  
stori mīt mās.

*This is text 024.*

for the owl and took it to give  
him to drink.

When he drank it all they met  
together again, and they said,  
'Now is the time for us to meet  
again and we will try to fly.'  
Until it was the time of the  
meeting and they met. 'Now we  
will fly.'

Then they flew, the owl flew  
below. He only flew below, but  
the hawk and mlapuas, mlapuas  
beat the hawk up high. It is just  
a short story.

The owl can't fly high because it  
did not drink the herbs but  
mlapuas drank the owl's herbs.  
Because the owl can't fly high,  
because it didn't drink the  
herbs, he flies below, but  
mlapuas beats the hawk up high.  
It is just a short story.

---

Iokopeth

### ***The story of Katapel***

A well-known story about Katapel who would get seafood by  
magically turning a stone by the seashore. Langtatalof sees her  
and tries to copy what she does, only to cause a flood that ends up  
killing Katapel and creating places around Erakor village.

Ipiatlak malnen kin tiawi ni  
Erakor teetwei ruto Eḗuf to me  
ipiatlak naot gar ipi nagien  
Langtatalof, me ipiatlak nmatu  
inru, iskei nagien Katapel.  
Naliati ilaap maarik naot ito

At that time the old people  
stayed at Eḗuf, and they had a  
chief whose name was  
Langtatalof, he had two wives,  
one was Katapel.  
On many days the chief called



preg nsaiseiwen.  
 Preg nsaiseiwen nrikirkin rukfo  
 til usus natowen gar go teflan  
 kin ruto preg sernale.  
 Me mal nsaiseiwen go inrik  
 nmatu laap kin na, rukfo preg  
 nafnag wesi pak efare.  
 Reki nen kin rukfo tuaal me  
 rukfo fam.  
 Me ser naliati nen kin mtulep  
 Katapel go tekaaru kefreg  
 nafnag kefo preg nafnag me  
 tekatpi kefo pi teni elau ntas.  
 Kepiatlak kai, go kefo piatlak  
 wit, go kefo piatlak naik, go kefo  
 piatlak tefserser ilaap nen ito  
 slati elau, ntas.  
 Me nmatu laap ƣafo pañori na  
 tekatpi gar ipi teni euut.  
 Ser naliati nen rukfreg  
 nsaiseiwen, mtulep Katapel  
 ipreg nafnag. 'Ƣafo pañori nag.'  
 Tekatpi ipi teni elau ntas, pregi  
 pregi pan me maarik naot ito  
 leka pan me ina, 'Mtulep Katapel  
 ga ito pañor tekatpi elau itfale?'  
 Ser ƣulƣog Katapel isu mai pak  
 etan, ipiatlak nai sees iskei.  
 Nen kin ito mai pai kai ni elau  
 wes.  
 Pregi pan pan me maarik naot  
 ina, imurin na ketae itfale, teflan  
 ito mai slat tekatpi ni elau.  
 Trau ƣulƣog nen kin kefo  
 pañori teflan mtulep Katapel ito  
 mai pak elau wis tekatpi elau.  
 Me selwan imai ƣulmatlen imai,  
 kuskor mtulep Katapel.  
 Malnen mtulep Katapel imai

meetings.  
 Have meetings to tell them, to  
 talk about their life and how to  
 do things.  
 After the meeting he said to all  
 the women, they should make  
 food and take it to the nakamal.  
 They should stay all day and  
 they should eat.  
 Then, every day Katapel and the  
 other wife made food, but the  
 meat was from the sea.  
  
 There was shellfish, and  
 octopus, and fish, and many  
 other things from the sea.  
  
 But the women, you'll see they  
 find the meat along the shore.  
 Every day they had a meeting,  
 Katapel got the food. You'll find  
 out about it now.  
 The meat was from the sea, but  
 the chief watched but he said,  
 'How does Katapel find meat  
 from the sea?' Each morning,  
 Katapel went down to a small  
 water hole.  
 This one from which she filled  
 up with cockles from the sea.  
 She kept on doing this until the  
 chief wanted to know how she  
 got the meat from the sea.  
 This morning he went to find  
 how Katapel came from the sea  
 with meat.  
 After he came early, he came  
 and hid from Katapel.  
 Katapel came near, to her small

itermau pak eluk sees ga nen,  
malnen kin ipa kefo mailum nre  
faat nen itkos.

Ipai kai ni elau islati enñrom pan  
na inom mailum pus faat. Me  
maarik Langtatalof ina ipañori  
selwan mtulep Katapel ina iler  
pa go maarik Langtatalof ina  
kefo pregnrogo taos mtulep  
Katapel teflan ito mai slat kai.  
Ina ipak eluk sees, nen inre faat.  
Ipañori na ipiatlak kai, go  
tefserser laap ni ntas.  
Islati pan na inom, nen kin  
kemer mailum pus faat keler me  
itermau tik ki faat nen iler pan.

Go eluk sees ina ito nai itrau  
pespur, ipur pur pur pan pan go  
imalig.

Imalig trau ser.  
Iser ser me mtulep Katapel ito  
elag ntaf nrogo ki nai iser ifit  
mai tu leg ki Ewenesu. Isel  
nawen nen kin ketfag kor nai  
me, nai ikerkrai top, itrau ser lu  
ki nawen go imer fit mai to leg  
ki narfat.

Imer tfagkro itfagkro pan pan  
inom nai imai imer serlu faat  
ipa.

Mtulep imer fit ifit mai ito  
Efatposfiu itfagkro panpanpan  
naor sees ito selwan kin nai  
imai.

Iser top ina imai kai serlu  
mtulep.

well, as she went, she slowly  
turned the stone that was there.

She filled up with cockles until it  
was finished, slowly put the  
stone back. Then Langtatalof  
wanted to find it when Katapel  
went back and Langtatalof  
wanted to try like Katapel to get  
cockles.

He went to the well and turn the  
stone. He found shellfish and  
other things from the sea.  
He took it until he was finished,  
he put the stone back slowly but  
the stone wasn't put back  
properly.

And the small well just started  
to get big, until it overflowed.

It overflowed and started to run.  
It ran and ran, but Katapel was  
up on the hill and heard the  
water run right to Ewenesu. She  
got sand and built a wall against  
the water but the water was too  
strong, it flowed over it and the  
sand, and it flowed down to the  
bridge.

She went to build a wall until it  
was finished, the water came  
near and flowed over the rocks,  
and kept going.

Katapel ran until she got to  
Efatposfiu she built a small place  
was left when the water came.

It flowed quickly, it wanted to  
keep coming, and it flowed over

Iserlua panpanpan ipato elau,  
kin go nao ipo mer pak euut slati  
mai pak euut, me kipe mat.  
Kimat go nao ina ito mer slati ler  
mai slati ler mai kaitasak nagis  
ni Elakatapel, go rutua nagi nen  
Elakatapel nlaken mtulep nen  
ipi Katapel.

Go iwelkin kufmer us lakun ꞑafo  
pañori na Ewenesu ipiatlak  
nawen itop nlaken kin  
ipregnrogo nen ketfagkor nai  
me nai islatlua.

Kumai pak brij, ipiatlak naur  
sees go faat ilaap nlaken kin ina  
ketfagkro me nai imer slatlua  
ipa.

Kumai pak Efatposfiu kupañori  
na ipiatlak naor sees imaag  
nlaken kin.  
Ipregnrogo na ketfagkro me nai  
imai kerkrai, go islatlua plak  
faat. Mees ꞑapañori na ipiatlak  
pasis isees mā, go natrauswen  
ni lakun itefla.

Ipi tesees nen kin atae.  
*This is text 029*

Katapel.

It flowed on until it got to the  
sea, and a wave came back to  
shore but she was dead.  
She died and the wave carried  
her back and threw her ashore  
at Elakatapel, and they gave that  
point the name Elakatapel  
because of the woman called  
Katapel.

And that's why if you go along  
the lagoon you will find that  
Ewenesu has lots of sand  
because she tried to build a wall  
to block the water but the water  
carried her away.

You come to the bridge, it's a  
small place with lots of rocks  
because she wanted to build it,  
but the water came and took it  
away.

You go to Efatposfiu, you see  
that there is a small open place  
because of it.

She tried to build a dam but the  
water was too strong, and it  
carried her away with the  
stones. Today you see the  
passage there is only small, and  
that's how the story of the  
lagoon goes.

It is the little that I know.

---

Frank Alfos †

***Taligter and Tagiter***

The seaslug (Tagiter) cries out a warning when someone is going to

die, but Taligter is a fish that chases you.

Tagiter, ga iwelkia ipi namrun nen  
kin itag nen kin itag tunrogo itag  
ter naat, itag ter tete naat.

Malran kunrog tagiter itag p̃og,  
itag ter tete naat.  
Tete nat kefo tr̃alu, kefo mat.  
Me taos tutli plak taligter.  
Taligter ga ga ipi naik.  
Ga ipi naik, me malran kin akit  
tulek taligter.  
Tulek taligter, go iwelkia tupi  
teesa me tulek taligter, tukfo  
mtaki, nlaken kin tumroki tagiter.  
Nlaken tagiter, ga welkia ipi  
namrun p̃al, me taligter, ga ipi  
naik.  
Ga ga ipi naik.  
Ipi nametrau nig mra iskei.  
Me ntalgen san igot, ga ipitlak  
ntalgen.  
Go taos suṽ ni taligter, ga me ito  
kop nataṽol, kukano meski.

Malran kumeski, ifwel kin kuf  
mroki na p̃aska ki ola kefo kop ag.

Kefo kop ag, kefo kop ag.  
Itae kop ag eṽae.  
Kutae sef teflan, sef teflan me, itae  
kop teflan kin itae nlaken kefo  
taos nalo gaag, ga ipi naik.  
*This is text 031.*

Tagiter (seaslug) is something  
that cries out for us, when it  
cries you know it cries out a  
warning that someone will  
die.

When you hear it cry at night,  
it is crying for a man.  
Someone will leave, will die.  
But as for Taligter.  
Taligter is a fish.  
It is a fish, when we see  
Taligter,  
When we were children and  
we see Taligter we are scared  
because we think it is Tagiter.  
Because Tagiter is a devil, it is  
nothing, but Taligter is a fish.

He is a fish.  
He is the same family as eels.  
Its ears are black, it has ears.

The way with Taligter, it  
follows people, you can't play  
with Taligter.

When you play with it, if you  
think you will spear it, it will  
chase you.

And chase you and chase you.  
It can chase you a long way.  
You can run away, but it will  
follow you, it will follow your  
dust trail, but it is a fish.

Kalsarap Namaf

***A story of Rentapau and Erromango***

Rentapau is a major powerful place on Efate, with links across to Erromango. It is a tabu place that was built on by a resort in the late 1990s.

Kafo gaag traus naor sees a?

I'll tell you about a small place eh?

Ermag. Ag kutae Erontpau?

Erromango. Do you know Rentapau?

Erontpau ipiatlak natiel iskei itok. Aleka ki namtak.

Rentapau has a vine there. I have seen it with my own eyes.

Natiel wan rop mifala i talem natiel

A vine ([Bislama] a vine that we call 'natiel').

Me natiel nen ito, esan kin na fei kia, Thanh

This vine is there, at the place where, who now, Thanh,

Kutae ana katraus natiel nen kin, me

You know, I want to talk about this vine, but

kafo psa ki etog, me akam kin kofo ona, konrog soksoki teplan ato traus me go kofo welu wou wes.

I will talk about a foreign place, and you will listen carefully as I talk, and you will help me with it.

Rupaoski, rupaoski Ermag,

They ask Erromango, Erromango will give them everything.

Ermag ituer sernale.

If you want something,

Kumur tenamrun Ermag kefo.

Erromango will.

Ipiatlak natiel iskei ito san kin aa,

There is a vine at the place which,

Thanh ipreg nasum wes mees ne.

Thanh has made his hotel there today [Blue water resort].

Ipiatlak natiel iskei, natiel pur aleka ki namtak.

There is a vine, a big vine, I've seen it with my own eyes.

Ito pau pag, e-, ito pau elag nana, natog.

It climbs up the mangrove.

Me natiel ne hem i no gat stampa blong hem.

And this vine (Bislama) hasn't got a trunk.

Be yu ko yu luk we hem i stap antap long, long ol natogtog.

You go and look at it where it climbs up the mangroves.

(Iokopeth) hem i wan rop.

(Iokopeth) It is a vine.

(KN) Long ples ia. Yu luk we i  
defren, yu luk we yu no save  
faenem stampa blong hem.  
Kutap lek na nlaken mau.  
Ipi nmaagwen, me ipiatlak afsak  
iskei itok, naik, afsak. Rusoso ki  
afsak.  
Ito na eluk sees nen kin Thanh  
ipo preg ptaki. Naik rupo tu wes  
to.

Itototo panpanpan malnen  
rustat klinki Erontpau.  
Go namrun nen rusef ler pan  
pak Ermag pa.  
Ruto Ermag panpan tuk mees  
ne.  
Natiel ipuel. Afsak ipuel.

Teṭur knen nen amurin kanriki  
ki kin mees ne, nataṁiol kin ruto  
pan puel Erontpau.  
Ipiatlak natlaken, ito watgir.

Akit tuf laap pa, akit iskei kefo  
puel.  
Go Erontpau ipiatlak nlaken.

Nam̃er ni Ermag rutae, teflan  
sernale gar ruto mai pak,  
Erakor.  
Erontpau. Erontpau itpau ser  
naor naor ilfeki Efate,

Ipi naor nen kin itap top.  
*This is text 032.*

(KN) At this place. It is different,  
you can't find its trunk.

You don't see its trunk.  
It is unbelievable, but there was  
a turtle there, fish, a turtle. They  
call it a turtle.

It lived in the small pool which  
Thanh would make (into the  
Blue Hole resort). Fish would be  
in it.

It stayed and stayed until they  
started to clean Rentapau.  
And these things ran away back  
to Erromango.

They are at Erromango until  
today.

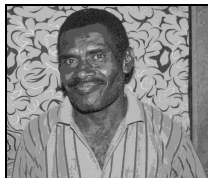
The vine has gone. The turtle has  
gone.

The most important of this that I  
want to tell you about today,  
people go missing at Rentapau.  
There is the owner of it who  
hurts them.

If many of us go there, one will  
go missing.  
And Rentapau has the trunk (of  
the vine).

Erromangans know, this is how  
all their things come to Erakor

[corrected to] Rentapau.  
Rentapau is the head place of all  
places around Efate.  
It is the most taboo place.



Ririal is a story about two brothers who go to gather fruit. Ririel climbs a nakavika (*Syzygium malaccense*) tree and Ririal catches the fruit. Ririel falls and dies. Ririal sings a song asking first a pig, then a horse then a flying fox to take a message back to his parents. The first two ignore the request, but the flying fox takes the message and the parents come to take their son and bury him.

Ipiatlak nmatu iskei, nmatu  
tiawi iskei ipiatlak teesa inru  
rana rato panpan.

Go, teesa nra nen nagier kaaru  
nen ipi Ririel go kaaru ipi Ririal.

Go rato panpan go  
teesa nen rana rakfan lel gkafik,  
mal ni gkafik.

Gkafik imam, rana rapa.

Ale, kaaru ina,  
Ririel inrik Ririal kina, 'Ag ãafei.  
Ag ãafag.'

Go Ririal imer nrik Ririel kina,  
'Tik, ag ãafag.'

Rana rapregi pan pan go Ririel  
kin ipo pag.

Ipagki gkafik pak elag, me Ririal  
ito etan.

Ririel ipanpan pagki gkafik pan  
na ilel gkafik.

Ina israf trau mēl, itarṙek.

Itarṙek mai pak etan.

Ina itarṙek mai pak etan trau

There was this old woman, she  
had two children.

And these two children, one was  
called Ririel and the other was  
called Ririal.

And they stayed until  
the children wanted to look for  
nakavika fruit (*Syzygium  
malaccense*), it was the nakavika  
season.

The nakavika were ripe, they  
wanted to go.

One said,  
Ririel said to Ririal, 'You go first.  
You climb!'

And Ririal said back to Ririel,  
'No, you climb!'

They kept on until Ririel climbed  
the tree.

He climbed up the nakavika but  
Ririal stayed down below.

Ririel climbed the nakavika until  
he saw the fruit.

He missed it and fell, he fell.

He fell back down to the ground.

He fell down to the ground quite

|   |   |
|---|---|
| mat.  | dead.   |
| Ale Ririal ina isatsok, ina islati<br>kaipe to tag.   | So Ririal took him, he carried<br>him and he cried.   |
| Ito tagasi panpan go<br>wak iskei imai, wak ina imai go<br>Ririel inrik Ririal, e, Inrik wak ki<br>na, 'Pafa neu ona. | He cried for him until<br>a pig came by, the pig came and<br>Ririel said to Ririal, no, he said to<br>the pig, 'You do it for me. |
| Pafa neu nrik mama neu go papa<br>neu ki na,<br>Ririel ina itarpek me imat.'  | You go and tell my mother and<br>father this for me,<br>'Ririel fell and he died.'  |
| Ale ga ipo laga ipi nalag   | Then he began to sing it as a<br>song,  |
| Wak e paginau rorogo ki tete go<br>mame.  | Wak e paginau rorogo ki tete go<br>mame.  |
| Ririel o kitiroa matetoko.  | Ririel o kitiroa matetoko.  |
| Ririal eselatia toko tagisi ae.   | Ririal eselatia toko tagisi ae.   |
| Ririelo ririelo rielo. i.   | Ririelo ririelo rielo. i.   |
| Ale ina- wak ina ipak me ita ler<br>mau.  | So the pig was going, but he<br>didn't go back.   |
| Itapa nrik, itapa nrik mama ga<br>go papa kin mau,  | He didn't go and tell the mother<br>and father about it.  |
| Ale ina ito panpan go, hos imai<br>hos ina imai ale imer nrik hos ki<br>na,   | Then a horse came by so he told<br>the horse,   |
| hos kefan nrik papa ga go mama<br>ki, ale itli ipi nalag ina:   | the horse should go and tell his<br>mother and father about it, and<br>he sang this song.   |
| Hos e paginau rorogo ki tete go<br>mame.  | Hos e paginau rorogo ki tete go<br>mame.  |
| Ririel o kitiroa mate toko.   | Ririel o kitiroa mate toko  |
| Ririal Eselatia toko tagisi ae  | Ririal Eselatia toko tagisi ae  |
| Ririelo Ririelo Rielo i.  | Ririelo Ririelo Rielo i.  |
| Ale, hos ina ipa ita pan nrik<br>tmen go raiten kin mau. Me ina<br>ipan kaipe pa.                                     | So the horse went but didn't go<br>and tell his father and mother<br>about it. He went and didn't<br>come back.                   |
| Ale islati to pan pan go mantu<br>imai,   | He was there holding (his<br>brother) and the flying fox came.  |
| Mantu ina imai go imer nrik   | The flying fox came and he said   |



|                                   |                                  |
|-----------------------------------|----------------------------------|
| mantu ki:                         | to the flying fox.               |
| Mantue p̄aginau rogorogo ki       | Mantue p̄aginau rogorogo ki tete |
| tete go mame.                     | go mame.                         |
| Ririel o kitiroa mate toko.       | Ririel o kitiroa mate toko.      |
| Ririal eselatia toko tagisa e.    | Ririal eselatia toko tagisa e.   |
| Ririelo ririelo rielo. i.         | Ririelo ririelo rielo. i.        |
| Ale Mantu ina ipan pan ki, po     | Then the flying fox went and     |
| nrik tmen go raiten ki. Ale,      | told his (Ririel's) father and   |
| tmen go raiten rana rato me       | mother about it. Then his father |
| rapo mai,                         | and mother came,                 |
| mai na ruslati kin po pan tan ki. | came to get him and to bury      |
|                                   | him.                             |
| Go natrauswen nen inom esa.       | And this story is finished here. |
| <i>This is text 034.</i>          |                                  |

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Harris Takau

### ***The story of the group of children***

A group of children get trade goods from a ship, and one buys a mouth organ. He plays it and a devil who hears it steals the moth organ. The children dig up the banyan tree the devil is hiding in, but the imported tools don't work. A cabbage digging stick is used and it topples the banyan.

|                                     |                                 |
|-------------------------------------|---------------------------------|
| Natrauswen ne rusosoki naferkal.    | This story is called 'The group |
| Naferkal ralim iskei.               | of children.' A group of ten    |
|                                     | kids.                           |
| Naferkal ga taos ipi teesa, teesa   | Naferkal is a group of children |
| laap rutu naor iskei kin rusosor    | who are at one place and they   |
| kir Naferkal.                       | call them Naferkal.             |
| Naferkal ralim iskei.               | Naferkal, ten.                  |
| Naferkal ralim iskei ruto pan pan   | This group of ten were there    |
| go ruto preg talm̄at rulao sernale, | and then they made a garden,    |
| rulao nafnag, altuk, ntal, nawi.    | they planted everything,        |
|                                     | cabbage, taro, yam.             |
| Ale runa ruto panpan go             | They were there and they        |
| rupam̄or, rule pak elau go          | looked to the sea and saw a big |
| rupam̄or raru p̄ur iskei imai.      | boat coming.                    |
| Raru p̄ur iskei imai. Ina imai na   | A big boat came. It came and    |

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itorwak. Ale rusu pak elau.

Runa rusu pak elau, go runa  
rupakot, rupakot, tete rupakot  
kram tete rupakot masmes, tete  
rupakot safel, pik sernale nig  
talm̃at.

Pan pan me teesa sees, tenen ipi  
takrik ga ipaakot ga nalag nen  
ruto si, mouth organ, ga  
ipaaktofi.

Ale malen rupan na rukfreg  
talm̃at go teṽafṽof rupreg talm̃at  
rulao sernale. Me teses ne ga ito  
me ito si nalag.

Ito si nalag ga ne, panpan me  
ipiatlak nlak npak ṽur iskei me  
ito. Nlak npak ipiatlak ntwam  
iskei ito em̃rom nlak npak.

Teesa sees nen ina ito si nalag, go  
ntwam nen inrog wi ki nalag. Ina  
inrog wi ki nalag go ito mai, ito  
nrus mai pak m̃eltig, panpanpan  
imai na ilek teesa sees ne go ina,  
'Atrau nrog wi nalag gaag. ṽamer  
pregnrogo si.' Me teesa sees imer  
si nalag. Ntwam inrog wi ki. Ale  
ina,

'ṽapregnrogo tao kapregnrogo  
gaag si.' Ntwam ina isat nalag na  
isi, trau sati sef. Isati sef pan ale  
isil npak.

Ale teesa sees nen ito kai. Ikai  
pan pan go teṽafṽof runa ruto  
rumai paoski na, 'Iku kin kuto  
kai?' Go,

anchored. Ok, they went down  
to the sea.

They went down to the sea, and  
they bought, some bought axes  
and some bought knives, some  
bought shovels and picks,  
things for the garden.

Then a small child, the last  
child bought a mouth organ for  
them to blow, a mouth organ,  
he bought it.

Then they went to work in the  
garden, and the big ones made  
the garden, and planted things.  
But the small one stayed and  
played his mouth organ.

He blew on the mouth organ,  
and there was a big banyan tree  
there. There was a devil living  
in the trunk of the banyan.

The child kept on playing a  
song, and the devil heard it and  
liked it. He liked the song and  
he came out closer and then  
he came to look at the child  
and he said, 'I feel good hearing  
your song. Try and blow it  
again.' And the small child kept  
blowing a tune. The devil liked  
hearing it. Then he said,

'Give it to me so I can try your  
mouth organ.' The devil took it  
to blow it, but he ran away. He  
took it and ran inside the  
banyan.

Then the small child cried. He  
cried until the adults came and  
asked him, 'Why are you  
crying?' And,

'Ntwam ito nlak npak ina imai  
isat nalag neu me kipe sef pa.'

Ale teesa nen runa ruto rupan  
stat, runa rukwat ntwam, me  
ntwam isil to npak, ale rutraf  
rutraf nako npak.

Tete rutai ki kram, tete rukli ki  
pik, pan pan npak nen ikano  
tarpek.

Runa rutraf sees kai mer lag runa,  
'Napag imarie rie, napag imarie  
napag imarie rie, napag inawe,

nawe, nawe nau tagisi.'

Ale inom go ruimer ruimer  
pregnrogo ruimer nri npak ne.  
Ruimer nri npak me rumer nri  
npak, me npak ikano tarpek, ale  
ruimer lag:

'Napag imarie rie, napag imarie  
napag imarie rie, napag inawe,  
nawe, nawe nau tagisi.'

Me npak ikano tarpek ale runa  
ruto. Ale teesa sespal ne ina ito  
kin ipo pan tai kal iskei, kal altuk.

Ale itai kal altuk iskei. teesa  
pafpof runa me kal go ina  
imailumlum.

Komam upregnrogo ki kal pafpof  
me ukano nri npak. Me ag kusat  
kal nen ipi altuk imailumlum go  
kupo na panri npak ki. Me ina,  
'Kapregnrogo.' Ale rupo ga lag:

'Napag imarie rie, napag imarie  
rie, napag inawe, nawe, nawe nau

'The devil in the banyan came  
and took my mouth organ, and  
ran away.'

So all the children went to hit  
the devil, but the devil was  
inside the banyan, so they dug  
its roots.

Some cut it with axes, some  
dug with picks, on and on but it  
wouldn't fall down.

They dug more and then sang,  
[song] Napag imarie rie, napag  
imarie napag imarie rie, napag  
inawe,

nawe, nawe nau tagisi.

Finished, and they tried again  
to dig out this banyan. They  
dug it again and again, but it  
wouldn't fall down, so they  
sang again:

[song] Napag imarie rie, napag  
imarie napag imarie rie, napag  
inawe, nawe, nawe nau tagisi.

But the banyan would not fall  
over. The small boy decided to  
go and cut a digging stick,  
made of cabbage plant.

So he cut the cabbage digging  
stick. The big children said,  
'But this digging stick is soft.'

We tried with a big digging  
stick, but we couldn't dig the  
banyan. You brought a digging  
stick made of cabbage tree, it is  
too weak and you will try to dig  
the banyan with it. And he said,  
'I'll try.' And they sang for him:

[song] Napag imarie rie, napag  
imarie rie, napag inawe, nawe,

|                                       |                                  |
|---------------------------------------|----------------------------------|
| tagisi.'                              | nawe nau tagisi.                 |
| Ale ina ilaoki kal altuk ga, ina inri | So he dug with the cabbage       |
| go npak itarpek.                      | digging stick, he dug, and the   |
|                                       | banyan fell over.                |
| Npak ina itarpek. Ale, ntwam itaf     | The banyan fell over. Then the   |
| ale rpuetsok ntwam ale rutaikot       | devil left and they held him and |
| nanwen.                               | they cut his throat.             |
| Natrauswen inom esa.                  | The story finishes here.         |
| <i>This is text 035.</i>              |                                  |

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Harris Takau

***Menal go katom, the barracuda and the hermit crab***

The story of a race between the barracuda and the clever hermit crab.

|                                    |                                    |
|------------------------------------|------------------------------------|
| Natrauswen ne ipi natrauswen       | This story is about the            |
| ni, menal. Menal go katom.         | barracuda and the hermit crab.     |
| Menal ga ipi naik go katom, rato   | Barracuda is a fish, and the       |
| panpan go                          | hermit crab, they were there       |
|                                    | and                                |
| menal inrik, menal inrik katom     | barracuda said, barracuda said     |
| ki na,                             | to the hermit crab,                |
| 'Takfo res.' Menal inrik katom ki  | 'We'll have a race.' Barracuda     |
| na, 'Rakfo res.' Ale, katom ina,   | said to hermit crab, 'We'll race.' |
| 'Iwi.'                             | And the hermit crab said, 'Ok.'    |
| Ale rato panpan. Ratil sef naliati | So they stayed and stayed. They    |
| kin rakfo stat, rares.             | said which day they would start    |
|                                    | the race.                          |
| Me katom itae na ga ikano kraf     | But the hermit crab knows that     |
| pelpel, taos menal, menal itae     | he can't crawl fast like           |
| spit.                              | barracuda. Barracuda knows         |
|                                    | how to go fast.                    |
| Itae sef pelpel me katom ikano.    | He can run away quickly, but the   |
| Naliati nen rakfo res wes me       | hermit crab can't. That day they   |
| katom ipei usereki ser nagis.      | would race, but the hermit crab    |
|                                    | first went around every point.     |
| Ipestaf aslen nen kin ruur ser     | He told his friends who were at    |
| nagis, ipestafir na naliati tefla, | each point, he said that day,      |

'Kofo, kofo redi me konrogo na menal kefios elau, go akam kofios euut.'

Naliati nen rana rastat, rares wes go, menal inrik katom ki na,

'Takstat nagis ne, takres panpan na tafak nagis kaaru. Panrogo kana, 'Wananatajo.'

Go kutae na atkal nagis nen kia, go ag if wel kin atkal nagis nen kin kineu atkos go ana 'Watetjo.'

Ale menal, rastat, menal ina go ipan na itkal nagis pei. Ina, 'Wananatajo.'  
Go katom ina 'Watetjo'

Rapan panpan ramer kop nagis kaaru panpan rapak nagis kaaru, go katom kin ipes kina, 'Wananatajo'. Menal ina, 'Watetjo.'

Panpan na rapak nagis, me katom nen kin mai ina, 'Katom nen ga ipi katom p̄tae.' Nlaken katom p̄tae kin ito nagis kaaru, katom p̄tae kin ito nagis katol.

Me menal ga iskei m̄as. Menal isef panpanpan na ipak nagis kaafat. Katom ina, 'Wananatajo.'

Go menal ina, 'Watetjo.' Me

'You get ready and when you hear barracuda call out from the water, you call out from the shore.'

The day that they said they would start, that they would race, and barracuda said to the hermit crab,

'We'll start at this point, then we'll race to the next point.' You'll hear me say, 'Wananatajo.'

And you will know that I have got to that point. And if you get to the point where I am you say, 'Watetjo'.

Then barracuda, they started, and he got to the point first. He said, 'Wananatajo.'

And the hermit crab said, 'Watetjo'

They went until they got to the next point and the hermit crab said,

'Wananatajo.' Barracuda said, 'Watetjo'

Until they got to the point, then the hermit crab who came said, 'This hermit crab, he is a different hermit crab.' Because there was a different hermit crab at the second point, and a different hermit crab was at the third point.

But there was only one barracuda. Barracuda ran until he got to the fourth point. The hermit crab said, 'Wananatajo.' And barracuda said, 'Watetjo.'

nmar menal kipe to mīt. Ipan na ipak nagis iskei go katom ina, 'Wananatajo.' Go

nmar menal kipe mīt, ina, 'Watetjo.' Pan na ipak nagis iskei, go katom ina, 'Wananatajo.' Go menal ina, 'Watetjo.' Rapreg panpan nmaron iñit. Nmaron iñit, katom itae na menal nmaron kipe mīt.

Raen pan, ipak nagis iskei go ina, 'Wananatajo.' Go menal ina, 'Watetjo.' Nmaron kipe mīt. Panpanpan pak nagis mlaap

katom ina, 'Wananatajo.' Go menal ina, 'Watetjo.' Panpan nagis mlaap.

Go katom ina, 'Wananatajo.' Go menal ina, 'Watetjo.'

Go katom itae na menal, nmaron kipe mīt. Ale ipak nagis mlaap wi go katom ina, 'Wananatajo.' Go

menal ina, menal ina ito trau, kipe mat, kipe ta pes mau. Nmaron iñit go kipe mat. Go katom itae na menal imat go katom iwin.

Kin iwin na, nareswen, ale katom ipreg nafsān, ipreg nafsān ur ser nagis, nen kin katom

But barracuda's breathing was getting short. He went until he got to this point and the hermit crab said, 'Wananatajo.' But But barracuda's breathing was short and he said 'Watetjo.' Until he got to this point and the hermit crab said, 'Wananatajo.' And barracuda said, 'Watetjo.' They went until his breathing was short. His breathing was short, the hermit crab knew that barracuda was short of breath. They went on, he went to this point and said, 'Wananatajo.' And barracuda said, 'Watetjo.' His breath was short. Until the last point and the hermit crab said, 'Wananatajo.' And barracuda said, 'Watetjo.' Until the last point. And the hermit crab said, 'Wananatajo.' And barracuda said, 'Watetjo.' And the hermit crab knew that barracuda's breathing was short. And he got to the last point alright and hermit crab said, 'Wananatajo.' And barracuda was nearly dead, he couldn't speak at all. His breathing was getting short then he died. And hermit crab knew that barracuda was dead and hermit crab won. Hermit crab won the race, then hermit crab sent word to every point to get all the hermit crabs

runomser mai pak naor iskei,  
 runa rusu pak elau ki menal  
 imat me itaasak to natik ntas.  
 Ale katom ru-, runa rupak natik  
 menal ki, kin go rupo preg lafet  
 kin go rupo pam silu menal.  
 Natrauswen nen inom esa.  
*This is text 036.*

to one place to go down to the  
 water where barracuda died at  
 the edge of the water.  
 Then the hermit crabs went up  
 to barracuda and had a party  
 and ate barracuda all up. The  
 story finishes here.

---

Kali Kalopog †  
**maatlelep**

maatlelep is the name of the snake who split the two small islands  
 of Kaḗum lep and Kaḗum rik..

Ipiatlak māat iskei kin ga ipo-.  
 Iwelkia ipato elag Eḗuf sanpe  
 kin ipo mai. Imai me imai kin  
 ipato teflan ga kin ifiskotkot  
 naur seserik nen kin rumai pan  
 pan pan tkal Ertap sanie.  
 Go naur inru kin ratu sanie,  
 rusos, rusos kaaru ki Kaḗum lep  
 ko kaaru ipi Kaḗum rik.  
 Go naur nra nen, me māat ina  
 ifisktofir.  
 Ipiatlak nagis ni Eter ga ipi nagis  
 pram, me māat nen kin ifisktofi.

Ipi nlaken kipe mīit. Me nagis ni  
 Etmat māas kin ipram, nagis ni  
 Etmat kin akit tutkos to.

Nagis ni Etmat. Me nagis ni  
 Emut kin ito, go nagis ni Eter  
 wan kin me iptau.  
 Nagis ni Emut nen kin ileg ki  
 naur sees nra ne. Nlaken kin  
 nakon, nakon wan ki kin nagis

There is this snake and it would-.  
 It was up at Pufa [behind  
 Montmartre] and it came. It  
 came  
 the small islands that come right  
 up to Eratap there.  
 And the two islands there, one  
 which they call Kaḗum lep and  
 the other is Kaḗum rik.  
 And these two islands, this snake  
 wanted to split them.  
 There is the point at Eter, it is a  
 long point, and this snake split  
 it.  
 That's why it is short now. But  
 the point at Etmat is a long one,  
 the point at Etmat which is  
 where we are now.  
 Etmat point. But the point at  
 Emut and the point at Eter are  
 there.  
 The point at Emut which is in  
 line with the two islands there.  
 Because its face, its face, that is

ni Emut ne.  
 Me nakon kin. Maatlelep ina  
 nagi m̃aat nen kin rusoso ki  
 maatlelep. Ga kin ifisktofi kin  
 rapi naur sees inru pato.  
 Rusoso ki Kaḗum rik go Kaḗum  
 lep. Gawankia.  
 Nanre ni Erakor kin ato tli, me  
 akano til nanre ni Ertap nlaken  
 ga me ipi ntan ni nam̃er ni  
 Ertap. Ore.  
*This is text 044.*

this point at Emut.  
 Its face there. Maatlelep is the  
 name of the snake. He's the one  
 who split them into two small  
 islands there.  
 They call them Kaḗum rik and  
 Kaḗum lep. That's it.  
 The Erakor side I can talk about.  
 But I can't talk about the Eratap  
 side because it belongs to people  
 from Erarap.Eratap. OK.

---

Kalsarap Namaf †

***Faat inru, the two stones at Ekasufat Rik***

How the two stones at Ekasufat Rik came to be where they are, after  
 having an argument about which one should move  
 down the hill.

Ipiatlak faat inru  
 Ekasufat rik. Rato puserek, faat  
 nra nen rato puserek panpan go  
 rakaitmer nrikirki na ramur  
 rakpato elau.  
 Go faat sees inrik faat ḗur kina,  
 'Ag ḗafei.  
 Me kineu kafo inrok.'  
 Go raipreg ipi raitmer psaplilkir  
  
 panpan go faat ḗur inrik faat, faat  
 sees kina,  
 'Ag ḗafei, ḗafei pan pato etan, me  
 neu kafo neetnpasilkik me takfo  
 pan pato namos,  
 nen natarñol ruto palus, akit tato  
 maloput'.  
 Malen rapreg kipi nafsaplilwen.  
 Faat sees inrik faat ḗur kina, 'E,

There are two stones  
 at Ekasufat rik. They talked to  
 each other, these rocks,  
 and they said to each other that  
 they wanted to be at the sea.  
 And the small stone said to the  
 big stone, 'You go first.  
 I will come behind.'  
 And they ended up arguing  
 with each other  
 until the the big rock said to  
 the small one,  
 'You go first down there, I will  
 meet you, we will go in the  
 ocean,  
 that people paddle out to, we  
 will be in the middle.  
 Now they had an argument.  
 The small rock told the big



ag ɸafei me kineu kafo inrok.'

Go faat ɸur inrikin kina, 'Ag ag  
kusees, me kineu atop.  
Malen kin ag ɸafei pa, neu kafei,  
kainrok na kanpasilkik go takfo  
pa.'  
Rapreg ipi nafsaplilwen. Panpan  
go faat sees ina, 'Orait, kineu kafo  
pei.  
Go faat sees ito elag, imlil mai to  
etan.  
Faate ɸur ina imai ikano npasilki.

Go mees nen rato euut to to pan  
tuk mees.  
Ipi natrauswen sees m̄as.  
*This is text 046.*

rock, 'You go first and I will  
follow.'

And the big rock said, 'You are  
small, but I am big.  
When you go first, I'll follow  
and I'll meet you and we will  
go.'  
They kept arguing. Until the  
small rock said, 'Alright, I will  
go first.'  
And the small stone stayed up  
high, it rolled down.  
The big rock wanted to come, it  
couldn't meet him.  
And they are still there until  
today.  
It is only a short story.

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John Maklen

***Mantu the flying fox and Erromango***

A story about a flying fox from Efate that laid eggs on Erromango  
and then returned to Ewor on Efate.

Natrauswen ni mantu, kafo traus  
mantu nen kin ito.

Ore mantu nen ito Erontɸau  
teetwei ga ito pan, ito pak  
Ermag.  
Ito esan to, pan pan imur kefak  
Ermag, kemer pak Ermag pa, go  
naliati iskei ipan.  
Go kipiatalak na, atol, ipiatlak  
atol me,  
ga, mantu nen, imai, ipsolki atol,  
atol inru ipsolki atol inru.

The story of the flying fox, I will  
tell about the flying fox that is  
there.

Yes the flying fox that was at  
Rentapau long ago, it went to  
Erromango.  
It was there until it wanted to go  
to Erromango, to go back to  
Erromango, and one day it went.  
And it had this egg, but  
that flying fox, it came, it layed  
an egg,  
two eggs, it layed two eggs.

|  |  |
|--|--|
| Go gar atol nra nen rapato<br>Ermag.<br>Go nañer ni Ermag runa<br>rukwatgi. Runa rukwatgi.<br>Go kitli na, 'Kafo gamus tao atol<br>keto rakto san tok. Akam kofo<br>teleekor atol, me kineu kafo mer<br>ler pak naur ni Efate.'<br>Go mees imai to Efate.<br>Go mantu nen ito esan rusoso ki<br>Ewor, ito mees ne.<br><i>This is text 048.</i> | And those two eggs stayed at<br>Erromango.<br>And people from Erromango<br>wanted to hit him.<br>And he said, 'I will leave you the<br>eggs. You will look after them<br>and I will return to Efate.'<br><br>And today he came to Efate.<br>And that flying fox is still at the<br>place they call Ewor today. |
|--|--|

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John Maklen  
**Asaraf**

Asaraf was a giant who could walk from Efate to Erromango and who pushed Erromango away from Efate.

|   |   |
|---|---|
| Asaraf ga ipi natañol ni teetwei<br><br>Go komam unrogo kin apu me<br>ati nigmam ruto nigmam trausi<br>na ipi natañol nen ipram,<br>ipram kotkot.<br>Malnen ina kefak, itu sa imur<br>na kefak Ermag.<br><br>Malnen isiwer ur ntas kin ipak<br>Ermag, go ntas ipañor<br>nañutwen.<br>Esan mana ruta lom mau.<br><br>Me ina ipak Ermag pan kaimer<br>ler mai go naliati iskei welkia<br>Ermag, ipi, kutae to Efate go kuto<br>lek Ermag. | Asaraf, he is a man from long<br>ago.<br>We have heard our grandfather<br>and grandmother tell us that he<br>was tall, really tall.<br><br>When he wanted to go, he was<br>there and he wanted to go to<br>Erromango.<br>When he crossed the sea to<br>Erromango, the sea came to his<br>knee.<br>Here (indicating his chest) wasn't<br>wet.<br>He went to Erromango and he<br>came back, and one day, well,<br>Erromango it was-, you could be<br>on Efate and you could see<br>Erromango. |
|---|---|

|   |  |
|---|--|
| Em̃eltig m̃as.<br>Me teni Efat rupregi imaet  | Just close.<br>But the one from Efate made him angry.  |
| Go itrau to nrus ki Ermag ipak inrus pa, me welkia ina ilao ki ñpaun pak ntas tefla.<br>Me ipregi teflan ki nana go ntas ipo puk.<br>Welkia, ipreg na ãaun pak ntas tefla me ipulki ñpaun tefla, nen kin ntas ina ifuk.<br>Go, kupo kano lek Ermag. | And he went to Erromango, he went, and, well, he put his head into the water like this.<br>He did that with (his head) and the sea rose.<br>Well, he put his head in the water and he twisted his head like this so that the water rose.<br>And then you couldn't see Erromango. |
| Go malnen kin itu san to, itu Efat toto panpan malnen kin imat, go tiawi ni esan rupo tanki.<br>Me nlaken ipram top go rupo ãelkin itol wes.<br><i>This is text 049.</i>  | And now that he stayed there, he stayed on Efate until the time that he died, and the old people of that place buried him.<br>But because he was so tall, they bent him in three.  |

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John Maklen  
***Mumu and Kotkot***

A story about two traveling spirits, Mumu and Kotkot who punish wrongdoers.

|  |  |
|--|--|
| Natrauswen ni Mumu go Kotkot, ga ita pi natrauswen ãal mau, ga ipi natrauswen nen im̃ol.<br>Taos Mumu go Kotkot gar rato siwer userek ki nlaun nig Vanuatu.<br>Pan pak Banks pan pan kaimer ler mai pak Aneityum rato siwer tefla.<br>Me san kin ratkos ga ratok naur nig Etgo go Em̃ae.<br>Rapi naur negar. | The story of Mumu and Kotkot, it is not an empty story, it is a story that is still alive.<br>So Mumu and Kotkot used to walk around Vanuatu.<br><br>To Banks and then back to Aneityum, they would walk like that.<br>But the places they stopped at were Tongoa and Emae.<br>They are their islands. |
|--|--|

|   |  |
|---|--|
| <p>Go sernrak rato ipitlak napu<br/>         negar iur esa.<br/>         Kin imai kin iteflan panpanpan<br/>         ileg pan.<br/>         Ur ntas kin ipanpan pak Ermag,<br/>         pak Tanna, pak Aneityum.<br/>         Kaimer ler mai.<br/>         Go gar rapi tenen kin ratu teflan<br/>         welkia ratok lek natañol,<br/>         naat nen ipreg nawesien sa go<br/>         rakfo watgi.<br/>         Tetenrak ratua ki suṭtaṭ,<br/> <br/>         rapregi ratua ki namsaki. Me<br/>         rakfo mer pregi kemñol.<br/>         Me tete nrak rapregi nen kin<br/>         kefo mat.<br/>         Kefo mat termaw. Go nrak ilaap<br/>         ruto paakorki natañol.<br/> <i>This is text 050.</i></p> | <p>And everytime they have their<br/>         road that goes along there.<br/>         They always have their road<br/>         along here, it goes straight.<br/>         It goes along the saltwater, to<br/>         Erromango, Tanna, Aneityum.<br/>         Then it comes back.<br/>         And they stay there, they look<br/>         to see if<br/>         anyone is behaving badly and<br/>         they go and hit him.<br/>         Sometimes they punish<br/>         someone,<br/>         they make someone sick. But<br/>         they make them get well again.<br/>         But sometimes they make them<br/>         die.<br/>         They will be dead. And many<br/>         times they appear to people.</p> |
|---|--|

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John Maklen

***Natopu ni Erakor, the spirit who lives at Erakor***

The spirit of place, called 'maarik' or Mister out of respect, is still at Erakor, surviving the introduction of Christianity.

|  |  |
|--|--|
| <p>Natopu nen kin ito esan ga, ipi<br/>         natopu nigmam.<br/>         Ser natañol ni Erakor<br/>         runomser mtaki natopu nen kin<br/>         rusoso ki maarik.<br/>         Selwan kupreg saṭ namrun,<br/>         Maarik kefo pei tuok suṭtaṭ<br/>         sees welkia nen kin ituok kin<br/>         ipregi kumsak.<br/>         Me ipitlak natañol nen kin kefo<br/>         mer gaag preg naul nkas nen</p> | <p>The natopu (local spirit) that<br/>         lives here, it is our natopu.<br/>         Everyone from Erakor is scared<br/>         of the natopu which they call<br/>         'maarik' (mister).<br/>         When you do something wrong,<br/>         Maarik will give you a small<br/>         punishment, like he makes you<br/>         sick.<br/>         But there are people who will<br/>         then give you leaf medicine to</p> |
|--|--|

ketuok pamingi, go paf mer  
mōl.  
Natañol ruto esan to rupiatlak  
naul nkas ni maarik.  
Go maarik, teetwei malnen kin,  
mal ni nmalko, gar ruto- rupi  
nafet rupi māau.

maau rulaap, ruto preg nafkal  
toklos māau ni Ertap, me Eḡag,  
me Eñiel.  
Malnen kin ruto me kutae  
maarik ga inrus pi natañol nen  
ipi na, kulru. Ipi kulru.

Kulru. Kulru imin se kleva.

Or, natañol nen ipi kulru,  
welkia tenamrun kefo mai me  
ga kefo pei nrik nañer laap ki

Selwan ruto to pan pan welkia  
nalotwen ina kefo mai.  
Go kinrik nañer laap ina,  
'Ipiatlak tenmatun iskei. Kefo  
mai. Tenen ipi tenmatun wi  
iskei.'

Go akam kofo nomser pak, kofo  
nomser pak namrun nen kin  
kefo mai akam kofo nomser  
pakes.

Me kineu kafo gakit to nanre ni  
kastom. Tuk mees ne.' Go ga kin  
ipi maarik kin ita to.  
*This is text 051.*

drink, and you will become  
healthy again.

People here have leaf medecine  
for 'maarik'.

And 'maarik', long ago, when, in  
the time of darkness, they were  
there, they were a group, they  
were warriors.

Many warriors, they had battles  
with the warriors from Eratap,  
from Pango, from Mele.

As they were there, you know  
maarik changed into a person  
who was a healer. He was a  
healer.

'Kulru' means a kleva (the  
Bislama term for a healer).

Yes, that man is a kleva, so that if  
something were to happen, he  
would have told all the people  
about it.

When they were there, then  
Christianity was about to come.  
And he said to all the people,  
'There is something. It will come.  
It will be a good thing.

And you will all go to this thing  
that will come, you will all go to  
it.

But I will stay inside custom for  
you. Until today.' And he is the  
'maarik' who is still there.

---

Kalsarap Namaf †

***Maarik Taap̃es***

About how the Swamphen led a group of birds to take on the hawk

---

and, in the end, kill him.

Amurin na kagakit traus  
natrauswen sees iskei.  
Natrauswen nen ipaakor Maarik  
Taaþes.  
Taaþes ipi man iskei nen kin nrak  
ilaap tutili na ito pregsaki nanr  
gakit.  
Kulao nanr, taaþes kin kefo pan  
pami, me nametmatuan ga kin ipi  
nlaken kin amurin na kagakit  
traus.  
Naliati iskei isos man laap rupak  
naor iskei. 'Me amurin na kafestaf  
mus nlaken  
akit tupi man. Me itfale kin mal  
ito pregsaki kit, ito pam kit.  
Tete naliati kefo pato eñae.  
Ilemis kit tuto. Imai ipregski kit.

Me akit tupi talpuk iskei.'  
Ito nririk kin na, 'Amurin na  
tukmai pak naor keskei me tuktai  
raru keskei'.  
Go man laap runrikin kin na,  
'Tkanwan tukfo tai?' 'Kineu kin  
kafo peiki mus kin tkanwan tuktai  
raru.'

Go rupak naor iskei go itli na  
rufan tai raru. Rupan tai raru.  
Rusol nkas, nkas nen kefo pi nel.

Rupanpanpan rupan pregi ruto  
naor iskei. Me ruwat,

rupkasai ruwat ne na, nkas nen  
ipi nel gar.

I want to tell you all this small  
story  
The story is about Mister  
Taaþes.  
Taaþes is a bird which, many  
times we say damages our  
bananas.  
You plant bananas, taaþes goes  
and eats them, but his wisdom  
is what I want to talk about.

One day he called many birds  
to one place. 'I want to talk  
with you because  
we are birds. But why does the  
hawk hurt us, it eats us?  
Some days he stays away. He  
sees us here. He comes and  
hurts us.

But we are a group.'  
He said to them, 'I want us to  
come together to cut a canoe.'

And all the birds said, 'How will  
we cut it?' 'I will show you how  
we cut a canoe.'

And they came together in one  
place and he said they would  
cut a canoe. They cut the  
canoe. They got the wood, the  
wood would be 'nel' wood.

They went and arranged it so  
they could be in one place. And  
they hit  
they chopped the tree, their  
'nel' tree.

Pan tkal kaaru katol kafat.  
 Rupregi panpanpan

itaos pot iskei, ito sal. Me itili nag,  
 'Mal teflan tukfo pakruk.'

Man laap rumai: mantu, sokfal,  
 taaṣes. Ga kin ipi naot. Ser man  
 laap nen runomser mai tu naor  
 iskei.  
 Go ina, 'Amur na kanrik mus ki na  
 tukfo kol.' Mapul ito ṣanrer,

too ito taar ser man runomser  
 preg na nawesien gar teflan kin  
 ruta, mantu ikai.  
 Malnen rupan tu raru gar nentu  
 go kinrikir ki na, 'Malnen tuktu.'  
 Ser teenṣol nen ruknomser preg  
 naler kefak elag. Me kulek maal  
 ipes  
 ntaf. Itao ntaf mai. Kule perkati.  
 Malnen imaimai maimai kefo tao  
 nrir lfeki kit panpanpan inom.  
 Kefan pato eṣṣae. Malnen iler  
 maimai maimai na,  
 imur na kekinki tefla. Go akam  
 kofrafer.  
 Me kefo lulki naknin rufak nmal  
 nanr pa.

Go ipi mal gamus nen kin itu  
 koṣakro tukkrakpni.  
 Runrogo kaitu. Ruto kol mapul ito  
 kol me ito ṣanrer.

Ser man nen rupreg suṣ nen ruto  
 pregi.

They hit it a second, third,  
 fourth time. They worked it  
 until  
 it looked like a boat, it floated.  
 But he said, 'This is the time for  
 us to come together.  
 Many birds came: flying fox,  
 owl,  
 and taṣes. He was the chief. All  
 the birds came to stay at one  
 place.  
 And he said, 'I want to tell you  
 we should cry out'. The pigeon  
 cooed,  
 the rooster crowed, each of the  
 birds did their work as they  
 knew how, the flying fox cried.  
 Then they went to the boat and  
 he said, 'Now we'll stay here.'  
 Every animal called out at the  
 top of its voice. But you look,  
 the hawk started for  
 the hill. He left the hill and  
 came. You see, truly. Then he  
 came, flying around us until he  
 finished. He flew off a long  
 way. Then he came back,  
 he wanted to pinch us like that.  
 And you scattered.  
 But he would come and stick  
 his fingers in the middle of the  
 bananas and go.  
 And it is your time now, our  
 time to cover him, to kill him.  
 They heard him and stayed  
 there. They called, the pidgeon  
 shouted, but he cooed.  
 Each bird followed its habit.

Too ito taar, go maal itao ntaf. E  
maarik go kimai.

Rutu panpan panpan mai imai tu  
lfekir mai. Ito preg nrag naknin  
teflan kin kefo-  
Ipo to peikir ki n pak etan teflan  
kefo nrakut tete pan pami,

malnen ipato eñae panpan po na  
ler na imai. Go taañes inrikir ki  
na,  
'Kin kemai malfanen kemai kefo  
nrakut tete ki. Malnen kuleka  
iwel preg nrag naknir, rupak elag  
tefla,  
malnen imaimai maimai pak etan.  
Go tukfa fserser me kefo lulki  
naknin nmal nanr.'

Go ipi mal gakit nen tukkrakpni.  
Ruleka go mal imai nrir lfekir  
panpan inom, pan pato eñae  
trau,

preg nafarun teflan traus nrir pe  
nrir me nrag naknin rupe pes.

Malnen imaimai maimai ipak  
mñeltig na kenrakut tete kir teflan  
go rupaamaot  
Me nrag naknin ilul pato na nanr  
to. Ipregnrogo nen kefreqlua, me  
kipe kano nlaken nanr  
imailumlum,  
pot ga nen kin imtalua. Imetmatu  
pregi.

The rooster crowed and the  
hawk left the hill. 'Eh, here he  
comes.'

They were there until he came  
down, came and put his fingers  
like he should.

He would show them his claws  
(to scare them) as if to show  
them how he would grab one  
and eat it.

then he went a long way, then  
he came back. And taañes said  
to them,

'As he comes now he will grab  
some. Then, you look, he will  
stick his fingers on top like  
this,

then he will come down, down,  
down. And we'll go our  
different ways, but he will put  
his fingers in the banana.'

And it is their time (for  
revenge), they kill him. They  
watched and the hawk flew  
down around them until he  
finished and flew a long way  
away

then he looked like he was  
going to fly but his fingers  
were ready.

Then he came close to grab  
some of them, and they  
scattered.

But his claws stuck in the  
banana. He tried to get out but  
he couldn't because the banana  
is soft,  
that's the boat he chose. He got  
wise.



Malnen kin ilulki nrag naknin  
rupato nanr ipregnrogo nen kin  
inrir nen kefreglu nrag naknin  
me ikano.

Go ipi maal nen ruřakro, rutai me  
mantu ikati. Me ser man nen  
runomser řakro, go

nařolien ga inom, imat.

Go ipi esuan natrauswen sees nen  
ipaamau wes.

*This is text 052.*

As he put his claws into the  
banana he tried to fly away, but  
he couldn't.

And it is the hawk that they  
covered, they cut him (and bit  
him) but the flying fox bit him.  
But every bird covered him and  
his life was finished, he died.

And that is where this small  
story ends.

---

Petro Kalman †

### ***Katapel and Erakor Island***

A longer version of the same story told several times in this collection. Katapel can make seafood appear at a magic stone, but only she knows how to work it. A man who tries to use the stone causes a flood and Katapel dies trying to stop it.

Taos me ni lakun tiawi teetwei  
ruto san kin Franis Roman  
Catholic itkos.

Franis Roman Catholic rusosoki  
Momat. Me nafsana matu ni tiawi  
rusosoki Epat.

Kaaru nen ito rumer sosoki  
Epat. Epat kin po pak Eřuf.  
Me teetwei mal nen tiawi rutu,  
ag kukano pak esanie.  
Kafan kopei pemisen na kofo pa.  
Kanrik naot kin me ifwel kin  
afkop namurien neu pan rukfo  
wat kineu,  
rukfo pam kineu. Nlaken atap  
ptuki nafsana.  
Go malen kin rutu sanie,

As for the lagoon, the old people  
before stayed up at the place  
where the French Roman  
Catholics were.

The French Roman Catholic  
place, they call Montmartre. But  
its real name, what our ancestors  
called it, is Epat.

Another place there they call  
Epat. From Epat you go to Eřuf.  
But in those days, olden days,  
you couldn't go to that place.  
I would go and ask permission to  
go there. I would talk with the  
chief, but if I just followed my  
own way, they would kill me,  
and eat me. Because I didn't talk  
to them.

And while they were there, there

ipiatlak lak itol.  
 Lak iskei rusoso ki lak Mpakur,  
 ga kin lakun nen ipo mai pak  
 esa.  
 Lak kaaru rusoso ki Ewotas, ito  
 saot is Efate.  
 Lak katol ga ito Eḗuf rusoso ki  
 mautul me Mautfer.  
 Me malen kin tenen ito esanie  
 naḗer nen ruto Eḗuf rumur  
 kapu.  
 Malnen rumur kapu go ruto gar  
 preg kapu.  
  
 Me ser nrak nen kin rufreg kapu  
 rupus altuk,  
 rupus sernale teflan me ati iskei  
 nen rusosoki Katapel. Ga ipi ati  
 nen ipiatlak faat iskei ito mai  
 nrea.  
 Malnen inrea tefla. Kimer sel  
 kai. Isel kai nen ito pregi kapu.  
  
 Go, malnen ipak nana pa. Me  
 selwan kin rupan teflan kin lak  
 tol ne, runomser pi ntas.  
 Go malen kin iku kia, ipreg nana  
 ipa. Go ati me apu nen rutu elag  
 Eḗuf rupam ni ntas ne,  
 runrokwiki.  
 Go teetwei gar ruta pakot ki  
 mani, go ruta pakot ki tete  
 namrun ḗet mau. Gar mīit mas  
 kinruto ptuki,  
 go nawi, naḗrai. Go ati nen ser  
 nrak nen kin rupa, ga ito sol  
 nafnag itop tol siluer.  
  
 Nlaken ga ito tanum kapu.

were three wells.  
 The first well was called Mpakur,  
 it is the one the lagoon came  
 from.  
 The second well was called  
 Ewotas, at south-east Efate.  
 The third well was at Eḗuf, they  
 called it mautul and Mautfer.  
 But then, they were there, the  
 people from Eḗuf wanted laplap.  
  
 Then they wanted laplap and  
 they started to make laplap for  
 them.  
 But every time they they made  
 laplap they put island cabbage,  
 and other things in it, but one  
 grandmother, called Katapel. She  
 is a grandmother who had a  
 stone which she would turn.  
 She would turn it. She took  
 shellfish. She took shellfish and  
 she made laplap.  
 Then she went. But when she  
 wanted to do this for the three  
 wells, they were all saltwater.  
 She took the food and went. And  
 the grandparents they were at  
 Eḗuf, they ate from the saltwater  
 and they felt good.  
 In those days they didn't buy  
 things with money, and they  
 didn't buy different things at all.  
 They gave mats only,  
 and yam, sugar cane. And this  
 grandmother, every time they  
 went, she got more food than  
 anyone else.  
 Because she put meat on the

Kai kapu ga ne, go runa, 'Me ag  
kupreg kapu gaag ikakas wi  
nlaken kin kusati ntas.'  
Rupan pan pan rumaetki nlaken  
kin sernale nen kin kefan kimer  
sel nawi laap.  
Isat naḗrai laap, esuñ ga iḗur  
mau ki nafnag.  
Ati nen rusoso ki Katapel.

Pan go rutmer nrikir ki, 'E, tufo  
leperkat naftekin ito slati elau.'

Malnen kin rumai nen ruuut  
ntas nen rukfo pregi kefak  
naniu nen runroi kapu.  
Go ke ona ke kukia.  
Ga kefo inrok. Inrok ser nrak.

Malen kin ipo na imai tefla me  
ruipe preg naturiai iskei, kipe  
mai torakin to.  
Malen kin ileka inre faat tefla,  
ipai kai pan pan inom tefla, naal  
na ipueti go iut ntas nen kefo  
pan nroi kapu ga.  
Me malnen kin ipo na ipreg ga,  
naftekia, nana, teflan inom na  
itao,  
go isiwer sak ki ntaf pak elag,  
malen ipan pan pan pak elag  
ntaf go inrog nai iser.  
Malnen kin inrog nai iser teflan  
itarḗpek ki napor naal ga ipato  
me itrau fit.  
Malnen kin ifit mai mai mai mai  
legki san kia Korman me pak  
etan,

laplap.  
Shellfish laplap, and they said,  
'You make a sweet laplap  
because you get it from the sea.'  
Until they got angry with her  
because every time she went she  
got lots of yam.  
She got lots of sugarcane, her  
house was full of food.  
This grandmother called  
Katapel.  
Then they said to themselves,  
'We should go and watch her  
taking things from the sea.'  
Then they came to get saltwater  
to put with the coconut to milk  
the laplap.  
And he, um.  
And she came after. She came  
last every time.  
When she came back, they made  
one young man go and wait for  
her.  
Then he saw her turn the stone  
and fill up the basket with  
shellfish and take it and then  
pour seawater to milk her laplap.  
But when she got all the, whatsit,  
and she left,  
  
and walked up the hill to the top,  
when she was high up the hill  
then she heard water flowing.  
When she heard the water  
flowing, she dropped her basket  
and just ran.  
Then she ran and ran and came  
to where Korman stadium is, but  
down,

ipu tefla nagis nranru nen kin  
kepnut nai keta ser mau.

Ifit mai pak san, nai iskatur wes,  
mer fit mai mai pak san  
rusosoki Elaknaþkas mer pueti  
me nai.

Imer fit mai pak nagis esanie  
nen rusosoki Emetþer go  
Efatþosfiu.

Malnen kin ientan tefla nen ke  
enkor ntas, ntas iskatur natuen.

Malen ntas iskatur natuen tefla,  
faat nra nen kin.

Iskatur natuen tefla, faat nra  
nen kin ratu. Iskatur natuen  
tefla gar ipi nra tu kaaru kin  
imakot mal ni Uma.

Me kaaru ita tu pan mees.  
Rusosoki Efatþosfiu.  
Go naor Erakor teetwei ga itik.

Me malnen Katapel ientan  
teflan kin nai kin, me ntas ipo  
satktofi ipi naor.  
Go malen kin ifit teflan mai mai  
imat. Ga kin itaþo pato  
nametþagon nagis ne rusosoki  
Katapel. Nagis ni Katapel.  
Go malen iþo, ser nafaswen nen  
gar kin runomser pi faat lfek  
naur to.

Go ipi nametþag natrauswen ni  
Katapel.  
*This is text 058.*

and she pulled the two points of  
land to try and stop the water  
from flowing.

She ran to the place where the  
water was flowing through, to  
the place they call Elaknaþkas, to  
pull the water.

She ran to this point which is  
called Emetþer and Efatþosfiu.

When she lay down to block the  
saltwater, it went through her  
legs.

Then the water flowed through  
her legs, they became two  
stones.

It flowed through her legs, these  
two stones are still there. It  
flowed through her legs like  
that, they are two, one was  
broken during (cyclone) Uma.  
But the other one is still there  
today. They call it Efatþosfiu.  
And Erakor island was not there  
in the olden days.

But when Katapel lay down to  
block the water, it broke off the  
island.

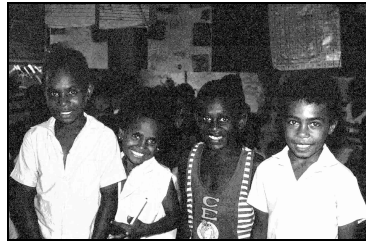
And when she ran like this, she  
died. She fell over at the point  
which is called Katapel. Katapel  
point.

And when she was rotten, each  
of the places she pushed at  
became stones around the  
island.

And that is the end of the story  
of Katapel.

---

Timothy Arsen  
***maau inru, the two  
warriors***



This story about the two warriors from Pango and Erakor was told by Timothy Arsen when he was eight years old.

Nrakeskei ipiatlak na māau ni,  
māau ni na Eḗag go māau ni sa,  
me  
rato pan pan go māau ni san  
iparekina, e māau ni sanpen  
ipareki māau ni sa,  
māau ni san imai tefla go, e  
māau ni sanpen imai tefla go

māau ni esa, māau ni esan ipag  
to elag na nra mpak to.  
Go māau ni san imai teflan, go  
māau ni sanpen imai.  
Go māau ni san ito elag na mpak  
teflan ale isok su mai ale

ratok rapan pan go ratmer ona  
ratmer watgir, pan pan pan go  
na na māau kaaru iskei imai  
teflan go iwat na, ipo fsei na  
na māau, nag māau ni Eḗag, ale  
māau ni Eḗag ipo mat  
Go tewan kin amur katli.  
*This is text 062 .*

Once there was a warrior at  
Pango and a warrior from here,  
and  
they were there until the warrior  
from here came out and the  
warrior from there came out  
the Pango warrior came closer  
and the warrior from here came  
and  
the warrior from here climbed  
the branches of a banyan tree.  
And warrior from here came and  
the warrior from there came.  
And the warrior from here was  
up the banyan tree and he came  
down from the tree  
then they argued and they hit  
each other, until  
the other one, hit the one

the warrior from Pango was  
dead.  
And that's what I wanted to say.

William Wayne †  
***Falea and Toukou***

A story about how the ancestors of Erakor people lived at Rentapou and then came to Erakor and were transformed into places around Erakor.

|   |   |
|---|---|
| Teetwei ipitlak tiawi inru<br>rapitlak teesa ilates, nagi tiawi<br>nranru nen ipitlak Falea go<br>Toukou.   | In the olden days two old<br>people, called Falea and<br>Toukou, had six children.  |
| Teflan tiawi nigmam rupato<br>Erontpau,<br>mai pak naur Erakor.<br>Tiawi ranru nen rapiatlak teesa<br>ilates.<br>Teesa pei nagien kin Apu Esel.<br>Go Apu Esel, ipi nsel nai.                         | Our old people lived at<br>Rentapau<br>come to Erakor island.<br>These two had six children.  |
| Nsel nai nag itok ser<br>Mai sok ntas.<br>Tekaarua teesa kaaru ipi Apu Taf  | The first was called Apu Esel.<br>And Apu Esel was a spring of<br>water.<br>A spring that flowed.<br>Down to the sea.<br>The second child was called Apu<br>Taf.  |
| Apu Taf ipi nai nag iser pak<br>namos,<br>Teesa katol go ipi Ati Pako.<br>Ati Pako ipi pako kaitok sef  | Apu Taf is water which flows to<br>the sea,<br>The third child is Ati Pako.<br>Ati Pako is a shark which ran<br>away  |
| reki naur sees Eraniao mai.<br>Tekafat ipi Apu Sal,<br>Apu Sal, ga isal mai tkal naur<br>Eraniao.<br>Teesa kalim ipi Apu Tfer. Ga ipi<br>nao.<br>Pako isal mai go nao itper kin<br>ipak euut Eraniao. | and came to Erakor island.<br>The fourth was Apu Sal,<br>Apu Sal, he floated and came to<br>Erakor island.<br>The fifth child was Apu Tfer. He<br>was a wave.<br>And the shark came floating<br>and the wave picked it up and<br>threw it onto the shore of<br>Erakor Island. |
| Teesa klates ipi Ati Aas.   | The sixth child was Ati Aas.  |

Go malnen kin nao it̃perkin ipak  
euut go ipi aas.

Go kimai pi aas. Ito panpan tete  
ntau rumai go kiler mai pi faat.

Go faat nen ito Elignairo, naur  
sees Eraniao.  
Go natrauswen nen ipi  
natrauswen ni tiawi nig Erakor,  
nen kin ruto elag Eront̃pau mai  
tkal naur sees Erakor. Ipi tesees  
wan inom esa.  
*This is text 069.*

And when the wave threw her  
on the shore she was a coconut  
crab.  
And she became a coconut crab.  
She was there for some years,  
then she became a rock.  
And the rock is there at  
Elignairo, on Erakor island.  
And this is a story from the old  
people of Erakor,  
who came from Rentapau to  
Erakor island. This small story  
is finished here.

---

Kalfaṣun Mailei †  
***Katapel and Liportani***

The story of Katapel, but in this version Liportani is a woman who  
wanted to use Katapel's magic but fails, with bad consequences.

Ipitlak nmatu inru, rato elag  
Eṣuf.  
Ale rato mai pak elau Emten.  
Malen tiawi ruto sol serale.

Ruto sol serale pak nana,  
naṣlaki, nlauwen. Ale sernrak  
rupa,  
rusol serale. Tete rusol nawi,  
tete rusol nmal, tete rusol nanr,  
iskei ito sol ga kai.

Gar ruto namlas, nrak pei Emten  
itik ki ntas. Ito sol ga kai.

Me gar rato esum̃ iskei, gar  
Liportani, Katapel go Liportani,  
rato esum̃ iskei.

There are two women, they  
lived up at Buḥa.  
Okay, they came down to the  
water at Emten. At this time the  
old people carried everything.  
They would take everything to  
feasts and dances. So everytime  
they went,  
they took everything. Some took  
yams, some took naos (hog  
plums), some took bananas, one  
took shellfish.  
They lived in the bush, in those  
days Emten had no saltwater.  
She would get shellfish.  
They lived in the one house,  
Liportani with Katapel lived in  
one house.

Ale, Katapel ipak elag isol kai,  
ipak esan kin faat itkos.

Iþelgat faat tefla isol kai. Inom  
ipa itao faat iþon. Ipak sum ga  
pa, ipreg kai.

Ipan ipreg nafnag, rufam, ale  
Liportani ijaluskin a?  
Ina, 'Me mtulep nen to ga ito  
pan sel nana, kai esua? Itik ki  
elau sa.' Ale ipaoski na, 'Ag kuto  
pan sel kai sua?' Ina, 'Ato pan  
sati elau'.

Liportani ipaoski, ipaoski,  
ipaoski. Katapel imal to tli. Nrak  
iskei Liportani ikuskor Katapel.  
Ikuskro to,

ileka Katapel ipan. Ifan inrea  
faat, isel kai, isati pan inom mer  
tao faat, ga isol kai pa.

Liportani ipa inre faat, inre faat  
inom, isel kai, me imetþakro nen  
kemer tao faat keler.

Ntas iser. Katapel ipato esum, go  
inrog ntas iser. Ifit. Ifit mai pak  
Ewenesu, itraem nen kepnuti kia  
kefueti nen kepnuti.  
Kipe mten top, ntas kipe mten  
top. Imer tao, imai pak  
Elaknapuktao, me ntas, itikin,  
imaimaimai pak Elaknapuktao.

So Katapel went up and got  
shellfish, she went to where  
there is a rock.

She turned the rock and she got  
shellfish. Finished, she went, she  
left the rock closed. She went to  
her house, she carried the  
shellfish.

She got the food, they ate, then  
Liportani was jealous of her.  
She said, 'This woman, she goes  
and gets shellfish, but where  
from? There is no sea around  
here.' So she asked, 'Where do  
you get shellfish from?' She said,  
'I get it from the sea.'

Liportani asked and asked and  
asked. Katapel didn't want to  
talk about it. One time Liportani  
hid from Katapel. She was  
hidden,  
she watched Katapel go. She  
went and turned the stone, she  
took shellfish, she took it until it  
was finished, then she left the  
stone, she took the shellfish and  
went.

Liportani went and turned the  
stone, finished, she took the  
shellfish, but she forgot to leave  
the stone again.

Seawater flowed. Katapel was at  
home and she heard the sea  
flowing. It ran. It came to  
Ewenesu, she tried to stop it.  
It was too heavy, the water was  
too heavy. It left, it came to  
Elaknapuktao, nothing, it came  
and came to Elaknapuktao.



Kipe mten. Itao Elaknapuktao,  
me ifit. Imai mai mai pak, e  
Emetaikes.  
Imer trae nen kepnuti, me kipe  
mten kaibe mten top. Ale inrog  
ntas. Imai mai mai ipak naur,  
ilaotu naur ale, ntas nen ina imai  
inran.  
Kaaruu iur nanre kaaru iur nanre.  
Katapel itu maloput. Imai mai  
mai mai na ipak nagis, nagis ni  
naur. Inrog ntas ga, ina, 'Ipi faat  
taŋo.' Kaitu.

Ga kia ien nagis Elakatape. Me  
ntas kipe ser kaibe pa. Ipi  
nametŋagon ni natrauswen ne.  
*This is text 071.*

It was heavy. It left  
Elaknapuktao and it ran. It came  
to Emetaikes.  
She tried again to stop it, but it  
was heavy, too heavy. Ok, she  
heard the seawater. It came and  
came to the island, then the  
water split into two.  
One flowed on one side, the  
other flowed on the other side.  
Katapel was in the middle. She  
came and came to the point, the  
point of the island. She heard  
the water and she said, 'The  
stone has been turned'.  
That is what is at Elakatape  
point. But the sea flowed and  
went. It is the end of this story.

---

***Kalfañun Mailei***  
***The natopu around Erakor village***

A description of some of the natopu (spirits) who live around Erakor  
and what they do.

Natkon ni Erakor, e ipitlak natopu  
inrus laap. Kulek naor nen itu  
elau to.

A, fei kia, Atumret, go Pakolep kin  
ratu elau to, rapi natopu tu kia.

Orait kumai pak e, esap kia  
Enainalop, san a Klan mana  
rupato. Faat inru kia ratu nmaota  
Enainalop go Emetŋer.

Gar me rapi natopu tu kia,  
Flesaur, go Fleŋog.

Erakor village has many  
natopu. You look at the place  
down by the sea.

A, who now, Atumret and  
Pakolep were in the sea, they  
were natopu.

Alright, you come to, a,  
Enainalop where Klan and  
them live. The two rocks are  
between Enainalop and  
Emetŋer.

They are natopu, Flesaur and  
Fleŋog.

Kupak Emetaikes, ipitlak naot gar kin itu es. Maarik kin itu Emetaikes.  
 Orait kupak, a, a, Elwaf, Elak Mparomwal, ipitlak mtulep iskei kin itkos to, ipi natopu.  
 Ale kumer pak Elak Napuktau, esan kin a, Radison ipato, ipitlak mtulep iskei itu san. Ipi nmatu.

Nanre knen pak nanre gakit, ipitlak natopu iskei itues.  
 Teni naflak namkanr. Teni teesa nen rutu, nana natopu gar a? Ale kupan panpan

kupak e, esap. Kupak Ekoftau nen pato. Ipitlak natopu iskei ituwes. Ekoftau.  
 Me natopu ne, ga isiwarki m̃agon. Nlaken itik ki natuen, ga isiwarkin.  
 Me ipi natopu, ale, kupak e elag esan kia rupreg redio stesen foun wes.  
 Ipitlak Lagtatalof itu wes. Ga ipi natopu iskei.  
 Ale kunrookot tefla, kupak e Elakles kin kaipaakor nanre ni Ertap ki.  
 Me rupi natopu nen rulfekor Erakor. Iskei itu esan, ale kaimai pak naor na ipato, Atmowit. Go m̃asei gar, kin rato elau Ekañum.

Gar me rapi natopu tu kia, esan, natopu rulfeka, a?  
 (NT) Go ag kumas preg nafte,

You go to Emetaikes, there is their chief who is there. The gentleman who is at Emetaikes.  
 Ok, you go to Elwaf, Elak Maromwal, there is a woman spirit there, she is a natopu.  
 Ok, you then go to Elak Napuktau, the place where the Radison is now, there is a woman spirit there.  
 From that side to our side there is a natopu there.  
 Those of the namkanr clan. Those of the children who are here, it is their natopu. Ok, you keep going until you get to that place. You go to Ekoftau. There's a natopu who lives there. Ekoftau.  
 And this natopu, he walks on his bottom. Because he doesn't have any legs, he walks on it. It is a natopu, ok, you go up to the place where the new radio station is.  
 There is Langtatalof there. He is a natopu.  
 Ok, cross over like that, you go to Elakles and I come out at the side of Eratap.  
 They are the natopu who are around Erakor. One is there and he comes to the place where Atmowit stays. And their stars are at sea, at Ekañum (island).  
 They are the natopu of the place; natopu all around it.  
 (NT) And what must you do? To

olsem blong lukaotem ol samting ia. Yu mas mekem wanem?

(KM) O oli stap nomo, olsem oli lukaotem. Welkia rulekor kit a, iwelkia.

Gar ruto, rupi, rupi natopu nen kin rupi naflak, a?

Naflak ne, naflak ne, naflak ne, ipitlak kram, ipitlak namkanr,

(NT) If wel ag kupreg nafte, nanrogpirwen?

(KM) Ore if wel kufla maetki naat, ag kupan, pafo preg, taosi rutil nfak.

Kupreg ipak natopu. Natopu itrapelpel nrogo, kefo wat naat ne

(NT) Me ag kuto ni naflak, olsem pitkaskei ni natopu? Natopu ito lekor ag?

(KM) Ore welkia, akit tuto nalekoren ni Atua. Me gar gar rupi teni emermen.

Me Atua ga ipei. Ga kin ilekor wou. Me gar rupi natopu teflan to me gar ruta preg namrun mau, ruteflan mas to.

Me iwel kia rulekor natkon a? Rulekor natkon,

(NT) Rutap preg nawesien sa mau?

(KM) Toklos natamol, itik. Ruta preg nawesien sa mau.

Me iwelkia olfala nen ipato esanpe Emetaikes, ga kin ga ipi naot, ipi naot ni ser natopu ne.

Me wel kin tete natopu ifla mur na kewat naat, kefei paoskin ki.

look after these things?

(KM) They are just there, they look after things, they look after us.

They are there, they are natopu that have a clan, eh?

This clan, this clan, this clan, there is the clam clan, the namkanr clan.

(NT) What if you disobey?

(KM) Ok, well if you are angry with someone, you go and get, like, they call it a 'nfak'.

You take it to the natopu. The natopu will quickly hear, he will hurt that person.

(NT) But are you in the same naflak as the natopu, does he look after you?

(KM) Yes, so, we are all in God's care. But they (natopu) they belong to the world.

But God is first. He looks after me. They are just natopu, they can't do much, they are just there.

But they look after the village, eh? They look after the village.

(NT) They don't do bad things?

(KM) Regarding people, no.

They don't do bad things.

But for example, the old man at Emetaikes, he is the chief, the chief of all natopu.

And if a natopu wants to hurt someone, they must first ask

Wel ga ketil, 'Ore', go kefo watgi,  
me wel itli na, 'Itik', ukano.

(NT) Go natopu rupiatlak tete  
teemñol, nen ruto?

(KM) Ore taos teemñol gar, ore.  
Taos, tenen kin gar ruto ntas a?

Natopu nen rupi tenen ruto ntas.  
Go serale nen ruto ntas, gar rupi  
serale gar.

Taos pislama, tamñra, star, me  
naik, me serale ne ipi serale gar.

(NT) Me ita piatlak sikskei mau,  
olsem wanwan natopu ipiatlak,

(KM) Ga serale, e.e. Gar rumaui  
pitlak serale teplan ne, go ipitlak  
naik. Kumurin paoski naik kefo  
tuok ki.

(NT) Maat olsem blak and waet  
snek (KM) A takwer.

(KM) Takwer ga ipitlak, ipitlak  
tete naat nen kin ipi natopu gar.

Me ita top go ita laap Erakor mau,  
nlaken namñer laap rumtaki.

Namñer laap rumtaki takwer. maat  
ni euut ipo pitkaskei, mñaat ni  
namlas. Namñer laap rumtaki.

(NT) Me malpei, tiawi rupreg tete  
nanromien sees rutuer natopu?

(KM) Teetwei tiawi, tiawi ni

him about it.

If he says, 'Yes', then he can kill  
him, but if he says, 'No', we  
can't.

(NT) And do these natopu have  
any animals with them?

(KM) Yes, like their animals?  
So, those that live in the sea,  
ah?

These natopu are the ones that  
live in the sea. And everything  
that lives in the sea is theirs.  
Like bêche-de-mer, starfish,  
fish and everything like that is  
theirs.

But they don't each have their  
own one (animal, familiar), like  
each natopu?

(KM) No, they have everything.  
They all have something like  
this, like fish. If you want to ask  
for fish, he will give it to you.

(NT) Snakes, like the black and  
white snake (sea krait). (KM)  
Yes, sea snake.

The seasnake has some people  
that are-, it (the seasnake) is  
their natopu.

But not many, not many at  
Erakor, because many people  
are scared of them.

Many people are scared of the  
seasnake. Snakes from the  
shore or the bush too. Many  
people are scared of them.

(NT) But before, did the old  
people take presents and give  
them to the natopu?

(KM) Before, the old people, old

teetwei teetwei, gar ruta lotki  
Atua mau, gar rulotki natopu.

Wel rufla mur na rukfak nafkal  
ko. Rupreg nanromien tu natopu.  
Natopu kin ipeikir pak nafkal.

Ko iteflan tefla. Rufla mur  
namrun, rupaoski natopu ki. Ale  
rupreg tete nanromien.

(NT) Rupsi esua?  
(KM) A rupan, rufla psi welkia  
rutae san rutkos, rufla psi ntas ko  
rufla psi sa.  
Gar rumai, me gar rupo pan leka.

(NT) Go ni natkon ipitlak tete  
ntwam rutokos?  
(KM) Natkon, e, teetwei. Ataeki  
teetwei, ipitlak tete ntwam, me.

Iwel kia naor kipe kipe top me,  
rulakor to me rukus. Rulakor to  
me rukus.

*This is text 073.*

people from long long ago,  
they didn't pray to God, they  
prayed to the natopu.  
They may want to go to battle  
or something. They prepare a  
present to give to the natopu.  
The natopu is the one who  
leads them into battle.  
Like that. They may want  
something, they ask the natopu  
about it. OK, they make a  
present.  
(NT) Where do they put it?  
(KM) They go and put it, well  
they know where the natopu  
are, they might put it here.  
They come, and they will go  
and look at it (the natopu).  
(NT) And are there some devils  
that live in the village?  
(KM) In the village, well, long  
ago. I know that long ago there  
were some devils, but.  
Well, the place got bigger and  
bigger and they may still be  
there, but they are hiding.  
They may be there, but they  
are hiding.

---

#### Toukelau Takau

##### **Koaiseno**

A small boy called Koaiseno is born from the sea and is adopted by a family, but then returns to live in the sea.

A, kagaag traus nmatu iskei,  
go nanwei iskei, rato. Me ratik ki  
teesa.  
Me ipiatlak teesa iskei ipaakor

I'll tell you about this woman  
and this man. But they had no  
children.  
But a child appeared in a rock in

faat elau.  
 Teesa nen ipaakor faat, mal nen  
 gar rapak elau pa, rapañor  
 teesa nen itu.  
 Go rapaos kin ki, 'Gaag tmam go  
 raitom wa?'  
 Teesa nanwei inrikir ki na,  
 'Kineu apaakor faat'.  
 Go ratli na, 'Komam ratik ki  
 teesa, me ag kutae skot  
 komam?' Go teesa nanwei ina,  
 'Kineu atae skot akam'.  
 Go rapo plake pa, rapregi ipi  
 teesa gar.  
 Rapo lekor wes pan go ipi teesa  
 þur.  
 Rapregi ipi teesa wi gar,  
 ranromi. Me nrakeskei go papa  
 ga ifsei.  
 Ipuet nkas me ifsei. Teesa ina  
 ikai go kiler mro pak esan ga  
 itkos mai.

Ina ito, kaistat siwer raki elau,  
 go tmen ipios.

Nagi teesa ne, Koaisen.  
 Isiwir raki elau, ga imro ki esan  
 ga ipaakor wes.

Go tmen ileka go imrotæ. Isiwir  
 raki elau go kipios, 'Koaisen  
 þaler'.

Koaisen isiwir. Go imer pios,  
 'Koaisen þaler.'  
 Koaisen, isiwir pan pan go  
 kikam ntas.  
 Ikam ntas go tmen imer pios,

the sea.  
 This child appeared in the stone,  
 then these two went to the sea  
 and found the child there.  
 And they asked him, 'Where are  
 your father and mother?'  
 The boy said to them, 'I came  
 from the rock.'  
 And they said, 'We haven't got  
 any children, can you come with  
 us?' And the boy said, 'I can  
 come with you.'  
 And they took him and went,  
 they made him their son.  
 They looked after him until he  
 became a big boy.  
 They made him into a good boy,  
 they loved him. One time the  
 father whipped him.  
 He got some wood and he  
 whipped him. The child wanted  
 to cry, and he thought back to  
 the place where he came from.  
 He was there, and he began to  
 walk to the sea, and his father  
 called out.  
 The name of this child, Koaisen.  
 He walked to the sea, he was  
 thinking about the place where  
 he was born.  
 And the father saw and he  
 realised. He walked to the sea  
 and he called out, 'Koaisen, come  
 back.'  
 Koaisen walked. And he called  
 again, 'Koaisen, come back.'  
 Koaisen walked until he walked  
 to the water.  
 He came to the saltwater and his

'Koaisen p̄aler'. Ipan kam ntas  
go ipo lag ipreg nalag:

'Koaiseno koaiseno seno, nato  
wawa nato wawa meremo,  
koaiseno seno.'  
'Koaisen p̄aler.' Koaisen ipan  
ikam ntas, go ntas ipamau  
naḟutwen.  
Tmen imer pios, 'Koaisen p̄aler  
mai.' Go inrus pak elau, ntas  
ipamau esa.

Tmen ipe nromi itop. Tmen  
inromi itop imer soso, 'Koaisen  
p̄aler mai'.

Koaisen inrus pa, go ntas  
ipamau esa.  
Me ileka na, tmen inromi itop  
go isursur tmen.

Inrik tmen kin, 'E nasum̄ gakit  
isor.' Malen tmen itmen nrea,  
ile pak euut.

Go Koaisen itut pak ntas, go  
kipuel.  
Go tmen ipo lag: 'Koaiseno  
Koaiseno seno,  
Nato wawa, nato wawa,  
meremo, Koaiseno seno.'  
Olsem singsing ia, hemi olsem  
hemi krae, hemi krae, hemi sori  
long hem hemi krae, hemi tok  
tok long hem olsem  
Nafuserekwen ne inom esa.  
*This is text 074.*

father called again, 'Koaisen,  
come back.' He went to the sea  
and he sang, he sang this song:  
'Koaiseno koaiseno seno, nato  
wawa nato wawa meremo,  
koaiseno seno.'  
'Koaisen come back.' Koaisen  
went into the water, and the  
water covered his knees.  
His father called again, 'Koaisen,  
come back.' And he went into  
the sea, the water covered up to  
here.  
His father had loved him greatly.  
His father loved him too much,  
he called out, 'Koaisen come  
back.'

Koaisen moved away, and water  
came up to here.  
But he saw that, his father loved  
him a lot, and he tricked his  
father.

He told his father, 'Hey, our  
house is burning.' Then his  
father turned himself around, he  
looked to shore.

And Koaisen dived into the  
water and disappeared.  
And the father sang: 'Koaiseno  
Koaiseno seno,  
Nato wawa, nato wawa, meremo,  
Koaiseno seno.'

This song, it is like he is crying,  
he cries, he is sorry for his son,  
he saying this to him.

This story finishes here.

Litong is a woman given to be the wife of a Natopu.

|  |   |
|--|---|
| Ore ipiatlak natopu nigmam ni esa.   | Yes, we have a natopu.  |
| Nigmam natopu nigmam ni esa, ga kin ito, ito ito pan, ito teetwei paakor mees.                                   | Our natopu, the natopu from this place, he is the one who is there, who has been there from long ago until today.       |
| Me ito, mal ni tiawi ni teetwei, malen natopu nigmam ito.  | He was there at the time of our ancestors.  |
| Go iptal, iptal nmatu. Iptal teesa nmatu, na ruktua teesa nmatu keskei.  | He would ask for a woman or a girl, he would ask that they give him a girl.   |
| Go rupo tua teesa nmatu iskei.   | And they would give him a girl.   |
| Malnen imur na teesa nmatu ne, teesa nmatu ne nagien ipi Litog.  | Once he wanted this girl, her name was Litong.  |
| Me imur teesa nmatu ne go ito tpolu na,  | He wanted this girl and he would send a message, saying   |
| tenen rusel nafsana ga, ki taosi kin, [...] itpolu polis ga.   | that they (his police) take his message. [A natopu has assistants to do its work and they are called its police.]       |
| Olsem hemi sendem polis blong hem, a? Itpolu polis ga, olsem, ol smol smol samting we oli stap long sol wota, a? | [Bislama] So he sent his police. He sent them with a message, all the small creatures that live in the sea.             |
| Ipiatlak, na, pislama, kufa.   | There was bêche-de-mer, shellfish.  |
| Malen tiawi rulemsi rutae, na polis rupa raru teesa nmatu ne, rumai ruler pa.                                    | When the ancestors saw it they knew they were the police. They took the girl in the canoe, they came and they returned. |
| Tete nrak tamra, rumai tiawi rutae.  | Sometimes starfish come and the old people know.  |
| Rupi police ga, rupa reki nmatu. Ipregi panpanpan naliati iskei.   | They are its police, they go to get a woman. Until, one day,  |



go runa, 'Tukga kraksoksok me tukfan psi.' Go rupo pan ga psi iñol.

Malen kin ruga pregptaki mīt, ruga preg ptaki nkal, panpan inom rutatweki raru, rumsagi raru me rupa.

Nlaken esum ga, ipato elag esanpe. Ruga msag serale nen plake pa me rupan me ga kipe pi nskau p̄ur iskei a?  
Ipaakor to, ito elag nañoru.  
Rupa rupañor nskau nen ito rutae na rukfo psi esa.

Go rukoi psi, ruga sat serale pan psi pan inom, ale rulaoki.

Puet nmatu, Litog, rupsi ilao skot serale tu, me rukoipak eñae.

Malen rupak eñae itaos nao iskei, a?  
Imai mai mai mai, p̄aakor faat ne. Inom. Iplake iñol pa.

Go iplake iñol to, go iñol to tuṽ mees.  
Ito paakor tuṽ mees. Litog.  
Nlaken ipi nmatu ga, ilakor pi, kefo to panpanpan emermen kefo plake puel, tefla.  
Natopu nigmam ni esa, rutua nmatu, me rutua kin iñol.  
Go ga kin ito, ito tuṽ mees. Ale

they said, 'We will prepare things for her and we will put them there.' And they put her there alive.

Then they prepared mats and cloth for her, and when they were done they put them in a canoe and took them to it (Litong)

Because her house was up there somewhere. They took her all this stuff but the natopu's house was the big reef.

She had appeared, there out in the deep sea. They went and found the reef and they knew that they would put their presents there.

And they put it there, they took her everything until there was no more, they stood it up there. They took a woman, Litong, they put her there, she was standing with all the things, but they went away.

When they went away it was like a wave came up, do you see? It came and came, over that rock. Finished. It took her, alive, and went.

It took her alive and she is alive to this day.

She keeps appearing today.

Litong. Because it is his wife, she will disappear with the world.

They gave the natopu a woman, they gave him a live woman. And he is still there, until today.

itefla.

Taos ni natopu nigmam ni esa,  
ratua malen imur nmatu, rutua  
kin iñol

*This is text 075.*

It's like that.

Like our natopu from here, they  
gave him the woman, when he  
wants a woman they give her to  
him, alive.

---

### Toukelau Takau

*Lisau, a natopu*

Lisau is a natopu who lives around Tassiriki.

Ipiatlak, Etasrik, Ratison. Etasrik  
ipiatlak mtulep iskei itkos.

Ga me itkos. Nagien ipi Lisau.  
Ga me itu lekor ga esa.  
Rupi natopu me rutae nañer,  
rutae natañol ni natkon, lekor  
ptaki natañol.

Tenen kin ipreg tenamrun itakel,  
rufei kin kin teflan kin itae na  
ipreg namrun itakel, ifei kin ki.

Go natañol ito mrotae na tenen  
kin ipregi, ita wi mau.  
(NT) Me ipiatlak natañol nen  
rutuer tete nanromien?  
(TT) Or. Or. Wel, namroan sa ni  
natañol, natañol imrosaki tete  
natañol imrosaki tete aslen,

isel tete nanromien ipan tua ki.  
Ina, 'Ĥafo neu, Ĥafo neu watgi.'

Kefo pregi taosikin, taosikin  
natañol nen isel nanromien ipan  
tua ki.

There is (a natopu at) Tassiriki,  
the Radison. Tassiriki has a  
woman spirit there.

She is there. Her name is Lisau.  
She looks after this place.  
They are natopu but they know  
people, they know the people of  
the village, look after the  
people.

Anyone who does something  
crooked, they show her so that  
she knows that he is doing  
something crooked, she shows  
him it.

And the man will recognise that  
what he did is not good.

(NT) But are there people who  
give them some presents?

(TT) Yes. Yes. Like, evil  
thoughts, if a man wishes bad  
things on someone, he wishes  
bad things on some friend,  
he takes a present, he goes and  
gives it to her. He says, 'You will  
hit him for me.'

She will do it, as that man  
brought a small present and  
gave it to her.

Malen kin natañol kaaru nen ifla  
tu msak, nlaken kin tekaaru kipe  
pan tu natopu ki.

Ifla tu msak, panpan ale ilel na,  
tete munwei nen ketae ga pañor  
nlak namsaki ga.

Pan kefo tli na, kefo tae nrikin ki  
na, 'Ga kin itu natopu kik'.

Go ga kefo mer tae nrikin ki na,  
'Pamer sel tete nanromien mai  
tao kin, me kineu kafo pan ga psi,  
me kafo plakek ler.'

Tefla. Ipitlak tete natañol nen  
kin namroan gar itakel, ruto.  
Me ita pi suḽ wi mau, ipi suḽ sa.

(NT) Me natopu ipi natopu sa, ko  
iwi?

(TT) Iwi inrom, inrom ser  
natañol, me malen kin naat iskei  
imaetki aslen, me ipan tua tete  
nanromien ga kefo pregi  
taosi kin nanromien nen rupan  
tua kin

Itefla. Natopu itefla.

*This is text 077.*

Then that other man might get  
sick, because the other one  
went and gave the natopu a  
present.

If he is sick, eventually he will  
go and see a healer who will be  
able to find out for him the  
cause of his sickness.

Then he will tell him, 'He is the  
one who gave you to the  
natopu.'

And he (the healer) would then  
be able to tell him, 'You go now  
and get a present and give it to  
me, and I will go and give it to  
her and I will come back with  
you.'

That's it. There are some people  
who don't think straight.

But it is not a good way, it's a  
bad way.

(NT) But is the Natopu good or  
bad?

(TT) She is good, she loves all  
people, but when a man gets  
angry with his friend and he  
gives her a present, she will  
do as he wants. (Lit: she will  
follow the present that they  
gave her)

It's like that. The natopu is like  
that.

---

Toukelau Takau

### ***Too go taaḽes, the chicken and the swamphen***

The chicken steals the swamphen's comb and the swamphen then  
hides its shame in the bush.

Too go taaṣes rapiatlak, ratmer  
pi asel kir. Rato ur naor iskei.

Me nrak iskei go ratli na rakfan  
los.  
Kotfan nrak iskei go ratli na  
rakfan los elau.  
Ale rana rato rapan los elau.

Me nlaken nser ne. Nser nen too  
isuun to. Nki.

Ga teni taaṣes, ipi nser ni taaṣes,  
tene, ipi teni taaṣes.  
Me tene ipi teni too. Gawanki.  
Ale rato rapan los elau.

Me nlaken too kipe lewiki kom ni  
taaṣes.  
Malen rapato los pan, go too  
inrik taaṣes kina, 'Ag ṗafei to me  
kineu kafei sak.'

Ina ipa na ikalki nkal ga inom.  
Me imailum pnaklu kom ni  
taaṣes, ipaskin nṗaun

Isef kaipa, me taaṣes ipen los,  
ipen los panpan na imai na ikalki  
nkal ga pan inom.  
Me ilél kom ga me kom ga ipuel,  
nlaken too kipe pnakon pa. Me ni  
too kom ga ito.

Taaṣes inrogtesa. Too ipnak kom  
ni taaṣes.

The chicken and the swamphen  
were friends. They stayed at  
one place.

Then one time they said they  
would go for a swim.  
One afternoon they said they  
would go and swim in the sea.  
So they wanted to go for a swim  
in the sea.

But because of the comb. That  
comb that it put on its head.  
That one.

This one is the swamphen's  
comb.  
But this one is the chicken's.  
Like that. Okay they went and  
swam in the sea.

But because the chicken liked  
the swamphen's comb,  
When they went swimming the  
chicken said to the swamphen,  
'You stay here first and I'll get  
out.'

He wanted to go to dress in his  
clothes. Then he quietly stole  
the swamphen's comb and put  
it on his head.

He ran away and went, then the  
swamphen swam there until he  
came to get dressed.  
Then he looked for his comb,  
but it was gone, because the  
chicken had stolen it and gone.  
But the chicken's comb was still  
there.

The swamphen felt bad. The  
chicken stole the comb from  
the swamphen.

Isemsem wes go kipe to ur esumĩ  
ur narmal, itu fekfek ki kom,  
nlaken kin ipnakon,

kom ni taaþes. Me taaþes ina  
ipan na ikal su, me ileka ki kom  
ga ipuel.

Me kom ni too, ito. Go ina isati  
kaipsi nþaun me inrogetesa.

Imaet go kiset pan kus namlas,  
ipan kus namlas, go kito ur  
namlas.

Go mees kutae pañor too kin ito  
ur esumĩ, nlaken kin ipnak kom  
ni taaþes.

Taaþes imalier kom ni too,  
nlaken isees go kiset pan kus  
namlas.

Nafuserekwen ni taaþes go too  
itefla.

*This is text 078.*

He was happy because of it, and  
he went around the house and  
the yard and he showed off,  
because he had stolen it.

the comb from the swamphen.  
And the swamphen wanted to  
get dressed, but he saw that his  
comb was missing.

But the chicken's comb was  
there. And he wanted to get it  
and he put it on his head, but  
he felt bad.

He got angry and he ran away  
to hide in the bush, he hid in  
the bush, and he wandered in  
the bush.

And today you will find that the  
chicken stays around the house  
because it stole the swamphen's  
comb.

The swamphen is ashamed of  
the chicken's comb because it is  
small and he runs and hides in  
the bush.

The story of the chicken and  
the swamphen is like that.

---

Jinane †

### ***Barracuda and hermit crab story***

This is another version of the same story told elsewhere in this  
volume of a barracuda being tricked into losing a race with a hermit  
crab.

Kafo traus temol inru. Temol  
inru. Kaaru ipi tenen itrapelpel,  
me kaaru ipi tenen ifrak.  
Ale tenen itrapelpel ipi naik, naik

I will tell about two animals.  
One was a fast one, the other  
was a slow one.  
Ok, the fast one is a fish, this

ne nagien na,  
ipi nagi leg mās me ametpākro.

Ale kaaru ipi katom.

Me ag kuto lek naik itrapelpel,  
me katom ifrak.  
Ale malfanen rapuserek pan pan  
pan, ratli na rakfes nawesien gar.

Nen rakfregnrogo nen kin,  
rakfregnrogo nen rak, raktae  
trapelpel nen rak-.  
Fei kin kefo trapelpel go fei kin  
kefo frak.  
Ale rapregnrogo me katom ipi  
tenen ifrak ale i-, is-, ipuserek kin  
iseki nafsān ga pak katom laap  
na katom laap ruk-, ruk-,  
rukfregnrogo nen rutau emeltig  
nen kin,  
ifwel naik ke-, naik ke-, naik  
kesosor, me rukfo trapelpel pes  
nre nafsān.

Ale malfanen rapuserek pan  
inom, go ratli na rakfregnrogo  
Ale malfanen naik, naik isef. Ipan  
pan pan na ipak nagis iskei.  
Ale ipo pes, 'Ag kuipeto ko?' Go  
katom ipo pesptae naik ina, 'Neu  
kaipe pei to me ag kuipo inrok.'

Ale ramer, imer sef pan pan pan  
pan pan na, ipak nagis kaaru,  
imer soso, 'Ag kuipe to ko?'  
Go katom ina, 'Neu kaipe pei to  
me ag kupo inrok.'

Ale imer pan pan pan pan pak

fish, it's name  
it has a name but I can't  
remember its name.  
And the other one was the  
hermit crab.  
But you see that the fish is fast  
and the hermit crab is slow.  
Okay now they are talking,  
talking, then they say they will  
start their work.  
That they tried to be able to go  
fast.

Who would be the fastest and  
who would be the slowest.  
So they tried, but the hermit  
crab, the slow one, said  
to the many hermit crabs  
that the many hermit crabs  
should try to stay close,  
if the fish called out they  
should hurry to answer him.

So they talked and they said  
they would try.  
He went and went until he got  
to the first point.  
Then he said, 'Are you there or  
what?' And the hermit crab  
said to the fish, 'I was first but  
you came behind.'  
So they went again and he got  
to the second point and called  
again, 'Are you there?'  
And the hermit crab answered,  
'I was first and you came  
behind.'  
So he went on to the third

nagis katol, imer preg nfaoswen,  
'Ag kuipe to ko?'  
Katom ina, 'Neu kaipe pei to me  
ag kupo inrok.  
Pan pan pan pan rapregi preg  
pregi pan pan pan  
naik ipan pan pan go kikano, go  
naik imat. Naik imat elau ale ntas  
ipo slati mai pak euut,

npakin ito nmalawen. Ale katom  
ipo to euut po mai pamlu  
namten.  
Go ipi nametp̄ag natrauswen neu.  
*This is text 080.*

point and asked again, 'Are you  
there?'

The hermit crab said, 'I came  
first but you came behind.'  
They kept going until

the fish couldn't keep on and  
he died. He died in the sea and  
the sea carried him onto the  
shore,  
threw him onto the sand. Then  
the hermit crab came to the  
shore and ate the fish's eyes.  
And that is the end of my story.

---

John Kaltaṗau †  
**Tabu stones**

A story about sacred stones that are used to ensure that food will be  
plentiful

Me faat nen ga taos rusosoki,  
nana, faat Lelep a? Tenen kin  
rupreg potut ki. Rutfagi pak elag.  
Faat p̄rakot nen pato ita kerai  
mau, me tenen ga ikerai top.  
Tenen kutaiki kraus kram gaag  
itai sa me ga ipitkaskei ito.

Ikerkrai. Ipitlak faat nen itol,  
kulek inru rapato nlak nkas  
sanpen to? Tenen aslati  
Aneityum, nlaken akit tutiki esa.

(NT) Aneityum? (JK) Aneityum.  
(NT) O, a.a.  
Ipato natik nai a? Ga ipi faat nen  
kin ipaakor nai, ga ita paakor

And that stone is called Lelep.  
That's what they made an altar  
out of. They built it up there.  
Other stones aren't hard, but  
this one is really hard. This one  
you cut with your [kraus] axe it  
cuts badly and the stone stays  
as it was before.

It is hard. There are three of  
these stones, you see two over  
there at the tree? I got those  
from Aneityum, because we  
don't have it here.

(NT) Aneityum? (JK) Aneityum  
It was on the river's edge. This  
is a rock that came out of a

ntan þrakot mau. Ga wankin  
aweslua wes.  
Me ga ipi faat, ne ipi, faat ipi  
msal. Ipitlak tenen kin ipi teni  
nafnag.  
Taosikin rulao nawi kupan psi  
talĩat, kupsi talĩat, malnen kin  
ina iwel nawi rustat pak elag, go  
kunrea itarþek.  
Me malpei, kupan lao kulaoki,  
kulao kipi tu ntan. Kala, imten!  
Kulaokin itu leg tu. Malnen  
nafnag ina ipan panpan kuleka go  
kunrea ipan tarþek.  
Nafnag rutu wi. O, nafnag itop.  
Mm. Ipitlak faat ni nawi, ipitlak  
faat ni nanr, ipitlak faat ni ntal,  
teni apregnrogo rupitlaken.

Gawankia. Malpei, mal ni natap,  
ga, ipitlak natap iskei, ga atap tae  
mau puul ruto wok elag.

Gar rupreg ipi natap ga ipi  
nataĩol, go imaag teflan to.  
Malen us iwo, kulek nawen iþur

Man iskei kia rusosoki oknait,  
sokfal, ga ipan laotu wes tu ne ito  
min nkanron pan ga inrogo  
namanrewen inom. Kimer nrir pa  
me iþur tu, me ipi faat.  
Faat þur. Kineu aleka me mees  
nen puul iwok kulekor pregsakir.  
Itu san rusosoki Erĩelfat  
nametþagon leg. Faat þur me ipi  
nataĩol.  
Kupan leka ntwam me kuleka  
kumtak kusef. Me malnen kuta

river, it is not from any ground.  
That's where I got it from.  
But that stone is different.  
There is that one which is to do  
with food.  
When they plant yams, you put  
them in the garden when yams  
start to grow and you turn it, it  
falls.  
Before you would stand up a  
rock like this. Oh it is heavy! [JK  
lifting the rock] You stand it up.  
Now the food would go on and  
on, and you turn the stone.  
Now, the food would be good.  
Too much food. There was a  
rock for yams, for banana, for  
taro, whatever you wanted they  
had a rock for it.  
Long ago, in the time of idols,  
there was one idol, I don't  
know, bulldozers have worked  
up there.  
They make him an idol, he is a  
person, and he is open. When it  
rains you see the sand is piled  
up.  
This bird that they call owl, it  
comes and stands on it and  
drinks until it satisfies its thirst.  
It flies off again but it is a stone.

A big stone. I saw it, but today  
bulldozers have worked there  
and damaged it. It's at the place  
calle Erĩelfat, right at the end.  
A big stone, but it is a man.  
You see this devil, you see it  
and run away. But now you



mtak mau, kofo pak mēltig me  
natañol ko nafte?

Ko wan pafamōri na natap kin  
ruilaotu. Tewan rusosoki natap  
kia.

(NT) Me natap ita pi natopu?

(JK) E, natopu teptae. Natopu, ga  
tenen kin ga ilakor pi tenen na  
Atua ga kipe preg ito emermen  
to. Ga ipi natañol me ipi spirit  
ptotae. Ipi naaten ptotae.

(NT) Me natap ipi?

(JK) Natap ga imsal. Natañol ki  
na ipreg natap.

Me Atua kin ipreg naaten, naaten  
ptotae, naaten nen kin ipi naaten  
nen kin iwel ag kurog, go kefo  
watgik, a?

Atua ikano mai watgik mai tu  
natap tu na natap, naftemena,  
natopu nag kin to. Pafan iskei.  
Me ipo mer preg nalkis kenen,  
Iwel. Komam tete utae. Tete naat  
rutae. Malnen kin kuna kumsak  
go natañol nen kin kefo gaag  
preg naul nkas taos meresin.

Kumingi kefo nrikin na, 'Ag  
kupan mes, e, mau ni na, natopu  
nen pato. Kukraksmanri imaetki  
kia kefo smanri.

Ale imer puetlu kuler ta msak  
mau kumer mōl tkanwan  
nawesien ipanki. Or, teni nanre  
ni Melanesian, a, gawanki  
Natopu, natap, go potut go  
rumsal. Rumsal ruta pitkaskei  
mau...

*This is text 092.*

aren't scared, you go close, 'But  
is it a man or what?'

You find that it is an idol  
(natap) standing there. What  
they call an idol.

(NT) But the idol is not a spirit?

(JK) Natopu is different, it is  
what God made and put on the  
Earth. He is a man but a  
different spirit.

(NT) But what is the idol?

(JK) The idol is different. People  
made the idol.

God makes the spirit, different  
spirits, and if you do wrong he  
will punish you, eh?

God can't hurt you, he gives the  
spirit that to do. You go to one.

And he will make bush  
medecine for it. Some of us  
know. Some people know.  
When you feel you are getting  
sick, this man will make leaf  
medecine for you.

You drink it and he will say,  
'You go today, the natopu is  
there.'

He takes away your sickness.  
You are alive. That is his work.  
It is the Melanesian way.

Natopu, natap (idol) and potut  
(altar), they are all different.  
They are not the same.

---

John Kaltaṣau †  
*A devil at Nguna*

A devil at Nguna who makes everyone afraid and unable to cook in the daytime. A woman who runs away has a son who then challenges the devil and shoots it, and their dog chases the devil away.

Ana katraus natrauswen ni Egun.

I want to tell you a story from Nguna.

Egun nrak pei, ipitlak nataṃol kin naur Egun, nen Peter Milne ipakes pa.

On Nguna before, there was one of these men on Nguna island, where Peter Milne went to.

Ipitlak nataṃol, me ipitlak ntwam iskei ito. Me ito fam. Natrauswen tilṃori nen kineu ato trausi. Akano traus natrauswen psir.

There were people and there was a devil there. It used to eat. This is a true story I am telling. I cannot tell a false story.

Nfaag ntwam nen ito fam. Ito fam pan me, ipan na kefam nmatu iskei, me nmatu nen itrau fag.

The story of the devil who ate. He ate until he wanted to eat this woman, but she had sores on her body.

Ipitlak nfag ru- naṃolin. Ina, 'O, me ag kufag ag ṗafo pi temlaap kafei pam tenen kin aleka na naskon imalmal wi, kin me kafo inrok mai pamik.'

She had sores all over her body. He said, 'Oh but you have sores, you will be the last, I will eat the ones whose skin I see is clean and then I will come and eat you.'

Me nmatu nen ito. Ito me kipe mtaki maarik ntwam ne. Ito pan pan, ntwam ito gohed fam ito fam, ito fam.

But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating.

Nmatu nen ito pan imtak me ipitlak kori sees iskei. Inrik kori sees ga nen kin na, 'Taksef'. Rapa raru me rasef. Ramai mai rapalus mai, mai, mai mai mai.

The woman was scared and she had a little dog. She said to her dog, 'Let's escape.' They took a canoe and escaped. They came, they

Ramaos. Rato sal namos. Raimer  
palus pan ramai sak esan rusoso ki  
Krikai. Rasak Krikai. Rasak pak elag  
ntaf.

Rasak pak elag ntaf, rato ntaf to.  
Me rato panpan go nmatu nen ito  
pan pan me ipitlak teesa iskei.

Ipitlak teesa me teesa nanwei.  
Rana ratkos to panpan go teesa ga  
nen kito to me plakori ga nen ruto.  
Teesa ga nen ito to pan panpan  
kaipi natañiol.

Me inrik mama ga ki na, 'E, mama,  
me tkanwan kin ag kuto maet kuk  
p̃og tefla?' Go mama ga ina, 'E me  
neu akano kuk aliat. Kakuk, akuk  
p̃og'.

Nlaken teesa ga ileka kuk ni p̃og  
me rupami p̃ulp̃og pami dina, me  
rapami kotfan. Me kefo mer kuk  
p̃og reki matool.

Ina, 'Iku kin komam uto pam  
nafnag mlaanr?' Go mama ga ina,  
'Nlaken akano kuk aliat nlaken kin  
ipitlak ntwam iskei kin ito pam kit,  
nanre ni naur Egun'.

Kakuk aliat, kelek nuasog kefak  
elag kefo mai, kefo fareki. Me ina  
'A, Me ikano mai', Teesa ga nen itli  
na, 'Itik ga, ikano mai.'

paddled and came and came.  
They were tired. They drifted  
on the ocean. They paddled  
some more until they landed  
at Krikai. They landed at  
Krikai. They climbed to the  
top of the hill.

They climbed up the hill, and  
stayed on the hill. They were  
there and the woman had a  
baby.

She had a boy. This boy and  
this dog, they stayed, then the  
child became a grownup.

He said to his mother, 'Hey,  
mother, why are you scared  
of cooking at night like this?'  
And his mother said, 'I can't  
cook in the day. If I cook, I  
cook at night.'

Because her child saw her  
cook at night and they ate it  
in the morning and they ate  
lunch in the afternoon. And  
she would cook again at night  
for the next day.

He said, 'Why do we eat cold  
food?' And his mother said, 'I  
can't cook in the daytime,  
because there is this devil  
who eats us, this side of  
Nguna island.

If I cook in the daytime, he  
will see the smoke rising, he  
will come because of it. And  
he said, 'Ah no, he can't  
come.' And her child said, 'No,

'Kefo mai tfale?' Go ina, 'Ĥafo leka, kamer kuk aliat, me atli na, kafo tli na akano kuk.' Go inrik teesa ga inrikin ki na 'Okay, if wel kukano kuk aliat, upan upreg nas keskei'.

Ina, 'Kagaag preg nas. Kafo gaag preg nas.' Ina 'Ĥafregsi nas, Ĥaneu tua ki timen kelim.' Aro. Timen kelim.

Ale ipreg nas kina inom, bow, inom, aro ipa. Imer ga preg timen ilim ina, 'Mama malfanen', Ina, 'Malfanen kapreg, Ĥakuk.'

Ĥakuk aliat, me tufo nrogo. Malnen, ito, ikuk ina, 'Ĥafo leka Ĥamer kuk aliat, Ĥafo nrog ntwam kefo pes'.

Me malnen ikuk panpanpanpan nuasog kipe pak elag. Inrogo ina, 'O ey naĤkas inom mees kafo pam wes.' Kuleka?

Ntwam nen kin ipios. Malen mama, ni teesa ina, 'Ĥanrogo, Ĥanrog nalen. Itli na mees kefo pam kit.'

Go teesa ga ina, 'Ĥata mtak mau.' Me inrik kori sees ga nen kin na, 'Takfak sanpe me tak-. pan Ĥawelu wou me uta preg tĤer. Kafreg fanis keskei, tĤer keskei. Me kapreg, nana, nmet wes. Kapreg nmet wes me takfo pan kus tokos to.'

he can't come.'

'How will he come?' And she said, 'You will see, if I cook in the daylight, he will come, but I say I won't cook.' And her child said to her, 'Okay, if you can't cook in the daytime, we will go and make a bow.'

He said, 'I will make you a bow.' She said, 'When you have made the bow, make me five arrows.'

So he made the bow and arrows. He said, 'Mother, I'll make it so now you can cook.'

You cook in the daytime and we will listen for him. Then, she stayed, she cooked, he said, 'You will see, if you will cook again in the daytime you will hear the devil speak.'

And then she cooked until the smoke rose high. It smelled it and said, 'Oh the meat is ready, today I will eat you.' See?

The devil was calling out. Then the mother of the child said, 'Do you hear, do you hear his voice? He says that today he will eat us.'

And her child said, 'Don't be scared.' And he said to his small dog, 'We'll go over there. I'll make a fence, and I'll put a door in it. I'll put a door in it and we'll go and hide in it.'

Ag p̄afo to etan na ket me kineu  
kafo tu elag, kafo t̄pa ki nas.

Ina, 'Pamer kuk.' Mama ga ikuk go  
imer pios, 'O ai'. Imer ler ipakelag  
pan, 'Ka- mees kafo pam wes,  
apam̄or naṗkas iskei.

Me ito pes me ito palus, imai mai  
mai na isak elau Krikai

Go inrogo go ntwam nen imer m̄la.  
Im̄la pak elag, inag, im̄la a? 'O ai.'  
Ina, 'Panrog kin imer m̄la. Nalen  
kin ipak elag.

Kitli na kefo sak mai. Malnen ita pi  
twei mau go ipaakor ntaf.

Ipaakor ntaf tefla. Me ga itafnau  
kori ina, 'Malen kemai ag kin  
ṗakati'. 'ṗakati.' Me itli, 'A, itik ṗata  
kati mau me ṗaneu tao me kafo  
t̄pa.

Kafo t̄pa'. Malnen ina it̄pa ki timen  
pei ntwam itnoli. It̄pa ki timen  
kaaru. Ntwam itnoli.

Kaatol, kaafat, kalim, itnol silua. Go  
inrik kori kin ikati. Kori ikati ikati  
panpan inrog saki.

Natu iskasok skasok panpan  
inrogsaki natu kori isef pak elau  
ipa raru.

You will be down below at the  
gate and I will be above, I will  
shoot arrows.

He said, 'You keep cooking.'  
Her mother kept cooking and  
the devil called out again, 'Oh,  
ai.' He was coming up. 'I will  
eat here today, I have found  
some meat.'

And he talked and paddled, he  
came and came and landed at  
the beach at Krikai.

And she heard the devil growl  
and call again. It growled  
loudly. 'Oh ai'. She said, 'Do  
you hear that it is growling  
again. Its voice is loud.'

He said he would land. Not  
long after that he appeared  
on the hill.

He appeared on the hill like  
that. And (the man) taught his  
dog, 'When he comes you will  
bite him.' Then he said, 'Oh,  
no, don't bite him but leave  
him for me to shoot.'

I will shoot.' As he shot his  
first arrow the devil  
swallowed it. He fired his  
second arrow. The devil  
swallowed it.

The third, fourth and fifth, he  
swallowed every one. So he  
told the dog to bite him. The  
dog bit and bit until it felt bad  
from it.

The leg jumped around  
because its was sore, he ran  
back to the sea and paddled

Isef pak elau, me itoktan to raru to  
me ito maag, ito lek napu teflan po  
leka mau, kori ifit paakor.

Kori ifit paakor. Imtaki kori me  
isaiki raru. Ipalus  
panpanpanpanpan ga ito namos  
me imaos. Inpaki nawes elag na  
nakiat

Me ito marmar pan pan pan  
ikrokur. Kori kin iwat nrookot, pan  
pa pak natik raru ina, imtaki kori  
me imer ser, imer palus

Ipan pan na isak natkon Taalo, san  
kin isi pakes ina isal, isak wes. Ito  
marmar.

Ito marmar teflan panpanpan go  
ileka go kori ipaakor m̄eltig. Imtaki  
kori ifit. Ifit pak sum̄ ga me kutae,  
kros ni nmet ne, kros ne, ifit pak  
nmet ga go kros kaaru itan me ina  
itop po mer

ito etan tefla me ito toluki esum̄, ki  
em̄rom. Me ito ler pak ektem. Ito  
leka teflan panpan me ilelkau kori  
me kori itap leg ki napu mau. Me  
kori, iur naor ǰotae

Ilfek mai mai mai trau paakor natik

its canoe.

It ran back to the sea, it sat  
down in the canoe and it  
looked around (in fright). It  
was looking at the road as the  
dog appeared.

The dog came running. He  
was scared of the dog, and he  
pushed the canoe, he paddled  
and paddled until he was on  
the ocean, and he was tired.  
He threw the paddle on top of  
the cross-wood (of the canoe)  
and he rested.

He rested, then he was  
surprised. The dog had swum  
across to the side of the  
canoe. He was scared of the  
dog and he paddled again.

He went on to the other  
village, Taalo, the place that  
he went down to, he drifted  
and landed there. He rested.  
He rested like that until he  
saw the dog appear close by.  
He was scared of the dog and  
he ran. He ran back to his  
house, but, you know, the top  
of the door. He ran to his door  
and the other crossbeam was  
low and he was tall and then.  
he was below, and he turned  
his back on the inside of the  
house. And he went outside.  
He looked and looked but he  
didn't see the dog, but the  
dog wasn't right on the road.  
The dog went a different way.  
The dog went around and

nmet. Ipaakor natik ne tefla me  
ntwam ileka me ina kesok. Me isok,  
me ifrak.

Isok me ikrel nana, nkas ni kros.  
Trau tau sal tefla.

Itrau sal itrau sal me kori iwokim  
kati panpanpanpan itarpek. Ina  
itarpek pak etan go ikatktof na

ikatktof, nana, ikatktof, nana,  
pol, na, ĩura ga. Ikatktof ĩura ga.  
Ipo komkomki. Ntwam itarpek  
kaimat pe.

Me ini ntwam komkomki na ĩura  
ga pa. Iolwe me ipan los nrookot.  
Ipan panpan pak elag Krikai,

pan lek kano sees ne plak mama ga.  
Me ipak natkin teflan me ilai.

Ilai na ĩura ni na ntwam ne. Me  
ina, 'Ga ki. Kaipe katpuni.

Malfane tupo ler.' Kin ruler, gar  
rupak Egun pan kin go imol imol  
ipo mer ftomki nataimol.

Kin panpanpan kin mees nen kin  
nataimol rupo laap naur Egun.  
Tenen ga ipi natrauswen tilimori.  
Anig teesa nen rutu trausi.  
*This is text 094.*

came just to the edge of the  
door. He appeared at the edge  
there, and the devil saw him  
and wanted to jump. He  
jumped, but he was slow.  
He jumped and grabbed the  
wood of the top of the door. It  
just hung there.

He hung there and the dog bit  
him and bit him until he fell  
down. When he fell down the  
dog bit off  
he bit off, he bit off,  
his balls. He bit off his balls.  
He sucked them. The devil fell  
down and died.

And he sucked the devil's  
balls and went. He swam all  
the way across, and came  
ashore at Krikai,  
he went to see this small man  
with his mother. He went to  
his side and he spat.  
He spat out the devil's balls  
there. And he said, 'Here it is,  
I bit it and killed it.

Now let's go back.' They went  
back to Nguna and it was  
healthy and would again have  
more people.

Until today when lots of  
people live on Nguna. That is  
a true story. I tell it to the  
children here.

Toukelau Takau  
*Litapurong and Ati Taniam*

A story of a girl, Litapurong, who lived with her mother and grandmother but who is abducted by a ntwam or devil.

|   |  |
|---|--|
| Natrauswen ni sa, ipiatlak, imer<br>piatlak na, ati iskei go mama<br>iskei.<br>Rapitlak teesa nmatu iskei<br>iskotir to. Teesa nmatu ne,<br>temen ga kipe mat.<br>Me mama go ati kin raplaker<br>ruto, ruto pan nrak iskei go | The story from here, it has a<br>grandmother and a mother.<br><br>They had one girl who lived with<br>them. The girl's father had died.<br><br>The mother and grandmother<br>stayed with them, until one time<br>and<br>they wanted to make laplap,<br>they wanted to make laplap.<br>And they said, the mother and<br>grandmother said to the girl,<br>'You go and get saltwater from<br>the sea for us.' |
| runa rukfreg kapu, runa rukfreg<br>kapu.<br>Go runrik-, mama go ati ranrik<br>teesa ki na, teesa nmatu ki na,<br>'řafan gakit sao ntas elau.'   | Because in those days they got<br>saltwater, they didn't pay for salt<br>like today.<br>Go get us saltwater, then we will<br>pour it on our coconut and pour<br>it on our laplap.<br>The child went, she took a bottle<br>and went to the sea, she took a<br>coconut shell so she could get<br>salt water.   |
| Nlaken malpei, ga sol ga ntas,<br>ruta pakot sol taos mees mau.   |  |
| Pan gakit sao ntas, me tukfo pi<br>naniu gakit, ko tukfi kapu gakit.  | She went, then she disappeared,<br>but there is a woman (a spirit<br>woman) who is there, halfway<br>along the road.<br>This woman is Satan, like a devil.   |
| Teesa ipa, isat botel ipak elau<br>pa, islat las naniu, ipan na kesao<br>ntas.  |  |
| Ina ipan kaipuel, me ipiatlak<br>mtulep iskei, ga ito nmal napu.  |  |
| Mtulep nen itaos na, ipi na<br>setan, ga itaos ntwam.<br>Ipi ntwam, me ipiatlak erfale ga<br>ito, teesa nmatu nen ina ito,  | She is a devil, but her cave is<br>there, the girl is there, she went  |



ipak elau pan na iler na imai.  
Go ntwam kipuetsoki, ipuetsoki  
kaipsi ranru to enīrom, rato nfal  
faat.

Mama go ati rato panpan ki  
teesa nmatu ipuel, rapan  
panpan ler pak elau, pan.

Ra-, mama ga-, raiten ipak elau  
pan ilerekin ipuel elau, go itae  
nen kin, kipe mai kon nmal  
napu ki.

Ina ito kaipa, ipan, ipañori na  
ga kin ito erfale esa.  
Go ilag isoso, nagien Litapurog.

Me tenen ito nfal faat nagien  
Tañam, nagien Tañam.  
Me tetau nmatu ne nagien  
Litapurog.  
Raiten ina ipa, me itraem soso,  
ilag: 'Pataf eñae e, pataf eñae e.

Litapurogo, Litapurogo pataf  
eñae e, pataf eñae e.'  
Ale Litapurog ipes, ipes enīrom,  
ipo pestaf raiten pak elag.

Anag kataf me ati Tañam, ifla  
miawe, ifla miawe.

Tefla itefla, a.a.  
*This is text 096.*

to the sea, and was coming back.  
And the devil held tight and put  
them both inside a cave.

The mother and grandmother  
stayed until the girl didn't come  
back, they went to the sea to  
look.

Her mother went to the sea, but  
she was not at the sea, and she  
knew that she had got stuck  
along the road.

Then she went and saw that her  
daughter was in this cave here.  
And she sang, she called out, her  
name Litapurong.

But the one who was in the rock  
was called Tañam.

But this woman's child was  
called Litapurong.

The mother wanted to go, but  
she tried singing: 'You go far  
away, you go far away.

Litapurongo, Litapurongo, You  
go far away, you go far away.'  
So Litapurong spoke, she spoke  
inside, she talked to her mother  
up above.

I want to get out, I want to get  
out but Nana Tañam might  
miao. (?)

Like that, it's like that, yes.

---

Metu Josef †

### ***Agel ni Ermag, The angel from Erromango***

A woman who could fly between Erromango and Efate but whose  
wings are stolen by a man who then lives with her and she

has his children. Eventually they find her wings and she is able to return to her home, leaving them.

|  |   |
|--|---|
| Ruto los ena, ruto pan los Ermag me gar,   | The washed there, they would go and wash at Erromango, but they,  |
| rupi nana, rupi nafet nmatu mñas.  | they were a group of women.   |
| Nmatuerik. Me kin rulaoki nafarur runrir. Runrir mai pak e rupak e- Ermag pan rupan los. Me ruto pregi ser nrak. Rupan los panpan inom tefla. Kin, pata preg tenen mau. Me katraus teflan tukpe pei nrogo. Ina rupa, rupan me ru-. | Young girls. They would put on their wings and fly. They flew to, they flew to Erromango to wash. And they do this every time. They went and washed until it was enough. You don't do that. And I'll tell it how we first heard it. |
| runa- ruto elag sanpe e ilakor pi  | He said, they go, they go, but they   |
| rupato-, rupato e Eñuf me,   | they are far up there, it might be,   |
| rumur na rukfak, e, rufan los sanpe.   | they are far up there, it might be, they were there, at Bufa, and they wanted to go and wash over there.  |
| Rutrau stat nrir trau pa. Rupa.  | They just started to fly and went. They went.   |
| Malen kin runa rukfa, rutmer, rutmer, runa runa rutmer mai pñonkir panpan inom tefla, rutmer fer panpan inom. Rutñalu.   | When they wanted to go, they ...  |
| Rutñalu, kainrir panpanpan rupan lao Ermag.  | they closed their wings until they were ready, they counted each other. They left.  |
| Rupan lao Ermag, rulao tete nai nen kin, nai ito-, itop Ermag, me ata tae sef nai kin rupakes mau.   | They left, they flew until they landed at Erromango.  |
| Ale rupan na, rulos, rulos teflan pan inom.  | They stood up on Erromango, at a river. There's lots of rivers on Erromango, but I don't know which water they got to.  |
|  | Then, they went in order to wash, they washed until they  |

|   |  |
|---|--|
| Me, kano iskei ga ikus to, ikus to leker.                         | finished.  |
| Me rulos panpan inom teflan rumai                                 | But this man hid, he hid and he looked at them.                                    |
| pak euut teflan, ru- kutae ru=                                    | They washed and washed then came   |
| pre- jenj panpan panpan go go inom.                               | to shore like this, you know they changed.   |
| Tefla. Rupreg na,   | Like that. They did that,  |
| rulaoki nafarun tefla, me runrir,                                 | they put their wings on like that,   |
| runa ruknrir.   | and they flew, they wanted to fly.   |
| Me iskei me iskei nafarun ipuel.                                  | But one was missing her wings.   |
| Go inrogetesa wes. Ruileles                                       | And she felt bad because of it.  |
| panpan me rukano wes.   | They looked and looked but they couldn't find them there.                          |
| Me kano nen kin ikus to israkor na nafaru-, na teesa nmatu ne.    | But the man who was hiding hid the girl's wing.                                    |
| Go mal tefla nen kin al ipak etan teflan, me tenen ruipa.         | And that time, the sun was going down, and these ones all went.                    |
| Me nmatu, na- teesa nmatu nen nmatu nen ito kait na, nafarun.     | But this girl cried for her wings.   |
| Ikaiten panpan.   | She cried for them.  |
| Ruito, runa, 'Ag p̄ato me mam ko-, kofan me.'                     | They were there, they said, 'You stay, but we will go.'                            |
| Runa ruto kaipa me, ga ito.                                       | They left, but she stayed.   |
| Ito panpan go natañol nen israkoro ipo mai.                       | She stayed and stayed until the man who was hiding came.                           |
| Imai na ina, ipo psir na, 'Ag kupo-, kuto lel nafte?' Go ipo tli, | He came to say, he was going to lie, 'Are you looking for something?' And he said, |
| 'E, Me nafarum ga ilakor to, ko naat ifla wesi.'                  | 'Hey, but your wings might be here, or someone might have taken them.'             |
| Me ga iwesi.  | But he had taken them.   |
| Ipregkoro ito panpan mal skei mau nen kin.                        | He covered them up for all this time.  |
| Gar rukui mai go ina, 'E, naat ilakor srakor, nana nafarum.       | They all came and he said, 'I think someone hid your wings.'                       |

Akit talakor pan nru pan matur.  
 Go kiplake pa, kiplake pan,  
 ranru matur.  
 Iplake pan ramatur panpan  
 panpan, kipi nmatu ni kano nen  
 to.  
 Panpan go, ita ðokoro ki puur  
 lisan ito.  
 Me israkor wi ki, me ito panpan  
 go ipitlak teesa inru, teesa  
 nanwei inru.  
 Teesa ni kano ne. Kano nen ina  
 ito pan go ina, 'Koto me kamer  
 pak talmāt pa.'

Malnen kin ipak talmāt pa, ipato  
 panpan imalik, mai ki nmatu  
 nen ito.

Me ruta pañor namrun nen  
 mau, me ito pan kaipe pi nmatu  
 ga to, me  
 ito mroki- to mroki nañer ga  
 nen kin ruipe pa.  
 Ruto mai traem panrogo me,  
 ina, 'Nafaruk ita puel. Kapei to.'

Ito pan panpan  
 nrak iskei go  
 teesa sees nra nen, rato pan me  
 ratili na rukgar preg nas a?

Go rata tuþ, go ratuþ na. Go nas  
 a go  
 teemñol seserik nen kin ruto sil  
 sil na, e, panpan.  
 Teemñol iskei ina, Kutae ofag?  
 Ina isef pan trau sil puur lisan  
 ne.

You and me should go to sleep.'  
 And he took her and went, he  
 took her and they both slept.  
 He took her and went, they slept  
 until she became that man's  
 wife.  
 On and on and he still covers  
 them with a giant clam shell.  
 But he hid it well, and she stayed  
 on until she had two children,  
 two sons.  
 Children of this man. The man  
 stayed on, then he said, 'You  
 stay, and I will go to the garden  
 again.'  
 When he went to the garden, he  
 stayed there until dark, he came  
 back to the woman who was  
 there.  
 But they didn't find this thing  
 (the wings), and she stayed until  
 she became his wife, but  
 she still thought about her  
 people who had gone.  
 They came and tried to go but,  
 she said, 'My wings are still  
 missing. I will stay here.'  
 She stayed and stayed until  
 one time, and  
 the two children said they  
 wanted them to make them a  
 bow.  
 And they kept shooting, they  
 shot-. And the bow.  
 And they shot small animals that  
 go inside-  
 This animal, you know geckos?  
 It wanted to escape and it ran  
 inside this clam shell.

Malen kin kaaru ipo na inrea  
 teflan trau pañor tenamrun ãur  
 ni Mama ga.  
 Me maarik nen ga kipe pak  
 talñat pa.  
 Ipak talñat pan pato talñat tu  
 me,  
 teesa ne ipañori me itrau slati  
 pan:.  
 Inrik iak ga ki na, 'He, e.'  
 Apap-, ore iak ga ki na, 'Apañor  
 namrun iskei me itrau wipewi.'

Ale ipeikin kin teflan go itrau  
 mur me ina, 'O atrau semsem  
 lek namrun go.'  
 Go itrau na, malfanen kaigar  
 preg nafnag ki, me kafo traem  
 wes. Ilakor ta wi to ki.'

Igar preg nafnag panpan, nen  
 kin ketaor ki.  
 Igar preg nafnag panpanpan  
 rato fam.  
 Isol kutae tenamrun ni tiawi  
 nen kin ruto- runa ntae a?

Ilofir kin panpan rawi to.

Ipregi ralos panpan inom me  
 rapo ipo gar pregi.  
 Pan inom ina, 'Raknrokof  
 nafnag gamus to, me  
 kineu katraem nana, namrun  
 ne, katraem wes. Ilakor ta wi to  
 ko?'

Malen kin ipo traem teflan itrau  
 tae nrir a?  
 Isemsem wes, me, ina imai

When the other one turned like  
 this he just found this big thing  
 of his mother's.  
 But the husband had gone to the  
 garden.  
 He had gone and stayed at the  
 garden, but  
 the child discovered them and  
 just took it and went.  
 He told his mother, 'Hey.'  
 his father-, his mother, he told  
 her, 'I found these things and it  
 is really beautiful.'

So he showed her and she  
 laughed and said, 'Oh I am glad  
 to see this.'

And she said, 'Now I'll make  
 their food, but I'll see if these  
 (wings) work. Maybe they still  
 work.'

She made food for them, that  
 she would leave for them.

She made food for them, and  
 they ate.

She took, you know this thing  
 the old people had that they call  
 'shit'?

She rubbed them with it until  
 they were good.

She made them wash until they  
 finished, she did it for them.

When they finished she said,  
 'You finish your food, but  
 I will try these things (wings).  
 Are they still good?'

When she tried them, she could  
 fly.

She was happy about it, and she

|                                  |                                   |
|----------------------------------|-----------------------------------|
| kaimer mai                       | came                              |
| imai sog nañier nran ne, inakin, | and kissed the boys and she said, |
| 'Kafo tao mus ki.                | 'I will leave you.                |
| Me raktoreki apap gamus to.'     | But you wait for your father'     |
| Me maarik nen ipato me inrogo    | But the man was there and he      |
| teflan kin                       | heard how                         |
| al ito pañas, me iwelkia tfa ito | the sun was shining but there     |
| kat.                             | was the sound of thunder.         |
| Go ina, 'Mes nen tfa kin ito kat | And he said, 'Today there is      |
| neu me al ito pa.'               | thunder, but the sun is shining.' |
| Me mtulep ga ito ãor na, ntali   | But his wife was breaking the     |
| ãur iskei ito eñau ga a?         | branches of the big natapoa       |
|                                  | (tropical almond tree) that was   |
|                                  | in her yard.                      |
| Me ito krakãorãor namrun ne,     | She broke them so he would        |
| nen kin kenrogo me kemai.        | hear it and come,                 |
| Pregi panpanpan inom tefla, na   | So that when she finished, the    |
| nra ntali ien                    | branches of the natapoa lay       |
|                                  | around.                           |
| Me mtulep kipe pa, a? Maarik     | And the woman was gone. The       |
| nen imai mai mroki na ipo taos   | husband came and he thought it    |
| sermal                           | would be like every other time.   |
| Po na imai ki tenran rato, ina   | He came to the two boys,          |
| ilek, ileka teflan kin rapi na,  | he saw that there was 'shit'      |
| ntae ito a?                      | there.                            |
| Rupañor namrun nen, mtulep       | They found this 'shit'. This      |
| nen pan kipak nañlen pa.         | woman had gone back to her        |
|                                  | place.                            |
| Malen kin imai,                  | And when he came,                 |
| imai na inrikin ki tefla, go     | they told him, 'Oh, our mother    |
| ranrikin kin na na, 'O Mama      | has gone.'                        |
| nigmam kipe pa.'                 |                                   |
| Kipe pak nañlen pa.              | She has gone back to her place.   |
| 'Me fei kin ipañori?' Go rana,   | 'But who found them (the          |
| 'Komam, komam rapañori.'         | wings)?' And they said, 'We       |
|                                  | found them. '                     |
| Go itraem laokin kia kunrog na,  | And she was trying to put them    |
| nra ntali nen ien kia ruto       | on and you could hear her         |
| ñaltelit. Go ina                 | breaking all the natapoa          |

|   |   |
|---|---|
| 'O anrogo me amroki nana tfa<br>ito kat, me al ito pa.' | branches. And he said,<br>'O, I heard it, but I thought it was<br>thunder, but the sun was<br>shining.' |
| 'E ga kia ipregi.'                                      | 'She did it.'   |
| Panpan kipa. Ipan pan tuk mees<br>ne.                   | Until she went. She went and is<br>gone until today.  |
| Kipe pak namlen pa.<br><i>This is text 098.</i>         | She went back to her place.   |

---

John Kalfau  
***Ririel and Ririal***

The same story told elsewhere in this collection, but here it is told  
by a nine-year old

|  |   |
|--|---|
| Nagi kineu John Kalfau Ana katil<br>na kastom stori ni natkon.   | My name is John Kalfau. I want<br>to tell a custom story from the<br>village.             |
| Me taitel, taitel knen, taitel<br>taetel knen ina, ipi teni Ririel go<br>Ririal.   | The title of it is Ririel and<br>Ririal.  |
| Me gar rato siwer pan, rasiwer<br>pan ale ratrau lek ntali ale<br>ramai.   | They were walking and they<br>saw an almond tree.   |
| Rapagsak ki ntali Ririel ga<br>ipagki ntali ne, me ipag pato<br>elag,  | They climbed the almond tree,<br>Ririel climbed this almond, he<br>climbed high.          |
| Ale ruto le, le ntali panpan ina<br>inom.  | They looked for almonds until<br>they were done.  |
| Ale ito npakin isu mai pak etan<br>ito tu Ririal kin. Me Ririel ina<br>ipuetsok nrankas iskei.                               | So he threw them down to<br>Ririal. But Ririel wanted to<br>hold on to a branch.          |
| Ale me imer pus natuen nranru<br>ipak nkas nñarteu ale ina ito<br>teflan trau pñrai nkas teflan trau<br>tarpek mai pak etan. | He put both his feet on a dry<br>branch and broke the wood,<br>and fell to the ground.    |
| Trau mat nrak iskei. Ale Ririal<br>itrau kai teflan ale ikai pan ina<br>ilag pan pan pan inom.                               | He died straight away. Then<br>Ririal cried and cried, then he<br>sang until it was over. |

Ale rusati elag mai mer us napu  
mai mai mai pak esum. Ale imai  
lek mama mana.

Ale gar rukaiten pan na inom.  
Rupus nafurinkas kin pan inom.  
Rupo tankin nanre, nanre  
nasum gar.  
Ale ipo nom  
*This is text 100.*

Ok, they took him and  
followed the road and came  
back to the house. Then he  
came and saw his mother and  
others.

They cried for him until they  
stopped. They put flowers on  
him. They would bury him by  
the side of his house.  
And that's the end.

---

Toukelau Takau

***Wit go kusu, the octopus and the rat***

The rat wants to cross back to Efate and asks the octopus to ride  
on its head. They have an argument and the octopus uses  
its ninth tentacle to whip the rat who grabs the tentacle and it  
becomes the rat's tail.

Amurin gaag puserek, Nick,  
kafo gaag pusereki kusu go wit.

Naliati iskei, elau imat.  
Elau imat, itrau mat pe mat pe  
mat me.  
Ipiatlak nskau ienkot naur iskei.

Naur sees iskei ito elau me elau  
imat.  
Malen elau imat kerkrai,  
mat top, go nskau igar userek

pan tkal naur sees.  
Me kusu, kusu iskei, ito Efate.

Ileka na elau imat top. Isemsem  
imur nag, isiwer ur nskau.

I want to tell you, Nick, I'll tell  
you about the rat and the  
octopus.

One day, it was low tide.  
It was low tide, a really low  
tide.

There was a reef that lay  
around an island.

This island was in the sea, but  
the tide was out.

When the tide was really low,  
very low, the reef was dry right  
around

right up to the small island.

But the rat, this rat, it was  
from Efate.

It saw that the tide was out. It  
was happy, he wanted to walk  
along the reef.



Ipi nlaken kusu isiwer, ipan  
 pato siwer ur nskau panpanpan  
 ipak naur sees.  
 Ipak naur sees. Isiwer panpan  
 inrogo kin nlag.  
 Inrogo kin nlag na nanre naur  
 sees ne, go  
 ipen marmar  
 Ipato marmar panpan panpan  
 panpan panpan me elau kipe to  
 mu.  
 Elau kipe to mu, me selwan kin  
 ipen sat nlag panpanpan imroki  
 nen keler.  
 Me imai me elau kipe mu top.

Elau imu top go, ipregi kipe  
 kano nrookot.  
 Nlaken kin elau kipe mu top.  
 Nao kin kipe to mai pa  
 go kipe tu fit lefek.  
 Itu fit lefek imurin na  
 inrookot me kipe kano.  
 Go, malfane, wit wit imai.  
 Wit imai me ileka kin ito fit  
 lefek.  
 Go wit kipaoski na,  
 'Me ag kuku? Kumurin na kufak  
 nanre ko?'

Me ina, 'Ore, kineu amatur,  
 natowen neu ato nanre.  
 Ato Efate.  
 Me amai marmar esan me.'

Ale, kusu ito fit lefek, ito fit  
 lefek, ki naur me  
 wit kipe leka.  
 Selwan wit ina imai,

That's why the rat walked  
 along the reef, until  
 it got to the small island.  
 It walked to the small island. It  
 walked and it felt the wind.  
 It felt the wind along the side  
 of the island, and  
 it rested there.  
 It stayed, rested for a long  
 time, and the tide started to  
 come in.  
 The tide came in, but as  
 he felt the wind, he thought he  
 would return.  
 He came, but the the tide was  
 too high.  
 The tide was too high so that  
 he couldn't cross.  
 Because the tide was too high.  
 A wave came in  
 and it (the rat) ran around.  
 It ran around, it wanted  
 to cross, but it couldn't.  
 And now the octopus came.  
 The octopus came and saw that  
 he was running around.  
 And the octopus asked him,  
 'But what are you doing? Do  
 you want to go to the other  
 side?'  
 And the rat said, 'Yes, I sleep, I  
 stay on the other side.  
 I stay on Efate  
 But I come over here for a  
 rest.'  
 So the rat kept running around  
 the island, but  
 the octopus saw the rat.  
 When the octopus wanted to

|   |   |
|---|---|
| imai pak euut me ipan soksoki<br>ina, 'Me ag kuku?'             | come,<br>it came to the shore and it said,<br>'What are you doing?'               |
| Me ina, 'Neu natowen neu ato<br>Efate.                          | And the rat said, 'My life is on<br>Efate.  |
| Me alek elau imat wi.   | But I saw that the tide is really<br>low.   |
| Ato siwer ur nskau mai mai,<br>anrogo kin nlag ni naur sees, go | I walked over the reef and<br>came, I felt the wind from the<br>small island, and |
| kaipe to marmar panpanpan<br>malfane.                           | I stayed and rested until now.  |
| Namroan neu amroki nen kafei<br>ler me elau kipe mu top.        | I thought I could get back but<br>the tide was too high.                          |
| Go, kineu kaipe kano nrookot<br>nlaken kin elau kipe mu top.'   | And I couldn't cross back<br>because the tide was too high.'                      |
| Go wit ipaoskin ki, ina, 'Me<br>kumurin na kawelu ag?'          | And the octopus asked the rat,<br>'Do you want me to help you?'                   |
| Go kusu ina, 'Me wel kin<br>kuwel wou iwi top.'                 | And the rat said, 'If you would<br>help me it would be very good.'                |
| Ina, 'Ĥamai totan nanuak.'                                      | It said, 'Come and sit on my<br>neck.'  |
| Ĥamai totan nanuak, me kineu<br>kafo fan nrookot.'              | Come and sit on my neck and I<br>will go across.'                                 |
| Malfane, kusu ipan totan.                                       | So the rat sat down.  |
| Na wit, me wit iofa nrookot nen<br>kefan psi na, Efate.         | The octopus carried the rat<br>and put it on Efate.                               |
| Me malen kefan to namos me<br>nao kipe top.                     | But when it was in the ocean<br>the waves were too big.                           |
| Nlaken nao imai na, islatir epak<br>elag tefla.                 | Because the wave came and<br>took them up high.                                   |
| Go nĤau wit kimer tul   | And the octopus's head was<br>swaying.  |
| NĤau wit itul tefla, go kusu<br>inaito imer murki.              | The octopus's head was<br>swaying, and the rat decided<br>he wanted it.           |
| Kusu ito murki nĤau wit.  | The rat wanted the head of the<br>octopus.  |
| Go wit ina ito me ina, 'Me ag                                   | And the octopus said, 'What do  |

|  |   |
|--|---|
| kuto murki nafte?'<br>Go kusu ina, 'E ato mur kin nao<br>isat, kitau pakelag kaimer<br>paketan.'   | you want?'<br>And the rat said, 'I wanted the<br>wave to take us up and down<br>again.'   |
| Rapanpan na rato na nmal<br>namos.<br>Me nao kipe kerkerai.<br>Islatir teflan go nṗau wit kimer<br>tul.<br>Go kusu kimer mrosñanr na                           | They kept on going until they<br>were in the middle of the sea.<br>But the wave was strong.<br>It took them like this and the<br>octopus's head swayed again.<br>And the rat again thought<br>about |
| nṗau wit, go kimer mur, go ina,<br>'A me kumurin nafte kin?'   | the octopus's head, and<br>wanted it, and the octopus<br>said, 'What do you want?'  |
| Ina, 'E, itik amur kin ki nao ito<br>slat kito pakelag me imer<br>paketan.'  | The rat said, 'No, I want the<br>wave to take us, it was up high<br>but it went down again.'  |
| Me gar rapanpan panpan rapak<br>natik euut.<br>Kusu ileka na itae sok pak nmal<br>nawen.<br>Ikam nṗau wit trau sok.  | And they kept on going until<br>they got to the shore.<br>The rat saw that it could jump<br>into the middle of the sand.<br>It stood on the octopus's head<br>and jumped.                           |
| Isok pak na nmal nawen pan, na<br>ilek wit pak elau, me inrik wit<br>ki na,<br>'Kineu ato murki nṗaum kia.'<br>Ito murki nṗaun nlaken kin na,<br>nao islat na, | It jumped to the middle of the<br>sand, and it saw the octopus in<br>the sea and said to the octopus,<br>'I want your head.'<br>The rat wanted the octopus's<br>head because the wave had<br>taken, |
| islatki tefla go nṗaun kimer<br>farfar kimer tul.  | it had taken it like this, and the<br>head had continued to move<br>about, to sway.   |
| Ina, 'Ato murki nṗaum.'<br>Me wit kipe maetki.   | It said, 'I still want your head.'<br>And the octopus got angry<br>with the rat.  |
| Me na, imaetki kusu teflan go<br>ipuetlu nlaṗwen me ifis,  | It got angry with the rat, and it<br>took off a tentacle and<br>whipped,  |

ipulkin pak kusu.  
Ipul kusu ki go, gawankin nlaṗ  
wit, naen wan kin ipuki napu  
kusu to.

Nlaṗ wit ipi, wit ipiatlak  
nlaṗwen ipi naen.  
Me ina ipuetlu iskei na ipul  
kusu kin. Go kusu iof napuen  
iskei ipi napuen me,  
  
ga ipiatlak na nlaṗwen rupi eit.  
  
Go natrauswen gar kipe nom  
esa.

*This is text 101.*

it slung it at the rat.  
It slung the rat with it and  
that's the octopus's ninth  
tentacle, that he made the rat's  
tail.  
The octopus had nine  
tentacles.  
But it wanted to take off one of  
them to sling it at the rat. And  
the rat put on its tail, it  
became its tail,  
(The octopus) it had eight  
tentacles.  
And their story finishes here.

---

Kalsarap Namaṑ †  
***Litrapong and Kaltong***

The story concerns Litrapong, a natopu or spirit. Kalsarap tells of his son, Kaltong, who was sick and needed custom medicine.

Akit tumaui tae esan ipi, go  
Litrapog ne, amurin na kanrik  
mus ki,  
Litrapog ne, ipi naṑlak ni apu.  
Gar apu rato puserek ser tete  
nrak.  
  
Ser nrak rato puserek, rato ur  
naor iskei. Atae naliati iskei  
  
komam upak elag ntaṑ. Aplak  
teesa nen upa, upan Kaltog  
isees. Kaltog kipe pi nataṑṑol  
ṑur, me  
malran una upa, go Litrapog me  
imai. Imai ilakor mai saof apu

We all know that place, and this  
Litrapong, I want to tell you  
about her.  
This Litrapong, she is of  
grandfather's clan. Those two,  
grandfather and Litrapong,  
would talk every now and then.  
They would always talk, they  
would be at the same place. I  
know one day  
we went up a hill. I went with  
my child. Kaltong was small.  
Kaltong is already a big man, but  
  
when we went Litrapong came.  
She might have come to visit

sanie nlaken gar rapi nametrau  
iskei naflak kram.

Ralakor, ilakor mai lemsi, mer,  
na keler. Mam upak talmat pan  
go ipuetsok Kaltog.  
Umai na kofak esurñ Kaltog  
imsak. Alereki nen kin  
kenrogtiawi, uga preg nalkis.

Ser naor wes napu, na, aga preg  
nalkis ikano nrogtiawi.

Me natañol iskei ipi natañol ni  
Banks, rusoso ki Selwin.  
Naliati ne, natañol nen iskot  
Paul go Alick to, elau Emtapenr,

apan leka anrikin ki na, 'E  
amurin na ðamai ni Kaltog preg  
nalkis, if wel kuf tae pregi.' Go  
ina, 'O iwi.'

Go ipo mai, anrikin kin, 'Kaltog  
kin to me imsak.  
Atap tae nafte if pi nlaken kin  
imsak mau.  
Amurin na ðatraem ga preg tete  
nalkis gaag, nen ag kutae.'

Go ipo pregnrogo ina, 'Iwi.' Ipan  
neu wes nalkis mai, tu Kaltog  
kin imingi. Me ipo lek, nalkis  
nen ipo pregi ipo siwer.

Malnen ipa, ipak Ertap pa, ipan  
pato, ipan, ipan Kaltog ito erfale  
nen ato tli.

Grandfather

over there, because they are the  
same naflak (clan), naflak kram,  
the clam clan.

Maybe she came to see him, then  
go back. We went to the garden,  
and she was holding Kaltong.  
We came to go to the house,  
Kaltong was sick. I waited until  
he felt better, we got him herbal  
medecine.

every place on the road, I got  
him medecine, but he didn't feel  
better.

There was this man from the  
Banks Islands, called Selwin.  
At this time, that man was with  
Paul and Alec by the sea at  
Emtapenr.

I went to see him and I said,  
'Hey, I would like you to come  
and make some medecine for  
Kaltong, if you can do it.' And he  
said, 'Okay.'

And he came, I told him,  
'Kaltong is there but he is sick.  
I don't know what caused his  
sickness.

I want you to try to make some  
medecine for him as you know  
how to.'

So he tried, he said, 'Okay'. He  
went and brought leaf medecine,  
gave it to Kaltong to drink. And  
he looked, the medecine made  
him walk.

When he went, he went to  
Eratap, he stayed, he went and  
saw Kaltong in this cave that I

Isiwer ki nalkis nen pa, ipamōri  
na, mtulep nen kin ipreg Kaltog  
imsak.

Ipi nlaken ipa, ipan me mtulep  
nen ipato esan kin ato tli. Ipato  
mḡagon, maumau.

Polis ga rato na, nmet, me ga, ga  
ipato mḡagon.

Ipregnrogo nen kin kefan, me  
mtulep itap trok nen kin kefo  
pan mau, ina, mtulep nen ileka  
go ina, 'Mees kin apo pkaskei  
lemisik.'

Inrik Selwin kin teflan, go  
Selwin ina, 'Kineu amai, apa reki  
Kaltog.

If wel kuf tae trok wes go kafo  
plake ler.' Go mtulep inrikin ki  
na,  
mtulep nen inrikin ki na, 'Atap  
trok nen ḡafo plak Kaltog mau.'

Ito mro panpan inom. 'Kafo  
pregnrogo.' Ito ipan lek nmarit  
sees iskei.

Ipuet nmarit nen, me iur elag  
faat pan pato elag

me ipo pusfifki faat nen ipak  
etan pa. Nmarit nen ipak etan.

Malnen ina ipregi ipan go Kaltog  
ina ito etan imer le sak tefla, go  
Selwin inrikin kin na,

'ḡafuetsok nmarit.' Malnen

am talking about.

He walked about because of the  
leaf medecine, and he found out  
that this woman (Litrapong)  
made Kaltong sick.

That's why he went, he went and  
this old woman (Litrapong) was  
in this place I talked about. She  
was right at the end of it.

Her police were at the door, but  
she was at the end of the cave.

He tried to go, but the old  
woman didn't want him to go,  
she said, this old woman looked  
at him and said, 'It is just today  
that I see you.'

She said this to Selwin, and  
Selwin said, 'I come on behalf of  
Kaltong,

If you agree to it, then I will take  
him back.' And the old woman  
said to him,  
the old woman said to him, 'I  
don't agree that you take  
Kaltong back.'

He stopped and thought and  
thought. 'I'm going to try.' He  
went and saw a small vine.

He pulled this rope, and he  
climbed above, a stone that was  
up above.

He threw the rope down. The  
rope went to the bottom (of the  
cave).

When he had made the rope go  
down, Kaltong was down, he  
looked up again like this, and  
Selwin said to him,

'You take hold of the rope.'

|   |  |
|---|--|
| Kaltog ina ipuetsok nmarit go   | When Kaltong took hold of the rope and   |
| Selwin imailum pueti imai mai mai mai. Mtulep ne itu preg namurien ga, itap tae teflan kin Kaltog itaf mau. | Selwin slowly pulled he came and came. The old woman was doing her own things, she didn't know that Kaltong got out. |
| Ikrokur kin Kaltog kipe pato elag. Selwin inrikin ki na, 'ŀakel ntakuk.'                                    | She was surprised that Kaltong got up out of the cave. Selwin said to Kaltong, 'You hold my back.'                   |
| Malnen rakel ntakun, go Kaltog ikel ntak Selwin teflan go rakailer mai pak esum, Erakor.                    | Then they held his back, and Kaltong held Selwin's back like this and they came back to the house at Erakor.         |
| Go ipi nametpag natrauswen neu. Kaltog iniol tuk mees   | And it is the end of my story. Kaltong is alive to this day.   |
| <i>This is text 103.</i>  |  |

---

Harris Takau  
***Ririal and Ririel***

Ririal is a story about two brothers who go to gather fruit. Ririel climbs a nakavika (*Syzygium malaccense*) tree and Ririal catches the fruit. Ririel falls and dies. Ririal sings a song asking first a pig, then a horse then a flying fox to take a message back to this parents. The first two ignore the request, but the flying fox takes the message and the parents come to take their son and bury him.

|   |  |
|---|--|
| Ipiatlak nmatu iskei, nmatu tiawi iskei ipiatlak teesa inru rana rato panpan. | There was this woman, this old woman, she had two children and they lived and lived. |
| Go, teesa nra nen nagier kaaru nen ipi Ririel go kaaru ipi Ririal.            | And these two children, their names, one was Ririel and one was Ririal.              |
| Rana rato panpan go teesa nen rana rakfan lel nkafik, mal ni nkafik.          | They stayed and then these children wanted to look for nakavika fruit, it was the    |

|  |  |
|--|--|
| Nkafik imam, rana rapa.  | season for nakavika ( <i>Syzygium malaccense</i> ).<br>The nakavika were ripe, they went.  |
| Ale, kaaru ina,<br>Ririel inrik Ririal ki na, 'Ag<br>ṗafei. Ag ṗafag.'   | So the other one said,<br>Ririel said to Ririal, 'You go first.<br>You climb'.   |
| Go Ririal imer nrik Ririel ki na,<br>'Tik, ag ṗafag.'  | Then Ririal said to Ririel again,<br>'No, you climb!'  |
| Rana rapregi panpan go Ririel<br>kin ipo pag.  | They wanted to get it and Ririel<br>was the one to climb.  |
| Ipagki nkafik pak elag, me<br>Ririal ito etan.   | He climbed up the nakavika and<br>Ririal stayed down below.  |
| Ina israf trau mēl, itarṗek.<br>Itarṗek mai pak etan.  | He missed it and fell down<br>He fell back down to the ground.   |
| Ina itarṗek mai pak etan trau<br>mat.  | He fell down to the ground, like<br>he was dead.   |
| Ale Ririal ina isatsok, ina islati<br>kaipe to tag.  | So Ririal took him, he carried<br>him and he cried.  |
| Ito tagsi panpan go<br>nana wak iskei imai, wak ina<br>imai go   | He cried for him until<br>a pig came by, the pig came and  |
| Ririel inrik wak ki na, 'Ṗafa neu<br>ona,<br>ṗafa neu nrik mama neu go<br>papa neu ki na,<br>Ana, 'Ririel ina itarṗek me<br>imat.' | Ririel said to the pig, 'You go,<br><br>You go and tell my mother and<br>father this for me,<br>I said 'Ririel fell and he died.'  |
| Ale ga ipo laga ipi nalag:<br>Wak e ṗa ginau rogorogo ki<br>tete go mame.  | Then he began to sing this song,<br>[Song. The words are in a North<br>Efate language (Ngunese), but<br>translate as 'Pig, you go and tell<br>my father and mother for me.'] |
| Ririel o kitiroa matetoko.<br>Ririal eselatia toko tagisi ae.  | [Ririel has fallen and died]<br>[Ririal has taken him and is<br>crying for him.]   |
| Ririel o, ririel o, riel o, il<br>Ale wak ina ipan me ita ler<br>mau.  | Ririel o ririel o riel o. i.<br>The pig was going, but he didn't<br>go back at all.  |



Ita pa nrik, ita pa nrik mama  
ga go papa kin mau.  
Ale ina ito panpan go, hos imai  
hos ina imai. Ale imer nrik hos  
ki na  
hos kefan nrik papa ga go  
mama ki, ale itli ipi nalag ina:

Hos e ãaginau rorogo ki tete go  
mame.  
Ririeli o kitiroa mate toko.  
Ririeli Eselati atoko tagisi ae.  
Ririeli o Ririeli o Ririeli o i

Ale, hos ina ipa ita pan nrik  
temen go raiten kin mau. Me  
ina ipan kaipe pa.  
Ale islati to panpan go mantu  
imai.  
Mantu ina imai go imer nrik  
mantu ki:  
Mantue ãa ginau rogorogo ki  
tete go mame.  
Ririeli o kitiroa matetoko  
Ririeli eselatia toko tagisa e

Ririeli o ririeli o ririeli o i.  
Ale Mantu ina ipanpan kir po  
nrik temen go raiten ki. Ale,  
temen go raiten rana rato go  
rapo mai,  
mai na ruslati kin po pan tanki.

Go natrauswen nen inom esa.  
*This is text 104.*

He didn't go and tell the mother  
and father about it at all.  
OK, so he stayed there then a  
horse came by so he

told the horse to go and tell his  
mother and father about it, and  
he sang this song.  
[Horse, you go and tell my father  
and mother for me.]  
[Ririeli has fallen and died]  
[Ririeli has taken him and is  
crying for him. Ririeli o ririeli o  
rieli o. i.]

So the horse was going but  
didn't go and tell his father and  
mother about it.  
So he carried him on and a flying  
fox came by.

The flying fox came by so he  
sang to the flying fox:  
[Flying fox, you go and tell my  
father and mother for me.]  
[Ririeli has fallen and died]  
[Ririeli has taken him and is  
crying for him.]

Ririeli o ririeli o ririeli o i.  
Then the flying fox went to them  
and told his father and mother  
about it. And his father and  
mother came,  
came in order that they take him  
and bury him.  
And that story finishes here.

---

Toukelau Takau

***Natrauswen ni of go makou, the heron and the prawn***

The young heron's leg is held tight by a prawn while the tide

---

rises. A turtle offers to help and bites off the prawn's leg. The heron returns to its mother who had warned it not to go out because it was too small but who has now learned its lesson.

|   |  |
|---|--|
| Amurin na kagaag traus<br>natrauswen ni of.<br>Teesa ni of,<br>akit tutae na<br>of, malnen elau imat.<br>elau imat kefo to  | I want to tell you the story of<br>the heron.<br>The child of the heron,<br>we know that<br>the heron, when the tide is out<br>When the tide is out, it will be<br>there.  |
| panpanpanpan elau imat<br>panpan<br>emeltig nen kin elau kemu, ko,<br>elau kipe to mu.<br>Go ipo pi malnen of ipak elau<br>me ilel naik.  | until, the tide is out, until<br>just until it starts to turn, or,<br>the tide would start to come in.<br>And it would be the time the<br>heron would go to the sea to<br>look for fish.   |
| Go, naliati iskei, naliati iskei<br>of iskei ito, me iplak teesa ga<br>ranru to.<br>Me elau imat.<br>Panpanpan me, elau kipe mat<br>pak kotfan.<br>Malen of ileka na elau istat mu    | And one day, one day<br>this heron was there, and with<br>its chick they were both there.<br>But the tide was out.<br>On and on and the tide was out<br>in the afternoon.<br>Then the heron saw that the<br>sea was starting to come in. |
| Go ipaoski mama ga, ipaoski<br>raiten kin, itli na,<br>'Kineu me ana kafan lel tete<br>naik elau.'  | And it asked its mother, it<br>asked its mother, it said,<br>'I would like to go looking for<br>fish in the sea.'  |
| Go raiten itli na, 'Itik, ag<br>kukano pan nlaken ag kusees.'<br>Me kipe pi kotfan. Me elau kipe<br>to mu.<br>Go teesa ni of itli na, 'Itik, kineu<br>amurin na kafan lel tete naik.' | And the mother said, 'No, you<br>can't because you are small.'<br>But it was the afternoon. And<br>the sea was coming in.<br>And the heron's chick said, 'No,<br>I want to go and find some<br>fish.'                                    |
| Go raiten itli na, 'Itik, kineu<br>atap trok na ag pafan mau.'  | And it's mother said, 'No, I<br>don't agree that you go there.'  |

Me teesa ni of ikerkrai. Imurin  
na ke fak elau.

Me, ina ito go raiten kitao kepa.  
Ipak elau pa.  
Ina ipa go kita mur natik ntas  
euut mau me ipan namta elau.  
Me elau kipe to mu.

Me teemol sees iskei, ipi tenen  
ito namta.  
Ito nskau. Go ipitlak ga nfalen  
ipram pak, etan. Ileg pak etan.

Teemol ne rusoso ki makou.

Rusoso ki makou go ipiatlak ga  
npatin inru rapram.  
Kaarua ipa go kaaru ipa. Malnen  
elau imu ga me ipo to paakor  
nlaken elau imu.

Isaiki npatin rapram pato.  
Me malen of itu lel naik itu  
leser.  
Of sees itu le ser panpan ita lek  
makou mau.  
Ipan ipalag leg ki nfal ni nana  
makou, me makou kipe saiki  
npatin rato.  
Malen ikam leg ki nfal ni  
makou go makou ipuetsok  
natuen, ikatsok natuen.  
Me malfane ikano puetsoku  
natuen.  
Nlaken, makou kipe puetsoki.

Itraem na kepuetsoku natuen me  
elau kipe to mu.

But the heron's chick was  
strong. It wanted to go to the  
sea.

It wanted to go and its mother  
let it go. It went to the sea.  
It wanted to go, not just to the  
edge of the sea, but to the end  
of the reef. And the sea was  
coming in.

And this small animal is one  
who is at the end of the reef.  
It stays on the reef. And it has  
its hole, a long hole that goes  
straight down.

This animal, they call it a  
prawn.

They call it a prawn and it has  
two long claws.

One goes one way and the  
other the other way. When the  
tide is in the prawns will come  
too, because the tide is high.

It pushes its long claws.

And as the heron looked for  
fish, it looked everywhere.

The small heron looked around  
and didn't see the prawn.

It walked straight over the  
prawn's hole, but the prawn  
pushed its claws out.

When it walked right on the  
prawn's hole, the prawn  
grabbed its legs, it held them.  
But now it couldn't pull its leg  
out.

Because the prawn had hold of  
it.

It tried to free its leg, but the  
sea kept rising.

|  |  |
|--|--|
| Of sees ikano.   | The small heron couldn't.  |
| Istat, nlaken ileka na elau kipe to mu.                      | It started, because it saw that the tide was coming in.  |
| Go istat kai. Ikai me ipreg ipi nalag.                       | And it started to cry. It cried, and it made it into a song.                                     |
| Go nakaiwen ga ipreg ipi nalag itefla.                       | And its cry, it made it into this song.  |
| Ina, nalag ga nen ina,                                       | It said, its song said,  |
| [song] Seteria seseri,                                       | [song] Seteria seseri,   |
| nalomatarere, naempiripiri,                                  | nalomatarere, na empiripiri,   |
| alolipu karia, Lawo kowa sai                                 | alolipu karia, Lawo kowa sai   |
| koroko, koro namaloko, ekatia                                | koroko, koro namaloko, ekatia  |
| ekatia oo pa, ekatia ekatia oo pa                            | ekatia oo pa, ekatia ekatia oo pa  |
|  | pa   |
| Me, elau ito mu.   | But the tide was rising.   |
| Ito mu me makou ipuetsoki,                                   | The tide was coming in but the   |
| ipuetsok kerkrai ki nen to                                   | prawn held the heron, it held it tight.  |
|  | It wanted to go and it sang again.   |
| Ina ito pan kaimer lag.                                      | So that song is his crying.  |
|  |  |
| Welkia nalag nen ipi nakaiwen ga.                            |  |
| [song] Seteria seseri,                                       | [song] Seteria seseri,   |
| nalomatarere, naempiripiri,                                  | nalomatarere, naempiripiri,  |
| alolipu karia, Lawo kowa sai                                 | alolipu karia, Lawo kowa sai   |
| koroko, koro namaloko, ekatia                                | koroko, koro namaloko, ekatia  |
| ekatia oo pa, ekatia ekatia oo pa                            | ekatia oo pa, ekatia ekatia oo pa  |
|  | pa   |
| Me afsak iskei, ito waf me isik n̄paun, ilek of kin itu.     | But a turtle was swimming and raised its head, it saw the heron there.                           |
|  | It dived down. it came and pushed its head out of the water and it saw that the heron was there. |
| Inruṣ̄ pak etan inrus mai isaiki n̄paun me ileka kin of itu. | But the tide was rising.   |
|  | The turtle dived down and came up next to the heron.   |
| Me elau ito mu.  | It went up and talked to the   |
| Afsak inruṣ̄ pak etan,                                       |  |
| imaimaimai ipak natik of.                                    |  |
| Isak pak elag me ipestaf of. Itli                            |  |

na, 'Ag kuku?'  
 Go of inrikin ki na, 'E, kineu  
 amai lel naik.  
 Alel naik, me makou ipuetsok  
 natuok.  
 Akano nrus, me elau kipe to  
 mu.'  
 Go afsak ipaoski na, 'Me kumur  
 na kawelu ag?'  
 Go kina, 'Ifwel kufmer welu  
 wou kefo wi top.'  
 Go afsak ipo nruṽ pak etan.  
  
 Inruṽ pak etan kin po kati. Ikat  
 npat nana, makou.  
 Go makou ipo tao natuen.  
  
 Ale afsak ipo tu of pak elag.  
  
 Itu of natuen pak elag malen  
 ileka na itae tao.  
 Go itao ntas. Inrir pa.  
 Ipo nrir pan lek raiten.  
  
 Go raiten ipaoski na, 'Iku  
 kin kumai [mei] malik? Ita pi  
 malen kuna ṽamai weskin mau.  
  
 Me ipo nrikin ki na, 'O, raitok  
 kuipe nrik wou ki na  
 kata pan mau, me kineu apsig.  
 Apan me apo paakor  
 nanrogtesan, me  
 afsak iwelu wou, ipañor wou,  
 go iwelu wou.  
 Ineu kat makou go makou ipo  
 tao natuen.  
 Slat wou pak elag, ga kin apo  
 mai.'

heron. It said, 'What's up?'  
 And the heron said to it, 'I  
 came to look for fish.  
 I looked for fish and the prawn  
 grabbed my foot.  
 I can't move, but the tide is  
 coming in.'  
 And the turtle asked it, 'But do  
 you want me to help you?'  
 And it said, 'If you could help  
 me it would be very good.'  
 And the turtle then dived  
 down.  
 It dived down and bit it. It bit  
 the prawn's claw.  
 And the prawn let the its leg  
 go.  
 Then the turtle gave it to the  
 heron above.  
 It gave the heron the leg when  
 it saw that it could let it go.  
 And it left the sea. It flew away.  
 It flew and went to see its  
 mother.  
 And its mother asked, 'Why  
 did you came so early? It's not  
 the time you come to work  
 here.  
 But it then said, 'Oh my  
 mother, you told me that  
 I shouldn't go, but I disobeyed.  
 I went, and I got into trouble,  
 but  
 the turtle helped me, it found  
 me and it helped me.  
 It bit the prawn for me and the  
 prawn lost its leg.  
 Took me up, that's how I  
 came.'

---

Kalsarap Namaf †  
**Litrapong**

Litrapong, a natopu, has policemen who guard her cave. Kalsarap tells of the time when he saw her and managed to pray enough to get away.

Amurin na kanrik mus ki. Akam,  
teesa, teesa ni mees,  
utap lek esan kin Litrapog itkos  
mau, me kineu aleka ki namtak,  
go asil wes, apan to natkin.

I want to tell you. You, children  
of today,  
we don't see the place where  
Litrapong lives, but I have seen  
it with my own eyes and I went  
into it and was there on the  
edge of it.

Litrapog, esan kin amurin na katli  
nlaken mees teesa akam uto pa.

Litrapong, the place I want to  
tell about, because today we go  
there

Uto pan me uta lek erfale ni  
Litrapog mau. Kineu aleka ki  
namtak, ipi nlaken amurin kanrik  
mus ki.  
Naliati iskei kaipe mai to Erakor  
to, kin me apo pa ana kalel aas.  
Go san kin apakes pa, napel  
rutmer tfagir, tefla, akano nraf.

We go, but we don't see  
Litrapog's cave. I have seen it  
with my own eyes which is why  
I want to talk to you about it.  
One day I came to Erakor, I  
went to look for coconut crabs.  
The place that I got to was  
overgrown with the hibiscus, I  
couldn't get through.

Apan alek aas rutu, aas pafpof  
nen kin atap leka tete nrak mau.  
Me ato Erakor pa.

I went and saw that coconut  
crabs were there, big ones like I  
had never seen before. But I  
went on to Erakor.

Malen apan pan pan, atu sol aas  
pan kaimotir panpanpan inom,  
me ato nraf, ato nraf pa.  
Ilakor pi, namroan neu kipi tefla,  
amrokin ilakor pi Litrapog kin

When I went, I took coconut  
crabs and bound them and I cut  
through the bush, I kept going,  
It might have been my will but  
I think it was Litrapong who

ipregi nen kalek nfalen.  
Malen apan panpanpan na asok,  
asoki erfale ne. Ale tefla, alek  
polisman ga kin ratu nmet.

Me Litrapog ipato ito mṗag na,  
nfal faat. Alek polis kin rateflan  
tu.  
Polis ne rusoso ki Taṗar go  
Nrotik. Malen kin apa, ana, 'O me  
mees kaipe mai paakor esa, kafo  
pan le soksokir'.

Ipi nlaken apo nraf panpanpan  
apan pato me ato leka. Apei-,  
tenen apregi, apei lot. Alot  
panpan na inom.

Kin me apo pa, amailum pan to  
mṃaak leka, panpanpanpan inom.  
Aler mai na asol aas kaimai pak  
elau Epakor, na asaiki raru,

Kin po mai pak Erakor. Ipi  
nametṗag natrauswen neu,  
apsawiki mus.  
*This is text 107.*

made me look into her cave.  
Then I went and jumped, I  
jumped into this cave. I looked  
around, I saw the two  
'policemen' at the door. (*natopu*  
always have policemen who are  
their guards)

Litrapong was there at the end  
of the cave. I saw the police  
standing there.

These police were called Taṗar  
(Sin) and Nrotik (Stupid). As I  
went I said, 'Oh, but today I  
have come out here, I'm going  
to have a good look around at  
them.'

That's why I broke the bush  
until I got in and looked  
around. What I did, first, I  
prayed. I prayed and prayed  
until it was finished.

Then I went I slowly went and  
looked until I finished. I  
returned and took coconut  
crabs to the sea, at Epakor, to  
go by canoe.

Then I came to Erakor. That's  
the end of my story, thank you.

---

Kalsarap Namaṑ †  
***The spring at Epakor***

The spring at Epakor had its source at Elakmamiel and if you pushed  
a stick into the water there it would come out at Epakor. Today the  
spring is blocked.

Ipitlak nai iskei ito Ertap.

There is a spring at Eratap

Nai nen rusoso ki Epakor.  
 Akam telaap ni esan uleka, me  
 nai ne, ipi nai nen kin iser totur  
 faat.  
 Me kineu aleka ipi tenmaagwen  
 neu nen asees leka.  
 Go amurin na katrausi, akam,  
 akit tukfo tu tae.  
 Selwan nai nen ito, ipitlak faat  
 iskei itu kor nameten.

Me namten ipan pato elag  
 Elakmamiel.  
 Nlaken, kineu asees tu Ertap, go  
 atae esan kin namet nai nen  
 itkos.  
 Teetwei ifwel kumur þasol  
 nalenan knen,  
 þafo mas nkas, naþrat keskei me  
 þafaskin Elakmamiel,  
 me selwan kupaski, malen kumai  
 pak elau Epakor,  
 kulek naþrat sees nen kipato sal  
 elau, iplak nmaagwen, ipi  
 nmaagwen þur.  
 Go aleka ito panpan tuk mees.  
 Me Tata Sailas, ipreg talmāt wes.

Go nai-, naor nen imsai to iþon.  
 Go natañol rumer kano- rutap  
 tae san itkos mau. Me  
 komam nen kin utae, teesa ni  
 maarik Sailas, gar rutae.  
 Me nañer laap, ni Ertap rutae

tete rutae, me tete rutap tae  
 mau. Me Tata Sailas ipreg talmāt  
 go talmāt nen, ilao na nafis,

This spring is called Epakor.  
 Many of you from here have  
 seen it, but this spring is one  
 that flows through a rock.  
 But I have seen it, it amazed me  
 when I was small and saw it.  
 And I want to tell you about it so  
 that we will know about it.  
 When this spring was there,  
 there was a rock that covered its  
 source.  
 But the source was up at  
 Elakmamiel.  
 Because I was small at Eratap  
 and I knew the place where the  
 spring was.  
 Long ago, if you wanted to find  
 out the truth of it,  
 you would cut a tree, a Naþrat  
 tree, and you would push it in to  
 Elakmamiel,  
 and when you pushed it, when  
 you come to Epakor,  
 you will see the small piece of  
 Naþrat floating in the sea, it is  
 amazing, it is really amazing.  
 I have seen it, and it is still there  
 today. And Tata Sailas made a  
 garden there.  
 And the place where the hole  
 was is closed. And people don't  
 know where that place is. But  
 we who know, the children of  
 Mister Sailas, they know.  
 And many people from Eratap  
 know,  
 some know, and some don't  
 know. And Grandather Sailas  
 made a garden and in this



go kutae nafis, ipi tenmatun  
iskei nen kin ipu ntan naor laap.

Go mees namet nai nen kiḽon  
kumer kano pañori.  
Ipi natrauswen sees m̃as, go  
apsawi ki mus nen kofo nrogo.  
*This is text 108.*

garden, he planted Nafis (Fijian  
asparagus)  
and you know Nafis, it is  
something that grows all over  
the ground.  
And today the spring is blocked  
and you can't find it.  
It is just a small story and I  
thank you for listening.

---

Kalsarap Namaŋ †  
***Nkapmat go Nkapfag***

The story of two holes that used to have magic fire before the time  
of Christianity.

Ore kafo gaag tili,  
nkap, malfane kamer traus,  
Nkapfag go Nkapmat. Kato  
Ertap  
teetwei malen kin tiawi ruto,  
ruto pa.

Me Nkapfag go Nkapmat nen  
malen kin tiawi ipa iḽurki ifla  
sol tete ntankep, nen kin kefo  
preg nkap.  
Me selwan ipan imetḽakor  
ntankep nen kefreg nkap, kefo  
pan si nfal nran rato.  
Kefo si panpan nkap kefo  
paakor kaaru. Kaaru imat me  
kaaru ito fag, go rato panpan  
tuk mes ne.

Rata puel mau, me rato, rato  
faat, nfal inru rato faat, go

OK, I will tell you,  
fire, now I will tell about Nkapfag  
and Nkapmat. I would be at  
Eratap  
in the olden days, when the old  
people were there, they would  
go..  
And Nkapfag and Nkapmat, when  
all the old people went, if they  
got a firestick so they could make  
a fire.  
When he went, he forgot the  
firestick to make fire and he blew  
on the two holes.  
He would blow until the fire  
came out of the other hole. The  
fire in one of the holes died but  
the other one was growing. And  
they are like this right up until  
today.  
The two holes have not  
disappeared, they are still there,

rañol to panpan tuk mees. Me  
malfane itaosi kin nalotwen  
imai,

go rakaimat. Me selwan kupan  
si, kusi nfal kaaru, kunrogo  
iwelkia nkap imat, kusi kaaru,  
kunrogo welkia nkap ito fag,

Me rekin nkap kemer saof wes,  
itik.

*This is text 117.*

they are on a stone, those two  
holes are in the stone and still  
exist up until this day. But today  
now that Christianity is here,  
the fire holes have died, but if  
you blow on one of them you feel  
that it is dead, but when you  
blow on the other one, you can  
hear that it is still alive and  
burning.

But for the fire to actually come  
out it is no longer possible.

---

Kalsarap Namaf †

***Inglis polis, the English Police***

Kalsarap talking about his time with the English Police in the 1930s.

Amurin nag katil na natrauswen  
sees iskei.

1933 selwan ato, komam uto  
Inglis polis.

Natañol nen ipi distrik ejen to  
Esanr, Hog Haba rusoso ki Mista  
Solsbri.

Janweri 1933, Charlie Naot, ipi  
lanskoprel. Iplak Ruben, Simeon,  
Kalsaopa, go kineu Kalsarap.

Utao Efil upak Weso, Emlakul go  
SS.Morinda ikon. Go utu naliati  
mau Weso, eMlakul.

Rupreg tete kaku ni raru nen  
ruto nakpei rupak nakoinrok  
Morinda.

SS.Morinda, go selwan elau imu  
go raru inñel, go utu trñalu raki

I want to tell this small story.

1933 when I was, we were in the  
English Police.

This man who was the District  
Agent on Santo, Hog Harbour  
was called Mister Salisbury.

January 1933, Charlie Naot was  
the lance corporal. Together  
with Ruben, Simeon, Kalsaopa  
and me, Kalsarap.

We left Vila and we went to  
Weso, Malakula and SS Morinda  
got stuck. And we stayed that  
whole day at Weso, Malakula.

They took some cargo from the  
front and put it at the back of  
the Morinda.

SS Morinda, and when the high  
tide came in, and the boat

Tangoa, Santo.

Utok Santo. Utorwak me kipe  
malik. ʔulʔog go rutao mam  
Tangoa, naur.

Utap tae fei kin kefo mos mam  
pak ist Hog Haba mau.  
Namba faef Janweri 1933 ol Linsi  
Makmilan, ipa lons nega mai po  
mos mam pak Kanal.

Namba sefen utu Sak Bei aliat  
Mandei, go upo tkal Hog Haba.

Namba totin, fotin, Saint Andre  
imai torwak Hog Haba.  
28 Janweri 1933 go rusi busman  
iskei  
rusi elag. Mista Solsbri itkos.  
Aliat tap ruslati mai pak elau.

Go na naot nigmam itli nag,  
'Kofo pan psi hospitel go kofo  
pan psi hospitel, Kanal Santo.'  
Namba 27 Fraide, aliat Fraide, go  
nafsan imai tli nag Limok Erakor  
imat.

Namba fo Febrari 1933 kopan  
sari naor ni Linsi, ito nmaota  
Hog Haba, go Pot Olri.

Ipi nawesien nigmam nen kin  
tete naliati weswes tete naliati  
upan sari.  
Janweri 1933 iskei nen, Hog  
Haba, Febrari faef go Laperus  
itorwak Hog Haba.  
1933, go SS Makambo, imer mai

floated and we left for Tangoa,  
Santo

We stayed at Santo. We  
anchored, and it was dark. In the  
morning they left us, Tangoa  
island.

We didn't know who would take  
us to east Hog Harbour  
January fifth 1933, Lindsay  
Macmillan took their launch and  
came and took us to Kanal  
(Lugainville).

Namber seven we stayed at  
Shark Bay on Monday and we  
reached Hog Harbour.  
On the fourteenth the Saint  
Andre anchored at Hog Harbour.  
28 January 1933 and they shot a  
bushman  
in the hills. Mister Salisbury was  
there. Sunday they carried him  
down to the seaside.

Our boss said, 'We'll put him in  
the hospital at Luganville'

Friday 27th and word came that  
Limok died at Erakor.

The fourth of February 1933 we  
went to visit Lindsay's place  
between Hog Harbour and Port  
Olri.

This was our work, some days  
we worked, some days we went  
walking about.  
January 1933 this was, February  
fifth, La Perouse anchored at  
Hog Harbour.  
1933, and the SS Makambo

|  |  |
|--|--|
| torwak Hog Haba.<br>Torwak, Febrari namba 12, Pot<br>Olri,<br>Maj namba eitín, go SS Morinda<br>imer mai torwak Hog Haba April<br>wan go tu go Laperus imer<br>torwak Hog Haba.  | anchored at Hog Harbour.<br>Anchored, February 12th, at Port<br>Olry.<br>March 18th, the SS Morinda<br>came and anchored at Hog<br>Harbour. April 1st and 2nd the<br>La Perouse anchored at Hog<br>Harbour again.  |
| Naliati ilim inom, ipi us ñas.<br>Komam tete naat ita pak<br>nawesien mau unom go ser to<br>esumĩ to.<br>Go namba naen go naot itu mam<br>tanmaet iskei kopan t̃pil naik.  | On the fifth day it was raining.<br>Some of us didn't go to work, we<br>finished and all stayed at home.<br><br>And on the ninth the boss gave<br>us a dynamite so we dynamited<br>fish.   |
| Upan pan pato oraik ur elau<br>panpan t̃pil fotisiks kaitao<br>rumat.<br>Namba naentin Mei, SS<br>Makambo imer mai torwak Hog<br>Haba.<br>Twante Mei, upan lek naor iskei<br>ipi Blu Wota.<br>Me Jun namba fo 1933, utao Hog<br>Haba nen koler mai pak Efil. | We went fishing in the sea until<br>we had dynamited 46 karong.<br><br>The 19th of May, SS Makambo<br>came and anchored at Hog<br>Harbour.<br>The 20th of May we saw this<br>place, Blue Water.<br>Then, on June 4 1933, we left<br>Hog Harbour and we came back<br>to Vila. |
| Aliat tap us itop, umai matur Sak<br>Bei namba faef, mo siks umatur<br>Mafea naor.   | Sunday it was raining heavily,<br>we slept at Shark Bay on the<br>fifth and on the sixth we stayed<br>at Mafea island.   |
| Namba seven uto Tangoa me<br>namba twelf uto Efil upa SS<br>Morinda mai pak Efil. Ipi<br>namet̃pagon.<br><i>This is text 021.</i>  | On the seventh we were at<br>Tangoa, then on the twelfth we<br>stayed at Vila, we took the SS<br>Morinda to get to Vila. That's all.   |

***Kalsarap's time in the English Police***

Kalsarap read this text from his diary, which is why he mentions Erakor, Eratap and Malakula on the same dates. He tells of the role of the police in suppressing those on Malakula who were fighting.

Amurin nag amertil naliati nag  
komam utok plisman. Komam  
nen upak Emlakul, 1934.  
Lans koprel, Jimmy Takaye,  
Praivet Jon Lisbet, go Naser. Rupi  
teni Hog Haba, Santo.

Praevet Ruben, Ben, Kalsrap.  
Komam upi teni Erakor.  
Sem go Kalfao, rapi teni Eṗag.

Utao Efil namba eit September  
1934.

Upan ntan Busman's Bei. Ulek  
mista Adam go mista Harrison  
ranru to esum̃ ni mista Adam.  
Namba naen September ipi  
miting ni Efil.

Namba ten, upato Petenter,  
Emlakul.

Namba fitin Oktober, upak  
Lakaskas.

Aliat toknak, kineu, Kalfau,  
Reuben, upan lel naik, Krapei.

Namba sikstin, miting ni Efil.  
Namba naentin September,  
Jimmy Takaye, Jon Lisbet, Sem,  
Ruben,  
Sem, Ruben, Kalfau, Kalsrap,  
Naser.

Aliat toknak Ruben go Ben go

I want to tell more about when  
we were police. We went to  
Malakula in 1934.

Lance corporal Jimmy Takaye,  
Private Jon Lisbet, and Naser.  
They were from Hog Harbour,  
Santo.

Private Ruben, Ben, Kalsrap. We  
were from Erakor.

Sam and Kalfao were from  
Pango.

We left Vila on the eighth of  
September 1934.

We landed at Bushman's Bay.

We saw Mr Adams and Mr  
Harrison at Mr Adams's house.

On the ninth of September,  
there was a meeting at Vila.

On the tenth we stayed at  
Petenter, Malakula.

On the 15th October we went to  
Lakaskas.

On Saturday, I, Kalfau and  
Reuben went looking for fish,  
for Krapei.

On the sixteenth there was a  
meeting in Vila. Number 19  
September, Jimmy Takaye, John  
Lisbet.

Sam, Ruben, Kalfau, Kalsrap,  
Naser.

Saturday, Ruben and Ben and

|                                  |                                   |
|----------------------------------|-----------------------------------|
| Kalfau rupan sari.               | Kalfau went walking.              |
| Namba twentetri, 1934 aliat tap, | On the twenty-third, 1934,        |
| miting ni Eratap.                | Sunday, meeting at Eratap.        |
| Namba twentefo aliat Mande, utu  | On the twenty-fourth, Monday,     |
| Ajen. Ufak nananre, nort         | we were at Atchin. We went to     |
| Emlakul.                         | the side, north Malakula.         |
| Namba twentesiks, SS Makambo     | On the twenty-sixth, SS           |
| itorwak Ajen, utu naor naliati   | Makambo anchored at Atchin,       |
| nen aliat tap.                   | we stayed there on Sunday.        |
| Namba torti, miting ni Erakor.   | On the thirtieth there was a      |
| Utu raki utu Ajen raki           | meeting at Erakor. We waited at   |
|                                  | Atchin for                        |
| lons kefo mos mam pak nanre ni   | the launch to take us to north of |
| nort Emlakul.                    | Malakula.                         |
| Namba wan Oktober, go utao       | October first we left Atchin to   |
| Ajen, raki nort wes of Malakula. | go to north-west of Malakula.     |
| Upan torwak Tontar, naor ni      | We anchored at Tontar, at         |
| Malapar namba wan.               | Malapar, on the first.            |
| Namba tu Janweri raru upak       | On the second of January, the     |
| Tanmaru.                         | boat got to Tanmaru.              |
| Namba siks, Espigel Bei, Emlakul | On the sixth, Espigel Bay         |
| go Malua Bei.                    | Malakula and Malua Bay.           |
| Namba siks, Ruben, kineu go Sem  | On the sixth, Reuben, Sam and I   |
| ulek natañol malik inru rusir    | saw the two heathen who had       |
| ramat to elau. Utao rato me      | been shot dead on the beach.      |
| tuipan utap tankir mau nlaken    | We left them there, but we        |
| ranaño top. Natañol malik nen    | didn't bury them because they     |
| rutakot natuen kaaru. Utap tae   | stank too much. The heathen       |
| mau ruslati pan pami ko?         | cut the leg off one of them. We   |
|                                  | didn't know if they took it to    |
|                                  | eat it or not.                    |
| Esuan rusosoki Spigel Bei. Namba | The place they call Spigel Bay.   |
| siks rutpil nasum ni namier taar | On the sixth they burned the      |
| nlaken SDA itokes. Namier malik  | white people's houses because     |
| nen rusu mai, rutpil nasumtap ni | the SDA were there. These         |
| SDA, rutpil, ruporprai           | heathen came down and burned      |
|                                  | the church of the SDA, they       |
|                                  | burned and broke                  |
| pija rol, go slet, paipol, ipi   | the picture roll, the slate and   |

nanrogtesan þur. Natañol kenén  
rupak Aore, nlaken nanrogtesan  
ipi nanrogtesan þur. Namba  
seven Oktober, ipi miting ni  
Eþag, go usak pak Tanmaru,  
natkon ni nañer malik.

Go usak pak Tanmaru, natkon ni  
nañer malik. Utao Dinamit go  
umatur Dinamit. Ipiatlak ntawot  
natañol ruto esan umaturwes.  
Utokleg þulþog, go upak  
Makawe, natkon kia nag katli.  
Makawe, Piter, go Amok.

Amok, ipi nþaur, ipi hedkwota  
nig natkon nran ruentafkir. Go  
Mista Adam inrik mam kin nag,  
'Kofai polet sisi negamus.'  
Selwan tukfan paakor kotap to  
naor keskei mau, me tukfan ifwel  
rukfei sisi go ipi mal negamus.

Utao Amok go Mista Tam inrik  
Kali naot ni Amok kinag, 'Þatu  
mam tete naat kefei ki mam pak  
Lefenpis.' Selwan upan kailek  
nra. Go natañol nen inag keler  
go naot itli nag, 'Þatap ler mau.'

Go inag, 'Malfanen aletae nra ita  
pi wak mau me ipi nra natañol.'  
Go Mista Tam ipulu sisi sees  
ilaukin ntakun. Natañol ne kipei  
selwan upa paakor natkon ulek  
naot ni Lefenpis itarþek to esunñ  
nega to nlaken utaptae fei isi

the bible, it was a big disaster.  
These people went to Aore,  
because it was such a big  
disaster. On the seventh of  
October there was a meeting at  
Pango and we landed at  
Tanmaru, a heathen village.  
We left Tanmaru and we slept at  
Dinamit. There were human  
bones around the place where  
we were sleeping.  
We stayed until day break and  
we went to Makawe, the village  
I spoke about. Makawe, Piter  
and Amok.

Amok was the main village,  
headquarters of the two  
villages. And Mister Adams told  
us, 'We'll put bullets in our  
guns.' When we appear, we will  
scatter [so we're not an easy  
target] then we'll go, if they pull  
out guns then it will be every  
man for himself. [Lit: it will be  
your time].

We left Amok and Mister Adams  
told chief Kali (chief of Amok),  
'You give us some men to guide  
us to Lefenpis.' When we went  
we saw blood. And the man said  
he would go back and the chief  
said, 'Don't go back.'

And he said, 'Now I can see that  
this is not pig's blood but it is  
human blood.' And Mr Adams  
took out his revolver and put it  
to the man's back. This man led  
us when we came to the village  
we saw the chief of Lefenpis

mau go koimatur skoti.

Ėulþog go rupo sol naot nega mos  
pak elau. Rupau naul naniu ipi  
napor go rupo pai naot  
negarwes. Raru imai msagi pak  
hospitel ni Kanal Santo.

Namba ten, utao naor ni Apon,  
natañol fnau iskei, Mista Paton,  
ipregi mai. Upak Tuwalo,  
Lamlasi, Nefenaila, esan ipi  
natokon itol, rupi esuan Big  
Nambas inom wes. Go merler  
mai. Umatur Lampumpu. Ėulþog  
ur lanis imai mos mom uler mai  
pak Tontar naor ni Malopar.

To Lampumpu to. Namba 12, uler  
mai pak Mtanfat, naor ni  
Malopar, Tontar. Namba 12 usak  
pak elag natkon ni maarik  
Medon rusosoki Tanmililip.

Upan þog utkal natkon gar  
þulþog rik. Selwan rupilo rulek  
mam tete rusef me utli nag, 'Kota  
sef mau!'

Unrikirkin nag upa raki natañol  
iskei nagien Charlie. Go rutli nag  
ipan pato matur erfale iskei.

Go Ben go kineu (Kalsarap) rapo  
parekin pan natañol iskei ipeiki  
mam ki napu. Me upa me ipuel.

Go ramet ler mai nrik gafman ki

fallen at his home, but we didn't  
know who shot him. We stayed  
there with him.

In the morning they took the  
chief to the coast. They wove a  
coconut leaf basket for him to  
lie on. The boat came to take  
them to the hospital at Kanal  
(Luganville).

On the tenth we left Apon, the  
missionary, Mister Paton, came.  
We went to Tuwalo, Lamlasi,  
Nefenaila, these three villages,  
they are where the Big Nambas  
villages finish. And back. We  
slept at Lampumpu. In the  
morning the launch came and  
took us back to Tontar,  
Malopar's place.

Stayed at Lampumpu. On the  
twelfth we came back to  
Mtanfat, Malopar's place and  
Tontar's we landed up at Mister  
Medon's village called  
Tanmililip.

We went at night and got to the  
village in the early morning.  
When they woke up they saw  
us, some ran away but we said,  
'Don't run away!'

We told them we were looking  
for a man called Charlie. They  
told us he had gone to sleep in a  
cave.

And Ben and I (Kalsarap) went  
for this man who went ahead of  
us on the road. Then we went,  
but he wasn't there.

And we went back to tell the



go uler mai pak elau Tontar.

Be namba tortin, upak elag, naor  
ni ... naor iskei rusosoki  
Tanmililip.  
Rutli na ipi naor ni maarik  
Medon.

Me ðulðog, ita malkolik to  
ulefekor natkon negar, selwan  
rupilo, rulekmam, tete rusef, me

komam utli na, 'Kotap sefmau,  
nlaen upareki natañol rusosoki  
Charlie.'

Go rutli ito matur, nfalfat iskei,  
go komam Ben rafopan leka  
natañol iskei. Iptanki mam upan  
me ipuel go

umer ler. Selwan umer mai kailer  
mai pak elau.  
Elau Santo rusosoki... preg kamp  
nigmam itkos rusosoki Tontar.

Namba fiftin, go uler mai pak  
Busman's Bei. Uto Busman's Bei  
twentewan deis,  
go umer pak tete natkon, naor  
utok elag Busmans Bei.  
Namba 22 October, upak natkon  
rusosoki Rakatambol, Tanmari,  
Atolpilak.

Umatuwes naliati iskei, go ðog  
iskei. Go Malawut, naot negar,  
inrik Mista Tam kin nag,  
'Natañol iskei, nagien Teptep,  
ito pregsaki nañer nigneu nag  
amragir itosir me nega ipuel. Go

government and we came back  
to the coast at Tontar.

But on the thirteenth we went  
up to the place of ... this place  
they call Tanmililip.

They said it was the place of  
Mister Maden.

Then, in the morning, before  
dawn, we went around their  
village when they woke up, they  
saw us, some ran away, but  
we said, 'Do not run away  
because we came for a man  
called Charlie.'

And they said he was asleep in a  
cave and we (Ben and I) we  
went to see this man. He came  
with us then he (Charlie) was  
gone and

we returned. When we came  
back, we came back to the coast.  
The place at Santo where we  
made our camp was, they call it  
Tontar.

Number 15 and we went to  
Busman's Bay. We stayed at  
Busman's Bay for 21 days,  
and we went to some villages up  
from Bushman's Bay.

On the twenty-second of  
October we went to the villages  
they call Rakatambol, Tanmari,  
Atolpilak.

We slept there that day and that  
night. And Malawut, their chief,  
told Mister Adams, 'This man,  
called Tetptep, is causing  
trouble among my villagers, and  
he is shooting them, then he

Mista Tam inrikirkin nag, 'Naot negamus kafo pueti pak elau Busman's Bei.'

'Ifwel Teptep iftap mai mau naot negamus kefo pak kalbus Efil. Me ufpañor Teptep kofueti mai go kafo tao naot gamus keler. Me naot Malawut ito pios go Mista Tam inag, 'Ko tupaakor natañol nen kutap pestop mau.'

Go komam Sam, rapa pueti me ikelsok nig namet nega go nasuñ ipi mēltig nag ketarpek.

Go Mista Tam inag raktao go rapotao natañol nen ipan.

Go rupo plak Teptep mai pak elau ðulþog kenen. Go Mista Tam ipo tau naot negar ruplake ler pak natkon negar pan. Me Teptep ipak esuñ malik. Ulermai marmar naliati ipat.

Me namba faef November, aliat Mande,  
Kalfau go kineu Kalsrap, rapak Unua, naor ni mista Paton.  
Namba naen, upak naor ni Per Krekov, go upan nag, 'Kulek natañol nig Jermani, iskei, nagien mista Prubak?'  
Me rutli na kimer ler pan. Go umer ler mai pak Krekov.  
Utok Krekov, upak Ranon, ipi Ambrim,  
upak naor ni Ranon, Makam go

disappears.' And Mister Adams said to him, 'I will take your chief to the coast at Bushman's Bay.'

'If Teptep doesn't come, your chief will go to gaol in Vila. But if we find Teptep, we take him, I will leave your chief to return.' Then chief Malowut called out and Mister Adams said, 'We will make this man come, don't you shout so loudly.'

And Sam and I went to grab him, but he held on to the window of the house and the house was about to fall down. And Mister Adams said they should leave and they left the man to go.

And they took Teptep to the coast that morning. Then Mister Adams let their chief go with them to their village. But Teptep went to the gaol. We came back and rested for four days.

But the fifth of November, Monday,

Kalfau and I went to Unua, Mister Paton's place.

On the ninth we went to Per at Craig Cove and we asked, 'Have you seen that German man, Mr Prubak?'

But they said he had gone. And we returned to Craig Cove.

We stayed at Craig Cove, we went to Ranon, on Ambrym, we went to Ranon, Makam and

ipi natkon ni Amprim.  
Esan ures. Namba ten, upak  
Pentekos, Melsisi, umatur  
Lonoro. Namba eleven go twelv  
Laone, me namba 13 utau Laone  
mai pak Busman's Bei.

Namba 24, komam Ben rapan  
puet prisen prisona iskei isef  
nagien Sulun. Namba 14 go  
komam Ben rapareki natañol  
iskei isef.  
Ramai puetsoki ðog, mai pak elau  
Busmans Bei, uler pak Efil,  
namba 30 November. Natañol  
nen praivet Ruben kin ipi prison  
gad ilekor wer me isef aliat ipan  
kaitok natkon nega me itap  
matur esuñ mau me aliat ito  
matur nafrofur.

Me ðog go imai pak natkon ga.  
Rumai preg repot pak Mista Tam  
go itli nag, 'Komam Ben rakfo  
pan pueti ðog go rapopan me atli  
nag Ben kefo pan puetsoki me  
inag kineu kin kafopan pueti.'

Go aponrik natañol nen imai lek  
mam kin nag, 'Ag ðafei me kafo  
nrokosik selwan takfan go  
ðatulegkin go ðafak eñae me  
kineu kafo puetsoki selwan  
rapan natañol nen ipan tu leg  
kin kaipak eñae  
Go kineu apuetsoki go masmes  
nega nen ipueti to iñel. Selwan  
apuetsoki aslen nen rumau to  
rusef. Ipiatlak naum sees iskei ito

it was a village of Ambrym.  
On the tenth we went to  
Pentecost, Melsisi, we slept at  
Lonoro. On the 11th and 12th  
at Laone, then on the 13th we  
left Laone to go to Bushman's  
Bay.  
On the 24th, Ben and I pulled  
the prisoner out and set him  
free, his name was Sulun. On  
the 14th Ben and I went for this  
man who ran away.  
We went to get him at night,  
came to the sea at Bushman's  
Bay and we came back to Vila  
on the 30th of November. These  
men, Private Ruben had been  
guarding, but then they escaped  
in the day back to his village,  
but he didn't sleep in his village,  
that day he slept in the bush.  
That night he came to his  
village. They came to make  
their report to Mister Adams  
and he said, 'Ben and I went and  
I said to Ben to go and get that  
man but he told me I should and  
get him.'  
And I told this man to come and  
see us, saying, 'You lead but I  
will follow you when we go and  
you will go a long way, after I  
will hold him when we go this  
man will stand up and go away.  
And I held him and his knife  
fell. When I held him his friends  
all ran away. There was a small  
river and when his friends all

selwan aslen nen rusef rutaos  
naik iskei rusosoki kaitau.

Ikop napel.  
Komam rapo plak prison nen mai  
pak elau Busmans Bei rapei pan  
lek Mista Tam plak prison nen  
nagien Sulun tu Mista Tam kin.

Go Mista Tam ismānri ki naot  
puluk nrak itol go ramer plak  
emāe pak parik. Ruwatgi go  
kaitpokrurwes.

Utu Tangoa, namba 1 Disemba,  
Ampai namba 2, Aliat toknak  
Umai pak elau Busmans Bei, uler  
pak Efil, namba 30 November,  
utu Tangoa, Disemba namba 2,  
Efil, aliat tap, ipi nametpāg  
nafsān.

Ipi nametpāg nafsān.  
*This is text 022.*

ran away. There was a small  
river and when his friends ran  
away they were like a fish  
which we call Karong ('Trevally'  
in Bislama).

It chases sardines.  
We took him to prison to the  
coast at Bushman's Bay, we led  
him to see Mister Adams, with  
the prisoner whose name was  
Sulun, to Mister Adams.  
And Mister Adams hit him with  
a bullock's pizzle whip three  
times and we took him to the  
barracks. They hit him and I  
told them to stop.

We stopped at Tangoa, number  
1 December, Ambae number 2,  
Saturday, We went to the sea at  
Bushman's Bay and returned to  
Vila, 30th November, we were  
at Tangoa, December number 2,  
Vila, Sunday, that's the end of  
the story.

That's the end of the story.

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### Kalsarap Namaf † ***The fire at Ballande***

What happened when the Ballande store burned in 1927.

Amurin nag katil tete  
natrauswen nen kin aleka,  
selwan api teesa.  
Alek tete namēr taar nen ruto  
mai pak esa.  
Iskei rusosoki mis Trasi.

I want to tell a story about what  
I saw when I was a child.

I saw some white people who  
came here.  
One was called missionary Trasi.

Natañol nen, teni Ertap ruto  
pan sor kai, go rusor pan  
pamkin, go rutua pret.  
Slati mai pami esuñ mer taf.

Ipi natañol iskei nen kin teni  
Ertap rufafatwes teetwei.  
Atap tae ntau ipi ito Eumñ mau.

Tekaaru, rusosoki Tekrila,  
kaatol, rusosoki Lekog, nañer  
nen ruto Eumñ.  
Kafat ipi Telaplan, ga me ito  
Eumñ.

Nañer nen ruto Eumñ. Nrakpei  
raru nen kin ito mai pak Eumñ  
gar mos kopra, rusosoki Perfas,  
St. Michel,  
nagi raru, me nañer taar nen,  
rupiatlak raru ruto mai gar mos  
kopra Eumñ, teetwei.  
Aleka ki namtak. Ipiatlak nañer  
taar nen amurin nag kagamus  
trausi konrogo.  
Ipiatlak natañol taar iskei ito  
Pelfi teetwei.

Rusosoki Larso.  
Larso ito panpan itñalu Tekraus  
imer to nañlen ipuet imer to  
nañlen. Selwan Tekraus ipuet  
Pelfi go ipi mal wan nafkal  
ipaakor, 1942. Teni Amerika  
rupreg Pelfi ipi Bes Ospitel.  
Komam telaap ni Efat umaui  
weswes Pelfi. Saot pak Not  
umaui weswes ur Pelfi. Go ipi  
namagwen ĩur nigmam. Tenag  
uleka kafo til tete me akano til  
silua. Natañol nag rumat go

This man, those from Eratap  
sold shellfish, pumpkin, and  
they gave him bread.  
Took it, ate it at home and came  
out.

It was a man who those from  
Eratap believed in, in those days.  
I don't know how many years he  
was at Teouma.

The other, called Tekrila, the  
third, Lekong, these men were at  
Teouma.

The fourth was Telaplan, he was  
at Teouma.

These men were at Teouma. In  
those days the boat that came to  
Teouma to carry copra for them,  
it was called Perfas, St Michel,  
the name of the boat, the white  
men took the boat to Teouma to  
get copra for them in those days.  
I saw them with my own eyes.

There is a white man that I want  
to talk to you about, you listen.

There was a white man at  
Belview.

His name was Larso.

Larso stayed and then left and  
there was Tekraus at that place.

When Tekraus had Belview it  
was the time of the war, 1942.

The Americans took Belview to  
be their base hospital.

Many of us from Efate went to  
work at Belview. From the south  
to the north we all worked at  
Belview. And we were very  
surprised. We saw some things  
but I can't tell everything. Some

tenag rumōl ruto slatir mai psur ospitel ni Pelfi. Marine, army, go navy.

Selwan uto weswes uleka ipi namagwen ĩur. Nigmam tenag uleka itop. Nmaten itokos, tete nataĩol rumat, me tete rumōl mai pak ospitel nen. Tenag rumat rutfeir go rupu nmarter ipan me rupregi ikal ki nakal nega go rupregi iler pak nafanu nega pan. If pi marine, ko if pi navy, ko if pi army. Tenag rumōl rulekor wer tenag ipi mankotik rupak esuan ipi naur ni dokta kefo wesweskir. Tenag rumat ruplak namĩler go tenag rumōl me negar me rupak esuan dokta itokos. Nataĩol nen kin ruto natikin iskei rusosoki Rossi. Rossi mees ipreg hotel taon Efil. Ipiatlak tempalun itol. Nataĩol nen kin ruto taon iskei kin rusosoki mista Mi, nega itmĩalu Efil, ipan pak Esanr. Ko ito Esanr to panpan imat Esanr, selwan ito Efil, ito Efil pak Esanr, go ipan to Totel Bei. Ipi esuan namĩlien ga inom wes. Iskei rusosoki Kipe, Kipe ipreg sto Efil taon. Nataĩol taar iskei rusosoki Tersat, Franisman, ga ipreg sto go ipiatlak wof, taon Efil. Nataĩol nen kin rupreg sto ĩur, iskei rusosoki CFNH, Efil taon.

men were dead, others were alive, they put them in the hospital at Belview, marines, army, or navy.

When we worked there we were always surprised. For us, what we saw was too much. There were corpses and wounded people at the hospital. When they died they dressed them in their uniform and they took them back to their country. It might be marines or navy or the army.

Some lived, some were wounded, they went to the doctor who worked on them. Some died and they went back to their place.

The man who lived at the side of Belview was Rossi.

Rossi today has the hotel in Vila. He had three brothers.

The man who stayed in town they called Mista Mi, he left Vila and went to Santo.

He was there until he died there, at Turtle Bay.

That was where his life finished. This one they call Kipe, he had a store in Vila.

This white man was called Tersat, a Frenchman, he had a store and wharf in Vila.

This man had a big shop, called CFNH (Comptoirs Français des Nouvelles-Hébrides) in Vila.

Ipiatlak wof go BP, ipiatlak wof  
ipreg sto þur taon Efil.

Natañol nen kin rapreg sto þur  
taon Efil.

1927, go sto þur Balan nen isor.

Tete natañol kin rumat wes.

Selwan rupregsi sto nen, utap  
tae naftekin ipiatlaken kin sto  
nen inkap ipami mau.

Me selwan natañol nen rupakes,  
rumroki na rukfan sol tete mane  
eñrom sto.

Selwan rupan go rulakor preg  
tete namatun ito leg ki esuan  
mane itkos itefla o atap tae mau.

Me selwan rupak eñrom pan go  
tenamrun iñalit, malnen iñalit,  
nañer laap kin rumat wes.

Nañer laap nañer laap perkati,  
atai tli, 1927 kin namrun esum  
þur nen isor, esum ni Palan isor.

Tenmatun iskei namrun nen  
isor, isfeki aian iskei iur elag pan  
ipan na iprai nmet klas  
nasumtap ni Efil imaþor.

Ipi stori ni teetwei.

Selwan þulþog komam uto Ertap  
pa.

Upan lauto uto maag nasum.

Uto maag natañol ruto slati  
rupa pak ospitel. Tenen rumat  
tenen rupi mankotik. Ipiatlak  
natañol ni Ampai iskei, rusosoki  
Tokolu, ipi Inglis Polis me  
selwan rukfiit pan,  
go namrun nen iñalit go aian  
iskei ipregkot natuen atap tae  
natuen maur ko matu mau, me

He had the wharf and BP, the big  
store in Vila.

These men had shops in Vila.

In 1927, Ballande caught fire.

Some men were killed there.

When they destroyed the shop,  
we didn't know how the shop  
was completely burned.

But when these men went, they  
thought someone had taken  
money from inside the shop.

When they went and maybe  
they were getting something  
that was right where the money  
was, or, I don't know.

When they went into the  
building, something exploded  
and many men were killed.

Many men, I can tell you, in  
1927, when the Ballande burned.

When this place burned, it threw  
iron high and it broke the glass  
windows at the church in Vila.

This is a story from before.

When we were going from

Eratap early in the morning.

We stood and watched the store.

We watched them carry people  
to hospital. Some were dead,  
some wounded. There was an  
Ambae man called Tokolu, in the  
English police, but when they  
ran,

this thing exploded and the iron  
hit his leg, I don't know if it was  
his left leg or his right leg, but

natuen imakot.  
Apo pa pan pañori 1933 ito ni,  
ipa ni Kulog weswes Esanr, Sak  
Bei nanruñ naniu ni Kulog.

Mista Mi nen selwan komam  
upan ulauto etan me ga ipag kin  
nasuñ nega.  
Me nasuñ ne smen ki ipi kava  
ga.  
Selwan isol kamra ga ipan ipak  
elag pa.  
Ipato elag go ikamprai kava ne,  
smen ne malnen itarpek mai  
imatmal.  
Ruslati esuñ ga rupak Franis  
ospitel.  
Dokta iwesweskin panpan imer  
m̄ol, imai torik kin po pak Esanr  
pa.  
Go ipi natrauswen sees perkati.  
Ipi tenag ana kanrik mus ki nen  
kotae.

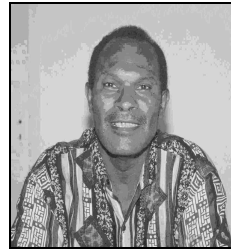
*This is text 030.*

his leg was broken.  
I went and found him in 1933, he  
went to work for Kulong at  
Santo, Shark Bay on Kulong's  
coconut plantation.  
Mister Mi, when we stayed down  
there, but he went up to his  
house.  
But his house had a cement roof.

When he got his camera he  
climbed up.  
He went up and he broke the  
cement roof and fell through  
and nearly died.  
They took him from his house to  
the French hospital.  
The doctor worked hard on him  
and he got better, then he went  
back to Santo.  
And that is this small story.  
That is what I wanted to tell you  
so you would know.

---

George Zachari  
***A story about George  
Zachari's life***



George Zachari talks about his life and the training he has had at  
Bible College.

Apaakor 1949, naur sees.  
Apaakor naur Erakor 1949,

I was born in 1949 on the small  
island.  
I was born on Erakor island in



|   |   |
|---|---|
| Erakor, rutil Eraniao.<br>Kineu ato naflak nawi mai.  | 1949, it is called Eraniao.<br>I am from naflak nawi (the yam clan).  |
| Me kineu apaakor namkanr.   | But I came out of namkanr (the wild arrowroot clan).  |
| Namkanr ipitlak nafrofur iskei<br>ito ftom talñiat mana.<br>Kuleka na inrus pitlak nafte<br>nelepleptau ko nafte itkos.<br>Go ipitlak temiel go ipitlak<br>tetaar.<br>Me komam upaakor namkanr<br>taar.<br>Or, nlagwat ni 1959 go<br>government itili komas tato<br>naur sees mau, naur Eraniao.<br>Koler mai pak esa.<br>Komai pak naur ĩur nanre. | Namkanr has a bush that grows<br>in gardens.<br>You see it has some spots on it.<br><br>There is a red one and a white<br>one.<br>We come out of the white one.<br><br>After the cyclone of 1959 the<br>government told us we couldn't<br>stay on the small island.<br>We should come over here.<br>We came to the side of the big<br>island. |
| Go malnen kin umai apitlak ntau<br>ten ata pi teesa.<br>Ntau astat skul malen kin, ore,<br>ata mrotae sef ntau kin astat<br>skul wes mau, me atae kin malen<br>kin apitlak ntau ten.<br>Go amai atato skul.<br>Go askul ni Franis, elau Eĳag.   | And when we moved I was ten, I<br>was still a child.<br>Then I started school, I don't<br>remember which year it was,<br>but I was ten.   |
| Go amai askul sa.<br>Me askul sa, na afnes ki skul sa.<br>Go askul Franis pan pan inom.<br>Go inom skul.<br>Aweswes tete mal.<br>Apei weswes ata mrosok sef ntau<br>mau, aweswes British kafman.  | I came, I was still at school.<br>I went to the French school at<br>Pango.<br>And I came to school here.<br>I schooled here, then I finished.<br>I was at French school, finish.<br>No more school.<br>I worked some times.<br>I worked, I don't remember<br>what year, for the British<br>government.  |
| Malen mal ni Condominium<br>itato.<br>Ore malne ina inom, me  | When the Condominium was<br>still here.<br>Then I got to think I wanted to  |

kaipiatlak namroan nen amur  
kafak Bible College.  
Teni Assembly of God.  
Go apak Bible College stat  
nawesien ni nasum̃tap.  
Go apak Bible College ntau itol.

Ana afnes ki nakte skul, go  
kaisat diploma nen kin ni Bible  
College inom.  
Me apei pitlak kos nen kin ato  
satir, nen kin korespondens nen  
kin rusent kin ovasis.  
Ito America mai, Philippines, go  
Australia. Ale apas nafet na  
correspondence nen runeu sent  
ki, me ato pregi me ato pak skul,  
pak na Bible College, ale welkia  
atlası nen amai pi pastor iskei.  
Go ruodeinki wou.  
Natañol imat atae tan ki, atae  
preg naftourien. Apreğ Lord's  
Supper.  
Gawanki.  
*This is text 033.*

go to Bible College.

Of the Assembly of God.  
And I went to Bible College to  
start doing Church work.  
I went to Bible College for three  
years.  
I wanted to finish my school so I  
took my diploma from the Bible  
College.  
But first I had correspondence  
courses which they sent from  
overseas.  
It came from America, the  
Philippines and Australia. I  
passed the course that they had  
sent me, and when I had enough  
of Bible College I became a  
pastor.  
They ordained me.  
When someone dies I know how  
to bury them, or do weddings. I  
can do the Lord's Supper.  
That's all.

---

Kalfañun Mailei †  
***A story of Kalfañun's life***

Kalfañun joined the French police and stayed until 1955, then  
worked around the village.

Ale, nañolien neu, askul naur.  
Askul naur inom, apak IDS. IDS  
malen kin rustat wes.

Okay, my life, I went to school  
on the island.  
I finished school on the island  
and I went to IDS (Iririki  
District School). IDS had just  
started.

Ito Iririk, esum̃ ni dokta Frayter  
elag. Go misis ni dokta Frayter kin

iplaksok mom. Ale uto to to  
panpanpan unom. Ale kaipe nom,  
kaipe mai tu.  
Panpanpanpanpan tupreg  
nawesien seserik. Panpan 1941,  
go apak plisman.  
Ni franis polis. Ato 1941,

inom apak Esanr. Ato atlag iskei  
Efil, apak Esanr pa, kaipe pato  
Santo to, me seken wol wo ipo  
maag.  
America rumai me apato Esanr.  
Go kineu kin apo tu plak America  
ur  
ser naor, upreg napu me upan.  
Askotir atlag itol, uto Suranta.

Pan pan runrik wou ki, 'Kufiar  
nen p̃afak Solomon?' Ana,  
'Idipen',  
nlaken kaipe saen reki Army.  
Nafkal me apa,  
ifpi nmaten. Amat kat kantri. Ale  
Franis kafman inrogo,

ale imai msag wou Suranta.  
Apiatlak sot plisman,  
kamer plake ler. Ale amai tu,  
tutu panpan 1945 go anom.  
Anom na amai pak Efil, atlag iskei  
inom go amer pak Tanna.

Tatsman pak Tanna. Apan pato  
Tanna, ntau inru, go atlag ilates.

It was on Iririki, Doctor  
Frayter's house up there. And  
Doctor Frayter's wife  
taught us. We stayed on there  
until we finished. I finished  
then I came back.

We stayed and were doing a  
little work. Until 1941,  
I joined the police.  
The French police. I was there  
in 1941,  
finished, I went to Santo. I  
stayed a month in Vila, then  
Santo and the Second World  
War broke out.

America came, and I was at  
Santo. I took the Americans  
around  
all over the place. We made  
roads and we went. I was with  
them for three months, we  
were at Suranta.

Then they said to me. You  
aren't scared to go to the  
Solomons? I said, 'It depends',  
because I had signed with the  
Army. If there is a war I will go,  
maybe I will die. I die for my  
country. The French  
government heard this,  
and they came and took me me  
to Suranta. I had a police shirt,  
I went back with it. I came,  
and then in 1945 I finished.  
I finished and went back to  
Vila, one month, then I went to  
Tanna.

Attachment to Tanna. I went to  
Tanna, for two years and six

Go amer tao Tanna mer mai pak Efil.  
 Polis. Atutu panpanpan 1948 kin go apo lak Liaal. Ga ipo mat ntau ne, March.  
 Ale uto Lamelis to, 1948 nen alak, me ato plisman lak.

Inom ale upato panpanpan 1949, 1950,  
 1952 pak 1955 go anom plisman.

Amer ler mai pak naur.  
 Uto naur to panpanpan nlag iwat 1959. Nlagwat pur.

Go umuf mai pak menlan. Mai to menlan to. Tototo panpanpan.

Ale rumer wou apan lekor skul etan sanie. Alekor pablik skul etan sanie,  
 ntau ilaru apan, me 1973 to pan 1980 malen ruindipenden, ale komam unom.  
 Nlaken iwelkia Franis kipeto muf ale komam unom mai pak elag sa,

mer lekor Sante skul esa. Nafet tija plak Sante skul,

amer lekor wer ntau ilaru, nen amer lekor teesa skul esa.

Go api tija ni devosen, tija ni devosen ato mal mai.  
 Iofa ntau ralim inru, kin ato moning devosen.

months.  
 And I left Tanna and came back to Vila.  
 Police. I stayed and then in 1948 I got married to Liaal. She was to die this year in March.  
 We went to Lamelis, 1948 when I was married, I was a married policeman.  
 We stayed until 1949, 1950, 1952 until 1955, then I was finished as a policeman.  
 I came back to the island.  
 We stayed on the island until the cyclone of 1959. A big cyclone.  
 And we moved to the mainland. Came to the mainland. Stayed on.  
 And they told me to go and run the school there. I ran the public school down there for seven years, 1973 to 1980, time of Independence, then we finished.  
 Because the French were leaving so we finished and came back up here, to run the Sunday School. All the teachers at the Sunday School,  
 I looked after them for seven years and the children at the school here.  
 And I am the teacher of devotion, from then.  
 Over twenty years I did morning devotion.

Apan pan pan ntau naentin  
ntau pei nen pa, 1994. Ruling elda  
imer mai lek wou na,  
'Pamer sel nawesien nega.  
Kamarmar nlaken tupiatlak  
tefsofus rulaap.'  
Malfanen tefsofus rusel namle kit.  
Neu kato me askot mus nafte  
weswes ki.  
Askot mus. Kin ato esum to.  
Tototo panpanpaan go olfala neu  
ki npan ita leg mau.  
Ale rato esum ntau inru rata pak  
tenaor mau. Rato esum to, ato  
lekor nmatu neu nlaken npan ita  
leg mau.

Ito esum to, ipi tenen ito fam mas.  
Aga preg nafnag kefam.  
Panpanpan ntau ne.  
Maj namba faef go ipo tmalu. Rato  
esum ntau iskei ntau inru.

Kin ga kipe mat ga, me neu kin  
kaipe kano kaibe pi tiawi, kaibe  
kano pak talmat.  
Ato lek nawesien me kaibe kano  
weswes. Nlaken nafitiawian totur  
namsaki nlaken neu me apo to su  
maromit.

Asmok teetwei me mai mai pak  
malen ato lek skul etan. 1977  
apak hospitel pa go dokta itpokor  
wou sikaret. 1977 mai pak mees  
atap smok mau.

Ale naminwen kineu api natamol  
iskei nen amin.

I stayed until nineteen,  
last year, 1994. The ruling elder  
came and said to me,  
'Take some of his work.  
I'll rest because we have too  
many young people.'  
Now the young people are  
taking their place. I will stay  
and support the work you do.  
I am with you. I will stay at  
home. I stayed until my wife  
went a little bad in the head.  
We stayed in the house for two  
years, we didn't go any place.  
We both stayed at home, I  
cared for my wife because she  
wasn't well.

She stayed at home, she only  
ate. I made her food to eat.  
Until this year.  
Until the fifth of March when  
she died. We stayed at home  
for one or two years.  
She died, but I am old, I can't  
work in the garden.

I see work (that needs to be  
done), but I can't work  
anymore. Because of sickness  
I have got old, because I have  
asthma.

I smoked long ago then I ran  
the school down there. In 1977  
I went to hospital and the  
doctor banned me from  
smoking. From 1977 to today I  
haven't smoked.

Drink, I am a man who can  
drink.

Oh, natañol itik nen itol neu  
naminwen.  
Malen aþelgat botel tefla alaokin  
nkanrok, anpaki botel.

Nmalok ato mingi, me atli reki  
alkol nrak pei.  
Nrak pei ga naat ita tol kineu  
naminwen mau. Amin me asmok,  
paket inru naliati iskei.

Me malen amin, paket itol. Me  
1977 dokta ina, 'Pata smok mau.'

Go atao sikaret. Me nmarok, itapi  
tenen kin ata tae naftekin ipreg  
maromñit mau.  
Ilakor pi sikaret, ilakor pi nai, me  
nrak pei ata sua mau. Me nrak pei  
ata su maromñit mau.

Me mees ne, naliati iskei, kafo  
mas sol mersin,  
mersin ni maromñit. Ipiatlaken itu,  
atu panpan malen anrogo iwelkia  
ato pam,  
kaimer pan wesi iskei. Amingi  
kaimer tu.

Sprei, rutraem nrik wou kin me  
amalki.

Nlaken spre i pi tenen kupilo  
þulþog. Kefei pak paket. Me  
tetenrak apak talñat pa me  
ametþakro ito.

Malen ipaakor ki wou talñat, ipi  
malwan apato talñat to.

There is no man who can beat  
me drinking.

When I open a bottle, I stand it  
up in my mouth and I throw it  
away.

I drink kava, but I'm telling you  
about alcohol in those days.

In those days there wasn't a  
man who could beat me. I  
drank and I smoked, two  
packets a day.

But when I drank, three  
packets. But in 1977 the doctor  
said, 'Don't smoke anymore'.

And I gave up cigarettes. But  
my breathing, I don't know  
why I have got asthma.

It could be cigarettes, it could  
be alcohol, but before I never  
had asthma. But that time I  
hadn't caught asthma.

But today I have to take  
medecine,  
asthma medecine. I have some,  
and when I feel I am starting to  
pump,  
I go and take it, I drink it down.

They tried to get me to use  
spray, but I didn't want to.  
Because this spray you take  
when you wake in the  
morning. It goes in your  
pocket. But sometimes I go to  
the garden but I forget it is  
there.

Then it comes on me at the  
garden, it is the time I am at  
the garden.

Dokta ipo nrik wou ki spreï. Ipo  
tao ki.

Amai atu tiawi neu ki. Tiawi neu  
iskei ipato sanpe. Kalon. Harry  
Kalon. Atuaki.

Ale kalo Meibel imai, ga. Anrik  
Meibel ki, 'Apiatlak spreï inru, me  
amal to iuski.

Nlaken kafak talñat tenrak,  
ametpakro me apato talñat tu me  
ipaakor ki wou go amat talñat.'

Me taplet iwi. Ñulpog asol taplet  
atae pak sap, sap ko sap apa.

Malen aler mai kotfan welkia  
anrogo astat pam ale wan taplet.

Ipi namolien neu nen atu wes tu  
mees.

*This is text 040.*

The doctor told me to use a  
spray. He gave it to me.

I came and gave it to my  
father. My father who stays  
over there. Harry Kalon. I gave  
it to him.

Then Mabel came. I said to  
Mabel. 'I've got two sprays, but  
I don't want to use them.

Because I go to the garden  
sometimes, I forget it and I am  
at the garden and I could have  
an asthma attack and die at the  
garden.'

But the tablets are good. I take  
one in the morning and I can  
go any place.

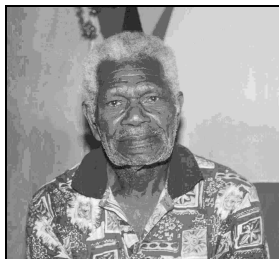
When I come back in the  
afternoon, and I feel it start, I  
take a tablet.

That is my life as I am today.

---

Kaloros Kaltaf †

***A story of Kaloros's life***



Kaloros's working life, in the hospital, as a carpenter and in the  
electricity generating plant.

Kineu atap skul tete naor mau  
askul vilej skul ñas.

I didn't go to school somewhere  
else, I just went to the village  
school.

|   |   |
|---|---|
| Go edukesen neu ito vilej skul<br>m̃as, inom.   | My education was just at the<br>village school.   |
| Pes nawesien neu. Nañolien neu<br>kineu atap taf pak nawesien tete<br>naor mau.   | Started my work. In my life, I<br>didn't go somewhere else to<br>work.  |
| Me aweswes skot tiawi, natkon,<br>komuniti.   | And I worked with old people,<br>the village, the community.  |
| Go alekor tiawi neu panpan<br>panpan tete rumat alekor- mer<br>lekor teṽtae,<br>nen kin rupi famle neu nen rupi<br>tiawi. Alekor wer panpan rumat.  | I looked after my old people<br>until some died, I kept looking<br>after the others,<br>those who were my family who<br>were old. I looked after them<br>until they died.   |
| Temlaap alekor natañol msak,<br>nasuñ namsaki, taos hospitel.<br>Askoti to hospitel ntau itol, ale<br>weswes skot sista, nes,   | I looked after many sick people,<br>in the clinic, like a hospital.<br>I was there, at the hospital for<br>three years, I worked with the<br>sisters and nurses.  |
| Emñrom ni hospitel (NT) Panpan?<br>(KK) PMH (NT) ntau ipi? (KK)<br>Ntau itol<br>(NT) Ntau itol, ntau, naintin..<br>(KK) 1949<br>50, 60, sori, 1950, 1959,<br>1960, 1961. Malnen kin ntas itutki<br>naur<br>kineu ato hospitel, go alekor<br>nañer msak, malnen kin Uma<br>ipregsaki hospitel. | In the hospitel (NT) Until? (KK)<br>PMH (NT) How many years?<br>(KK) Three years.<br>(NT) Three years, nineteen...?<br>(KK) 1949.<br>1950, 1960, sorry, 1959.<br>1960, 1961. When the sea<br>flooded the island<br>I was at the hospital, and I<br>looked after the sick, when<br>Uma was damaging the<br>hospital. |
| Go ato mufki nañer msak emñrom<br>pregi rupak sef naor nen kin ipi<br>naor nañolien.  | I moved the sick people inside,<br>made them go to a safe place.  |
| Go nawesien kaaru selwan<br>atñalu hospitel.<br>Anrookot mai pak natkon. Aler<br>mai pak natkon. (Ga iminki<br>nafsani inru a?)   | And my next job when I left the<br>hospital.<br>I crossed back to the village. I<br>came back to the village. (That<br>means the same thing twice,<br>eh?).   |



Aler mai pak natkon ato mal sees,  
ale aweswes na elektrik.

Ato lekor enjin, malnen kin ðog  
aliat.

Ato ntau nain. (NT) Ilfot (K) a.a,  
Efat.

Ale ntau nain inom apiatlak  
namsaki sees suð ni masut.  
Sernale teflan rupregi kas itop  
eñrom ni nañolik.

Go atao go tete nawesien mten  
nen ipreg emaloput neu ita  
kerkerai mau ipregi atao  
nawesien.

Me nawesien pei neu nen kin ipi  
taos nafrengnrogon nen kin  
ðotae nawesien ipi PMH  
kapentri.

Aweswes skot tete kapenta nen  
ruto Australia mai. Gawankia  
esuan asrafwes kia.  
Ipiatlak nagi kapenta nen askotir  
ipiatlak Lori,

a.a., Lex, go David, a, Buckingham  
ko fei ametðakro.  
Go ipiatlak temlaap imer visit  
wou atlag pei na ruipa esan, a.a.

Mr. Waily, nen rapreg skul nen  
nen ito natkon. Kin ito malfane.

Kineu askoti, go esuan kineu  
apiatlak tete namroan ni  
nawesien wes.

Nen atae preg apreg nasuñ neu,

I came back to the village, I  
stayed there a while, then I  
worked for the electricity  
company.

I looked after the the generator  
night and day.

I was there for nine years.

After nine years I got sick  
because of the diesel.

All that made too much gas  
inside my body.

I left and some heavy work that  
weakened me made me leave  
the job.

But my first work, my attempt  
at another job was at the  
hospital as a carpenter.

I worked with some carpenters  
who had come from Australia.  
That's where I made a mistake.  
There was one carpenter when  
I was with them, he was called  
Laurie,

Lex, and David, a, Buckingham  
and who else, I forget.

And the last one came back to  
visit me the first month after  
they left here.

Mr.Waily, who made the school  
that is in the village. That is  
there today.

I was with him, that's how I  
learned about working.

So that I know how to make my  
own house,

|   |   |
|---|---|
| tae preg mtakseu. Na mtakseu ipi nafsani kastom, kapenta, mtakseu.                | know how to be a carpenter. 'Mtakseu' is the custom name for a carpenter.                                       |
| Go selwan atae preg tene, inrok go apo pak nawesien ni elektrik.                  | And when I could do this, I went back to work at the electricity company.                                       |
| Selwan atkos inom, amai, namsaki ipi nlaken ato esumĩ.                            | While I finished there, I came back, because I got sick and had to stay home.                                   |
| Ato esumĩ me ato lekor nafet tiawi, tiawi laap nen kin rupi tiawi neu alekor wer, | I was at home and looked after all the old people, many old people who were my old people, I looked after them. |
| aweluer. (NT) Ag kuweswes talĩat? (KK) Talĩat.                                    | I helped them. (NT) You worked in the garden? (KK) Garden...  |
| Go nafte kin rumurin na kafregi agar pregi.                                       | And whatever they wanted me to do, I would do for them.   |
| <i>This is text 045.</i>  |   |

---

Waia Tenene †

***Waia Tenene, a story of his life***

Waia Tenene, the chief of Erakor in the 1990s and early 2000s telling a story of his life

|  |  |
|--|--|
| Ore kineu, apaakor Erakor, naur ses, 1916.                               | Yes, I was born on the small island of Erakor in 1916.                         |
| A, 19, a, 37   | In 1937  |
| ajoin a, British police, 1937  | I joined the British Police, and finished in 1937, and,                        |
| afinis, go,  | I joined the Americans and worked with the American army in 1942.              |
| join Amerika 1942 weswes skot Amerika armi.                              |  |
| Upan upa raru ni BP.   | We were in a boat owned by BP (Burns Phelp).                                   |
| Umos masin gan ĩur inru lĩeki kaaru Emos, ulĩeki kaaru Maniur, uler mai. | We took two big machine guns and went around Moso and Maniuro, then came back. |
| Ale upak namlas skot armi.   | Then we went into the bush with the army.                                      |

Upreg kam - kam maloput Efate,  
upuet telefon waia pak Forari.  
Go imai pak Efil.  
1946 malnen kin nafkal inom,  
1948 amer pak na Franis polis.  
Ato Franis polis 1955, 56.

Go afines mai pak natkon  
Erakor.  
Go api polis ni naot Charlie  
Kalmet.  
Malnen 1959. Malnen nlag iwat  
utrñalu naur sees mai pak Efate.  
1959, 1960.  
Malnen umai pak natkon faum  
Erakor, Efate.  
Go Charlie ipregi api polis ga ni  
natkon.  
1960 pi polis tkal 1967.

Amer 1967 api polis me 1968 api  
kaonsel ga.  
68, 69, 70 go api naot aslat  
nawesien nig Charlie.  
Aslat nawesien ga tkal 1998  
mees.  
Api naot ni Erakor.  
*This is text 060b.*

We made camp in the middle of  
Efate,  
we put up a telephone wire to  
Forari. And it came to Vila.  
1946, then the war finished.  
1948 I joined the French police.  
I was in the French police until  
1955, 1956.  
And I finished and came back to  
Erakor village.  
And I was Chief Charlie Kalmet's  
policeman.  
In 1959, the cyclone hit the small  
island, and we came back to  
Efate, 1959, 1960.  
Then we came to the new village,  
Erakor, on Efate.  
And Charlie made me his  
policeman in the village.  
1960 I was a policeman until  
1967.  
In 1967 I was a policeman, but in  
1968 I was on the chief's council.  
1968, 69, 70 and I was the chief, I  
got Charlie's job.  
I got his job until today 1998.  
  
I am the chief of Erakor

---

Tim Kalmet  
***Timteo Kalmet, a story  
about his life***



Tim Kalmet's description of events in his life, including his kidnap  
in the Phillipines.

Kineu nagiek Timteo Kalmet.

My name is Timteo Kalmet.

Api teesa ni Charley Kalmet go Pali.

Apaakor 1954, no.25 February.

Api naflak nawi,  
rusosoki mleo, naflak mleo.  
Mleo miel nlaken ipiatlak mleo  
inru, mleo tar go mleo miel.  
Go api naflak mleo.

Go kineu apak skul 1961 naur  
sees.

Apaakor 1954, me apo stat skul  
1961.

(NT) Ag kupaakor naur sees?

(TK) Naur sees.

Kin askul malpei, upei skul vilej  
skul malpei kin kindi.

Kindergarten ntau iskei ko inru  
m̃as,

tene, ipi 1958, 59,

go Wabaiat kin ipi tija nigmam,  
go Kaltaṗau.

Ale English, [a]. Inom, malnen  
skul ni Esnaar,

rupregi istat. Go upak Franis  
skul,

komam ulaap kin upak Franis  
skul, go astat 1961 kin askul  
Esnaar.

Pan tkal 1963 go apas pak skul,  
Ecole

Communal ni Port Vila.

Ato 1964 pan tkal 1967.

1968 go astat lycée, go ato lycée

1967 pan tkal 1973,

so skul neu itap, itap top mau.

Atap pak tete iunivesiti mau.

My parents are Charley Kalmet  
and Pali.

I was born on February 25th,  
1954.

My clan is the yam,  
they call it mleo, the mleo clan.  
Red mleo because there are two  
mleo, the white and the red one.  
And I am of the mleo clan.

I went to school on the small  
island.

I was born in 1954, and I'd start  
school in 1961.

(NT) You were born on the small  
island?

(TK) The small island.

That's where I went to school  
first, we went to the village  
school, first to kindy.

I was at kindergarten for just a  
year or two,

that was 1958 and 59,

and Wabaiat was our teacher,  
and Kaltaṗau.

English, eh? Finish, then the  
school at Esnaar,

was started. And we went to  
French school,

and many of us went to the  
French school, and I started at  
Esnaar in 1961.

Until 1963 and I went to the  
school, Ecole

Communal in Port Vila.

I was there from 1964 until 1967.

I started at the lycée in 1968 until  
1973,

my school life was not too long.

I didn't go to any university.

|  |  |
|--|--|
| Me lycée askul fom wan, tu, tri.   | I was at the lycée for form one, two, three.   |
| Ale fom tri go apak ata kontiniu kin mau, me apak komesel school,  | After form three I went to commercial school,  |
| ipi teknikal skul pak nanre ni komes nanre ni taiping, akaonting go sekreterial wok.                           | it was a technical school to learn commerce, typing, accounting and secretarial work.  |
| Ale anom skul, apo ta fines ki skul neu mau nlaken ntau mlaap nen itu go apak Nume reki nen kin rukmas namtak. | I finished school, I didn't finish school because the last year I went to Noumea for them to cut out my eye.                     |
| Namet kineu isa, rukmas slatlua ito ptin.  | My eye was bad, they had to cut it out because it hurt.  |
| Go namet kineu isa, 1963, waia ni sulok isuḽti.  | My eye was bad, 1963 an umbrella wire pierced it.  |
| Me malne runa ruksentki kineu kafak Nume ko Australia reki nen rukfreg tenmatun me mama imal.                  | Then they wanted to send me to Noumea or Australia so that they could do something, but my mother didn't want it.                |
| Mama neu imal, itli na inrom kineu go itli na kafei to.  | My mother didn't want it, she said she loved me and she said I should stay first.  |
| Go ato pan namtak kipe to taar pan pan istat ptin, ipreg nḽauk kito ptin ser mal. 1972, namba tortin December  | And I stayed until my eye was going white and started to hurt, and gave me headaches all the time. In 1972, on the 13th December |
| go apak hospitel Nume. Doctor ijek ki kineu sa me apak hospitel Nume reki nen rukslatlua.                      | I went to hospital in Noumea. The doctor checked me here, but I went to hospital in Noumea so that they could take it out.       |
| Ruslatlu tenen rupus met psir ne,  | They took it out and put in this false eye,  |
| me ata ta jenjkin mau tkal mees,   | but I haven't changed it until today,  |
| nlaken ruta nrik kineu ki gas  | because they didn't tell me when   |

|                                   |                                    |
|-----------------------------------|------------------------------------|
| kin kafo jenj kin mau.            | to change it.                      |
| Go malfane wik nentu namba 26     | And now, next week, on the 26th    |
| October go amer pak Nume nen      | October I will go to Noumea for    |
| rukleka,                          | them to look at it,                |
| nlaken kipe to muf ito pak elag   | because it has moved, it has       |
| kipe to sees.                     | moved up a little.                 |
| Go ga wankia.                     | That's it.                         |
| Me 1964 pak 73 kin askul lycée.   | 1964 to 1973 I was at high school. |
| Malen atli na apak Nume, 1972,    | When I'm talking about I went to   |
|                                   | Noumea, 1972,                      |
| apan 72 me aler 73 March.         | I went in 1972 and came back in    |
|                                   | March 1973.                        |
| Mer ler mai na kaskul. Me kaibe   | Came back to go to school. But I   |
| tapi intreski skul mau.           | wasn't interested in school        |
|                                   | anymore.                           |
| Me ipi ntau mlaap neu ni          | It was my last year at commercial  |
| komesel nen utae sat na natus     | when I got my papers at the        |
| neu ni teknikel skul.             | technical school.                  |
| Me kaibe ta mro wi kin na kafak   | I didn't want to go to school. I   |
| skul mau. Atli na amur            | said I wanted to work.             |
| kaweswes.                         |                                    |
| Go apan weswes. Go kaipan         | And I went to work. I worked in    |
| weswes. Aweswes radio             | radio telecommunications           |
| telekomunikesen,                  |                                    |
| stat 1973, 22 March 1973.         | from 1973, 22 March 1973.          |
| Ale apo risaen mal ntau ilakor    | Then I resigned maybe it was       |
| pi ato 1973.                      | 1973.                              |
| 22 March uto panpan 1979.         | From the 22 March until 1979.      |
| Go utransfe mai pak Et stesen,    | And we transferred to the first    |
| satelait, satelait, Et stesen pei | satellite Earth station            |
| nen rusosoki Hebritel,            | that was called Hebritel,          |
| nen kin 1980 go rupo sosoki       | that in 1980 would be Vanitel,     |
| Vanitel,                          |                                    |
| mees ipi Telecom.                 | today it is Telecom.               |
| So malen utransfe mai pak         | Then we transferred to Hebritel,   |
| Hebritel,                         |                                    |
| go ato enñrom, telegrafik rum     | and I was in the telegraphic       |
| go ato preg teleks, telegrafic,   | room, doing telex, telegraph,      |
| telefon,                          | telephone,                         |

me rupañori na awi nanre ni  
 akaonting, nanre ni akaonting,  
 go, administresen.  
 Go rupregi apak enñrom,  
 akaonting go administresen  
 go aweswes esan pan tkal 1981,  
 go arisaen.  
 A risaen nlaken amur kames  
 miusik.  
 Nlaken, a, malen kin 1963  
 sori 1961, kin astat intres ki  
 miusik kin astat tkal miusik.  
 Nlaken malen kin 1961 kin astat  
 tkal miusik, gita me yukeleli.

Gita me yuk, yukeleli. Even ipo  
 piatlak akodien iskei ito esum̃.  
 Kano ni Aneityum, Tanna iskei,  
 ga imai to esum̃ nigmam to mal  
 pei me ipitlak akodien iskei,  
 Sori, ga ipiatlak banjo me  
 akodien ne ga ipi teni gka neu  
 kaaru, gka Tom, Tom Kalmet,  
 brata ni gka neu, gka Charlie.  
 Ale ato ato mes ki akodien ne.  
 Plak gita mana, me runrogo na  
 ames wi,  
 potae lag seserik.  
 Go stat miusik karie neu istat  
 bild up esa.  
 Go 1981, malnen arisaen Vanitel  
 apan mes.  
 Apan weswes as resevesen  
 maneje, Hotel Le Lagon.  
 Me kineu astat 1976 kin astat  
 mes Hotel Le Lagon,  
 me malpei kotkot ames naor  
 laap.  
 Me awelkin ato tae ki miusik

and they found that I had  
 accounting and administration  
 skills.  
 And they took me in to  
 accounting and administration  
 and I worked there until 1981,  
 when I resigned.  
 I resigned because I wanted to  
 play music.  
 Because then, 1963  
 sorry, 1961, I started being  
 interested in music and started  
 playing music. Because then,  
 1961, I started playing music,  
 guitar and ukelele.  
 Guitar and ukelele. There was  
 even an accordion at home.  
 A man from Aneityum, from the  
 south, he came and stayed at our  
 home and he had an accordion.  
 Sorry, he had a banjo but the  
 accordion belonged to my other  
 uncle Tom, Tom Kalmet,  
 my father's brother, Charlie.  
 So I played this accordion.  
 With the guitar and so on, and  
 they heard that I played well,  
 and sang a little.  
 And my music career built up  
 from then.  
 And in 1981, then I resigned from  
 Vanitel I went to play.  
 I went to be the reservation  
 manager at the Hotel Le Lagon.  
 In 1976 I started at the Hotel Le  
 Lagon,  
 but in those days I played at lots  
 of places.  
 I knew my music and its work,

|   |   |
|---|---|
| neu skot nawesien ga,<br>aweswes Le Lagon aliat me ðog<br>go ames elag.<br>Taos 1968 ames nait klab<br>rusosoki Tahitinui.<br>Inom 1973 ames Le Pandanus<br>restoran,<br>inom 1976 go apak Le Lagon.                                      | I worked at Le Lagon in the day<br>and at night I played up above.<br>Like, in 1968 I played at the night<br>club called Tahitinui.<br>Finished in 1973, I played at the<br>Pandanus restaurant,<br>it finished in 1976 and I went<br>back to Le Lagon. |
| Ale ato Le Lagon to ato mes esa.  | Then I was at Le Lagon, I played<br>there.  |
| Me ato weswes radio.<br>Mai pak Vanitel mana, 1981, go<br>arisaen Vanitel.  | I worked at the radio.<br>I came to Vanitel then I resigned<br>in 1981.   |
| Apan weswes Le Lagon as<br>resevesen maneje.<br>Me astil mentein ki nameswen<br>neu, miusik pefomans,<br>pan tkal 1977, 1977 go<br>Intercontinental Hotel.<br>Ipuetlu kineu sanie nlaken<br>rumur asistan sels maneje, gar,<br>hotel gar. | I worked at Le Lagon as a<br>reservation manager.<br>But I kept up my playing, music<br>performance,<br>until 1977, 1977 it was the<br>Intercontinental Hotel.<br>He took me there because they<br>wanted an assistant sales<br>manager at their hotel. |
| Apan weswes skotir, go mal skei<br>mau ne<br>go ruproposki kineu ki mane<br>nen imer pak elag nanre ni<br>miusik.   | I went to work with them, and at<br>the same time<br>they offered me more money<br>than I got for the music.  |
| Go atao Le Lagon miusik go<br>nawesien me ajoin<br>Intercontinental.<br>Go apato sanpen to pram.<br>Pan tkal 1982 kin apato Hotel Le<br>Lagon,<br>pan tkal 1982 ñas go atao.  | And I left the music at Le Lagon<br>and the work and I joined the<br>Intercontinental.<br>And I was there for quite a while.<br>I stayed at Le Lagon until 1982,  |
| Apato Intercontinental pan tkal<br>1984.<br>Orait 1984 aweswes skot Sound   | I stayed at Le Lagon until 1982,<br>then I left.<br>I stayed at the Intercontinental<br>until 1984.<br>In 1984 I worked at the Sound  |



|   |   |
|---|---|
| <p>Centre.<br/> Rupuet kineu sanpen, ne rumur<br/> na kaweswes skotir.<br/> Go apan asinia selsman.<br/> Go malne go apo to demonstret<br/> ki sernale ni nameswen, taos<br/> piano, gita, elektronik sernale.<br/> Pan go, ipiatlak group ni Papua<br/> New Guinea, West Papua iskei<br/> rumai pak sa, nagier Black<br/> Brothers,<br/> rumai 1984 go 85.<br/> Go rupuet kineu ames skotir.<br/> Ana ames skotir go ipiatlak<br/> janis nen, rusent ki kineu apak<br/> Papua New Guinea.</p> <p>Apan rikod ki kaset neu inru.<br/> Papua New Guinea inom,<br/> aler mai, go ames skot Black<br/> Brothers BESA klab kin mees ipi<br/> Club Vanuatu.</p> <p>Go ipi BESA klab malpei ipi,<br/> British ex-Servicemen's<br/> Association.<br/> Ale ames esan pan go ipiatlak<br/> tete pōg kineu askei mes, taos<br/> wan man band.<br/> Me tete pōg ames skotir, taos,<br/> grup<br/> pan. Go manejmen ni Besa klab<br/> rutli na iwi na rukstop ki Black<br/> Brother<br/> me rukemploi ki kineu ful taem.<br/> Gar nawesien gar. Nlaken<br/> ruleka na ijip.<br/> Go kineu askei me miusik<br/> ipiatlak veraeti,</p> | <p>Centre.<br/> They took me there to work with<br/> them.<br/> I was a senior salesman.<br/> And I demonstrated how to use<br/> all the instruments, like piano,<br/> guitar and electronic things.<br/> Until there was a group from<br/> PNG, West Papua who came here,<br/> called Black Brothers,<br/> they came in 1984 and 85.<br/> They got me to play with them.<br/> As soon as I played with them<br/> and there was this chance, and<br/> they sent me to Papua New<br/> Guinea.<br/> I recorded my two cassettes.<br/> After Papua New Guinea,<br/> I came back and played with the<br/> Black Brothers at the BESA club<br/> which today it is called Club<br/> Vanuatu.<br/> Before it was called the BESA<br/> club, British ex-Servicemen's<br/> Association.<br/> So I played there and some<br/> nights I was solo, like a one-man-<br/> band.<br/> Some nights I played with the<br/> group.<br/> And the management of the Besa<br/> club said it would stop with the<br/> Black Brothers<br/> and employ me full time.<br/> That's their work. Because they<br/> saw it was cheap.<br/> And on my own I could play a<br/> variety of music,</p> |
|---|---|

nlaken alagki Bislama, Franis,  
English, go tete Spanish.  
Ipregi go Black Brothers runom,

me kineu ato me ipo piatlak  
tete dispiut seserik. Black  
Brothers runrogetesa.  
Runrogetesa go rupregi ruto mai  
lek manejen ni BESA klab.

Pan go kineu atao.  
Malen atao go Intercontinental  
Hotel rumer puet kineu.  
Runa rupuet kineu, 85 pan tkal  
87.

Okay, ato 87, me Fairstar,  
ipiatlak ðog iskei ipitlak imatur  
ðog iskei nuof.

Ale, nlaken ipitlak malne ilakor  
pi, ilakor pi Maj ko, ia, ore Maj  
ko Epril. Me ipitlak nlagwat  
iskei, go Fairstar imai, imatur  
ðog, imtak ki nlagwat, go  
imatur ðog.

Me ipitlak anaonsmen ni  
saeklon, nlagwat iskei.

Go Fairstar imai, imatur ðog,  
imtak ki nlagwat, go imatur  
ðog.

ðog krus daarekta go tete  
nañer nen rulekor raru na,  
Fairstar.

rumai min hotel, rumai sak to  
me ruto min hotel.

Ruto nrog miusik, pan go  
runrogo iwi na, krus daarekta  
ga imai me ipaosi ki kineu,  
'Me kumur ðamai mes  
Fairstar?' Go ana, 'O yes.'

because I sing in Bislama, French,  
English and some Spanish.

So the Black Brothers were  
finished,

and I stayed, but they felt bad  
about it and we had a dispute.  
The Black Brothers felt bad.

They felt bad and they went to  
see the management of the BESA  
Club.

Until I left.

When I left, the Intercontinental  
Hotel took me back.

They kept me from 1985 until  
1987.

In 1987 the Fairstar was here  
overnight, they stayed at the  
wharf overnight.

It might have been March or  
April. There was a cyclone and  
the Fairstar stayed overnight, it  
was scared of the cyclone and it  
stayed overnight.

A cyclone was announced.

And the Fairstar came and stayed  
overnight, it was scared of the  
cyclone so it stayed overnight.

That night the cruise director  
and some of the crew of the  
Fairstar.

came to drink at the hotel.

They heard the music, they liked  
it and the cruise director came  
and asked for me,

'Do you want to come and play of  
the Fairstar?' And I said, 'Oh yes.'

Ana, 'Iwi me akam kofaos ki boss neu ni san.'  
 Go gar rupo paos ki boss neu ki.  
 Boss nen malne ipi jenral maneje, Oriliano Viniati.  
 Ipi kano ni Italy. Rupaoskin go Mr. Viniati itli na,  
 'O itae neet mes, me kemer mai.

Keta pato Fairstar to mau, kemer mai.'  
 Runa, 'Ore, kefreg krus kenru, okay.'  
 Go 1987 ne, apreg krus inru, krus 16 go af ni 17 ale rumai rumer lpeki kineu.  
 Go mal ne welkia ipregi repiutesen neu taos miusisen.  
 Ga imer pak elag tol nawesien nen atae pregi taos emrom administresen.  
 Go promosen neu welkia apak naurur apak naur ni Vanuatu.  
 Apan lag ipitlak Pentecost, Esanr, Emlakul, Epi, Tanna go tete naur seserik nen ruto ni Efate.

Me 1987 go nametpagon ni krus neu na aler mai aweswes malses Intercontinental.  
 Ale komam Mary rapak Filipin.

Mtulep neu Mary ga iweswes Asian Development Bank.  
 Go mal ne ga ipitlak nsaiseiwen ga ni sanpen.  
 Me headquarters ni Asian Development Bank ito Filipins.

I said, 'Good, but you should talk to my boss here.'  
 They asked my boss about it.  
 My boss then was the general manager, Oriliano Viniati.  
 He is Italian. They asked him and Mr. Viniati said,  
 'He can go to you but he has to come back.'

He can't stay on the Fairstar, he has to come back.'  
 They said, 'Okay he will do two cruises.'  
 And in 1987 I took two cruises, cruise 16 and half of 17 and they put me back here.  
 And that was how I built my reputation as a musician.  
 And it grew to more than I could do as I was inside the administration.  
 To promote myself I went around the islands of Vanuatu.  
 I went to sing to Pentecost, Santo, Malakula, Epi, Tanna and some islands around Efate.

And in 1987 at the end of my cruise, I came back for a small while to the Intercontinental.  
 So Mary and I went to the Philippines.  
 My wife, Mary, works at the Asian Development Bank.  
 At that time she had a meeting over there.  
 And the headquarters of the Asian Development Bank was in the Philippines.

Me mal ne apiatlak asel wi iskei,  
ga apiatlak fren wi iskei ga ipi,  
ga ga ipi nana alternate  
executive manager ni Asian  
Development Bank.

Ito mai pak esan reki nen kin  
iset up ki Asian Development  
Bank ni sa.

Ga ipi teni Papua New Guinea.  
Nagien John Natera.

John imai me ipi fren wi neu.  
Go itae na mtulep neu iweswes  
Asian Development Bank.  
Go itae na mtulep neu kefo pak  
Filipin nametp̄ag June ni 1987.

Go ineu pakot pases. Ineu pakot  
tiket ni plen, me komam mtulep  
ranru pa.

Rana rapan go mtulep ga ito  
pak semina ga.

Ale kineu ato pak kos ni nalag.  
Amur na kafreg na nalek kemer  
nrus wi.

Go ato pak kos sees neu,  
Yamaha Yupango ni Manila.  
Ale go ruto runrik kineu ki na,  
'Kuta nid nen p̄alearn ki nalem  
mau.' Nlaken rupregi alag nalag  
itol.

Nalag iwelkia ihaf klasikel,  
'Don't cry for me Argentina.'  
Go tekaaru ipi 'I just called to  
say I love you', go rok an rol  
iskei.

Rujajki nalek me rupam̄ori na  
alag leg ki mal.

Go apuet nmarok wi. Go aiuski  
diafram neu wi.

At that time I had a good friend,  
I had a good friend, he was the  
alternate executive manager of  
the Asian Development Bank.

He used to come here to set up  
the Asian Development Bank  
here.

He was from Papua New Guinea.  
His name was John Natera.

John was a good friend of mine.  
He knew that my wife worked for  
the Asian Development Bank.  
And he knew my wife would go  
to the Philippines at the end of  
June 1987.

He paid for my ticket and me and  
my wife both went.

We went and my wife went to  
her seminar.

And I went to a singing course.  
I wanted to make my singing  
voice better.

And I went to a short course at  
Yamaha Yupango in Manila.

And they said to me,  
'You don't need to improve your  
voice.' Because they made me  
sing three songs.

A song that was half classical,  
'Don't cry for me Argentina.'  
And the other was, 'I just called  
to say I love you', and a rock and  
roll one.

They judged my voice and they  
found that I sing in time.

And I had good breath control,  
And I used my diaphragm well.

Go vokal kods neu iwi.  
Ale rutli na itap nid nen.  
Ale me ato pan totan skot  
nañer nen ruto pan lenki  
piano.

Go ato lek teflan ruto plei, me,  
ato pnakon, wel ki nlaken  
ato leker mās ruto mes. Me ato  
leker me welkia amur katae  
teflan rumes.

Go iwelkia ato kopikir.  
Malen kin welkia ato pai mās.

Inom, go mēltig nen rakfe ler.

Me kineu askei pak sto,  
komam mal ilaap ga komam  
rato nru pak sto.  
Me malne, aliat toknak iskei,  
me askei pak sto aliat.  
Pan go rukidnap ki kineu sto.  
Rukidnap ki kineu me rumsag  
kineu pak,  
rutao na Coca Cola me ipitlak  
sliping pil eñrom.  
Me amatur eñrom loto, me  
rupan rutau kineu natkon iskei,  
rusoso ki Pulakan, eñae, eñae.  
Mary ito Hotel, iler pak Hotel  
pa, me ito pan 6 klok kotfan, go

ileka ata pan mau ipanik go  
ipreg inkwaeri pan pan pañori  
na apuel.  
Apuel sto rulek kineu pag skot  
nañer ne,

go inom san, rumer ta lek kineu  
mau.

And my vocal chords were good.  
So they said that I didn't need it.  
So I went and sat with people  
learning the piano.

I watched how they play and I  
copied it, well, because  
I just watched them as they  
played. I watched them so that I  
could learn how they play.

And that is how I copied them.  
As I was just filled up (my  
knowledge).

Finish, and we were about to  
come back.

I went to the shop alone,  
we had been to the shop together  
many times.

But that time, Saturday, I went to  
the shop alone in the daytime.  
They kidnapped me in the store.  
They kidnapped me and they  
carried me to-,  
they gave me Coca Cola with a  
sleeping pill in it.

I slept in the car and they took  
me to this village,  
called Pulakan, a long way.

Mary was at the hotel, she went  
back to the hotel, but it was  
nearly six in the evening, and  
she saw I wasn't back, she  
panicked and made inquiries and  
found I was missing.

I wasn't at the shop, but they saw  
me climb into a car with this  
man,  
and that's all, they didn't see me  
again.

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| Eniwei, welkia rupo pañor<br>kineu,<br>pog wan klok pog.<br>Eleven klok pog kin rupañor<br>kineu me wan klok kin<br>loto imai po mai mai mai po<br>mos kineu, nlaken eñae.<br>Ale apo mai olwei pak hospitel<br>pan rudren ki nrak welkia<br>glukos a.<br>Me dokta ina, 'Ku laki a, nlaken<br>kuñol.'<br>(NT) Me rupnak tenamrun?<br>(TK) Rupnak mane, go<br>kompiuta softwe neu plak su ni<br>teesa,<br>go su neu nen aslatir,<br>waj, sanglas,<br>me añol, go aler mai me<br>gawankia.<br>Ana ataf hospitel leg mai pak<br>eropen.<br>Rapa plen trau ler. | Anyway, they found me,<br><br>at one o'clock in the morning.<br>At 11 pm they found me, but at<br>one am<br>the car came to get me, it was a<br>long way.<br>OK, I went to the hospital and<br>they drained my blood because<br>of glucose.<br>The doctor said, 'You are lucky<br>because you are alive.'<br>(NT) Did they steal something?<br>(TK) They took money and my<br>computer software and kids'<br>shoes<br>and my shoes that I had bought,<br>watch, sunglasses,<br>but I was alive and I got back,<br>that's it.<br>I left the hospital and went<br>straight to the plane.<br>We went to the plane and<br>returned.<br>I went to play at the<br>Intercontinental.<br>I played until 1991 and I finished.<br>I finished at the Intercontinental<br>and 1991 to 1993<br>I stayed home because I bought<br>everything to do with wood,<br>I worked a little with wood. |
| Amer mai tkal Intercontinental<br>go amer mes esan.<br>Ames pan tkal 1991, go anom.<br>Ana anom Intercontinental go<br>1991 pan tkal 1993<br>ato esum to nlaken apakot tete<br>sernale nig nkas,<br>me ato weswes ki seserik ki<br>nkas.<br>Me atu pal tu ata weswes mau.<br>1993 go Mary ina, 'E ilakor wi<br>pafan weswes tete ofis, nlaken   | I did nothing, I didn't work<br>In 1993 and Mary said, 'It would<br>be good if you worked in an<br>office since<br>you have good office skills, you<br>know how to work in an office  |
| kupiatlak tetenamrun nranre ni<br>ofis, na kutae weswes ofis me   |   |

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| kuipe to miusik teetwei mai, me<br>malfane ꝑatraem.'  | you've played music for a long<br>time, but try working in an<br>office.'  |
| Go alel nawesien, astat amer<br>stat Hotel Le Lagon me alel<br>nawesien.  | I looked for work, I started at Le<br>Lagon and I looked for work.   |
| Apaoski nawesien pan pan apan<br>tkal taon me san ata paoski<br>nawesien mau,<br>gar rupios mai.<br>Go rutelefon, Jif Jastis ni kot<br>inrogo na ato lel nawesien.  | I asked for work all over the<br>town but a place I hadn't asked<br>called for me,<br>they called for me.<br>They telephoned, the Chief<br>Justice heard I was looking for<br>work.                              |
| Go itelefon pak Mary me ipaos<br>kin na, 'Kutae nrik maarik gaag<br>ki na kemai. Amur katraus<br>skoti.'  | He rang Mary and said, 'You tell<br>your husband to come. I want to<br>talk to him.'   |
| Apan traus skoti ana, 'Ore apes<br>ki English, Franis.'<br>Ipo traem kineu, test ki kineu.<br>Kompiuta itraem kompiuta, me<br>nlaken kineu ateetwei teetwei<br>mai ga apiatlak kompiuta mai<br>nlaken ato mur sernale ni<br>elektronik. | I went to talk with him and told<br>him I speak English and French.<br>He tried me, he tested me.<br>He tried my computer skills, but<br>as I had a computer years ago he<br>saw that I liked electronic things. |
| Go ipamōri na ntaewen neu<br>nanre ni kompiuta iwi.<br>Go apo taep naenti wod per<br>minet.<br>Go kalkulet fast, nanre ni<br>kalkuleting masin go akaonting.  | He saw that I knew about<br>computers.<br>And I could type ninety words<br>per minute.<br>And calculate fast, on a<br>calculating machine and in<br>accounting.  |
| Go ina, 'O, gawankia, ag kin<br>amur ag, me ꝑafo tae stat gas?'   | And he said, 'When can you<br>start?'  |
| Go ana, 'Ito akam.' Okay,<br>rurikrut, rupreg advetismen<br>ga me ipo inteviu ki tete nakon<br>me itili na, 'Akano promis me<br>ꝑafo traem.'  | And I said, 'It's up to you.' They<br>recruited, they advertised<br>They interviewed some others<br>and he said, 'I can't promise, but<br>we'll see.'  |

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| Kofo traem komam ulakor pi siks, me kineu awin wes go apo pa.   | There were about six of us but I won and I got the job.   |
| Go aweswes kot stat 1993, pan tkal 1996, go arisaen.  | I worked at the court from 1993 until 1996 then I resigned.   |
| Arisaen nlaken amur kamer pak Chamber of Commerce.  | I resigned because I wanted to go to the Chamber of Commerce.   |
| Amro kin iwi nlaken amur kamer rediskava ki komesel ntaewen neu ni nanre ni, na, komes, a?                                | I thought it was good because I could rediscover my commercial training.  |
| Go bisnes. Komam upat, komam upat kin upan inteviu, upan inteviu.   | And business. There were four of us who did the interview.  |
| Ale amer win wes. Go ga wankia pan tkal mees ato Chamber of Commerce, taos arisej, tred and invesmen, go infomesen ofisa. | And I got the job. Until today I work at the Chamber of Commerce as a researcher, trade and investment and information officer. |
| Go asemsem nlaken aweswes naor ilaap  | And I am happy because I work in lots of places   |
| go apitlak ntaewen neu iwelkia imer top nanre ni sernale fser, nlaken ata fneski skul neu mau,                            | I am learning lots of new things because I didn't finish school,  |
| me aweswes panpan akraksok tete ntawen kin atik kin malpei.   | but I worked and learned as I went.   |
| Nlaken nawesien atkalir welkia rupi nawesien pafpof.  | Because the work that I deal with is important.   |
| Ale mal ilaap kafo mas pan saisei skot tete natañol nen gar rupi ekspets mana.  | Many times I meet with experts.   |
| Nafet nawesien ne, go mal ilaap asat janis nen kin, apaoskir kin nen rutijki kineu ki tenmatun.                           | Many times I take the chance and ask them to teach me things.   |
| So gar rupitlak teori naor nen ruplaksok kineu welkia ato saisei skotir mana.   | They had theory that they taught me when I met with them.   |



Go ruto tau ntaen nen kin, mees  
 asemsem, nlaen apitlaken.  
 Go ato Chamber of Commerce  
 tkal malfane.  
*This is text 063.*

They give me some skills. Today I  
 am happy because I have them.  
 And I am at the Chamber of  
 Commerce until today.

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William Wayane †

***William Wayane, a story of his life***

William Wayane talking about his life, from his birth on Erromango where his father was a missionary to schooling on Erakor Island, and eventually his role as town secretary.

Histri neu malen kin api teesa  
 mai tkal mees.  
 Papa neu ga ipi evangelist iskei  
 teetwei, go ito siwer ur naurur  
 preg nawesien tap.  
 Ipi nlaen kineu apo paakor  
 naur nig Erromango,  
 malen papa neu ipato weswes ur  
 Emlakul.  
 Nafioson ipan nag keler mai pak  
 naur Erakor.  
 Go malnen imai tkal naur Erakor

go rumer soso nen kefak naur  
 nig saot Erromango  
 ipreg papa go mama go paluk  
 iskei, nagien kin Ashael.  
 Go ga kin ipi taklep neu. Ruitol  
 tñalu reki naur nig saot  
 Erromango.  
 Go 1950 kin rutao naur Erakor  
 pareki Erromango.  
 Go rupato ntau iskei nom, go  
 kineu apo paakor  
 1951, 8 November, naur nig  
 Erromango.  
 Go uler 1952 kin uler mai pak

My history, from when I was a  
 child until today.  
 My father was an evangelist  
 then, and he went around the  
 islands to do religious work.  
 That is why I was born on  
 Erromango island,  
 before my father was working  
 on Malakula.  
 The call went out for him to  
 come back to Erakor island.  
 And when he got to Erakor  
 Island  
 they then called him to go to  
 south Erromango  
 it made him and my mother and  
 my brother, Ashael.  
 He is the first born in our family.  
 The three of them left for south  
 Erromango.  
 And in 1950 they left Erakor  
 island for Erromango.  
 And they stayed on the island  
 and I was born in  
 1951, 8 November, the island of  
 Erromango.  
 And we came back in 1952 we

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| <p>             naur Erakor.<br/>             Go kaipes pak skul naur sees,<br/> <br/>             1958 tkal 1959.<br/>             Go amer pan skul Bahai.<br/>             Go 1959 go nlag þur iskei iwat<br/>             naur Erakor,<br/>             go nlag nen rusoso ki Kristof.<br/> <br/>             Go ipregsaki sernale laap<br/>             go ipregi maarik naot ipregi<br/>             unrookot mai naur þur.<br/>             Go amer ler mai skul natkon pan<br/>             tkal 1967.<br/>             Go apan skul Iririki Distrik Skul.<br/> <br/>             Go apato skul ntau inru.<br/>             Malen atao skul, go apan weswes<br/>             British Office,<br/>             atlag ralim iskei atmat iskei. Mer<br/>             tao British Office kaimai tu esuñ<br/>             tu.<br/>             Pan pan nafioson imai 1971 nen<br/>             rukfan weswes Nume,<br/>             go kaipan pus nagiek.<br/>             Go kaitrñalu pak Kaldoni, pan<br/>             patu ntau inru. Inom.<br/>             Go amer ler mai 1973, April.<br/>             Amañ tu malses mer pan weswes<br/>             UNELCO mal sees, imer nom.<br/> <br/>             Kaitu þal tu pan, kaipreg tete<br/>             suþ kerkerai Hotel Lagon,<br/> <br/>             kaipak nasuñ malik ntau iskei<br/>             go atlag itol.<br/>             Malnen ataf nasuñ malik, mer<br/>             mai, mer pan weswes Post Office<br/>             ntau fiftin.           </p> | <p>             came back to Erakor island.<br/>             And I started at school on the<br/>             small island,<br/>             1958 to 1959.<br/>             And I went back to Bahai school.<br/>             In 1959 the cyclone hit Erakor<br/>             island,<br/>             the cyclone was called<br/>             Christophe.<br/>             It damaged many things<br/>             and it made the chief take us<br/>             across to the big island.<br/>             And I went back to school until<br/>             1967.<br/>             And I went to Iririki District<br/>             School.<br/>             I was at school for two years.<br/>             When I left school I went to<br/>             work at the British Office,<br/>             for eleven months. Then I left<br/>             the British Office then I came<br/>             home.<br/>             Until the call came in 1971 that<br/>             they go to work in Noumea,<br/>             and I put in my name.<br/>             I left for New Caledonia for two<br/>             years. Finished.<br/>             I came back in April 1973.<br/>             I came for a short time, then<br/>             went to work for UNELCO for a<br/>             short time, then finished.<br/>             I hung around until I was<br/>             involved in smashing up the<br/>             Hotel Lagon,<br/>             and went to gaol for a year and<br/>             three months.<br/>             When I left the gaol I went to<br/>             work for the Post Office for<br/>             fifteen years.           </p> |
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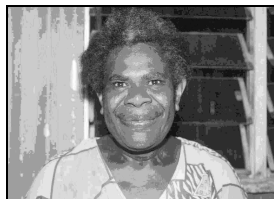
Rumer preglu kineu nawesien  
 go kaimai tu ðal tu ntau ilim  
 inom.  
 Go kaipreg natus neu pak  
 provins reki nen  
 kamai pi sekreteri go rumer trok  
 wes.  
 Go apo mai pes nawesien neu  
 atlag ni June 1998.  
 Go ipi tesees wan inom esan.

They came and took my work  
 from me  
 and I came back to doing  
 nothing for five years.  
 I took my papers to the province  
 about  
 being the secretary and they  
 agreed to it.  
 And I started work in June 1998.  
 And it is where this small story  
 ends.

*This is text 067.*

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Daisy Wayane  
***Daisy Wayane, a story of  
 her life***



Daisy Wayane's work history, from school on Eraniao (Erakor Island) and the cyclone that moved everyone back to the mainland, through various jobs, to being secretary of the UMP in local government.

Askul naur sees, ata tae apitlak  
 ntau ipi skul mau apitlak ntau  
 ipi siks.

I went to school on the small  
 island, I don't know how many  
 years I went to school, I was six  
 years old.

Go wik ilakor skei ko inru. Ale  
 nlag iwat, ale umai pak naur esa.  
 Ale askul esa, 1964 go apak  
 Eþagtwei.  
 I.D.S. tkal 1968.  
 Ale kaibe mai to esumĩ.  
 (NT) To esumĩ to, me ag  
 kuweswes 1968?  
 (DW) 68, 69, sixty nine go apan

And one or two weeks. Then the  
 cyclone came to the island.  
 I went to school here, in 1964 I  
 went to Eþagtwei.  
 I.D.S. until 1968.  
 I went and stayed at home.  
 (NT) At home, but did you work  
 in 1968?  
 (DW) 68,69, then I started

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| <p>stat weswes Hotel Lagon.<br/> (NT) Kutap weswes haoskel mau?<br/> (DW) Aweswes haoskel tetemal, me apei weswes Hotel Lagon, 69,70,71,72, go apan weswes Nume, apan pi haoskel Nume.</p> <p>1973 go amer ler mai<br/> (NT) Me iku kin kupan pak Nume?<br/> (DW) Itik ato weswes hotel ale ipitlak masta iskei, natañol iskei imai tli na imur teweswes sanpe. Ale apan ga weswes.</p> <p>Ale aweswes tkal 73 go amur kama go amer ler mai, pak esa.</p> <p>(NT) Me ag kuskul franis? Itik.</p> <p>(DW) Itik me apan go apo kraksok franis.<br/> (NT) Go ipi nawesien mailum ni Hotel Lagon, ko nawesien þur?<br/> (DW) Aweswes ne taos na, malpei nen apan stat weswes, aweswes londri.<br/> A weswes londri atlag ilakor inru, ale amai pi wetres. Tkal 1972<br/> (NT) Me ipi nawesien wi?<br/> (DW) Ore ipi nawesien wi.<br/> Nlaken malpei franis man kin ion ki Hotel Lagon, ga ipaakot wi.<br/> (NT) Me mees?<br/> (DW) Mees nawesien itop mane</p> | <p>working at the Hotel Lagon.<br/> (NT) Did you work as a housegirl?<br/> (DW) I worked as a housegirl sometimes and I first worked at the Hotel Lagon, 69, 70, 71, 72, and I went to work in Noumea, I went to work as a housegirl in Noumea.<br/> 1973 I came back.<br/> (NT) But why did you go to Noumea?<br/> (DW) No, I was working at the hotel and there was a white man, a man came and said that he wanted to work there. So I worked for him.<br/> So I worked until 73 and I wanted to come back and I came back here.<br/> (NT) But did you go to French school? No.<br/> (DW) No but I went and I learned French.<br/> (NT) Was it easy work at the Hotel Lagon or was it hard?<br/> (DW) I worked there like, that time that I started work, I worked in the laundry.<br/> I worked in the laundry for about two months then I went on to be a waitress. Until 1972.<br/> (NT) But was it good work?<br/> (DW) Yes, it was good work.<br/> Because before, the Frenchman who owned the Hotel Lagon paid well.<br/> (NT) And today?<br/> (DW) (laughs) Today there's too</p> |
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|--|---|
| <p>isees.<br/>(NT) Kuweswes Nume, kumer ler Hotel Lagon?</p> <p>(DW) Ore, amai mer pan weswes Hotel Lagon.<br/>Itik ana Nume mai, amai to esa. Ale apan weswes restoran iskei, Pandanus.</p> <p>Pandanus restoran, aweswes wes mal sees, ale amer ler pan mai pak esumĩ, ale kafo me ler pak Lagon. Mer ler pan weswes Hotel Lagon</p> <p>Amer pan pi wetres. Amer pan, pak Hotel Lagon 1974, tkal 75.</p> <p>Ore amai, amer weswes Hotel Lagon tkal 1975, ale apitlak teesa nen tu. Timothy.<br/>Ale aweswes pan atkali kin 74, 75, apan na aslati ale amai to esumĩ . Ato lekor wes esumĩ<br/>Aweswes Pandanus mal sees, ale nlaken manijmen knen itawi mau. Go iƣon, ale amer ler pak Hotel Lagon pa.</p> <p>Ale aweswes tkal 1975, ale amai to esumĩ to pan, ale amer pan ni Maxim Carlot pi haoskel, esumĩ ga.<br/>Ntau iskei ale amer pak, e ato ni Maxim Carlot weswes.<br/>Sista neu iskei imai, itili na, nataĩol iskei imer mur haoskel franis man, Tasrik. Ale amer</p> | <p>much work and the pay is low!<br/>(NT) You worked in Noumea and you came back to the Hotel Lagon?</p> <p>(DW) Yes, I came back to work at the Hotel Lagon.<br/>No, when I wanted to come back from Noumea, I came back here. Okay, I went to work at a restaurant, the Pandanus.<br/>Pandanus restaurant, I worked there for a small time, then I came back to the house, then I went back to the Lagon.<br/>Returned to work at the Hotel Lagon.<br/>I went back to being a waitress. I went back to the Hotel Lagon from 1974 to 1975.<br/>Okay, I went back to the Hotel Lagon until 1975, then I had this child. Timothy.<br/>I worked until 1974, 75, I went and had him, so I came home. I looked after him at home.<br/>I worked at the Pandanus for a little time because the management there was not very good. It closed, so I went back to Le Lagon.<br/>Then I worked until 1975, then back home, and then I went back to work as a housegirl at Maxime Carlot's house.<br/>One year, then I went back, to Maxime Carlot's to work.<br/>My sister came and said that a French man wanted a housegirl in Tassiriki. Ok, I went and</p> |
|--|---|

pan, aweswes ntau itol.  
 Apan ni natañol nen weswes  
 ntau itol, tkal 1980. Ale ru,  
 uindependent. Ale,  
 franis man ruler, go amer mai to  
 esumñ.  
 Mer mai to esumñ to pan ale,  
 amer pan weswes e, restoran  
 iskei, Bamboo Royal,  
 mer weswes ntau itol, ale amer  
 ler mai to esumñ.  
 Ale amer ler pak na Hotel Lagon,  
 1991, tkal 1994.  
 91 pak 1994. Amer ler pak esumñ  
 nlaken ato weswes me ipitlak  
 eleksen ni politik.  
 Ale kineu atu leg kineu api  
 memba, na ilekted memba.  
 Ni nanre ni politik ni U.M.P.  
 Ale komam utu leg, ale kineu  
 api, amai pi na, Daniel ipi  
 presiden, vaes jeaman kineu api  
 vaes ga.  
 Ale raweswes ntau ipat.  
 Ale rudisolf ki lokal kafman, go  
 taos kaonsel kipe tik go ipi  
 malwan, idisolf.  
 Ale amer ler pan, paoski  
 nawesien naur sees go apo  
 weswes tkal mees.  
 (NT) Nawesien ni kaonsel ipi  
 nawesien nen rupakot?  
 (DW) Tik sakrifais! Ore, utmom  
 welu komam nawesien, nafte  
 ipaakor komiuniti, komam utu  
 leg. Ale uweswes.  
 Go api, taosi welkia kineu api  
 vaes jeaman ni eria kaonsel, go  
 apitkaskei pi repräsentatif ni

worked for three years.  
 I went and worked for that man  
 for three years, until 1980 we  
 got independence. Then,  
 the French left and I came back  
 home again.  
 I went back home, then I went to  
 work at this restaurant, the  
 Bamboo Royal,  
 for three years, then I went  
 home again.  
 Then I went back to the Hotel  
 Lagon, 1991 to 1994.  
 91 to 94. I went back home  
 because I was working then  
 there was an election.  
 And I stood and I was elected a  
 member.  
 On the UMP side of politics.  
 So we stood, and Daniel [Daisy's  
 brother] was president and I was  
 vice-chairman.  
 We worked for four years.  
 Then they dissolved local  
 government and as the council  
 was dissolved.  
 So I came back, asked for work  
 at the small island and I worked  
 until today.  
 (NT) Was the council job paid?  
 (DW) No, sacrifice! We helped  
 each other, whatever came out  
 of the community, we supported  
 it. So we worked.  
 And I was vice chairman of the  
 area council and I was also the  
 women's representative

nafet nmatu  
 pak nsaiseiwen, ur na nort Efate      to meetings, like in North Efate.  
 mana tefla.  
*This is text 084.*

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Kaloros Kaltaf †  
***Plantation days***

Kaloros Kaltaf talking about working on plantations and some of the sharp practices employed by the plantation owners.

|  |  |
|--|--|
| <p>             Ipitlak nanre ni Franis, tete<br/>             nanre ni Inglis. Me nanre ni<br/>             Inglis rutap laap perkati mau.           </p> <p>             Teni Franis kin runrus laap<br/>             perkati. Go tenen kin atae<br/>             nagier, ipi Mister Marinas,<br/>             Mister Ena nanre ni Franis.<br/>             Mister Harris nanre ni Inglis.           </p> <p>             Mister Aru, franis, nanre ni<br/>             Franis<br/>             Tiker, nanre ni Inglis<br/>             Go Platimiere, nanre ni Franis<br/>             Mister Jacques Nichols nanre ni<br/>             Franis<br/>             Mister Frouin, ga me ipo pi<br/>             nanre ni Franis.<br/>             Ohlen, Mister Ohlen, nanre ni<br/>             Franis nafet planter ki.<br/>             (NT) Go ruweswes esua?<br/>             (KK) Gar kin ruweswes ur nanre<br/>             ni, tete rustat Takape. Ruweswes<br/>             tefla nanre ni, ato til nagien<br/>             nanre nen, pak Undine Bay.<br/>             Toklos nanre nen pak Paonagisu<br/>             mana, pak Paofatu. Tete ruto           </p> | <p>             [discussing planters] There are<br/>             those on the French side, some<br/>             from the English. But there were<br/>             not too many English.           </p> <p>             There were many French ones.<br/>             And those whose names I know,<br/>             there's Mister Marinas,<br/>             Mister Ena, on the French side.<br/>             Mister Harris on the English<br/>             side.           </p> <p>             Mister Aru, French, on the<br/>             French side.<br/>             Tiker, English.<br/>             And Platimiere, French.<br/>             Mister Jacques Nichols on the<br/>             French side.           </p> <p>             Mister Frouin, he would have<br/>             been on the French side.<br/>             Ohlen, Mister Ohlen, one of the<br/>             French planters.           </p> <p>             (NT) And where did they work?<br/>             (KK) They worked along, some<br/>             started at Takabe. They worked<br/>             like, at the place, I said its name,<br/>             then to Undine Bay.<br/>             Facing that side, to around<br/>             Paonangisu, to Paufatu. Some           </p> |
|--|--|

Em̄el. Mister Watt.  
 Nanre ni haf kast,  
 ipitlak Emi Laurent Ga me ipi  
 haf kast iskei, nen kin ga me ...  
 (NT) Ag kuweswes naroi?  
 (KK) Ruen- gar rupitlak na naroi  
 gar nen ruweswes wes.  
 (NT) Me ag. (KK) Kineu?  
 Kineu atap weswes wes mau, me  
 tete nen kin ito- ruto em̄eltig  
 kin aweswes.  
 Mal sees, kineu apreg tete  
 nawesien, ni na konstraksen.  
 Kontrak.  
 Me rekin kaweswes plantesen,  
 kineu ata weswes plantesen  
 mau. Itik.  
 (NT) Me ipiatlak tete natañiol ni  
 Erakor nen ruto weswes?  
 (KK) Ipitlak tete nen kin rupi  
 taosi kin stokmen go kauboy  
 nen kin ruweswes, ipitlak tete.  
 Go tete nen kin ruweswes nanre  
 ni kopra, me ruta laap mau. Me  
 ipitlak nam̄ier ni Tanna.  
 Tete nam̄ier ni Emlakul naur ur  
 nen kin ruto. Me komam ni Efate  
 teḡur rutap weswes. Tenrfaal  
 m̄ias kin ruweswes.  
 (NT) Nlaken iku? (KK) Nlaken,  
 wel, rutap murin weswes skot,  
 nam̄ier taar, nlaken tete,  
 i, suḡ ni nafsān. Rutap tae pes wi  
 mau go ipregi rukano pak  
 nawesien.

Me atae na telaap ruweswes. Me  
 ruweswes mal sees ale ruler mai.

were at Mele. Mister Watt.  
 As for the half castes,  
 there was Emi Laurent. He was a  
 half caste, he ...  
 (NT) Did you work the ground?  
 (KK) They had ground that they  
 worked.  
 (NT) But you? (KK) Me?  
 I didn't work it, but some but  
 some similar things I did work  
 at.  
 For a small time I did some  
 construction work. Contract.  
 But as for me working on the  
 plantations, I didn't work on  
 plantations at all. No.  
 (NT) But were there some Erakor  
 people who worked?  
 (KK) There are some who were  
 like stockmen or cowboys who  
 workmen, there were some.  
 And some who worked copra,  
 but they weren't many. There  
 were some Tannese.  
 Some Malakulans were there.  
 But us, from Efate mostly didn't  
 work. Only a few worked.

(NT) Why? (KK) Because they  
 didn't want to work with white  
 people, because of some  
 issues with the language. They  
 didn't know how to speak well  
 and that meant that they  
 couldn't go to work.  
 But I know that many worked.  
 But they worked for a short time  
 then they came back.



Tete ito pan ileka na imur mane sees, watu sees, imer pa. Nlaken kin teetwei, mane isees.

Upaakot kilo kopra, wan watu kilo.  
Me ilegki teetwei. Kupaakot pis nkal sees nen me kutae paaktofi ki wan watu.  
Teetwei iwi, pret kupaaktofi, wan watu.  
Go, sernale fserser, me ruta pi mane þur mau. Ilegki malnen kin.  
Ntaewen isees, a? Go nanre nen ipitlak, na,

Frans kompani ga kin iweswes nanre ne, Teouma.  
San toklos nanre nen pak Ertaþ, pak Eton mana teflan pa. Ipitlak deGronz ito elag.

Go Frans misnari, nen kin rugar me ruto Belvi, elag sanie. Montmartre.  
(NT) Malnen if wel kuweswes if wel ipitlak naat nen ruweswes kumatur esa, rumatur sanpe?  
(KK) Rumatur na, naor nawesien tete rumatur naor nawesien, atlag inru, itol, ale ruler.

(NT) Go, nañolien ni naroi, ipi nafte? Olsem, taem yu stap long ples ia, laef i olsem wanem?  
(KK) Ikerkerai pe kumurin na þafitlak mane sees, kuleka isa, me þafo weswes.

Some would go when they needed a little money. Because, in those days, there wasn't much money.

We would sell a kilo of copra, one watu a kilo.  
It was right for that time. You buy a small piece of cloth, but you buy it for one watu.  
Back then it was good. You could buy bread for one watu.  
All different things, but they weren't big money. It was right for that time.

Knowledge was low eh? And from that point of view there was

a French company which worked over at Teouma.  
That place facing Eratap to around Eton and further. There was de Gronz (?), he was up there.

And the French missionaries who were at Bellevue, up there at Montmartre.

(NT) Then, if you worked, did you sleep there?

(KK) They would sleep at where they worked, some would sleep there for two months, three months, then return.

(NT) And what was life in the plantation like? When you were there, what was it like?

(KK) It was hard, but if you wanted to have a little money, you see, it is bad, but you would

Kupa rekin pan kuwest mane  
sees kumai marmar. Kuleka na  
kumurin na þamer ler pa.  
Mer ler pak nawesien ga. Ko  
naot ni planta isosok. Isos, 'Boy!'  
Imur na teweswes.  
Tete rutmer mtaluer. Rupa pan  
weswes.  
Me mane ipitkaskei. Go nañer  
ni plantesen ruweswes pitkaskei  
ñas.

Rupreg praes gar. Tete isak isees  
ñas, ipreg nrus mane ga inrus  
fakelag sees. Tenrak ipi wan haf  
peni, tefla, kilo.

Me, rutuer rukfam. Nafnag sees  
me rufam.

Go. Rupreg na rupregwiki na  
mal ne. Mal ne, mal nen kin ipi  
mal gar.

Rupregwiki natañol ileg tlas  
nañolien nen kin rutkos.

(NT) Suþ ni masta?

(KK) No. Kefo pes keraikik tete  
nrak, tete nrak. Masta nen kin  
iwi, ipes kerkeraikei ag ñas.

Me masta nen isa, tete nrak  
ifseiki stokwip.

(NT) Me malnen ita piatlak polis  
mau?

(KK) O polis ito me, ipi nawesien  
ni planta.

Tenrak ipregi usak hos kukop  
teenñol, taos kau mana. Kusraf  
tete, itaf tþer.

work.

You go to work, you waste some  
money and you come and rest.  
Then you want to go back again.  
Go back to his work. Or the  
planter boss calls you. He calls,  
'Boy!' He wants some work.

Some chose themselves. They  
went to work.

But the money was all the same.  
And the people on the  
plantation work just the same  
amount.

They would get their price.

Some would raise it only a little,  
the money would be a little  
higher. Sometimes it would be  
half a penny a kilo.

But they gave them food. A little  
food, but they ate.

They tried to do well for that  
time. That was their time.

They were good to people, it was  
correct enough for their life as it  
was.

(NT) The way of the boss?

(KK) No. He would talk strongly  
to you sometimes. A good boss  
would only shout at you.

But a bad master, sometimes he  
would whip with a stockwhip.

(NT) But back then, weren't  
there any police?

(KK) Oh there were police, but  
this was the planter's work.

Sometimes he would make you  
jump on a horse and chase  
animals, like cows. You miss

Inom. Ipes kerkraikik, tenrak  
isṁanri ki stokwip me tenrak  
ipes kerkraikik ṁas.

(NT) Me itap krakpun tete naat?  
(KK) Itik.

Amrokin tete mal kin. Mal  
sikskei ṁas tete nen ipreg israf  
nafietwen ga. Go ipregsaki boy.  
Me tewan ifisktofi boy ikano  
pregsaki. Me naskon kefo miel  
nlaken stokwip ikerkrai.

Me ita pi nrak laap mau.

(NT) Ipiatlak nataṁol iskei nen  
ipi suṽ ni naat nen? Suṽ  
kerkerai?

(KK) Mista Ena. Ga kin. Me ga  
ipitlak skul wi a? Iskul wi me  
selwan kusraf itaos skul masta  
iskei ipo sṁanri.

Ipei ki kin teflan kulekor kau  
kulekor hos, nanan, sipsip.  
Me selwan kuta satsoki mau  
kefo pes kerkerai ki, tenrak  
usraf, isṁanrik.

Me nanre kaaru ipregwi kutae  
sernale.

Itilmōri ipitlak suṽ kerkrai, me  
ipitlak ... iwelkia itu ag ntaewen,  
itu kineu ntaewen.

Go ru, rupreg boy rutae weswes  
nanre ni planta.

some, they go over the fence.

That's it. He shouts at you,  
sometimes he whips you with a  
stockwhip, but sometimes he  
just shouts at you.

(NT) But he didn't kill anyone?  
(KK) No.

I think sometimes. A few times  
only he would hurt one of the  
boys.

But some he would whip, the  
boy can't do anything about it.  
But his skin would be red,  
because the stockwhip was  
strong.

But it wasn't often.

(NT) Was there anyone who was  
like that? Particularly hard?

(KK) Mr Ena. He was one. He was  
well educated. He was well  
educated, but when you made a  
mistake he was like a school  
master, he would hit you.

He showed how to look after  
cows, horses, goats, sheep.  
But if you didn't understand he  
would shout at you, sometimes  
you made a mistake and he  
would hit you.

But on the other hand he did  
good and you learned  
everything.

It is the truth, he was a hard  
man, but he had ... he gave you  
knowledge, he gave me  
knowledge.

And they took the boys who  
knew how to do plantation

Telaap ruletae go teflan kin  
 ruwesweski ṭper, go tete, tete  
 rupiatlak, na ...  
 tete sụp nen kin gar me rumer  
 tae pregi nen kin runrus ki ntan.  
 Ruto puet ntan sees, a?  
 Tenen ipi sụp nen kin tete  
 nạm̄er, tete nạm̄er ni planta  
 ruweswes ki. Wel wan kin ilao ki  
 pos ṭper.  
 Taos yat blong buluk. Be nekis  
 taem i jensem, a i muvem wan  
 pas. Wan fut bakegen.  
 Blong putum pos. Mekem hem i  
 stap siftem graon. Be hem i  
 pulum i stret finis we, long  
 tribunal i karem evri samting.  
 Me malnen kin ina ke, kelaoki  
 ṭper foun.  
 Kefo preg boy rukmer preg  
 natuer keskei. Wan fut, ale pos.  
  
 Nekis taem, namba tu, tri taem.  
  
 Ale ipregi inruskin ntan ga ito  
 nrus top.  
 Ale sụp nen, ale tete nigmam  
 rupạm̄ori runrogtesa rupestaf  
 naot ki.  
 (NT) Me naat nen, planta,  
 rupreg ntan ... olsem wanem oli  
 karem graun malpei?  
 (KK) Rupaaktofi. Me, imani sees  
 m̄as.  
 (NT) Me maarik naot ko?  
 (KK) Rupaaktofi tu lan ona.  
 (NT) Kontrak? Ipi lis?  
 (KK) Itik. Teetwei kutae, tenen

work.  
 Many knew how to make a  
 fence, and some had ...  
  
 a special way which they could  
 move the land boundary. They  
 pulled in ground.  
 This was a way that some of the  
 planters worked. They would  
 put in a fence post.  
  
 For example, the cattle yard. But  
 next time they would change it,  
 move it, one foot again.  
 To put the posts in. So he was  
 extending his ground. He had  
 put the fence in the right place,  
 following the land tribunal.  
 But when he wanted to put in a  
 new fence.  
 He would make the boys put  
 their foot down. One foot, then  
 the post.  
 Next time, second time, third  
 time.  
 So he made his ground grow, it  
 grew bigger.  
 Ok, that way of doing things,  
 some of us found out and felt  
 bad about it and told the chief.  
 (NT) But those men, the  
 planters, how did they get the  
 land in those days?  
 (KK) They bought it. But it was  
 for very little money.  
 (NT) From the chief?  
 (KK) They paid the land owner.  
 (NT) Contract? Was it a lease?  
 (KK) No. Long ago, you know,

itik. Nataṃol rusuṃneki serale.

Me rutrau, rutae famle ne, ale  
rumur ntan ga, rumur hektar  
tefla ne,  
Orait tribunal iga pregi plak  
nataṃol nen kin ipiatlak ntan.

Ipa. Ikano mtir, ko ikano preg  
nagien. Itkal...

Tete imtir nagien. Orait.  
Ipaaktofi ki mani sees. Me teṃur  
ipa.  
Kafman ranru. Tkanwan rupregi  
ki.  
Paakot mani sees ṃas. Ale  
kafman itua ntan. Iga seveiki.

Me rutae selwan kin rupaoski  
hektar ifla pi, andred ko nafte,  
wan andred hektar ko nafte.

Me selwan kin rupaoski me,  
poinem long finga olsem ia. O,  
mo long andred hektar. Hemia  
nao.  
Me ga itap tae mau nlaken ki ga  
itap skul mau

Welkia rumes nafet ṃarorwen  
toklos, kastom ona. Kano taar  
itae serale, mal ne.  
Rumes na, ntaewen. Me  
ntaewen go nasuṃnekien ga rata  
pitkaskei mau. Ikerkerai.  
Ntaewen itae pam nasuṃnekien.  
*This is text 087.*

there wasn't such a thing.  
People didn't know anything  
about it.

But they just, they knew this  
family, so if they wanted its  
land, if they wanted this hectare,  
Alright, the tribunal would get  
them together with the person  
whose land it was.

It went. He couldn't write, he  
couldn't sign his name. He  
touched ...

Some could write their name.  
Alright. He bought it for small  
money. But mostly it just went.  
The two governments. That's  
how things went.

Pay small money. Then the  
government gave them ground.  
It surveyed it for them.

They knew that when they asked  
for hectares, if it were a hundred  
or whatever, a hundred  
hectares.

But when they asked and,  
pointed with their fingers like  
this. Oh, more than a hundred  
hectares. Like that.

But he [the owner] didn't know  
because he hadn't had  
schooling.

They played the kastom owners  
for fools. The white man knew  
everything, back then.

They played with knowledge.  
But knowledge and ignorance  
aren't equal. It's hard.

Knowledge can eat ignorance.

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Jinane †  
*Jinane, her life and working  
at PMH*



Jinane worked at the Paton Memorial Hospital and traveled around Efate helping with maternal health.

Ore, welkia kineu askul natkon Erakor.

Askul. Ore afaitau natkon Erakor pan ntau 1948.

Go atrñalu pak P.M.H. nen aweswes P.M.H. a.a.

Kineu api nes.

Aweswes ntau 1948, 49 me

kaipe ler mai, kin go apo lak 1949, e 1950, a.a.

Kaito esum panpan, malen kin aweswes P.M.H., a.

Ipi mal ni tiawi, go ipi mal nen kin loto rutik, go ipi malnen ita- ita ta mram wi mau, a.a.

Go welkia ipitlak sista go ipitlak Mis Kina.

Mis Kina kin imai preg nalotwen iplaksok P.W. a.a.

Go malfanen, iwelkia ito siwer ur ser natkon preg nalotwen go iwelkia ina kesiwer pak Efil.

Go nes iskei kefo nrokosi, me kefo

Ok, well, I went to school in Erakor village.

I went to school. Ok I studied in Erakor village until 1948.

Then I left for the P.M.H. (Paton Memorial Hospital), and I worked at the P.M.H.

I am a nurse.

I worked in 1948 and 1949, then

I came back, and I got married in 1949, or 1950.

I stayed at home until then I worked at the P.M.H.

This was in the old people's time, when there were no cars, and it was a time that was not in the light (before Christianity).

And there was a sister and there was Miss Kina.

Miss Kina brought Christianity and taught the P.W. (Presbyterian Women).

And now, she would walk to each village to preach and she was going to Vila.

And a nurse would cross over

pan nen keskelki teesa.

Ga kefo skelki teesa seserik me  
Mis Kina kefo preg nasum̃tap.

Ita pi Mis Kina mau. Mis McRae,  
Mis McRae.  
Ale iwel ipak Em̃el nes iskei kefo  
skoti pa, ga kefo preg nasum̃tap  
me nes kefo skelki teesa.

Ko ifpak Ertap me ipo tefla.

Me, kineu kin, iwelkia, malen runa  
rukfak Ertap, go ruto tli na kineu  
kin kato pak Ertap.  
Me selwan kin uto, upa loto nuof,  
utotan Eluk,  
san hotel þur ito. Ale upo pa raru  
nrookot mai pak Efak gakit ne.

Kin me, kafo to san po sol skel  
panpanpanpanpan pak eslaor ni  
Ertap.  
Kin po tatue skel raru,

kin go kofo pa raru, pan,

go kafo skelki teesa.  
Me iwelkia malen una kofak Ertap  
go welkia ru-,  
ruto mal slasol, nes.  
Tete nes rumal slasol, runa kineu  
kin kato.  
Go apo to kerkrai me skel imten,  
me kafo sati ur napu ne.

(to Ifira island) and would go  
to weigh the children.

She would weigh the small  
children, but Miss Kina would  
give a church service.

It wasn't Miss Kina, it was Miss  
McRae.

Ok, she would go to Mele and  
a nurse would go with her, and  
she would run the church and  
the nurse would weigh the  
children.

Or if it was to Eratap it would  
be the same.

But as for me, when they  
wanted to go to Eratap, they  
would tell me to go to Eratap.  
When we took the truck to the  
wharf, we would stop at Eluk,  
at the place where the hotel  
(Le Lagon) is. Ok, we would  
paddle a canoe and come back  
to Efate.

And I would stay, would bring  
the scales, until we went back  
to the passage at Eratap.

And would load the scales into  
a canoe,

and we would paddle the  
canoe and go

and we would weigh children.

And when we wanted to go to  
Eratap, and well,

they didn't want any nurse.

They didn't want some nurse,  
they wanted me to come.

I had to be strong as the scales  
were heavy, but I would take  
them around this road.

Ruto san pak Ertap ipi em̃ae,  
ipram.  
*This is text 111.*

Here to Eratap is far away, it is  
long.

---

Daisy Wayane

***Daisy Wayane, A life story***

Daisy Wayane's work history, from school on Eraniao (Erakor Island) and the cyclone that moved everyone back to the mainland, through various jobs, to being secretary of the UMP in local government.

Ore taosi kin iwelkia malpei  
welkia komam uskul pan, uskul  
su, ale umur na komas  
kowseswes, ale kokerkrai lel  
nawesien.

Me teesa ni mees ga itik. Iskul  
pan inom. Imai to esum̃ ileka ito  
kop namurien ga,

ita mroki nawesien mau. Ita  
mroki skul fi nen tmen me raiten  
raspent kin, ko raius kin

reki fi ga, skul ga mana mau, itik.  
Nañolien ni mees ipoñptae.  
Ruto p̃al to me ruleka na iwi.  
Ruta mur nawesien mau.

(NT) Go nawesien ni nmatu  
mees, ita pitkaskei nawesien ni  
nanwei mau?

Nanwei ruto mes petog. Me  
nalelewen neu, nmatu ruto preg  
nawesien p̃ur.

(DW) Ore itilm̃ori.  
Ito ntau laap, malpei nmalok itik,  
mal ni apap nigmam mana,

Okay, so before, we would go to  
school until we finished then  
we wanted to work, so we tried  
hard to find work.

But a child today, he doesn't  
work. He goes to school. He  
comes back home, he does what  
he wants,  
he doesn't think about work. He  
doesn't think about the school  
fees that his father and mother  
spent on him, that they used  
for his fees, for his school, no.  
Life today is different.  
They do nothing and they think  
it is good. They don't want to  
work.

(NT) And women's work today,  
it's not the same as men's  
work?

Men play petanque. But from  
my perspective, women do all  
the hard work.

(DW) Yes, that's right.  
Before, there wasn't kava, in  
our parents' time, they didn't



|   |  |
|---|--|
| nmalok ruta ius ki nmalok teflan mau.   | use kava like they do today.   |
| Go aleka na taos krup ni nanwei, talpuk ni nanwei ruweswes kerkrai. Me mees, welkia nmalok itop.                        | And the men used to work hard. But today, there is too much kava.  |
| Nmalok itop go, nanwei nawesien gar itap sef wi mau, me nmatu nawesien gar isef, isef, isef olwei a?                    | Too much kava, and men's work doesn't go well, but women's work goes on and on and on all the time.            |
| Taosikin, taos ipi, taosi nawesien ni na nfanu, nmatu rutu leg ko nanre ni nasum̃tap P.W. mana. Nmatu rukerkrai weswes. | Like, for work to do with the nation or the church or the P.W. (Presbyterian Women's Union). Women work hard.  |
| Go mees kuleka, nanwei laap ruto esur̃, nmatu mas rulel nawesien ruweswes reki nam̃olien ni famle. Ore.                 | And today, many men stay at home, it is only women who look for work and who work for their families. Yes.     |
| (NT) Me iku kin, nlaken iku?  | (NT) Why is that?  |
| (DW) Gawanki, utatae nlaken kin. Ilakor pi namropirwen, namropirwen ko nasertep̃alwen.                                  | (DW) Exactly, we don't know why. It might be that they don't like it, or they don't believe they should do it. |
| Ruta mrokas reki na nam̃olien ni eñrom mau.  | They don't think about life inside.  |
| Rupo kop namurien gar itop.   | They follow their own minds too much.  |
| <i>This is text 114.</i>  |  |

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Kaloros Kaltaf †

### ***Kaloros on national independence***

A description of the movement to Independence in 1980.

|  |  |
|--|--|
| Taos komam suṽ ni independen, ipiatlak krup ni Nasonal Pati, | As for us, the time of independence, there was the National Party group, |
| ipiatlak krup ni UCNH.                                       | there was the UCNH group (Union des Communautés des                      |

UCNH gar rapi Pati inru. Go  
 kaaru ikenski independen, kaaru  
 imur independen.  
 Me nafsān ranru mur  
 independen.  
 Me namroan ni UCNH imurin na  
 ifla pi ntau kemer lim go tukfo  
 mai sat independen, me Nasonal  
 Pati,  
 ga imurin na. (NT) Malfanen mās  
 (KK) Ga UCNH ga imurin na taos  
 kafman ranru rakmer nrus  
 defelopki.  
 Go rakmer tfaḡ na nfanu kenrus  
 pak elag. Go skul me keta nrus  
 pa.  
 Me Nasonal Pati ga ina, 'Kipe  
 tlasī. Kefi mees kefi mees.'  
 Tenen kin ipi kens. Me kineu ato  
 UCNH me tete ruto Nasonal Pati  
 komam telaap

Erakor. Me utap tli isa mau. Utli  
 iwi,  
 tukta tao kafman ranru rakta tu  
 kit edukesen keta lakor pa.

Me selwan tuknroḡtor, rakmuti  
 go akit tukano preg namrun.

Me namēr taar rupiatlak  
 ntaewen nen kin iwi.  
 Rumurin na rukwelu sermal akit  
 tumalkir, tukpāsir rupa. Me gar  
 ruslatsok akit tutau narur tau.

Rulekor ptaki kit.

Nouvelles Hebrides).  
 The UCNH was two Parties. One  
 was against independence and  
 one was for independence.  
 But their policy was for  
 independence  
 But the UCNH wanted  
 independence in maybe five  
 years, but the National Party  
 wanted (NT) Right now.  
 (KK) The UCNH wanted the two  
 governments to develop more.

And to build the country to  
 make it come up. And schooling  
 should also grow.  
 But the National Party said, 'It's  
 enough. Let it be today, let it be  
 today.' That is the one who is  
 against us. But I was in the  
 UCNH, and some were in the  
 National Party.

Erakor. But we didn't say it was  
 bad. We said it is good,  
 we leave the two governments  
 to keep giving us education, that  
 it should keep going.  
 But when we hurried, they were  
 greedy and we couldn't do  
 anything about it.  
 But the white people have good  
 knowledge.  
 They always want to help us, but  
 we don't want it, we chase them  
 away, they go. But they would  
 take us, they hold us in their  
 hands.  
 They looked after us.

Nam̃er taar rupiatlak na-  
ntaewen nen iwi, go nmaeto  
itikir. Rumur rukwelu ser naat.

Go ipi suḗ wi nen kin, komam  
me kolemsi go kotae.  
Go namroan nen kin ito komam  
tenakon nen uto Pati kaaru, uta  
murin na kofregsaki kano taar  
mau.  
Nlaken akit nrakit ga iskei m̃as.

Me tekaarū rumurin na rukfreg  
saki asler, nam̃er taar rupreg  
mistek. E, tete nakrakpelwen,  
taos nakrakpelwen mistek.  
Kupreg mistek sees ruḗasik,  
dipot.

Tenen ipi suḗ sa, tenen kin  
komam nanre ni UCNH,  
taos UMP uleka na itap wi mau.

Natañol ḗatua mal go ga ipiatlak  
educated wi.  
ḗatua mal nen kin ga itae nriki ki  
nafte kin ag kusraf wes.

Kurog wes taosi kurog kusraf, a,  
kusraf napu kia.  
Ga itae, kano taar itae tafnau ag,  
nlaken ga ipiatlak education ḗur  
ito nḗaun.  
Akit nam̃er got tumroki na,  
tuipe tae itop me itik.  
Kupanpanpan kusursaḗ napu, yu  
mestem rod, kusursaḗ napu.  
Ale malfanen ḗafo ler. Naoia yu  
mas kam bak.

White people have good  
knowledge, and they don't get  
angry. They want to help  
everyone.

It is a good way that we can look  
at and know.

And the thinking then, for us  
who were in the other Party, we  
didn't want to do harm to white  
people.

Because our blood is just one  
blood.

But the other one, they wanted  
to harm their friends, white  
people, they made a mistake.

If you made a small mistake they  
would chase you out, deport  
you.

That's a bad way, the way that  
we in the UCNH  
like, the UMP we saw that it  
wasn't good.

If you give people time they can  
have a good education.

You give some time so he can  
tell you what you have done  
wrong.

You are wrong there, you took  
the wrong road.

He knows, the white man knows  
how to teach you, because he  
has lots of education in his head.  
We black people we think that  
we know alot, but it's not so.

You go on and on, but you miss  
the road.

Ok, now you will go back.

Blong hem i advaesem yu  
bakegen yu luk? I nogud yumi  
hariap. Ita wi na tuktrapelpel  
mau.  
Mailum siwer. Ore.  
*This is text 119.*

So he could advise you again,  
see? It's not good that we rush.  
It is not good that we hurry.  
Go slowly. Yes.

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Kaloros Kaltaf †

***Kaloros on working with the Americans in World War Two***

Some of the older people worked with the Americans during the second world war, and they learned important things that served them well after the war finished.

(NT) Ore, mal ni nafkal ipiatlak  
natañol America ni Erakor?  
(KK) Ipiatlak tete nen kin  
ruweswes skotir.  
Go rulaap teður ruipe mat.  
Ruipe mat. Me tete sikskei kin  
ruto iskei kin Kalsarap. Iskei kia  
ipo mat. Tupo psi malfane sanie.

Gar nen ruweswes skotir.  
Komam useserik, komam uto  
lemsir mñas, me reki nen kin  
kofan weswes,  
uta pregi tete nawesien mau. Gar  
kin rupreg nawesien, skot namñer  
ne.  
Go komam uto lek nafte kin gar  
ruto pregi,  
me welkia namroan nigmam  
teesa, isees, usat tete me tete  
umetpakro.  
Go ipregi ukano trau soksoki. Me  
tete naat rukraksok wi ki,

(NT) OK, and the time the  
Americans were in Erakor?  
(KK) There were some people  
that worked with them.  
And, many died.  
They died. But some who are  
here, like Kalsarap. One who  
died. Who we would bury just  
now.

They were the ones who worked  
with them. We were small, we  
would just look at them, but as  
for if we went with them,  
we didn't do any work. They  
were the ones who worked with  
those people.  
And we would look at what they  
were doing,  
but we were young and not very  
wise, we got some of the  
knowledge, but some we forgot.  
Which meant that we couldn't  
get it. But some people got it

rupuetsok wi ki natrauswen ne.  
Go amrokin na tesees nen kin  
atae tili. Me selwan kanrus pa,  
kafo sraf tete naor.

Go isakin kafo psir enrom ni  
kaset gakit. Ore.  
*This is text 120*

well, they got hold of this story.  
And I think that this small story  
is all that I can tell. But if I go  
further I might make a wrong  
turn.  
And it is bad if I lie in our  
cassette. Yes.

## Notes

The translations of these texts have gone through a number of checking processes. Some of the texts have quite opaque meanings (for example p.4, p.48) and are difficult for speakers of South Efate to interpret, especially when decontextualised on paper.

The South Efate transcribers found some parts of the recordings difficult to understand, due to poor recordings including background noise, fast speech, or other factors. Even when the transcript appears to be accurate, or at least true to the recording, there are issues related to narrative styles and the embedding of narratives in context that make it difficult to translate. As Duranti notes, 'I found that even people in the same village would misinterpret utterances when removed from their immediate context and the fact of speaking the same language or living in the same community was no guarantee of the accuracy of transcription and interpretation.' (Duranti 1994: 31)

Personal names are written here as heard in the recording. They have not been checked against historical records and so may not be the correct spellings of the names. I would appreciate any advice from readers that could improve the manuscript.

Note that the texts are as faithful as possible to the transcript, with some repetitions, false starts and similar artefacts of oral speech included. However, some of the speakers had the opportunity to edit their contributions, and this has resulted in additions, deletions or changes to the transcript. These changes are indicated in the source documents but not in the current presentation.

I have not attempted to cleanse the texts of my presence (e.g., Thompson 1978: 179 advocates that interviewers not perform back-channel cues as they may be culturally inappropriate). Rather than pretend that I was not present during the recordings, I think it is important to acknowledge the 'dialogic, contextualized nature of all discourse, including interviews.' (Briggs 1986: 13)

Stories are, of course, 'strictly linked to the context of their utterance, that is to say, to the social and historical reality of which

they are both a product and an expression.' (Bensa and Rivierre 1982: 11). The topics of these stories are those the speakers chose to tell in response to my request to record them. Some stories, linked to immediate issues around the contested chiefly line or the sale of customary land, for example, have not been included here as they were thought to be too controversial by Erakor people I consulted.

Some of the themes presented here are similar to those recorded in other parts of the Pacific, for example the story of the octopus and the rat (p.116) and the story of the same name in Staudt (n.d. story 7); and the hermit crab and the barracuda story (p.63 & 98) is similar to the story in that same collection titled 'Bernard Hermit and the Snipe' (ibid story 17). The story of the angel from Erromango (p.110) has resonance with a similar story from Futuna told in Keller and Kuatonga (2007).

### Terms

Commonly used terms that may not always be translated include:

|                         |   |
|-------------------------|---|
| <i>Apu</i>              | grandfather, also a generic term for ancestors  |
| <i>Ati</i>              | grandmother   |
| <i>kleva</i>            | Bislama term for a healer or sorcerer   |
| <i>kulru</i>            | healer, 'kleva' in Bislama  |
| <i>lilip</i>            | a small and hairy being who causes mischief, in particular eating unattended food (same as <i>sputan</i> )  |
| <i>maarik</i>           | literally 'mister', but used as a term of respect for a male <i>natopu</i> or spirit of place               |
| <i>mtulep</i>           | literally 'misses', but used as a term of respect for a female <i>natopu</i> or spirit of place             |
| <i>munwei</i>           | healer or sorcerer  |
| <i>naaten, naat</i>     | an idol that has magical properties   |
| <i>nafit</i>            | 'slave', someone who has to do the bidding of someone else, usually as a punishment for a wrongdoing        |
| <i>nakamal</i>          | Bislama term for a meeting house, now commonly used as the name for a place at which kava is sold and drunk |
| <i>natopu</i>           | a spirit belonging to a particular place  |
| <i>ntwam, or mutwam</i> | a local devil   |
| <i>sputan</i>           | a small and hairy being who causes mischief, in particular eating unattended food (same as <i>lilip</i> )   |
| <i>Tata</i>             | an address term for 'father'  |

*tuluk* food made by grating cassava, mixed with coconut milk, wrapped around meat in leaf packets around 15cm long and cooked in an earth oven.

### **Technical notes**

All of the texts presented here form part of a larger set of 120 stories that have been transcribed and translated. Many of them also have interlinear glosses. All texts and the original media are archived with the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC) (<http://paradisec.org.au>). The Toolbox file of texts is stored here: <http://paradisec.org.au/repository/NT8/TEXT>. An interlinear version is also located there and can be obtained on request from the author.

The interlinear versions of texts given here will be of use to linguists whose interested in reanalysing South Efate. I hope that my grammatical analysis will provide a coherent stepping stone on which further work can be built.

### **The recordings**

The recordings from which these stories are transcribed were made on a variety of media and with several different recorders. Initially cassette tapes were recorded on a mono audio-cassette recorder, sometime using a built-in microphone, and sometimes an external microphone. Subsequently I used a Sony Professional Walkman with an external mic. More recently I used a Marantz PMD670 flashram recorder with a Rode NT-4 microphone. All analog recordings were digitised by Corin Bone at the University of Sydney in 1999 and then accessioned into the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC).

### **Note on orthography**

The spelling system or orthography used in this volume largely conforms to that in use for South Efate since the earliest missionaries wrote the language. In my grammar I treated vowel length as a phenomenon associated with stress, so that words like *tesa* were written with one 'e' rather than two because that was the stressed syllable, and because speakers typically pronounce this



word as *tša*, dropping the 'e' altogether. In workshops in Erakor village in 2005 and 2006 it became clear that speakers wanted vowel length indicated so that, for example, *tesa* would be written *teesa*. This change has been made in the current volume and in the dictionary of South Efate.

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