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.
Nattrauswen nig Efat

Stories from South Efate

Nick Thieberger
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 themself.

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
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 Namaf 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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Natrauswen nig Efat                                      vii
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, ‘Pafan 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? Paslati 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, ‘Pafa raru me

Pafaalus pak elau namos.’ Samuel ipa raru me mis iur eut 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
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 Eslaṛpur.

Iokopot

The need for respect

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

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

"This is text 038."

Toukelau Takau

Making thatch

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

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'.
South Efate Stories

**Kalsarap Namaf †**

*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.

Okay, now I will tell this one. This is a story about us, Limas and me. I came and got married and stayed at this place, until I had a wife and a child. One day, I thought about my father and mother. 'I will visit them at Eratap.' And I went. I got there and they told me, 'Our sugar is finished.' I tell them, 'Tomorrow morning I will get you some sugar.'

---

Amas pin ina inom. I clean the pins until it is done. And then I'll sew the thatch. I'll sew it like this, and now I can sew fifty, I can sew fifty. And I know that fifty can cover a side of a house. And fifty can cover a side of a house.

Go apo tur rowat. And then I'll sew the thatch.

Atrus tefla inom go malfane atae na, atae tur fifti, atae tur tur ralimilim. I'll sew it like this, and now I can sew fifty, I can sew fifty. or I can sew one hundred.

ko atae tur tifî iskei. And I know that fifty can cover a side of a house.

Go kafo tae na ralimilim kefo tae ñakor nanre nasunã Go ralimilim kimer tae ñakor nanre nasunã. And fifty can cover a side of a house.

This is text 102.

---

Or kofo mer nrîki ki iskei. Iskei natrauswen knen komam Limas. Kineu amai alak esan kaito esan to, pan pan pan apiatlak nmatu go teesa. Naliati iskei, amroki tmak go raitok. 'Kafa saofîr Ertap.' Go kaipa.

Apanpan paakor go ranrik wou kin nag, 'Suker nigmam inom.' Anrikir kin, 'Matol şulşog kafo gamus sol suker mai.'

---

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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 ṣulḇog, 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 ṣulḇog me kafo gamus sol suker mai'.

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 nfas itap
mur inru mau.' Raktuok tuluk
keskei nfas, Raktuok tuluk keskei.
Pawesi mai, neu, kefo wesi pan.
Pawesi mai. Kafami.'
Maarik go mtulep rato panpan go
tata Sialis kinriki kin mtulep
neg 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 nafsan ni tiawi iskei.
Faat sees ipopu raru jur.'
Mtulep ito ipan toto um panpan
ipanor tuluk inru.
Ina ito kaiwisi ina, 'Tuluk wan
rato ki.' Inrikir kin na, 'Mafsanen
dafo pan lek nafit, go ipato, ni
Erakor go ifato.
Nafsan matu ni tiawi. Itok kaiwis
tuluk nen mai imai mai mai itu
esunf to. Esunf Ertap
Imai na isil, kainag nafit nen to,
'Kuto preg nafta panpan kin mer
mai to faoskin tuluk.'
'Amai apregnrogo kia nlaken
komam ratok fkaar ipe temak, me
kineu afiarkin, kat natrauswen ga
inrik laap ito neu traus.' Suup 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

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

4: Selwan kiler tok etog mai kipreg nsaiseiwen þur iskei go kitili nag natañol rukfo pak efare me kefo nrijkir ki nañfe kin ìpan leka etog go kitili nag,

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

5: Go inag, 'Nañfer 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 ³afuetir 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 nasum, raru nlae
go kori nag ruto of kat go sernale wi
laap nag aleka. Kofo piatlaken.'

9: Me selwan rupaakor ðulópog rupak
eslaor Emefat pan torik go rulek
natir ni raru iseéšal pato emëae to.
Rutok leka panpan go nañol raru
nen kipaakor ito sef mai.

Kaitorwak Emefat, nañër nig raru
rukoita o 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 rutilli nag, 'Nañër taar nen
namter itok ntakur.'

Me rupo mos tete namatu rumauí
tok pot. Go runag nañier 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 nafsan nig maarik naot itili
nag, 'Iwi nag akam kofo taulu tete
namatu taar nen go negar kin rukfo
peki mus kin teflan ruwesweski
nasum 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 Emefat
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 Emefat, 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.

And they say they don't want to.

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 ipon. 
This is text 026.

Kalfaṭun Mailei †
A story about the Second World War

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


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
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.

This is text 041.
Kalfapun Mailei

Darkness, light and Christianity

A brief description of the coming of Christianity

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.

Kalfapun Mailei

English police in Santo in the 1940s

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

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.
South Efate Stories

Go komam upan malen kin man pus ruta to tmer sir, me ipi mal kerkerai.
Malen kin utkos kin ūamro ki, Totel Pei pak Sak Pei. Ipi enaie top,
me malen ana kafa. Ana kawes natus pa. Runrik wou ki, 'Malen ūafa, ūawalu sot ni plisman, ūaweslu pulpou, ūaweslu polet, ūafai nal. ūakaro me ūafa. 'Nlaken ipitlak man pus nmaota ni Totel Pei pak Sak Pei. Ale apa.

Rusi natañöl, rupam natañöl, 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 pulpou, asrakor strap, ale amai.

Ilek wou trau mur, me ina, 'Yu laki.' Ale pan patu ūog go amatur, ūulpōg go amer ler mai pak Kanal.
Ipi enaie. Malen nafkal ito na kemai. 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 Fenue, Fenue pak Kanal, ñog go kusiwer. Me ñtípi napu ni nataññol taos napu ni loto mau.
Napu nen kupa kulu na serpal ni naniu. Nen ñafan ke malik, ñapatili lele kin.

Me rutatesman pak ef enue. Kunrogo rutu tññotum komai pak Kanal.

Mal ni nañkal. Ito pareki sa.

This is text 043.

John Maklen

*History of villages before Erakor*

A story about th history of people who live at Erakor today, starting at Emeltfra.

Tiawi nen ruto Emeltfra teetwei.
Ipatlak nataññol rulaap wes.
Rulaap go, nawesien sa itop.

The old people who stayed at Emeltfra before.
There were many people there.
They were many, and there were
Kin nlaken maarik naot ni
Enêltefêra ipreglu nañer nen
kin ruto preg nawesien sa.
Gar kin rupan pan pak Etago
Ore, tenen nen rutu ko go rutu,
rutu nrus frañer
Rumai pak Erafat, rumai pak
Enêlsa esan kin rusoso ki
Erakor.
Orait. Rutkos, rumor nrus mai
pak Ekasufat.
Na ruto Ekasufat. Malnen ki
n childcareen ipo mai.
Malnen nlatwen mai ol
natañol runrun mram, go
rumor nrus mai.
Welkia maarik naot nen ni
Ekasufat imat, maarik naot nen
rusoso ki Nmak, Nmak.
Ina imat go ipiñatlañ natañol
iskei ina ipo mer of natañol
rumor nrus mai.
Natañol nen nagien, a,
Fakalomara ga ipi natañol ni
Samoa.
Iplaker runa runrun mai kin
rupo mai preg natkon elau Egis.
Me, malnen [nata-] nañer laap
rumai, go runmat mat.
Ipiñatlañ namsaki iskei, namsaki
nen ipi namsaki nen, ntañen.
Rumatmat panpan tewarik nas
kin go rukfo nrookot pak naur
sees.
Rupato naur sees kin go rupo
mer stat preg natañol rulaap
a lot of bad things.
So the chief of Enêltefêra expelled
all the troublemakers.
They are the ones who went to
Etago.
Yes, those that were there, they
scattered.
They came to Erafat, they came to
Enêlsa, to the place they call
Erakor.
Alright. They were there, they
came across to Ekasufat.
To stay at Ekasufat. When prayer
(Christianity) came.
When Christianity came the
people were in the light and then
they came.
And the Ekasufat chief died, the
chief who they called Nmak.
He died and then there was a
man who would take the people
back.
That man was called Fakalomara,
he was from Samoa.
He came with them, they wanted
to come, they made the village by
the beach at Egis.
And, at that time, as many people
came, they were dying.
There was a sickness, the sickness
was dysentery.
They died and died until a few
went across to the small island.
They were at the small island and
their numbers started to pick up
panpan bambaë ituŋ ntag ni mees ne.
Kin go komam ufo paakor wes ki ufo mer nәhәl nagu ki umer mai pak esa.
Upo to preg esan ipi natkon

Ore, e ma- or, Or, malnen kin utnәhәl natkon, naur sees kin umai, 19, e, 1959.
Malnen nlag kina iwat ki ga ipo preg komam upo mai pak Efate.
Go upo preg esan ipi natkon ni Erakor.
*This is text 047.*

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.

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**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.
Ipiatlak iskei rusoso ki esap Enәlәfra.
Iskei rusoso ki ena esap kia Enәlsa. Iskei rusoso ki Emlaliu.
Iskei rusoso ki Ekasufat.

At that time, the village of Erakor, Efate, was seven villages.
One was called Enәlәfra.
This one is called Enәlsa. This one is called Emlaliu.
This one is called Ekasufat.
This one is called Emlasei. Emmat 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 when they left Ekasufat, they came to Egis, here.
The place where the school is now. But they got dysentery and
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 Erkor families.

Ah, those people from Mare (in
New Caledonia) who came here
long ago in the time of the
Colonial Government.
The French government sent
them to come as police.
They came to be police on Efate.

Natrauswen nig Efat
Franis, Franis kafman.

Go ipiatlak nañkal nen ito Emlakul go isentkir pak Emlakul.
Preg nañkal skot nañker nig Emlakul.
Go, neu welkia papa neu. Papa neu nen kin ipi tmak leg ñalan 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 nañkal skot teni Emlakul malnen ipiatlak na sifil wo
Go neu taos ñal 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, hospital ñur.
Ale ga imarmar, a iliv go rusetkin ipak Franis.
Ipa na Messageries Maritimes raru a? Raru ñur. Ipan raon Franis na imai, imai pak esa.

Ale ituñ 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
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.

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


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 rulili.
Me mees, nañoliien ni mees kineu
kafo to pes.
Til tenen iwi, tenen ileg, me gar
rukano rukano nrogono.

Nlaken rumrokin na gar
rumetmatu tol nametmatuan
nigmam tiawi.
Me komam ukano pregsa kir
nlaken ipi nafsan 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.
Kofo 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 ko 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 its 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,
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.
South Efate Stories

Me raki nanrogerkatwen komam ukano tao nafsan ni tiawi, 
tarpek, 
tiawri tupreg nafsan go rufla tili na kofan gar preg tarnat, kofo pa.

Ukano sertepal nafsan ni tiawi.

Na teni su%p ni nanholien ni malpei. Go mees kin ato trausi.

Ni malpei.
Na nanholien twoi.
Paakor mees ne.
Naanholien kaaru ni mees ikerkerai top.
Go itaos malpei wel kin ufla salem ki kopra,
upiatlak taos malpei uius ki na Australia, mane ni Australia.
Wan paon, ten slen, tefla.

Me ipi mane %ur, mane %ur.

Kofo slati pak sto, ufla sat ten slen pak sto.
Kofo pakot tete namurien nigmam kenom me kotfak mane kofo sati ler mai. Nlaken prais ises nias.
Ko ufla sat wan paon pak sto, mani %ur, mani %ur.

Kofo sat te%ur ler, me kofo paakot ki tesees.
Me malfanen sernale ipak elag, pak elag, pak elag.
Go taos nanre nigmam tiawi ukano piatlak mani nlaken

But as for remembering, we can’t ignore our old people’s talk,
the old people might tell us to go to the garden and we have to go.
We cannot ignore the words of our ancestors.
That was the way of life before.
Like today that I am talking about.
Of long ago.
Like before when we would sell copra,
before we used Australian money.
One pound, ten shillings, like that.
But it was big money, big money.
We would take it to town, we would take ten shillings.
We would buy what we wanted, but we would have change to take back. Because the price was very low.
And if we took a pound to town, it was big money, big money.
I would take a lot, but I would spend a little.
But today everything is high, high, high.
And as for us old people we can’t have much money.

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South Efate Stories
nañolien ni mees isterkera.  
Komam kofo isterkera preg  
nawesien sees goes gofo tae panñor  
mani.  
Me ifwel kin usta isterkera weswes  
mau ukano panñor mani.  
Go malpei komam kofo tae welu  
tiawi.  
Tiawi ifla pan sur kopra ipatu  
komam natañhol isterkera kofo tae  
pan gar slati mai.  
Me mees itik.  
Iwel kafla êtreke tëte teesa kefa  
neu preg talñat,  
me kafo mas- kafo gar kuk, ko  
tete nrek atpółu tete natañhol  
tœae.  
Kafo paaktôfar iwel kaxiflak mani  
kafo paaktôfar.  
Me wel atik ki mani kafo ponce  
nel nañnag talñat kafo gar preg.  

Nañolien ni mees ifela.  
This is text 064.

because life today is too hard.  
We need to work hard and we  
can get money.  
But if we don't work hard we  
can't get any money.  
Before, we used to help the old  
people.  
The old people would cut  
copra, and we strong ones  
would go and get it for them.  
But not today.  
If I tell some kids to work in the  
garden for me,  
I have to cook for them, and  
sometimes I send someone else.  
I have to pay them if I have  
money I have to pay them.  
But if I have no money, I will go  
to the garden and get food for  
them.  
Life today is like that.

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  
umatke taos nkal ni nanwei?  
Komam ukano kal ki nkal ni  
nanwei.  
isterkera, nen kin nmatu ikal ki  
kkal ni nanwei.  
Go mees mees nmatu me nanwei  
rukal pitkaskei.

In the olden days women  
couldn't wear men's clothes.  
We couldn't wear men's  
clothes.  
It was strong, that a woman  
dress in men's clothes.  
And today, today, women and  
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
Na'putuo 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 rufia pi tañou tu
esa me nmatu imai, kefo pan lifek
ur enñae.
Nlaken ipak etan ki nanwei.
Suñ ni malpei itefla.
Nmatu rutefla. Ko apak esunñ 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.

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
curch, it is already full of
people.
I will walk, I will slowly bend
and sit down. Like that.

We women didn't dress like
Natrauswen nig Efat

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 
welu.

Me nafregnafnagwen sernrak ipi 
nmatu kin ipreg nafnag. 
Nmatu kin ikuk, nmatu kin ipuuri, 
ipreg kapu. 
Me nanwei ga kefo pak etaliñat, 
islat nafnag ipaunamru kemai psi 
esuñ, me nmatu kin kefo preg 
nafnag. 
Nanwei kefo pan lel nafnag, slat 
sernale mai pak esuñ, me nmatu 
kin kefo preg kapu esuñ.

Me mees nmatu kemur kefuuri 
kefreg kapu, ga kefan tmen slat 
nafnag. 
Kefan tmen lel nraru ketmen lel 
nfarteu, nkap, mai pak esuñ kemer 
preg nafnag.

Mees ñtefla. Ñuñ ni natañol ni 
mees ñtefla. Me malpeñ, ñtik. 

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

Me iwel rapan preg talñat. Ranru 
pan preg talñat.

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 etalmāt mai pak esum. Nanwei kefo pan sat nafnag, me nmatu kefo preg nafnag. Kefo kuk ki, ko ipreg kapu. Tefla.

Nmatu ito esum ilekor teesa, go taos malpei nmatu rutap pak hospital mau.


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


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 woman 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.

Me malpei itik nmatu malen tiawi itoraki nmatu iskei islat teesa.

Kefo mas pnut to ikano farfar.

Go nmatu nen kin taos Sera ifla to raki nmatu iskei.
Nmatsu nen imailum pnuto. Ga kefo ga preg teesa keles.

Kega klin ki teesa. Go iklin ki raiten.

Raiten ikano tuleg pan los, kemas pnut to pan pan naliati ilim inom.

Go rait teesa kefo tae toleg preg tete namrun sees.

Me ikano pan pai nasok, ikano pan kuk, pan kefei piatlaq wik inru itol.
Ko tete nrak nmatu ilekor ptaki nmatu nen islat teesa,

itae skoti to atlag mau iskei.

Pan nmatu ipiatlaq nakerkeraian go [teesa itae nen kin-] mama ga kefo tae tmen lekor wes.

Go ipo pa. Ale, nanwei kefo mer pei preg nafnag pan pan pan, welkiaimer preg kastom tu doctor,
tenen ilekor nmatu ga.

afternoon she gets up and washes, or cooks. But not then, the old women waited for a woman to have her baby. She must keep still, not move about. And the woman, like Sera, would wait with a woman. The woman would stay there quiet. And she would bathe the child. Would clean the child for her. And she would wash the mother. The mother couldn’t stand to wash, she had to sit quiet for five days. And the mother of the child would be able to stand and do small things. But she can’t clean up rubbish, she can't cook, until two or three weeks. And sometimes the woman looking after the mother who had a baby, she can stay with her for a whole month. Until the woman goes into labour and [the child knows-] the mother knows how to look after herself. Then she can go. Then her husband will make food and will make kastom to the doctor, to the woman who looked after his wife.
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.
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, 'pafu neu tuaki.'

Ko ga ifla murin na ketao tete nanromien sees, ikano trau leg mai toa.
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 enf.

Iwel rakfo siwer kaaru ipa go kaaru ipa me natus nfas kin rapas tmom pestaf komam ki natus.
Ko tete nanromien sees me iwelkin ipi namurien ni tem go rait na namurien ni teesa iwi.
Go malfane, tem teesa nanwei ga kefo pak esum 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,
South Efate Stories

'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.

'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.

Go imer nom. Itap pregi nen kin, 'Kafo preg kerkeraki nen kafos pueti.' Tik.
This is text 066.

William Wayane †

Independence

Discussion of the time of Independence in Vanuatu.

Ore, ipiatlak malen kin 1980, malen tuksat independent.
Teni esun Erakor ruta sapot ki independent mau.
Go rupreg tete problem pur, rupreg tete nawesien nenipi 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.

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South Efate Stories
And some groups threw dynamite at Radio Vanuatu. It made many old people scared and they ran away, some jumped into the sea, where Fung Kuel's store is. Some went for a swim in the sea there. Some ran to Radio Vanuatu. some ran to the lagoon.

And the police held some and they-.

They stuck them in gaol.

(NT) But on Erakor island, were there moves (against independence)?

(WW) This village? Erakor? Yes, Erakor island didn't support independence.

They were strong because some French people had tricked them and made them go together on the French side.

And they made it so they didn't support independence.

But later, when we got independence, they supported independence.

And today we can see we are free.

Before independence we thought it would be no good, but today we find that it is okay.

Because then it was a colonial attitude that was no good for the people's minds.

They tricked people and made people support them.
Arguments about land titles and the way that land was taken 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.

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.

But why didn't the old people write it down? (NT) The old people before
Natrauswen nig Efæ

Me, selwan ag kupi enæe, tiawi itraus traus traus traus, natrauswen ga itaos nlag. Itrausi pan kaipa. Me iwel runi teesa iskei traus nen kin, ipitlak nʔaun, kefo wes pen, natus, ale, 'patraus me neu kantir.' Me selwan kuna ŋato nrogo, ŋato nrogo isil sa itaf sa ipa. Taos nlag. (NT) In one ear and out the other (KM) Gawam kia, me komam uta laap kin uto mau, a? Malen umat, inom. Tenen rumer nrkos mom me rukuipe suŋneki serale. Rufo tu psir nʔas. Kupaoski kwestin iskei, rupsir. Ifla nrogo ki naat ŋet, ifla sati sanpe, ifla nrogo ki radio. (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

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

Wel kutil natilñorian, kutotan
round table, ale kutil
natilñorian, kumur, kupaos ki
kwestin agaag trausi.
Kupaos ki nfaoswen, 'Amur
teflan tefla.' Kafo gaag tli tenen
aleka, ko tenen apregi. Me rekin
tenen kin, kanrogo kaitli, ifla
tilmoriko ifla psir.

John Kaltapau†
Roi Mata

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

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

Ito, ito me ipitlak na, tete suṗ
ipaaakorin, go
rupestafi- natamłor runrogtesa
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. The one from here got angry, and went and hit the other village.

Teni natkon kaaru imaet. ipan watgi natkon kaaru. The one from the other village got angry. He went and hit the other village.

Go ipregi panpan Efat negakit nen natnol rumat panpan natnol ruitik. And he made it so that people in our Efate were dying until there were no more people.

'Go amurin na, naliati keskei kafo preg nafnag þur keskei me kofo mai. And I want that, one day I will make a big feast and you will come.

Naliati ne kofo preg nafnag þur iskei.' That day you will make a big feast.'

Ipreg nafnag þur me isos natkon nen kin kaipe pueltu nagien rupa rumau mai pak naor iskei me itli na.

'Ag þamai, þaslat namrun taos kufla slat naþrai,' '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.'

ko kufla sat nawi, ko kufla slat na naik, ko kufla slat tete nmatun teflan ne, me koslati mai.' I would get some food, we would eat, but I would call out,

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 þaslat nafte kin kuslati mai.' I aren't any naflak, but you take whichever food you have chosen, that is your naflak.'

Me imai ifla sat naþrai iskei. Go naþrai ne, naþrai wan kin nen rusosoki kram þog, that 'night clam', the one that still grows at Erakor today. One took sugarcane and came.

kram þog ne, ga kin ipo laotu Erakor tu mees. Iskei imai sat naþrai mai. So he looked and he gave him a

Malnen ileka go itua nagi, 'Gaag
ki, gaag ki kupi naflak na kram ñog, pan pato sanpe.'
Isos kaaru imai, isos kaaru imai ina, 'Kusat nafte mai!' Imer sat
naþraí iskei mai. 
Sukaken ia. Naþraí iskei mau, 
malnen ileka, ina, 'O? Me naflak gaag kin kaipe mtaula ipato. Ag ñafo pi naflak ga.'
Ale isos kaaru imai. 

'Go ag kupi naflak natop ñafo
otan sanpe.' Ipan totan. 

Isos kaaru imai, ileka, isat nawi 
iskei, 'O me natop ne, gaag kin 
pato kaipe gaag mtaula, ag ñafo pi naflak ga.'

Ale teþtæ imai, ina, isat, ina, 
'Pamer mai!' Imer sat ga mai, 
islat nawi isat nawi, nawi neu 
meomiel. 
Ale imai na ileka, ina, 'O, me ag 
kupi meomiel. Me ñafo pato 
sanpe'. Kaaru imai, ileka ipi 
meomiel, ia, naflak gaag kin 
pato. 
Ñafo pan leka sanpe. Akam rapi 
naflak iskei. Ipreg iur ser nagi, 
naflak paakor, naflak tefserser 
tefserser ruto tan. Pak teni ntas. 

Ipanþor 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. Rapi teskei mau.

Tenpato itefla, ten pato itefla go malfanen ipo pregi pan watu imer sak.

Amur kafa me amtak nlaken naflak neu pato kefo watgi itap leg mau. Kaaru ipregi itefla

Ipi nlaken Vanuatu ipo mer sak panpan kin go natañol rupo ftom. Natañol nen rusosoki, kalo, RoiMata. RoiMata. Maarik ne. RoiMata kin ipreg itmat

This is text 093.

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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. Itil natañol ni Ermag inru.

Kaaru ipiatlak nmatu. Selwan ralak ratap mer tao mau.

Rato panpan go naliati iskei tenen ipitlak nmatu ipitlak nmatu nega rapan sari. Rapan rasoki asler.

I want to tell the story by this man Wili Santo, he told it to me long ago. It tells of two Erromangan people. One has a wife. When they were married they did not leave each other. They stayed until one day this one with a wife went walking with her. They went to see a friend of
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 nrogtesakin me ina, 'E ëafreg nafnag takfam, ag kutap nrog nalek, ëata freg nafnag mau.' Ëaleperkati kafo watgik.'

Kutae su² ni teenñol itap tae nafte kin marik nen inrikin kin mau. Ipreg namurien ga ipregasaki sernale ni en²rom go maarik nen kinrogtesaki inrikin kin ina,

'Ifwel kufto preg teflan pan kafo watgik tete nrak.' Go naliati iskei ito panpan go kinrikin kin na kefreg tenmatun kefreg taki eñrom. Esan eswei. Kefreg taki eñrom, kefreg tete nafnag rakhfami. Imal.

Nlaken wak ikano tae nafsan nen kin akit natamol tuto tli.

Inrogtesaki wak nmatu nen go kwati ikkapuni. Go ipi nametñag na natrauswen nen atrausi. *This is text 013.*

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**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.

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*Natrauswen nig Efat* 41
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.

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,

Natrauswen nig Efat 43
Kinrik mtulep kin nag, 'Ag āt tok me kineu kamer pak talmat pan, kafan lel wak ātur na kia āpas kit.'

Selwan ipanpanpan na itkal talmat kius nalof wak.

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

Selwan ipanpanpan isiwer ipanpanpan ina itkal natik erfale. Go nmalko kipe tok mai go maarik wan kimurin nen kin kefan sil pak erfale, me kefo matur āg puakor ālpōg kefo mer us nalof wak ātur nen.


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

Me kutae wak ātur nen āt 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
Natrauswen nig Efat

Me wak ñur nen ipi ntwam.
Me malen kin ipan ipan kaiwaalu
namlus nasok natañol.'

Malnen kin inrik ntwam nen kin
htwam nen ina, 'A me kineu ana
kafo pam akam kia me akam
rasef.
Me ipi malfanen takto
panpanpan na ñamatur go kafo
pamik.'

Me ntwam ita nrikin kin mau.
Ntwam ito mrokin teflan na kefo
wat maarik nen ñog,

Me selwan kin itok panpanpan
ratok panpanpan kitok malik sa
kitok taruñt ntan mai
kipe tok pareki maloput ñog go
ntwam nen itok kainricken kin na,
'Me ag kupe fam ko itik?'
Go maarik nen ina, 'Kineu ata ta
fam mau.'
Me selwan kin maarik nen ito us
napu kin ito us nalof wak pan
malen ita pi aliness, ipan ilek
níak nalof iskei ito.
Ale itai nalof.
Itok itai nalof panpanpan
kaipaaai nalof rupak enirom naal
gá.
Selwan rapa ntwam ina, 'Rakfan
fam ñog.'

Itok ñas maloput ñog. Selwan
rato na rakfareki namlas pan rato
na rakfarekin nen rakfan fam.
Maarik nen imrokin nen rakfo

is not a pig.
But that big pig is a devil.
But it took off its skin and
changed to wear the skin of a
man.'

When he said this to the devil,
the devil said, 'Ah but I wanted
to eat you, but you ran away.

But now we'll wait until you are
asleep and then I will eat you.'

But the devil didn't tell the
man. The devil was thinking
about how to kill the man at
night.
They stayed until it grew dark,
then the darkness fell on the
ground.
until the middle of the night,
and the devil said, 'Have you
eaten already?'.
And the man said, 'I still have
not eaten.'

When the man followed the
tracks of the pig while it was
still daylight, he saw a navele
tree.
He cut a navele nut.
He cut the navele and he filled
up his basket with them.

When the two went, the devil
said, 'They've gone to eat at
night.'
It was the middle of the night.
When they ran away to the
bush they ran to get food.
The man thought they would go
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 navele 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. He was up on the
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 Namaf†

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

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

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

The fish said, 'We have many fish, but this fish, the mapñer, 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.
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

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...
they come and eat all the good food.  
But the whales will come later.  
The whales eat stones then they return.'  
When Pastor Kalagis heard  
Sailas' talk he felt bad. But I didn't feel bad.

I already knew that he would tell us the meaning of this story that Sailas told us. And then he told us.  
He said one day small fish came would come out to eat but the whale was hitting the water (with its tail).  
But the small fish said now the tide is high some would go and say he should come.' 'We will all come and eat at the turn of the tide.  
When the tide was out and he returned 
and the whale said, 'Okay, you eat on the incoming tide.  
I will come later.' The small fish lay down and ate and the tide went out and they went back.  
The whale stayed at sea thrashing its tail and spurted water until it became hungry. And he thought he would go and eat.  
When he came and the tide had gone out, he got stuck and went back.  
Okay, when you look around our Efate, you will see whale
Kalsarap Namaf †

*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 (mlapuaus) stole the herbs so it can now fly as high as the hawk.

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nagis negakit nig Efat.
shit rings the points around Efate.

Go akit tusoso ki nasi tafra.
And we call it whale shit. A

Natrauswen nig tiawi negakit nig
story from the old people.
teetwei.

This is text 023.

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50

South Efate Stories
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 ñas, me maal go mlapuas ranrik, panpanpan maal mlapuasitol maal pak elag. Ipi stori ñit ñas. 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 mlapuasitol maal pak elag. Ipi stori ñit ñas.

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.

Malnen runrir, sokfal kin inrir ur etan. Ito ur etan ñas, me maal go mlapuas ranrik, panpanpan maal mlapuasitol maal pak elag. Ipi stori ñit ñas. Sokfal ikano nrir nlaken itap min nalkis mau, me mlapuas kin imin nalkis ni sokfal.

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.

This is text 024.

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 Êpufto 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 Êpufto, and they had a chief whose name was Langtatalof, he had two wives, one was Katapel. On many days the chief called
Preg nsaiseiwen. Have meetings to tell them, to
talk about their life and how to
do things.
Meetings.
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

preg nsaiseiwen.
Preg nsaiseiwen nri nirik
meetings.
Pregnnsaiseiwen go inrik
kin ruto preg ser
til usus natowen gar go teflan
na, rukfo preg
afnag wesi pak efare.
Reki nen kin rukfo tuaal me
rerukfo fam.
Me ser naliati nen kin mtulep
Katapel go tekaaru kifreg
nafnag kefo preg afnag me
tekapi kefo pi teni elau ntas.
Kepiatlak kai, go kefo pialak
wit, go kefo pialak naik, go kefo
pialak tefserser ilaap nen ito
slati elau, ntas.
Me nmatu laap pafo pani ori
tekapi gar ipi teni euut.
Ser naliati nen rukfreg
nsaiseiwen, mtulep Katapel
ipreg afnag. 'Pafo pani ori'
Tekapi ipi teni elau ntas, pregi
pregi pan me maairik naot ito
leka pan me ina, 'Mtulep Katapel
gi ito pani kefo tekapi elau itfale?'
Ser pulpog Katapel isu mai pak
etan, ipiatlak nai sees iskei.
Nen kin ito mai pai kai ni elau
wes.

Pregi pan pan me maairik naot
ina, imurin na ketae itfale, teflan
ito mai slat tekapi ni elau.
Trau pulpoog nen kin kefo
pahori teflan mtulep Katapel ito
mai pak elau wi tekapi elau.
Me selwan imai pulmatlen imai,
kuskor mtulep Katapel.
Malnen mtulep Katapel imai

South Efate Stories
itermau pak eluk sees ga nen, malnen kinipa kefo mailum nre faat nen itkos.

Ipai kai ni elau islati enأمom pan na inom mailum pus faat. Me maarik Langtatalof ina ipaنىori selwan mtulep Katapel ina iler pa go maarik Langtatalof ina kefo pregnprogo taos mtulep Katapel teflan ito mai slat kai. Ina ipak eluk sees, nen inre faat. Ipaنىori na ipiatlak kai, go tefserer 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 goimalig.

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

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

Mtulep imer fit ifit mai ito Efaposflu 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 Efaposflu she built a small place was left when the water came.

It flowed quickly, it wanted to keep coming, and it flowed over
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 Efatposfu, 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 pog, itag ter tete naat.
Tete nat kefo tñalu, kefo mat.
Me taos tutli plak taligter.
Tagiter 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 ñal, me taligter, ga ipi naik.
Ga ga ipi naik.
Ipi nametrau nig mra iskei.
Me ntalgen san igot, ga ipitlak ntałgen.
Go taos suñ ni taligter, ga me ito kop natañol, kukano meski.

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

Kefo kop ag, kefo kop ag.
Itae kop ag enñae.
Kutae sef teflan, sef teflan me, itae kop teflan kin itae nlaken kefo taos nalo gaag, ga ipi naik.

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.
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.

I'll tell you about a small place eh?

Rentapau has a vine there. I have seen it with my own eyes. A vine ([Bislama] a vine that we call 'natiel').

This vine is there, at the place where, who now, Thanh, You know, I want to talk about this vine, but I will talk about a foreign place, and you will listen carefully as I talk, and you will help me with it. They ask Erromango, Erromango will give them everything. If you want something, Erromango will.

There is a vine at the place which, Thanh has made his hotel there today [Blue water resort]. There is a vine, a big vine, I've seen it with my own eyes. It climbs up the mangrove.

And this vine (Bislama) hasn't got a trunk. You go and look at it where it climbs up the mangroves. (lokopeth) It is a vine.


Teprüf Kristen nen amurin kariki ki kin mees ne, natañol kin ruto pan puel Erontpau. Ipiatlak natalken, ito watgir.

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


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.
Ririel 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.

There was this old woman, she had two children.

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

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.

Ririal 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
Natrauswen nig Efat

mat.
Ale Ririal ina isatsok, ina islati kaipe to tag.
Ito tagsi panpan go
wak iskei imai, wak ina imai go
Ririel inrik Ririal, e, Inrik wak ki na,'Pa fa neu ona.
Pa fa neu nrik mama neu go papa neu ki na,
Ririel ina itarpke me imat.'
Ale ga ipo laga ipi nalag

Wak e pāginau rorogo ki tete go mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisi ae.
Ririelo ririelo rielo. i.
Ale ina- wak ina ipak me ita ler mau.
Itapa nrik, itapa 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 pāginau rorogo ki tete go mame.
Ririel o kitiroa mate toko.
Ririal Eselatia toko tagisi ae Ririelo Ririelo Rielo. i.
Ale, hos ina ipa ita pan nrik tmen go raiten kin mau. Me ina ipan kaipe pa.

Ale islati to pan pan go mantu imai,
Mantu ina imai go imer nrik
dead. So Ririal took him, he carried him and he cried.
He cried for him until a pig came by, the pig came and
Ririel said to Ririal, no, he said to the pig, 'You do it for me.
You go and tell my mother and father this for me,
'Ririel fell and he died.'
Then he began to sing it as a song,
Wak e pāginau rorogo ki tete go mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisi ae. Ririelo ririelo rielo. i.
So the pig was going, but he didn't go back.
He didn't go and tell the mother and father about it.
Then a horse came by so he told the horse,
the horse should go and tell his mother and father about it, and he sang this song.
Hos e pāginau rorogo ki tete go mame.
Ririel o kitiroa mate toko
Ririal Eselatia toko tagisi ae
Ririelo Ririelo Rielo. i.
So the horse went but didn't go and tell his father and mother about it. He went and didn't come back.
He was there holding (his brother) and the flying fox came.
The flying fox came and he said
mantu ki
Mantue paginau rogorogo ki tete go mame.
Ririel o kitiroa mate toko.
Ririal eselatia toko tagisa e.
Ririelo ririelo rielo. i.
Ale Mantu ina ipan pan ki, po nrik tmen go raiten ki. Ale, tmen go raiten rana rato me rapo mai, mai na ruslati kin po pan tan ki.

Go natrauswen nen inom esa.
This is text 034.

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.


Ale runa ruto panpan go rupaınor, rule pak elau go rupaınor ruru iskei imai. Raru þur iskei imai. Ina imai na to the flying fox.
Mantue paginau rogorogo ki tete go mame.
Ririel o kitiroa mate toko.
Ririal eselatia toko tagisa e.
Ririelo ririelo rielo. i.
Then the flying fox went and told his (Ririel’s) father and mother about it. Then his father and mother came, came to get him and to bury him.
And this story is finished here.

This story is called 'The group of children.' A group of ten kids.
Naferkal is a group of children who are at one place and they call them Naferkal. Naferkal, ten.
This group of ten were there and then they made a garden, they planted everything, cabbage, taro, yam. They were there and they looked to the sea and saw a big boat coming.
A big boat came. It came and
Natrauswen nig Efat

 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,
'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, nave, nave 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, nave, nave 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, nave, nave nau tagisi.
tagisi,'  
Ale ina ilaoki kal altuk ga, ina inri go npak itarpēk.  

Npak ina itarpēk. Ale, ntwam itaf ale rupuetsok ntwam ale rutiakt nanwen.  
Natrauswen inom esa.  
_This is text 035._

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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 ni, menal. Menal go katom.  
Menal ga ipi naik go katom, rato panpan go

menal inrik, menal inrik katom ki na,
'Takfo res.' Menal inrik katom ki na, 'Rakfo res.' Ale, katom ina, 'Iwl.'
Ale rato panpan. Ratil sef naliati kin rakfo stat, rares.

Me katom itae na ga ikano kraf pelpel, taos menal, menal itae spit.

Itae sef pelpel me katom ikano. Naliati nen rakfo res wes me katom ipei usereki ser nagis.

Ipestaf aslen nen kin ruur ser nagis, ipestafir na naliati tefia,

This story is about the barracuda and the hermit crab. Barracuda is a fish, and the hermit crab, they were there and barracuda said, barracuda said to the hermit crab, 'We'll have a race.' Barracuda said to hermit crab, 'We'll race.' And the hermit crab said, 'Ok.' So they stayed and stayed. They said which day they would start the race. But the hermit crab knows that he can't crawl fast like barracuda. Barracuda knows how to go fast. He can run away quickly, but the hermit crab can't. That day they would race, but the hermit crab first went around every point. He told his friends who were at each point, he said that day,
'Kofo, kofo redi me konrogo na menal kefios elau, go akam kofios euut.'

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

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

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

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

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

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

Go katom ina 'Watetjo'

They went until they got to the next point and the hermit crab said, 'Wananatajo.' Barracuda said, 'Watetjo'

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

Panpan na rapak nagis, me katom nen kin mai ina, 'Katom nen ga ipi katom ñtae.'

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

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.

Nlaken katom ñtae kin ñto nagis kaaru, katom ñtae kin ñto nagis katol.

But there was only one barracuda. Barracuda ran until he got to the fourth point. The hermit crab said, 'Wananatajo.' And barracuda said, 'Watetjo.'
But barracuda's breathing was getting short. He went until he got to this point and the hermit crab said, 'Wananatajo.' 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 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 
kìn go rupo pam silu menal. 
Natrauswen nen inom esa. 

This is text 036.

Kali Kalopog †

**maatlelep**

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

Ipiatlak nñaat iskei kin ga ipo-. 
Iwelkia ipato elag Eľuď sanpe 
kìn ipo mai. Imai me imai kin 
ipato teflan ga kin išiskotkot 
naur seserik nen kin rumai pan 
pan pan tkal Ertaď sanie. 
Go naur inru kin ratu sanie, 
rusos, rusos kaaru ki Kaľum lep 
ko kaaru ipi Kaľum rik. 
Go naur nra nen, me nñaat ina 
išiskotkfr.

Ipiatlak nagis ni Eter ga ipi nagis 
pram, me nñaat nen kin išiskotkfr.

Ipi nlañen kipe nñit. Me nagis ni 
Etmat nñaas kin išram, nagis ni 
Etmat kin akit tutkos to.

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

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.
This point at Emut. Its face there. Maaṭleplep is the name of the snake. He's the one who split them into two small islands there. They call them Kąpum rik and Kąpum 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.

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**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.

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 pafei me kineu kafou inrok.

Go faat pur inrikin kina, 'Ag ag kusees, me kineu atop.
Malen kin ag pafei pa, neu kafei, kainrok na kanpasilikik go takfo pa.'
Rapreg ipi nafsapilwen. Panpan go faat sees ina, 'Orait, kineu kafei pei.
Go faat sees ito elag, imlil mai to etan.
Faat pur ina imai ikano napsilki.

Go mees nen rato euut to to pan tuk mees.
Ipi natrauswen sees mas.

This is text 046.

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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, kafe traus mantu nen kin ito.

Ore mantu nen ito Erontpau teetwei ga ito pan, ito pak Ermag.
Ito esan to, pan pan imur kefak Ermag, kemer pak Ermag pa, go naliai iskei ipan.
Go kipiatlak 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.

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And those two eggs stayed at Erromango. And people from Erromango wanted to hit him. And he said, 'I will leave you the eggs. You will look after them and I will return to Efate.' And today he came to Efate. And that flying fox is still at the place they call Ewor today.

John Maklen

Asaraf

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

Asaraf, he is a man from long ago. We have heard our grandfather and grandmother tell us that he was tall, really tall.

When he wanted to go, he was there and he wanted to go to Erromango. When he crossed the sea to Erromango, the sea came to his knee. Here (indicating his chest) wasn't wet.

He went to Erromango and he came back, and one day, well, Erromango it was- you could be on Efate and you could see Erromango.
Enēltig Ņas.
Me teni Efate rupregi imaet

Just close.
But the one from Efate made him angry.

Go itrau to nrus ki Ermag ipak
inrus pa, me welkia ina ĩlao ki
ŋaun pak ntaŋ tefla.
Me ipregi teflan ki nana go ntaŋ
ipo puk.

Welkia, ipreg na Ņaun pak ntaŋ
tefla me ipulki Ņaun tefla, nen
kin ntaŋ ina ifuk.
Go, kupo kano lek Ermag.

Go malnen kin itu san to, itu
Efate toto panpan malnen kin
imat, go tiawi ni esan rupa
tanki.
Me nlaken ipram top go rupa
īlkin ītol wes.
This is text 049.

John Maklen

**Mumu and Kotkot**

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

Natrauswen ni Mumu go Kotkot,
ga ita pī natrauswen ŕal mau, ga
iŋi natrauswen nen inmol.
Taos Mumu go Kotkot gar rato
siwer userek ki nlaun ŕig
Vanuatu.
Pan pak Banks pan pan kaimer
ler mai pak Aneityum rato siwer
tefla.
Me san kin ratkos ga ratok naur
ŋig Etgo go ĩnæe.
Rapi naur negar.

The story of Mumu and Kotkot,
it is not an empty story, it is a
story that is still alive.
So Mumu and Kotkot used to
walk around Vanuatu.
To Banks and then back to
Aneityum, they would walk like
that.
But the places they stopped at
were Tongoa and Emæae.
They are their islands.
And everytime they have their road that goes along there.
They always have their road along here, it goes straight.
It goes along the saltwater, to Erromango, Tanna, Aneityum.
Then it comes back.
And they stay there, they look to see if anyone is behaving badly and they go and hit him.
Sometimes they punish someone, they make someone sick. But they make them get well again.
But sometimes they make them die.
They will be dead. And many times they appear to people.

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.

Natopu nen kin ito esan ga, ipi nátopu nigmam.
Ser natañol ni Erakor runoomser mtaki nátopu nen kin rusoso ki maarik.
Selwan kupreg sap namrun,
Maarik kefo pei tuok şuhta šeess welkia nen kin ituok kin ipregi kumsak.
Me ipitlak natañol nen kin kefo mer gaag preg naul nkas nen

The natopu (local spirit) that lives here, it is our natopu.
Everyone from Erakor is scared of the natopu which they call 'maarik' (mister).
When you do something wrong, Maarik will give you a small punishment, like he makes you sick.
But there are people who will then give you leaf medicine to
ketuok ōmingi, go ōf mer ōnol.
Nataŋol ruto esan to rupiatlak naul nkas ni maarik.
Go maarik, teetwei malnen kin, mal ni nmalko, gar ruto- rupi nafet rupi ōnaau.

Mauu ruḻap, ruto preg naŋkal toklos ōnaau ni Ertap, me Ejŋag, me Eŋel.
Malnen kin ruto me kutae maarik ga inrus pi natamol nen ipi na, kulru. Ipi kulru.

Kulru. Kulru imin se kleva.

Or, natamol nen ipi kulru, welkia tenamrun kefo mai me ga kefo pei nrik naŋer laap ki

Selwan ruto to pan pan welkia nalotwen ina kefo mai.
Go kinrik naŋer 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 medicine 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 Taŋes
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 Taapses.
Taapses ipi man iskei nen kin nрак ilaap tutli na ito pregasaki nan rak gakit.
Kulao nanr, taapses kin kefo pan pami, me namematuan ga kin ipi nlaken kin amurin na kagakit traus.
Naliati iskei isos man laap rупак naor iskei. 'Me amurin na kafestaf mus nlaken akit tupi man. Me ifale kin mal ito pregasaki kit, ito pam kit. Tete naliati kefo pato erэae, ilemis kit tuto. Imai ipregsaki kit.

Me akit tupi talpuk iskei.' Ito nrikir 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 rупак naor iskei go itli na rufаn tai raru. Rupan tai raru.
Rusol nkas, nkas nen kefo pi nel.

Rupanpanpan rупan pregи 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 Taapses.
Taapses is a bird which, many times we say damages our bananas.
You plant bananas, taapses 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 iti nag, 'Mal teflan tukfo pakruk.'

Man laap rumai: mantu, sokfal,
taŋes. 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 ūnner,
too ito taar ser man runomser preg na nawesien gar teflan kin rutae, mantu ikai.
Malnen rupan tu raru gar nentu go kinrikir ki na, 'Malnen tuktu.'
Me kefo lulki naknin rufak nmal nnar pa.

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

Ser man nen rupreg suʃ nen ruto preg.
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 nракут тете пан пами,

malnen ipato enhae panpan po na ler na imai. Go taap’es inrikir ki na,
'Kin kemai malfenen kemai kefo nракут тете ки. Malnen kaleka
iwel preg nrag naknir, rупak elag
tefa,
mалnen imaimai aimaimai pak etan. Go тукфа tserser me kefo lulki
nakuин nmal nanr.'

Go ipi mal gakit nen tukkrapn. Ruleka go mal imai nrir lfekir
panpan inom, pan пато enhae
trau,

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

Malnen imaimai aimai ipak
neltig na kenrackut tete kи teflan
go rупaaamot
Me nrag naknin ilul пато на nanr
tо. Ipregnrogo nen kefregluа, me
kipe kano nlaken nanr
imалумлум,
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 тaапes 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.

Natrauswen nig Efut 75
Malnen kin ilulki nrag naknin rupato nanr ipregnrogo nen kin inrir nen kefreglu nrag naknin me ikano. Go ipi maal nen ruŋako, rutai me mantu ikati. Me ser man nen runomser ḵakro, go naniolien ga inom, imat. Go ipi esuan natrauswen sees nen ipaamu 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.

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

Franis Roman Catholic rusosoki Momat. Me nafsan matu ni tiawi rusosoki Epkat.

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

Kaaru nen ito rumer sosoki Epak. Epak kin po pak Epu. 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 nafsan. Go malen kin rutu sanie,

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 nafsan. Go malen kin rutu sanie,

Another place there they call Epak. From Epak you go to Epu. 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...
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 Eψuf, they called it Mautul and Mautfer.

Then they wanted laplap and they started to make laplap for them.

But every time 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.

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 kuperp kapu gaag ikakas wi nlaken kin kusati ntas.'
Rupan pan pan rumaetki nlaken kin serrale nen kin kefan kimer sel nawi laap.
Isat nāprāl laap, esunu'u ga i̱pur mau ki nafnag.
Ati nen rusoso ki Katapel.

Pan go rutmer nririk ki, 'E, tufo leperkat naftekin ito slati elau.'
Malnen kin rumai nen ruuut ntas nen rukfo preg 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 nro ki nafnag 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 ntas go inro ki nafnag.
Malnen kin inro ki nafnag nro ti teflan itarpel ki napor naal ga ipato me itrau fit.
Malnen kin i̱fit 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, what'sit, 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,
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 Elaknaŋkas, to pull the water.
She ran to this point which is called Emetŋer and Efaptchaũ.
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 Efaptchaũ.
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.
This story about the two warriors from Pango and Erakor was told by Timothy Arsen when he was eight years old.

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 Wayane †

Falea and Toukou

A story about how the ancestors of Erakor people lived ad Rentapou and then came to Erakor and were transformed into places around Erakor.

In the olden days two old people, called Falea and Toukou, had six children.

Our old people lived at Rentapau come to Erakor island. These two had six children.

The first was called Apu Esel. And Apu Esel was a spring of water.

A spring that flowed. Down to the sea. The second child was called Apu Taf.

Apu Taf is water which flows to the sea, The third child is Ati Pako.

A spring that flowed. The second child was called Apu Taf.

The second child was called Apu Taf. Apu Taf is water which flows to the sea, And Apu Esel was a spring of water.

The third child is Ati Pako. Ati Pako is a shark which ran away and came to Erakor island. The fourth was Apu Sal,

A spring that flowed. The second child was called Apu Taf.

And the shark came floating and the wave picked it up and threw it onto the shore of Erakor Island. The sixth child was Ati Aas.
Kalfapun 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.

There are two women, they lived up at Bufa. 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.

Iпеlgat faat tefla isol kai. Inom
ip a itaо faat ip он. Ipak surм 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 тli. 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 imetпакro nen
kemer tao faat keler.

Ntas iser. Katapel ipato esunи, go
inрог ntas iser. Ifit. Ifit mai пак
Ewenesu, itraem nen kepnuti kia
kefueti nen kepnuti.
Kipe mten top, ntas kipe mten
top. Imer tao, imai пак
Elaknapuktao, me ntas, itikin,
imaimaimai пак 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.

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 Elakatapel point. But the sea flowed and went. It is the end of this story.

Kalphun Mailei
The natopu around Erakor village

A description of some of the natopu (spirits) who live around Erakor and what they do.

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 Emetper. They are natopu, Flesaur and Flepog.
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 Eka-pushum. 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 nafe, nanrogpirwen?

(KM) Ore if wel kufla maetki naat, ag kupan, ūfo preg, taosi rutil nfk.
Kupreg ipak natopu. Natopu itrapelpel nroge, 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 nías to.
Me iwel kia rulekor natkon a? Rulekor natkon,
(NT) Rutap preg nawesien sa mau?

(KM) Toklos natanhol, itik. Rutap preg nawesien sa mau.
Me iwelkia olfala nen ipato esanpe Emetaikes, ga kin ga ipa naot, ipa 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 clan 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 teemol, nen ruto?
(KM) Ore teao teemol gar, ore. Taos, tenen kin gar ruto ntaa?

Napotu nen rupi tenen ruto ntaa. Go serale nen ruto ntaa, gar rupi serale gar. Taos pislama, tan̄ra, star, me naik, me serale ne ipi serale gar.


(KM) Takwer ga ipitlak, ipitlak tete naat nen kin ipi natopu gar. Me ita top go ita laap Erakor mau, nlaken nañer 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 bèche-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
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.

This is text 073.

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.

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, rapanhor
teesa nen itu.
Go rapaos kin ki, 'Gaag tmam go
raitom wa?'
Teesa nanwe inrikir ki na,
'Kineu apaakor faat'.
Go ratli na, 'Komam ratik ki
teesa, me ag kuta skot
komam?' Go teesa nanwe ina,
'Kineu atae skot akam'.
Go rapo plake pa, rapregi ipi
teesa gar.
Rapo lekor wes pan go ipi teesa
pur.
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.
Isiwer raki elau, ga imro ki esan
ga ipaakor wes.

Go tmen ileka go imrotae. Isiwer
raki elau go kipios, 'Koaisen
paler'.

Koaisen isiwer. Go imer pios,
'Koaisen paler'.
Koaisen, isiwer 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 paler'. Ipan kam ntas go ipo lag ipreg nalag:

'Koaiseno koaiseno seno, nato wawa nato wawa meremo, koaiseno seno.'

'Koaisen paler.' Koaisen ipan ikam ntas, go ntas ipamau nañutwen.

Tmen imer pios, 'Koaisen paler mai.' Go inrus pak elau, ntas ipamau esa.

Tmen ipe nromi itop. Tmen inromi itop imer sosó, 'Koaisen paler mai'.

Koaisen inrus pa, go ntas ipamau esa.

Me ileka na, tmen inromi itop go isursur tmen.

Inrik tmen kin, 'E nasun 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 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.

This is text 074.
Litong is a woman given to be the wife of a Natopu.

Yes, we have a natopu.

Our natopu, the natopu from this place, he is the one who is there, who has been there from long ago until today. He was there at the time of our ancestors. He would ask for a woman or a girl, he would ask that they give him a girl. And they would give him a girl. Once he wanted this girl, her name was Litong. He wanted this girl and he would send a message, saying that they (his police) take his message. [A natopu has assistants to do its work and they are called its police.]

So he sent his police. He sent them with a message, all the small creatures that live in the sea. There was bêche-de-mer, shellfish. When the ancestors saw it they knew they were the police. They took the girl in the canoe, they came and they returned. Sometimes starfish come and the old people know. They are its police, they go to get a woman. Until, one day,
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.
Natrauswen nig Efat

Taos ni natopu nigam ni esa,
ratua malen imur nmatu, rutua
kin iniol

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.

This is text 075.

Toukelau Takau
Lisau, a natopu
Lisau is a natopu who lives around Tassiriki.

Ipiatlak, Etasrik, Ratison. Etasrik
ipiatlak mtulep iskei itkos.

There is (a natopu at) Tassiriki,
the Radison. Tassiriki has a
woman spirit there.

Ga me itkos. Nagien ipi Lisau.
Ga me itu lekor ga esa.
Rupi natopu me rutae nañer,
rutae natañol ni natkon, lekor
ptaki natañol.

They are natopu but they know
people, they know the people of
the village, look after the
people.

Tenen kin ipreg tenamrun itakel,
rufe kin kin teflan kin itae na
ipreg namrun itakel, ifei kin ki.

Anyone who does something
crooked, they show her so that
she knows that he is doing
something crooked, she shows
him it.

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,

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.'

isel tete nanromien ipan tua ki.
Ina, 'Paño neu, Paño neu watgi.'

She will do it, as that man
brought a small present and
gave it to her.

Kefo pregi taosikin, taosikin
natañol nen isel nanromien ipan
tua ki.

Natrauswen nig Efat 93
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 taapés, the chicken and the swampen**

The chicken steals the swampen's comb and the swampen then hides its shame in the bush.
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.
He was happy because of it, and he went around the house and the yard and he showed off, because he had stolen it.

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.

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.

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

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South Efate Stories
It's name
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 rapregi preg pregi pan pan pan
naik ipan pan pan go klikano, 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 nameṭpāg ntrauswen neu.

'This is text 080.

John Kaltapau †

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 ṣrakot nen pato ita kerai mau, me tenen ga ikera 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.
It was on the river's edge. This is a rock that came out of a

South Efate Stories
Ntan ṭrakot mau. Ga wankin aweslua wes. 
Me ga ipi faat, ne ipi, faat ipi msal. Ipitlak tenen kin ipi teni nafnag. 
Taosikin rulao nawi kuncan psi talnąat, kuptsi talnąat, malnen kin ina iwel nawi rustat pak elag, go kunrea itarpek. 
Me malpei, kuncan lao kulaoki, kulaoci kip tu nтан. Kala, imten! 
Kulaokin itu leg tu. Malnen nafnag ina ipan panpan kuleka go kunrea ipan tarzęk. 
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 natanọl, go imaag teflan to. 
Malen us iwo, kulek nawen ipur

Man iskei kia rusosoki oknait, sokfal, ga ipan laotu wes tu ne ito min nkanron pan ga inrogo namanrewen inom. Kimer nrir pa me ipur tu, me ipi faat. 
Faat þur. Kineu aleka me mees nen puul iwok kulekor pregsakir. 
Itu san rusosoki Enelfat nameţiagon leg. Faat þur me ipi natanọl. 
Kuncan 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 Enelfat, 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 mëltig me natañol ko nafe?
Ko wan ñañamori na natap kin ruilaotu. Tewan rusosoki natap kia.
(NT) Me natap ña 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 ñotae. Ipi naaten ñotae.
(NT) Me natap ipi?
(JK) Natopu ga ñmsal. Natañol ki na ipreg natap.
Me Atua kin ñpreg naaten, naaten ñotae, 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. Ñafan iskei.

Kumingi kefo nrijk na, 'Ag kupan mes, e, mau ni na, natopu nen pato. Kukraksñanri imaeñkia kefo sñanri.
Ale imer pueltlu kuler ta msaq mau kumer nol tkanwan nawesien ipanki. Or, teni nanre ni Melanesian, a, gawanaki 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.
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.

I want to tell you a story from Nguna. On Nguna before, there was one of these men on Nguna island, where Peter Milne went to.

The story of the devil who ate. He ate until he wanted to eat this woman, but she had sores on her body. 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.' But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating. 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
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, 'ñafo 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 'ñafręgsi nas, ñaneu tua ki timen kelim.' Aro. Timen kelim.

Ale ipreg nas kina inom, bow, inom, aro ipa. Imer ga preg timen ilim ina, 'Mama mafanen', Ina, 'Mafanen kapreg, ñakuk.' ñakuk aliat, me tufo nrogo. Malnen, ito, iku ina, 'ñafo leka ñamer kuk aliat, ñafo nrog ntwam kefo pes'.

Me malnen ikuk panpanpanpan nuasog kipe pak elag. Inrogo ina, 'O ey nañkas inom mees kafo pam wes.' Kuleka?

Ntwam nen kin ipios. Malen mama, ni teesa ina, 'ñanrogo, ñanrog nalen. Itli na mees kefo pam kit.'

Go teesa ga ina, 'ñata mtak mau.' Me inrik kori sees ga nen kin na, 'Takfak sanpe me tak-. pan ñawelu wou me uta preg tpher. Kapreg ñanis keskei, tpher 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.'
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.'

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 itokta to raru to me ito maag, ito lek napu teflan po leka mau, kori ifit paakor.

Kori ifit paakor. Imtaki kori me isaki raru. Ipalus panpanpanpanpan ga ito namos me imaoos. Inpaki nawes elag na nakiat

Me ito marmar 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 isak wes. Ito marmar.

Ito marmar teflan panpanpan go ileka go kori ipaakor nieltig, Imtaki kori ifit. Ifit pak suni ga me kutaee, 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 esuun, ki enirom. Me ito ler pak ektem. Ito leka teflan panpan me ilelkau kori me kori itap leg ki napu mau. Me kori, iur naor potae

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

Natrauswen nig Efat 105
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 ikatktot na

ikatktot, nana, ikatktot, nana,
pol, na, ūura ga. Ikatktot ūura ga.
Ipo komkomki. Ntwam itarpek
kaimat pe.

Me ini ntwam komkomki na ūura
gi pa. Iolwe me ipan los nioko.
Ipan panpan pak elag Krikai,

pan lek kano sees ne plak mama ga.
Me iAsk natkin teflan me ilai.

Ilai na ūura ni na ntwam ne. Me
ina, 'Ga ki. Kaipe katpuni.

Malpane tupo ler.' Kin ruler, gar
rupak Egun pan kin go inhōl inhōl
ipo mer ftonki nataniōl.

Kin panpanpan kin mees nen kin
natiōl rupu laap naur Egun.
Tenen ga ipi natrauswen tilnori.
Anig teesa nen rutu trausig.

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,
his balls, he bit off,

he bit off, he bit off,

he bit off, he bit off,
his balls. He bit off his balls.

he bit off, he bit off,

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his balls. He bit off his balls.

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he bit off, he bit off,
his balls. He bit off his balls.
A story of a girl, Litapurong, who lived with her mother and grandmother but who is abducted by a ntwam or devil.

The story from here, it has a grandmother and a mother. They had one girl who lived with them. The girl's father had died. The mother and grandmother stayed with them, until one time and they wanted to make laplap, they wanted to make laplap. And they said, the mother and grandmother said to the girl, 'You go and get saltwater from the sea for us.' Because in those days they got saltwater, they didn't pay for salt like today. Go get us saltwater, then we will pour it on our coconut and pour it on our laplap. The child went, she took a bottle and went to the sea, she took a coconut shell so she could get salt water. She went, then she disappeared, but there is a woman (a spirit woman) who is there, halfway along the road. This woman is Satan, like a devil. She is a devil, but her cave is there, the girl is there, she went
ipak elau pan na iler na imai. Go ntwam kipuetso, kipuetso kaipsi ranru to enrom, rato nfar faat.
Mama go ati rato panpan ki teesa nmatu ipuel, rapan panpan ler pak elau, pan.
Ra-, mama ga-, raiten ipak elau pan ilerkin ipuel elau, go itae nen kin, kipe mai kon nmal napu ki.
Ina ito kaipa, ipan, ipaŋtori na ga kin ito erfa esa. Go ilag isoso, nagien Litapurog.
Me tenen ito nfar faat nagien Taŋam, nagien Taŋam. Me tetau nmatu ne nagien Litapurog.
Raiten ina ipa, me itraem soso, ilag: 'Pataf eniae e, pataf eniae e.
Litapurogo, Litapurogo pataf eniae e, pataf eniae e.' Ale Litapurog ipes, ipes enrom, ipo pestaf raiten pak elag.
Anag kataf me ati Taŋam, 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 Tamam. 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. Litapurong, Litapurong, 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 Taŋam 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

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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,

rupi nana, rupi nafet nmatu nanas.

runa- ruto elag sanpe e ilakor pi
rupato-, rupato e ēpu me,


Ale rupan na, rulos, rulos teflan pan inom.

The washed there, they would go and wash at Erromango, but they, they were a group of women.

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.

He said, they go, they go, but they they are far up there, it might be, they are far up there, it might be, they were there, at Bufa, and they wanted to go and wash over there. They just started to fly and went. They went.

When they wanted to go, they ... they closed their wings until they were ready, they counted each other. They left. They left, they flew until they landed at Erromango.

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

Natrauswen nig Efat 109
Me, kano iskei ga ikus to, ikus to leker. But this man hid, he hid and he looked at them.
Me rulos panpan inom teflan They washed and washed then came pak euut teflan, ru- kutae ru= to shore like this, you know they pre- jenj panpan panpan go go changed.
inom. Tefla. Rupreg na, Like that. They did that, rulaioki nafarur tefla, me runrir, they put their wings on like that, and they flew, ru- runa ruknrir. They couldn’t find them there.
Me iskei me iskei nafarun ipuel. But one was missing her wings. Go inrotesa wes. Ruileles They did that, panpan me rukano wes. they put their wings on like that,
Me kano nen kin ikus to israkor But the man who was hiding hid na nafaru- the girl’s wing. na teesa nmatu ne. Go mal tefla nen kin al ipak etan Like that. They did that, teflan, me tenen ruipa. they wanted to fly.
Me nmatu, na- teesa nmatu nen They put their wings on like that, nmatu nen ito kait na, nafarun. and they flew, they wanted to fly.
Ikaiten panpan. Me iskei me iskei nafarun ipuel. Rufoil, runa, 'Ag ñato me mam Like that. They did that, ko- kofan me.' and they wanted to fly.
Runa ruto kaipa me, ga ito. They were there, they said, 'You Stay, but we will go.' Ito panpan go natañol nen They left, but she stayed.
israkoro ipo mai. She stayed and stayed until the imai na ina, ipo psir na, 'Ag man who was hiding came. kupo-, kuto lel nafte?' Go ipo tli, He came to say, he was going to 'E, Me nafarum ga ilakor to, lie, 'Are you looking for ko naat ifla wes.' something?' And he said, 'Hey, but your wings might be Gar rukui mai go ina, 'E, naat Ilakor srakor, nana nafarum. here, or someone might have taken them.' But he had taken them.
Me ga iwesi. He covered them up for all this time.
Ipregkoro ito panpan mal skei They all came and he said, 'I mau nen kin. think someone hid your wings.
Gar rukui mai go ina, 'E, naat israkoro ito panpan mal skei ilakor srakor, nana nafarum.
Akit talakor pan nru pan matur. Go kiplake pa, kiplake pan, ranru matur. 
Iiplake pan ramatur panpan panpan, kipi nmatu ni kano nen to. 
Panpan go, ita pokoro ki puur lisan ito. 
Me is rakor 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 talnñat pa.' 
Malnen kin ipak talnñat pa, ipato panpan imalik, mai ki nmatu nen ito. 

Me ruta paññor namrun nen mau, me ito pan kaipe pi nmatu ga to, me ito mroki- to mroki naññer 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 ratlli na rukgar preg nas a? 

Go rata tup', go ratuñ na. Go nas a go teenol seserik nen kin ruto sil sil na, e, panpan.
Teenol 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.
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
imai sog nañer nran ne, inakin,
'Kafo tao mus ki.
Me raktoreki apap gamus to.'
Me maarik nen ipato me inrogo
teflan kin
al ito pañas, me iwêlkia ito
kat.
Go ina, 'Mes nen tfa kin ito kat
neu me al ito pa.'
Me mtulep ga ito þor na, ntali
þor iskei ito enñau ga a?

Me ito krakþorþor namrun ne,
en kin kenrogo me kemai.
Pregi panpanpan inom tefla, na
nra ntali ien

Me mtulep kipe pa, a? Maarik
nen imai mai mroki na ipo taos
sermal
Po na imai ki tenran rato, ina
ilek, ileka teflan kin rapi na,
ntae ito a?
Rupaññor namrun nen, mtulep
nen pan kipak nañlen pa.

Malen kin imai,
imai na inrikin ki tefla, go
ranrikin kin na na, 'O Mama
nigmem kipe pa.'
Kipe pak nañlen pa.
'Me fei kin ipaññori?' Go rana,
'Komam, komam rapanñori.'

Go itraem laokin kia kunrog na,
nra ntali nen ien kia ruto
nhaltelit. Go ina
came
and kissed the boys and she said,
'I will leave you.
But you wait for your father'
But the man was there and he
heard how
the sun was shining but there
was the sound of thunder.
And he said, 'Today there is
thunder, but the sun is shining.'
But his wife was breaking the
branches of the big natapoa
(tropical almond tree) that was
in her yard.
She broke them so he would
hear it and come,
So that when she finished, the
branches of the natapoa lay
around.
And the woman was gone. The
husband came and he thought it
would be like every other time.
He came to the two boys,
he saw that there was 'shit'
there.
They found this 'shit'. This
woman had gone back to her
place.
And when he came,
they told him, 'Oh, our mother
has gone.'

She has gone back to her place.
'But who found them (the
wings)!' And they said, 'We
found them.'
And she was trying to put them
on and you could hear her
breaking all the natapoa
branches. And he said, 'O, I heard it, but I thought it was thunder, but the sun was shining.' 'She did it.' Until she went. She went and is gone until today. 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 na kastom stori ni natkon.

Me taitel, taitel knen, taitel taetel knen ina, ipi teni Ririel go Ririal.

Me gar rato siwer pan, rasiwer pan ale ratrau lek ntali ale ramai.

Rapagsak ki ntali Ririel ga ipagki ntali ne, me ipag pato elag,

Ale ruto le, le ntali panpan ina inom.

Ale ito npakin isu mai pak etan ito tu Ririal kin. Me Ririel ina ipuetsok nrankas iskei.

Ale me imer pus natuen nranru ipak nkas nnñarteu ale ina ito teflan trau ḣrai nkas teflan trau tarpék mai pak etan.

Trau mat nran iskei. Ale Ririal itrau kai teflan ale ikai pan ina ilag pan pan pan inom.

My name is John Kalfau. I want to tell a custom story from the village.

The title of it is Ririel and Ririal.

They were walking and they saw an almond tree.

They climbed the almond tree, Ririel climbed this almond, he climbed high.

They looked for almonds until they were done.

So he threw them down to Ririal. But Ririel wanted to hold on to a branch.

He put both his feet on a dry branch and broke the wood, and fell to the ground.

He died straight away. Then Ririal cried and cried, then he sang until it was over.

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South Efate Stories
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. I want to tell you, Nick, I’ll tell you about the rat and the octopus.

Naliati iskei, elau imat. Elau imat, itrau mat pe mat pe mat me. Ipiatlak nskau ienkot naur iskei. One day, it was low tide. It was low tide, a really low tide. There was a reef that lay around an island.

Naur sees iskei ito elau me elau imat. Malen elau imat kerkrai, mat top, go nskau igar userek. 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.

pan tkal naur sees. Me kusu, kusu iskei, ito Efat. I saw that the tide was out. It was happy, he wanted to walk along the reef.

Ileka na elau imat top. Isemsem imur nag, isiwer ur nskau. It was happy, he wanted to walk along the reef.
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 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.

The tide was too high. So the rat kept running around the island, but the octopus saw the rat. When the octopus wanted to
It came to the shore and it said, 'What are you doing?'
And the rat said, 'My life is on Efate.
But I saw that the tide is really low.
I walked over the reef and came, I felt the wind from the small island, and I stayed and rested until now.

I thought I could get back but the tide was too high.
And I couldn't cross back because the tide was too high.'
And the octopus asked the rat, 'Do you want me to help you?'
And the rat said, 'If you would help me it would be very good.'
It said, 'Come and sit on my neck.'

Come and sit on my neck and I will go across.'
So the rat sat down.
The octopus carried the rat and put it on Efate.
But when it was in the ocean the waves were too big.
Because the wave came and took them up high.
And the octopus's head was swaying.
The octopus's head was swaying, and the rat decided he wanted it.
The rat wanted the head of the octopus.
And the octopus said, 'What do
Go kusu ina, 'I want it! I want the wave to take us up and down again.'
They kept on going until they were in the middle of the sea.
But the wave was strong. It took them like this and the octopus's head swayed again.
And the rat again thought about the octopus's head, and wanted it, and the octopus said, 'What do you want?'
The rat said, 'No, I want the wave to take us, it was up high but it went down again.'
And they kept on going until they got to the shore.
The rat saw that it could jump into the middle of the sand.
It stood on the octopus's head and jumped.
It jumped to the middle of the sand, and it saw the octopus in the sea and said to the octopus, 'I want your head.'
The rat wanted the octopus's head because the wave had taken, it had taken it like this, and the head had continued to move about, to sway.
It said, 'I still want your head.' And the octopus got angry with the rat.
It got angry with the rat, and it took off a tentacle and whipped,
The story concerns Litrapong, a natopu or spirit. Kalsarap tells of his son, Kaltong, who was sick and needed custom medicine.

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
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
He walked about because of the leaf medicine, 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.'
When Kaltong took hold of the rope and
Selwin slowly pulled he came and came. The old woman was
doing her own things, she didn't know that Kaltong got out.
She was surprised that Kaltong
got up out of the cave. Selwin
said to Kaltong, 'You hold my
back.'
Then they held his back, and
Kaltong held Selwin's back like
this and they came back to the
house at Erakor.
And it is the end of my story.
Kaltong is alive to this day.

---

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.

There was this woman,
this old woman, she had two
children and they lived and
lived.
And these two children, their
names, one was Ririel and one
was Ririal.
They stayed and then
these children wanted to look
for nakavika fruit, it was the

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122

South Efate Stories
Nkafik imam, rana rapa.

Ale, kaaru ina,
Ririel inrik Ririal ki na, 'Ag ūafei. Ag ūafag.'
Go Ririal imer nrik Ririel ki na, 'Tik, ag ūafag.'
Rana rapregi panpan go Ririel kin ipo pag.
Ipağki nkafik þak elag, me Ririal ito etan.
Ina israf trau nël, itarpêk. Itarpêk mai þak etan.
Ina itarpêk mai þak etan trau mat.
Ale Ririal ina isatsok, ina islati kaipe to tag.
Ito tagsi panpan go nana wak iskei imai, wak ina imai go
Ririel inrik wak ki na, 'þafa neu ona,
þafa neu nrik mama neu go papa neu ki na,
Ana, 'Ririel ina itarpêk me imat.'
Ale ga ipo lagaipi nalag: Wak e þa ginai rougorogoi kitem go mame.

Ririel o kitiroa matetoko. Ririal eselatia toko tagisi ae.

Ririel o, ririel o, riel o, il
Ale wak ina ipan me ita ler mau.

season for nakavika (Syzygium malaccense).
The nakavika were ripe, they went.
So the other one said,
Ririel said to Ririal, 'You go first. You climb'.
Then Ririel said to Ririal again, 'No, you climb!'
They wanted to get it and Ririel was the one to climb.
He climbed up the nakavika and Ririal stayed down below.
He missed it and fell down
He fell back down to the ground.
He fell down to the ground, like he was dead.
So Ririal took him, he carried him and he cried.
He cried for him until a pig came by, the pig came and
Ririel said to the pig, 'You go,
You go and tell my mother and father this for me,
I said 'Ririel fell and he died.'
Then he began to sing this song,
[Song. The words are in a North Efate language (Ngunese), but
translate as 'Pig, you go and tell my father and mother for me.']
[Ririel has fallen and died]
[Ririal has taken him and is crying for him.]
The pig was going, but he didn't 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 pa ginau rorogo ki tete go mame. Ririel o kitsiroa mate toko. Ririal Eseta atoko tagisi ae. Ririel o Ririel o Riel 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:
Mantu pa ginau rogorogo ki tete go mame. Ririel o kitiroa mataetoko Ririal esetaita toko tagisa e Ririel o ririel o riel 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.]
[Ririel has fallen and died]
[Ririel has taken him and is crying for him. Ririel o ririel o riel 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.]
[Ririel has fallen and died]
[Ririel has taken him and is crying for him.]

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 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 natrauswen ni of.
Teesa ni of,
akit tutae na
of, malnen elau imat.
elau imat kefo to

I want to tell you the story of the heron.
The child of the heron, we know that the heron, when the tide is out When the tide is out, it will be there.
until, the tide is out, until

just until it starts to turn, or, the tide would start to come in. And it would be the time the heron would go to the sea to look for fish.
And one day, one day this heron was there, and with its chick they were both there. But the tide was out.
On and on and the tide was out in the afternoon.
Then the heron saw that the sea was starting to come in.
And it asked its mother, it asked its mother, it said, 'I would like to go looking for fish in the sea.'
And the mother said, 'No, you can't because you are small.' But it was the afternoon. And the sea was coming in.
And the heron’s chick said, 'No, I want to go and find some fish.'
And its mother said, 'No, I don't agree that you go there.'
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.
Istat, nlaken ileka na elau kipe to mu.
Go istat kai. Ikai me ipreg ipi nalaq.
Go nakaipen ga ipreg ipi nalaq itefla.

Ina, nalaq ga nen ina,
[song] Seseria seseri,
nalomatarere, naempiripiri,
alolipu karia, Lawo kowa sai
koroko, koro namaloko, ekatia
ekatia oo pa, ekatia ekatia oo pa

Me, elau ito mu.
Ito mu me makou ipuetsoki,
ipuetsoki kerkrai ki nen to

Ina ito pan kaimer lag.
Welkia nalaq nen ipi nakaipen ga.
[song] Seseria seseri,
nalomatarere, naempiripiri,
alolipu karia, Lawo kowa sai
koroko, koro namaloko, ekatia

Me afsak iskei, ito waf me isik
n'au, ilek of kin itu.

Inruŋ pak etan inrus mai isaiki
n'au, me ileka kin of itu.

Me elau ito mu.
Afsak inruŋ pak etan,
imaimaimai ipak natik of.
Isak pak elag me ipeset of. Itli

The small heron couldn't.
It started, because it saw that
the tide was coming in.
And it started to cry. It cried,
and it made it into a song.
And its cry, it made it into this
song.
It said, its song said,
[song] Seseria seseri,
nalomatarere, naempiripiri,
alolipu karia, Lawo kowa sai
koroko, koro namaloko, ekatia
ekatia oo pa, ekatia ekatia oo pa

But the tide was rising.
The tide was coming in but the
prawn held the heron, it held it
tight.
It wanted to go and it sang
again.
So that song is his crying.

[song] Seseria seseri,
nalomatarere, naempiripiri,
alolipu karia, Lawo kowa sai
koroko, koro namaloko, ekatia

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.
But the tide was rising.
The turtle dived down and
came up next to the heron.
It went up and talked to the
heron. It said, 'What's up?'
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.'
Go ipi nametŋag ni nafuserekwen gakit. This is text 105

And that is the end of our story.

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.

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.

Litrapong, the place I want to tell about, because today we go there. We go, but we don't see Litrapong'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. I went and saw that coconut crabs were there, big ones like I had never seen before. But I went on to Erakor. 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

Litrapog, esan kin amurin na katli nlaken mees teesa akam uto pa.

Uto pan me uta lek erfale ni Litrapog mau. Kineu aleka ki namtak, ipi nlaken amurin kanrik mus ki.

Litrapog, the place I want to tell about, because today we go there.

Naliati iskei kaipe mai to Erakor to, kin me apo pa ana kalel aas.

The place that I got to was overgrown with the hibiscus, I couldn't get through.

Naliati iskei kaipe mai to Erakor to, kin me apo pa ana kalel aas. Go san kin apakes pa, naplel rutmer tfangir, tefla, akano nraf.

Litrapog, the place I want to tell about, because today we go there.

Apan alek aas rutu, aas ŋafŋof 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. 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

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
det lek. Alek polisman ga kin ratu nmet.

Me Litrapog ipato ito mpag na, nfal faat. Alek polis kin rateflan tu.
Polis ne rusoso ki Taŋar go Nrotik. Malen kin apa, ana, 'O me mees kalpe mai paakor esa, kafo pan le soksokir'.

Ipi nlaken apo nraf panpanpan apan pato me ato leka. Apei-, tenen apregi, apei lot. Alo panpan na inom.

Kin me apo pa, amailum pan to maak leka, panpanpanpan inom. Aler mai na asol aas kaimai pak elau Epakor, na asaiki raru,

Kin po mai pak Erakor. Ipi nametpag natrauswen neu, apsawiki mus.

This is text 107.

Kalsarap Namaf†

**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 Ertap

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130 South Efate Stories
Nai nen rusoso ki Epakor.
Akam talaap ni esan ula, 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 pásol
nalenan kuen,
ñofo mas nkas, narnrat keskei me
pafaskin Elakmamiel,
me selwan kupaski, malen kumai
pak elau Epakor,
kulek narnrat sees nen kipato sal
elau, iplak nmaagwen, ipi
nmaagwen pùr.
Go aleka ito panpan tuk mees.
Me Tata Sailas, ipreg talnìat wes.

Go nai-, naor nen ismai to ipon.
Go natamol rumer kana- 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 talnìat
go talnìat nen, ilaon 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 Nañrat
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
Nañrat 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 Grandfather Sailas
made a garden and in this
go kuta nafis, ipi tenmatun
iskei nen kin ipu nta naor laap.

Go mees namet nai nen ki’kion
kumer kano paniori.
Ipi natrauswen sees nfas, go
apsawi ki mus nen kofo nrogol.

This is text 108.

Kalsarap Namaf †

*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 ifurki ifla
sol tete ntankep, nen kin kefo
preg nkup.
Me selwan ipan imetpakor
ntankep nen kefreg nkup, 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,
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.

Utão Efìl 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 iniel, 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

rañol to panpan tuk mees. Me mafane itaosi kin Nolanwen imai,
go rakaimat. Me selwan kusan si, kusi nful kaaru, kunrogo iwelkia nkap imat, kusi kaaru, kunrogo welkia nkap ito fag,

Me rekin nkap kemer saof wes, itik.

This is text 117.
South Efate Stories

Tangoa, Santo.

Utok Santo. Utorwak me kipe malik. Pulpog go rutaso mam Tangoa, naur.

Utap tae fei kin kefo mos mam pak ist Hog Haba nau.

Namba faef Janweri 1933 ol Linsi Makmilen, 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.


Go na naot nigam itli nag, 'Kofo pan psi hospital go kofo pan psi hospital, 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 nigam 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, Febrari namba 12, Pot Olry.
Maj namba eitin, go SS Morinda imer mai torwak Hog Haba April wan go tu go Laperus imer torwak Hog Haba.

Naliati ilim inom, ipi us mñas.
Komam tete naat ita pak nawesien mau unom go ser to esuń to.
Go namba naen go naot itu mam tanmaet iskei kopan tśil naik.

Upan pan pato oraik ur elau panpan tśil fotisiks kaitao rumat.
Namba naentin Mei, SS Makambo imer mai torwak Hog Haba.
Twante Mei, upan lek naor iskei ipi Blu Wota.
Me Jun namba fo 1933, utao Hog Haba nen koler mai pak Efīl.

Aliat tap us itop, umai matur Sak Bei namba faef, mo siks umatur Mafea naor.

Namba seven uto Tangoa me namba twelf uto Efīl upa SS Morinda mai pak Efīl. Ipi nanețiŋagon.

Torwak, Hog Haba. Anchored, February 12th, at Port Olry.
March 18th, the SS Morinda came and anchored at Hog Harbour. April 1st and 2nd the La Perouse anchored at Hog Harbour again.

On the fifth day it was raining.
Some of us didn't go to work, we finished and all stayed at home.

And on the ninth the boss gave us a dynamite so we dynamited fish.
We went fishing in the sea until we had dynamited 46 karong.

The 19th of May, SS Makambo came and anchored at Hog Harbour.
The 20th of May we saw this place, Blue Water.
Then, on June 4 1933, we left Hog Harbour and we came back to Vila.
Sunday it was raining heavily, we slept at Shark Bay on the fifth and on the sixth we stayed at Mafea island.
On the seventh we were at Tangoa, then on the twelfth we stayed at Vila, we took the SS Morinda to get to Vila. That's all.

This is text 021.
Kalsarap Namaf†

*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.


Praevet Ruben, Ben, Kalsrap.
Komam upi teni Erakor.
Sem go Kalfaao, rapi teni Efpag.

Utao Efíl namba eit September 1934.
Upa Enta Busman's Bei. Ulek mista Adam go mista Harrison ranru to esumi ni mista Adam.
Namba naen September ipi miting ni Efíl.
Namba ten, upato Petenter, Emlakul.
Namba fitin Oktober, upak Lakaskas.
Aliat toknak, kineu, Kalfau, Reuben, upan lel naik, Krapei.

Namba sikstin, miting ni Efíl.
Namba naentin September, Jimmy Takaye, Jon Lisbet, Sem, Ruben.
Sem, Ruben, Kalfao, 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 Kalfaao 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 went walking. On the twenty-third, 1934, Sunday, meeting at Eratap.
Namba twentefo atiit Mande, utu Ajen. Ufak nana, nort Emlakul.
On the twenty-fourth, Monday, we were at Atchin. We went to the side, north Malakula.
Namba twentesik, SS Makambo itorwak Ajen, utu naor naliati nen aiat tap. On the twenty-sixth, SS Makambo anchored at Atchin, we stayed there on Sunday.
Namba torti, miting ni Erakor. On the thirtieth there was a meeting at Erakor. We waited at Atchin for the launch to take us to north of Malakula.
Utan kefo mos mam pak nanre ni nort Emlakul. October first we left Atchin to go to north-west of Malakula.
Namba tu Janweri raru upak Tanmaru. On the second of January, the boat got to Tanmaru.
Namba siks, Espigel Bei, Emlakul go Malua Bei. On the sixth, Espigel Bay Malakula and Malua Bay.
Namba siks, Ruben, kineu go Semulek natam! Ol malik inru rusir ramat to elau. We left them there, but we didn't bury them because they stank too much. The heathen 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 siks rutpil nasuñi ni naner taar nlaken SDA itokes. Naner malik nen rusu mai, rutpil nasuñitap ni SDA, rutpil, ruporprai The place they call Spigel Bay.
On the sixth they burned the white people's houses because the SDA were there. These heathen came down and burned the church of the SDA, they burned and broke the picture roll, the slate and
nanrogtesan ṭur. Natañol kenen rupak Aore, nlaken nanrogtesan ipi nanrogtesan ṭur. Namba seven Oktober, ipi miting ni Epha, go usak pak Tanmaru, natkon ni nañer malik.


Amok, ipi ngaur, ipi hedkwota nig natkon nnan 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, 'Patu mam tete naat kefei ki mam pak Lefenpis.' Selwan upan kailek nra. Go natañol nen inag keler go naot itli nag, 'Patap ler mau.'

Go inag, 'Malfanen aletae nra ita pi wak mau me ipi nra natañol.' Go Mista Tam ipulu sisi sees ilaúkin ntakun. Natañol ne kipei selwan upa paakor natkon ulek naot ni Lefenpis itarṭek to esuñ 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 Mr. 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].

Utao Amok go Mista Tam inrik Kali naot ni Amok kinag, 'Patu mam tete naat kefei ki mam pak Lefenpis.' Selwan upan kailek nra. Go natañol nen inag keler go naot itli nag, 'Patap ler mau.'

Go inag, 'Malfanen aletae nra ita pi wak mau me ipi nra natañol.' Go Mista Tam ipulu sisi sees ilaúkin ntakun. Natañol ne kipei selwan upa paakor natkon ulek naot ni Lefenpis itarṭek to esuñ nega to nlaken utaptae fei isi

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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, Lamiasi, Nefenaila, these three villages, they are where the Big Nambas villages finish. And back. We slept at Lamumpu. In the morning the launch came and took us back to Tontar, Malopar’s place.

Stayed at Lamumpu. 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 ṭulṁog, ita malkolik to ulefekor natkon negar, selwan rupilo, rulekmam, tete rusef, me komam utli na, 'Kotap sefmau, nlaken 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 umber mai kailer mai pak elau.
Elau Santo rusosoki... preg kamp nignam itkos rusosoki Tontar.

Namba fiftin, go uler mai pak Busman's Bei. Uto Busman's Bei twentewan deis, go umber pak tete natkon, naor utok elag Busmans Bei.
Namba 22 October, upak natkon rusosoki Rakatambol, Tanmari, Atolplak.

Umaturwes naliati iskei, go ṭog iskei. Go Malawut, naot negar, inrik Mista Tam kin nag, 'Natañol iskei, nagien Teptep, ito pregaski nañier 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.
Namba 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, Atolplak.
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
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 nagen Sulun. Namba 14 go
komam Ben rapareki nataŋol
iskei isef.
Ramai puetsoki ḣog, mai pak elau
Busmans Bei, uer pak Efīl,
namba 30 November. Nataŋol
nen praivet Ruben kin ipi prisón
gad ilekor wer me isef aliat ipan
kaitok natkon nega me itap
matur esurū mau me aliat ito
matur nafrofur.

Me ḣog go imai pak natkon ga.
Rumai preg repot pak Mista Tam
go itli nag,'Komam Ben rakfo
pan puetti ḣog go rapopan me atli
nag Ben kefo pan puetsoki me
inag kineu kin kafo pan puetti.'

Go aponrik nataŋol nen imai lek
mam kin nag,'Ag ḣafei me kafo
nrokosik selwan takfan go
ṭatulegkin go ḣafak emāe me
kineu kafo puetsoki selwan
rapan nataŋol nen ipan tu leg
kin kaipak emāe
Go kineu apuetsoki go masons
ega nen ipuetti to inhel. Selwan
apuetsoki aslen nen rumau to
rusef. Ipiatlaŋ naun sees iskei ito
it was a village of Ambrnym.
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
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
Kalsarap Namaf†

The fire at Ballande

What happened when the Ballande store burned in 1927.

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.
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
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 ṣur taon Efīl. Nataṇiōl nen kin rapreg sto ṣur taon Efīl.

1927, go sto ṣur Balan nen isor. Tete nataṇiōl kin rumat wes. Selwan rupregsī sto nen, utap tae nafekin ipiatlakken kin sto nen inkap ipami mau. Me selwan nataṇiōl nen rupakes, rumroki na rukfan sol tete mane ŋīrom sto.

Selwan rupan go rulakor preg tete namatun ito leg ki esuan mane itkos itefla o atap tae mau.

Me selwan rupak ŋīrom pan go tenamrun inḥālīt, malnen inḥālīt, naŋer laap kin rumat wes. Naŋer laap naŋer laap perkati, atai tli, 1927 kin namrun esun ṣur nen isor, esun ni Palan isor. Tenmatun iskei namrun nen isor, isfeki aiian iskei iur elag pan ipan na iŋrai nmet klas nasuŋtap ni Efīl imaŋor.

Ipi stori ni teetwei. Selwan pūlpog komam uто Ertap pa. Upan lauto uто maag nasuŋ. Uto maag nataṇiōl ruto slati rupa pak ospitel. Tenen rumat tenen rupi mankotīk. Ipiatlak nataṇiōl ni Ampai iskei, rusosoki Tokolu, ipi Inglis Polis me selwan rukfiit pan, go namrun nen inḥālīt go aiian 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
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.

Apaakov 1949, naur sees. I was born in 1949 on the small island.

Apaakov naur Erakor 1949, I was born on Erakor island in
Erakor, rutil Eraniao.
Kineu ato naflak nawi mai.
1949, it is called Eraniao.
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 ito ftom talhnat mana.
Namkanr has a bush that grows in gardens.
Kuleka na inrus pitlak nafte nelepleptau ko nafte itkos.
You see it has some spots on it.
Go ipitlak temiel go ipitlak tetaar.
There is a red one and a white one.
Me komam upaakor namkanr taar.
We come out of the white one.
Or, nlagwat ni 1959 go government itili komas tato naur sees mau, naur Eraniao.
After the cyclone of 1959 the government told us we couldn't stay on the small island.
Koler mai pak esa.
We should come over here.
Komai pak naur ñur nanre.
We came to the side of the big island.
Go malnen kin umai apitlak ntau ten ata pi teesa.
And when we moved I was ten, I was still a child.
Ntau astat skul malen kin, ore, ata mrotae sef ntau kin astat skul wes mau, me atae kin malen kin apitlak ntau ten.
Then I started school, I don't remember which year it was, but I was ten.
Go amai atato skul.
I came, I was still at school.
Go askul ni Franis, elau Êpag.
I went to the French school at Pango.
Go amai askul sa.
And I came to school here.
Me askul sa, na afnes ki skul sa.
I schooled here, then I finished.
Go askul Franis pan pan inom.
I was at French school, finish.
Go inom skul.
No more school.
Aweswes tete mal.
I worked some times.
Apei weswes ata mrosok sef ntau mau, aweswes British kafman.
When the Condominium was still here.
Malen mal ni Condominium itato.
Then I got to think I wanted to
Ana afines 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 wellia atasi nen amai pi pastor iskei. Go ruodeinki wou. Natañol imat atae tan ki, atae preg nafoutrien. Apreg Lord's Supper. Gawanki. 
This is text 033.

Kalfapun Mailei †
A story of Kalfapun’s life

Kalfapun joined the French police and stayed until 1955, then worked around the village.

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.
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 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 Efīl.
Ale uto Lamelis to, 1948 nen alak, me ato plisman lak.


Amer ler mai pak naur.
Uto naur to panpanpan nlag iwat 1959. Nlagwat ūür.

Go umuf mai pak menlan. Mai to menlan to. Tototo panpanpan.

Ale rumer wou apan lekor skul etan sanie. Alekor pablisk 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.

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.
I stayed until nineteen, las 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, natam! Oh, natam!

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 medicine, asthma medicine. 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.
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.

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Kaloros Kaltaf †

*A story of Kaloros's life*

Kaloros's working life, in the hospital, as a carpenter and in the electricity generating plant.

I didn't go to school somewhere else, I just went to the village school.
My education was just at the village school.

Started my work. In my life, I didn't go somewhere else to work.

And I worked with old people, the village, the community.

I looked after my old people until some died, I kept looking after the others, those who were my family who were old. I looked after them until they died.

I looked after many sick people, in the clinic, like a hospital.

I was there, at the hospital for three years, I worked with the sisters and nurses.

In the hospitel (NT) Until? (KK) PMH (NT) How many years? (KK) Three years.

(NT) Three years, nineteen...? (KK) 1949. 1950, 1960, sorry, 1959, 1960, 1961. When the sea flooded the island I was at the hospital, and I looked after the sick, when Uma was damaging the hospital.

I moved the sick people inside, made them go to a safe place.

And my next job when I left the hospital.

I crossed back to the village. I came back to the village. (That means the same thing twice, eh?).
I came back to the village, I
stayed there a while, then I
worked for the electricity
company.
I looked after 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,
know how to be a carpenter. 'Mtakseu' is the custom name for a carpenter.
And when I could do this, I went back to work at the electricity company.
While I finished there, I came back, because I got sick and had to stay home.
I was at home and looked after all the old people, many old people who were my old people, I looked after them.
I helped them. (NT) You worked in the garden? (KK) Garden...
And whatever they wanted me to do, I would do for them.

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

Yes, I was born on the small island of Erakor in 1916.
In 1937 I joined the British Police, and finished in 1937, and,
I joined the Americans and worked with the American army in 1942.
We were in a boat owned by BP (Burns Phelp).
We took two big machine guns and went around Moso and Maniuro, then came back.
Then we went into the bush with the army.
Upreg kam - kam maloput Efate, we made camp in the middle of Efate,  
upuet telefon waia pak Forari, we put up a telephone wire to  
Go imai pak Efil. Forari. And it came to Vila.  
1946 malnen kin naFk Kal inom, 1946, then the war finished.  
1948 amer pak na Franis polis. 1948 I joined the French police.  
Ato Franis polis 1955, 56. I was in the French police until  
1955, 1956. And I finished and came back to  
Efate. And it came to Vila.  
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,  
Efate, 1959, 1960. Then we came to the new village,  
Erakor, on Efate. And Charlie made me his  
policeman in the village.  
1959, 1960. Then we came to the new village,  
Erakor, on Efate. And Charlie made me his  
policeman in the village.  
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.  
got his job until today 1998.  
1968, 69, 70 and I was the chief, I  
got Charlie’s job.  
got his job until today 1998.  
I am the chief of Erakor  
I am the chief of Erakor  
Tim Kalmet  
Tim Kalmet  
Tim Kalmet  
Tim 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.  
Kineu nagiek Timteo Kalmet. My name is Timteo Kalmet.  
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South Efate Stories
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 Kaltap.

Ale 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.

Ale fom tri go apak ata kontiniu
kin mau, me apak komesel
school,
ipi teknikal skul pak
nanre ni komes nanre ni
taiping, akaoting go
sekreterial wok.

Ale anom skul,
apo ta fines ki skul neu mau
nlaken ntau mlaap nen itu go
apak Nume reki nen kin rukmas
namtak.

Namet kineu isa, rukmas slatlua
ito ptin.
Go namet kineu isa, 1963,
waia ni sulok isupty.
Me malne runa ruksentki kineu
kafak Nume ko Australia
reki nen rukfreg tenmatun me
mama imal.
Mama neu imal, itli na inrom
kineu go itli na kafei to.

Go ato pan namtak kipe to taar
pan pan istat ptin,
ipreg n País kito ptin ser mal.
1972, namba tortin December

go apak hospital Nume.
Doctor ijek ki kineu sa me apak
hospital Nume reki nen
rukslatlua.

Ruslatlu tenen rupus met psir
ne,
me ata ta jenjkin mau tkal
mees,
nlaken ruta nrik kineu ki gas

I was at the lycée for form one,
two, three.
After form three I went to
commercial school,
it was a technical school
to learn commerce, typing,
accounting and secretarial work.

I finished school,
I didn't finish school
because the last year I went to
Noumea for them to cut out my
eye.

My eye was bad, they had to cut
it out because it hurt.

My eye was bad, 1963
an umbrella wire pierced it.

Then they wanted to send me to
Noumea or Australia
so that they could do something,
but my mother didn't want it.

My mother didn't want it, she
said she loved me and she said I
should stay first.

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
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.
They took it out and put in this
false eye,
but I haven't changed it until
today,
because they didn't tell me when

160 South Efate Stories
Go malfanerik nentu namba 26 October go amer pak Nume nen rukleka, nlaken kipe to muf ito pak elag kipe to sees. Go ga wankia.

Me 1964 pak 73 kin askul lycée. Malen atli na apak Nume, 1972, apan 72 me aler 73 March.

Mer ler mai na kaskul. Me kaipesapi intreski skul mau.


And now, next week, on the 26th October I will go to Noumea for them to look at it, because it has moved, it has moved up a little. That’s it.

1964 to 1973 I was at high school. When I’m talking about I went to Noumea, 1972, I went in 1972 and came back in March 1973. Came back to go to school. But I wasn’t interested in school anymore.

It was my last year at commercial when I got my papers at the technical school. I didn’t want to go to school. I said I wanted to work.

And I went to work. I worked in radio telecommunications from 1973, 22 March 1973. Then I resigned maybe it was 1973. From the 22 March until 1979. And we transferred to the first satellite Earth station that was called Hebritel, that in 1980 would be Vanitel, today it is Telecom.

Then we transferred to Hebritel, and I was in the telegraphic room, doing telex, telegraph, telephone,
South Efate Stories

me rupamori na awi nanre ni akaonting, nanre ni akaonting, go, administresen.
Go rupregi apak enrom, akaonting go administresen go aweswes esan pan tkal 1981, go arisaen.
A risaen nlaken amur kames musik.
Nlaken, a, malen kin 1963 sori 1961, kin astat intres ki musik kin astat tkal musik.
Nlaken malen kin 1961 kin astat tkal musik, gita me yukeleli.

Gita me yuk, yukeleli. Even ipo piatlak akodien iskei ito esum. Kano ni Aneityum, Tanna iskei, ga imai to esum 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 gitama, me runrogo na ames wi, potae lag seserik. Go stat musik 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,
I worked at Le Lagon in the day and at night I played up above. Like, in 1968 I played at the night club called Tahitinui. Finished in 1973, I played at the Pandanus restaurant, it finished in 1976 and I went back to Le Lagon. Then I was at Le Lagon, I played there.

I worked at the radio. I came to Vanitel then I resigned in 1981. I worked at Le Lagon as a reservation manager. But I kept up my playing, music performance, until 1977, 1977 it was the Intercontinental Hotel. He took me there because they wanted an assistant sales manager at their hotel. I went to work with them, and at the same time they offered me more money than I got for the music.

And I left the music at Le Lagon and the work and I joined the Intercontinental. And I was there for quite a while. I stayed at Le Lagon until 1982, then I left. I stayed at the Intercontinental until 1984. In 1984 I worked at the Sound
They took me there to work with them. I was a senior salesman. And I demonstrated how to use all the instruments, like piano, guitar and electronic things. Until there was a group from PNG, West Papua who came here, called Black Brothers, they came in 1984 and 85.

Go rupuet kineu ames skotir. As soon as I played with them and there was this chance, and they sent me to Papua New Guinea.

Apan rikod ki kaset neu inru. Papua New Guinea inom, after PNG, I recorded my two cassettes. After Papua New Guinea, I came back and played with the Black Brothers at the BESA club which today it is called Club Vanuatu.

Go ipi BESA klub malpei ipi, before it was called the BESA club, British ex-Servicemen's Association.

Ale ames esan pan go ipiatlak tete ūg kineu askei mes, taos wan man band. So I played there and some nights I was solo, like a one-man-band.

Me tete ūg ames skotir, taos, grup. And the management of the Besa club said it would stop with the Black Brothers and employ me full time.

Pan. Go manejmen ni Besa klub rutli na iwi na rukstop ki Black Brother me rukemploi ki kineu ful taem. Some nights I played with the group.

Gar nawesien gar. Nlaken ruleka na ipi. And the management of the Besa club said it would stop with the Black Brothers and employ me full time.

Go kineu askei me miusik ipiatlak veraetti, That’s their work. Because they saw it was cheap.

...
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 Ipeki kineu.
Go mal ne welkia ipregi repiutesen neu taos miusisen.
Ga imer pak elag tol nawesien nen atae pregi taos enfrom administresen.
Go promosen neu welkia apak naaur apak naaur ni Vanuatu.
Apan lag ipitlak Pentecost,
Esanr, Emlakul, Epi, Tanna go tete naaur seserik nen ruto ni Efate.
Me 1987 go nametpa gon ni krus
neu na aler mai aweswes males Intercontinental.
Ale komam Mary rapak Filipin.

Mtulep neu Mary ga iweswes
Asian Development Bank.
Go mal ne ga ipitlak nsaisewen
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.
Ngien John Natera.
John imai me ipi fren wi neu.
Go itae na mtulep neu iwses Asian Development Bank.
Go itae na mtulep neu kefo pak Filipin namefag 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 nnus wi.
Go ato pak kos sees neu,
Yamaha Yupango ni Manila.
Ale go ruto runrik kineu ki na,
'Kuta nid nen ñalearn ki nalem mau.' Nlaken rupregi alag nalag itol.
Nalag iwelkia ihaf klasikeli,
'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 rupañori 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 rutl i na itap nid nen.
Ale me ato pan totan skot nanfer nen ruto pan lenki piano.
Go ato lek teflan ruto plei, me, ato pnakon, wel ki nlaken ato leker nhas ruto mes. Me ato leker me welkia amur katae teflan rumes.
Go iwelkia ato kopikir.
Malen kin welkia ato pai nhas.

Inom, go neltig nen rakfe ler.
Me kineu askei pak sto, komam mal ilaap ga komam rato nru pak sto.
Me mulne, aliat toknak iskei, me askei pak sto aliat.
Pan go rukidnap ki kineu sto. Rukidnap ki kineu me rumsag kineu pak, rutoa na Coca Cola me ipitlak sliping pil enrom.
Me amatur enrom loto, me rupan rutau kineu natkon iskei, ruso ko Pulakan, enae, enae. Mary ito Hotel, iler pak Hotel pa, me ito pan 6 klok kotfan, go ileka ata pan mau ipanik go ipreg inkwaeri pan pan panifori na apuel.
Apuel sto rulek kineu pag skot nanfer 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.
Anyway, they found me, at one o'clock in the morning.

At 11 pm they found me, but at one am
the car came to get me, it was a long way.

OK, I went to the hospital and they drained my blood because of glucose.
The doctor said, 'You are lucky because you are alive.'

(NT) Did they steal something?

(TK) They took money and my computer software and kids' shoes
and my shoes that I had bought, watch, sunglasses,
but I was alive and I got back, that's it.

I left the hospital and went straight to the plane.
We went to the plane and returned.

I went to play at the Intercontinental.
I played until 1991 and I finished.
I finished at the Intercontinental and 1991 to 1993
I stayed home because I bought everything to do with wood,
I worked a little with wood.

I did nothing, I didn't work
In 1993 and Mary said, 'It would be good if you worked in an office since
you have good office skills, you know how to work in an office

Eniwei, welkia rupañor kineu,
óg wan klok óg.
Eleven klok óg kin rupañor kineu me wan klok kin
loto imai po mai mai mai po mos kineu, nlaken enña.

Ale apo mai olwei pak hospital
pan rudren ki nrauk welkia glukos a.
Me dokta ina, 'Ku laki a, nlaken kunöl,'

(NT) Me rupnak tenamrun?

(TK) Rupnak mane, go kompiuta softwe neu plak su ni teesa,
go su neu nen aslatir,
waj, saniglas,
me anöl, go aler mai me gawankia.

Ana ataf hospital leg mai pak eroplen.
Rapa plen trau ler.

Amer mai tkal Intercontinental
go amer mes esan.

Ame pan tkal 1991, go anom.
Ana anom Intercontinental go
1991 pan tkal 1993
ato esunf to nlaken apakot tete
ersale nig nkas,
me ato weswes ki seserik ki nkas.

Me atu ñal tu ata weswes mau.
1993 go Mary ina, 'E ilakor wi ñafan weswes tete ofis, nlaken

kupiatlak tetenamrun nranre ni ofis, na kutae weswes ofis me
you've played music for a long time, but try working in an office.'

I looked for work, I started at Le Lagon and I looked for work.

I asked for work all over the town but a place I hadn't asked called for me, they called for me. They telephoned, the Chief Justice heard I was looking for work. He rang Mary and said, 'You tell your husband to come. I want to talk to him.'

I went to talk with him and told him I speak English and French. He tried me, he tested me. He tried my computer skills, but as I had a computer years ago he saw that I liked electronic things.

He said that I knew about computers. And I could type ninety words per minute. And calculate fast, on a calculating machine and in accounting. And he said, 'When can you start?' And I said, 'It's up to you.' They recruited, they advertised They interviewed some others and he said, 'I can't promise, but we'll see.'
There were about six of us but I won and I got the job.
I worked at the court from 1993 until 1996 then I resigned.
I resigned because I wanted to go to the Chamber of Commerce.
I thought it was good because I could rediscover my commercial training.

And business. There were four of us who did the interview.

And I got the job. Until today I work at the Chamber of Commerce as a researcher, trade and investment and information officer.
And I am happy because I work in lots of places I am learning lots of new things because I didn’t finish school, but I worked and learned as I went.
Because the work that I deal with is important.
Many times I meet with experts.

Many times I take the chance and ask them to teach me things.
They had theory that they taught me when I met with them.
William Wayane, a story of his life

William Wayane talking about his life, from his birth on Erromango Island, and eventually his role as town secretary.

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.

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
came back to Erakor island.
And I started at school on the
small island,
1958 to 1959.
And I went back to Bahai school.
In 1959 the cyclone hit Erakor
island,
the cyclone was called
Christophe.
It damaged many things
and it made the chief take us
across to the big island.
And I went back to school until
1967.
And I went to Iririki District
School.
I was at school for two years.
When I left school I went to
work at the British Office,
for eleven months.
Then I left
the British Office then I came
home.
Until the call came in 1971 that
they go to work in Noumea,
and I put in my name.
I left for New Caledonia for two
years. Finished.
I came back in April 1973.
I came for a short time, then
went to work for UNELCO for a
short time, then finished.
I hung around until I was
involved in smashing up the
Hotel Lagon,
and went to gaol for a year and
three months.
When I left the gaol I went to
work for the Post Office for
fifteen years.

Natrauswen nig Efat
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.

Daisy Wayane

*Daisy Wayane, a story of her life*

Daisy Wayane’s work history, from school on Eraniáo (Erakor Island) and the cyclone that moved everyone back to the mainland, through various jobs, to being secretary of the UMP in local government.

I went to school on the small island, I don’t know how many years I went to school, I was six years old. And one or two weeks. Then the cyclone came to the island. I went to school here, in 1964 I went to Eɔagtewei. 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
Natrauswen nig Efat  

1973 go amer ler mai  
(NT) Me iku kin kupan pak Nume?  
(DW) Itik ato weswes hotel ale ipitlak masta iskei, natañol iskei imai tli na imur teleweswes sanpe. Ale apan ga weswes.  

Ale aweswes tkal 73 go amur kamai go amer ler mai, pak esa.  
(NT) Me ag kuskul franis? Itik.  
(DW) Itik me apan go apo kraksok franis.  
(NT) Go ipi nawesien mailum ni Hotel Lagon, ko nawesien ñur?  
(DW) Aweswes ne taos na, malpei nen apan stat weswes, aweswes londri. A weswes londri atlag ilakor inru, ale amai pi wetres. Tkal 1972  

(NT) Me ipi nawesien wi?  
(DW) Ore ipi nawesien wi. Nlaken malpei franis man kin ion ki Hotel Lagon, ga ipaakot wi.  

(NT) Me mees?  
(DW) Mees nawesien itop mane working at the Hotel Lagon.  
(NT) Cutap weswes haoskel mau?  
(DW) Aweswes haoskel tetemal, me apei weswes Hotel Lagon, 69,70,71,72, go apan weswes Nume, apan pi haoskel Nume.  

1973 I came back.  
(NT) But why did you go to Noumea?  
(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. So I worked until 73 and I wanted to come back and I came back here.  

(NT) But did you go to French school? No.  
(DW) No but I went and I learned French.  

(NT) Was it easy work at the Hotel Lagon or was it hard?  
(DW) I worked there like, that time that I started work, I worked in the laundry. I worked in the laundry for about two months then I went on to be a waitress. Until 1972.  

(NT) But was it good work?  
(DW) Yes, it was good work. Because before, the Frenchman who owned the Hotel Lagon paid well.  

(NT) And today?  
(DW) (laughs) Today there's too
(NT) Kuweswes Nume, kumer ler Hotel Lagon?

(DW) Ore, amai mer pan weswes Hotel Lagon.
Itik ana Nume mai, amai to esa.
Ale apan weswes restoran iskei, Pandanus.

Pandanus restoran, aweswes wes mal sees, ale
amer ler pan mai pak esun̄, ale
kafo me ler pak Lagon. Mer ler
pan weswes Hotel Lagon

Amer pan pi wetres. Amer pan, pak Hotel Lagon 1974, tkal 75.

Ore amai, amer weswes Hotel Lagon tkal 1975, ale apitlak teesa
nen tu. Timothy.
Ale aweswes pan atkali kin 74, 75, apan na aslati ale amai to
esun̄. Ato lekor wes esun̄
Aweswes Pandanus mal sees, ale
nlaken manijmen knen itawi
mau. Go ip̄on, ale amer ler pak
Hotel Lagon ̄pa.

Ale aweswes tkal 1975, ale amai
to esun̄ to pan, ale mer pan ni
Maxim Carlot pi haoskel, esun̄
gā.
Ntau iskei ale amer pak, e ato ni
Maxim Carlot weswes.
Sista neu iskei imai, itili na,
nata̱n̄ol iskei imer mur haoskel
franis man, Tāsrik. Ale amer
much work and the pay is low!
(NT) You worked in Noumea and
you came back to the Hotel
Lagon?

(DW) Yes, I came back to work at
the Hotel Lagan.
No, when I wanted to come back
from Noumea, I came back here.
Okay, I went to work at a
restaurant, the Pandanus.
Pandanus restaurant, I worked
there for a small time, then
I came back to the house, then I
went back to the Lagon.
Returned to work at the Hotel
Lagan.

I went back to being a waitress. I
went back to the Hotel Lagon
from 1974 to 1975.
Okay, I went back to the Hotel
Lagon until 1975, then I had this
child. Timothy.

I worked until 1974, 75, I went
and had him, so I came home. I
looked after him at home.
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.

Then I worked until 1975, then
back home, and then I went back
to work as a housegirl at
Maxime Carlot’s house.
One year, then I went back, to
Maxime Carlot’s to work.
My sister came and said that a
French man wanted a housegirl
in Tassiriki. Ok, I went and
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
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
Kaloros Kaltaf

Plantation days

Kaloros Kaltaf talking about working on plantations and some of the sharp practices employed by the plantation owners.

[discussing planters] There are those on the French side, some from the English. But there were not too many English.

There were many French ones. And those whose names I know, there's Mister Marinas, Mister Ena, on the French side. Mister Harris on the English side.

Mister Aru, French, on the French side.
Mister Harris on the English side.
Mister Ena, on the French side.
Mister Harris on the English side.

(NT) And where did they work?
(NT) They worked along, some started at Takabe. They worked like, at the place, I said its name, then to Undine Bay.

Facing that side, to around Paonagisu, to Paufatu. Some
Enél. Mister Watt.
Nanre ni haf kast,
ipitlak Emi Laurent Ga me ipi
haf kast iskei, nen kin ga me ...
(NT) Ag kuweswes naroí?
(KK) Ruen- gar rupitlak na naroí
gar nen ruweswes wes.
(NT) Me ag. (KK) Kineu?
Kineu atap weswes wes mau, me
tete nen kin ito- ruto enéltig
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 natañol 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 nanler ni Tanna.
Tete nanler ni Emlakul naur ur
nen kin ruto. Me komam ni Efate
tepur rutap weswes. Tenfaal
mas kin ruweswes.
(NT) Nlaken iku? (KK) Nlaken,
wel, rutap murin weswes skot,
namer taar, nlaken tete,
i, sup ni nafsan. 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.
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 vatu a kilo. It was right for that time. You buy a small piece of cloth, but you buy it for one vatu. Back then it was good. You could buy bread for one vatu. All different things, but they weren't much 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.

Go, Frank misnari, nen kin rugar me ruto Belvi, elag sanie. Montmartre. (NT) Malnen if wel kuweswes if wel ipitlak naat nen ruweswes kumat ur esa, rumatur sanpe? (KK) Rumatur na, naor nawesien tete rumatur naor nawesien, atlag inru, itol, ale ruler. (NT) Go, nañolien ni naro'i, ipi nafte? Osel, taem yu stap long ples ia, laef i osem wanem? (KK) Ikerkerai pe kumurin na ūfītīlak mane sees, kuleka isa, me ūfāo weswes.

(NT) Then, if you worked, did you sleep there?

(NT) And what was life in the plantation like? When you were there, what was it like?

(KK) They would sleep at where they worked, some would sleep there for two months, three months, then return. (KK) It was hard, but if you wanted to have a little money, you see, it is bad, but you would
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. 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 kerkralkik, tenrak ismānri ki stokwip me tenrak ipes kerkralkik rās.


Ipeiki kin teflan kulekor kau kulekor hos, nanan, sip sip. Me selwan kuta satsoki mau kefo pes kerkrai ki, tenrak usraf, ismānrik.

Me nanre kaaru ipregwi kutae seriale.

Itīnīori ipitlak suŋ kerkerai, 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.
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.

But those men, the planters, how did they get the land in those days?

They bought it. But it was for very little money.

Contract? Was it a lease?

From the chief?

They paid the land owner.

Contract? Was it a lease?

No. Long ago, you know,
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.
Jinane, her life and working at PMH

Jinane worked at the Paton Memorial Hospital and traveled around Efate helping with maternal health.


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 kesiwber 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
(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.
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 koweswes, ale kokerkrai lel nawesien.

Me teesa ni mees ga itik. Iskul pan inom. Imai to esumo ileka ito kop namurien ga,

ita mroki nawesien mau. Ita mroki skul fi nen tmen me raien raspent kin, ko raius kin reki fi ga, skul ga mana mau, itik. Nañolien ni mees iponptae. Ruto pal 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 nalelewenu neu, nmatu ruto preg nawesien pur.

(DW) Ore itilnori. Ito ntau laap, malpei nmalok itik, mal ni apap nigam 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.
Go aleka na taos krup ni nanwei, talpuk ni nanwei ruweswes kerkrai. Me mees, welkia nmalok itop.
Nmalok itop go, nanwei nwaviesen gar itap sef wi mau, me nmatusi nwaviesen gar isef, isef, isef olwei a?
Taosikin, taos ipi, taosi nwaviesen ni na nfanu, nmatu rutu leg ko nanre ni nasunṭap P.W. mana. Nmatu rukerkrai weswes.
Go mees kuleka, nanwei laap ruto esun, nmatu mas rulel nwaviesen ruweswes reki naimolien ni famle. Ore.
(NT) Me iku kin, nlaken iku?
(DW) Gawanki, utatae nlaken kin. Ilakor pi namropirwen, namropirwen ko naserteḍalwen.

Ruta mrokas reki na naimolien ni em rom mau.
Rupo kop namurien gar itop.

This is text 114.

Kaloros Kaltaf†
Kaloros on national independence

A description of the movement to Independence in 1980.

Taos komam sup ni indepenen, ipiatlak krup ni Nasonal Pati, ipiatlak krup ni UCNH. As for us, the time of independence, there was the National Party group, there was the UCNH group (Union des Communautés des
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.
South Efate Stories

Nañer taar rupiatlak na-ntaewen nen iwi, go nmaeto itikir. Rumur rukwelu ser naat.

Go ipi suþ wi nen kin, komam me kolemsi go kotae.
Go namroan nen kin ito komam tenakon nen uto Pati kaaru, uta murin na kofregaki kano taar mau.
Nlaken akit nrakit ga iskei ñas.

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.
So he could advise you again, see? It's not good that we rush. It is not good that we hurry.

Go slowly. Yes.

Kaloros Kaltuf †

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) 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. well, they got hold of this story.
Go amrokin na tesees nen kin And I think that this small story
atae tili. Me selwan kanrus pa, is all that I can tell. But if I go
kafo sraf tete naor.
further I might make a wrong
Go isakin kafo psir enrom ni And it is bad if I lie in our
caset gakit. Ore. cassette. Yes.
This is text 120
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:

- Apu: grandfather, also a generic term for ancestors
- Ati: grandmother
- kleva: Bislama term for a healer or sorcerer
- kulru: healer, 'kleva' in Bislama
- lilip: a small and hairy being who causes mischief, in particular eating unattended food (same as sputan)
- maarik: literally 'mister', but used as a term of respect for a male
- natopu: or spirit of place
- mtulep: literally 'misses', but used as a term of respect for a female natopu or spirit of place
- munwei: healer or sorcerer
- naaten, naat: an idol that has magical properties
- nafit: ‘slave’, someone who has to do the bidding of someone else, usually as a punishment for a wrongdoing
- nakamal: Bislama term for a meeting house, now commonly used as the name for a place at which kava is sold and drunk
- natopu: a spirit belonging to a particular place
- ntwam, or mutwam: a local devil
- sputan: a small and hairy being who causes mischief, in particular eating unattended food (same as lilip)
- Tata: 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 who are 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 tsa, 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.

References
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