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

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

Stories from South Efate

Nick Thieberger
University of Melbourne, Australia
May 2011

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Produced with assistance from the Australian Research Council and the Arts Faculty and School of Languages and Linguistics, University of Melbourne

World Oral Literature Project

Produced in association with the World Oral Literature Project, University of Cambridge, Museum of Archaeology and Anthropology, Downing Street, Cambridge CB2 3DZ, United Kingdom

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

Pafalus pak elau namos.’ Samuel ipa raru me mis iur euut pak Elignairo pan me inrik Samuel
kin nag, 'Selwan pafalus pan pakea afsik naruk patao nawes me natus rukmaui pak ntas pan.'

Samuel itutki natus kailer.

Selwan ipalus mai sak eslaor Elaknatu go mis ipan pak raru nega me itap lek tete natus mau go inrik Samuel kin nag, 'pafa raru negaag pan sak kin eslaor.' Mis ipak esun nega pan go Samuel ipo pa raru imai sak Eslaorpur. *This is text 025.*

Iokopet

**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
This is text 038.

Toukelau Takau

Making thatch

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

Malen amurin na katur rowat, go apo pan slat rowat, kafan slat rowat. Aler mai, kafo pei rnasal rowat, arnasel rowat inom. Amer pelki,apelkin itu. Me apo mer pan tai lop. Apan tai lop, mai. Apregptaki, taiptaki ileg nen kin kafo tur rowat, apreg, atonkin rupitkaskei. Lop rupitkaskei. Inrik wou kin na kafo preg namtampe neu rufitkaskei. Inom. Amer pei takotkot lop ruto nft. Kafo mer pei mas, mas pin, tenen rusoso ki 'pin'. When I want to sew thatch, and I will get sago palm leaves (rowat), I'll get rowat. I come back, I'll prepare the rowat, prepare it until it's done. Then I'll fold it, it is folded. I get it ready, cut it to make it ready. Then I'll cut bamboo. I cut bamboo and come. It is right so I can make the thatch, I measure it so that they are all equal. He tells me that I should make my thatch all the same. That's all. First I'll cut bamboo into short pieces. I'll clean them, they call them 'pins'.

Natrauswen nig Efat 3
Amas pin ina inom. I clean the pins until it is done.
Go apo tur rowat. And then I’ll sew the thatch.
Atrus tefla inom go malfane atae na, atae tur
fifti, atae turtur ralimilim. I’ll sew it like this, and now I can sew
ko atae tur tifli iskei. fifty, I can sew fifty.
Go kafa tae na ralimilim kefo tae
pakor nanre nasun I can sew one hundred.
Go ralimilim kimer tae pakor
nanre nasun. And I know that fifty can cover
This is text 102. a side of a house.

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.

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

Me inriki ki tenamrun ko?' Ana 'Itik'.
Go ranrik wou kin na, 'Ipreg nafamwen pog rulau panpan lialat.'
Go atok kaisos, Jemis. Ita sees ilakor piatlak ntau atap tae mau isees perkati.
Asoso hemia nao Jemis, 'Pafit mai.' Imai ilauto anriki kin nag,

'Pafak Elaknaar pa. Go ūalek apu go ati go ūanrikir kin nag, 'Awo ni
Erakor ipato

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

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

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

Mtulep ito ipan toto um panpan
iparñor tuluk inru.

Ina ito kaiwis ina, 'Tuluk wan
rato ki.' Inrikir kin na, 'Malfanen
kafo pan lek naft, go ipato, ni
Erakor go ifato.
Nafsan matu ni tiawi. Itok kaiwis
tuluk nen mai imai mai mai itu
esuň to. Esuň Ertap
Imai na isil, kainag naft nen to,
'Kuto preg nafte panpan kin mer
mai to faoskin tuluk.'
'Amai apregnrogo kia nlaken
komam ratok fkaar ipi temak, me
kineu ašiarkin, kat natrauswen ga
inrak laap ito neu traus.' Suñ 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
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.

This is text 015.

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
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 Emefat, after I will get this boat to anchor at Emefat.'

After he said to them, 'Good, some of you will marry white women. And they will show you how
they make houses, sailing
boats and dogs pulling carts
and many other good things
I saw. We will have them."

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

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

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

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.'
11 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.

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.

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

**Kalfapun Mailei†**

*A story about the Second World War*

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

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

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

---

*Natrauswen nig Efat* 11
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.
Kalfapiun 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.

We heard about it, but we didn't see it.

---

Kalfapiun Mailei †

*English police in Santo in the 1940s*

Kalfapiun'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.

---

Natrauswen nig Efat 13
Go komam upan malen kin man pus ruta to tmer sir, me ipi mal kerkerai. Malen kin utkos kin āmro ki, Totel Pei pak Sak Pei. Ipi enāe top, me malen ana kafa. Ana kawes natus pa. Runrik wou ki, 'Malen āfaka, āfalu sot ni plisman, āfeslu pulīfono, āfeslu polet, āfai nali. Ākaro me āfaka. 'Nlaken ipitlak man pus nmaota ni Totel Pei pak Sak Pei. Ale apa.


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 amāi asrakor sot, asrakor pulīfono, asrakor strap, ale amāi.

Ilek wou trau mur, me ina, 'Yu laki.' Ale pan patu ābo go amatur, ābo go amer ler mai pak Kanal. Ipi enāe. Malen naťkal 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.

'O, 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
police didn’t sleep at all. Kanal to Fenue, Fenue to Kanal, at night, you walked. But it wasn’t a man-made road like a car road. On this road you must carry a coconut torch (the bract of the coconut tree that can be burned to use as a torch). When it is dark, you light it and you can see. Go to Fenue. The English police. We were from Erakor. But they were English. They were on attachment at Fenue. You hear they (the police) knock at the door. We came back to Kanal. Time of the war. It came out here.


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 Emeltefra.

Tiawi nen ruto Emeltefra teetwei. Ipiatlak natarñol rulaap wes. Rulaap go, nawesien sa itop. The old people who stayed at Emeltefra before. There were many people there. They were many, and there were
a lot of bad things.
So the chief of Emeltefra expelled all the troublemakers.

They are the ones who went to Etago.
Yes, those that were there, they scattered.
They came to Erfat, they came to Emelsa, to the place they call Erakor.
Alright. They were there, they came across to 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
and grow until this generation.

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

We would make this place a village.

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

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

And we would make this place Erakor village.

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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.

Yes, about the time of the old people.

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

One was called Eneltafra.

This one is called Enelsa. This one is called Emlaliu.

This one is called Ekasufat.

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Natrauswen nig Efat 17
This one is called Eməlasei. Eməlasei is the sixth. There are six villages. But the place they call the main village is called Eka sufat. 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 Eka sufat, they came to Egos, 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 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.

A, teni Emar nen kin rumai pak san teetwei mal ni, na, kolonial ka\text{f\text{"a}}\text{m\text{"a}}n. 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.
Franis, Franis kafman.

Go ipiatlak naflak nen ito
Emlakul go isentkir pak
Emlakul.
Preg naflak skot nañer nig
Emlakul.
Go, neu welkia papa neu. Papa
neu nen kin ipi tmak leg ñalun
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 naflak 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
gä ipi anfermie ni Nume,
hospitel ñur.
Ale ga imarmar, a iliv go
rusentkin ipak Franis.
Ipä na Messageries Maritimes
raru a! Raru ñur. Ipan raon
Franis na imai, imai pak esa.

Ale itûp na metotel ga. Ale
rupregi ipak eut.
Ina ipak eut imai ale, tenen kin
rupato rumai pi polis. Rutu san
to go kipe skotir.

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

On the side of the French, the
French government.
There was fighting on Malakula,
and it sent them to Malakula.

Fight with the people from
Malakula.
And me, well, my father. My
straight father, his brother, they
shot him.
Those from Mare that came,
those from Caledonia came here
because the French government
called them. A group of police
came, they came here.
Okay, they went to fight with
those from Malakula when there
was a civil war.
And me, as my father’s brother
came from there. And they went
to Malakula and they shot him.
He was killed in Malakula.
They called him Nano. My father
was a nurse at the big hospital in
Noumea.
He went on leave and they sent
him to France.
He went on the boat of the
Messageries Maritimes. The ship.
It went around to France and he
came back here.
Then he got his job as a maître
d’hôtel. So they sent him ashore.
He wanted to come ashore, he
came, then those that were there
became police. They were here
and he joined them.
My father, Tenene. He stayed
until he was married, then he
Itaulu iak neu go kipe to san to.

Gar rupitlak na- ntan nen naot nig Efıl ituer kin Emlaño, san kin Kawenu itkos.
Teni Emar rutu wes teni Caledoni. Me malnen gar runa rulak, go rulak mai pak Erakor.
Go ruipe muf mai.

This is text 061

Toukelau Takau

Life today

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

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

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

Natrauswen nig Efát
Tiawi rutap metmatu wi mau.

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

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 rukfio develop ki mal wi nen kefo mai. Kafo traus tete natrauswen taos na naur malnen uto naur sees Erakor. Komam uta weswes skot loto mau. Komam utap weswes skot enjin mau. Uweswes ki narmom uweswes ki masmes pur, uweswes ki kram, go uslasol ki nñaau mom. Uuslasol 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.
Uto eñæe uslasol mai pak elau. Loto itik.


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


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

Pan psi raru elau, kefo msagi pak sto, natañol imaos top malpei, nlaken kin nañolien ni malpei ikerkerai, toklos teni nawesien. we carried them on our shoulders.

We were a long way away, we carried things down to the sea. No cars. We worked with our hands, we moved our bodies, for hard work.

The old people cut canoes, they worked with only an axe, they didn't work with engines. Today, life today, I'll do work, I'll carry food and put it on the road. Then I get the truck to carry the things. But not in those days.

Life today is not like it was before. We worked and we got tired, if we want to stay well, we would first have to get tired.

Our clothes were ripped, we had too many hardships. We would then feel good. We worked copra, a long way. But we carried it, no car. We would go and make it, get firewood and smoke it. Until it was dry, then we pounded it.

When they finished pounding it, they sewed up the bag. The man would take it. Put it in the canoe on the beach, take it to Vila, people got tired in those days, because life then was hard, as regards the work.
Me raki nanrogperkatwen
komam ukano tao nafsan ni tiawi,
tarpek,
tiawi rupreg nafsan go rufla tili
na kofan gar preg talmat, kofo pa.

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.
Life before.
Come to today.
The other life today is too hard.

Ukano sertepal nafsan ni tiawi.

Na teni suŋ ni nanholien ni
malpei. Go mees kin ato trausi.

Ni malpei,
NaNholien twee.
Paakor mees ne.
NaNholien 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.

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

Or ga itaos malpei nmatu komam umtaki taos nkal ni nanwei? Komam ukano kal ki nkal ni nanwei. Ikerkerai, nen kin nmatu ikal ki nkal 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.
But back then we couldn't dress in men's clothes. And you wore women's clothes. But here [indicating her knees] couldn't show. My knee couldn't show, my clothes must be long down to here. My dress would be long. But if you were there. You sit there, but I want to leave (past you), oh it is very hard. I would be scared. I would hold my skirt like this, I would stand up to leave. I would walk. Walk slowly in front of you. Because you are there. I will respect you. For women that is the way. Or if many men are there and a woman wants to walk past because many men are there. She will bend low, and hold her dress, show respect so that she can slowly pass a man. Or if there are many men here, but a woman comes, she will go around them a long way. Because she respects men. The old way is like that. Women are like that. If I go to church, it is already full of people. I will walk, I will slowly bend and sit down. Like that. We women didn't dress like
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 etalmat mai pak esun. 
Nanwei kefo pan sat nafnag, me nmatu kefo preg nafnag. Kefo kuk ki, ko ipreg kapu. Tefla.

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

Komam upiatlak tiawi, tiawi nen kin gar me ruto raki nen kin rulekor nmatu, nen kin ruslat teesa. 
Esun nfas.
Ipiatlak Lias, Limat, Ana, Sera, Pali.
Gar nen ruto lekor nmatu esun.

Nmatu imur na keslat teesa. 
Rupan sosor rumai.

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

(NT) Me teesa ipaakor ni nasuñ nen?
(TT) Itik (NT) Malpei? (TT) Malpei, malpei nasuñ tefla nen nfas.
Nasuñ kapa itik.
Rupaakor na, nasuñ nen kin rowat, suni rowat.
A.A. Naliati ilim, faef dei, nmatu imas pnut to 
Go nmatu ikano taos mees. Nmatu ipan sel teesa hospital.

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 Lias, Limat, Ana, Sera, Pali.
They looked after women at home.
When women wanted to have a baby. They went and called them to come.
With them, but they would take the child and look after it at home. Until they were strong.

(NT) Were children born at home?
(TT) No (NT) Before? (TT)
Before, in the home, like that.
There were no tin houses.
They were born in thatch houses.
For five days the woman must stop quiet.
And a women can't do what she does today. A woman has her baby in the hospital.
Have the baby today, in the
pan was, ko ikuk.

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

Kefo mas pnuto to ikano farfar.

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

Kega klin ki teesa. Go iklin ki raiten.

Raiten ikano tuleg pan los, kemas pnuto 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 piatlak wik inru itol.
Ko tete nrak nmatu ilekor ptaki nmatu nen islat teesa,

itae skoti to aitag mau iskei.

Pan nmatu ipiatlak 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, welkia imer 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.

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**Toukelau Takau**

*How girls can behave*

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

(NT) Go su$p$ ni teesa nmatu go su$p$ ni teesa nanwei ipitkaskei?

(NT) Do girls and boys have the same fashion?

(TT) Itik. Iwel kineu afla preg asel.

(TT) No. If I were to make a friend.

Apitlak boyfriend, kineu kafo mtkak.

I have a boyfriend, I would be scared.

Taos amurin na kafestafi akano

If I want to talk to him, I can't
pestafi.  
Preg taktmokit lek nrae kit, itik.  
Kafó preg leta, kafó mitir natus,  
kamtí ratus wel amurin na  
kafestaf boyfrind neu akano  
trau leg pan leka. Akano.  
Kafó preg leta keskei. Ale atu  
naat, 'pafó neu tuaki.'

Ko ga ifla murin na ketao tete  
nanromien sees, ikano trau leg  
mai tao.  
Kefo preg nanromien nen keur  
tete naor ptae. Me rakin kin  
komam rattrau tmom nrae ki  
komam,  
ipi namtakwen, a?  
Tefla, nigam malpei itefla,  
ukano trau iwél kineu ato esa,  
me boyfrind neu ifla paakor  
tenaoir ni esanpe kineu asef apan  
ur enfae.  
Suŋ ni malpei itefla. Mees welkia  
boyfrind, puserek naor iskei, a.  
Me malpei ga, ga ikerkerai.

Iwel rakfo siwer kaaru ipa go  
kaaru ipa me natus rñas kin  
rapas tmom pestaf komam ki  
natus.  
Ko tete nanromien sees me  
iwelkin ipi namurien ni tem go  
raít na namurien ni teesa iwí.  
Go malfane, tem teesa nanwei ga  
kefo pak esuní ni tem teesa  
nmatu,  
kefaos ki, kefo paoski, 'Kutrok na  
teesa nanwei neu kefo taulu  
teesa nmatu gaag?' Iwel tem ina,  
talk to him.  
Face to face, no.  
I would write a letter as I  
wanted to talk to him, but I can't  
talk directly to him. I can't.

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

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

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

Go malfane rakfo tmer tauluer.
But if the boy's father goes but
Me welkin tem teesa nanwei ifla
the girl's father doesn't want it,
pan me teesa nmatu ifla mal
he will go back again.
kefo mer ler.
He will go and he will call his
Kefo mer ler pan kefo sos teesa
son.
nanwei ga.
He will go back and call his
Kefo sos teesa nanwei ga me
and say to him, 'I went and
kefo nrikinkin na, 'Kineu kaipe
asked for that girl for you.'
pan gaag paoski teesa nmatu.'
But if her mother doesn't want
Me raiten ifla mal ko tmen ifla
it, or her father doesn't want it,
mal kin ag kupiatlaken.
that you have her.
Go imer nom. Itap pregi nen kin,
It is over. He doesn't say, 'I will
'Kafo preg kerkeraki nen kafe
force them so that I can have
pueti.' Tik.
hers.' No.

William Wayane †

Independence

Discussion of the time of Independence in Vanuatu.

Ore, ipiatlak malen kin 1980,
Okay, there was, in 1980,
malen tukat independent.
when we got independence.
Teni esun Erakor ruta sapot ki
Those from Erakor didn't support
independent mau.
independence at all.
Go rupreg tete problem pur,
And they caused some big
rupreg tete nawesien nenipi
town that weren't right at all.
tap leg mau taon.
They went to town and pulled
Rupak taon rupuetlu flaik nen
down the flag which the
government had put around the
town.
Rupuetlua ipak etan.
They pulled it down.
Go tete krup rumpaki tanmaet Radio Vanuatu.
Pregi tiawi laap rumtak, go ruft pan, tete rupan los elau,
esan esto ni Fung Kuei.
Tete rupan los ntas elau sa.
Tete rufit mai pak Radio Vanuatu,
rufit mai pak lakun.
Go polis rupuetsok tete go ru-
Rusm olir nasum malik.
(NT) Me ni naur Erakor, ipiatlak tete muf ni natkon ne?
(WW) Natkon ne? Naur Erakor?
Ore naur Erakor gar ruta sapot independent malnen mau.
Gar rupan kerkerai nlaken nañer ni Franis ruto sursir go rupregi gar ruskot nañer to nanre ni Franis.
Go rupreg ruta sapot ki independen mau.
Me inrok nen, malen kin tusat independent, go rupo sapot ki independent.
Go mees tupo leka tufri.
Namroan nen kin upiatlaken malpei kin umalki independent, umroki na isa me mees upo pañori na ipo iwi.
Nlaken ipiatlak malnen ipitlak mal ni kolonialism go rupreg sa ki namroan ni natañhol.
Ruto sursur natañhol, rupregi natañhol rusapot kir.

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 Kuei'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.
Me inrok knen go upo pañori na isa.
Go mees uipe free.
Utae preg tenmatun nen kin umurin, naken uipe slat independent nigamam.
This is text 068.

Kalfapun Mailei †
On stories about land

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

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?

(KM) The old people before
Me, selwan ag kupi enæ, tiawi itraus traus traus, natrauswen ga itaos nlag. Itrausi pan kaipa. Me iwel runi teesa iskei traus nen kin, ipitlak nñaun, kefo wes pen, natus, ale, 'patraus me neu kantzir.' Me selwan kuna ṭato nrogo, ṭato nrogo isil sa itaf sa ipa. Taos nlag.

(NT) In one ear and out the other
(KM) Gawan kia, me komam uta laap kin uto mau, a? Malen umat, inom.
Tenen rumer nrkos mom me rukuüpe ŋũnkei serale. Rufo tusir nũas. Kupaoski kwestin iskei, rupsir.
Ifla nrogo ki naat ṭet, ifla sati sanpe, ifla nrogo ki radio.

Me malen kupaoski kwestin, iansa pelpel, without knowing.

Ita tae mau me iansa. Gawankia iansa without, iansa, me naŋeten itik.
Gawankia. Tete naat rutraus, rutraus, rutraus. Me rusat ki
didn't know how to write, the old people couldn't write. But they tell it for you, you have the knowledge, you will write it yourself.
But when you are far away the old man talks and talks and talks, his story is like the wind. He tells it and it is gone. But if they tell it to a smart child, he will take a pen and paper and say, 'OK, You talk and I'll write.' But when you want to sit and listen to him, you sit and listen to it go in and it comes out (of your ears) and goes. Like the wind.

Me iwel runi teesa iskei traus nen kin, ipitlak nñaun, kefo wes pen, natus, ale, 'patraus me neu kantzir.' Me selwan kuna ṭato nrogo, ṭato nrogo isil sa itaf sa ipa. Taos nlag.

(NT) In one ear and out the other
(KM) That's it, but there aren't many of us left. When we die, it will be finished. Those who follow after us will have forgotten everything. They will only lie. You ask a question, they lie.
Maybe they heard it from another man, maybe they got it from somewhere, maybe they heard it on the radio.

But when you ask a question, he answers quickly, without knowing.
He doesn't know at all but he answers. So he answers, but there is no meaning to it.
That's it. Some men will talk and talk and talk. But they got it
tete naat pet,
rusati ki tete naat pet 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
tilñori ko ifla psir.
This is text 072.

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 su∫
ipeaakorkin, go
rupestafi- natamil runrotesa
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, imae 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 imae ipaŋ watgi natkon kaaru.

Teni natkon kaaru imae. ipaŋ watgi natkon kaaru.

Go ipregi panpan Efat negakit nen nataŋol rumat panpan nataŋol nuitik.

'Go amurin na, naliati keskei kaga freg naŋfag ūpur keskei me kofo mai.
Naliati ne kofo preg naŋfag ūpur iskei.'

Ipreg naŋfag ūpur me isos natkon nen kin kaipe puetlu nagien rupa rumau mai pak naor iskei me itli na,

'Ag ūmarai, ūslat namrun taos kufla slat naŋraii,
ko kufla sat nawi, ko kufla slat na naik, ko kufla slat tete nmatun teflan ne, me koslati mai.

Me kafa kofo kafa preg naŋfag keskei ne malnen tuna tuto fam, tuto fam me kafa sos iskei. 'Ag kupi naflak nafte. Kutap pi naflak mau, me ūsalat naflte kin kuslati mai.

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

Malnen ileka go ituag nagi, 'Gaag The one from here got angry, and went and hit the other village.

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

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

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

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

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

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

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

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

So he looked and he gave him a
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ki, gaag ki kupi naflak na kram pòg, pan pato sanpe.'
Isos kaaru imai, isos kaaru imai ina, 'Kusat nafte mai?' Imer sat na프rai iskei mai.
Sukaken ia. Na프rai iskei mau, malnen ileka, ina, 'O? Me naflak gaag kin kaipe mtalua ipato. Ag ḣafọ pi naflak ga.'
Ale isos kaaru imai.

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

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

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

Ipaṃ�or 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.
They can't argue anymore. They will talk about their troubles. They will all be one.
The one there is like this, the one there is like this, and now it will grow (i.e., things will get better)
I want to go but I am scared because my naflak was going to get into trouble, it wasn't right. The others would do that.
That is why Vanuatu was able to get ahead and its people were able to grow. That man was called, Roi Mata. Roi Mata, this man. It was Roi Mata who brought peace.

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.

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

Go kinrik kaaru kin na, 'Alek nmatu gaag, itae weswes wi.
Me neu nmatu nigneu itap weswes mau.
Tete nrak apestafi itap nrog wou mau. Amurin na kefreg tenen.
Anrikin kin me ita pregj mau me nmatu gaag nen itae weswes wi.
Ifwel ag kuf murin go katuok nmatu neu me ag patao nmatu gaag.
Go tekaaru nen ipiatlak wak nmatu nen inag, 'O iwi top. Ifwel kin taftgpielkin ilakor wi.
Kineu katuok nmatu neu me ag patao nmatu gaag.' Natañol ne ina, 'O iwi.'
Selwan iplak nmatu ni tekaaru itrapelpel plake pak enlae, ipak esum ga.

Me kaaru iplak nmatu ga, nmatu ni wak ne, kaipak esum ga pa.
Malnen ratigpiel inom. Selwan iplak nmatu nen pan ipan pa teesū ga go inrikin kin na, 'E kuîpe preg tete nafnag sees takfami me takfo to.'
Wak nen ipan su panpan ipreg saki sernale ni enfrom.

theirs.
They talked with his friend. He had a pig.
The pig was a female pig.
The man who had a wife looked at the pig which was digging the ground.
And he said to the other, 'I see your wife knows how to work well.
But my wife doesn't work well.

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

If you want, I'll give you my woman but you give me your woman.'
And the other who owned the female pig said, 'Oh very good. If you exchange it could be good.
I will give you my woman, but you will give me your woman.'
The man said, 'Oh it's good.'
When he was with the other's woman he hurried with the woman and they went a long way to his house.
But the other one took his woman, the woman pig, and they went to his house.
Then the exchange was finished.
When he went with his wife, his child said, 'Eh, you've made some food we can eat, and we will stay.'
The pig dug and made a mess of everything inside the house.
The man looked for a long time. And he felt bad and said, 'Eh, get some food for us to eat, but you don't listen to me, you don't prepare the food. You look out, I am going to hit you.' You know how animals are, it didn't understand what the man said to it. It did what it wanted to and spoiled everything inside and the man felt bad about it and said, 'If you keep doing this then I am going to hit you sometime.' And one day he said she should make something, she should make the place ready. In the kitchen. She should make ready inside the house, she should cook food for them to eat. She doesn't want to. Because the pig can't know language that we, people, would speak. He felt bad about the pig and he hit it and killed it. And that is the end of the story I have told.

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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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Natruswen 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.
Kinrik mtulep kin nag, 'Ag ñatok me kineu kamer pak talmñat pan, kafan lel wak ñur na kia iñas kit.'

Selwan ipanpanpan na ñtkal talmñat kius nalof wak.

Kius nalñen ipanpanpan kipe tok malik, nmñalko sa kipe tok mai.

Selwan ipanpanpan isiwer panpanpan ina ñtkal natik erfale. Go nmñalko kipe tok mai go maarik wan kimurin nen kin keñññ sil pak erfale, me kefo matur ñog paakor ñulñog kefo mer us nalof wak ñur nen.

Me selwan kin ñtok panpanpan. Kitok toto nfal faat nen kin kesil wes. Selwan kitok toto ñpanpan, kito nmñor namrun. Ito nror namrun, Go, Kitok mrokin na, 'Nañte kin?' Selwan kin ñtok panpan na ñtok tkali go kitok takinrog kin pan kinrogo na ñpi nataññol. Ale kipestaññ, 'E me ag kutfale mai pak nfal faat nen?' Maarik nen ñtok enñrom nfal faat nen kipestaññ, 'Me ag kutfale mai?' Go maarik nen kiga trausi. Kitli na, 'Komam mtulep ramais pak talmñat me wak ñur iskei iñas komam. Ale raler pak esum pa me ñto kia akraksoksok me aparékin mai. Me kutae wak ñur nen ñta 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 namlun kaiof nasok natanaol.'

Malnen inirik ntwam nen kin ntwam nen ina, 'A me kineu ana kafø pam akam kia me akam rasef.
Me ipi malfanen takto panpanpan na ñamatur go kafo pamik.'
Me ntwam ña nrikin kin mau.
Ntwam ña mrokin teflan na kefo wat maarik nen ñog,

Me selwan kin itok panpanpan ratok panpanpan kitok malik sa kitok taruñ ntan mai kipe tok pareki maloput ñog go ntwam nen itok kainrixin 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 aliat to, ñapan ilek nlak nalof iskei ito.
Aleo itai nalof.
Itok ñai malof panpanpan kaipaañ nalof rupak enirom naal ga.
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 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

**Maþer, 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 maþer, 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.

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Natrauswen nig Apu Ntan maarik Kalpog Ertap.

Itil, nega naik, itili nag, 'Akit tupitlak naik laap me naik iskei ipi maþer naik sees me itap murin nag kelek ko keur naor mram kaiures mau.
Me selwan iur nmalnawen itrapelpel sef nag kekus naor nag ipi faat.
Or selwan maþer iur nmalnawen kuleka itrapelpel sef nanilen.
Ifarfar top me selwan ipaakorki faat imer tap malier mau. Go natrauswen nig Apu Ntan nphabeten itop.

Natrauswen nig Efat 47
Itilli nag, 'Nega itaos naik nag rusoso ki ma那只er nawesien sa laap nega nag ito wesweskin itok enali.'

Nmalnawen ipi namrem faat ipi namaliko go nega ipi ma那只er. *This is text 020.*

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

Prayer 1: He kills, 2: He steals other women, 3: He steals, 4: He commits adultery. But when Christianity comes all his bad work is out in the open.
The beach is in light, the stone is in darkness and it is the ma那只er.

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**Kalsarap Namaf †**

**Kalsarap and a story of a whale**

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

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

Ntau 1956, komam ramer tuer tete nanromien sees rumer negar wesi pan tuer kin.
Apu ni Elaknar, go Apu nig Elauu rupan tuer kin kailer mai utu.

Me utol Janweri go komam Limas ramer nag rakfan saofir.
Pastor Kalagis, imurin na komam komau pak Ertap.
Upam pakor Elaknar go Tata Sailas ito esuŋ nega to. Selwan ilek mam go ina, 'Webe naik seserik rumai

When we got to the end of the year we would give the children a present for them to take to their Apu and Ati, a small present they could give to them at Ertap.
The year 1956, we gave them the small present again for them to give to them.

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

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

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

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

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

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

On many days the chief called for the owl and took it to give him to drink. When he drank it all they met together again, and they said, 'Now is the time for us to meet again and we will try to fly.' Until it was the time of the meeting and they met. 'Now we will fly.' Then they flew, the owl flew below. He only flew below, but the hawk and mlapuas, mlapuas beat the hawk up high. It is just a short story.

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

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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.

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

On many days the chief called for the owl and took it to give him to drink. When he drank it all they met together again, and they said, 'Now is the time for us to meet again and we will try to fly.' Until it was the time of the meeting and they met. 'Now we will fly.' Then they flew, the owl flew below. He only flew below, but the hawk and mlapuas, mlapuas beat the hawk up high. It is just a short story.

Then they flew, the owl flew below. He only flew below, but the hawk and mlapuas, mlapuas beat the hawk up high. It is just a short story. The owl can't fly high because it did not drink the herbs but mlapuas drank the owl's herbs. Because the owl can't fly high, because it didn't drink the herbs, he flies below, but mlapuas beats the hawk up high. It is just a short story.
South Efate Stories

Preg nsaiseiwen.

Meetings.
Preg nsaiseiwen nrikkin rukfo til usus natowen gar go teflan kin ruto preg sernale.

Me mal nsaiseiwen go inrik nmatu laap kin na, rukfo preg nafnag wesi pak efare.

Reki nen kin rukfo tuaal me rukfo fam.

Me ser naliati nen kin mtulep Katapel go tekaaru kefreg nafnag kefo preg nafnag me tekatpi kefo pi teni elau ntas.

Kepiatlak kai, go kefo piatlak wit, go kefo piatlak naik, go kefo piatlak tefserser ilaap nen ito slati elau, ntas.

Me nmatu laap pafao pañori na tekatpi gar ipi teni euut.

Ser naliati nen rukfreg nsaiseiwen, mtulep Katapel ipreg nafnag. 'Pafao pañori nag.'

Tekatpi ipi teni elau ntas, pregi preg pan me maarik naot ito leka pan me ina, 'Mtulep Katapel ga ito pañor tekatpi 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 maarik naot ina, imurin na ketae itfale, teflan ito mai slat tekatpi ni elau.

Trau pulpog nen kin kefo pañori teflan mtulep Katapel ito mai pak elau wi tekatpi elau.

Me selwan imai pulmatlen imai, kuskor mtulep Katapel.

Malnen mtulep Katapel imai meetings.

Have meetings to tell them, to talk about their life and how to do things.

After the meeting he said to all the women, they should make food and take it to the nakamal. They should stay all day and they should eat.

Then, every day Katapel and the other wife made food, but the meat was from the sea.

There was shellfish, and octopus, and fish, and many other things from the sea.

But the women, you'll see they find the meat along the shore.
Every day they had a meeting, Katapel got the food. You'll find out about it now.
The meat was from the sea, but the chief watched but he said, 'How does Katapel find meat from the sea?' Each morning, Katapel went down to a small water hole.
This one from which she filled up with cockles from the sea.
She kept on doing this until the chief wanted to know how she got the meat from the sea.
This morning he went to find how Katapel came from the sea with meat.

After he came early, he came and hid from Katapel.
Katapel came near, to her small
Natrauswen nig Efat

Itermau pak eluk sees ga nen, malnen kin ipa kefo mailum nre faat nen itkos.
Ipai kai ni elau islati enñrom pan na inom mailum pus faat. Me maarik Langtatalof ina ipañori selwan mtulep Katapel ina iler pa go maarik Langtatalof ina kefo pregnrogo taos mtulep Katapel teflan ito mai slat kai. Ina ipak eluk sees, nen inre faat. Ipañori na ipiatlak kai, go 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 go imalig.
Iomalig trau ser.
Iser ser me mtulep Katapel ito elag ntaf nrogo ki nai iser ifit mai tu leg ki Ewenesu. Isel nawen nen kin ketfag kor nai me, nai ikerkrail top, itrau ser lu ki nawen go imer fit mai to leg ki narfat.

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

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

It flowed quickly, it wanted to keep coming, and it flowed over
Iserlua panpanpan ipato elau, kin go nao ipo mer pak euut slati mai pak euut, me kipe mat.
Kimat go nao ina ito mer slati ler mai slati ler mai kaitasak nagis ni Elakatapel, go rutua nagi nen Elakatapel nlaken mtulep nen ipi Katapel.

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.

Go iwelkin kufmer us lakun p afo pam ori na Ewenesu ipiatlak nawen itop nlaken kin ipregnrogo nen ketfaqkor nai me nai islatlua.

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.

Kimat go nao ina ito mer slati ler mai slati ler mai kaitasak nagis ni Elakatapel, go rutua nagi nen Elakatapel nlaken mtulep nen ipi Katapel.

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

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

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

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

Ipi tesees nen kin atae.
This is text 029

Frank Alfos †

*Tagiter 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.

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.
South Efate Stories

**A story of Rentapau and Erromango**

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

Kafo gaag traus naor sees a?

Ermag. Ag kutae Erontŋau?

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

I'll tell you about a small place eh?

Erromango. Do you know Rentapau?

Rentapau?

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.

(Iokopeth) It is a vine.


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

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

Nañer ni Ermag rutae, teflan sernale gar ruto mai pak, Erakor. Erontpau. Erontpau itpau ser naor naor ifeki Efat,

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

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

You don't see its trunk. It is unbelievable, but there was a turtle there, fish, a turtle. They call it a turtle. It lived in the small pool which Thanh would make (into the Blue Hole resort). Fish would be in it. It stayed and stayed until they started to clean Rentapau. And these things ran away back to Erromango. They are at Erromango until today. The vine has gone. The turtle has gone. The most important of this that I want to tell you about today, people go missing at Rentapau. There is the owner of it who hurts them. If many of us go there, one will go missing. And Rentapau has the trunk (of the vine). Erromangans know, this is how all their things come to Erakor

[corrected to] Rentapau. Rentapau is the head place of all places around Efate. It is the most taboo place.
Ririal is a story about two brothers who go to gather fruit. Ririel climbs a nakavika (Syzygium malaccense) tree and Ririal catches the fruit. Ririel falls and dies. Ririal sings a song asking first a pig, then a horse then a flying fox to take a message back to this parents. The first two ignore the request, but the flying fox takes the message and the parents come to take their son and bury him.

Ipiatlak nmatu iskei, nmatu tiawi iskei ipiatlak teesa inru rana rato panpan.  
Go, teesa rra nen nagier kaaru nen ipi Ririel go kaaru ipi Ririal.  
Go rato panpan go teesa nen rana rakfan lel gkafik, mal ni gkafik.

There was this old woman, she had two children.

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

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

The nakavika were ripe, they wanted to go.

One said, Ririel said to Ririal, 'You go first. You climb!' And Ririal said back to Ririel, 'No, you climb!'

They kept on until Ririel climbed the tree.

He climbed up the nakavika but Ririal stayed down below.

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 Efät

mat.
Ale Ririal ina isatsok, ina islati kaípe to tag.
Itø tagøi panpan go
wak iskei imai, wak ina imai go
Ririel inrik Ririal, e, Inrik wak ki na, 'Täfa neu ona.
Täfa neu nriki neus neu go papa
neu ki na,
Ririel ina itärëk me imat.'
Ale ga ipo laga ipi nalag
Wák e ñagiau rogo go tete go
mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisí ae.
Ririelo ririëlo riëlo. I.
Ale ina- wak ina ipak me ita ler
mau.
Itapa nriki, itapa nriki mama ga
go papa kin mau,
Ale ina ito panpan go, hos imai
hos ina imai ale imer nriki hø ki
na,
hos kefand nriki papa ga go mama
ki, ale itli ipi nalag ina:

Hos e ñagiau rogo go tete go
mame.
Ririel o kitiroa mate toko.
Ririal Eselatia toko tagisí ae
Ririelo Ririëlo Riëlo I.
Ale, hos ina ipa ita pan nriki
tmen go raiten kin mau. Me ina
ipan kaípe pa.

Ale islati to pan pan go mantu
imai,
Mantu ina imai go imer nriki
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,
Wák e ñagiau rogo go tete go
mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisí ae.
Ririelo ririëlo riëlo. 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 ñagiau rogo go tete go
mame.
Ririel o kitiroa mate toko
Ririal Eselatia toko tagisí ae
Ririelo Ririëlo Riëlo 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
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.

This story is called 'The group of children.' A group of ten kids. 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
Runa rusu pak elau, go runa rupakot, rupakot, tete rupakot kram tete rupakot masmes, tete rupakot safel, pik sernale nig talñat.

Pan pan me teesa sees, teneni ipitakrik ga ipaakot ga nalag nen ruto si, mouth organ, ga ipaaktoti.

Ale malen rupan na rukrreg talñat go tephafof rupreg talñat rulao sernale. Me teses ne ga ito me ito si nalag.

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

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

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

Ale teesa sees nen ito kai. Ikai pan pan go tephafof runa ruto runai paoski na, 'iku kin kuto kai?' Go,

anchored. Ok, they went down to the sea.

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

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

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

He blew on the mouth organ, and there was a big banyan tree there. There was a devil living in the trunk of the banyan. The child kept on playing a song, and the devil heard it and liked it. He liked the song and he came out closer and then he came to look at the child and he said, 'I feel good hearing your song. Try and blow it again.' And the small child kept blowing a tune. The devil liked hearing it. Then he said, 'Give it to me so I can try your mouth organ.' The devil took it to blow it, but he ran away. He took it and ran inside the banyan.

Then the small child cried. He cried until the adults came and asked him, 'Why are you crying?' And,
The devil in the banyan came and took my mouth organ, and ran away. So all the children went to hit the devil, but the devil was inside the banyan, so they dug its roots. Some cut it with axes, some dug with picks, on and on but it wouldn't fall down. They dug more and then sang, [song] Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau tagisi. Finished, and they tried again to dig out this banyan. They dug it again and again, but it wouldn't fall down, so they sang again: [song] Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau tagisi. But the banyan would not fall over. The small boy decided to go and cut a digging stick, made of cabbage plant. So he cut the cabbage digging stick. The big children said, 'But this digging stick is soft.' We tried with a big digging stick, but we couldn't dig the banyan. You brought a digging stick made of cabbage tree, it is too weak and you will try to dig the banyan with it. And he said, 'I'll try.' And they sang for him: [song] Napag imarie rie, napag imarie rie, napag inawe, nawe, nawe nau
Natreuswen nig Efah

Harris Takau

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

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

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,

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tagisi.'
Ale ina ilaoki kal altuk ga, ina inri
go npak itarpek.

Npak ina itarpek. Ale, ntwam itaf
ale rupuetsok ntwam ale rutaikot
nanwen.
Natreuswen inom esa.
*This is text 035.*
'Kofo, kofo redi me konrogo na menal kefios elau, go akam kofios euut.'

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

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

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. Paanrogo 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

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

'Takres panpan nagis kaaru. Paanrogo kana, 'Wananatajo'.

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

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

And the hermit crab said, 'Watetjo'.

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, 'Katam nen ga ipi katom ñtae.'

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

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

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

Me menal ina, 'Watetjo.' Me

Go menal ina, 'Watetjo.' Me
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 said, ‘Wananatajo.’ And barracuda said, ‘Watetjo.’ And the hermit crab knew that barracuda’s breathing was short. And he got to the last point alright and hermit crab said, ‘Wananatajo.’ And barracuda was nearly dead, he couldn’t speak at all. His breathing was getting short then he died. And hermit crab knew that barracuda was dead and hermit crab won. Hermit crab won the race, then hermit crab sent word to every point to get all the hermit crabs.
runomser mai pak naor iskei, runa rupak naor iskei kin go rupo prag lafet kin go rupo pam silu menal. Natrauswen nen inom esa. This is text 036.

Kali Kalopog †

**maatleplep**

maatleplep is the name of the snake who split the two small islands of Kaµum lep and Kaµum rik.

Ipiatlak ñaat iskei kin ga ipo-. Iwelkia ipato elag Eµuf sanpe kin ipo mai. Imai me imai kin ipato teflan ga kin ifiskotkot naur seserik nen kin rumai pan pan pan tkal Ertap sanie. Go naur inru kin ratu sanie, ruros, ruros kaaru ki Kaµum lep ko kaaru ipi Kaµum rik. Go naur nra nen, me ñaat ina ifiskotfi. Ipiatlak nagis ni Eter ga ipi nagis pram, me ñaat nen kin ifiskotfi. Ipi nlaken kipe ñit. Me nagis ni Etmat ñas kin ipram, nagis ni Etmat kin akit tutkos to.

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

Etmat point. But the point at Eter and the point at Etmat are there. The point at Eter which is in line with the two islands there. Because its face, its face, that is

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 is text 044.

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.

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Natrauswen nig Efat

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South Efate Stories

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.

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

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

two eggs, it layed two eggs.
Go gar atol nra nen rapato Ermag.
Go nañer ni Ermag runa rukwatgi. Runa rukwatgi.
Go kitli na, 'Kafö gamus tao atol keto rakto san tok. Akam kofo teleekor atol, me kineu kafo mer ler pak naur ni Efat.'
Go mees imai to Efat.
Go mantu nen ito esan rusoso ki Ewor, ito mees ne.
This is text 048.

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 ga ipi natañol ni teetwei
Go komam unrogo kin apu me ati nigam runa nigam trausi na ipi natañol nen ipram, ipram kotkot.
Malnen ina kefak, itu sa imur na kefak Ermag.
Malnen isiwer ur ntas kin ipak Ermag, go ntas ipañor napatwen.
Esan mana ruta lom mau.
Me ina ipak Ermag pan kaiser ler mai go naliati iskei wélkie Ermag, ipi, kutae to Efat go kuto lek Ermag.
Just close. But the one from Efate made him angry.
And he went to Erromango, he went, and, well, he put his head into the water like this.
He did that with (his head) and the sea rose.
Well, he put his head in the water and he twisted his head like this so that the water rose.
And then you couldn’t see Erromango.
And now that he stayed there, he stayed on Efate until the time that he died, and the old people of that place buried him.
But because he was so tall, they bent him in three.

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**John Maklen**

**Mumu and Kotkot**

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

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 Emae.
They are their islands.

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This is text 049.
Go serrnak rato ipitlak napu negar iur esa.
Kin imai kin iteflan panpanpan ileg pan.
Ur ntas kin ipanpan pak Ermag, pak Tanna, pak Aneityum.
Kaimer ler mai.
Go gar rapi tenen kin ratu teflan welkia ratok lek natañol, naat nen ipreg nawesien sa go rakfo watgi.
Tetenrak ratua ki suFTP, rapregi ratua ki namsaki. Me rakfo mer pregi kemñol.
Me tete nrak rapregi nen kin kefo mat.
Kefo mat termau. Go nrak ilaap ruto paakorki natañol.

This is text 050.

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 natopu nigmam.
Ser natañol ni Erakor runomser mtaki natopu nen kin rusoso ki maarik.
Selwan kupreg sap namrun,
Maarik kefo pei tuok suFTP sees 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 ñamingi, go ñaf mer ñol.
Natañol ruto esan to rupialak naul nkas ni maarik.
Go maarik, teetwei malnen kin, mal ni nmalko, gar ruto- rupi nafet rupi ñaaau.

Maaau rulaap, ruto preg nañkal toklos ñaaau ni Ertaap, me Ëpag, me Erñel.
Malnen kin ruto me kutae maarik ga inrus pi natañol nen ñpi na, kulru. Ípi kulru.
Kulru. Kulru imin se kleva.

Or, natañol nen ípi kulru, welkia tenarun kefo mai me ga kefo peí nriñ nañer laap ki

Selwan ruto to pan pan welkia nalotwen ina kefo mai.
Go kinrik nañer laap ina, 'Ipialak tenmatun iskei. Kefo mai. Tenen ípi 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 ípi 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 Taqfes
About how the Swamphen led a group of birds to take on the hawk
and, in the end, kill him.

Amurin na kagakit traus
Natrazwen sees iskei.
Natrazwen nen ipaakor Maarik Taapès.
Taañes ipi man iskei nen kin nrak
ilap tuti na ito pregsaki nanr
gakit.
Kulao nanr, taapès kin kefo pan
pami, me nametmatuan ga kin ipi
nlaken kin amurin na kagakit
traus.
Naliati iskei isos man lap ruñak
naor iskei. 'Me amurin na kañestaf
mus nlaken
akit tupi man. Me ifale kin mal
ito pregsaki kit, ito pam kit.
Tete naliati kefo pato enñe,
ilemi kit tuto. Imai ipregsaki kit.

Me akit tupi talpuk iskei.'
Ito nrñik kin na, 'Amurin na
tukmaip naor keskei me tuktai
raru keskei'.
Go man lap runrikin kin na,
'Tkanwan tukfo tañ?' 'Kineu kin
kañe peike mus kin tkanwan tuktai
raru.'
Go ruñak naor iskei go hitli na
rufan tai raru. Rupan tai raru.
Rusol nkax, nkax nen kefo pi nel.

Rupanpanpan ruñak pregi ruto
naor iskei. Me ruwat,
rupkasai ruwat ne na, nkax nen
ipi nel gar.

I want to tell you all this small
story
The story is about Mister
Taapès.
Taapès is a bird which, many
times we say damages our
bananas.
You plant bananas, taapès 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.
They hit it a second, third, fourth time. They worked it until it looked like a boat, it floated. But he said, 'This is the time for us to come together.

Many birds came: flying fox, owl, and taães. He was the chief. All the birds came to stay at one place.

And he said, 'I want to tell you we should cry out'. The pigeon cooed, the rooster crowed, each of the birds did their work as they knew how, the flying fox cried. Then they went to the boat and he said, 'Now we'll stay here.' Every animal called out at the top of its voice. But you look, the hawk started for the hill. He left the hill and came. You see, truly. Then he came, flying around us until he finished. He flew off a long way. Then he came back, he wanted to pinch us like that. And you scattered.

But he would come and stick his fingers in the middle of the bananas and go.

And it is your time now, our time to cover him, to kill him. They heard him and stayed there. They called, the pigeon shouted, but he cooed. Each bird followed its habit.
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 taa̱pes said to them,
'As he comes now he will grab some. Then, you look, he will stick his fingers on top like this,
then he will come down, down, down. And we'll go our different ways, but he will put his fingers in the banana.'
And it is their time (for revenge), they kill him. They watched and the hawk flew down around them until he finished and flew a long way away
then he looked like he was going to fly but his fingers were ready.
Then he came close to grab some of them, and they scattered.
But his claws stuck in the banana. He tried to get out but he couldn't because the banana is soft,
that's the boat he chose. He got wise.
Malnen kin ilulki nrag naknin rupato nanr ipregnrogo nen kin inrir nen kefreglu nrag naknin me ikano.
Go ipi maal nen ruŋakro, rutai me mantu ikati. Me ser man nen runomser ŋakro, go

naŋolien ga inom, imat.
Go ipi esuan natrauswen sees nen ipaamau wes. This is text 052.

As he put his claws into the banana he tried to fly away, but he couldn't.
And it is the hawk that they covered, they cut him (and bit him) but the flying fox bit him. But every bird covered him and his life was finished, he died. And that is where this small story ends.

Petro Kalman †

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

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

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

As for the lagoon, the old people before stayed up at the place where the French Roman Catholics were.
The French Roman Catholic place, they call Montmartre. But its real name, what our ancestors called it, is Epkat.

Kaaru nen ito rumer sosoki Epak. Epak po pak Epfuf.

Another place there they call Epak. From Epak you go to Epfuf. 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
were three wells.
The first well was called Mpakur, it is the one the lagoon came from.
The second well was called Ewotas, at south-east Efate.
The third well was at Ewuf, they called it Mautul and Mautfer.
But then, they were there, the people from Ewuf wanted laplap.

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 kupreg kapu gaag ikakas wi nlaken kin kusati ntas.'
Rupan pan pan rumaetki nlaken kin serrale nen kin kefan kimer sel nawi laap.
Isat najrâlaa, esuñi ga iqur mau ki nafnag.
Ati nen rusoso ki Katapel.

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

Rupan pâ xum porti nakan kin sernale nen kin kefan kimer sel nawi laap.
Go ke ona ke kukiia.
Ga kefo inro. Inro ser nkra.

Malnen kin rumai nen ruuut ntas nen ruko preg kefak naniu nen runroi kapu.
Go ke ona ke kukiia.
Ga kefo inro. Inro ser nkra.

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

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 Efaptchaflu. 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 is text 058.
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.
A story about how the ancestors of Erakor people lived at 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. Ati Pako is a shark which ran away and came to Erakor island. The fourth was Apu Sal, Apu Sal, he floated and came to Erakor island. The fifth child was Apu Tfer. He was a wave. 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.
Go malnen kin nao itpørkin ipak euut go ipi aas.

Go kimaip aas. Ito panpan tete ntau rumai go kiler mai pi faat.

Go faat nen ito Elignairo, naur sees Eraniao. Go natrauswen nen ipi natrauswen ni tiawi nig Erakor, nen kin ruto elag Erontpau mai tkal naur sees Erakor. Ipi tesees wan inom esa. *This is text 069.*

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**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.

Ipilak nmatu inru, rato elag Epu. 
Ale rato mai pak elau Emten. Malen tiawi ruto sol serale.

Ruto sol serale pak nana, napla, nlaunen. Ale sernrak rupa, rusol serale. Tete rusol nawi, tete rusol nmal, tete rusol nanr, iskei ito sol ga kai.

Gar ruto namlas, nrak pei Emten itik ki ntas. Ito sol ga kai.

Me gar rato esum iskei, gar Liportani, Katapel go Liportani, rato esum iskei.

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.

Ipêlgat faat tefila isol kai. Inom 
ipa itao faat îpon. Ipak surî ga 
pa, ipreg kai.

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.

Ipîn ipreg nafnag, rufam, ale 
Liportani ijaluskin a?
Ina, 'Me mtulep nen to ga ito 
pan sel nana, kai esua? Itik ki 
elau sa.' Ale ipaoski na, 'Ag kuto 
pan sel kai sua?' Ina, 'Ato pan 
sati elau'.

Liportani ipaoski, ipaoski, 
ipaoski. Katapel imal to tli. Nrak 
iskei Liportani ikuskor Katapel. 
Ikuskro to,

ileka Katapel ipan. Ifan inrea 
faat, isel kai, isati pan inom mer 
tao faat, ga isol kai pa.

Liportani ipa inre faat, inre faat 
inom, isel kai, me imetîakro nen 
kemer tao faat keler.

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

So Katapel went up and got 
shellfish, she went to where 
there is a rock. 
She turned the rock and she got 
shellfish. Finished, she went, she 
left the rock closed. She went to 
her house, she carried the 
shellfish.

Liportani asked and asked and 
asked. Katapel didn't want to 
talk about it. One time Liportani 
hide from Katapel. She was 
hidden, 
she watched Katapel go. She 
went and turned the stone, she 
took shellfish, she took it until it 
was finished, then she left the 
stone, she took the shellfish and 
went.

Liportani went and turned the 
stone, finished, she took the 
shellfish, but she forgot to leave 
the stone again. 
Seawater flowed. Katapel was at 
home and she heard the sea 
flowing. It ran. It came to 
Ewenesu, she tried to stop it. 
It was too heavy, the water was 
too heavy. It left, it came to 
Elaknapuktao, nothing, it came 
and came to Elaknapuktao.
Kipe mten. Itao Elaknapuktao, me ifit. Imai mai mai pak, e Emetaikes.
Imer trae nen kepnuti, me kipe mten kaipe mten top. Ale inrog ntas. Imai mai mai ipak naur, ilaotu naur ale, ntas nen ina imai inran.
Kaaru iur nanre kaaru iur nanre. Katapel itu maloput. Imai mai mai ma na ipak nagis, nagis ni naur. Inrog ntas ga, ina, 'Ipi faat ta'po.' Kaitu.

Ga kia ien nagis Elakatapel. Me ntas kipe ser kaipe pa. Ipi name'tpagon ni natrauswen ne.  
This is text 071.

It was heavy. It left Elaknapuktao and it ran. It came to Emetaikes.
She tried again to stop it, but it was heavy, too heavy. Ok, she heard the seawater. It came and came to the island, then the water split into two.
One flowed on one side, the other flowed on the other side. Katapel was in the middle. She came and came to the point, the point of the island. She heard the water and she said, 'The stone has been turned'. That is what is at Elakatapel point. But the sea flowed and went. It is the end of this story.

Kalfun Mailei
The natopu around Erakor village

A description of some of the natopu (spirits) who live around Erakor and what they do.
Natkon ni Erakor, e ipitlak natopu inrus laap. Kulek naor nen itu elau to.
A, fei kia, Atumret, go Pakolep kin ratu elau to, rapi natopu tu kia.

Orait kumai pak e, esap kia Enainalop, san a Klan mana rupato. Faat inru kia ratu nmaota Enainalop go Emet'per.

Gar me rapi natopu tu kia, Flesaur, go Fle'pog.

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 Emet'per.
They are natopu, Flesaur and Fle'pog.
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 Ekapum (island). They are the natopu of the place; natopu all around it. (NT) And what must you do? To
South Efate Stories

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, nanroopirwen?
(KM) Ore if wel kufla maetki naat, ag kupan, pafu preg, taosi rutil nfa.
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 emerme.
Me Atua ga ipei. Ga kin ilekor wou. Me gar rupi natopu teflan to me gar ruta preg namrun mau, ruteflan nias to.
Me iwel kia rulekor natkon a? Rulekor natkon,
(NT) Rutap preg nawesien sa mau?
(KM) Toklos natañol, itik. Ruta preg nawesien sa mau.
Me iwelkia olfala nen ipato esanpe Emetaikes, ga kin ga ipi naot, ipi naot ni ser natopu ne.
Me wel kin tete natopu ifla mur na kewat naat, kefe 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 taos teemol gar, ore.
Taos, tenen kin gar ruto ntas a?

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

(NT) Me ita piatlak sikskei mau, olsem wanwan natopu ipiatlak,

(KM) Ga serale, e.e. Gar rumaui pitlak serale teplan ne, go ipitlak naik. Kumurin paoski naik kefo tuok ki.
(NT) maat olsem blak and waet snek (KM) A takwer.

(KM) Takwer ga ipitlak, ipitlak tete naat nen kin ipi natopu gar.
Me ita top go ita laap Erakor mau, nlaken naaher 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
føat elau.
Teesa nen ipaakor faat, mal nen
gar rapak elau pa, rapañor
teesa nen itu.
Go rapaos kin ki, 'Gaag tmam go
raitom wa?'
Teesa nanwei inrikir ki na,
'Kineu apaakor faat'.
Go ratli na, 'Komam ratik ki
teesa, me ag kutae skot
komam?' Go teesa nanwei ina,
'Kineu atae skot akam'.
Go rapo plake pa, rapregi ipi
teesa gar.
Rapo lekor wes pan go ipi teesa
þur.
Rapregi ipi teesa wi gar,
ranromi. Me nrakeskei go papa
ga ifsei.
Ipuet nkas me ifsei. Teesa ina
ikai go kiler mro pak esan ga
itkos mai.

Ina ito, kaistat siwer raki elau,
go tmen ipios.

Nagi teesa ne, Koaisen.
Isiwer raki elau, ga imro ki esan
ga ipaakor wes.

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

Koaisen isiwer. Go imer pios,
'Koaisen þaler.'
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
nàputwen.

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

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

Koaisen inrus pa, go ntas
ipamau esa.
Me ileka na, tmen inromi itop
go isursur tmen.

Inrik tmen kin, 'E nasuñi gakit
isor.' Malen tmen itmen nrea,
ilé pak eua.

Go Koaisen itut pak ntas, go
kipuel.
Go tmen ipo lag: 'Koaiseno
Koaiseno koaiseno seno,
Nato wawa, nato wawa,
meremo, Koaiseno seno.'

Olsem sing sing ia, hemi olsem
hemi krae, hemi krae, hemi sori
long hem hemi krae, hemi tok
tok long hem olsem
Nafuserekwen ne inom esa.
This is text 074.

father called again, 'Koaisen,
come back.' He went to the sea
and he sang, he sang this song:
'Koaiseno koaiseno seno, nato
wawa nato wawa meremo,
koaiseno seno.'

'Koaisen come back.' Koaisen
went into the water, and the
water covered his knees.
His father called again, 'Koaisen,
come back.' And he went into
the sea, the water covered up to
here.
His father had loved him greatly.
His father loved him too much,
he called out, 'Koaisen come
back.'

Koaisen moved away, and water
came up to here.
But he saw that, his father loved
him a lot, and he tricked his
father.
He told his father, 'Hey, our
house is burning.' Then his
father turned himself around, he
looked to shore.

And Koaisen dived into the
water and disappeared.
And the father sang: 'Koaiseno
Koaiseno 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.] [Bislama] 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.

South Efate Stories
Natrauswen nig Efat

This 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.

She is there. Her name is Lisau. She looks after this place.

Rupi natopu me rutae nañfer, 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, ruñe 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 mrotea 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.

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.

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

Natrauswen nig Efát

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Malen kin natañol kaaru nen ifla tu msak, nlaken kin tekaaru kipe pan tu natopu ki.

Ifla tu msak, panpan ale ilel na, tete munwei nen ketae ga panñor nlak namsaki ga.

Pan kefo tli na, kefo tae nrikin ki na, ‘Ga kin itu natopu kik’.

Go ga kefo mer tae nrikin ki na, ‘Tamaer sel tete nanromien mai tao kin, me kineu kafu pan ga psi, me kafu plakek ler.’

Tefla. Ipitlak tete natañol nen kin namroan gar itakel, ruto. Me ita pi sup wi mau, ipi sup sa.

(NT) Me natopu ipi natopu sa, ko iwí? (TT) Iwi inrom, inrom ser natañol, me malen kin naat iskei imaetki aslen, me ipan tua tete nanromien ga kefo pregi taosi kin nanromien nen rupan tua kin

Itefla. Natopu itefla.

This is text 077.

Toukelau Takau

Too go taapes, the chicken and the swamphen

The chicken steals the swamphen’s comb and the swamphen then hides its shame in the bush.
Too go taaŋes rapiatlak, ratmer pi asel kir. Rato ur naor iskei.

Me nrak iskei go ratli na rakfan los.
Kotfān nrak iskei go ratli na rakfan los elau.
Ale rana rato rapan los elau.

Me nlaken nser ne. Nser nen too isuun to. Nki.

Ga teni taaŋes, ipi nser ni taaŋes, tene, ipi teni taaŋes.
Me tene ipi teni too. Gawanki.
Ale rato rapan los elau.

Me nlaken too kipe lewiki kom ni taaŋes.
Malen rapato los pan, go too inrik taaŋes kina, 'Ag pafei to me kineu kafei sak.'

Iña ipa na ikalki nkal ga inom.
Me imailum pnaklu kom ni taaŋes, ipaskin nphaun

Isef kaiпа, me taaŋes ipen los, ipen los panpan na imai na ikalki nkal ga pan inom.
Me ilel kom ga me kom ga ipuel, nlaken too kipe pnakon pa. Me ni too kom ga ito.

Taaŋes inrogtesa. Too ipnak kom ni taaŋes.

The chicken and the swamphen were friends. They stayed at one place.
Then one time they said they would go for a swim.
One afternoon they said they would go and swim in the sea.
So they wanted to go for a swim in the sea.
But because of the comb. That comb that it put on its head. That one.
This one is the swamphen's comb.
But this one is the chicken's.
Like that. Okay they went and swam in the sea.
But because the chicken liked the swamphen's comb,
When they went swimming the chicken said to the swamphen,
'You stay here first and I'll get out.'

He wanted to go to dress in his clothes. Then he quietly stole the swamphen's comb and put it on his head.
He ran away and went, then the swamphen swam there until he came to get dressed.
Then he looked for his comb, but it was gone, because the chicken had stolen it and gone.
But the chicken's comb was still there.
The swamphen felt bad. The chicken stole the comb from the swamphen.
Isemsem wes go kipe to ur esum ur narmal, itu fekfek ki kom, nlaken kin ipnakon, kom ni taa̱pes. Me taa̱pes ina ipan na ikal su, me ileka ki kom ga ipuel. Me kom ni too, ito. Go ina isati kaipsi ṅaun me inrogesa.

Imaet go kisef pan kus namlas, ipan kus namlas, go kito ur namlas. Go mees kutæ pañor too kin ito ur esum, nlaken kin ipnak kom ni taa̱pes.

Taa̱pes imalier kom ni too, nlaken isees go kisef pan kus namlas.

Nafuserekwen ni taa̱pes go too ilefla. This is text 078.

Jinane †
Barracuda and hermit crab story

This is another version of the same story told elsewhere in this volume of a barracuda being tricked into losing a race with a hermit crab.

Kafo traus teñ̅ol inru. Teñ̅ol inru. Kaaru ipi tenen itrapelpel, me kaaru ipi tenen ifrak. Ale tenen itrapelpel ipi naik, naik I will tell about two animals. One was a fast one, the other was a slow one. Ok, the fast one is a fish, this
Nen rakfregnrogo nen kin, rakfregnrogo nen rak, raktæ trapelpel nen rak. Fei kin kefo trapelpel go fei kin kefo frak. Ale rapregnrogo me katom ipi tenen ifrak ale i-, is-, ipuserek kin iseki nafsan ga pak katom laap na katom laap ruk-, ruk-, rukfregnrogo nen rutau eneltig nen kin, ifwel naik ke-, naik ke-, naik kesosor, me rukfo trapelpel pes nre nafsan. Ale malfânën rapuserek pan inom, go ratli na rakfregnrogo. Ale malfânën naik, naik isef. Ipan pan na ipak nagis iskei. Ale ipo pes, 'Ag kuipeto ko?' Go katom ipo pesptæ naik ina, 'Neu kaipe pei to me ag kuipo inrok.'

Ale ramer, imef sef pan pan pan pan na, ipak nagis kaaru, imef soso, 'Ag kuipeto ko?' Go katom ina, 'Neu kaipe pei to me ag kuipo inrok.'

Ale imer pan pan pan pak fish, it's name it has a name but I can't remember its name. And the other one was the hermit crab. But you see that the fish is fast and the hermit crab is slow. Okay now they are talking, talking, then they say they will start their work. That they tried to be able to go fast.

Who would be the fastest and who would be the slowest. So they tried, but the hermit crab, the slow one, said to the many hermit crabs that the many hermit crabs should try to stay close. if the fish called out they should hurry to answer him. So they talked and they said they would try. He went and went until he got to the first point. Then he said, 'Are you there or what?' And the hermit crab said to the fish, 'I was first but you came behind.' So they went again and he got to the second point and called again, 'Are you there?' And the hermit crab answered, 'I was first and you came behind.' So he went on to the third
nagis katol, imer preg nfaoswen, 'Ag kuipe to ko?''
Katom ina, 'Neu kaipe pei to me ag kupo inrok.
Pan pan pan pan rapregi preg preci pan pan pan
naik ipan pan pan go kikano, go
naik imat. Naik imat elau ale nta
ipo slati mai pak euut,
npakin ito nmalawen. Ale katom
ipo to euut po mai pamlu
namten.
Go ipi namep nagrauswen neu.
This is text 080.

John Kaltaþau †
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 þrakot nen pato ita kerai
mau, me tenen ga ikerai top.
Tenen kataki kras 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.
(A) 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

Gawankia. Malpei, mal ni natap, ga, ipitlak natap iskei, ga atap tae mau puul ruto wok elag.

Gar rupreg ipi natap ga ipi natarfol, go imaag teflan to. Malen us iwo, kulek nawen ipuρ

Man iskei kia rusosoki oknait, sokfal, ga ipan laotu wes tu ne íto min nkanron pan ga inrogo namanrewen inom. Kimer nrir pa me ipuρ tu, me ipi faat. Faat ṭur. Kineu aleka me mees nen puul iwok kulekor pregakir. Itu san rusosoki Ernelfat nameribagon leg. Faat ṭur me ipi natarfol. Kupon leka ntwam me kuleka kumtak kusef. Me malnen kun 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 Ernelfat, 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 ṇeltig me nataŋöl ko nafe?
Ko wan ṭafamori na natap kin ruilaotu. Tewan rusosoki natap kia.
(NT) Me natap ita pi natopu?
(JK) E, natopu teptae. Natopu, ga tenen kin ga ila kor pi tenen na Atua ga kipe preg ito emermen to. Ga ipi nataŋöl me ipi spirit ṭotae. Ipi naaten ṭotae.
(NT) Me natap ipi?
(JK) Natopu ga icense. Nataŋöl ki na ipreg natap.
Me Atua kin ipreg naaten, naaten ṭotae, naaten nen kin ipi naaten nen kin iwe ọg ụkwog, go kefo watigik, a?
Atua ikano mai watigik mai tu natap tu na natap, naftemena, natopu nag kin to. Ĭfan iskei.

Kumingi kefo nnikin na, 'Ag kupan mes, e, mau ni na, natopu nen pato. Kukrakṣmañiri imaetki kia kefo smañiri.
Ale imer pueltu kuler ta msak mau kumer ṇöl tkanwan nawesien ipanki. Or, teni nanre ni Melanesian, a, gawanki Natopu, natap, go potut go rumsal. Rumsal ruta pitkaskei mau...

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 medicine for it. Some of us know. Some people know.
When you feel you are getting sick, this man will make leaf medicine for you.
You drink it and he will say, 'You go today, the natopu is there.'

He takes away your sickness.
You are alive. That is his work.
It is the Melanesian way.

Natopu, natap (idol) and potut (altar), they are all different. They are not the same.
John Kaltaŋau †

**A devil at Nguna**

A devil at Nguna who makes everyone afraid and unable to cook in the daytime. A woman who runs away has a son who then challenges the devil and shoots it, and their dog chases the devil away.

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

Egun nrak pei, ipitlak nataŋol kin naur Egun, nen Peter Milne ipakes pa. There were people and there was a devil there. It used to eat. This is a true story I am telling. I cannot tell a false story.

Ipitlak nataŋol, me ipitlak ntwam iskei ito. Me ito fam. Natrauswen tilŋori nen kineu ato trausi. Akano traus natrauswen psir. The story of the devil who ate. He ate until he wanted to eat this woman, but she had sores on her body.

Nfaag ntwam nen ito fam. Ito fam pan me, ipan na kefam nmatu iskei, me nmatu nen itrau fag. 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.'

Ipitlak nfag ru- naŋolin. Ina, 'O, me ag kufag ag ḫafo pi temlaap kafei pam tenen kin aleka na naskon immal wi, kin me kofo inrok mai pamik.' 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

Me nmatu nen ito. Ito me kipe mtaki maarik ntwam ne. Ito pan pan, ntwam ito gohed fam ito fam, ito fam. But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating.

Nmatu nen ito pan imtak me ipitlak kori sees iskei. Inrik kori sees ga nen kin na, 'Taksef'. Rapa raru me rasef. Ramai mai rapalus mai, mai, mai mai mai. The woman was scared and she had a little dog. She said to her dog, 'Let's escape.' They took a canoe and escaped. They came, they

Rasak pak elag ntaf, rato ntaf to. Me rato panpan go nmatu nen ito pan pan me ipitlak teesa iskei.

Ipitlak teesa me teesa nanwei. Rana ratkos to panpan go teesa ga nen kito to me plakor ga nen ruto. Teesa ga nen ito to pan panpan kaipi natañol. Me inrik mama ga ki na, 'E, mama, me tkanwan kin ag kuto maet kuk ñog tefla?' Go mama ga ina, 'E me neu akano kuk aliat. Kakuk, akuk ñog'.

Nlaken teesa ga ileka kuk ni ñog me rupami ñulñog pamì dina, me rapami kotfàn. Me kefo mer kuk ñog reki matool.

Ina, 'Iku kin komam uto pam nafnag mlaam?' Go mama ga ina, 'Nlaken akano kuk aliat nlaken kin ipitlak ntwam iskei kin ito pam kit, nanre ni naur Egun'.

Kakuk aliat, kelek nuasog kefak elag kefo mai, kefo fareki. Me ina 'A, Me ikano mai', Teesa ga nen itli na, 'Itik ga, ikano mai.' paddled and came and came. They were tired. They drifted on the ocean. They paddled some more until they landed at Krikai. They landed at Krikai. They climbed to the top of the hill. They climbed up the hill, and stayed on the hill. They were there and the woman had a baby. She had a boy. This boy and this dog, they stayed, then the child became a grownup.

He said to his mother, 'Hey, mother, why are you scared of cooking at night like this?' And his mother said, 'I can't cook in the daytime. 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, ‘Pafo 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 ‘Pafregsi nas, ñaneu
tua ki timen kelim.’ Aro. Timen
kelim.
Aleo ipreg nas kina inom, bow,
inom, aro ipa. Imer ga preg timen
ilim ina, ‘Mama malfanen’, ina,
‘Malfanen kapreg, ñakuk.’
Ñakuk aliat, me tufo nrogo. Malnen,
ito, ikuk ina, ‘Pafo 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, ‘Panrogo, ñanrog
nalen. Itli na mees kefo pam kit’.

Go teesa ga ina, ‘Pata mtak mau.’
Me inrik kori sees ga nen kin na,
‘Takfak sanpe me tak-. pan ñawelu
wou me uta preg ñper. Kafreg fanis
keskei, ñper keskei. Me kapreg,
nana, nnet wes. Kapreg nnet wes
me takfo pan kus tokos to.’

He can't come.'

'How will he come?' And she
said, 'You will see, if I cook in
the daylight, he will come, but
I say I won't cook.' And her
child said to her, 'Okay, if you
can't cook in the daytime, we
will go and make a bow.'
He said, 'I will make you a
bow.' She said, 'When you
have made the bow, make me
five arrows.'
So he made the bow and
arrows. He said, 'Mother, I'll
make it so now you can cook,'

You cook in the daytime and
we will listen for him. Then,
she stayed, she cooked, he
said, 'You will see, if you will
cook again in the daytime you
will hear the devil speak.'
And then she cooked until the
smoke rose high. It smelled it
and said, 'Oh the meat is
ready, today I will eat you.'

See?
The devil was calling out.
Then the mother of the child
said, 'Do you hear, do you
hear his voice? He says that
today he will eat us.'
And her child said, 'Don't be
scared.' And he said to his
small dog, 'We'll go over
there. I'll make a fence, and
I'll put a door in it. I'll put a
door in it and we'll go and
hide in it.'
Ag ŕafo to etan na ket me kineu
kafo ṭa ki nas. You will be down below at the
gate and I will be above, I will
shoot arrows.

Ina, 'ʔamer kuk.' Mama ga ikuk go
imer pios, 'O ai.' Imer ler ipakelag
pan, 'Ka- mees kafo pam wes,
apanor naŋkas iskei.

Me ito pes me ito palus, imai mai
mai na isak elau Krikai

Go inrogo go ntwam nen IMER řila.
IMILA pak elag, inag, IMILA a? 'O ai.'
Ina, 'panrog kin IMER řila. Nalen
kin ipak elag.

And he talked and paddled, he
came and came and landed at
the beach at Krikai.

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.'

Ina, 'Pamer kuk.' Mama ga ikuk go
imer pios, 'O ai.' Imer ler ipakelag
pan, 'Ka- mees kafo pam wes,
apanor naŋkas iskei.

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.'

Ina, 'Pamer kuk.' Mama ga ikuk go
imer pios, 'O ai.' Imer ler ipakelag
pan, 'Ka- mees kafo pam wes,
apanor naŋkas iskei.

You will be down below at the
gate and I will be above, I will
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And he talked and paddled, he
came and came and landed at
the beach at Krikai.

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.'

Go inrogo go ntwam nen IMER řila.
IMILA pak elag, inag, IMILA a? 'O ai.'
Ina, 'panrog kin IMER řila. Nalen
kin ipak elag.

And he talked and paddled, he
came and came and landed at
the beach at Krikai.

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.

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.'

You will be down below at the
gate and I will be above, I will
shoot arrows.

And he talked and paddled, he
came and came and landed at
the beach at Krikai.

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.'
Isef pak elau, me itoktan to raru to me ito maag, ito lek napu teflan po leka mau, kori ifit paakor.

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

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
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 his balls. He bit off his balls. He sucked them. The devil fell down and died. And he sucked the devil's balls and went. He swam all the way across, and came ashore at Krikai, he went to see this small man with his mother. He went to his side and he spat. He spat out the devil's balls there. And he said, 'Here it is, I bit it and killed it.

Now let's go back.' They went back to Nguna and it was healthy and would again have more people. Until today when lots of people live on Nguna. That is a true story. I tell it to the children here.

This is text 094.
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 kipuetsoki, ipuetsoki kaipsi ranru to enrom, rato nfal faat.
Mama go ati rato panpan ki teesa nmatu ipuel, rapan panpan ler pak elau, pan.

Ra-, mama ga-, raiten ipak elau pan ilerkin ipuel elau, go itae nen kiu, kipe mai kon nmal napu ki.
Ina ito kaipa, ipan, ipan ororina ga kin ito erfale esa.
Go ilag isoso, nagien Litapurog.

Me tenen ito nfal faat nagien Tanñam, nagien Tanñam.
Me tetau nmatu ne nagien Litapurog.
Raiten ina ipa, me itraem soso, ilag: 'Pataf enæa e, pataf enæa e.

Litapurogo, Litapurogo pataf enæa e, pataf enæa e.'
Ale Litapurog ipes, ipes enrom, ipo pesta pak elag.

Anag kataf me ati Tanñam, ifla miawe, ifla miawe.

Tefla itefla, a.a.
This is text 096.

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.
Litapurongo, Litapurongo, You go far away, you go far away.'
So Litapurong spoke, she spoke inside, she talked to her mother up above.
I want to get out, I want to get out but Nana Tanñam might miao. (?)
Like that, it's like that, yes.

Metu Josef †

Agel ni Ermag, The angel from Erromango

A woman who could fly between Erromango and Efate but whose wings are stolen by a man who then lives with her and she
has his children. Eventually they find her wings and she is able to return to her home, leaving them.

Ruto los ena, ruto pan los Ermag me gar,
The washed there, they would go and wash at Erromango, but they,

rupi nana, rupi nafet nmatunmas.
they were a group of women.

Nmatuerik. Me kin rulaoki
Young girls. They would put on
nafarur runrir. Runrir mai pak e
their wings and fly. They flew to,
ruptak e- Erromag pan rupan los.
they flew to Erromango to wash.
Me ruto pregi ser ntrak.
And they do this every time.
Rupal los panpan inom tefla.
They went and washed until it was enough. You don't do that.
Kin, pata prei tenen mau.
And I'll tell it how we first heard it.
Me katraus teflan tukpe peinrogo.
He said, they go, they go, but they
Ina rupa, rupan me ru-.
they are far up there, it might be,

runa- ruto elag sanpe e ilakor pi
they are far up there, there, at Bufa, and they were there, at Bufa, and they wanted to go and wash over there.
u puto-, rupato e Epu me,
they are far up there, it might be, they were there, at Bufa, and they wanted to go and wash over there.
rumur na rukfak, e, rufan los sanpe.
They just started to fly and went. They went.
Rutrau stat nrir trau pa. Rupa.
When they wanted to go, they...

Malen kin runa rukfa, rutmer,
they closed their wings until they were ready, they counted each other. They left.
rutmer, runa runa rutmer
They left, they flew until they landed at Erromango.
mai ponkir panpan inom tefla,
They stood up on Erromango, at a river. There's lots of rivers on
rutmer fer panpan inom.
Erromango, but I don't know which water they got to.
Rutmalul.
Then, they went in order to wash, they washed until they
Rutmalul, kainrir panpanpan
Ale rupan na, rulos, rulos teflan
rupan lao Ermag.

rupan lao Ermag, rulao tete nai nen kin, nai ito-, itop Ermag, me ata tae sef nai kin rupakes mau.

Ale rupan na, rulos, rulos teflan pan inom.

Natrauswen nig Efats
Me, kano iskei ga ikus to, ikus to leker.
Me rulos panpan inom teflan rumai
pak euut teflan, ru- kutae ru= pre- jenj panpan panpan go go inom.
Tefla. Rupreg na, rulaoki nafarur tefla, me runrir, runa ruknrir.

Me iskei me iskei nafarun ipuel.
Go inrogtesa wes. Ruileles panpan me rukano wes.

Me kano nen kin ikus to isakor na nafaru-, na teesa nmatu ne.
Go mal tefla nen kin al ipak etan teflan, me tenen ruipa.
Me nmatu, na- teesa nmatu nen nmatu nen ito kait na, nafarun.
Ikaiten panpan.
Ruito, runa, 'Ag ūato me mam ko-, kofan me.'
Runa ruto kaipa me, ga ito.
Ito panpan go natañol nen isakoro ipo mai.
Imai na ina, ipo psir na, 'Ag kupo-, kuto lel nafte?' Go ipo tli,

'E, Me nafarum ga ilakor to, ko naat ila wes.'

Me ga iwesi.
Ipregkoro ito panpan mal skei mau nen kin.
Gar rukui mai go ina, 'E, naat ilakor srakor, nana nafarum.

finished.
But this man hid, he hid and he looked at them.
They washed and washed then came
to shore like this, you know they changed.
Like that. They did that,
put their wings on like that, and they flew, they wanted to fly.
But one was missing her wings.
And she felt bad because of it.
They looked and looked but they couldn't find them there.
But the man who was hiding hid the girl's wing.
And that time, the sun was going down, and these ones all went.
But this girl cried for her wings.

She cried for them.
They were there, they said, 'You stay, but we will go.'
They left, but she stayed.
She stayed and stayed until the man who was hiding came.
He came to say, he was going to lie, 'Are you looking for something?' And he said,
'Hey, but your wings might be here, or someone might have taken them.'
But he had taken them.
He covered them up for all this time.
They all came and he said, 'I think someone hid your wings.
Akit talakor pan nru pan matur. Go kiplake pa, kiplake pan, ranru matur. 
Piplake pan ramatur panpan panpan, kipi nmatu ni kano nen to. 
Panpan go, ita ākoro ki puur lisan ito. 
Me isarakor wi ki, me ito panpan go ipiitlak teesa inru, teesa nanwei inru. 
Teesa ni kano ne. Kano nen ina ito pan go ina, 'Koto me kamer pak talnąat pa.' 

Malnen kin ipak talnąat pa, ipato panpan imalik, mai ki nmatu nen ito.

Me ruta panñor namrun nen mau, me ito pan kaipe pí nmatu ga to, me 
itro mroki- to mroki nañer ga nen kin ruipe pa. 
Ruto mai traem panrogo me, ina, 'Nafaruk ita puel. Kapei to.'

Ito pan panpan nrak iskei go teesa sees nra nen, rato pan me ratili na rukgar preg nas a?

Go rata tup, go ratuñ na. Go nas a go 
teemol seserik nen kin ruto sil sil na, e, panpan. 
Teemol 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?'

She was happy about it, and she
kaimer mai
imai sog nãiër nran ne, inakin,
'Kafo tao mus ki.
Me raktoreki apap gamus to.'
Me maarik nen ipato me inrogo
teflan kin
al ito pañás, me iwelkia ito
kat.
Go ina, 'Mes nen tfa kin ito kat
neu me al ito pa.'
Me mtulep ga ito ñor na, ntali
ñor iskei ito enñau ga a?

Me ito krapñorñor 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
sernal
Po na imai ki tenran rato, ina
ilek, ileka teflan kin rapi na,
ntae ito a?
Kupaññor namrun nen, mtulep
nen pan kipak nañlen pa.

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

Go itraem laokin kia kunrog na,
nra ntali nen ien kia ruto
ñañtelit. 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.

They were walking and they
saw an almond tree.

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

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

Ale ruto le, le ntali panpan ina
inom.

They looked for almonds until
they were done.

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

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

Ale me imer pus natuen nranru
ipak nkas nñarteu ale ina ito
teflan trau ñrañ nkas teflan trau
tarñek mai pak etan.

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

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

He died straight away. Then
Ririal cried and cried, then he
sang until it was over.
Ale rusati elag mai mer us napu mai mai mai pak esun. Ale imai lek mama mana.

Ok, they took him and followed the road and came back to the house. Then he came and saw his mother and others. They cried for him until they stopped. They put flowers on him. They would bury him by the side of his house. And that’s the end.

Ale gar rukaiten pan na inom. Rupus nafurünkas kin pan inom. Rupo tankin nanre, nanre nasun gar. Ale ipo nom

This is text 100.

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.

Naliat iskei, elau imat. Elau imat, itrau mat pe mat pe mat me. One day, it was low tide.

Ipiatlak nskau ienkot naur iskei. It was low tide, a really low tide.

Naur sees iskei ito elau me elau imat. This island was in the sea, but the tide was out.

Malen elau imat kerkrai, mat top, go nskau igar userek When the tide was really low, very low, the reef was dry right around

pan tkal naur sees. right up to the small island.

Me kusu, kusu iskei, ito Efat. But the rat, this rat, it was from Efate.

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

_Natrauswen nig Efat_ 115
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. It ran around, it wanted to cross, but it couldn't. And now the octopus came. The octopus came and saw that he was running around. And the octopus asked him, 'But what are you doing? Do you want to go to the other side?' And the rat said, 'Yes, I sleep, I stay on the other side. I stay on Efate. But I come over here for a rest.' So the rat kept running around the island, but the octopus saw the rat. When the octopus wanted to
Come, 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
you want?'
And the rat said, 'I wanted 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 medicine.

every place on the road, I got him medicine, 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 Emtapen.

I went to see him and I said, ‘Hey, I would like you to come and make some medicine 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 medicine for him as you know how to.’

So he tried, he said, ‘Okay’. He went and brought leaf medicine, gave it to Kaltong to drink. And he looked, the medicine made him walk.

When he went, he went to Eratap, he stayed, he went and saw Kaltong in this cave that I

sanie nlaken gar rapi nametrau iskei naflak kram.

Ralakor, ilakor mai lemsi, mer, na keler. Mam upak talñat pan go ipuetsok Kaltog. Umaj na kofak esum Kaltog imak. Alereki nen kin kenrogtiawi, uga preg nalkis.

Ser naor wes napu, na, aga preg nalkis ikano nrogtiawi.

Me natañol iskei ipi natañol ni Banks, rusoso ki Selwin. Naliati ne, natañol nen iskot Paul go Alick to, elau Emtapen,

apen leka anrkin ki na, ‘E amurin na ñamai ni Kaltog preg nalkis, if wel kuf tae pregi.’ Go ina, ‘O iwi.’

Go ipo mai, anrkin kin, ‘Kaltog kin to me imsak. Atap tae nafte if pi nlaken kin imsak mau. Amurin na ñatraem ga preg tete nalkis gaag, nen ag kutae.’


Malnen ipa, ipak Ertap pa, ipan pato, ipan, ipan Kaltog ito erfale nen ato tli.
I am talking about. 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.

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South Efate Stories
Nkafik imam, rana rapa.
Ale, kaaru ina,
Ririel inrik Ririal ki na, 'Ag ḣafei. Ag ḣafag.'
Go Ririal imer nrik Ririel ki na,
'Tik, ag ḣafag.'
Rana rapregi panpan go Ririel
kin ipo pag.
Ipagki nkafik ṭak elag, me
Ririal ito etan.
Ina israf trau nṭel, itarṭek.
Itarṭek mai pak etan.
Ina itarṭek mai pak 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, 'ṭafa neu
on ai,
ṭafa neu nrik mama neu go
papa neu ki na,
Ana, 'Ririel ina itarṭek me
imai.
Ale ga ipo laga ipi nalag:
Wak e ḣa ginau rogorogo ki
tege 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 Ririal said to Ririel 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.]
Ririel o ririel o riel o. il.
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 iipi nalag ina:

Hos e paginau rorogo ki tete go mame.
Ririel o kitiroa mate toko.
Ririal Eselati atoko tagisi ae.
Ririel o Ririel o Riel o i

Ale, hos ina iipa ita pan nrik temen go raiten kin mau. Me ina ipan kaipe pa.
Ale islati to panpan go mantu imai.
Mantu ina imai go imer nrik mantu ki:
Mantue fa ginau rogorogo ki tete go mame.
Ririel o kitiroa matetoko
Ririal eselatia 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.]
Ririel o ririel o riel o i.
Then the flying fox went to them and
told his father and mother about it. And his father and mother came,
came in order that they take him and bury him.
And that story finishes here.

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Toukelau Takau

*Natrauswen ni of go makou, the heron and the prawn*
The young heron's leg is held tight by a prawn while the tide
rises. A turtle offers to help and bites off the prawn’s leg. The heron returns to its mother who had warned it not to go out because it was too small but who has now learned its lesson.


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 it's mother said, ’No, I don't agree that you go there.’
Me teesa ni of ikerkrai. Imurin na kefak elau.

But the heron’s chick was strong. It wanted to go to the sea.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

It wanted to go and its mother let it go. It went to the sea.

Me teenol sees iskei, ipi tenen ito namta.
Ito nskau. Go ipitlak ga nfalen ipram pak, etan. Ileg pak etan.

This animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

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.

Me, ina ito go raiten kitao kepa.
Ipak elau pa.
Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.

And this small animal is one who is at the end of the reef.

Ipak elau pa.
It wanted to go and its mother let it go. It went to the sea.

Ina ipa go kita mur natik ntas euut mau me ipan namta elau.
Me elau kipe to mu.
Of sees ikano.
Istat, nlaken ileka na elau kipe to mu.
Go istat kai. Ikai me ipregipi
nalag.
Go nakaiken ga ipregipi nala
gete.
Ina, nalag 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,
ipuetsok kerkrai ki nen to

Ina ito pan kaimer lag.

Welkia nalag nen ipi nakaiken
ga.
[song] Seseria seseri,
nalomatarere, naempiripiri,
alolipu karia, Lawo kowa sai
koroko, koro namaloko, ekatia
ekatia oo pa, ekatia ekatia oo
pa.

Me afsak iskei, ito waf me isik
pau, ilek of kin itu.

Inrupū pak etan inrus mai isaiki
pau me ileka kin of itu.

Me elau ito mu.
Afsak inrupū pak etan,
imaimaimai ipak natik of.
Isak pak elag me ipestaf 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.

Me afsak iskei, ito waf me isik
pau, ilek of kin itu.

Afsak inrupū pak etan,
imaimaimai ipak natik of.
Isak pak elag me ipestaf of. Itli

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?'
And the heron said to it, 'I came to look for fish.
I looked for fish and the prawn grabbed my foot.
I can't move, but the tide is coming in.'
And the turtle asked it, 'But do you want me to help you?'
And it said, 'If you could help me it would be very good.'
And the turtle then dived down.
It dived down and bit it. It bit the prawn's claw.
And the prawn let the its leg go.
Then the turtle gave it to the heron above.
It gave the heron the leg when it saw that it could let it go.
And it left the sea. It flew away.
It flew and went to see its mother.
And its mother asked, 'Why did you came so early? It's not the time you come to work here.
But it then said, 'Oh my mother, you told me that I shouldn't go, but I disobeyed. I went, and I got into trouble, but
the turtle helped me, it found me and it helped me.
It bit the prawn for me and the prawn lost its leg.
Took me up, that's how I came.'
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
made me look into her cave. Then I went and jumped, I jumped into this cave. I looked around, I saw the two 'policemen' at the door. (*natopu* always have policemen who are their guards)

Litrapong was there at the end of the cave. I saw the police standing there. These police were called Taŋar (Sin) and Nrotik (Stupid). As I went I said, 'Oh, but today I have come out here, I'm going to have a good look around at them.'

That's why I broke the bush until I got in and looked around. What I did, first, I prayed. I prayed and prayed until it was finished. Then I went I slowly went and looked until I finished. I returned and took coconut crabs to the sea, at Epakor, to go by canoe.

Then I came to Erakor. That's the end of my story, thank you.

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**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.

There is a spring at Eratap.
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 Naļrat 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 Naļrat 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
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 ip urki ifla sol tete ntankep, nen kin kefo preg nkap. Me selwan ipan imetpako ntankep nen kefreg nkap, kefo pan si nfal nran rato. Kefo si panpan nkap kefo paakor kaaru. Kaaru imat me kaaru ito fag, go rato panpan tuk mes ne.

Rata puel mau, me rato, rato faat, nfal inru rato faat, go
Natrauswen nig Efat

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ram
ol to panpan tuk mees. Me malfane itaosi kin nalotwen imai,
go rakaimat. Me selwan kupan si, kusi nfal kaaru, kunrogo iwelkia nkap imat, kusi kaaru, kunrogo welkia nkap ito fag,

Me rekin nkap kemer saof wes, itik.

This is text 117.

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.
Natañöl 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 nakpeï rupak nakoinrok Morinda.
SS.Morinda, go selwan elau imu go raru inïel, go utu tñalulu 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
South Efate Stories

Tango, Santo.

Utok Santo. Utorwak me kipe malik. Pulbog go rutao mam Tangoa, naur.

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


Go na naot nigam itli nag, 'Kofo pan psi hospitel go kofo pan psi hospitel, Kanal Santo.' Namba 27 Fraide, aliat Fraide, go nafsan imai tli nag Limok Erakor imat.

Namba fo Febrari 1933 kopan sari naor ni Linsi, ito nmaota Hog Haba, go Pot Olri.

Ipi nawesien 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 Tango, 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
Torvak, Febrari namba 12, Pot Olry.
Maj namba eitin, go SS Morinda imer mai torvak Hog Haba April wan go tu go Laperus imer torvak Hog Haba.

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

Namba naentin Mei, SS Makambo imer mai torvak Hog Haba.
Twante Mei, upan lek naor iskei ipi Blu Wota.
Me Jun namba fo 1933, utao Hog Haba nen koler mai pak Efìl.

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

Namba seven uto Tangoa me namba twelf uto Efìl upa SS Morinda mai pak Efìl. Ipi nameqagon.

This is text 021.

anchored at Hog Harbour.
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.
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.


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

Namba sikstin, miting ni Efīl.
Aliat toknak Ruben go Ben go I want to tell more about when we were police. We went to Malakula in 1934.
Lance corporal Jimmy Takaye, Private Jon Lisbet, and Naser. They were from Hog Harbour, Santo.
Private Ruben, Ben, Kalsrap. We were from Erakor.
Sam and Kalfao were from Pango.
We left Vila on the eighth of September 1934.
We landed at Bushman's Bay.
We saw Mr Adams and Mr Harrison at Mr Adams's house.
On the ninth of September, there was a meeting at Vila.
On the tenth we stayed at Petenter, Malakula.
On the 15th October we went to Lakaskas.
On Saturday, I, Kalfau and Reuben went looking for fish, for Krapei.
On the sixteenth there was a meeting in Vila. Number 19 September, Jimmy Takaye, John Lisbet, Sam, Ruben, Kalfau, Kalsrap, Naser.
Saturday, Ruben and Ben and
Kalfau rupan sari.
Namba twentetri, 1934 aliat tap,
miting ni Eratap.
Namba twentefo aliat Mande, utu Ajen. Ufak nanahe, nort
Emlakul.
Namba twentesiks, SS Makambo
itorwak Ajen, utu naor naliati
nen aliat tap.
Namba torti, miting ni Erakor.
Utu raki utu Ajen raki

Kalfau went walking.
On the twenty-third, 1934,
Sunday, meeting at Eratap.
On the twenty-fourth, Monday,
we were at Atchin. We went to
the side, north Malakula.
On the twenty-sixth, SS
Makambo anchored at Atchin,
we stayed there on Sunday.
On the thirtieth there was a
meeting at Erakor. We waited at
Atchin for
the launch to take us to north of
Malakula.

Ions kefo mos mam pak nanre ni
nort Emlakul.
Namba wan Oktober, go utao
Ajen, raki nort wes of Malakula.
Upan torwak Tontar, naor ni
Malapar namba wan.
Namba tu Janweri raru upak
Tanmaru.

On the twenty-fourth, Monday,
we were at Atchin to
go to north-west of Malakula.
We anchored at Tontar, at
Malapar, on the first.
On the second of January, the
boat got to Tanmaru.

On the sixth, Espigel Bay
Malakula and Malua Bay.

On the sixth, Ruben, Sam and I
saw the two heathen who had
been shot dead on the beach.
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.

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

Natrauswen nig Efat 137
nanrogtesan ķur. Natañol kenen rupak Aore, nlaken nanrogtesan ķur. Namba seven Oktober, ĵi miting ni Êpåg, go usak pak Tanmaru, natkon ni nañer malik.


Amok, ĵi ñaur, ĵi hedkwota nig natkon nnar 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 ĵi mal negamus.

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

Go inag, 'Malfanen aletae nra ita pi wak mau me ĵi nra natañol.' Go Mista Tam ipulu sisi sees ilaukin ntakun. Natañol ne kipei selwan upa paakor natkon ulek naot ni Lefenpis itařpek to esuñ nega to nlaken uumptae ĵi ĵi the bible, it was a big disaster. These people went to Aore, because it was such a big disaster. On the seventh of October there was a meeting at Pango and we landed at Tanmaru, a heathen village. We left Tanmaru and we slept at Dinamit. There were human bones around the place where we were sleeping.

We stayed until day break and we went to Makawe, the village I spoke about. Makawe, Piter and Amok. Amok was the main village, headquarters of the two villages. And Mister Adams told us, 'We’ll put bullets in our guns.' When we appear, we will scatter [so we’re not an easy target] then we’ll go, if they pull out guns then it will be every man for himself. [Lit: it will be your time].

Utao Amok go Mista Tam inrik Kali naot ni Amok kinag, 'You give us some men to guide us to Lefenpis.' When we went we saw blood. And the man said he would go back and the chief said, 'Don’t go back.' And he said, 'Now I can see that this is not pig’s blood but it is human blood.' And Mr Adams took out his revolver and put it to the man’s back. This man led us when we came to the village we saw the chief of Lefenpis
Natrauswen nig Efat

mau go koimatur skoti.

Puľpog go rupo sol naot nega mos pak elau. Rupau nal na ni ipi napor go rupo pai naot negarwes. Raru imai msagi pak hospitel ni Kanal Santo.


To Lampaũy to. Namba 12, uler mai pak Mtanfata, naor ni Malopar, Tontar. Namba 12 usak pak elag natkon ni maarik Medon rusosoki Tanmililip.

Upan ŋog utkal natkon gar ŋųpog rik. Selwan runpio rulek mam tete rusef me utli nag, 'Kota sef mau!' Unrikirkin nag upa raki nataŋol iskei nagien Charlie. Go rutli nag ipan pato matur erfale iskei.

Go Ben go kineu (Kalsarap) rapo parekin pan nataŋol iskei ipeiki mam ki napu. Me upa me ipuel. Go ramer ler mai nrık gafman ki fallen at his home, but we didn't know who shot him. We stayed there with him.

In the morning they took the chief to the coast. They wove a coconut leaf basket for him to lie on. The boat came to take them to the hospital at Kanal (Luganville).

On the tenth we left Apon, the missionary, Mister Paton, came. We went to Tuwalo, Lamlasi, Nefenaila, these three villages, they are where the Big Nambas villages finish. And back. We slept at Lampumpu. In the morning the launch came and took us back to Tontar, Malopar's place.

Stayed at Lampumpu. On the twelfth we came back to Mtanfat, Malopar's place and Tontar's we landed up at Mister Medon's village called Tanmililip.

We went at night and got to the village in the early morning. When they woke up they saw us, some ran away but we said, 'Don't run away!' We told them we were looking for a man called Charlie. They told us he had gone to sleep in a cave.

And Ben and I (Kalsarap) went for this man who went ahead of us on the road. Then we went, but he wasn't there. And we went back to tell the
go uler mai pak elau Tontar.
Be namba tortin, upak elag, naor ni ... naor iskei rusosoki Tanmililip.
Rutli na ipi naor ni maark Medon.
Me ʻuluʻale, ita malkoli ko to ulefe Kor natkon negar, selwan rupilo, rulekmam, tete rusef, me
komam utli na, 'Kotap sefmau, nlaken upareki natañol rusosoki Charlie.'
Go rutli ito matur, nualfat iskei, go komam Ben rafole leka natañol iskei. Iptanki mem upan me ipuel go
umer ler. Selwan umer mai kailer mai pak elau.
Elau Santo rusosoki... preg kamp nigamam itkos rusosoki Tontar.
Namba fiffin, go uler mai pak Busman's Bei. Uto Busman's Bei twentewan dei,
go umer pak tete natkon, naor utok elag Busmans Bei.
Namba 22 October, upak natkon rusosoki Rakatambol, Tanmari, Atolplak.
Umaturwes naliati iskei, go ʻogl iskei. Go Malawut, naot negar, inrik Mista Tam kin nag, 'Natañol iskei, nagien Teptep, ito pregasi nañTER nigneu nag amragir itosir me nega ipuel. Go
government and we came back to the coast at Tontar. But on the thirteenth we went up to the place of ... this place they call Tanmililip. They said it was the place of Mister Maden. Then, in the morning, before dawn, we went around their village when they woke up, they saw us, some ran away, but we said, 'Do not run away because we came for a man called Charlie.' And they said he was asleep in a cave and we (Ben and I) we went to see this man. He came with us then he (Charlie) was gone and we returned. When we came back, we came back to the coast. The place at Santo where we made our camp was, they call it Tontar.
Number 15 and we went to Busman's Bay. We stayed at Busman's Bay for 21 days, and we went to some villages up from Bushman's Bay. On the twenty-second of October we went to the villages they call Rakatambol, Tanmari, 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
Mista Tam inrikirkin nag, 'Naot negamus kafo pueti pak elau Busman's Bei.'

'If Teptep iftap mai mau naot negamus kefo pak kalbus Efil. Me ufpanior Teptep kofueti mai go kafo tao naot gamus keler. Me naot Malawut ito pios go Mista Tam inag, 'Ko tupaakor natañol nen kutap pestop mau.'

Go komam Sam, rapa pueti me ikelsok nig namet nega go nasum! Opi m eltig nag ketarp!

Go Mista Tam inag raktao go rapotao natañol nen ipan.

Go rupo plak Teptep mai pak elau ūlpog kenen. Go Mista Tam ipo tau naot negar ruplake ler pak natkon negar pan. Me Teptep ipak esum Malik. Ulermai marmar naliati ipat.

Me namba faef November, aliat Mandë, Kalfau go kineu Kalsrap, rapak Unua, naor ni mista Paton. Namba naen, upak naor ni Per Krekov, go upan nag, 'Kulek natañol nig Jermani, iskei, nagien mista Prubak?' Me rutil na kimer ler pan. Go umerler mai pak Krekov. Utok Krekov, upak Ranon, ipi Ambrim, upak naor ni Ranon, Makam go disappears.' And Mister Adams said to him, 'I will take your chief to the coast at Bushman's Bay.'

'If Teptep doesn't come, your chief will go to gaol in Vila. But if we find Teptep, we take him, I will leave your chief to return.' Then chief Malowut called out and Mister Adams said, 'We will make this man come, don't you shout so loudly.' And Sam and I went to grab him, but he held on to the window of the house and the house was about to fall down. And Mister Adams said they should leave and they left the man to go.

And they took Teptep to the coast that morning. Then Mister Adams let their chief go with them to their village. But Teptep went to the gaol. We came back and rested for four days.

But the fifth of November, Monday, Kalfau and I went to Unua, Mister Paton's place. On the ninth we went to Per at Craig Cove and we asked, 'Have you seen that German man, Mr Prubak?' But they said he had gone. And we returned to Craig Cove. We stayed at Craig Cove, we went to Ranon, on Ambrym, we went to Ranon, Makam and

Namba 24, komam Ben rapan puet prisn prisn ose isef nagien Sulun. Namba 14 go komam Ben rapareki natañol isef. Ramai puetsoki şog, mai pak elau Busmans Bei, uer pak Efıl, namba 30 November. Natañol nen praiyet Ruben kin ipi prison gad ilekor wer me isef aliat ipan kaitok natkon nega me itap matur esurin mau me aliat ito matur naurofur.

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

Go aponrik natañol nen imai lek mam kin nag, 'Ag şafei me kafo nrokosik selwan takfan go şatulekgin go şafak eñae me kineu kafo puetsoki selwan rapan natañol nen ipan tu leg kin kaipak eñae
Go kineu puetsoki go masmes nega nen ipueti to infel. Selwan puetsoki ašlen nen rumau to rusef. Ipiatla naum sees ikei ito it was a village of Ambrym. On the tenth we went to Pentecost, Melsisi, we slept at Lonoro. On the 11th and 12th at Laone, then on the 13th we left Laone to go to Bushman's Bay.

On the 24th, Ben and I pulled the prisoner out and set him free, his name was Sulun. On the 14th Ben and I went for this man who ran away. We went to get him at night, came to the sea at Bushman's Bay and we came back to Vila on the 30th of November. These men, Private Ruben had been guarding, but then they escaped in the day back to his village, but he didn't sleep in his village, that day he slept in the bush. That night he came to his village. They came to make their report to Mister Adams and he said, 'Ben and I went and I said to Ben to go and get that man but he told me I should and get him'

And I told this man to come and see us, saying, 'You lead but I will follow you when we go and you will go a long way, after I will hold him when we go this man will stand up and go away. And I held him and his knife fell. When I held him his friends all ran away. There was a small river and when his friends all
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.

Amurin nag katil tete natrauswen nen kin aleka, selwan api teesa.
Alek tete naner taar nen ruto mai pak esa.
Iskei rusosoki mis Trasi.

This is the end of the story.

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
Some 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.

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.
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

Selwan rupak enrom pan go tenamrun innalit, malnen innalit, namer laap kin rumat wes.
Namer laap namer laap perkati, atai tli, 1927 kin namrun esunu pur nen isor, esunu ni Palan isor.
Tenmatun iskei namrun nen isor, isfekai anai iskei iur elag pan ipan na iprai nmet klas nasunitap ni Efis imafur.
Ipi stori ni teetwei.
Selwan pulfig komam uto Ertap pa.
Upan lauto uto maag nasun.
Uto maag natanol ruto slati rupa pak ospitel. Tenen rumat tenen rupi mankotik. Ipiatlan natanol ni Ampai iskei, rusosoki Tokolu, ipi Inglis Polis me selwan rukfiit pan,
go namrun nen innalit go anai iskei ipregkot natuen atap tae natuen maur ko matu mau, me
his leg was broken. I went and found him in 1933, he went to work for Kulong at Santo, Shark Bay on Kulong’s coconut plantation. Mister Mi, when we stayed down there, but he went up to his house. But his house had a cement roof.

When he got his camera he climbed up. He went up and he broke the cement roof and fell through and nearly died. They took him from his house to the French hospital. The doctor worked hard on him and he got better, then he went back to Santo. And that is this small story. That is what I wanted to tell you so you would know.

George Zachari
_A story about George Zachari’s life_

George Zachari talks about his life and the training he has had at Bible College.

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

_Apaakor naur Erakor 1949_,  
I was born on Erakor island in

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*This is text 030.*
Erakor, rutil Eraniao.
Kineu ato naflak nawi mai.

Me kineu apaakor namkanr.
Namkanr ipitlak nafrofur iskei ito fton talñat mana.
Kuleka na inrus pitlak nafte nèlepleptau ko nafte itkos.
Go ipitlak temiel go ipitlak tetaar.
Me komam upaakor namkanr taar.
Or, nlagwat ni 1959 go government itili komas tato naur sees mau, naur Eraniao.
Koler mai pak esa.
Komai pak naur ñur nanre.

Go malnen kin umai apitlak ntau ten ata pi teesa.
Ntau astat skul malen kin, ore, ata mrotae sef ntau kin astat skul wes mau, me atae kin malen kin apitlak ntau ten.
Go amai atato skul.
Go askul ni Franis, elau Eñag.

Go amai askul sa.
Me askul sa, na afnes ki skul sa.
Go askul Franis pan pan inom.
Go inom skul.
Aweswes tete mal.
Apei wewes ata mrosok sef ntau mau, aweswes British kafman.

Malen mal ni Condominium itato.
Ore malne ina inom, me

1949, it is called Eraniao.
I am from naflak nawi (the yam clan).
But I came out of namkanr (the wild arrowroot clan).
Namkanr has a bush that grows in gardens.
You see it has some spots on it.

There is a red one and a white one.
We come out of the white one.

After the cyclone of 1959 the government told us we couldn't stay on the small island.
We should come over here.
We came to the side of the big island.
And when we moved I was ten, I was still a child.
Then I started school, I don't remember which year it was, but I was ten.

I came, I was still at school.
I went to the French school at Pango.
And I came to school here.
I schooled here, then I finished.
I was at French school, finish.
No more school.
I worked some times.
I worked, I don't remember what year, for the British government.
When the Condominium was still here.
Then I got to think I wanted to
kaipiatlak namroan nen amur kafak Bible College. Teni Assembly of God. Go apak Bible College stat nawesien ni nasun̂təp. Go apak Bible College ntau itol.

Ana afnes ki nakte skul, go kaisat diploma nen kin ni Bible College inom. Me apei pitlak kos nen kin ato satir, nen kin korespondens nen kin rusent kin ovasis. Ito America mai, Philippines, go Australia. Ale apas nafet na correspondence nen runeu sent ki, me ato pregi me ato pak skul, pak na Bible College, ale welkia atlasi nen amai pi pastor iskei. Go ruodeinki wou. Natañöl imat atae tan ki, atae preg naftourien. Apreg Lord’s Supper. Gawanki. This is text 033.

go to Bible College. Of the Assembly of God. And I went to Bible College to start doing Church work. I went to Bible College for three years. I wanted to finish my school so I took my diploma from the Bible College. But first I had correspondence courses which they sent from overseas. It came from America, the Philippines and Australia. I passed the course that they had sent me, and when I had enough of Bible College I became a pastor. They ordained me. When someone dies I know how to bury them, or do weddings. I can do the Lord’s Supper. That’s all.

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.

This is text 033.
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.
Ae uto Lamelis to, 1948 nen alak, me ato plisman lak.


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

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

Ale rumer wou apan lekor skul etan sanie. Alekor pablik skul etan sanie,
ntau ilaru apan, me 1973 to pan 1980 malen ruindipenden, ale komam unom.
Nlaken iwelkia Franis kipeto muf ale komam unom mai pak elag sa,
mer lekor Sante skul esa. Nafet tija plak Sante skul,
amer lekor wer ntau ilaru, nen amer lekor teesa skul esa.

Go api tija ni devosen, tija ni devosen ato mai mai.
lofa 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.


Kin ga kipe mat ga, me neu kin kaipe kano kaipe pi tiawi, kaipe kano pak talñat. Ato lek nawesien me kaipe kano weswes. Nlaken nañtiawan totur namaki nlaken neu me apo to su marnit.

Asmok teetwei me mai mai pak malen ato lekor skul etan. 1977 apak hospital pa go dokta itpokor wou sikaret. 1977 mai pak mees atap smok mau.

Ale naminwen kineu api natarñol iskei nen amin. 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 ol itik nen itol neu naminwen.
Malen aţelgat botel tefla alaokin nkanrok, anpaki botel.

Nmalok ato mingi, me atli reki alkol nrak pei.
Nrappede naat ita tolt kineu naminwen mau. Amin me asmok, paket inru nalliati iskei.

Me malen amin, paket itol. Me 1977 dokta ina, 'Pata smo k mau.'

Go atao sikaret. Me nmarok, itapi tenen kin ata tae naftekin ipreg marońît mau.
Ilakor pi sikaret, ilakor pi nai, me nrak pei ata su a mau. Me nrak pei ata su marońît mau.

Me mees ne, naliati iskei, kafo mas sol mersin, mersin ni marońît. Ipiatlaken itu, atu panpan malen anrogo iwélka ato pam, kaimer pan wesi iskei. Amingi kaimer tu.
Sprei, rutraem nrik wou kin me amalki.
Nlaken spreï ipi tenen kupilo pulţog. Kefei πak paket. Me tetenrak apak tałniat pa me ametţapakro ito.

Malen ipaakor ki wou taliñat, ipi malwan apato tałniat to.

There is no man who can beat me drinking.
When I open a bottle, I stand it up in my mouth and I throw it away.
I drink kava, but I'm telling you about alcohol in those days.
In those days there wasn't a man who could beat me. I drank and I smoked, two packets a day.
But when I drank, three packets. But in 1977 the doctor said, 'Don't smoke anymore'.
And I gave up cigarettes. But my breathing, I don't know why I have got asthma.
It could be cigarettes, it could be alcohol, but before I never had asthma. But that time I hadn't caught asthma.
But today I have to take medecine, asthma medecine. I have some, and when I feel I am starting to pump, I go and take it, I drink it down.

They tried to get me to use spray, but I didn't want to. Because this spray you take when you wake in the morning. It goes in your pocket. But sometimes I go to the garden but I forget it is there.
Then it comes on me at the garden, it is the time I am at the garden.
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.

This is text 040.

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 hospital (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?).
Aler mai pak natkon ato mal sees, 
ale aweswes na elektrik.

I came back to the village, I
stayed there a while, then I
worked for the electricity
company.

Ato lekor enjin, malnen kin ŕog
aliat.
Ato ntau nain. (NT) Ilfot (K) a.a,
Efat.

I looked after the the generator
night and day.

Ale ntau nain inom apiatlak
namsaki sees suũ ni masut.
Sernale teflan rupregi kas itop
enũrom ni naũnlolik.

After nine years I got sick
because of the diesel.

Go atao go tete nawsien mten
nen ipreg emaloput neu ita
kerkerai mau ipregi atao
nawsien.

I left and some heavy work that
weakened me made me leave
the job.

Me nawsien pei neu nen kin ipi
taos nařenngrogon nen kin
ũotae nawsien ipi PMH
kapentri.

But my first work, my attempt
at another job was at the
hospital as a carpenter.

Aweswes skot tete kapenta nen
ruto Australia mai. Gawankia
esuan asrafwes kia.
Ipiatlak nagi kapenta nen askotir
ipiatlak Lori,

I worked with some carpenters
who had come from Australia.
That's where I made a mistake.

a.a., Lex, go David, a, Buckingham
ko fei ameũpaкро.

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, nen rapreg skul nen
nen ito natkon. Kin ito malfane.

Mr.Waily, who made the school
that is in the village. That is
there today.

Kineu askoti, go esuan kineu
apiatlak tete namroan ni
nawsien wes.

I was with him, that's how I
learned about working.

Nen atae preg apreg nasuũ ni neu,

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, 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.
We made camp in the middle of Efate, we put up a telephone wire to Forari. And it came to Vila. 1946, then the war finished. 1948 I joined the French police. I was in the French police until 1955, 1956. And I finished and came back to Erakor village. And I was Chief Charlie Kalmet’s policeman. In 1959, the cyclone hit the small island, and we came back to Efate, 1959, 1960. Then we came to the new village, Erakor, on Efate. And Charlie made me his policeman in the village. 1960 I was a policeman until 1967. In 1967 I was a policeman, but in 1968 I was on the chief’s council. 1968, 69, 70 and I was the chief, I got Charlie’s job. I got his job until today 1998.

I am the chief of Erakor

Tim Kalmet

Timteo Kalmet, a story about his life

Tim Kalmet’s description of events in his life, including his kidnap in the Phillipines.

My name is Timteo Kalmet.

This is text 060b.
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.

You were born on the small island?

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.

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.
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...
kin kafo jenj kin mau.
Go malfane wik 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 kaipe tapi 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,
Go rupregi apak enrom, aakaonting go administresen go aweswes esan pan tkal 1981, go arisaen.
A risaen nlaken amur kames muisk. Nlaken, a, malen kina 1963 sori 1961, kin astat intres ki muisk kin astat tkal muisk.

Gita me yuk, yukelele. Even ipo piatlak akodium iskei ito esum. Kano ni Aneityum, Tanna iskei, ga imai to esum nigmag to mal pei me ipitlak akodium iskei, Sori, ga ipiatlak banjo me akodium ne ga ipi teni gka neu kaaru, gka Tom, Tom Kalmet, brata ni gka neu, gka Charlie. Ale ato ato mes ki akodium ne. Plak gita mana, me runrogo na ames wi, potae lag seserik. Go stat muisk karie neu istat bild up esa.

Go awelkin ato tae ki muisk 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. They got me to play with them. As soon as I played with them and there was this chance, and they sent me to Papua New Guinea. 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. Before it was called the BESA club, British ex-Servicemen's Association. So I played there and some nights I was solo, like a one-man-band. Some nights I played with the group. And the management of the Besa club said it would stop with the Black Brothers and employ me full time. That's their work. Because they saw it was cheap. And on my own I could play a variety of music,
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.
Ip i kano ni Italy. Rupaoskin go Mr. Viniati itli na,
'O itae neet mes, me kemer mai.'

Keta pato Fairstar to mau,
kemer mai.'
Runa, 'Ore, kefreg krus kenru,
okay.'
Go 1987 ne, apreg krus inru,
krus 16 go af ni 17 ale rumai rumer lpeki kineu.
Go mal ne welkia ipregi repiutesen neu taos miusisen.
Ga i mer pak elag tol nawesien nen atae pregi taos enfrom administresen.
Go promosen neu welkia apak nau rur apak nau ni Vanuatu.
Apan lag ipitlak Pentecost,
Esanr, Emlakul, Epi, Tanna go tete nau sererik nen ruto ni Ef at.
Me 1987 go name after krus
neu na aler mai aweswes malse Intercontinental.
Ale komam Mary rapak Filipin.

Mtulep neu Mary ga iweswes
Asian Development Bank.
Go mal ne ga ipitlak nsaiseiwen
ga ni sanpen.
Me headquarters ni Asian
Development Bank ito Filipins.

I said, 'Good, but you should talk
to my boss here.'
They asked my boss about it.
My boss then was the general
manager, Oriliano Viniati.
He is Italian. They asked him and
Mr. Viniati said,
'He can go to you but he has to
come back.
He can't stay on the Fairstar, he
has to come back.'
They said, 'Okay he will do two
cruises.'
And in 1987 I took two cruises,
cruise 16 and half of 17 and they
put me back here.
And that was how I built my
reputation as a musician.
And it grew to more than I could
do as I was inside the
administration.
To promote myself I went around
the islands of Vanuatu.
I went to sing to Pentecost,
Santo, Malakula, Epi, Tanna and
some islands around Efate.

And in 1987 at the end of my
cruise, I came back for a small
while to the Intercontinental.
So Mary and I went to the
Philippines.
My wife, Mary, works at the
Asian Development Bank.
At that time she had a meeting
over there.
And the headquarters of the
Asian Development Bank was in
the Philippines.

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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 Phillipines 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 wi.
Ale rutl na itap nid nen.
Ale me ato pan totan skot
nān'er nen ruto pan lenki
piano.
Go ato lek teflan ruto plei, me,
atu pnakon, wel ki nlaken
ato leker nās ruto mes. Me ato
leker me welkia amur katae
teflan rumes.
Go iwelkia ato kopikir.
Malen kin welkia ato pai nās.

Inom, go nieltig nen rakfe leri.
Me kineu askei pak sto,
komam mal ilaap ga komam
rato nru pak sto.
Me milne, aliat toknak iskei,
me askei pak sto aliat.
Pan go rukidnap ki kineu sto.
Rukidnap ki kineu me rumsag
kineu pak,
rutao na Coca Cola me ipitlak
sliping pil enirom.
Me amatur enirom loto, me
rupan rutau kineu natkon iskei,
rusoso ki Pulakan, enāe, enāe.
Mary ito Hotel, iler pak Hotel
pa, me ito pan 6 klok kotfan, go
ileka ata pan mau ipanik go
ipreg inkwaeri pan pan pān'ory
na apuel.
Apuel sto rulek kineu pag skot
nān'er 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-
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rutao na Coca Cola me ipitlak
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They kidnapped me and they
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rutao na Coca Cola me ipitlak
sliping pil enirom.
As I was just filled up (my
knowledge).
Finish, and we were about to
come back.
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) Me rupnak tenamrun? 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 he 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...
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 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 saw 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.'
Kofo traem komam ulakor pi siks, me kineu awin wes go apo pa.
Arisaen nlaken amur kamer pak Chamber of Commerce.
Amro kin iwí nlaken amur kamer rediskava ki komesel ntaewen neu ni nanre ni, na, komes, a?
Go bisnes. Komam upat, komam upat kin upan inteivi, upan inteivi.
Ale amer win wes. Go ga wankia pan tkal mees ato Chamber of Commerce, taos arisej, tred and invesmen, go infomesen ofisa.
Go asemsem nlaken aweswes naor ilaap go apitlak ntaewen neu iwelkia imer top nanre ni sernale fserser, nlaken ata fnesi skul neu mau, me aweswes panpan akraksok tete ntawen kin atik kin malpei. Nlaken nawiwien atkalir welkia rupi nawiwien ṣafṣaf. Ale mal ilaap kafo mas pan saisei skot tete natañol nen gar rupi ekpets mana. Nafet nawiwien ne, go mal ilaap asat janis nen kin, apaoskir kin nen rutijkia kineu ki tenmatun. So gar rupitlak teori naor nen ruplaksok kineu welkia ato saisei skotir mana.

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.
They give me some skills. Today I am happy because I have them.
And I am at the Chamber of Commerce until today.

William Wayane †

*William Wayane, a story of his life*

William Wayane talking about his life, from his birth on Erromango where his father was a missionary to schooling on Erakor Island, and eventually his role as town secretary.

Histri neu malen kin api teesa mai tkal mees.
Papa neu ga ipi evangelist iskei teetwei, go ito siwer ur naurur preg nawesien tap.
Ipi nlaken kineu apo paakor naur nig Erromongo, malen papa neu ipato weswes ur Emlakul.
Naflson ipan nag keler mai pak naur Erakor.
Go malnen imai tkal naur Erakor
go rumer soso nen kefak naur nig saot Erromango
ipreg papa go mama go paluk iskei, nagien kin Ashael.
Go ga kin ipi taklep neu. Ruitol tmala reki naur nig saot Erromango.
Go 1950 kin rutao naur Erakor pareki Erromango.
Go rupato ntau iskei nom, go kineu apo paakor 1951, 8 November, naur nig Erromango.
Go uler 1952 kin uler mai pak

My history, from when I was a child until today.
My father was an evangelist then, and he went around the islands to do religious work.
That is why I was born on Erromango island, before my father was working on Malakula.
The call went out for him to come back to Erakor island.
And when he got to Erakor Island they then called him to go to south Erromango.
It made him and my mother and my brother, Ashael.
He is the first born in our family.
The three of them left for south Erromango.
And in 1950 they left Erakor island for Erromango.
And they stayed on the island and I was born in 1951, 8 November, the island of Erromango.
And we came back in 1952 we
Natrauswen nig Efat

1958 tkal 1959,
Go amer pan skul Bahai.
Go 1959 go nlag ñur iskei iwatu
aur Erakor,
go nlag nen rucuso ki Kristof.

Go ipregsaki sernale laap
go ipregi maari ko nayt ipregi
unrookot mai naur ñur.
Go amer ler mai skul natkon pan
tkal 1967,
Go apan skul Irriri District Skul.

Go apato skul ntau inru.
Malen atao skul, go apan weeswes
British Office,
atlag ralim iskei atmat iskei. Mer
tao British Office kaimai tu esunia
tu.
Pan pan nafioson imai 1971 nen
rulef wesswes Nume,
go kaipan pus nagiek.
Go kaitmala3 ko Kaldoni, pan
patu ntau inru. Inom.
Go amer ler mai 1973, April.
Amai tu malses mer pan wesswes
UNELCO mal see, imer nom.

Kaitu ñal tu pan, kaipreg tete
sung kerkerai Hotel Lagon,
kaipak nasuñi malik ntau iskei
go atlag itol.
Malnen ataf nasuñi malik, mer
mai, mer pan wesswes Post Office
ntau fifin.

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,
and 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 Irriri 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.
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Rumer preglu kineu nawesien
They came and took my work from me
go kaimai tu ṭal tu ntau ilim
and I came back to doing nothing for five years.
inom.
I took my papers to the province
Go kaipreg natus neu pak
about being the secretary and they
provins reki nen agreed to it.
kamai pi sekreteri go rumer trok
and I started work in June 1998.
we.

Go apo mai pes nawesien neu
And it is where this small story
atlag ni June 1998.
ends.
Go ipi tesees wan inom esan.

This is text 067.

Daisy Wayane

Daisy Wayane, a story of her life

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

Askul naur sees, ata tae apitlak I went to school on the small ntau i pi skul mau apitlak ntau island, I don’t know how many ipi siks.
iwent to school, I was six

Go wik ilakor skei ko inru. And one or two weeks. Then the Ale nlag iwat, ale umai pak nau esa. cyclone came to the island.

Ale askul esa, 1964 go apak I went to school here, in 1964 I went to Epiagtwei. 1.D.S. until 1968. And 68, 69, sixty nine go apan I went and stayed at home.

Ale kaipe mai to esum (NT) At home, but did you work (NT) To esum to, me ag 1968? kuweswes 1968? (DW) 68, 69, then I started

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working at the Hotel Lagon.  
(DW) I worked as a housegirl sometimes and I first worked at the Hotel Lagon, 69, 70, 71, 72, and I went to work in Noumea, I went to work as a housegirl in Noumea. 
1973 I came back.  
(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 many.
South Efate Stories

(NT) Kuweswes Nume, kumer ler Hotel Lagon?

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

Pandanus restoran, aweswes wes mal sees, ale amer ler pan mai pak esun, 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 atkal ki 74, 75, apan na aslati ale amai to esun . Ato lekor wes esun Aweswes Pandanus mal sees, ale nlaken manijmen knen itawi mau. Go ipon, ale amer ler pak Hotel Lagon pa.

Ale aweswes tkal 1975, ale amai to esun to pan, ale amer pan ni Maxim Carlot pi haoskel, esun ga.

Ntau iskei ale amer pak, e ato ni Maxim Carlot weswes. Sista neu iskei imai, itili na, natafhol iskei imer mur haoskel franis man, Tasriki. 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 Lagon. 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 Lagon.

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
Natrauswen nig Efat

I went and worked for that man for three years, until 1980 we got independence. Then, the French left and I came back home again. I went back home, then I went to work at this restaurant, the Bamboo Royal, for three years, then I went home again. Then I went back to the Hotel Lagon, 1991 to 1994. 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. We worked for four years.

We work for three years.
I went and worked for that man for three years, until 1980 we got independence. Then, the French left and I came back home again. I went back home, then I went to work at this restaurant, the Bamboo Royal, for three years, then I went home again. Then I went back to the Hotel Lagon, 1991 to 1994. 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. We worked for four years.

(NL) 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.

Ipitlak nanre ni Franis, tete nanre ni Inglis. Me nanre ni Inglis rutap laap perkati mau. [discussing planters] There are those on the French side, some from the English. But there were not too many English.

Teni Franis kin runrus laap perkati. Go tenen kin atae nagier, ipi Mister Marinas, Mister Ena nanre ni Franis. Mister Harris nanre ni Inglis. 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, franis, nanre ni Franis
Mister Frouin, ga me ipo pi nanre ni Franis.
Ohlen, Mister Ohlen, nanre ni Franis nafet planter ki.
(NT) Go ruweswes esua? (NT) And where did they work?
(KK) Gar kin ruweswes ur nanre ni, tete rustat Takape. Ruweswes tefla nanre ni, ato til nagien nanre nen, pak Undine Bay.
Toklos nanre nen pak Paonagisu mana, pak Paofatu. Tete ruto Mister Aru, French, on the French side.
Tiker, English.
And Platimiere, French.
Mister Jacques Nichols on the French side.
Mister Frouin, he would have been on the French side.
Ohlen, Mister Ohlen, one of the French planters.
(NT) Facing that side, to around
Paonagisu, to Paufatu. Some

Kaloros Kaltaf †

Plantation days

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

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(KK) Gar kin ruweswes ur nanre ni, tete rustat Takape. Ruweswes tefla nanre ni, ato til nagien nanre nen, pak Undine Bay.
Toklos nanre nen pak Paonagisu mana, pak Paofatu. Tete ruto

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Enel. Mister Watt.
Nanre ni haf kast, ipitlak Emi Laurent Ga meipi haf kast iskei, nen kin ga me ...
(NT) Ag kuweswes naroi?
(KK) Ruen-gar rupitlak na naroi gar nen ruweswes wes.
(NT) Me ag. (KK) Kineu? Kineu atap weswes wes mau, me tete nen kin ito-ruto emeltig kin aweswes.
Mal sees, kineu apretete 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, nanher taar, nlaken tete, i, suñ 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.
Tete ito pan ileka na imur mane sees, vatu sees, imer pa. Nlaken kin teetwei, mane i sees.

Upaakot kilo kopra, wan vatu kilo.
Me ilegki teetwei. Kupaakot pis nkal sees nen me kutae paaktofi ki wan vatu.
Teetwei iwi, pret kupaaktofi, wan vatu.
Go, sernale əsərser, me ruta pi mane ʃur mau. Ilegki malnen kin.
Ntaewen i sees, a? Go nanre nen ipitlak, na,

Franis kampani ga kin iweswes nanre ne, Teouma.
San toklos nanre nen pak Ertap, pak Eton mana teflan pa. Ipitlak deGronz ito elag.

Go Franis misnari, nen kin rugar me ruto Belvi, elag sanie. Montmartre.
(NT) Malnen if wel kuweswes if wel ipitlak naat nen ruweswes kumatur esa, rumatur sanpe?
(KK) Rumatur na, naor nawesien tete rumatur naor nawesien, atlag inru, itol, ale ruler.

(NT) Go, naʃolien ni naroi, ipi naʃte? Olsəm, taem yu stap long ples ia, laef i olsəm wanem?
(KK) Ikerkerai pe kumurin na ʃafitlak mane sees, kuleka isa, me ʃafə wəswes.

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.

And the French missionaries who were at Bellevue, up there at Montmartre.

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

(KK) They would sleep at where they worked, some would sleep there for two months, three months, then return.
(NT) And what was life in the plantation like? When you were there, what was it like?
(KK) It was hard, but if you wanted to have a little money, you see, it is bad, but you would
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 were good to people, it was correct enough for their life as it was.
Inom. Ipes kerkralkik, tenrak ismānri ki stokwip me tenrak ipes kerkralkik Ṱas.


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

Me nanre kaaru ipregwi kutaeternale.

Itinīori ipitlak sūp kerkrai, me ipitlak... Iwelkia itu ag ntaewen, itu kineu ntaewen.

Go ru, rupreg boy rutae weswes nanre ni planta.

some, they go over the fence. That’s it. He shouts at you, sometimes he whips you with a stockwhip, but sometimes he just shouts at you. (NT) But he didn't kill anyone? (KK) No. I think sometimes. A few times only he would hurt one of the boys. But some he would whip, the boy can't do anything about it. But his skin would be red, because the stockwhip was strong. But it wasn't often. (NT) Was there anyone who was like that? Particularly hard? (KK) Mr Ena. He was one. He was well educated. He was well educated, but when you made a mistake he was like a school master, he would hit you. He showed how to look after cows, horses, goats, sheep. But if you didn't understand he would shout at you, sometimes you made a mistake and he would hit you. But on the other hand he did good and you learned everything. It is the truth, he was a hard man, but he had ... he gave you knowledge, he gave me knowledge. And they took the boys who knew how to do plantation
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? 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.

Welkia rumes nafet ūarorwen toklos, kastom ona. Kano taar itae serale, mal ne.
Ntaewen itae pam nasu⇐nekien.  
This is text 087.
Jinane worked at the Paton Memorial Hospital and traveled around Efate helping with maternal health.


Go welkia ipitlak sista go ipitlak Mis Kina. Mis Kina kin imai preg nalotwen iplaksok P.W. a.a.

Go malfanen, iwelkia ito siwer ur ser natkon preg nalotwen go iwelkia ina kesiwer pak Efíl. 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

Natrauswen nig Efát
pan nen keskelki teesa.
Ga kefo skelki teesa seserik me Mis Kina kefo preg nasunītap.
Ita pi Mis Kina mau. Mis McRae, Mis McRae.
Ale iwel ipak Eratap me iskei kefo skoti pa, ga kefo preg nasunītap me nes kefo skelki teesa.

Ko ifpak Eratap me ipo tefla.
Me, kineu kin, iwelkia, malen runa rukfak Eratap, go ruto tli na kineu kin kato pak Eratap.
Me selwan kin uto, upa loto nuf, utotan Eluk, san hotel pur ito. Ale upo pa raru nrookot mai pak Efate gakit ne.

Kin me, kafo to san po sol skel panpanpanpanpak eslaor ni Eratap.
Kin po tatue skel raru,
kin go kofo pa raru, pan,
go kofo skelki teesa.
Me iwelkia malen una kofak Eratap go welkia ru-, ruto mal slasol, nes.
Tete nes rumal slasol, runa kineu kin kato.
Go apo to kerkrai me skel imten, me kafo sati ur napu ne.

(to Ifira island) and would go to weigh the children.
She would weigh the small children, but Miss Kina would give a church service.
It wasn't Miss Kina, it was Miss McRae.
Ok, she would go to Mele and a nurse would go with her, and she would run the church and the nurse would weigh the children.
Or if it was to Eratap it would be the same.
But as for me, when they wanted to go to Eratap, they would tell me to go to Eratap. When we took the truck to the wharf, we would stop at Eluk, at the place where the hotel (Le Lagon) is. Ok, we would paddle a canoe and come back to Efate.
And I would stay, would bring the scales, until we went back to the passage at Eratap. And would load the scales into a canoe, and we would paddle the canoe and go and we would weigh children. And when we wanted to go to Eratap, and well, they didn't want any nurse. They didn't want some nurse, they wanted me to come. I had to be strong as the scales were heavy, but I would take them around this road.
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 esuñ ileka ito kop namurien ga,

Ita mroki nawesien mau. Ita mroki skul fi nen tmen me raiten raspent kin, ko raius kin

reki fi ga, skul ga mana mau, itik. Nanolien ni mees iponptae.

Ruta skal na ruleka na iwi.

Ruta mur nawesien mau.

(NT) Go nawesien ni nmatu mees, ita pitkaskei nawesien ni nanwei mau?

Nanwei ruto mes petog. Me nalelew eneu, nmatu ruto preg nawesien pur.

(DW) Ore itilīñori.

Ito ntau laap, malpei nmalok itik, mal ni apap nigmam mana,
Too much kava, and men's work doesn't go well, but women's work goes on and on and on all the time. Like, for work to do with the nation or the church or the P.W. (Presbyterian Women's Union). Women work hard. And today, many men stay at home, it is only women who look for work and who work for their families. Yes.

(NT) Why is that?

(DW) Exactly, we don't know why. It might be that they don't like it, or they don't believe they should do it. They don't think about life inside. They follow their own minds too much.

Kaloros Kaltaf†

Kaloros on national independence

A description of the movement to independence in 1980.

Taos komam sup ni independen, 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. 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.
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.

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 kofregsgi kano taar mau. Nlaken akit nrakit ga iskei ñas.


Tenen ipi suþ sa, tenen kin komam nanre ni UCNH, taos UMP uleka na ëtæp wi mau.

Natañol ðatuæ mal go ga ipiatlak educated wi. ðatuæ mal nen kin ga ëtæe nriki ki naft ënæ ag kurasf wes.

Kaloros Kaltaf †

Kaloros on working with the Americans in World War Two

Some of the older people worked with the Americans during the second world war, and they learned important things that served them well after the war finished.

(NT) Ore, mal ni nařkal ipiatlak natañol America ni Erakor?
(KK) Ipiatlak tete nen kin ruweswes skotir.
Go rulaap têpur ruipe mat.

Gar nen ruweswes skotir.
Komam useserik, komam uto lemsir ňas, me reki nen kin kofan weswes,
uta pregi tete nawesien mau. Gar kin rupreg nawesien, skot nañer ne.
Go komam uto lek nařte kin gar ruto pregi,
me welkia namroan nigam teesa, isees, usat tete me tete umetpakro.
Go ipregi ukano trau soksoki. Me tete naat rukraksok wi ki,

(NT) OK, and the time the Americans were in Erakor?
(KK) There were some people that worked with them.
And, many died.
They died. But some who are here, like Kalsarap. One who died. Who we would bury just now.
They were the ones who worked with them. We were small, we would just look at them, but as for if we went with them,
we didn't do any work. They were the ones who worked with those people.
And we would look at what they were doing,
but we were young and not very wise, we got some of the knowledge, but some we forgot.
Which meant that we couldn't get it. But some people got it.
rupuetsok wi ki natrauswen ne. 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.

kafo sraf tete naor.
Go isakin kafo psir en'rom ni And it is bad if I lie in our
kaset 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
- **naft** '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 whose interested in reanalysing South Efate. I hope that my grammatical analysis will provide a coherent stepping stone on which further work can be built.

**The recordings**

The recordings from which these stories are transcribed were made on a variety of media and with several different recorders. Initially cassette tapes were recorded on a mono audio-cassette recorder, sometime using a built-in microphone, and sometimes an external microphone. Subsequently I used a Sony Professional Walkman with an external mic. More recently I used a Marantz PMD670 flashram recorder with a Rode NT-4 microphone. All analog recordings were digitised by Corin Bone at the University of Sydney in 1999 and then accessioned into the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC).

**Note on orthography**

The spelling system or orthography used in this volume largely conforms to that in use for South Efate since the earliest missionaries wrote the language. In my grammar I treated vowel length as a phenomenon associated with stress, so that words like tesa were written with one ‘e’ rather than two because that was the stressed syllable, and because speakers typically pronounce this
word as *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**


Staudt, Jan-Claude. n.d. *Legends of New Caledonia*. [no publication details].


Author/s:
Thieberger, N

Title:
Natrauswen nig Efate: stories from South Efate

Date:
2011

Citation:

Publication Status:
Published

Persistent Link:
http://hdl.handle.net/11343/28967

File Description:
Natrauswen nig Efate: stories from South Efate