**Stories from South Efate, Vanuatu**

**Fes toktok**

Ol storian ia oli kamaot long tufala vilej blong Erakor mo Eratap long Efate. Defdefren man oli bin talemaot storian ia long yia 1996 kasem 1999. Wanwan man ibin jusum wanem kaen storian blong talemaot, mo Manuel Wayane mo Nick Thieberger oli bin raetem ol storian, afta Dina Thieberger ibin taepem olgeta mo Nick ibin jekem bakegen.

**Introduction**

This is a collection of stories in the language of Erakor village, Efate Island, Vanuatu.

These stories are an edited version of tape recordings made between 1996 and 1999. Some of the tapes were transcribed by Manuel Wayane and typed by Dina Thieberger. Nick Thieberger checked them and typed in the English version. All the stories are available in interlinearised form, and an audio version of most of them is also available.

The tapes and transcripts are lodged with the Vanuatu Cultural Centre.

Nick Thieberger
February 2000

Note that this set of stories is being edited and will be produced in 2007.
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Prologue

This story, told by Kalsarap, tells of the way that written kastom stories were dealt with by a Presbyterian missionary. With this book we have tried to hold on to some of the stories that are still known by older people at Erakor village.

Kalsarap, Story of Chief Samuel and Dr. Mackenzie.

The story of Samuel

When he is talking about is when he went back to Australia in 1912.

The missionary called Samuel he said, "You take your canoe and go to that place Elaknatu"

And Samuel got his canoe and went to Elaknatu.

Dr. Mackenzie said to Samuel, "You see these books? You take them and fill your canoe."

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

Samuel carried them and filled his canoe until it was finished and the missionary asked him, "Is it finished or not?" Samuel said to him "Yes mis". The missionary said "Take your canoe and paddle out to the ocean".

Samuel took the canoe and the missionary ran along the shore to Elignairo and he said to Samuel, "When you paddle you see I raise my hand you put down your paddle then throw all the paper into the water."

Samuel threw in the paper and went back.

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

Iokopeth, Story of Katapel and the first lagoon

At that time the old people stayed at Epuf, and they had a warrior whose name was Langtatalof. There was a woman called Katapel.

On many days the chief called meetings.

Make a meeting 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.

Went for this food, they stayed all day, then they ate.

Then, every day Katapel and the others made food.

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 filled with shellfish 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 seafood.

After he came early, he came and hid from Katapel.

Katapel came near, to her small well. As she went, she slowly turned the stone that was there.

She filled up with shellfish until it was finished, slowly put the stone back. Then Langtatalof said he would find it when Katapel went back. And Langtatalof wanted to try like Katapel to get kokias.

He wanted to go to the small hole and turn the stone and find shellfish and other things from the sea.

He took it until it was finished, he put the stone back slowly but he wasn't able to put the stone back.
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 Efatosfiu and she built until just a small place was left when the water came.

It flowed quickly, it to kept coming, and it flowed over Katapel.

It flowed on until it got to the sea, and a wave came back to shore but she was dead.

She died and the wave carried her back and threw her ashore at Elakapel, and they gave that point the name Elakatapel because of the woman called Katapel.

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

That's why when you go to Efatosfiu, you see that there is a small open place.

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

It is the little that I know.

Go eluk ses ina ito nai itrau pes ūr, īpur ūr ūr pan pan go imalig.

I malig trau ser.

Iser me mtulep Katapel ito elag ntaf nrogo ki nai nai iser fiit mai tu leg ki Ewenesu, isel nawen nen ke tfag kor nai me, nai ikerkrai top, itrau serlu go ki nawen go imer fiit mai to leg ki narfat (ni brij).

Imer tfag kro itfag kro pan pan inom nai imai iser serlu faat ipa.

Mtulep imer fiit iser mai ito Efatosfiu itfag kro panpanpan naor ses ito selwan kin nai imai.

Iser top ina imai kai serlu mtulep.

Iserlua panpanpan ipato elau, kin go nao ipo mer pak eut slat imai pak eut, me ki pe mat.

Ki mat go nai ina ito mer slati ler mai slati ler mai ka tasak nagis ni Elakatapel, go rutua nagi nen Elakatapel nlaken mtulep nen ipi Katapel.

Go iwelkin kuf mer us lakun pa fo pañorin na Ewenesu ipiatlak nawen itop nlaken kin ipreg nrogo nen ke tfag kor nai me nai islatlua.

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

Kumai pak Efatosfiu kupañori na ipiatlak naor ses imag nlaken kin.

Ipreg nrogo na ke tfagkro me nai imai kerkrurai, go islatlua plak faat mes kupanñori na ipiatlak pasis ises mias, go natrausuen ni lakun itefla.

Ipi teses nen kin atae.
Frank Alfos, Story of Tagiter and Taligter

Tagiter 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 some man.

Someone will leave, will die.

But as for taligter.

Taligter is a fish.

It is a fish, when we see taligter,

If we are children and we see taligter we are scared because we think it is tagiter.

Because tagiter is a devil, it is empty, but taligter is a fish.

He is a fish.

He is the same family as eels.

It's ears are black, it has ears.

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

When you play with it, you might think you will spear it, it will follow you.

And follow you and follow you.

It can follow you a long way.

You can run away, but it will follow you, it will follow your dust trail, but it is a fish.
Kalsarap, Story about Erromango and Rentapau

I will tell you about the small island of Erromango.
At Rentapau there is a vine.
The vine is on Thanh's place.
The vine has gone.
You know, I want to tell about this vine, but I will speak about foreigners.
But you are the owners.
You listen well to what I say and you will help me.
They ask them, they ask Erromango. Erromango gives them everything.
You want anything, Erromango will give it.
There is this vine, at the place where Thanh has made his place today.
This vine is there, this big vine, I've seen it with my eyes, it is on a mangrove tree.
But you can't see the trunk of that vine at all.
It's surprising but there is a turtle, fish, turtle
They call it turtle. It is in a small hole which Thanh made for it. Fish are there too.
They stay until the time they started to clear Rentapau
And this thing ran away to Erromango.
They are at Erromango, until today
The vine is gone. The turtle is gone
Many of them I'm telling you about, today, many men go missing at Rentopau.
There is an owner who is hurting them.
If we (all) go there, one of us will go missing.
Because Rentopau has its roots somewhere.
Erromangans know how their things came to Rentopau.

Rentopau is the main place of every place around Efate, it is a very taboo place.
I want to tell a story of our old people when Efate was in darkness.

And the chief stayed at Erkau 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 at night. Yes he can't travel in the day, but he knows how 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 Etog (the place of foreigners) the island of white people." Yes and he went to Etog Australia and visited down there.

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 in town. When they walk their hair hid their eyes but when they moved their head their hair moved back to where it was on their head before.

He said "Are they devils?" He saw cars, the steam boat, a sailing boat with three masts and he told of the steamer, the things of the white people he saw every one.

When he had come back from Etog 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 we will will come to the nakamal." When they came and he told them of what he had seen at Etog.

He said "There are many white people, they go around on their roads"

"Their eyes are green like a cat's eye, but they are women."

They are like devils, their hair is long but if you want you can pull it and say "We can see them". And they said "Good, you bring them"

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

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

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

1: amurin nag kagamus traus tete natrausuen nig tiaui negakit nig tetuei selwan Efat negakit imalik.

Go nawot nen ito Erkau go nega ipi munwei. Tete naliati ito siwere ̃pog.

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

Selwan iler mai ke fo sos nañier nega ruk fak efare me ke fo nrikir ki tenag ileka if pi Ampai ko Amprim ko tete nafanu nag ipakes pan ̃pog. Or ikano siwer aliat me itae siwer ̃pog go nataññol nega rumurin nag ke to negar traus naftekin ipan leka natokon nig Ampai ko Santo.

2: Or go nañog iskei itili nag "Ka fo pak Etag nafanu nig nañier tar." Or go ipo pan ipak Etag Australia pan ipan sari iur taon.

Go ilek horse kin ito of kat go ito kai sos horse ki kori ilek nataññol kin ruto ur taon napu itop go nataññol rulap go napu negar imalmal wi.

3: itok siwer ur taon pa kai lek namatu tar ruto ur taon selwan rusiwer pan nalu ikof kor namter me selwan rupul ki napaur go nalu ki mer ler pak napaur pan.

Go itili nag "Rupi mutwam?" Or marik nen ilek loto raru Stimer ilek rar u lai tete natir itol go itil Stimer sernale nig nañier nig Etag ilek silwa.

4: Selwan ki ler tok Etag mai ki preg nasaiswen pur iskei go ki tili nag nataññol ruk fo pak Efare me ke fo nrikir ki nañe kin ipan leka Etag go ki tili nag "Matol ko fo mai pak Efare." Selwan rupan go ki negar traus tenag ipan leka Etag.

5: Go inag "Nañier tar nen rulap top ruto ur napu negar."

"Me namter iksakes taus namet pus me namatu."

6: Negar rutas mutwam nalur ipram me ifuel uf murin utae pueter mai nag "Akam ko lemsir." Go runag "Iwi ̃pa fueter mai."

7: Go marik inrikir kin inag "Iwi matol ko fo pak Eslaor Emetfat me kafo preg raru nen ke mai torwak Eslaor Emetfat.

8: Me marik inrikirkir nag "Iwi akam tete ko fo taulu namatu tar nen.

Go negar kin ruk fo peki mus kin teflan ruweswes ki nasûnî raru nlai go kori nag ruto of kat go sernale wi lap nag aleka. Ko fo
But when they came in the early morning to Emetfat and they saw the mast of a sailing boat, small in the distance. They watched until the ship came.

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

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

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

Yes, when they paddle close to shore and come ashore they say, "White men's eyes are in the back of their heads."

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, so some of them ran away and hide in the trees and stared at them.

Yes, the story of the chief he said "We will marry some white women and they will show you how to make houses and many good things."

And they say they don't want to.

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

And we will be the same, generation after generation. Yes, the story of the man is finished.

His story is finished.

He had two names

Natopu is there for ever. Munwei will die sometime.
Kalsarap, Story of the whale (Chief Sailas' story)

When the end of the year was near, we gave the children a present from their Apu and Ati, a small present that went to them at Eratap.

The year 1956, we went and gave the small present.

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

After January, Limas and I went and visited them.

Pastor Kalagis wanted us to go to Eratap

We went to Elaknar and Papa Sailas was at his house.

When he saw a bird and he said "Webe, small fish they come and eat all the good food."

But the whales they stayed behind

The whales ate stones after they went back.

When Pastor Kalagis heard Sailas' talk he felt really bad.

But I didn't feel bad, I knew the meaning of this story that he told us. And he told us it.

He said today small fish come to eat but the whale is hitting the water (with its tail).

But the small fish say now the tide is high some say they will come "We will come and eat when the tide comes in."

When the tide was out and he returned and the whale said, "Okay, you go on this tide to eat."

"I will come later." The small fish lay down and ate and the tide went out and they went back.

The whale stayed at sea waving its tail and spurted water until it became hungry.

And he thought he would go and eat. When he came, but the tide had gone out, he got stuck then he went back.

Okay, when you look around our Efate, you will see whale shit rings the points around Efate. And we call it whale shit.

A story from the old people.
Kaltapau, Story about magic stones

And that stone is called Lelep. That's what they made a 'potut' out of. They built it up there.
Other stones aren't hard, but this one is really hard.

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 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 you make a garden, when yams start to grow, you turned the rock and let it fall. Before you would stand up a rock like this. Now, the food would be good. 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.

A big stone. I saw it, but today bulldozers have worked there and damaged it. It's at the place called Emelfat, 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 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.

Natopu is different, it is what God made and put on the Earth. He is a man but a different spirit.

Me fat nen ga taos rusosoki, nana, fat Lelep a?
Tenen kin rupreg potut ki. Rutfagi pak elag.
Fat ūrakot nen pato ita kera mau, me tenen ga ikerai top.

Ikerai. Ipitlak fat nen itol, kulek inru rapato nlak nkas sampen to? Tenen aslati Aneityum, nlaken akit tu ti ki esa.

Ipato natik nai a? Ga ipi fat nen inpaakor nai, ga ita paakor ntan ūrakot mau. Ga wan kin aweslua wes.

Me ga ipi fat, ne ipi, fat ipi msal. Ipitlak tenen kin ipi teni nafnag.


Ga rupregi pi natap ga ipi natañol, go imaaeg teflan to. Malen usu wou, kulek nawan īpūr.

Fat ūpur. Kineu aleka me mes nen puul iwok kulekor preg sakir. Itu san rusosoki Emelfat nameat īagon leg. Fat ūpur me ipi natañol.

Kupan leka nutuam me kuleka kumtak kusef. Me malnen kuta mtak mau, kofo pak ūneltig "Me natañol ko nafte?"

Ko wan ūpañamori na natap kin rui laotu. Tewan rusosoki natap kia.

E, natopu teptae. Natopu, ga tenen kin ga ilakor pi tenen na Atua ga kipe pregį to emeremn to. Ga ipi
Natap (idol) is different. People made the idol.

God makes the naten, different naten, and if you do wrong he will punish you, eh?

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

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

Natopu, natap (idol) and potut, they are all different. They are not the same.
Kalsarap, Story about Willy of Santo

I want to tell the story of this man Wili Santo, a story of long ago.

It tells of two Erromangan people

One had a wife. When they married they did not leave each other.

They stayed until one day this one with a wife went visiting.

They went to see a friend of theirs.

They went to talk 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 leave your woman."

And the other who owned the woman pig said "O very good. If we swap it would be good."

I will give you my woman, but you will leave your woman."

The man said "Oh it's good"

When he was with the other man'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, make some food we can eat, and we will wait."

The pig made a mess of everything inside the house. The man watched for a long time. And he thought about the bad things and said "Eh I tell you get some food, but you don't want to look for the food."

"You look out, I am going to hit you."

You know how animals are, it didn't know what the man was saying to it. It did what it wanted, it did bad things inside the house, and the man felt bad. He said "If you do this then I am going to hit you sometime."

And one day he said "She'll make something, she'll make the place ready.

She'll make ready inside the house, she'll cook for them." She doesn't want to.
Because the pig doesn't know language.
We told the man this.
He felt bad about the pig and he hit it and killed it.
And that is the end of the story I have told.

Nlaken wak ikano tae nafsan nen kin.
Akit natañol tototli.
Inrog tesaki wak nmatu nen go ki wat gi, ikrapuni.
Go i pi namet̃ag na natrausuen nen atraus. 
Kalsarap, Story about coconuts (Chief Sailas' story)

A man and his wife
His wife died, but the father and son both lived
Until he became an old man.
And he called his son, saying "Come here, I have to talk with you."

The child went to see his father
And the father said, "We two are still alive, but when I die,
Some day you will bury me.
But you will come back and remember my grave. If you see a tree growing from my grave,
You mustn't cut it down
But you watch it until it bears fruit."
They lived on and the father died, the child buried his father
But he didn't forget his father's story.
It was early and he went to his father's grave but he didn't see a tree growing from the grave at all.
He stayed until he saw a small tree growing from his father's head.
And he watched until the tree bore a fruit, a coconut.

That time this child stayed until the coconut was strong than he cut it, the ripe one, and he found his father's story was true. He saw the coconut he husked it, it had an eye, a nose and a mouth.

Tesa nanwei iskei nega go nmatu nega.
Nmatu nega imat, me temen go tesa nen ranru tok.
Panpan go tiaui nen itok pi tiaui.
Go ki sos tesa nega nen inag "Pa mai me kafo pestafik."
Tesa nen ito kai pan lek temen.
Go temen ki nrikinkin nag "Akit ta nru tok me selwan kineu afla mat."
"Tete naliati ag kin pa fo tan ki wou."
"Me pa fo to mai ler perkat emat nigneu ifuel kuflek tete nakas iftom emat nigneu."
"Pa tap mokus mau."
"Me pa leperkati panpan ke tau."
Selwan ratok go temen ki mat go tesa nen ipo pan ofaki temen.
Me itap metpaakor nafsan nig apap nega mau.
Itok rik go ki pak emat temen pan me itap lek tete nakas iftom emat temen mau.
Itok panpan mer pak emat neg temen pan kai lek nakas ses nen iftom tok epau temen.
Go ki tok leperkati panpan go nakas nen ki tau ipi nuan go ipi naniu.
Nrak iskei tesa nen ito panpan go naniu ipi numotu ipan kai tak naniu nen imal go ipo panañi nag nafsan nig temen ipo pi lesok. Ilek naniu nen itkan ipiatlak namten go nagorin go nakanron.
Kalsarap, Story of Tata Sailas

Okay, I will tell this one.

This is a story about us, Limas and me. I came and got married and stay at this place.

Until I got a wife and a child. One day.

I thought about my father and mother. I will visit them at Eratap, and I went.

I turn up there and they tell me "Our sugar is finished."

I tell them "Tomorrow morning I will get you some sugar."

I say, "Now I'll 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 get sugar for you."

I come by canoe through (the passage at) Ear, I told them, "Don't you go by canoe"

"The canoe will stay. But tomorrow morning then I will go and get sugar for you."

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

They will make the sugar ready. They get get some bread in the early morning and I leave Erakor, come ashore at Egis, and take the passage to give them sugar.

I'll go and mother and father say "But did you go to see Sailas? Did he say anything or not?" I say "Nothing".

And they tell me, "He made a feast at night and danced until daylight"

And I call out for James.

He is not small, he is around I don't know how old, he is quite small.

I call James, "You run here"

He comes and stands, I tell him "You go to Elaknaar."

And you go look for apu and ati and you tell them, "Uncle from Erakor said he wants only one tuluk, he doesn't want two."

They'll give you one tuluk, he doesn't want two."

"Take it." "I eat it"

The man and wife stayed and stayed and tata Sailas said to his wife, "E, is there some tuluk or not?" The wife says nothing.

He stayed and stayed and the man wanted to tell his wife (Roasil), "I will tell a story from the old people."

"A small stone can break a big canoe"
The wife gropes about the oven. She finds two tuluks and takes them. She says,"Now I'll go and look at the slave." She went to Erakor.

Story straight from the old people

Sailas took the tuluk and came. We stay at the house.

He went inside and said to this slave "What have you done to ask for tuluk"

"I went and tried it because they laughed, my father, but I'm not scared because he told his story to me many times.

The old people's way

And he told me like this, a story from the old people that he told, to James.

He said, "James, 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"

All the time men want to go to the ocean. You push your canoe along its route.

You push it. You look at that stone.

That stone is big. But that stone is 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 can't use your canoe anymore.

Your canoe is broken, you must plug up the hole.

This is the end of the story which I tell you now.

Thankyou
Sailas Alban, Story of a devil

Once there was a grandfather and grandmother. They made their house a long way from the garden. They went to their garden one day. They carried their garden things and they went. They got their knife, their axe, and their basket which they filled, then they went. They went close to their garden and a big pig came near.

The big pig came and chased the two old people. They ran until they reached the house. Then the man began to get ready. He got his spear, bow and arrow ready. And he carried his axe, his knife, 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 the tracks until it was dark. 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, after he slept the night until the morning when he followed the tracks again. Then he stayed and stayed. He felt around the stone hole until he felt something.
He felt something, "Oh", he thought "What's that?" He felt around until he felt that it was a man.

He said "Hey, but how did you get into this rock hole?" The man who was inside the rock hole 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."

We wanted to go back home but I got ready to go back.

"But you know that that pig is not a pig."

"But that pig is a devil."

"But it took off its skin and changed to wear the skin of a man."

When he said this, 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, until the middle of the night, and the devil said, "Have you eaten already?". And the man said "I have not eaten"

When the man followed the tracks of the pig it wasn't daylight and he saw a navele tree.

He recognised a navele nut. He knew the navele and he filled up his basket with them.

When the two went, the devil said "They've gone to eat at night."

He chased them in the middle of the night.

They wanted to run away in the bush to go and eat.

The man thought about eating taro and yam and banana and some food which he thought they would go and eat.

The devil said, "You climb here?" They climbed quickly up the fig tree.

The devil carried some Nait fruit and ate it.

He told his grandfather, "You carry food then you eat."

When his grandfather heard, he said "Hey, but I can't eat Nait fruit."

As the devil ate the fig, Grandfather took out the navele from his basket and ate it.

Grandfather ate quickly, when he moved a little the devil asked "Have you eaten a man?" 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 and was worried. He said "I want to eat this man who has eaten eight men, but I have only eaten three men.

And now he'll hit me"

The devil thought until he couldn't think any more, he was up in the tree and he broke the branches, they came down and he really broke them.

When he broke the branch and banged the ground he broke all the branches and he frightened the man.

He ran away and then the man sat and worried.

When the devil ran away, the man came down and broke the bush to get home.

And that's where the story finishes
Kalsarap, Story of Kalontan from Eratap

The story of Apu Ntan, Kalpong of Eratap (he died in 1922).

He told of of a fish, he said, "We have many fish, but this fish 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 that is stone."

So, when the fish follows the beach, you see it hurry to escape, its tail moving quickly, after when it appears at the stone, it is not ashamed.

"Or selwan itil selwan iur nmalawen itrapelpel sef nag ke kus naor nag ipi faat.

"Nalotuen 1 iwat napau 2 iplak namatu potae 3 ipnak, 4 itauso, me selwan nalotuen imai nawesien sa lap nega rumauik enali.

Prayer, 1: He kills, 2: He steals other women, 3: He steals, 4: He covets, but with prayer all his bad work is out in the open.

The beach is in light, the stone is dark and it is this small fish (maør)."
Kaltaṗau, Story about the devil of Nguna

I want to tell you the story of Nguna.

On Nguna before, there was one of these men on Nguna island, where Peter Milne went to. 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.

This devil ate. He was going to eat this woman, but she just climbed.

He said "O, you climb, you will be the last. First I will eat this one I can see with clean skin [kin ka fo inruk ga ipami.]"

But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating.

The woman was scared and she had a little dog. She said to her dog, "We'll escape." They took a canoe and escaped. They came, they 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 man.

He said to his mother, "Hey, mother, why are you scared of cooking at night like that?" And his mother said, "I can't cook in the day. If I cook, I cook at night."

Her child saw her cook at night and they ate dinner in the morning and they ate in the afternoon. And she would cook again for the next day.

He said, "Why do we eat cold food?" And his mother said, "Because 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 and he will appear and he'll say "Aaa." Her child said, "No, he can't come."

"How will he come?" And she said, "You will see, I will cook in the daylight, but I will say I cannot cook. And she said, her child said to her, "Okay, if you can't cook in the daytime, we will go and make a bow."

"I will make you a bow." She said, "You make a bow, give me five arrows."

So he got the bow and arrows and went. He made her...
five arrows, he said, "Mother, now you cook."

You cook in the daytime and we will listen. Then, she stayed, she cooked, she said, "You will see, you will cook again in the daytime. You will hear the devil speak."

And then she cooked until the smoke rose high. She grunted "O the meat is ready, today I will eat it." You look.

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 she said to her 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."

You will be down below at the gate and I will be above, I will draw the bow.

She said, "You keep cooking." Her mother kept cooking and called out again, "O, ay." He went back up. Today I will eat meat.

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

And she heard the devil yawn again. It yawned on high. It kept yawning. Its voice was loud

He said he would come up, now he has not and he is on the hill.

I will shoot. As he went to shoot his first arrow. The devil swallowed it. He fired his second arrow. The devil swallowed it.

The third, fourth and fifth, he swallowed every one. So he told the dog to bite him. The dog bit and bit until it felt sick from it.

The leg jumped around. The devil felt bad (from the dog bite), it ran back to the sea and paddled a canoe.

The dog ran out. The devil 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).

He rested until he was surprised by the dog hitting him. He was scared of the dog and he paddled again.

He went on to the village. 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 was below, and he went inside the house. And he went back outside. He looked and looked until he saw the dog, but the dog wasn't right on the road, the dog
was going a different way.
He went around and came just to the edge of the door. He appeared at the edge there, and the devil saw him. He jumped, but he was slow.
He jumped but he hit the wood of the top of the door.
And the dog bit him and bit him until he fell over. He fell down, and it bit off his balls
It bit off his balls.
And it took his balls and went, it swam across, and came ashore at Krikai.
It went and saw this small man with his mother, and it spat out the devil's balls. And it said, "I bit them off"
That is a true story I tell it to the children today.

Me kori, iur naor ḁotae.
Ilfek mai mai mai trau paakor natik nnet. Ipaakor natik ne tefla me ntuam ileka me ina ke sok. Me isok, me ifrak.
Isok me ikrel nana, nkas ni kros. Trau tau sal tefla.
Itau sal itau sal me kori iwokim kati pan pan pan pan itarpēk. Ina itarpēk pak etan go ikaktōf nana,
pol, na, ḏura ga. Ikaktōf ḏura ga. Komkom ki ntuam itarpēk [kai mat pe].
Me ini komkom ki na ḏura ga pa, iolwe me ipan los nroko. Ipan pan pan... pak elag Krikai,
pan lek kano ses ne plak mama ga, me ipak natkin teflan me ilai. Ilai na ḏura ni na ntuam ne. Me inaga ki, "Kai pe katli".
Tenen ga ipi natrausuen tilmōri. Anig tesa nen ruto trausi.
Kalfapun, Story of natopu

Erakor village, there are lots of natopu
You see this wave on the sea.
Atumret, and the big shark were in the sea, they were natopu there.
Okay, you come to this place, Enainalop, where the Klan group stay.
Two rocks here, they are in the middle of Enainalop and Emetpep.
You go to Emetaikes, there is their chief who stays there.
The natopu who stays at Emetaikes.
Elwaf, Elak there is a woman there, she is a natopu.
Then you go back to Elak Napuktau, the place where the Radisson is, there is a woman who stays there.
She is a woman, but she is a natopu.
This side, on the side, there is a natopu who stays there.
Those in the namkanr nafalk.
You come to Ekoftau.
There is a natopu who stays there.
At Ekoftau. But that natopu, he walks around on his bottom.
Because he has no legs, he walks on his bottom.
But he is a natopu. You go up here to where there is the new radio station.
That is where Langtatalof stays.
And he is one of the natopu.
Okay, then you cross over, you come to Elakles

Natkon ni Erakor, e ipitlak natopu inrus lap.
Kulek nao nen itu elau tu.
Atumret, go pako lep kin ratu elau tu rapi natopu tu kia.
Orait kumai pak e, esap kia Enainalop, san aKlan mana rupato.
Fat inru kia ratu nmato Enainalop go Emetpep.
Gar me rapi natopu tu kia, flesaur, go flepog. Kupak Emetaikes, ipitlak naot gar kin itu es.
Marik kin itu Emetaikes.
Orait kupak, a, .. A, Elwaf, Elak [mpromwal], ipitlak mtulep iskei kin itkos to, ipi natopu.
Ale kumer pak Elak Napuktau, esan kin a, Radison ipato, ipitlak mtulep iskei [itu sag].
Ipi nmatu, me ipi natopu.
Nanre knen pak nanre gait, ipitlak natopu iskei itu es.
Teni nafalk namkanr.
Teni tesa nen rutu, na na natopu gar a. Ale kupan pan pan kupak e, esap. Kupak Ekoftau nen pato.
Ipitlak natopu iskei itu es.
Ekoftau, Me natopu ne, ga isiwer ki ṭagon.
Nlaken itik ki natuen, ga isiwer ki.
Me ipi natopu, ale, kupak e elag esan kia rupreg radio station faum wes.
Ipitlak Langtatalof itu wes.
Ga ipi natopu iskei.
Ale kunroko tefla, kupak e Elakles kin kapakor nanre ni
where I was born, on the Eratap side, but they are the natopu who go around Erakor.

They are there, they are natopu which are the *naflak* (clans). This *naflak*, that *naflak*, this *naflak*. There is clam, namkanr... ... ... Yes, if you are scared of a man, you go and tell the natopu.

The natopu will quickly hear, he will hit that man. (N) But are you in the same *naflak* as the natopu? Does the natopu look after you? (K) Well, we are all looked after by God.

But they are of the earth.

God was first.

He looks after you.

But they are natopu, they don't do anything, they just stay there.

They look after the village, eh? They watch over the village. (N) They don't do bad things? (K) Not to people.

They don't do bad things.

But, the old man who is there at Emetaikes, he is the chief of all the natopu.

And if some natopu wanted to hit a man, they must first ask the chief natopu.

Then he will say okay and they will hit their man, but if he says no, they can't.

... These natopu are the ones in the sea.

And everything that is in the sea it is all theirs.

Like bêche de mer, starfish, everything is theirs.

You want to ask for fish, he will give it to you.

But there are not many at Erakor at all, many people are scared of them.

Many people are scared of snakes.

Seasnakes the same as land snakes.

Lots of people are scared of them.

Before, the old people long ago who didn't worship God, they prayed to the natopu.

So if they wanted to fight or something, they would take a present to the natopu.

The natopu would lead them in a fight.

It's like this, if they wanted something, they would ask the natopu and they would take him a present.
They went, if they put it, like, they know where it goes, they might put it in the saltwater, or they might put it here.

Rupan, rufla psi welkia rutae san rutkos, rufla psi ntas ko rufla psi sa.

They come, and they would go and look for him. (N) And are there devils in the village? (K) The village? O, before.

Gar rumai, me gar rupo pan leka, (N) Go ni natkon ipitlak tete ntuam rutokos? (K) Natkon, he, tetwei.

I know that long ago there were devils, but

Atae ki tetwei, ipitlak tete ntuam, me.

Like, the place has got big, and they might be hiding.

Iwelkia naor kipe ki pe top me, rulakor to me rukus.

They might still be there, but they hide.

Rulakor to me rukus.
Toukelau, Story of Koaiseno

I'll tell you about this woman and this man.

But they had no children.
But a child appeared at a rock in 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 a branch and he whipped him
The child cried, and he thought back to the place where
he came from.
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 understood.
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 came to the water.
He came to the saltwater and his father called again,
"Koaisen, come back."

He came to the saltwater and he sang, "Koaiseno
goaiseno 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 his
waist.
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 his chest.
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 his father sang, "Koaïsen Koaiseno seno, nato wawa, nato wawa, meremo, Koaiseno seno."
This story finishes here.

Koaisen inrus pa, go ntas ipamau esa.
Me ileka na, tmen inromi itop go isursur tmen.
Inrik tmen kin, "E nasun̄ gakit isor."
Malen tmen itmen nrea, ile pak eut.
Go Koaisen itut pak ntas, go ki puel.
Go tmen ipo lag, "Koaïsen Koaiseno seno, nato wawa, nato wawa, meremo, Koaiseno seno."
Nafusrekwen ne inom esa.
Yes, there is our natopu here.
Our natopu, the natopu from here, it has been here from before until today.
But it is there, in the time of our ancestors our natopu was there.
And he chose a woman
He chose a girl, and they gave this girl.
And they would give him this girl.
He wanted this girl, her name was Litog.
He wanted this girl and he sent a message.
He sent a message to his police.
He sent a message to his police (all the small animals that live in the sea).
There was the sea slug, ..
When the old people saw this they knew, the police took a canoe for this girl. They came and they went back.
Some times [tamra] came and the old people knew.
They were his police, they came for the woman.
He did this until this day.
And they said, we will catch him and we will put her there
And they put her there alive.
Then they got ready mats for him, clothes, until it was enough and they loaded the canoe, they took the canoe and they left.
Because his house was up there somewhere.
They took him everything and went, but he was on
the big reef. He appeared there, he was above a hole.
They went and they found this reef, they knew that they would put it all there.
They all went and put it there, they took him everything until it was finished, then they stood up.
Took the woman, Litog, they put her standing with everything, and they went away.
When they went away it was like a wave, eh? It came and came and became this rock.
That's all.
[iplake iñol pa] .. and it is alive until today.
It keeps appearing right up to today.
Litog. Because she is his wife, [...] 

Our natopu, from here, they give him a woman, they give him one that is alive.
And he is still there, he is there until today.
It's like that.
As for our natopu, when he wants a woman, they would give him a live one.

pe pi nskau ùur iskei a? Ipakor to, ito elag namoru.
Rupa rupamor nskau nen ito rutae na ruk fo psi esa.
Go rukoi psi, ruga sat serale pan psi pan inom, ale rulaot ki.
Puets nmatu, Litog, rupsi ilao skot serale tu, me rukui pak eñae.
Malen rupak eñae itaos nao iskei, a? Imai mai mai mai, pakor, fat ne. 
Inom.
Iplake iñol pa, go iplake iñol to, go iñol to tuk mes.
Ito pakor tuk mes.
Litog. Nlaken ipi nmatu ga, ilakor pi, ke fo to pan pan pan emermen ke fo plake puel, tefla .
Natopu nigmam ni esa, rutua nmatu, me rutua kin iñol.
Go ga kin ito, ito tuk mes.
Ale itefla.
Taos ni natopu nigmam ni esa, malen imur nmatu, rutua kin iñol.
Toukelau, Story of the stone from the small island of Erakor

(N) The small rock they found when they were making the hotel, you know.

That rock? I have one.

It was the chief's eh? The one the chief used to wear before

And this one, they worked, this one was there, they took it, it is like the heart.

Because the hotel that is there today stands right on our houses.

When we stayed on the island, it is my house that the hotel stands on.

So we stayed there, and my husband wanted to make a kitchen. "I will make you a kitchen then you go and get the firewood."

You will cook there." So then he dug the place where the wood would stand.

He dug and dug until he took it out here.

I told my father, I told him and he said, "Tell your husband he should dig and he will find something." So he kept digging.

He dug until he took this out. [...] And they covered this bone with cloth.

They put it back then they buried it.

It is there today, but the hotel blocks it.

The hotel blocks it, the rock, that [kin awesi to] Yes, the chiefdom, the chiefs have this And so it brings peace.

If they want to make peace, they see him wearing this, they know he is the chief.

People who cause fights, they will recognise him because he is the chief.

When he talks and men are fighting, they will respect him.

Because he is the chief.

This stone, before they didn't have knives.

They had no axes. They didn't have all the different things. But they worked.

They worked.. they made things from clamshell, oyster shells.

They made it, it was their knife. And they worked with it. They cut canoes with it.

(N) Me ag kutae natrauswen ni Popoi. Tete fat ses ni Eraniao? Fat ses nen rupamori malnen rupreg hotel, ni naur ses.

Ore. Fat ne? Ga kin aslat ito.

Ipi teni naot a? Tenen kin naot ifa malpei.

Go tenen kin, ruwok, tenen ito sa, ruplake, ruofa, itoaos heart.

Go malen kin, malen i, tenen ruof na, tenen ilfeke tefla, kutae na naot. Nlaken hotel nen ito mes, itu leg ki esuři nigam.

Malnen uto naur, nakte nasunĩ kin hotel itu wes tu.

Ale komam rato, go nanuei neu, ina ke freg kitchen. "Ka gag preg kitchen keskei me ṗa to preg nkap wes,

ṗa to kuk wes." Ale malfane itraf, naṅile na nkas nen ke fo lao ki.

Itraf pan pan pan pan go iwas lu esa.

Apan til apu neu, anrikinkin go ina, "Pa nrik marik kina, ke lakor traf, ke fo paņor te namrun." Ale imer traf.

Itraf pan kin go ipo satalu tenen, ifa, ana awesi pan pai kin kina. Pa lek tene, go ina naot kia. Go ñ̃awotin ne ramer kulкро ki nkal.

Ramer psi iler pa, rapsi iler pa, ale ratan ki Ito mes, me hotel ki pe laoko.

Hotel ilaokro to, fat ne, ga kin awesi ito.

Ore iwel nafoanotan, naot kin ruplak tene.

Me wel kin ipreg, ipreg tmat,

iflamai na ke freg tmat, ruleka na iof tene, rutae na naot ki.

Ke fes go nataňol tenen kin ru, preg nafkal, a, ruk fo tae nrogo, nlaken ga ipi naot.

Malen ipes go naňer nen rupreg nafkal, ruk fo pak etan.

Nlaken ipi naot.

Fat ne, mal pei rutik masmes.

Rutik ki kram. Rutik ki serale fserser. Me ruweswes.

Rũ̃eswes ki. Gar rutmer preg ptaki pur, lisam, pur kram, pur fiefil.

Rupreg ptakin ipe masmes gar. Go ruweswes ki.

Rutai raru ki,
Wood for the house or whatever, they cut it all, they made it to be their knife.

And as for the stone I talked about, they worked all sorts of things with it.

And it was very smooth.

There is a hole in the middle so they would push string through it.

Yes, my husband found that stone.

They buried it again. It is inside the hotel, the hotel is blocking it.

Only him, the chief, they put him there.

We didn't know he was there at all, but every time...

Say when we would go and wash in the afternoon in the sea, he would go and wash and we would hear him washing.

He was washing. Or sometime if he was wandering around the big yard.

He is like any big animal that runs to our kitchen.

He vanished, he's quiet. Because he's gone to his place, but many times he washes in the sea.
Toukelau, Story about another Natopu

Are there other natopu (spirits) in the village? (T)
There are, at Tassiriki, the Radison.

At Tassiriki there is a female spirit.
She is there.
Her name is Lisau.
She is there looking after them.
They are spirits, but they know people, they know
the villagers, they look after people.
This one does something wrong,
They are there first like he knows that doing
something is wrong, he is there first.
And the man sees what I'm doing, it’s not good.

Then, bad thoughts, people's bad thoughts about
their friends, he takes a small present and gives it,
"You will hit me."

He will bring it, like, like, people take it and give it.

Then if another person is sick, because another gave
the natopu something, if he made him sick, then he
would go to a kleva who would know how to
uncover his sickness.

He would say, "He gave it to your natopu." And he
would say, "Go and get some offerings and leave
them, and I will give them to him, I will go back
with you." Like that. There are people whose
thoughts aren't straight. It isn't a good fashion, it is
a bad fashion.

Natopu is like that, it cares for people, but if a man
is angry with his friend and he gives an offering,
then he will do whatever the person making the
offering wants. Like that.
Toukelau, Story about Litapurog

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 her, until once 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.

The child went, she took a bottle and went to the sea, she took a coconut shell so she could get salt water.

She wanted to go, then she went missing, but there is a woman who is there, in the middle of the road.

This woman is Satan, like a devil.

She is the devil, and there is a cave there, the girl she went to the sea.

And the devil held tight and put her inside a hole in the rock.

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, to look for her but she was not at the sea, and she knew that he had got stuck along the road.

She went and saw that she was in this cave here. And she sang, she called out, her name Litapurog.

But who was in the rock was called Tamām.

But [tetau] this woman called Litapurog.

The mother wanted to go, but she tried singing: Litapurogo, Litapurogo pa taf eñia e, pa taf eñia e.

So Litapurog spoke, she spoke inside, she talked to her mother above.

Like that. She sang "Anag kataf me ati tag mama, ifla mi awe, ifla mi awe."

"Litapurogo, Litapurogo, pa taf eñia e, pa tafe mai e." Her mother called out and said "Come out." And she answered from inside, singing "Anag ka tafe, me ati tagmam, a iflamiawe, iflamiawe". Litapurog said she wanted to come but soon the old woman would cry. And that's it

Natrauswen ni sa, i pi atlak, i mer piatlak na, ati iskei go mama iskei.

Rapitlak tesa nmatu iskei iskotir to, tesa nmatu ne, tmen ga ki pe mat.

Me mama go ati kin raplaker ruto, ruto pan nrakeskei go runa ruk freg kapu, runa ruk freg kapu.

Go mama go ati ranrik tesa ki na, tesa nmatu ki na "ña fan gakit sao nta es elau."

Nlaken mal pei, ga sol ga ntas, ruta pakot sol taos mes mau.

Tesa ipa, islat las naniu, ipan na ke sao ntas.

Ina ipan kai puel, me ipi atlak mtulep iskei, ga ito nmal napu.

Mtulep nen itaos na, ipi na setan, ga itaos ntuam.

Ipi ntuam, me ipitlak erfale ga ito, tesa nmatu nen ito ipa, ipak elau pan na ler aki me ipuel elau, go itae nen kin, ki pe mai kon nmal napu ki.

Ina ito kai pa, ipan, ipañori na ga kin ito erfale esa. Go ilag isoso, nagien Litapurog.

Me tenen ito nfañ fat nagien Tañam, nagien Tañam.

Me tetau nmatu ne nagien Litapurog.

Raiten ina ipa, me itraem soso, ilag: "Litapurogo, Litapurogo pa taf eñia e, pa taf eñia e.

Ale Litapurog ipes, ipes enñrom, ipo pestaf raiten pak elag.

"Anag kataf me ati tag mama, ifla mi awe, ifla mi awe." Tefla itefla.

Litapurogo, Litapurogo, pa taf eñia e, pa tafe mai e. Olsem mama blog hem isingaotem se you kam, you kam aotsaed. Ale hemi ansa insaed se "Anag katafe, me ati tagmam, aiflamiawe, aiflamiawe". Olsem Litapurog iansa se mi wantem kam, be, Bambae olfala ikrae. Olsem nao ifinis long ples ia.
Toukelau, Story of Marik Tapes

The chicken and the swamphen were friends. They stayed at the same 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.

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 had coveted the swamphen's comb,

Then they had gone swimming and the chicken said to the swamphen, "You stay here first and I'll get out."

He wanted to get out and get dressed.

Then he quietly stole the swamphen's comb and put it on his head.

He escaped and went, then the swamphen swam until he came to get dressed. Then he looked for his comb, but it was gone, because the chicken had stolen it and gone.

And the chicken had the comb.

The swamphen felt bad.

The chicken stole the comb from the swamphen.

He was happy because of it, and he went around the house and he showed off, because he had stolen the comb from the swamphen.

But the swamphen wanted to get dressed, but he saw that his comb was missing.

And the chicken's comb was there.

And he wanted to get it and he put it on his head, but he felt bad.

He was scared and he ran and hid in the bush and he still runs around in the bush.

And today you can find the chicken around the house because he stole the comb from the swamphen.

The swamphen was ashamed of the chicken's comb because it was small and he ran off into the bush.

The story of the chicken and the swamphen is like that.
Kalfaṗun, Story of Katapel

There are two women, they live up at Bufa.
Okay, they come down to the water at Emten.
At this time the old people carry everything.
They take everything to a feast, dance.
Okay, everytime they go. They take everything, some take yams, some take naos (hog plums), some take bananas, this one takes shellfish.
They live 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.
So Katapel goes up and gets shellfish, she goes to where there is a rock.
She turns the rock and she gets shellfish.
Finished, she goes, she leaves the rock closed.
She goes back to her house, she takes the shellfish.
She gets the food, they eat, then Liportani is jealous. She says, "This woman who is here, she goes and gets shellfish, but where from? There is no sea around here."
So she asks, "Where do you get shellfish from?"
She says, "I get it from the sea."
Liportani asks and asks and asks.
Katapel doesn't want to talk about it.
Once Liportani hid from Katapel, she hid, she watched Katapel go.
She went and turned the stone, she took shellfish, she took it until it was finished, then she turned 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.
Saltwater flowed.
Katapel was at home and she heard the sea flowing.
She ran.
She ran to Ewenesu, she tried to stop it, to pull it to stop it.
It was too heavy, the water was too heavy.
She left, she came to Elaknapuktau then the sea [itik kin] it came and came to Elaknapuktau.
It was heavy.
She left Elaknapuktau and she ran.
She came to Emetaikes.
She tried again to stop it, but it was heavy, too heavy.

Then 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 [  ]

The water flowed and was gone.

That is the end of this story.

Liportani is there, she came, she is at Emten.

She is there in the sea, at Emten, and she is a turtle and stays there. She changed into a turtle.

Then she became a turtle, she is there in the sea.

That's the end of this story.
The story of the flying fox, I will tell the story of the flying fox.
The flying fox is at Rentapau, in the past it was at Erromango.
It stayed until it wanted to go to Erromango, go back to Erromango, and one day it it layed two eggs.

And these two eggs were at Erromango.
And the people at Erromango wanted to hit him, and he said, "I will give you these eggs to stay here."
You will look after the eggs, but I will return to Efate.

And today he lives on Efate.
And the flying fox stays at a place called Ewor, he is there today.

Natrausuen ni mantu, kafo traus mantu nen kin itok Efat.
Or mantu nen ito Erontpau tetwei ga ito pan, ito pak Ermag.
Ito esan to, pan pan imur ke fak Ermag, go imer pak Ermag pa, go naliati iskei ipan go kipiatlak atol, ipitlak atol me mantu nen ipsol ki atol inru.
Go gar atol nra nen rapato Ermag.
Go nañer ni Ermag runa ruk watgi, runa ruk watgi, go kitli na, "Ka fo gamus tao atol nen rak fo tok esan tok."
Akam ko fo telekor atol, me kineu kafo mer ler pak naur nig Efat.
Go mes imai tok Efat.
Go mantu nen ito esan rusosoki Ewotas itok mes nen.
John Maklen, Story of Asaraf

Asaraf, he was a man from long ago.

We heard our Apu and Ati tell us about this tall man, very tall

Then he wanted to go to Erromango.

Then he walked through the sea to Erromango, and the water reached his knee.

His chest wasn't wet.

He went to Erromango and came back. In those you could be on Efate and see Erromango.

Very close.

But those from Efate made him angry and he pushed Erromango away, he put his head in the sea and sprayed it around.

He made it so the sea rose.

He tossed his head in the sea and made the sea rise.

And you couldn't see Erromango.

Then he stayed on Efate until the time he was dead, and the old people from here buried him, but because he was so tall they had to bend him in three.

They bent him in three.
John Maklen, Story of Mumu and Kotkot

The story of Mumu and Kotkot, it is not an empty story, it is a story that is still alive.

So Mumu and Kotkot they were walking around Vanuatu.

To Banks and then back to Aneityum.

But the places they stopped at were Tongoa and Emae. They are their islands.

They always have their road along here, it goes straight.

It goes along the saltwater, to Erromango, Tanna, Aneityum.

Then it comes back.

And they stay there, they look to see if anyone is behaving badly and they go and hit him.

Sometimes they punish them, they make someone sick.

But they make them come alive again.

But sometimes they make them die.

They will be dead.

And many times they come out in people.
**John Maklen, Story of a natopu**

And that natopu (spirit of place) which stays there, it is our natopu, every Erakor person is scared of it and calls it Marik (mister).

When you make some mistake, Marik will punish you, maybe he will make you sick.

But there are people who will give you leaf (medecine) to drink and you will live.

People who live here have leaf medecine for Marik.

But Marik, in the time of darkness, they were giants, warriors, many of them and they fought the warriors of Eratap, Pango and Mele.

When they were here, you know, Marik became a man, a clever man.

So if something is going to happen, he will tell everyone about it first.

They were there until the time Christianity came and he told many people that something was happening.

That it would be a good thing.

"And you will all go to this new thing that is coming."

"But I will stay in our kastom." Until today.

And that is Marik who still stays there.

Or, Natopu nen ito esan ga, ipi natopu nigam, ser nataŋol nig Erakor runomser mtaki natopu nen kin rusosoki Marik ni Eluaf.

Selwan kupreg sāp namrun Marik ke fo pei tuok suptaŋ ses welkia itaosi kin ituokin ipregi kumsak.

Me ipitlak nataŋol nen kin ke fo mer negag preg naulnkas nen ke tuok kin ā min gi, go ā fo mer niŋol.

Nataŋol nen ruto esan to rupiatlak naul nkas ni marik.

Go marik, tetwei malnen kin, mal ni nmalko, rupi nafe tı ni Marik.

Malnen kin ruto me kutae marik ga inrus pi nataŋol nen āp mukul.

Welkia tenamrun ke fo mai me ga ke fo pei inrik nairer lap ki.

Selwan ruto to pan pan welkia nalotwen ina ke fo mai go kinrik nairer lap kin ipiatlak tenmatun iskei.

Ke fo mai tenen ipi tenmatun wi iskei.

"Go akam ko fo nomser pak namrun nen kin ke fo mai. Akam ko fo nomser pak es."

"Me kineu kafo gakit tok nanre nig natopu." Tuk mes nen.

Go ga kin ipi marik kin ita tok mes nen to.
I want to tell you all this small story
The story is about Mister Tapes
Tapes is a bird which we say eats all our bananas.

You plant bananas, Tapes 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.
Why does the hawk hurt us, and eat us?
Some days he stays away.
He sees us here.
He comes and does bad things to us.
But we are a group."
He said to them, "I want us to come together to
make 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.
They chopped the tree, the 'nel'.

They hit it a second, third, fourth time.
They worked it until it looked like a boat, floating.
But he said that it was time to come together.
Many birds came, flying fox, owl and Tapes.

Amurin na kagakit traus natrauswen ses iskei.
Natrauswen nen ipakor Marik Tapes.
Tapes ipi man iskei nen kin nrak ilap tu tili na ito
preg sa ki nanr gakit.
Kulao nanr, ta pes kin ke fo pan pami, me
nametmatuan ga kin ipi nlaken kin amurin na
kagakit traus.
Naliati iskei isos man lap rupak naor iskei.
"Me amurin na kafestaf mus nlaken akit tu pi man.
Me itfale kin mal ito preg sa ki kit, ito pam kit.
Tete naliati ke fo pato efnæe.
Ilemis kit tu to.
I mai ipreg sa ki kit.
Me akit tu pi talpuk iskei."
Ito inrikirk na, "Amurin na tuk mai pak naor
keskei me tuk tai raru keskei".
Go man lap runrikinkin na, "Tkanwan tuk fo tai."
"Kineu kin kafo pei ki mus kin.
Tkanwan tuk tai raru.
Go rupak naor iskei go itli na rufan tai raru.

Rupan tai raru.
Rusol nkas, nkas nen ke fo pi nel.
Rupanpanpan rupan pregri ruto naor iskei.
Me ruwat, rupkasai ruwat ne na, nkas nen ipi nel
gar.
Pan tkal karu katol kafat.
Rupregi panpanpan itaos pot iskei, ito sal.
Me itili nag mal teflan tuk fo pakruk.
Man lap rumai, mantu, sokfal, ta pes.
He was the chief now.

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 flew off the hill. He left the hill and came. You see, truly.

Then he came, (tau) flying around us until he finished. He flew off a long way. Then he came back, he wanted to get us or something.

And we scattered. But he came and stuck his claws in the middle of the bananas. 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 in the way that he does. He showed them, he came down, grabbed something to eat, then he went a long way, then he came back.

And Tapes said "He will come, he will grab hold."

"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. Ga kin ipi naot.

Ser man lap nen runomser mai tu naor iskei. Go ina "Amur na kanrik mus ki na tuk ko kol", mapul ito ānner to āto tar ser man runomser preg na nawesien gar teflan kin rutae, mantu ikai.

Malnen rupan tu raru gar nen tu go kinrikirk na "Malnen tuk tu

Ser tenīol nen ruknomser preg naler fei elag. Me kulek mal ipes ntaf.

Itao ntaf mai. Kule perkati.

Malnen imai mai mai mai kefo tau nrir Ifek ki kit pan pan pan inom. Ke fan pato enāe. Malnen iler mai mai mai na imur na ke kin kit tefla.

Go akam ko frafer. Me ke fo, ko fo lulki naknin rufak nmal nanr pa.

Go ipi mal gamus nen kin itu ko ākro tuk krakpnī. Runrogo kai tu.

Ruto kol mapul ito kol me ito ānner. Ser man nen rupreg su̇p nen ruto pregī.

To āto tar, go mal itao ntaf. E marik go ki mai.

Rutupan panpan mai imai tulfekek mai āto preg nragnaknīn teflan ki ke fo. Ipo to pei kir kin pak etan teflan ke fo nrakut tete pan pami, mal nen ipato enāe pan pan po na ler na imai.

Go tāpes inrikik na kin, "Ke mai mafanen ke mai ke fo nrakut tete ki.

Mal nen kuleka iwel preg nragnaknīr, rupak elag tefla, malnen imai mai mai pak etan. Go tuk fa fserser me ke fo lul ki naknin nmal nanr.

Go ipi mal ākkit nen tuk krakpnī. Ruleka go mal imai nrir Ifekir panpan inom, pan pato enāe trau, preg nafarun teflan traus nrir pe nrir me nragnaknīn rupe pes.

Malnen imai mai mai mai ipak n̄eltig na ke nrakut tete kir teflan go ru̇pamaot
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
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 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.
Kalsarap, Story of two stones from Ekasufat

There are two stones at Ekasufat rik.

They talked to each other, these rocks, until they decided to go down to the sea.

And the small stone said to the big stone, "You go first"

I will come behind."

...and the the big rock said to the small one, "You go first down there, I will meet npasil, we will go in the ocean, nen natañiol ru to paus we will be in the middle.

The small rock told the big rock, "You go first and I will follow."

And the big rock said, "You are small, but I am big."

Until the small rock said, "Alright, I will go first."

And the small stone stayed up high, it rolled down.

The big rock wanted to come, it couldn't [npasil]

And they are still there until today.

It is only a short story.

Ipiatlak fat inru ni Ekasufat rik.

Rato puserek, fat rna nen rato puserek pan pan go [rakai temen] nrikirki na ramur rak pa tu elau.

Go fat ses inrik fat ñur ki na, "Ag ña fei.

Me kineu kafo inrok."

Go raipregi pi raitmer psaplil kir pan pan go fat ñur inrik fat ses kina, "Ag ña fei, ña fei pan pato etan, me neu kafo net npasil kik me tak fo pan patu namos, nen natañiol ruto palus, akit ta tu maloput".

Malen rapreg ki pi nafsaplilwen. Fat ses inrik fat ñur kin na, "E, Ag ña fei me kineu kafo inrok."

Go fat ñur inrikinkina, "Ag ag kuses, me kineu atop.

Malen kin ag ña fei pa, neu kafei, kainrok na kam pasil kik go tak fo pa. Rapreg ipi nafsaplilwen panpan go fat ses ina, "Orait, kineu kafo pei.

Go fat ses ito elag, ilmil mai to etan.

Fat ñur ina imai ikano npasil ki.

Go mes nen rato eut to to pan tuk mes.

Ipi natrauswen ses ñas.
There was this old woman, she had two children and they lived and lived.

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

They lived until the children wanted to look for nakavika fruit, it was their season.

The nakavika were ripe, they went. Ririel said to Ririal, "You go first".

You climb!

And Ririal said to Ririel again, "No, you climb!"

They wanted to get it, until Ririel climbed the tree.

He climbed up the nakavika and Ririal stayed down below.

Ririel climbed the nakavika until he saw the fruit.

He missed it and fell down

He fell 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 until a pig came by, the pig came and Ririel said to Ririal, "Hey, say to the pig, "You [fa neu ona]"

You go and tell my mother and father this, "Ririel fell and he died."

Then he began to sing this song, "Wak e ña ginau rogorogo ki tete go mame. Ririel o ki tiroa matetoko. Ririal eselatia toko tagisi ae. Ririelo ririelo rielo 1."

So he was going the pig was going, but he didn't go back at all.

He didn't go and tell the mother and father about it at all. 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. "Hos e paginau rooro ko tete go mame. Ririel o ki tiroa mate toko Ririal Eselatia atoko tagisi ae Ririelo Ririelo Rielo 1."

So the horse left but it didn't go and tell his father and mother about it.

But he wanted to go and he went.

So he carried him on and a flying fox came by. So he sang to the flying fox:

"Mantue ña ginau rogorogo ki tete go mame. Ririel o ki tiroa matetoko Ririal eselatia toko tagisa e Ririelo ririelo rielo 1."

Then the flying fox came to them and told his father and mother about it.

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

Go, tesa nra nen nagier ka go karu inru Ririel go karu ipi Ririal.

Rana to panpan go tesa nen rana rak fan lel gkafik, mal ni gkafik.

Gkafik imam, rana rapa, ale, karu ina, Ririel inrik Ririal ki na, "Ag ña fei.

Ag ña fag."

Go Ririal imer nrik Ririel kina, "Tik, ag ña fag."

Rana rapregi pan pan go Ririel kin ipo pag.

I pag ki gkafik pak elag, me Ririal ito etan.

Ririel ipapan pag ki gkafik pan na ilel gkafik.

Ina israf trau nriel, itarpëk.

Itarpëk mai pak etan.

Ina itarpëk mai pak etan trau mat.

Ale Ririal ina isatsok, ina islati kai pe to tag, ito tagsi panpan go wak iskei imai, wak ina imai go Ririel inrik Ririal, "E, inrik wak ki na, "Ña fa neu ona.

"Ña neu nrik mama neu go papa neu kina, "Ririel ina itarpëk me imat."

Ale ga ipo laga ipi nalag "Wak e ña ginau rogorogo ki tete go mame. Ririel o ki tiroa mate toko Ririal Eselatia atoko tagisi ae Ririelo ririelo rielo 1."

So the horse left but it didn't go and tell his father and mother about it.

Itapa nrik, itapa nrik mama ga ga papa kin mau. Ale ina ito panpan go, hos imai hos ina imai ale imer nrik hos kina, hos ke fan nrik papa ga go mama ki, ale itli ipi nalag ina: "Hos e paginau rooro ko tete go mame. Ririel o ki tiroa mate toko Ririal Eselatia atoko tagisi ae Ririelo Ririelo Rielo 1."

Ale, hos ina ipa itapan nrik tmen go raiten kin mau.

Me ina ipan kai pe pa.

Ale islati to pan pan go mantu imai, Mantu ina imai go imer nrik mantu ki:

"Mantue ña ginau rogorogo ki tete go mame. Ririel o ki tiroa matetoko Ririal eselatia toko tagisa e Ririelo ririelo rielo 1."

Aale Mantu ina ipan pan kir po nrik tmen go raiten ki.
Then his father and mother came to get him and to bury him.
And this story finishes here.

Ale, tmen go raiten rana rato go rapo mai, mai na ruslati kin po pan tan ki.
Go natrausuen nen inom esa.
Harris Takau, Story of Naferkal

This story is called Naferkal.

Naferkal, ten.

Naferkal is a group of children who are at a place which they call Naferkal.

Naferkal, ten.

These ten were there and then they made a garden, they planted 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 anchored.

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

Then the last child bought a mouth organ. Then they went to work in the garden, and the big ones made the garden, and planted things.

And the small one stayed and played his mouth organ.

He blew on the mouth organ, and there was a 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 saw the child playing and he said, "I feel good hearing your song."

"You blow it again"

But the small child kept blowing a tune.

The devil liked hearing it.

So he said, "Leave it 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 older ones 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 with axes, some with picks, but the
banyan wouldn't fall over. They dug some more, then they sang, "Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau.. tagisi."

They finished and they tried to dig the banyan, they tried and tried, but it wouldn't fall over, so they sang again, "Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau.. tagisi."

But the banyan would not fall over.

The small boy wanted 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."

But you took a digging stick made from cabbage, it is soft, and you want to dig the banyan?" But he said, "I'll try", and they sang, "Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau..tagisi."

So he planted the cabbage digging stick, he dug, and the banyan fell over.

The banyan fell over.

Then the devil came out and they held him and they cut his throat.

The story finishes here.
Harris Takau, Story of Menal and Katom

This story is about menal, the fish, and katom, the hermit crab.

Menal is a fish, and katom, they were there and menal said to katom. "We'll have a race." Menal said to katom, "We'll race, let's go."

Katom said "Good"

So they were there, they said which day they would start the race.

But katom knows that he can't [kraf] fast like menal. Menal knows how to go fast.

He can run away quickly, but katom can't.

That day they would race, but katom was first around every point.

He told his friends who were at each point, he said that day, "You get ready and when you hear menal call out from the water, you call out from the shore."

The day that they said they would start, that they would race, and menal said to katom, "We'll start at this point, then we'll race to the next point."

You hear me say "Wananatajo."

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

Then menal, they started, they went and he got to the point first.

He said "Wananatajo."

And katom said, "Watetjo"

They went until they got to the next point and katom said "Wananatajo."

Menal said "Watetjo"

Until they got to the point, then the hermit crab who came said "This katom, he is a different katom."

Because a different hermit crab was at the second point, and a different hermit crab was at the third point.

But there was only one menal. Menal ran until he got to the fourth point.

Katom said, "Wananatajo."

And menal said "Watetjo", Menal's breath was getting short.

He went until he got to this point and katom said "Wananatajo."

Natrauswen ne ipi natrauswen ni, menal, menal go katom.

Menal ga ipi naik go katom, rato pan pan go menal inrik katom kin na, "Tak fo res." Menal inrik katom kina "Rak to res, ale."

Katom ina, "Iwi".

Ale rato pan pan, ratil sef naliati kin rak fo stat, rarees.

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

Itae sef pelpel me katom ikano.

Naliati nen rak fo res wes me katom ipei usrek ki ser nagis.

Ipestaf aslen nen ruur ser nagis, ipestafir na naliati tefla, "Ko, ko redi me kunrogo na menal ke fios elau, go akam ko fios eut."

Naliati nen rana rastat, rarewses go, menal inrik katom kina, "Takstat nagis ne, takres pan pan na tafak nagis karu.

Pa nrogo kana, "Wan anata Jo."

Go kutae na atkal nagis nen kia, go ag ifuel kin kutkal nagis nen kin kineu atkos go ana "watet Jo".

Ale menal ga ipan na itkal nagis pei.

Ina, "Wananata Jo".

Go katom ina "Watet Jo".

Rapan pan pan ramer kop nagis karu pan pan rapak nagis karu, go katom kin ipes ina, "Wananata Jo".

Menal ina, "Watet Jo."

Panpan na rapak nagis, me katom nen kin mai ina, katom nen ga ipi katom ptae.

Nlaken katom ptae kin ito nagis karu, katom ptae kin ito nagis katol.

Me menal ga iskei nías. Menal isef pan pan pan ina ipak nagis kafat.

Katom ina, "Wananata Jo".

Go menal ina, "Watet Jo", me nmar menal ki pe to mit.

Ipan na ipak nagis iskei go katom ina, "Wananatajo"
But menal's breath was short and he said "watetjo"
Until he got to this point and katom said, "Wananatajo"
And menal said, "watetjo."
They went until his breath was short.
His breath was short, katom knew that menal was short of breath.
He went to this point and said "Wananatajo"
And menal said, "Watetjo."
His breath was short.
Until the last point and katom said "Wananatajo."
And menal said "Watetjo."
until the last point.
And katom said "Wananatajo."
And menal said "Watetjo."
And katom knew that menal's breath was short.
And he got to the last point alright and katom said "Wananatajo."
And menal was nearly dead, he couldn't speak at all.
His breath was short and he died.
And katom knew that menal was dead and katom won.
Katom won the race, then katom took word to every point to get all the hermit crabs to one place to go down to the water where menal died at the edge of the water.
Then the hermit crabs went close to menal and had a party and ate menal all up.
The story finishes here.

But menal's breath was short and he said "watetjo"
Until he got to this point and katom said, "Wananatajo"
And menal said, "watetjo."
They went until his breath was short.
His breath was short, katom knew that menal was short of breath.
He went to this point and said "Wananatajo"
And menal said, "Watetjo."
His breath was short.
Until the last point and katom said "Wananatajo."
And menal said "Watetjo."
until the last point.
And katom said "Wananatajo."
And menal said "Watetjo."
And katom knew that menal's breath was short.
And he got to the last point alright and katom said "Wananatajo."
And menal was nearly dead, he couldn't speak at all.
His breath was short and he died.
And katom knew that menal was dead and katom won.
Katom won the race, then katom took word to every point to get all the hermit crabs to one place to go down to the water where menal died at the edge of the water.
Then the hermit crabs went close to menal and had a party and ate menal all up.
The story finishes here.
Kalsarap, Story of the owl (Chief Silas’ story)

One day the hawk was telling a story.
The hawk said "I have a herb, I drink it and I know how to fly up high."
And sokfal the owl said to the hawk, "You go and get the herb."
And they promised to meet back again. "That time you will come"
"I will give you a herb, you drink it."
They stayed until time to meet back again, and time to work the herbs had come.
Sokfal the owl came, then he told the hawk and mlapuas the owl, "You will get the herbs and give them to the owl and he will drink it."
After mlapuas wanted to drink the owl's grass, but he poured plain water for the owl.
He went and drank the herbs, the owl’s herbs, he drank it all, he ate it all, he drank it. 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 flew higher than the owl.
The owl can’t fly high because it did not drink the herbs but mlapuas drank the owl’s herbs and it flies higher than the hawk.
It is just a short story.
William Wayane, Kastom Story

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

Our old people lived at Rentapau and came to Erakor, these two who had six children, the first was called Apu Esel.

And Apu Esel was a spring of water.

A spring that ran.

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 to Erakor Island.

The fourth was Apu Sal, he floated and came to Erakor Island.

The fifth child was Apu Tfer.

And the shark floated and a wave picked it up and threw it onto the shore of Erakor Island.

The sixth child was Ati As.

And when the wave threw her on the shore she was a coconut crab.

And she became a coconut crab, she was there for some years, then she became a rock which is there at Elignairo, on Erakor Island.

And this is a story from the old people of Erakor who came from Rentapau to the small island. That’s all I want to say.
Life stories

George Zachary, Story of his life

I was born in 1949 on the small island.
I was born on Erakor island in 1949, it is called Eraniao.
I come out of naflak nawi (yam)
I came out of namkanr
Namkanr is 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 came over here.
We came to the big island on this side.
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, then I finished.
No more school.
I worked some times.
I worked, I don't remember what year, for the British government.
When the Condominium was here.

Then I got to think I wanted to go to Bible College.

The Assembly of God College.

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 a correspondence course which they sent from overseas.

It came from America, the Phillipines and Australia. I passed the course, 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.
**Kalfapun, Story about his life**

Okay, my life, I went to school on the island.

I finished school on the island and I went to IDS (Iririki District School).

IDS had just started.

It was on Iririki, Doctor Frayter’s house up there.
And Doctor Frayter’s wife taught us.

We stayed on there until we finished.

I finished then I came back.

Until we did a little work.

Until 1941, I joined the police.

The French police.

I was there, at the end of 1941 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 took it back.

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 months.

And I left Tanna and came back to Vila.

I stayed and then in 1948 I got married to Lial.

She died this year in March.

We went to Lamelis, 1948 when I was married, and stayed until 1955, then I was finished.

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.
So I went and ran 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 to move, we finished and came back up here, to run the Sunday School.

All the teachers at the Sunday School, I watched over them for seven years and the children at the school here.

And I was the teacher of devotion, from then.

Over twenty years I did morning devotion.
I stayed until 1995.

The ruling elder came and said to me, "Take some of the work"

I 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 the fifth of March when she died.

We stayed at home for two years.
She died, but I am old, I can't work in the garden.

I look for work, but I can't work anymore.
Because old age has hit me, because I have asthma.

I smoked long ago until I ran the school down there.

In 1977 I went to hospital and the doctor banned me from smoking.

From 1977 to today I don't smoke.

Drink, I am a man who can drink.
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 first.
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 not to 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 asthma medicine.
I have some, and when I feel it is starting to pump, I go and take a pill, 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 gave it to an old relative of mine.
But the tablets are good.
I take one in the morning and I can go anywhere.
When I come back in the afternoon, and I feel it start, I take a tablet.
That is my life as I am today.
I didn't go to school anywhere else, I went to the village school.

And my education was at the village school only.

Start my work, my life, I didn't leave to work somewhere else.

But I worked with the old people, with the community.

And I looked after the old people until some died, then I looked after others, all my family, I looked after them until they died.

Last, I looked after sick people at the hospital

I was with the hospital for three years, worked with the sister, nurse, inside the hospital.

1959, 60, 61, when the sea covered the island, I worked at the hospital, and I looked after sick people, the time when Uma destroyed the hospital.

And I moved the sick people inside. Made them safe, moved to a safe place.

And the next job, when I left the hospital.

I crossed to the village.

I came back to the village.

I worked on the generator, night and day.

I stayed for nine years.

Okay, nine years, that was it, I got sick from the diesel fumes inside my body.

I left, some of the heavy work hurt me and I left the work.

But the first work that I trained for was carpentry at PMH.

Ikinu atap skul tete naor mau askul vilej skul m̃as.

Go edukesen neu ito skul ni natkon m̃as, inom.

Pes nawesien neu nañolien neu kineu atap taf pak nawesien tete naor mau.

Me aweswes skot tiawi, natkon, komiuniti.

Go alekor tiawi neu pan pan pan tete rumat alekor mer lekor teptae, nen kin rupi nametrau neu nen rupi tiawi, alekor wer pan pan rumat.

Temlaap alekor natañol msak, nasuñ namsaki, taos hospital.

Askoti to hospital ntau itol, ale weswes skot sista, nurse, enrıom ni hospital, PMH.

1959, 60, 61 malnen kin ntas itut ki naur, kineu ato hospital, go alekor nañer msak, malen kin Uma ipreg sa ki hospital.

Go ato muf ki nañer msak enrıom pregi rupak sef naor nen kin ipi naor nañolien.

Go nawesien karu seluan atmalu hospital.

Anroket mai pak natkon.

Aler mai pak natkon.

Aler mai pak natkon ato malses, ale aweswes na electric.

Ato lekor engine, mal nen kin ṭog aliat.

Ato ntau ilfot.

Ale ntau ilfot inom apiatlak namsaki ses şuñi masut serñale teflan rupregi kas itop enrıom ni nañolik.

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

Me nawesien pei neu nen kin ipi taos nafrerŋrogon nen kin ṭotae nawesien ipi PMH carpentry.
I worked with some carpenters from Australia.

I worked with some carpenters from Australia.

Like that.

Like that.

That’s where I missed my chance.

That’s where I missed my chance.

The last one to visit came here last month.

The last one to visit came here last month.

Mr Waily, he and I made the village school.

Mr Waily, he and I made the village school.

That is there today.

That is there today.

We worked together, and that is where I have some work experience.

We worked together, and that is where I have some work experience.

I know how to make houses, I am a carpenter.

I know how to make houses, I am a carpenter.

I did this work, then I worked at the electric company.

I did this work, then I worked at the electric company.

When I finished, I came back, I stayed home because I was sick.

When I finished, I came back, I stayed home because I was sick.

I stay at home but I look after the old people, my old people, I look after them, I help them.

I stay at home but I look after the old people, my old people, I look after them, I help them.

I work the garden.

I work the garden.

And what they want, I do for them.

As for what happened at Independence, there was the National Party and the UCNH.

As for what happened at Independence, there was the National Party and the UCNH.

UCNH was two parties.

UCNH was two parties.

And one was against independence and the other was for independence.

UCNH was two parties.

And one was against independence and the other was for independence.

But their policies were both for independence.

But their policies were both for independence.

The UCNH thought that there should be five years before independence, but the National Party wanted it now.

The UCNH thought that there should be five years before independence, but the National Party wanted it now.

And the UNCH wanted the Condominium governments to develop the country.

And the UNCH wanted the Condominium governments to develop the country.

They should build the country up a little higher.

They should build the country up a little higher.

And schooling should go on too.

And schooling should go on too.

But the National Party had had enough.

But the National Party had had enough.

It will be today, it will be today.

It will be today, it will be today.

Some were against.

Some were against.

I was in the UCNH, but some were in the National Party, lots of us.

I was in the UCNH, but some were in the National Party, lots of us.

But we don’t say that it is bad.

But we don’t say that it is bad.

We said it was good. We should leave the two governments to give us more education, to still look after us.

We said it was good. We should leave the two governments to give us more education, to still look after us.

But when we hurry

But when we hurry

They were greedy, and we couldn’t do anything.

They were greedy, and we couldn’t do anything.

But the white men had good education, they wanted

But the white men had good education, they wanted

Aweswes skot tete carpentry nen ruto Australia mai.

Aweswes skot tete carpentry nen ruto Australia mai.

Gawan kia.

Gawan kia.

Eswan asrafwes kia.

Eswan asrafwes kia.

Go ipiatlak temlap imai saof kineu atlag pei na rupa esan.

Go ipiatlak temlap imai saof kineu atlag pei na rupa esan.

Mr Waily, nen rapreg skul nen nen ito natkon.

Mr Waily, nen rapreg skul nen nen ito natkon.

Kin ito malfane.

Kin ito malfane.

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

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

Nen atae preg nasuũ nei tae preg ntakseu.

Nen atae preg nasuũ nei tae preg ntakseu.

Go selwan atae preg tene, iiñepré go apo pak nawesien ni electric.

Go selwan atae preg tene, iiñepré go apo pak nawesien ni electric.

Selwan atkos inom, amai, namsaki ipi nlaken ato esuũ.

Selwan atkos inom, amai, namsaki ipi nlaken ato esuũ.

Ato esuũ me ato lekor nafti tiawi, tiawi lap nen kin rupi tiawi neu alekor wer, awelu wer.

Ato esuũ me ato lekor nafti tiawi, tiawi lap nen kin rupi tiawi neu alekor wer, awelu wer.

Go awes talniat.

Go awes talniat.

Go nafti rumurin na kafregi anegar pregi.

Go nafti rumurin na kafregi anegar pregi.

Taos komam sup ni independen, ipiatlak krip ni Nasonal Pati, ipiatlak krip ni UCNH.

Taos komam sup ni independen, ipiatlak krip ni Nasonal Pati, ipiatlak krip ni UCNH.

UCNH gar rapi pati inru.

UCNH gar rapi pati inru.

Go karu ita murin nen kin isat pelpel ki independens, go karu imur inepréndens.

Go karu ita murin nen kin isat pelpel ki independens, go karu imur inepréndens.

Me nafsan ranru mur independen.

Me nafsan ranru mur independen.

Me namroan ni UCNH imurina ifla pi ntau ke mer lim go tuk fo mai sat independen, me Nasonal Pati, ga imurina malfane mñas.

Me namroan ni UCNH imurina ifla pi ntau ke mer lim go tuk fo mai sat independen, me Nasonal Pati, ga imurina malfane mñas.

Ga UCNH ga imurina taos kafman nran inru rak mer nrus tlag ki.

Ga UCNH ga imurina taos kafman nran inru rak mer nrus tlag ki.

Rak mer tlag nat na nfanu ke nrus pak elag.

Rak mer tlag nat na nfanu ke nrus pak elag.

Go skul me ke ta nrus pak elag.

Go skul me ke ta nrus pak elag.

Me Nasonal Pati ga iwa ki pe tlasi.

Me Nasonal Pati ga iwa ki pe tlasi.

Ke fi mes ke fi mes.

Ke fi mes ke fi mes.

Tenen kin itamrowi kin mau.

Tenen kin itamrowi kin mau.

Me kineu ato UCNH me tete ruto Nasonal Pati komam telap.

Me kineu ato UCNH me tete ruto Nasonal Pati komam telap.

Me utap tli isa mau.

Me utap tli isa mau.

Utli iwi. Tukta taos kafman nranru rak ta tu kit ntaewen ke ta lakor pa.

Utli iwi. Tukta taos kafman nranru rak ta tu kit ntaewen ke ta lakor pa.

Me seluan tuk nrogtor

Me seluan tuk nrogtor

Rafmut ntaewen go akit tu kano preg namrun.

Rafmut ntaewen go akit tu kano preg namrun.

Me narñer tar rupiatlak ntaewen nen kin iwi,
to help us all the time, but we chased them away, but they still have us in their hands.

White people have good education, and they don’t get angry.

They want to help every man.

That is a good way, we saw it and we knew it.

And that is some of our thinking, we who were in the other party, we didn’t want anything bad for the white people.

Because we all have the same blood, one blood.

But the others, they wanted to spoil their friends, white people, they made a mistake.

They made a mistake, they chased them out, deported them.

It’s not a good way, we of the UCNH, or UMP, we saw that it was not good at all.

You must give people time to be educated properly.

You give him time to tell you where you have gone wrong.

You missed the road. He knows, the white man he knows how to teach you, because he has a good education in his head.

We black men, we think we know, but it’s not true.

You keep on going until you miss the road.

Okay, now you have to go back.

It is not good to hurry at all. Walk slowly. Okay.
Peter Zachary, Story of his life

My name is Peter, I am the child of George Zachary and Elizabeth.

I was born in 1977 at the George Pompidou hospital. When I was small my parents lived at Malo, my father was the Pastor.

We lived there.

We stayed for many years, then we came back here.

We came back here and I went to school here.

I started school at the English primary school, then I went down to the French school by the sea.

I passed to the Nabanga Sale Junior Secondary School at Tongoa. I was there and cyclone Prima came and damaged the school so they had to transfer us to Matevulu College.

As I spent three years at the other school, I started in third year.

I wanted to come back here, stayed for two years then I went to NTM Bible College until now I am a pastor at the Bible College.

I am a pastor.

Like, the life of many young people, many have found we grew in one place. They call it Erakor, which is a fence, but I see that there are still many problems.

There is the problem of alcohol.

As they drink too much, they create problems, they give the chief problems.

They steal things and some steal from hotels.

And they steal alcohol.
Some fight, when they are drunk they fight making more problems.
They give the chief a headache.
The chief finds it hard to talk to them.
I think it would be good if the young people's lives were in Jesus, it would be good.
When you have Jesus in your life then he gives you a fence (to keep out the bad things).
That's all that I want to say.

Tete ruftūp, welki rumin ruftūp welki pregī rupreg problem lap.
I preg āau ftin pak chief.
Go chief ipaŋori ikerkerai nen ke festafir.
Me amurin iwi nen kin nafet yangfala ruknomser naŋolien ni enŋrom lesu kin īmer wi.
Malen kupitlak lesu enŋrom naŋolien gag, go iwelkia itae ptu ki kor wi iskei, nen kupiatlaken.
Go inom, teses ſnas kia atae tli.
Waya Tenene, Story of his life

Okay, I want to tell this small story.
I was born on the small island of Erakor in 1916.
1937 I joined the British police, 1937 I finished.
Joined America in 1942 and worked with the American army.
We went on BP's boat.
We carried two machine guns around to Emos, we took the other around to Maniuro, came back to the bush with the army.
Then we went in the Morinda, B.P.'s ship.
We went back to Santo, taking the cargo to the missionaries on different islands, then came back to Malakula then Efate, but war had started, and there were warships, cargo ships, mail boats, army, marine, lots at Vila.
Then we left Malakula.
A yacht came alongside.
It came alongside the boat.
There was a navy captain and two sailors they took out the captain of the yacht, from Australia.
And the sailors went and they went first in the boat to Efate.
Then we came to Devil's Point, we came back to Vila.
It was full of boats; cargo, mail boats. Malapoa to Vila island to Pango there were mines.
They pulled the fence, mines drifting around, they pulled the fence so that boats can't come in.
When we came, we signaled them.
And the pilot, he was at Malapoa, came and opened the gate, we went inside (the harbour), then we had to quarantine, then we came and put the labour here

Ore kineu amur ki atraus tete natrausuen ses.
Ore kineu apakor Erakor, naur ses, 1916.
1937 ajoin British police, 1937 afinis.
Join Amerika 1942 weswes skot Amerika armi.
Upan upa raru ni BP.
Umos masin gan ḫur inru lpeki karu Emos, ulpeki karu Maniur, ɸer mai ale upak namlas skot armi.
Malen upa raru Morinda, raru ni B.P.
Upak Esanr to upus kaki nu nafet na missionary naurur pan uler mai ɸak Emlakul malnen upareki Efat, me ki pepi mal ni nafkal, go esan ki pe pitlak Manwor, kaku pot, mel pot, armi, marine, ru_phr Efıl.
Go malen umai pak utao Emlakul.
Ipiatlak yol iskei imai long sait.
Imai long sait raru.
Ipiatlak kapten ni navy iskei go sailor inru rumai pak elag rupreg lu kapten ni Australia nen ilekor raru.
Go sailor rupan me gar ruclid ki raru mai ɸak Efat.
Malen umai pak Devil's Point, uler mai pak pases Efıl.
Iʃur ki raru, raru kuku pot go mel pot. Emłaʃo pak Efıl naur, teflan pak Eʃag, ipiatlak main.
Rupuet kor main wes, main rusal sal ur puet kor main nen raru rukano sil.
Malen umai upreg siknel.
Go pailet, pailet ito Emłaʃo imai ʃełgat ket, sil mai pak en做强 ale mafan ukwarantin, me umai, umai nen kin rulepeki labour ni sa.
We took labour from Tanna.

But then we came and we all stopped working, quarantine. But America asked the BP company to use the boat.

The company agreed so we took ammunition, bullets, bombs, guns, two machine guns.

We took it round to Moso.

Took a tractor, and some army went ashore, with some marines.

We took some to Nguna, to Forari, we went round, a machine gun, and two ten-wheel trucks.

A group of soldiers went ashore, with some marines.

Finish, we went back to Vila, now they left BP's boat.

Morinda went back to Australia.

We went ashore and they kept us.

They kept us and we went to the bush.

We made camp in the middle of Efate, we made a telephone wire go to Forari.

Until 1946 in Vila, then war finished. 1948 I joined the French police.

I was in the French police 1955, 56.

Then I finished, back to Erakor village and I was Chief Charlie Kalmet's policeman, 1959.

Then the cyclone and we left the small island for Efate.

1959, 1960 then we went to the new village, Erakor, Efate, and Charlie made me a policeman of the village in 1960.

1960 I was a policeman until 1967, but 1968 I was on the council until 1970 and I was chief, I took Charlie's job.

1970 I was chief until 1979, and I was assessor with the Colonial Government.

French side.

We were ten, five British, five French.

I was on the French side.

Then the rebellion of 1979, 80, we went to Tanna, with Justice Cook.

Justice Cook was a judge from England.

He worked for the tribunal, we went to Tanna in the morning, go and come back in the afternoon to sleep.

We went by plane and came nack to sleep, we went
for fourteen days.
And we finished with the Tanna rebellion.
Fourteen days we went and came back to sleep.
We went in the morning and came back to sleep.
After fourteen days we finished with the rebellion on Tanna. In 1983 Justice Cook and I opened the Island Court.
Island Court on Efate.
Me, Justice Cook and Tabia from Vila.
Tabia took his place and we opened the Island Court on Efate.
Today there is an Island Court, but Justice Cook and I and Tabia trained the group of judges.
Because of my background the government took me on.
I followed them, the group of judges.
And I was at the Island Court in 1978.

iskei atmat ipat.
Go u fines ki na rebellion ni Tanna.
Naliati 14 nen kin upan pulpøg mai matur.
Upan pulpøg umai matur.
Naliati 14 go unom ki na rebellion ni Tanna ne court kes inom 1983 go kineu go jastis Cook ramer pelgat Island Court.
Island Court ni Efat.
Komam jastis Cook go Tabia Efil.
Tabia isel namelen go komam ùpelgat na Island Court ni Efat.
Mes ipiatlak Island Court me Komam jastis Cook, kineu go jastis Cook go Tabia kin utren ki nafet na jaj ne.
Pakraon ni neu tenen aweswes na kafman itae go ipuet kineu welkia.
Ato nrkosir, nrkos nefet jaj.
Go ato Island Court 1978.
Timteo Kalmet, Story of his life

My name is Timteo Kalmet.
Kineu nagiek Timteo Kalmet.

My parents are Charley Kalmet and Pali.
Api tesa ni Charley Kalmet go Pali.

I was born on February 25th, 1954.
Apakor 1954, no.25 February.

My clan is mleo, red yam. There are two mleo, one is white and one is red.
Api naflak nawi, rusosoki mleo, naflak mleo, mleo miel nlaken ipiatlak mleo inru, mleo tar go mleo miel, go api naflak mleo.

I went to school on the small island.
Go kineu apak skul 1961 naur ses.

That's where I went to school first, we went to [first went to kindy?]  
Kin askul malpei, upei skul vilej skul malpei kin kindy.

Kindergarten for a year or two, that was 1958 and 59, and Wabaiat and Kaltap̃au were the teachers.
Kindergarten ntau iskei ko inru niñas, tene, ipi 1958, 59, go Wabaiat kin ipi teacher nigmam, go Kaltap̃au.

Finish, then they started the school at Esnaar.
Inom, malnen skul ni Esnaar, rupregi istat.

And we went to the French school, many of us, and I started at Esnaar in 1961.
Go upak Franis skul, komam ulap kin upak Franis skul, go astat 1961 kin askul Esnaar.

Until 1963 and I went to the Ecole Communal in Vila until 1967.

I started at the Lycee in 1968 until 1973; my school life was not too long.

I didn't go to university.
Atap pak tete university mau.

I was at the Lycee for form one, two, three.
Me Lycee askul fom wan, tu, tri.

After form three I went to commercial school to learn typing, accounting and secretarial work.
Ale fom tri go apak ata kontiniu kin mau, me apak Commercial School, ipi Technical School pak nanre ni commerce nanre ni typing, accounting go secretarial wok.

I finished school, but I didn't finish the last year because then I went to Noumea for them to cut out my eye.
Ale anom skul, apop ta fnes ki skul neu mau nlaken ntau mlaap nen itu go apak Nume reki nen kin ruk mas namtak.

My eye was bad, they cut it out because it got hit by an umbrella wire in 1963.
Namet kineu isa, ruk mas slatlua ito ptin, go namet kineu isa, 1963 waia ni sulok isuṣīti.

Then they wanted to send me to Noumea or Australia.
Me malne runa ruk sent ki kineu kafak Nume ko Australia.

So that they could do something, but my mother didn't want it, she said she loved me and she said I should stay first, and I stayed until my eye went white and hurt, and gave me headaches all the time.
Reki nen ruk freg tenmatun me mama neu imal, itli na inrom kineu go itli na kafei to, go ato pan namtak ki pe to tar pan pan istat ptin, ipreg npauk ki to ptin ser mal.

13 December 1972 I went to hospital in Noumea.
1972, namba 13 December go apak hospital Nume.
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 a false eye, but I haven't changed it until today because they didn't tell me when to change it. I will go to Noumea for them to look at it because it has moved up.

And I went to work.


Then I resigned in 1979 and we transferred to the satellite Earth station that was called Hebritel, then in 1980 it would be Vanitel and today it is Telecom.

Then we transferred to Hebritel and I was in the telegraphic room, doing telex, telegraph, telephone, but they found that I had accounting and administration skills.

And they took me in to the administration and I worked there until 1981 when I resigned.

I resigned because I wanted to play music.

Because then, 1961, I started playing guitar and ukelele.

And my music career built up then.

In 1976 I started at the Hotel Le Lagon, but in those days I played at lots of places.

With my music I worked at Le Lagon day and night, and in 1968 I worked at the night club called Tahitinui until 1973, then Le Pandanus until 1976, then Le Lagon until today.

I worked at the radio.

I came to Vanitel then I resigned in 1981.

A worked at Le Lagon as reservation manager until 1977, then the Intercontinental Hotel as assistant sales manager and they offered me more money for music so I left Le Lagon and played at the Intercontinental 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 Centre.

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.

Doctor icheck ki kineu sa me apak hospital Nume reki nen ruk slatlua.

Ruslatlu tenepus met psir ne, me ata ta change kin mau tkal mes, nlaken ruta ririk kineu ki gas kin kofo change kin mau. Go amer pak Nume nen ruk leka nlaken ki pe to muf ito pak eleg kipe to ses, go ga wan kia.

Go kai pan weswes.


Ale apo risain mal ntai ilakor pi ato 1973 22 March uto panpan 1979, go utransfer mai pak satellite Earth station pei nen ruso so ki Hebritel, nen kin 1980 go rupo sos o ki Vanitel, mes ipi Telecom.

Go malen utransfer mai pak Hebritel, go ato enirom, telegraphic room go ato preg telex, telegraphic, telephone, me rupaño ri na awi nanre ni accounting, go administration.

Go rupregei apak enirom, accounting go administration go aweswes esan pan tkal 1981, go arisain.

Arisain nlaken amur kames music.

Nlaken malen kin 1961 kin astat tkal music, guitar me yukeleli.

Go music career neu istat build up esa.

Me kineu astat 1976 kin astat mes Hotel Le Lagon me malpe kotokot ames naor lap.


Me ato weswes radio.

Mai pak Vanitel mana, 1981, go arisain Vanitel.

Apan weswes Le Lagon as reservation manager pan tkal 1977, 1977 go Intercontinental Hotel, ipuetlu kineu sanie nlaken rumur assistant sales manager, gar, hotel gar, apan weswes skotir, go mal skei mau ne go rupropose ki kineu ki mane nen imer pak elag nanre ni music go atao Le Lagon music go nawesien me ajoin Intercontinental go apato sampen to pram.

Apato Hotel Le Lagon atkal 1982 nías go atao.

Apato intercontinental pan tkal 1984.

Or 1984 aweswes skot Sound Centre.

Rupuet kineu sampen, ne rumur na kaweswes skotir.

Go apan asenior salesman.

Go malne go apo to demonstrate ki sernal ni nameswen, taos piano, guitar, electronic sernale.
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 and there was a chance for me to go to PNG and to record two cassettes.

After PNG I came back and played with the Black Brothers at the Besa club. Today it is called Club Vanuatu.

I played there, sometimes as 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.

Because they saw it was cheap and I could play a variety of music, in Bislama, French, English and some Spanish.

They sacked the Black Brothers but they felt bad about it and we had a dispute.

They felt bad and they went to see the management of the Besa Club.

Until I left.

Then I played at the Intercontinental Hotel, 1985 until 1987.

In 1987 the Fairstar was here overnight.

There was a cyclone and the Fairstar stayed overnight.

That night the cruise director and some of the crew came to drink at the hotel.

They heard the music and they liked it so the cruise director asked, "Do you want to play on the Fairstar?" And I said, "Oh yes."

I said, "Good, but you should talk to my boss here."

They asked my boss.

My boss was the general manager, Oriliano Viniati.

He is Italian. They asked him and Mr. Viniati said, "He can work for 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."

In 1987 I did 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 went around the islands to sing, to Pentecost, Santo, Malakula, Epi, Tanna and some islands around Efate.
In 1987 at the end of the cruise I went back to the Intercontinental, and my wife Mary and I went to the Philippines, she works at the Asian Development Bank.
She had a meeting then at the ADB headquarters in the Philippines.
At that time I had a good friend
He was from PNG.
And he paid for my ticket.
He paid for my ticket and we 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.
But they said to me, "You don't need to improve your voice."
Because they made me sing three songs.
They judged my voice and they found that I sing in time.
So I went and sat with people learning the piano.
I watched how they play and I copied them.
I watched them so that I could learn how they play.
And that is how I copied them.
I finished there, and we were about to come back.
I went to the shop, 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 gave me a sleeping pill in Coca Cola and kidnapped me.
I slept in the car and they took me to this village called Pulakan, a long way.
Mary was at the hotel and when I wasn't back at 6 in the evening she panicked and tried to find where I was.
I wasn’t at the shop, but they saw me climb into a car but then they didn’t know where I was.

They found me, and it was one o’clock in the morning when the car came to get me, it was a long way.

They took money and my computer software and kid’s shoes and my shoes, watch, sunglasses, but I was alive and I went back.

I left the hospital and went straight to the plane and then went to play at the Intercontinental, then stayed there until 1991. Then I stayed home until 1993 and did some woodwork.

I stayed at home until 1993 and Mary said, "It would be good if you worked in an office since you have good office skills, you play music all the time, but try working in an office."

I looked for work, I started at Le Lagon.

I asked for work all over the place but a place I hadn’t asked called for me.

The Chief Justice heard I was looking for work.

He rang Mary and said, "You tell your husband to come."

I went to talk with him and told him I speak English and French. He tested me.

He tried my computer skills, but as I had a computer years ago he saw that I knew about computers.

And I could type 90 words per minute.

And he said, "When can you start?" And I said, "It’s up to you."

They advertised and interviewed some others and he said, "I can’t promise, but we’ll see."

There were about six of us but I won and I got the job.

I worked at the court from 1993 until 1996 then I resigned.

I resigned because I wanted to go to the Chamber of Commerce.

And I got the job and until today I work at the Chamber of Commerce as a research trade and investment and information officer.

And I am happy because I work in lots of places and 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 give me some skills. Today I am happy because I have them.

And I am at the Chamber of Commerce until today.
William Wayane, Story of his life

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.

He was called back to Erakor island.

And when he got to Erakor they called him to Erromango, him and my mother and my brother, Ashael.

He is the first born in our family.

They went to south Erromango. In 1950 they left Erakor island for Erromango.

And they stayed on the island and I was born in 1951, 8 November, the island of Erromango.

And we came back in 1952 we came back to Erakor island.

I started at school on the small island, 1958 to 1959.
And I went back to Bahai school.

In 1959 the cyclone hit Erakor island, the cyclone was called Christof.

It damaged many things and it made the chief take us across to the big island.

And I went back to school until 1967. I went to Iririki District School. I was at school for two years.

When I left school I went to work at the British Office for eleven months. Then I left the British Office and came home.

Until the call came in 1971 that there was work in Noumea and I put in my name. I left for New Caledonia for two years.

I finished 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 fifteen months.

When I left the gaol I went to work for the Post Office for fifteen years.

They came and took me out and I came back to doing nothing for five years.

I took a letter to the province about the job of secretary and they agreed to it.
And I started work in June 1998.
And it is where this small story ends.
Jinane, Story of her life

We were married in 1950.

We had seven children

Three girls and four boys

Yes, we were on the small island and we came across to Efate.

When we were on the small island it was Christian times.

And today, the village has Christianity.

But in the days of our grandparents it was not like that.

In those days, on Sundays, those from Erakor would go to Church at Eratap.

And they would have a meeting.

Then the next week they would go to Pango, then another week they would go to Vila.

Then sometimes the two villages would come to Erakor.

They didn't stop.

The time of our ancestors, time of our grandfather and grandmother.

But today, children sing hymns and so on, but they stay at their own villages.

But in the olden days the grandparents would walk to prayers.

And that church, in those days, we went to school there at the small island. The church which our grandparents built.

We studied at the church, they didn't make a schoolroom for us.

But we learned in the house.

The church house wasn't built yet. The people grew wiser, they followed the other ancestors and they made the house for a school.

And the children would have a school they
would go to, and the church would be there, but in our time we went to school in the church.

I was at Erakor village school until 1948.

And I left for the P.M.H. (Paton Memorial Hospital).

I worked at the P.M.H.

I was a nurse.

I worked 1948, 1949, then I came back and I married in 1950.

I was at home then I worked at P.M.H. In the olden days, when there were no cars, it wasn't light at all (Christianity was not everywhere).

There was the sister and Miss McRae.

Miss McRae came to bring Christianity and teach the Presbyterian Women's Association.

And now, she walked to each village to take Christianity. She walked to Vila, and a nurse went across, we went to weigh children.

She would weigh the children, and Miss McRae would run the church.

Miss McRae, she went to Mele, the nurse went with her. She would run the church and the nurse would weigh the children.

Or if they were to go to Eratap it would be like this. When they want to go to Eratap and they told me I would go to Eratap.

We took the car to the wharf and we got off at Eluk where the big hotel is.

Okay, we would take the canoe across to Efate, but I would stay and take the scales back to Eratap.

Put the scales in the canoe and we would paddle the canoe and I would weigh children.

Then when we wanted to go to Eratap and they didn't want to take a nurse, they said I should be there.

And I was strong but the scales were heavy, I carried them on the road to Eratap, a long way.

But I carried them, to the island.

Now they are up on the hill, but at this time they were on the island.

Yes the place where we are here is called Erko.

Our house was down by the water
There is his brother, he went to work.

He was there until the seawater came and came inside.

So this brother wanted them to get ready, then they took some of our children who were grown-up with them and they went to the house of those others.

So we went to the other man's house and the sea came inside.

And now we were there but their father went walking again, up to the place where his father and his mother stayed and he found all the people and they came down.

They took us all and we went.

We stayed in one man's house.

And there were many and many of us.

Lots and lots of people.

They stayed at this house, but as we sat, all the people sat and couldn't move. This man and this one.

But all the people, how come they were standing on the verandah? We were watching the wind doing its work, until morning when the village was really cleaned out.

The sea cut the small island into four parts.

And the place where the hotel would be, there was a house and a family lived there.

They stayed in the small house, they stayed quiet until daybreak.

Until the old people swam and came to a place that was dry.

They came, we stayed where it was dry, but we didn't have any room.

Because the houses were all broken.

Every house was broken, our church had fallen down.

The house where the children went to school, all broken, fallen down.

We didn't have a place to shelter. And that time Doctor Jameson came with people from the big island of Efate, they brought people to clean up.

They got the land that the chief had put the people on, which we would make our living place.

He would say that, and everything of ours, the wind took it and drowned it in the deep
Some houses were taken by the wind and sunk in the sea.

We had nothing, but white people gave us things so that we would have things again.

But everything of ours the wind took it away. Sank it.

Thankfully no one was killed.

Everyone lived (through it)

And it was the time that we crossed over to Efate and made our village.

That wind was a really big wind.

When it came it wrecked the small island.

It was 1949, we crossed in January (1950) to the bush, here.

But it wasn't a good place when we got here on January the first, it was just bush.

People's gardens were there but when the chief put the people there, the gardens that were there, that owner couldn't say anything.

Now they are there, but there are many children and they are growing it has become wide and long.

When we came it was narrow and long, but today we have many children and they live here and there.
Daisy Wayane, Story of her life

I went to school on the small island, I don't know how many years I went to school, I was six years old.

And one or two weeks.
Then the cyclone came to the island.
I went to school here, in 1964 I went to Epiagteui.
Until 1968.
I went and stayed at home. 68, 69, then I started working at the Hotel Lagon.
I worked as a housegirl sometimes, but first I worked at the Hotel Lagon, 69, 70, 71, 72, and I went to work in Noumea, I went to be a housegirl in Noumea.
1973 I came back.
I was working at the hotel and there was a white man, a man came and said that he wanted me to work in Noumea.
So I worked for him.
So I worked until 73 and I wanted to come back and I came back here.
I worked at Le Lagon 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. It was good work.
Because before the Frenchman who owned the Hotel Lagon paid well.
Today there's too much work and the pay is low!
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 74, 75, then I came back home
I looked after him at home. I worked at the Pandanus for a little time, and then, 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.
I went and worked 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.
I went back home because I was working then there was an election and I stood and I was elected a member.
On the UMP side of politics.
So we stood, and Daniel was president and I was vice-president.
They 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 work there until today.
(N) Was the council job paid? (D) No, sacrifice. We helped ourselves, whatever came out of the community we stood for it. So we worked.
And I was vice chairman of the area council and I was also the women’s representative at meetings like going to North Efate.
Okay, so before, we would go to school until we finished then we wanted to work, so we tried hard to find work.
But children today don’t want to. They school until they finish.
He stays at home, follows his own ideas, doesn’t think about work, doesn’t think about school fees which his father and mother have spent on his
school.
Life today is different.
They do nothing but they think it is good.
They don't want to work at all.
But I think women do the hardest work.
It's been years. Before there was no kava, in the time of our grandfathers, they didn't use kava like this then.
And you look, a group of men would have worked hard.
But today, kava is common.
Too much kava, and men's work is no good, but women's work keeps on going and going. Women stand up for work in the village, and the church, and the Presbyterian Women's (Association).
Women work hard.
And today, you look, many men stay home, only women go to work for their families.
That's it now, we don't know why, maybe because they don't think about it, or they are lazy. They don't think enough about life inside the home. They follow their own minds too much.
mau, itik.
Nañolien ni mes iponptae
Ruto ñal to me ruleka na iwi.
Ruta mur nawesien mau.
Me nalelewen neu, nmatu ruto pregi nawesien ñur.
Ito ntau lap, malpei nmalok itik, mal ni apap nigmam mana, nmalok ruta ius ki nmalok teflan mau.
Go kuleka na taos krup ni nanwei, talpuk ni nanwei ruweswes kerkrail.
Me mes, welkia nmalok itop.
Nmalok itop go, nanwei nawesien gar itap sef wi mau, me nmatu nawesien gar isef, isef, isef olwei a?
Taosikin, taos ipi, taosi nawesien ni na nfanu, nmatu rutu leg ko nanre ni nasum ñal P.W. mana
Nmatu rukerkrai weswes.
Go mes kuleka, nanuei lap ruto esumñ, nmatu ñas rulel nawesien ruwes wes reki nañolien ni family.
Ore. Ga wan ki utatae nlaken kin ilakor pi namropirwen, namropirwen ko nasertepalwen ruta mro kas reki na nañolien ni eiñrom mau.
Rukop namurien gar itop.
Abet Kalokis, Story of his life

I am Abet Kalokis, I was born in 1968, 10th October and this afternoon I'll talk about young people's life today.

As my view of young people today. Today they don't have respect, and they don't understand.

Because today, young people do wrong and they say it is good.

And what they hear, and the biggest of these, I'll say it like this, they copy too much.

What they see with their eyes.

They say it’s bad, but they do it, and they say it's good, but it is bad.

And the biggest of them is in the home, the mother and father teach their children what is good and what is bad.

Children go outside and will know what is good and what is bad.

Because today, in this village, you could say it has fallen down in a big way.

It's the truth, it has fallen down. What has been done in the village by old people, the young come and spoil it.

They spoil it and they say "Oh that is bad."

They spoil it, but as for building themselves up, they can’t. As I said, that's because they copy too much.

But they say it is good.

And I’ll add, when I look at those who are our elders, their time was good.

To the time of our fathers and mothers, grandfathers and grandmothers, their time was good.
And they know about understanding, they know about respect.
Their time, even if they were the leaders of the village.
They would say to everyone that they are doing this, work for the village.
You look, they come together at one place.
They do it once and it is finished.
And if it is not finished today, if it is not all done, tomorrow they'll come to their work.
Today, young people today, if the leaders of the village come, if they call for some work.
They come out today, maybe they come out in the morning, they might work until midday.
Or they finish eating and they come back.
But the young people, they go, they finish eating, the work is half done, they leave then they're gone.
There's lots of their half work around, all the old people add in their work to finish it.
As for me, my story is finished here.

Go gar rutae kin nafte kin nanrogwen, rutae kin naftekin nfaktanwen.
Mal gar kin ifuel kin telekor ni natkon.
Rufla nrikir kin nawesien ni natkon.
Kuleka rumai pakruk naor iskei.
Rupregi nrak iskei inom.
Ko mes ifla ta nom, ifla ta nom mau, matol rumai, ru preg silua nawesien gar.
Mes kin to, tefsofus ni mes, ifuel kin, telekor ni natkon, ruk mai, rufla sos nawesien.
Rufla mai pakor pulŋog, ru wes ki nawesien pan ipi kotfak aliat.
Ko rufla pan fam su rumer mai.
Me tefsofus, rupan rufam su, nawesien ipi kotfak to, rutaf kai pe pa.
Nafet kotfak nawesien gar nen ito, nafe tiawi kin rufo mai paskar nawesien gar pan pan pnoti.
Go neu nafsan neu inom sa.
General stories

Harry Lauto, Story of young people today

My life, well, I don't work, I only did a bit of school, up to sixth grade, primary only.

I didn't go to secondary school, primary only. But as for work,

I stay with a group of young people, there is some good work.

And there is some bad work. Like us young people today, like me, and the other guys from Erakor today, eh? It looks to me like life today is hard.

Because they have little money.

So they can make a house, they haven't any money you look.

Life today, all the young men,

They work, then they have no money.

Then they go and sell something at the hotel, to get a little money.

And they'll have some money. And some, if they want money, they'll get a line and net and get fish to sell or to eat at home.

Some just stay home, they think about doing bad things too much.

Or if they are good, they go to the garden.

They work in the garden.

But some, like on the bad side,

Like on the bad side, you'll see girls going to the night clubs.

Women going to night clubs, they go some place.

Naŋolien neu a? Ore, taos naŋolien nigmam, taos naŋolien neu, atu ata weswes mau, me uschool school nigmam ipan ñok School pan nom class 6, ni primary ñas.

Ata pak na secondary mau, anom primary.

Me taos na, ore taos nawesien nigmam nen ito.

Taos namroan neu (ina plak) skot nafet tefsofus, ipitlak nawesien iwi.

Go nawesien nen isa.

Taosi ki na akit tefsofus ni malfane, taos komam, taos kineu, kineu plak nafet tesa nanuei fsofus ni taos Erakor mes a? Aleka mes na, naŋolien ki naŋolien ki pe kerkrai malfane.

Na, nlaken na tenen rupi tlak fat ses.

Ale rutae preg nasuñi, tenen rutik ki fat, kuleka.

Kule tae ñas pak naŋolien ni mes, tesa nanuei fsofus.

I weswes tefla, kin ipreg na, itu pan itik ki mane.

Ale ipan sor tete sernale hotel, nen ke sol fat ses. Go esuan ipuetsoki wes kia.

Go ipitlak, kai pitlak fat ses, ale tete, ifla mur tete fat ipak elau isol string ko isol net nen ke fan preg naik, imai ale isori, ko ke sati reki esum ñen ruk fami.

Tete rutu esuñi tu, rumroki nawesien sa itop.

Ko namroan gar iwi, rupak talñat.

Rupreg talñat.

Me tete taos pak nanre nen isa.

Taos nanre nen isa, taos kuleka na nmatu rupak naitklab nanuei me rupa.

Taos nmatu rupak naitklab ko rupan rupak tenaor.
Steal.

Some men will go and might steal someplace, or they’ll fight at the night club, that’s bad work.

They might steal, hit a man for his money.

Or alcohol, they steal cars, different thefts, which young people today are doing.

There’s a good side and a bad side.

That’s about all there is.

But as for us today, as for us in this place.

All of us young men living here.

We formed a group and we play stringband music, to make money, we make money you see, and we concentrate on one thing, we stay at one place and we can make money, they are happy with it, they are all at one place.

That we make money, some want money, take money, inside the basket.

The band’s name is Eselaik. There was a stringband before called Eselaik and we have the same name.

So Eselaik is the name that stayed.

So that we kids today took it again.

Last night we practised, we practise all the time, at Ben’s house.

Ben Aia, sometimes we practise at their mother’s house down there.

Sometimes we practise at Apu Kalwat’s house.

Our future in Erakor, young men, it’s like this.

It will be like this, maybe, another side, another time,

If the children of tomorrow, those who will be there tomorrow, could come with different knowledge.

And everything can go back to another way with another knowledge.

If knowledge is the same, it will be the same, but like, from before to now, as the old people keep saying, before it was good.

It was good, good for them.

When it comes to today and we say it is good for us, well they will do it again tomorrow.

And those tomorrow will say it is good tomorrow, and we will thank ours and our elders will thank theirs

He says his (times) are good, but we will be thankful for ours.
They will be thankful for theirs.
But it won't be the same at all.
It will be.
It is good, it keeps being good until it goes bad.
But I don't know if it will be good or no good.

Tegar ruk fo psawi ki tegar.
Me ke fo ta pitkaskei mau.
Kefo to.
Iwi iwi to panpan iwelkia ito pan sa.
Me ata tae mau ke fo wi ko ke fo sa.
Kaltaŋau, Story of Blackbirding

I can talk about my own grandfather, but not about other people's grandfathers.

My grandfather's name was Charley, Charley Wisaw. He was there in Queensland with his wife, Jeanie.

He was there in Queensland for a while, then his hand was like Walter Lini's

His arm was no good. That's how it was. But he was a man who was a kleva (healer)

He knew how to do magic, eh? When he was in Queensland he was there and then he had a daughter.

That daughter, she would be my mother.

They were in Queensland. My mother told me, "They were in Queensland, we were there and we wanted some bananas, but there are no ripe bananas. And he said to me, "You stay, you will stay and I'll go outside." He went outside."

You know there is magic, that you can fly. When he went outside he disappeared. He disappeared, but he flew.

He came to Vanuatu. We shook that he came back, came back and brought ripe bananas.

"Hey, ripe bananas here, eat them" he said to the children, "Eat the bananas. They ate the bananas, where did they get the bananas from? From our village in Vanuatu, the New Hebrides where I went back to to get them."

You see they stayed there until 1906, my mother told me this.

He said, "Your mother died. But you are alive and we'll go back." And they came back. They came here in 1906.

They came back here in 1906. But my mother was a big girl. They came back here.

My father saw her and wanted her. My father married her, Kaltaf. Kaltaf married my mother.

Apu neu, Apu neu kin atae tli, me reki Apu ptæ akano tli.

Apu neu, nagien kin Charley, Charley Wisaw, Charley Wisaw. Ipato Kwinslan to, nmatu ga kin, Jeanie.

Jeanie, m.m. Ipato Kwinslan to pan pan pan me narun ga itaos nar, kalo, Walter Lini.

Narun ga isa. Ga iteflan tu. Me ipi natamol nen kin ga me ipo pi kleva.

Ga me ipo tae preg majik a? Malen ipato Kwinslan to ipato pan pan ipitlak tesa nmatu iskei.

Tesa nmatu ne, ga kin ipo pi mama neu.

Rapato Kwinslan to pan pan pan me ntau nen rupato Kwinslan to, malnen rupato Kwinslan Kin ipato na, Kwinslan to me mama neu, kin islat kineu inrik kineu kina, "Rupato Kwinslan to me uto pan pan tete nrak uto pan umur na ko fam nanrmem a? Umur na ko fam nanrmem. Nanrmem itik. Go inrik wou kina "Ko to, ko fo to me kafak ektem". Ipak ektem."

You know there is magic, that you can fly. When he went outside he disappeared. He disappeared, but he flew.

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My father saw her and wanted her. My father married her, Kaltaf. Kaltaf married my mother.

I pareki Vanuatu mai. Pa nrikin mai pan kin ukrokur kin iler, iler mai tefla me kipe slat nanrmem mai.

"E nanrmem ki, ko fam" ina tesa, "Kopam nanrmem." E rupam nanrmem, rupan slat nanrmem sua? "Pak natkon gakit Vanuatu, a, New Hebrides ki amer ler mai, apan kai slasol."

Kuleka ipitlaken. Me rupato pan pan pan 1906, inrik ga mama neu ki.


Ramai tkal esa 1906. Me mama neu kipe pi tesa nmatu ñur. Ramai rana pak sa.

Kaltaŋau, Story about Blackbirding (2)

They were people who went to plant sugar cane. They planted cane and cut cane.

When the sugar was high, they cut it, you know their work, we drink sugar, they were the ones who cut it. It was their work.

They stole them. They stole them and went. Their boat came here. They came with contracts to sign, contracts for you to sign. They stole them. It was just theft.

They were in a boat, they didn't go in a plane or something like that.

(N) Were Charlie and Jeanie near the recruiting ship? (K) From where they were? I can't say, but you know, when they went, on the sea like that, they went with guns.

And they weren't armed. Then they said, "You, get into the boat, you get into the boat, you get into the boat."

"Eh, what are we going to do?" He said, "... They got into the boat and they went. They went but they didn't know they would go and plant sugarcane there at all.

He was there and would drink sugar, he would come, but he was stolen to go with them. They went there to plant sugar cane. But as for signing a contract, they didn't.

I can't say how many years they were there. But, like, the story of their descendents who are there. Today they are there.

The day that I was at Forari, I was working in the mine at Forari, and they came. They came and asked. They came here, they came to Erakor. The new village here. They came and they asked for us.

"Eh! Is there any of our family from the Torres?" Because my mother, her mother is from Torres, but my father is from Rentapau.

Then they came. "Your family are here." Then they brought me a book to Forari. That I should go to Queensland.

I said, "How will we go?" There is no money, money is hard.

And I haven't been to this day. But my family is white like you. They didn't take the skin colour, they are really white.

Today you go and see him and say, "Hey, it's a white man" But it might be your family there and you don't know.
And they wanted that some of us should go. But we
didn't go. Until today.

They came so that they would know their family
who live here.

There are many of them who have done this. They
visit so that they can know their family. And they
have the old people's name, Charlie Wisau, his
family, they are here, he has that name.

And Charlie Wisau, who my mother, the one who
died here, Dorothy was her name, but Charlie Wisau
came and remarried a second time, and his last
child lives here, Kalokis.

Do you know Kalokis, who lives at the end of the
village. Kalokis is there, you go and look, Charlie
Wisau's child.
Kaltaŋau, Story about Roy Mata

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

Then something happened and they talked to the people they felt sorry about and they talked loudly. They pestered him until he said to them, "Okay."

Today as we are here, we are, we are harming each other.

The one from here got angry, and went and attacked the other village. The one from the other village got angry. He we...

And I want that, one day I will make a big feast and we will come. That day we 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 wouldn’t be any naflak, but you take whichever food you have chosen, that is your naflak.

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

So he looked and he gave him a name, "You are naflak 'night clam', go over there." 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], "I have chosen yours, you will be this 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 loooked, "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,

Naot ne, ito esan rusosoki, esap, me, atae ipi naot ata aelan , Ito, ito me ipitlak na, tete sup ipakor kin, go rupestafi natañol runrogtesa wes go rupestop. Rupes top pan pan go nrikirkin na, "Iwi."

Mes nen kin tu to, tu to tmokit preg sa kit, preg saki kit Tenen ito esan imaet ipan watgi natkon kaaru. Teni natkon kaaru imaet. Ipan watgi natkon kaaru. Go ipregi pan pan Efat negakit nen natam pan natañol rui tik.

all different naflaks were there. Down to those from the sea.

He found all the naflaks, and he said, 'Enough', he said. "Now you who are at the they are this naflak, you musn't hit yourselves. You can't argue anymore. You will talk about your troubles. You will all be one."

That is why Vanuatu was able to get ahead and its people were able to grow. That man was called...

Roy Mata. That man, the one who made peace.
Kaloros, Story about plantations

There is the French side and the English side. But there weren't too many English at all.

There were lots of French. And those whose names I know, there was Mister Marinas

Mister Ena, French, and Mister Harris, English.

Mister Aru, from France.

The Englishman, Tiker.

And the Frenchman, Platimere.

Mr Frouin, he was French.

Mr Ohlen, one of the French planters.

(N) Where did they work? (K) They worked from Takape, and to Undine Bay.

Opposite those from Paonagisu, to Paufatu. Some were at Mele. Mr Watt.

I didn't work there at all, but some were near where I worked.

Sometimes I did some work, construction work.

But as for working on the plantation, I didn't work on the plantation. No.

There were some Erakor people who worked as stockmen.

And some worked on copra, but not many. There were some Tannese.

Some from Malakula. But Efatese didn't work, only a few worked.

Because they didn't want to work with white people.

For some it was because of the language. They couldn't speak and that made it so they couldn't go to work.

I know lots who worked. But they worked for a little while, then they went back. Some only wanted small money and then went back. Because, back then, there was little money.

We paid a vatu for a kilo of copra.

But it was enough for those days. You could buy clothes for a vatu. Back then it was good, you could buy bread for one vatu.

And all different things, but they didn't cost too much. It was right for the time.

We had little knowledge. And there was a French
company, that was working at Teouma.

At the place facing towards Eratap and Eton. Up where [de Gronz] was.

And the French missionaries at Bellevue, Montmartre.

Some slept at their workplace, for two months, then went back.

It was hard, but you wanted to have some money.

You saw that it was bad, but you would work.

You went there to earn some money, you came back to rest. You wanted to go back again

Back to your work. The boss of the plantation called you, he called out "Boy", he wanted some work.

Some chose themselves. They went to work.

But the money was the same. And people on the plantation worked just the same.

They got their price. Some went up a little, it moved up a little. Some times it was half a penny a kilo.

But they gave them food. Small food, but they ate.

And they did alright for those days. That was their time.

They were good to the people, it was right and enough for the time they were there.

The master would shout at you, the good ones would just yell at you.

But the bad one would whip you with a stock whip. There were police, but it was the planter's work.

Sometimes he made us chase animals, like cows, on horseback. If you left a gate open he would shout at you, sometimes he would hit you with a stock ship, but sometimes he would just yell at you.

Occasionally he was hard on some of the boys.

But the boy couldn't do anything. His skin would be red because the stockwhip is hard.

But it wouldn't happen often.

Mr Ena was hard. He taught you well, but if you made a mistake he was like a school master and he would whip you.

He showed us how to look after cattle, horses, goats and sheep.

But when you didn't learn he would shout at you, if we made a mistake he would wwhip us.

But on the other hand he tried to make you learn everything.

It's true he was a hard man, but he gave you some kampany ga kin ikeswes nanre ne, Teouma.

San toklos nanre nen pak Eratap, pak Eton mana teflan pa. Ipitlak de Gronz ito elag

go Franis missionary, nen kin rugar me ruto Bellvue, elag sanie. Montmartre.

Rumatur na, naor nawesien tete rumatur naor nawesien, atlag inru, itol, ale ruler.

Ikerkerai pe kumurin na pa fitlak mani ses.

Kuleka isa, me pa fo weswes.

Kuparekin pan kuwes money ses kumai marmar.

Kuleka na kumurin na pa mer ler pa.

Mer ler pak nawesien gag. Ko naot ni planta isosok.

Isos "boy" imur na te weswes.

Tete isak ises nas, ipreg nrun mani ga inrus fakelag ses. Tenrak ipi wan half penny tefla, kilo.

But they gave them food. Small food, but they ate.

And they did alright for those days. That was their time.

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It's true he was a hard man, but he gave you some kampany ga kin ikeswes nanre ne, Teouma.
knowledge, he gave me knowledge.
They made the boys know the planter’s way.
Lots knew how the planters worked the fences.
They were pulling a little more ground.

That was a way that some of the planters had. When
they put in a new fence post.

Like a cattle yard. But next time they would change
it, move one part. Put the post in another foot away.
So that they were gaining ground. And he made it
so that at the Tribunal he would get it all.

And when he wanted to build a new fence...
He would make his boys put their feet there, one
foot, then a post.

Next time, a second, a third time.
So he made his land grow bigger.
Some of us discovered this was happening and told
the chief.

They bought it, but it was cheap.
They paid the landowner.
(N) Was it a lease? (K) No, not back then. People
didn’t know about all that.

They just, they knew the family, they wanted some
land, a hectare or something.
So the Tribunal got it for them with the people who
owned the land.

He went, he couldn’t write, he couldn’t sign his
name.
Some wrote their name. Okay, he sold it for very
little.

The joint government. That’s how they did it.
Paid small money. Then the government gave them
land. It surveyed it.

But they knew if they asked for hectares, a hundred
or whatever.
But when they asked and they pointed their fingers,
over a hundred hectares. Like that.
But he didn’t know because he had not gone to
school.

They played foolishly with the kastom owners. The
white man knew it all, back then.
They played with knowledge. But knowledge and
ignorance aren’t equal. It was hard.
Knowledge eats ignorance.
Dick Lauto, Story about the hill of mad people

The hill of mad people?
That's what they call it when someone is mad, they take them and go there. They take his life. The place is a little hill.
And at this hill they say, "You go to it today, you look, you can't walk straight."
Because you are there by yourself. But you don't know that the leaves have made you dizzy.
Because it appeared to me, in the bush, 19, maybe 1970.
I was at Ewenesu and wanted to walk to Emten. I was amongst the mangroves at the sea by the mangroves, but I don't know how I missed the road.
I was there in the middle until the sun set and I was on the side of the hill of mad people.
Yes, and the chief, it's the chief's way to do this. When a man is mad, the chief can't look after him.
And the old people would bury this body, they would leave them alive in this hole. Because they couldn't look after them. Sometimes they would take them food in the hole.
Until his life was finished. Because we have every enemy coming to the village. There are villages who fight each other.
And they can't watch out for all the old people who are inside. But the enemy comes inside and they fight him.
That's how it was at Eratap and Erakor, they oppose each other.
In those days if those from Eratap would go to Pango they would pay Erakor because they came through.
Ntaf ni ūparor?
Ga wan kia rutli na malnen tenat ūparor ruplake fak esua. Ruslalu nañolien ga. Nlaken kano tu, go naor ipi ntaf ses màs.
Go suan ntaf ne utli na "Kupak es mes, kuleka na ṣa fo ta kukano siwer leg."
Nlaken kuskei tu. Me kusuñeki naüren ṣa fo tu fiif.
Ato Ewenesu me na kasiwer pak Emten pa. Me apan kai pi tu pi maloput mana, anrus natog ki, nrus pak elau natik natog, me atap tae teflan kin asraf napu mau.
Kaipe to pi nmaloput pan pan al ki pe to paketan go kapo pakor patu natik ntaf ni ūparor tu.
Go tenen rupe tiawi, rupe gar ki nañol iskei, rutao ruñol to nañor to. Nlaken rukano lekor wer. Tetenrak ruga sat nafñag rupe .. pregi pak nañor iskei. Ito tan to.
Pan pan pan nañolien ga inom. Nlaken natkon, tuptiñak ser wañotae rumai pak natkon. Ipiñak natkon nen rupreg nañal mer preg nañal kir.
Go, rukano lekor tiawi nen ki to enñrom to. Me wañotae isil, go ruwatgi
Ga wan kia. Go suŋ ni Eratap go Erakor, teflan kin, rapreg, rato tmer toklos kir, e?
Tetwei iskei mal ne teni Eratap runa fak Eñag, Rupakot nanre ni natkon ni Erakor, nlnen rumai ur natkon nen kin rutu tli tae raru natañol ni Eratap
They came in the morning one time along the edge of the village. Erakor.

They came in and they saw an old man sitting [tital] because it was the morning he was naked.

And those from Eratap, because they wanted to go to Pango, they came in the side of the village and they saw him sitting.

They had spears and axes which they used to make war, and arrows.

But these people came back in the afternoon.

In the afternoon they wanted to come back.

They took bows and arrows, they painted their faces with all kinds of paint (they call it shit).

Like, this, they paint their faces with it. They call it shit. They paint their faces with it until they become warriors.

Today we have finished with that.

ruto.

Rumai pan pulpog nrak iskei runatik natkon nen.
Natkon ni Erakor.

E runatkin rulek tiawi iskei isak to ito tital nlaken pulpog. ikaro ito tital.

Go teni Eratap nlaken rumurin na faker, tete naor ni Epaq, rumai runatkin ruleka isak to.

Tete rutan wei. Nlaken gar ruipe sak ola, me kram gar nen kin ruto preg nafkal ki. Go naas mana.

Me nañer nen rumer ler kotfan,
kotfan rupo na ruler mai ki.

Rusat naas, timen, rutmer mtir nakor ki ser suñ ni ntae.

Taos na, ne, kia rumtir nakor ki. Rusosoki ntae.
Rupuer mtir nakor kin pan rutrau pi nañer nafkal mas.

Mes tu pi pe nom tu
**Kaltaŋau, Story about village names**

Okay, I am down at the sea, at Apu Kaluat’s house and Apu Tuel’s.

Now we go down to the sea, at Teouma. We go up on the side of the water.

There is a chief called, Emlemasei, the chief (of that village) is Marik Kalmet.

The chief they took the name of and made a church on the hill.

They call it the Kalmet community, where the SDA is.

His name is Marik Kalmet. So we go up to a place they call Ntanmiel. The chief there, I don’t know his name. Then we went down to this place they call...

Enelfat, they call it Enelfat, the chief they call Taŋau, Marik Taŋau.

We come down to the place they call Elaknuminal. The chief there is called Talpoa.

Then we go up to Erkao, the chief there is Kaltap Kara.

We go down to the river, they call it Koraf, Ekoraf. The chief there is Raflepau.

Then we go up to the place they call Tutufut.

The chief is Raflepau. We go up to the place they call Enelpokas.

Enelpokas they call it, the chief of it is Taŋaoosoog. We cross over down to Kalsarap’s side.

His ground, they call it Enasin, you see?

(N) And every village had how many people back then?

(K) How many people? Some would not have fifty. They had only a few. A hundred is a lot.

It has only a small number, it would climb, it climbs up, but it would not reach one hundred, not seventy, they are small. That’s it.

Okay, then we go down to Enasin, by Apu Kalsarap’s.

The chief there is Palupaŋau. We cross over to the side of Eton and them.

The chief of that place they call.. the place is called Esik.

The chief there, they call, oh I’ve forgotten. Come back to this place, Nainatog, we come to Nainatog, then to Erasfuŋu.

We come across, there is this man I talked about outside, Asaraf. Asaraf, his sand heaped up on the...
road. That time he wanted to cross over to Erromango.

He came here, he took his natopu, he heaped up sand and he jumped the reef. He walked (in the sea), my father said his knee wasn’t covered by the water. I don’t know the old history, maybe it was 1700 or 1600, sometime then, I don’t know if it is in the library but, before, I know, the Bible might say that the sea was shallow.

It was shallow then, people walked, not up to their knees. Then God said for water to flow everywhere. Okay, the water began to flow. In the olden days eh? Time of the Bible. Water flowed to this place and the ground climbed higher.

And I think it could be like that. Just my idea eh? It’s not anyone else’s, just a whim of mine.

Because in the olden days when father said the water didn’t reach his knee. And that, if it is in the Bible that before, the sea was shallow.

And then God said, "Seawater you will flow, to this place, but the land will rise but the sea will heap in other places"

So that’s what I think. Now he wants to go back.

He went and changed there. He came back and came and came until he got here. He died, his grave is there.

It is there where I have my garden today. My children make their garden there.

But I came to stay here. They make their garden, they eat their food, this food grows on top of Asaraf’s grave.

Okay. But as for the ancestor’s story it is [naren] for the name of the place, and there are many placenames, eh? I started at Esirsak, and go to the place of the French missionaries.

Down to Enïlemasei then to Eñelpat.

To Eñelpat then Elaknunimal, then to Erkau then Etkoraf, to...

Urpa, then up to the place called, Eñelpokas, then down to Eñasín, then we go down to the sea at Emer.

At the sea at Emer, that’s where it finishes. But as for coming to that place...

the place where Tanarus is, they call it Erasfiu. And those of the village I talked about. They become many villages.

They became many, but all these villages ran away to the church. Their ground is open.

We spoke about it, we said, "Your grandfather's
ground here, Your grandfather's ground here, but it is hard for you to get to it."

If you have money and you give it to the white man, then you can go in, and then there are no problems. No worries.

You will go to your ground. But the white man is working and working. He is getting more money, more and more.

Kalsarap, Story of the English police in 1933

I want to tell this small story.

1933 when I was, we were in the English Police.

This man was the District Agent on Santo, Hog Harbour. He was called Mister Salisbury.

January 1933, Charlie Naot was lance corporal.

Together with Ruben, Simeon, Kalsaoapa 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, the boat floated and we left for Tangoa, Santo.

We anchored, but it was dark.

In the morning they left us at Tangoa island.

We didn't know who would take us east to Hog Harbour.

January 5 1933, Lindsay Macmillan took their launch and came and took us to Kanal Santo.

Namba 7 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 Solisbury was there. On 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.

Namba 4 February 1933 we went to visit Mr Lindsay's place between Hog Harbour and Port Olri.

This was our work, some days we worked, some days we went visiting.

January 1933 this was, February 5, LaPerouse anchored ki, me ̃̃ kerkerai upafan pak es pa.

Me kupitlak vatu, go ̃̃ fan ler ki money ni kano tar, me ag ̃̃ fo sił, go kutae, na, problem itik. Namtenmatun itik.

Kui pe pak ntan ga wan. Me mes itu, utu san to me uto pes wes, me kano tar ito wok ito wok, ito wok. Ito sak mani, ito sak ito sak ito sak.

Amurin nag katil na natrausuen ses iskei. 1933 selwan ato komam uto Inglis polis.


I plak Ruben, Simeon, Kalsaoapa, go kineu Kalsarap. Utau Efîl upak Weso, Emlakul go SS Morinda ikon.

Go utu naliati mau Weso Emlakul. Rupreg tete kaku ni raru nen ruto nakpeu rupak nakoinrok Morinda.

SS Morinda, go selwan elau imu go raru imel, go utu tmalu raki Tangoa, Santo. Utorwak me ki pe malik.

pulpog go rutao mam Tangoa, naur. Utap tae fei kin ke fo mos mam pak ist Hog Haba, mau.

Namba 5 Januari 1933 ol Linsi Makmilen, ipa lons nega mai po mos mam pak Kanal.

Namba 7 utu Sak Bei aliat Mandei, go upo tkal Hog Haba. Namba tortin, fòtin, Saint Andre imai torwak HH.

28 Januari 1933 go rusi busman iskei rusi elag. Mista Solsbri itkos. Aliat tap ruslati mai pak elau.

Go na nawot nigmam itli nag "Ko fo pan psi hospital go ko fo pan pusi hospital, Kanal Santo."

Namba 27 Fraide, aliat fraide, go nafsan imai tli nag Limok Erakor imat. Namba 4 Febrari 1933 ko pan sari naor ni Linsi, ito nmaota HH, go Pot Olri.

I pi nawesien nigmam nen kin tete naliati weswes tete naliati upan sari. Januari 1933 iskei nen, HH, Februeri 5 go Laperus
at Hog Harbour.

1933, and SS Macambo came to Hog Harbour, number 12, Port Olri, March number 18, and SS Morinda came to Hog Harbour April 1, and 2 and LaPerouse anchored at Hog Harbour on the fifth, it was raining.

Some of us didn't go to work, we finished and all stayed at home.

And number 9 the boss gave us dynamite. We dynamited fish.

They went fishing in the sea until 46 karong (fish) were killed.

Number 19 May, SS Macambo came and anchored at Hog Harbour.

20 May we saw this place, Blue Water.

Then, on June 4 1933, we left Hog Harbour 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, Story of the English Police in 1934**

I want to tell 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, Kalsarap. We were from Erakor. We left Vila number 8 September 1934.

We landed at Bushman’s Bay. We saw Mr Adam and Mr Harrison at Mr Adam’s house. 9 September, there was a meeting at Vila.

Number 10 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.

Number 16 there was a meeting in Vila. Number 19 September, Jimmy Takaye, John Lisbet, Sem, Ruben.

Saturday, Ruben and Ben and Kalfau went visiting.

Number 23, 1934, Sunday, meeting at Eratap. Number 24, Monday, we were at Atchin. We went to the side, north Malakula.

Number 26, SS Macambo anchored at Atchin, we stayed there on Sunday.

Number 30 there was a meeting at Erakor, we waited at Atchin for the launch to take us to the other side of north Malakula.

Number 1 October and we left Atchin to go to north-west of Malakula. We anchored at Tontar, at Malapar, number 1.

Number 2 January, the boat got to Tanmaru. Number 6, Espigel Bay Malakula and Malua Bay.

Number 6, Reuben, Sam and I saw the two heathen who had been shot dead.

We left them there, but we didn’t bury them because they stank too much. They cut the leg off one of them. We didn’t know if they took it to eat it or not.

The place they call Espigel Bay. Number 6 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 the Bible, it was a big disaster.

These people went to Aore, because it was such a big disaster.

Number 7 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

Amurin nag amertil naliati nag komam utok plisman.

Komam nen upak Emlakul, 1934.

Lans korpel, Jimmy Takaye, Praivet Jon Lisbet, go Naser rupi teni HH, Santo.


Upän ntna Busman’s Bei. Ulek mista Adam go mista Harrison ranru to esuñ ni mista Adam. Namba 9 September ipi miting ni Efīl.

Namba 10, upato Petenter, Emlakul. Namba 15 Oktober, upak Lakaskas.

Aliat toknak, kineu, Kalfau, Reuben, upan lel naik, krapei.

Namba 16, miting ni Efīl, namba 19 September, Jimmy Takaye, Jon Lisbet, Sem, Ruben.

Aliat toknak Ruben go Ben go Kalfau rupi sari.


Namba 26, SS Macambo itorwak Ajen, utu naor naliati nen aliat tap.

Namba 30, miting ni Erakor, utu raki utu Ajen raki lons ke fo mos mam pak nanre ni nort Emlakul.

Namba 1 Oktober, go utao Ajen, raki nort- wes of Malekula. Upan torwak Tontar, naor ni Malapar namba 1.

Namba 2 Janwari raru upak Tanmaru. Namba 6, Espigel Beī, Emlakul go Malua Beī.

Namba 6 Ruben, kineu go Sem ulek natañïol malik inru rusat ramat to elau.

Utao rato me kui pan utap tankir mau nlaken ranapo top. Natañïol malik nen rutakot natuen karu. Utap tae mau ruslati pan pami ko?

Esuan rusosoki Spigel Beī. Namba 6 rutpil nasuñ ni nañïer tar nlaken SDAitokes.

Nañïer malik nen rusu mai, rutpil nasuñ tap ni SDA, rutpil, ruporprai pijä rol, go slet, paipol, ipi nanrogtesan þur.

Natañïol kenen rupak Aore, nlaken nanrogtesan ipi nanrogtesan þur.

Namba 7 Oktober, ipi miting ni Efäg, go usak pak Tanmaru, natkon ni nañïer malik.

Utao Tanmaru go umatur Dinamit. Ipiaitlak ntawot
human bones around the place where we were sleeping.

We stayed until straight daybreak and we went to Makawe, the village I spoke about, Makawe, Piter and Amok.

Amok was the main village, headquarters of the two villages in the hills. And Mister Adam told us, "You put bullets in your 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."

We left Amok and Mister Asams told chief Kali (chief of Amok), he said

"You give us some men to guide us to Lefenpis."

When they went they saw blood.

And the man said he would go back and the chief said, "You won't go back." And he said, "Now I can see that this is not pig's blood but it is human blood."

And Mr Adam 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 fallen at his home, but we didn't know who shot him. We stayed there with him.

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

Number 10 we left Apon, the government man, Mister Paton, came to Lampumpu.

We went to Twalo, 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, Malapar's place.

Number 12 we landed up at Mister Medon's village called Tanmillip.

We went at night and got to the village in the early morning. When they woke up they saw us, some ran away but they said "We aren't running away."

We told them we were looking for a man called Charlie. They told us he had gone to sleep in the cave.

And Ben and I 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 talk to the government we came back to the sea at Tontar.

But number 13 we went up to this place they call Tanmillip, they say it is the place of Mister Maden.

Then, in the morning, before dawn, we went around
their village when they woke up, they saw us, some escaped, but we said we would not run away because we went for this man called Charlie, and they said he was asleep in the cave and we (Ben and I) we went to see this man but he wasn’t there. We went back when he went back then went back to the sea.

The place at Santo where our camp was, they call it Tontar. Number 15 and we went to Bushman’s Bay.

We stayed at Bushman’s Bay for 21 days and we went to some villages up from Bushman’s Bay.

Number 22 October we went to the villages they call Rakatambol, Tanmari, Atolpilak. We slept that day and that night.

And Malawut, their chief, told Mister Adam, "This man, called Teptep, is causing trouble among my villagers, and he is shooting them, but he won’t come." And Mister Adam said to them, "I will take your chief to the sea at Bushman’s Bay."

"If Teptep doesn’t come, your chief will go to gaol in Vila. But if we find Teptep, we’ll take him, I will leave your chief to return."

Then chief Malawut called out and Mister Adam 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 Adam said "You leave him, and we will let the man go". And they took Teptep to the seaside that morning.

Then Mister Adam let their chief go with them to their village. But Teptep went to gaol.

We came back and rested on the fourth day. But number 5 November, Monday, Kalfau and I went to Unua, Mister Paton’s place.

Number 9 we went to Father’s place at Craig Cove and we asked "Have you seen that German man, Mr Prubak?" But they said he had gone back to Craig Cove.

We stayed at Craig Cove, we went to Ranon, on Ambrym we went to Ranon, Makam and it was the village of Ambrym.

The way we went. 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, Ben and I pulled the prisoner out and let him free, his name was Sulun.

On the 14th Ben and I sent this man away. This man Private Ruben had been guarding, but he 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 Adam and he said, "Ben and I went at night and I said to Ben to go and get (that selwan rupilo, rulekmam, tete rusef, me komam utli na ko tap sef mau, nlaken upareki natañiol rusosoki Charlie, go ruti to matur, falaat iskei, go komam Ben rafo pan leka natañiol iskei. Iptan ki mam upan me ipuel go ramer ler, selwan ramer ler mai go uler mai pak elau.

Esuan kamp nigmos itokos rusosoki Kaltt. Namba 15, go uler mai pak Busman’s Bei.

Uto Busmans bei 21 days, go umer pak tete natkon, naor utok elag Busmans Bei.

Namba 22 October, upak natkon rusosoki Rakatambol, Tanmari, Atolpilak, umaturwes naliati iskei, go āgo iskei.

Go Malawut nawot negar inrik Mista Adam kin nag, "Natañiol iskei nagien Teptep ito preg saki naufer nigneu nag amragir itosir me nega ipuel. Go Mista Adam inrikirkin nag "Nawot negamus kafe puetti pak elau Busmans Bei."

"Ifuel Teptep if tap mai mau nawot negamus ke fo pak kalbus āfil. Me uf parhor Teptep ko fuetti mai go kafe tao nawot gamus ke ler.

Me nawot Malawut ito pios go Mista Adam inag "Ko tu pakor natañiol nen kutap pestop mau."

Go Mista Adam inag "Rak tau go rapo tao natañiol nen ipan". Go rupu plak Teptep mai pak elau pulıpog ke nen.

Go Mista Adam ipo tau nawot negar ruplake ler pak natkon negar pan. Me Teptep ipak esumal malik.

Ulermai marmar naliati ipat. Me namba 5 November, aliát mande, Kalfau go kineu Kalsarap, rapak Unua, naor ni mista Paton.

Namba 9, upak naor ni Per Krekov, go upan nag "Kulek natañiol nig Jermami, iskei, nagien mista Prubak?" Me rutli na ki mer ler pan. Go umer ler mai pak Krekov.

Utok Krekov, upak Ranon, ipi Ambrim, upak naor ni Ranon, Makam go ipi natkon ni Ambrim.

Esan ures. Namba 10, upak Pentekos, Melsisi, umatur Lonoro.

Namba 11 go 12 Laone, me namba 13 utau Laone mai pak Busmans Bei, komam Ben rapan puuet prisen prisona iskei isef nagien Sulun

Namba 14 go komam Ben rapareki natañiol iskei isef. Natañiol nen praivet Ruben kin ipi prison gad ilekor wer me isef aliát ipan kai tok natkon nega me itap matur esum mau me aliát ito matur nafrofr. Me āgo go imai pak natkon ga. Rumai preg repot pak Mista Adam go itli nag "Komam Ben rak fo pan puetti āgo go rapo pan me atli nag Ben ke fo pan puetsoki me
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 and when you are at the right place, then I will hold him. When we go this man will go away.

And I held him and his knife fell. When I held him his friends all escaped. There was a small river and when his friends all ran away. There was a small river and when his friends ran away they were like a fish which we call karong. It chases sardines.

We took him to prison to the seaside at Bushman's Bay, we led him to see Mister Adam, with the prisoner, his name was Sulun, to Mister Adam. And Mister Adam hit him with a bullock's pizzle whip three times and we took him to the barracks. They hit him and I told them to stop.

We came to the sea at Bushman's Bay, we went back to Vila, number 30 November we stopped at Tangoa, number 1 December, Ambae number 2, Saturday, December number 2, Vila, Sunday, that's the end of the story.
Kalsarap, Story of some Europeans in Vila

I will tell a story about what I saw when I was a child.

I saw some white people who came here.

One was called Trasi, an old man.

This man from Eratap, they sold shellfish, pumpkin, and they gave bread.

It was the man from Eratap

I don't know what year he was at Teouma.

The other, called Tekrila, the third, Lekog, these men were at Teouma.

The fourth was Telaplan, he was at Teouma.

These men were at Teouma. The first time their boats came to Teouma to carry copra, they were called the St Michel, Perfas

the name of the boats, the white men took the boat to Teouma to get copra in those days.

I saw them then I decided to talk with them.

There was a white man at Belview.

His name was Larso.

When Larso left there was Tekraus at that place.

When Tekraus had Belview it was the time of the Second World War. The Americans took Belview to be their base hospital.

Many of us from Efate went to work at Belview. And we were very surprised. We saw some things but I can't tell everything. Some men were alive, others were dead, they put them in the hospital at Belview, Marines, Army, or Navy.

When we worked there we were always surprised. There were corpses, and wounded people at the hospital.

When they died they dressed them in their uniform, whichever service they were in. If they were marines, or Navy or 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 started the hotel in Vila. He had three brothers.

These men all stayed in town but one they called Mista Mi, he left Vila and went to Santo.
He was there until he died there, at Turtle Bay.

That was where his life finished.

This one they call Kipe, he had a store in Vila.

This white man was called Tersat, a Frenchman, he had a store and wharf in Vila.

This man had a big shop, called CFNH 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 built the shop, we didn't know what was in the shop which the fire destroyed (maybe they'd put a bomb in there).

But when these men went, they thought someone had taken money from inside the shop.

They put something straight in the place where the money was, maybe it was like that, 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 doors at the church.

This is a story from before.

When we went to 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 (to the store).

When this exploded and the iron hit his leg, I don't know which place on his leg, but his leg was broken.

I saw him in 1933, he worked at Shark Bay Santo on Kulog's coconut plantation.

Mister Mi, when we stayed down there, he went up to his house.

And 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 and he came back to life, then he went back to Santo.
And that is this small story.
Iokopeth, Story about respect

Children I want to tell you that respect is good.

Respect your father and mother.
And your sisters and your brothers.
In the old days, from my point of view, on a Sunday,
You sat, you go to the church, you come you sit down to eat you rested and that was all.
The other days you do your work but you remember that first you must listen to your father and mother
And your days will be many.
That is the small story I wanted to tell you.
That's all.
Kalfəpun, Story of the war

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 officer's wives.

They came, they were good, they were happy to meet any man.

They come driving or they meet you or they take you in the car. You say, "Where are you going?", "Okay"

With them for three months, they were good men. They were very rich.

You know America, they say to do exercises, we do exercises.

They say we'll play base ball, 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, until they said, "This week we'll go to the Solomons. Don't be scared."

I said, "I signed up, as 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 weren't many men.

They were lying, but they didn't want me to go.

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

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

Long ago, we were born here in the light.

But we have heard about the time of Darkness, but we never saw it.

Because it was our ancestors who lived in the time of Darkness.

Until the time when prayer came to this place.

And the ancestors were scared of Darkness and they ran away. They escaped and came.

They saw Darkness, but we never saw it.

We heard about it, but we didn't look at it.
Kalfapun, Story of the war (2)

The work we did in Santo.

We were ten police, I went to Santo. On Santo they still had guns. In 1941 men were shooting each other there.

Because we stayed at the kanal. People from Shark Bay and Port Lory would come in with bullet wounds.

And we went when the bushmen were still shooting each other.

It was a hard time, when we stayed there, think about it; 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 bushmen between Turtle Bay and Shark Bay. They shoot men and eat men all the way until you get to Shark Bay.

This time when Kulon was there, Kulon who married Toumer, Kami's grandfather. Kami Kulon. Then he was at Shark Bay.

And he said, "Boy, how did you get here?" Because I put my clothes on just when I got to his plantation.

"Oh, did you follow along there to come? But 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 until night, slept and then came back to Kanal. It is a long way. Then the war started. 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 serpal (a torch made from a coconut flower pod)

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.

There were on attachment at Fenue.

You hear they knock at the door (police knock on the door). We went back to Kanal.

Time of the war

It started there.
John Maklen, Story of Erakor before

The old people who stayed at Emeltafra before.

There were many people there. Too many people, and too many bad things were why the chief sent away the evil doers to Tongoa.

And those who stayed moved out to various parts of Efate, to Ernelsa, to this place called Erakor.

They stayed there, then they moved back to Ekasufat.

That time when Christianity was coming.

When Christianity was coming, people came into the light, and they came back.

Then the chief of Ekasufat died, the chief called Nmak.

He died and there was only one man who led the people to come back.

This man's name was Fakalomara, a man from Samoa.

He brought them to the point here at Egis.

But when lots of people came, they died.

There was a sickness, a sickness called dyssentry.

They died and died until a few crossed over to the island.

They went to the small island and there started to be many people until this generation.

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

We would make this place the village.

And then we left the village on the small island, in 1960.

Then the wind hit us and made us come to mainland Efate.

And we made this place, the village of Erakor.
Nmak Kalmet, Story of two giants (M̃aau)

In the olden days there was a war over ground and this story is about that war.

There were two strong warriors called ñaau.

They were ñaau from Ifira island.
Their names were Tkaiñaal and Kalrus.
They killed Erakor people because of their ground.
The chief of Emelpau saw that they were killing all the people of Erakor and he called a big meeting at Emelpau, and he called the other chiefs from nearby to meet to decide how to catch the two Ifira ñaau, because they could see that the ñaau would kill everyone at Erakor.

They agreed to see the big chief Marik Nmak Kalsaur so that he could try to kill the two Ifira ñaau. The message got to the big chief on the hill (Ep̃uf) that if he could kill the two ñaau he would take out their eyes and bake them with the bougna and eat them and he would put the skull in his nakamal so that when he looked at it he would remember the bad things they did, killing Erakor people because of their ground.

And chief Nmak Kalsaur had two strong ñaau whose names were Msaiwi (where Chief Charley Kalmet got his name from) and the other was Jacob, who the other child of Pomalfus, Nmak Kalmtapil, took Kalsoog Jacob.

And Marik Nmak Kalsaur and his people came and stalked the two Ifira ñaau right at the place called Ewenesu, but up on the edge of the hill, they stalked them there.

Early in the morning, at daybreak the two Ifira ñaau came to the place where Nmak Kalsaur and his ñaau were hiding.

Marik Nmak took his two ñaau to talk to the two Ifira ñaau.

And the Ifira ñaau said they were looking for coconut crab

But they tricked Marik Nmak Kalsaur’s ñaau and that is where the war started. Many from Ifira died and many ran away but the four ñaau fought each other.

Jacob clubbed the Ifira ñaau Kalros and killed him. He fell into the sea at Tasiriki, the place is called Kalros reef today.

The two strong ñaau fought until Marik Nmak
Kalsaur Msaiwi's m̃aa kille Tkaimal, he broke his neck at the place that is now called Nmas Tkaimal, right at Ewenesu, up on the side of the hill.

And m̃aa Msaiwi remembered the words of the chief of Emelpau and he got very angry and held the hair of m̃aa Tkaima in his teeth and swam across the sea to land at Emtenmap and ran to give the chief of Emelpau the head of the Ifira m̃aa and he took out the eyes and put them in a bougna and ate them and put the skull in his nakamal to look at, just as they had said before.

And the chief of Emelpau called the nearby chiefs to a meeting and they laid their hands on chief Marik Nmak Kalsaur's head so that he would be the chief of all the land, he would own all the land because of the way he stopped the war of darkness and the flow of Erakor people's blood.

That is where the fashion of kastom payment, or rent, came out. Every year when the food is ready, the first piece is for the chief and every year rent is paid because the land all belongs to the chief, Marik Nmak Kalsaur.

They paid the rent every year until Marik Nmak Kalmtapil (Pomalfus) died and when the missionaries came they hid the truth of the chiefly line and that is why Erakor village has problems with disobedience today, and people are divided.

They don't try to put back the true chief in his place but some are trying to start their own political empire and they hide the truth of the chiefly line and his true kastom name and they give a foreign title (Pomal) but the real name is there, it is Marik Nmak Kalsaur Pomalmotu.
Yes, about the time of the old people.
At that time, the village of Erakor, Efate, was seven villages.
One was called Emeltafra.
This one is called Emelsa.
This one is called Emlaliu.
This one is called Ekasufat.
This one is called Emlsai.
Etmat is the sixth.
The place where there is the village is the sixth.
But the place, the chief village is called Ekasufat.
The head chief is there.
And then Christianity came, that's what the story says, Christianity came.
Those from Vila came, from Pango, from Eratap.
We do bad to the food , they prayed.
They came with weapons, but those who were watching didn't go to their gardens, and apu and ati ate namkanr (a root like arrowroot).
When you eat namkanr, it burns 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 burned their mouth, they swallowed it, and it burned their bellies.
They shut it out.
But they were strong
Until the time when the brown missionaries came here.
And they gave them Ekasufat.

Ore, taos nat maluan ni tiawi.
Nrack pei natkon ni Erakor Efat rupi natkon ilaru.
Ipiatlk iskei rusoso ki esap Emeltafra.
Iskei rusoso ki esap kia Emelsa.
Iskei rusoso ki Emlaliu.
Iskei rusoso ki Ekasufat.
Iskei rusoso ki Emalsai.
Etmat kin ipi klates.
Esan rupiatlak natkon ilates.
Me san kin rusoso ki ipi n pháu natkon ga kin Ekasufat.
N pháu naot itkos.
Go malen kin nalotuen imai ore natrausuen itili teflan malnén nalotuen imai.
Teni Efíl rumai, teni Eńag rumai Ertap.
Tuk fo preg sa ki nafnag nen kin rutao nalotuen nen rutau mai.
Rumai plak sernale ni nafkal, ola me tenen kin ruto lekor nen kin rutap pak talñat gar mau, go nafet apu me ati ga ruto pam namkanr.
Go kupami esan ipam nasoknkanrom, me tiawi rupo kerkerai pами.
Nafnag nen ita pi nafnag wi mau me rutik ki tenen ruk fami.
Rupami ikat nikanor rutnoli ipak nmarter ipo kat nmarter.
Rusuer kin ipo mer.
Me rupo kerkerai ki.
Pan pan pan malen kin brown misnari rumai pak esa.
Kin go rukir, rutuer Ekasufat.
When they left Ekasufat they came to Egis.
The place where the school is now.
But they got dyssentery and they shat blood.
And the people were like dead people day and night.
Until some that were there went across.
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.
They went and cleared a small place and put up
their houses and stayed in them, so, he was married
in 1918 and we were born at Erakor island.

Go mal nen kin rutmalu Ekasufat, go rumai tu elau Egis esa.
San kin skul ni tesa itkos malfane.
Me rukraksok disentri, me rutaf ki nra.
Go runatańøl rutrau mat aliat me ñog.
Pan pan kin go me tenrfal nen ruto kin rupo nroko.
Neu papa neu me ipi iskei.
Ipi tesa nanuei me ruplaker nroko kin rupak Erakor.
Go malnen rupak Erakor ga ipi namlas tu.
Go rupan go rupo ta sai naor ses nen rulo ki nasuñi, kin
rupan pa tkos pan papa neu ga, ikukia, ipo ptour 1918 kin
go komam upo pakor, naor Erakor.
People from Mare came here in the time of the Colonial Government.
The French government sent them as police. They came to be police on Efate.
On the French side, the French government had a fight in Malakula and it sent them to Malakula.
To fight the people of Malakula. Those from Mare who came, those from New Caledonia who came because the French government called them.
The police came here.
They went to fight in Malakula when there was a civil war and my father's brother went there too.

And they went to Malakula and they shot them. He died on Malakula. His name was Nano.
But my father was a nurse at Noumea, at the big hospital.
They gave him leave and sent him to France.
He went on the ship Messageries Maritimes (Ballande).
He went around France, then came back here and became a maître d'hôtel.
Then they made him come ashore.
He came ashore and some of them became police, they were here and he was with them, my father, Tenene.
He stayed until he was married. He married my mother and stayed here.
They got ground at Malapoa from the chief of Ifira, the place where Kawenu is now.
Those from Mare stayed there, but when they married they came to Erakor.
They came here.

There is only one who still has ground there, James Vianre, but that ground was given by the chief of Ifira.

When they were married they came, but James Vianre married a woman from Ifira and he stays there. He has land there.
But many old people, from Mare, all came here.

That's how many of our Apu came here.
They came and died here and their children are here. Many of their children are here in the village.
There are many here whose family came from Mare. Famli ni nafet tiawi ni Emar nen rutu san rulap.
Timothy Harris, Story of the Pango warrior

Once there was a warrior at Pango and a warrior from here, and they stayed until the Pango warrior came closer and the warrior from here climbed the branches of a banyan tree.

And our warrior came and their’s came down from the tree, then they argued and they hit each other, and the other one, the one from Pango was dead. And that’s what I wanted to say.
Toukelau, Story of the old days

We old people we look at the way of life before and the one that is coming out 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 understand the language.

Because they think they know more than the old people.

What the old people know is small.

The old people don't know more. But they hear the voices of the old people, those who are 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, that is what I am talking about.

Say some things are good, some things right, but they can't hear it.

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

But we can't criticise them because it's the way that the old people teach young people.

Children follow their own strong, crooked way, but their mothers and old people can't be strong with them.

Because they are developing their future.

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

We didn't work with cars.

We didn't work with engines.

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

We carried things on our backs, we carried them on our shoulders.

We were a long way away, we carried things down to the sea.

No cars

We worked with our hands, we moved our bodies.

The matter of the hard work.

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

Today, life today, I do work, I carry food and put it

Komam nen kin upi tiawi ulek nanořien pei mai pakor nanořien ni mes.

Me nanořien ni mes imsal top.

Itap taos nanořien ni mal pei mau.

Nanořien ni mes tesa rumetmatu wi ruskul wi me rukano paketan ki tiawi.

Rukano rrog nafsan.

Nlaken rumro na gar rumetmatu tol tiawi.

Tenen tiawi rutae ipi teses.

Tiawi rutap metmatu wi mau. Me rumro perkat,

runrog perkat nale tiawi nigmam tenup rupi tem mom go rait mom.

Komam ukano preg sa kir, unrog naler rutil
tenamrun komam upregi taosi kin gar ruti.

Me mes, nanořien ni mes kineu kafo to pes.

Til tenen iwi, tenen ileg, me gar rukano rukano

nrogo.

Nlaken rumrokina gar rumetmatu tol nametmatuan

nigmam tiawi.

Me komam ukano preg sa kir nlañen ipi nafsan iskei
nen kin tiawi ke fo tafnau tesa.

Tesa ipreg nametrun nen ikerkerai itakel me tenen
kin ipi rait ko tiawi ukano preg kerkerai kir.

Go ukano pes sa kir nlañen gar ruk fo develop ki mal
wi nen ke fo mai.

Ka fo traus tete natrausuen taos na naur malnen uto

naur ses Erakor.

Komam uta weswes skot loto mau.

Komam utap weswes skot engine mau.

Uweswes ki narmom uweswes ki mases þur,

uweswes ki kram, go uslasol ki nphau mom.

Uslasol ki ntak mom, uslasol ki mpam mom.

Uto eñaæ uslasol mai pak elau.

Loto itik.

Komam uweswes ki nar mam, ufarfar ki nanořol

mam.

Raki nawesien þafþof lap.

Tiawi ruk fo tai raru, ruweswes ki kram ñas, rutap

wesweski engine mau.

Mes, nanořien ni mes, kafo preg nawesien kafo sat
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, we want to stay well,
we would first be tired.
Our clothes were ripped, we felt bad about it.
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, take it to Vila, people got tired in those days, because life then was hard, as far as the work was concerned.
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 disbelieve the language of our ancestors.
That was the way of life before.
Like today that I am talking about.
Life before.
Until today.
The other life today is too hard.
Like before when we
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 and 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 because life today is too hard.
We need to work hard and we can get money.
But if we don't work hard we can't get any money.

Before, we used to help the old people. The old people would cut copra, and we strong ones would go and get it.

But not today.

If I tell some kids to work in the garden for me, I have to cook for them, and sometimes I send someone else, I have to pay them if I have money I have to pay them.

But if I have no money, I will go to the garden and get food.

Life today is like that.

tae pañior mani.

Me iwel kin uta kerkerai wesswes mau ukanam pamor mani.

Go malpei komam ko fo tae welu tiawi.

Tiawi ifla pan sur kopra ipatu komam natañol kerkerai ko fo tae pan ga slati mai.

Me mes itik.

I wel afla tpeki tete tesa ke fa neu preg talñat, me kafo mñas kafor gar kuk, ko tete nrañ aţpolu tete natañol ñtæ, kafo paktofir iwel kafi tlak mani kafo paktofir.

Me wel atik ki mani kafo pan lel nafnag talñat kafo gar preg.

Namolien ni mes itefla.
Toukelau, Story of women before and women today

In the olden days women couldn't wear men's clothes. We couldn't wear men's clothes. It was hard, 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.

You wore women's clothes. But our knees couldn't show.
My knee couldn't show, my clothes must be long down to the ankle. My dress would be long. But if you were here.

You sit there, but iwant to leave (past you), oh it is hard. I will be scared
I will hold my skirt like this, iwill stand up to leave. I will walk. 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 and slowly pass the 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. Igo to church, many men are there. I will walk, iwill slowly bend and sit down. Like that. We women we didn't dress like today.

Women dressed in dresses with sleeves down to Or ga itaos malpei mnmat nmatu komam umtaki taos nkal ni nanuei? komam ukano kal ki nkal ni nanuei.
I kerkerai, nen kin nmatu ikal ki nkal ni nanuei. Go mes mes i....
nmatu me nanuei ru kal pitkaskei. Me komam malpei ukano kal ki nkal ni nanuei. Ko ku kal ki nkal ni mam nmatu.
Me esan naŋutuok nigmam ikano paakor Naŋutuok ikano paakor nkal neu ke mas pram pak paketan nlaknait
Nkal neu ke fo pram. Me iwel ag ku to esago .
Ag ku totan sago me kineu amurin na ka taf, o, ikerkerai top.
Ka fo mtak. Ka fo puetsok nakte nkal wel a tuleg me ana ka taf. Ka fo siwer.
Mailum siwer nrokot wok. Nlaken ag ku to .... ka fo pak etan kik.

Nmatu itefla. Ko nataŋiŋ lap ru tu me nmatu imurin na ke siwer tol nlnaken nanuei lap ru tu. Ke fo nrok puetsok nkal ga ipak etan, nen kin ke mailum tol nanuei.
Ko wel nanuei rufla pi taŋou tu esa me nmatu imai, ke fo pan Ifek ur enēae. Nlaken ipak etan ki nanuei.
Tefla, go taos nmatu komam utap kal taos mes mau. Nmatu ukal ki nkal nen narum ipram esa. Nawesien
their wrists. Food work is women's work.

Women get food. Sometimes, if a man loves 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, cook laplap.

The man goes to the garden, gets food, carries it and puts it in the house, but the woman prepares the food.

But when a woman wants to make laplap, she goes herself to get the food.

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

Today it is like that.

The way people are today.

But not in the olden days.

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

But to make the garden.

They both make the garden.

And to carry food from the garden to the house.

The man would get the food, but the woman would make the food and would cook or make laplap.

That's the way.

Women stay home and look after children, and in the olden days they didn't go to hospital at all.

We have old people who helped and looked after a woman when she had a baby.

Only at home.

There was Liaas, 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.

For five days the woman must stop quiet.

And a woman can't do what she does today.

A woman has her baby in the hospital.

Have the baby today, in the 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 the mother.
The woman would stay there quiet.
And she would bathe the child.
And she would wash her mother.
The mother couldn't stand up 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 more 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 gets her strength back and the child will be looked after well.
Then she can go. Then her husband will make food and will make kastom to the doctor, to the woman who looked after her wife.
He makes food ready and gives thanks to the one who looked after his wife having her baby.
Now they are well.
"I will give you a mat." He gives you a mat, or he gives some food, some clothes, or some money.
Then he will go and take it, and put it in her house, like that.
In those days lots of kids were born.
As for baptism.
The old people, I don't know, but those who were our fathers and mothers, they baptised.
There was pastor Sope and pastor Saurei.
In the early days the missionaries did the baptisms.
Mister McKenzie came.
They baptised
And they married people.

iskei islat tesa.
Ke fo mas pnut to ikano farfar.
Go nmatu nen kin taos Sera ifla to raki nmatu iskei.
Nmatu nen imailum pnuto.
Ga ke fo ga preg tesa ke los.
Go iklin ki raiten.
Raiten ikano tuleg pan los, ke mas pnut to pan pan naliati ilim inom.
Go rait tesa ke fo tae toleg preg tete namrun ses.
Me ikano pan pai nasok, ikano pan kuk, pan ke fei piatlak wik inru itol.
Ko tete nrak nmatu ilekor ptaki nmatu nen islat tesa.
Itae skoti to atlag mau iskei.
Pan nmatu ipiatlak nakerkeraian go tesa itae nen kin mama ga ke fo tae tmen lekor wes.
Go ipo pa. Ale, Nanuei ke fo mer pei preg nafnag pan pan pan, welkia imer preg kastom tu doctor, tenen ilekor nmatu ga.
Ke ga preg nafnag preg nafnagian tua kenen lekor ptaki nmatu nen isel tesa.
Malfanen ra to wi.
Nta ka fo tuok gag rinit, itua rinit, ko itua tete nafnag, ko itua tete nkai ko mane.
Ale ke fo ga slati me ke fo pan psi esuñ ga, itefla.
Malpe komam tesa lap ru pakor.
Nanre ni paptais.
Tiawi ni tetuei atap tae mau, me tiawi nen kin taos, ru pi tem mom.
Go ru pi rait mom ru paptais.
Go ipi atlak pasta Sope, pasta Saurei.
Gar nen kin me malpe, malpe kotkot misnari ipreg naptaiwisen.
Mista McKenzie kin ru mai.
Ru paptais.
Go ru tousok natañol.
Toukelau, Story of girls and boys

Girls and boys don't have the same fashion at all.

No. If I were to make a friend.
I have a boyfriend, I would be scared.
If I want to talk to him, I can't 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 a man, "You will give it to him."
And if he wanted to leave a little present, he can't just come and leave it.
He will take the present to different places.
But as for giving it face to face,
We would be scared. 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.
But 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 today, the boy's father will go to the house of the woman's father, to ask him, "Do you agree that my son will marry your daughter?"
If the father says, "Yes, it is good."
Now they will marry.

But if the boy's father goes but the girl's father doesn't agree, he will go back again.
He will go back and call his son and say to him, "I went and asked for that girl."
But if the mother doesn't want it, or the father doesn't want it, that you have her.
It is over.
He doesn't say, "I will act strong to him to get her." No.

Su$h ni tesa nmatu go su$h ni tesa nanuei ita pi pitkaskei mau.
Itik. Iwel kineu afla preg asel.
Apitlak boyfriend, kineu kafo mtak.
Taos amurin na kafestafi akano pestafi.
Preg tak tmokit lek nrai kit, itik.
Ka fo preg leta, kafo mtir natus, kamtir natus wel amurin na kafestaf boyfriend neu akano trau leg pan leka.
Akano.
Ka fo preg letter keskei.

Ale atu nat, "Pa fo neu tuaki."
Ko ga ifla murin na ke tau tete nanromien ses, ikano trau leg mai tau.
Ke fo preg nanromien nen ke ur tete naor ptae.
Me rakin kin komam ratrau tmom nrai ki komam.
Ipi namtakwen. Tefla, nignam mal pei itefla, ukano trau iwel kineu ato esa, me boyfriend neu ifla pakor tenaor ni esanpe kineu asef apan ur erlhne.
**William Wayane, Story of Independence**

Okay, there was, in 1980 when we got independence.

Those from Erakor didn't support independence at all.

And they caused some problems, did some things which weren't right at all.

They went to town and pulled down the flag which the government had put around the town. They pulled it down and some groups threw dynamite at Radio Vanuatu.

It made many old people scared and they ran away.

Some went for a swim in the sea, where Fung Kuei is.

Some went for a swim in the sea, some ran to Radio Vanuatu, some ran to the lagoon and the police held some and stuck them in gaol.

This village, Erakor, 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, but then it was a colonial attitude that was no good for the people.

They tricked people and made people support them.

But later we found that it was wrong.

And today we are free.

We can do what we want because we got our independence.

Ore, ipiatlak malen kin 1980, malen tuk sat independent.

Teni esuñ Erakor ruta sapot ki independent mau.

Go rupreg tete problem ōur, rupreg tete nawesien nen ipi tap leg mau taon.

Rupak taon rupuetlu flaik nen kin kafman ipsi ito taon, rupuetluapak etan go tete krup rumpaki tanmaet Radio Vanuatu.

Pregi tiawi lap rumtak, go ruﬁt pan.

Tete rupan los elau, esane sto ni Fung Kuei.

Tete rupan los ntas elau sane, tete ruﬁit mai pak Radio Vanuatu, tete ruﬁit mai pak lakun, go polis rupuetsok tete go ru, rusmolir nasuñ malik.

Natkon ne, naur Erakor, ga ruta sapot independent malnen mau.

Gar rupan kerkerai nlaken nañer ni Frani ruto sursur go rupregi gar ruskot nañer to nanre ni Frani.

Go rupreg ruta sapot ki independen mau.

Me inrok nen, malen kin tu sat independent, go rupo sapot ki independent.

Go mes tu po leka tu free.

Namroan nen kin upiatlaken malpei kin umal ki independent, umroki na isa me mes upo pañori na ipo iwi, nlaken ipiatlak malnen ipitlak mal ni kolonialism go rupreg sa ki namroan ni natañol.

Ruto sursur natañol, rupregi natañol rusapot kir.

Me inrok knen go upo pañori na isa.

Go mes uipe free.

Utae preg tenmatun nen kin umurin, nlaken uipe slat independent nigmam.
Today they argue, they argue about ground.

When you look at history you don't know, if I look I don't know, but if you are close to the old people you might lie or you might tell the truth but you could hear the story.

But many people don't want to be close to the old people.

Today they are there and they try to find the story of the ground.

"You look for it but where is it? The old people have died."

Today we are here like fools

Like that, you stand there like a fool, a man asks a question. You can't answer.

(N) But why didn't the old people write it? (K) The old people before didn't know about writing, the old people couldn't write.

But they told you stories, you have the knowledge, you will write it for them.

But when you are along way away, the old people talk and talk, their stories are like the wind. He says it and it is gone. But if they talk to the children

They will write with pen and paper, okay you write and I will talk. But if you want to hear the story, it goes in one ear and out the other. Like the wind.

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 them a question, they will lie. Maybe they heard it from another man, maybe they got it from somewhere, maybe they got it from the radio.

But when you ask a question, they answer quickly, without knowing.

They don't know at all but they answer.

So he answers, but there is no weight to it.

Some men will talk and talk and talk.

But they got it from another man and they come to tell you the story.

So you tell the truth, you sit around the table, you tell the truth, you ask questions and I talk to you.

You ask questions, "I want this or this"

I will tell you what I see, what I have done.

But as for what I have heard it might be true or it might be lies.

Mes ne ruple, ruple ki ntan.

Malen kulel histri kusupneki, kineu afla leles, asupneki, me ag nen kuto meltig ki tiawi, kufla psir ko kuflatilmori, ne kufnrog natrauswen.

Ga wan kia me telap ruta murin meltig ki tiawi mau.

Mes kin rutu, rulel natrauswen ni ntan.

"Pa lel es pañori tua, tiawi ki pe mat.

Mes nen ko pe tu wel, utu tefla, tefla tefla, wel paror.

Teflan pa, kupe tu wel paror, nat ipaus ki ki question iskei. Kukano tli.

(N) Me nlakeniku tiawi rutap mtiri mau? (K) Tiawi ni tetwei ga rusupnekin mtir, tiawi rukano mtir.

Me igag traus, ag kupi tlak ntaewen, ag pa fo tmor mtiri.

Me, seluan ag kupi erñae, tiawi itraus traus traus traus, natrauswen ga itaos nlag. Itrausi pan kai pa. Me iwel runi tesa iskei traus nen kin, ipitlak npaun.

Ke fo wes pen natus, ale pa traus me ne kamtir. Me seluan kunapa to nrogo, pa to nrogo isi sa itaf sa ipa. Taos nlag.

Me komam uta lap kin uto mau, a? Malen umat, inom. Tenen rumor nrokos mom me rukui pe suñeki serale.

Rufo tu psir nñas, kupaus ki question iskei, ke fo psir. Ifla nrogó ki nat pet, ifla sati sanpe, ifla nrogó ki radio.

Me malen kupaus ki question, ianswer pelpel without knowing.

Itatae mau me ianswer.

Ga wan kia iansa without, iansa, me mten itik.

Ga wan kia. Tete nat rutraus, rutraus, rutraus.

Me rusati kete nat pet, rusati kete nat pet rumai gag trausi.

Wel kutul natilmorian kutoran round table, ale kutil natilmorian, kumur, kupaus ki question agag traus.

Kupaus ki nfauswen amur teflan tefla.

Ka fo ag tli tenen aleka, ko tenen apregi.

Me reki tenen kin, kanrogo kai tli, ifla tilmori ko ifla psir.
That's it. Ga wan kia
Carlot Gilou, Story about Erakor language today

Okay, I want to talk about the language of Erakor. There is a straight language of Erakor, but today we are losing it in many places. Today we hear children speaking, instead of saying "Stay quiet" they say "You wait" (in English).

But 'wait' is not Erakor language at all.
So that's a problem because the old people, the old people from long ago they were good, but today, the old people use the wrong words.
That makes it so that today, you hear us, even this child, he calls out, but you'll hear that it isn't Erakor language at all.

But, like the time of Apu Kalsarap and them.
You could say it is their time now. I think, it's like this, I'll say from my point of view okay? I think the old people have done this.

Like in a family, eh? Inside the house, the father and mother, okay, father and mother, they are the big ones.
So that if they talk badly in the house, the child takes it and goes wrong there.
He leaves that place, he gives it to another person, that person takes it and goes bad too.
But the first, I think, it is in the house, I think that, if you could teach your child the straight language of Erakor,
Like grandfather and grandmother from before speak it.
I think that today, Erakor would not have a problem with language.

Ore, ga wan kia apo tli taos, amur katraus, amur katraus teflan kin welkia, nafsan ni Erakor kin iwelkia tu to tli na, tu to tli na, nafsan leg gakit ga ito, mes nen tu mai mai, tui pe sraf, tui pe sraf naor þur a, tui pe sraf naor þur, mes ne tu nrog tesa iskei ipes, iwel kin itli na, wel kin ifla sos ag, itli na, "Þa mai", karu instead nen ke tli na, "Þa fei pnut", me ina "Þa fei wet."
Me wet ne ga itapi nafsan ni Erakor mau.
Ga wan kin problem nlaken olfala nen kin, olfala ni tetwei ga rupe wi mai mai mai po pak malen kin, olfala nen rutu malfane, rupios sa.
Ipregi mes kunrog komam, even tesa iskei ipios me þa fo nrogo ipe tapi nafsan ni Erakor mau.
Me taos mal ni apu Kalsarap mana.
þafo tae tili na mal gar ia. Neu namroan neu, amro kin iteflan na, kafo tae tli pak nalelewneu a? Nalelewneu neufa tae tli tefla na, amro kin ifla pi nafet tiawi kin rupregi tefla.
Ka fo, taos nafet, taos family iskei a? Enirom nal nasun tem go rait, okey tem go rait, gar kin rapi teþur, Gar kin rapi teþur.
Wel kin rupios sa enirom nal nasun, tesa islati taf ki pe pan sa kia.
Itaf san kin ipa, kin itu tekaru, tekaru islati ipan pan pan ki pe pan sa.
Me þepe, amro kin ipi enirom nal nasun, amro kin ifuel kuf mer tafnau ptaki tesa gag, nafsan leg ni Erakor.
Teflan kin apu go ati, ni tetwei ruto tli.
Amro kin mes ne Erakor, tu kano pi tlak problem nanre ni nafsan.
Because the problem is inside the home.

As I say 'problem', it is not my language at all.

But as I can't say it in my language, there you are.

Inside the house it is not right, we should use it, and it will go on by itself.

Because, before, like I will say, I used to hear the old stories.

Like, in the early days, the old people from Eton, from Eratap, from Erakor, from Pango, Vila, Mele they visited each other; some weekends, the old man would say, "O I'm going to rest with...

The old people from there." Or the old people from here say, "I'm going to rest with them, I'll just spend the weekend, then I'll come back."

This is, well you could say, it's a type of fashion. So it comes on until now, when we..

Like, our time today. This fashion, we have forgotten, and fashion changes eh? Fashion keeps changing.

So that makes it so that there is no more respect.

Today in Erakor there is no respect.

So if an old man or two were to chat, we wouldn't want to know about it.

As you want to know, especially television today has spoiled it, I think that it has spoiled the home. That's my opinion, from a kastom point of view. (N) But do young people, like you, think about custom? (G) No, no, like, I've travelled around the islands, I've been to Pentecost..

The Pentecost way, I saw them, like us, like our size, Pentecost, they are free, but like Erakor, we are not.

Even though you go and talk to young people about kastom, even me, you say "I'll talk to you about kastom", me I am ignorant about kastom.

I don't know about Erakor kastom at all, I don't know it.

I was born and became big now, but I don't know kastom at all.

I know, like, a place is tabu, or a place has something like that.

But as for stories, or as for kastom, me, I don't know.

There are some who know, like Apu Kalsarap and them, but because some of them don't tell it straight.

Some don't want to tell, there are some who can tell, and some who don't want to tell.
Young people want to stay in the village, I can say, like today we hear about life before..

It's not like life today, you can say that. When an old person tells you about life then, then you can compare with our time today, and you'll see it's not the same at all.

And we hear now that it wasn't the right time for us to get independence.

We got it, we were strong until we got it.

Until today you look all the boys are playing petanque. Boys who have no work here.

It is their work every afternoon, morning they go to the garden, daytime, just petanque.

The same every afternoon.

As for work in town, they go to town, there is none.

Yes, my story will be like this, about kastom. I look, especially at Erakor, eh? I see that, if we took back our kastom, or our chief was strong,

You could say this, just cooperation between ourselves.

Cooperation with the chief, the old people cooperating in one place. My opinion only, I think the Erakor language would know how to come back.

But if we don’t cooperate, but we stay like this, I think we'll keep going and one day Erakor will lose its language.

But the first one is that one I'm talking about.

Just cooperation, the chief and them they go to one place, like we want the Erakor language to come back. There is only one road, there is no other road.

And me, my opinion is that it is like that.

That's about the story I wanted to tell.

Rumurin to natkon to, rumurin to natkon to, welkia, kineu kafo tae tli tefla na, iwelkia taos mes tu nrogo welkia, mal pei namolien ni mal pei.

Itawel nariolien ni mes mau, kutaal tli tefla. Tiawi ni tetwe alen ke fo traus nariolien ni tetwei, ale ag ña kompe pak mal gakit ni mes, ña fo leka na itapitkaskei mau.

Ga wan kia tui pe nrogo, na, itapi mal leg nen kin tuk kraksok independent mau.

Tuk kraksoki, tukerkrai pan po kraksoki.

Ale ipan pan pan ñalek malfanen, mes, tesa nanuei, ña fak naor ni petog sanie Tesa nanwei na rutik ki nawesien kia.

Go ipi nawesien gar ni ser matol, puloğ ruk fo pak talmat, aliit petog ñas.

Teflan ser matol.

Reki nawesien ni taon, ko ruk fak taon mana, ga ki pe tik.

Ore welkia nafsan neu kafo tli tefla na, taos welkia nanre ni kastom, neale aleka na, aleka na, ifuel kin, tuk mer ler sat kastom gakit ko nafinaotan ke kerkrai.

Pa fo tae tli tefla na, cooperation gakit ñas.

Cooperation gakit marik noaot, tiawi tuk cooperate naor keskei, amrokin pak nalelewen neu ñas, amrokin nafsan ni Erakor ke fo mer tae ler.

Me ifuel kin tuk ta cooperate mau me tuk teflan to, amro kin tu fan pan pan pan tete mal Erakor ke fo sraf nafsan ga.

Me tepei knen ga wan kia atli.

Cooperation ñas, Chief mana ruk fak naor keskei, malen kin ipak nal nasuñi me sernale ke fo tae pan, taosi kin, tu murin na Erakor ke mer ler pan, fes ki nafsan ga, Go ipi napu iskei ñas, napu nen ñas, imer tik ki napu ptae.

Go neu amrokin nalelewen neu teflan kia.

Ilakor pi nafsan wan atae tli, kia.
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