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

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

Stories from
South Efate

Nick Thieberger
Introduction

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

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

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

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

Some of the stories and (interlinear) texts are available online here: http://www.eopas.org. All recordings are also held in the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC) (http://paradisec.org.au). Each text is followed by an
identifying number that relates to the texts stored in item NT8-TEXT.TXT in the PARADISEC collection.

**Acknowledgments**

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

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

Nick Thieberger

Melbourne
May 2011
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vii
This first story is about the missionary Dr Mackenzie who had written notes about customary knowledge, but then, as he was about to return to Australia, had Chief Samuel take the papers and throw them into the lagoon, as a symbolic way of destroying ‘darkness’ (the traditional knowledge system of Erakor).

The story of Samuel and Dr. Mackenzie.
When he was about to return to Australia in 1912.
The missionary called Samuel. He said, ‘You take your canoe and go to that place Elaknu.’
And Samuel got his canoe and went to Elaknu.
Dr. Mackenzie said to Samuel, ‘You see these books? You take them and fill your canoe.’
Samuel carried the papers which the missionary had told him about.
Samuel carried them and filled his canoe until it was finished and the missionary asked him, ‘Is it finished or not?’
Samuel said to him, ‘Yes mis.’ The missionary said, ‘Take your canoe and you paddle out to the ocean.’
Samuel took the canoe and the missionary ran along the shore to
"Selwan Īpalus paī leka āfsik
naruk ītāo nawes me natus
rukmāu pāk ntaś paŋ.'

Samuel itutki natus kailer.

Selwan īpalus mai sak ēslaor
Elaknuṭu pa mīs īpaŋ pāk ērāu
negā me ītaŋ lek tētē natus maui
go īnrik Samuel kin nag, 'pāfa
rērāu negaag paŋ sak ēk ēslaor.'
Mīs īpaŋ esunē nega pāng Samuel
ipō pa rērāu īmai sak Ėslaorpuś.

This is text 025.

Iokopet

The need for respect

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

Children, I want to tell you that
respect is a good thing.  
Respect your father and your
mother.  
And your sister and your
brother.  
As before, in my view, when I
first was there, like on Sunday.
It wasn't noisy.  
You went to church, came back,
you sat to eat and you rested,
you ate.  
And for many days you will do
your work, but remember,
the first thing is to listen to the
voice of your father and
Natrauswen nig Efat

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

This is text 038.

Toukelau Takau

**Making thatch**

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

Malen amurin na katur rowat, go apo pan slat rowat, kafan slat rowat.
Aler mai, kafo pei ñasel rowat, añasel rowat inom.
Amer ñelki, añelkin itu.
Me apo mer pan tai lop. Apan tai lop, mai. Aprengptaki, taïptaki.
Ileg nen kin kafo tur rowat, apreg, atonkin rupitkaskei. Lop rupitkaskei.
Inrik wou kin na kafo preg namtampe neu rufitkaskei.
Inom.
Amer pei takotkot lop ruto ñit.
Kafo mer pei mas, mas pin, tenen rusoso ki 'pin'.

When I want to sew thatch, and I will get sago palm leaves (rowat), I'll get rowat.
I come back, I'll prepare the rowat, prepare it until it's done. Then I'll fold it, it is folded.
I get it ready, cut it to make it ready. Then I'll cut bamboo. I cut bamboo and come.
It is right so I can make the thatch, I measure it so that they are all equal.
He tells me that I should make my thatch all the same. That's all.
First I'll cut bamboo into short pieces.
I'll clean them, they call them 'pins'.
Amas pin ina inom.
Go apo tur rowat.
Atrus tefla inom go malfane atae na, atae tur
fifti, atae turtur ralimilim.
ko atae tur tifli iskei.
Go kafao tae na ralimilim kefo tae Ḟakor nanre nasum
Go ralimilim kimer tae Ḟakor nanre nasum.
This is text 102.

I clean the pins until it is done.
And then I’ll sew the thatch.
I’ll sew it like this, and now I can sew
fifty, I can sew fifty.
or I can sew one hundred.
And I know that fifty can cover
a side of a house.
And fifty can cover a side of a house.

Kalsarap Namaf
†
Tata Sailas go tuluk inru, Tata Silas and the two tuluks

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

Or kafao mer niki ki iskei. Iskei natrauswen knen
komam Limas. Kineu amai alak esan kaito esan to,
pan pan pan apiatlak nmatu go teesa. Nalati iskei,
amroki tmak go raitok. ‘Kafao saofir Ertap.’ Go kaipa.

Okay, now 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 had a wife and a child.
One day,
I thought about my father and mother. ‘I will visit them at Eratap.’ And I went.
I got there and they told me,
‘Our sugar is finished.’
I tell them, ‘Tomorrow morning I will get you some sugar.’
Ana, 'Ato kaipa pan lek tata Sailas.' Apan alem sir raito traus atraus pan pan ...
Go kailer mai lek tmak go raitok. Kainrirkir kin na, 'Kafu pan me matol pułpog, kafo gamus sol suker mai'.

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

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

'Pafak Elaknaar pa. Go šalek apu go ati go šanrikir kin nag, 'Awo ni
I say, 'I will go and visit tata Sailas.' I go to see them, they talk, I talk and talk..
And I came back and saw my father and mother. I said to them, 'I will go, but tomorrow morning I will bring sugar for you.'
I came by canoe, landed by Ear passage, the canoe there. And I said to them, 'Don't take the canoe. The canoe should be there. And tomorrow morning then I will go and get sugar for you.'
I come and I tell my wife, 'Apu and Ati have no sugar'.
We will prepare sugar for them, we'll get some bread. Early morning I left Erakor, and came ashore at Egis, take the passage at Ear to give them sugar.
I'll go and my mother and the others said, 'And did you go to see Mister Sailas? And did he say anything or not?' I said, 'Nothing'.
And they tell me, 'He had a feast last night and danced until daylight.'
And I called out for James. He is small, he is around I don't know how old, he is very small. I called James, 'You come quickly!' He comes and stands, I tell him, I say, 'You go to Elaknaar. And you go see Apu and Ati and you tell
Erakor ipato 

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

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

Mtulep ita pes mau me ñpnut to. Ito panpan go maarik nen ina, maarik ito inrik mtulep kina, 'Kanrikir ki nafsan ni tiawi iskei. ñaat sees ñpopu raru ñur.' 

Mtulep ito ipan toto um panpan ipaññor tuluk inru. 

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

Nafsan matu ni tiawi. Itok kaiwis tuluk nen mai imai mai mai itu esûñ to. Esuññ Ertap 

Imai na isîl, kainag nañit nen to, 'Kuto preg nañte panpan kin mer mai to faoskin tuluk.' 

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

Go ito neu traus itraus iteflan kin na. 

Natrauswen ni tiawi nen inrik them, 'Uncle from Erakor is there but he said he wants only one tuluk, he doesn't want two.' They will give you only one tuluk. You bring it. I will eat it.' 

The man and the woman stayed on and then old Silas said to his wife, 'Hey, is there any tuluk left?' The woman didn't talk, she stayed quiet. This went on until the husband said, 'I'll tell you a story from the old people. A small stone can wreck a big canoe.' The woman stayed and felt around in the oven and found two tulucks. She wanted to get them. She said, 'Here are the tulucks.' She says to them, 'Now I'll go and look at the slave at Erakor.' A story straight from the old people. She took the tuluk and she came back to the house. She went inside and said to this slave, 'What have you been doing until you ask for tuluk?' 'I went and tried because we laughed because he was my father, but I wasn't scared because he told his story to me many times.' That's the way of the old people. And he told me like this, he told it like this. A story from the old people. 

6 South Efate Stories
that he told, to James. He said, 'Did he say anything?' He said, 'Nothing'. And this is the story they told me which I have told. 'A small stone can break a big canoe.' Every time someone wants to go to the ocean. You push your canoe into the ocean. You push your canoe. You look at that stone. That stone is big. But that stone is really small. When you want to go you look at the big stone. You go around the big stone to get out to sea, you don't believe the small stone (could damage the canoe). When you come back you drag your canoe ashore, the small rock breaks your canoe. And you won't be able to use your canoe anymore.

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

---

Kalsarap Namaf

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

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

---

Natrauswen nig Efat 7
I want to tell a story of our old people when Efate was in darkness.
And this chief was at Erkao and he was a 'clever'.
Some days he would walk at night.
Some days he would go to north Efate, some days he would go to Santo or Ambrym or Ambae.
When he came back he called his people to go to the nakamal after he would tell them what he had seen, if it was Ambae, or Ambrym or some island he went to at night.

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

Yes and one night he said 'I will go to the island of white people.' Yes, and he went to Australia. He visited the town.
And he saw a horse which had a cart on it and he called the horse a dog.

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

He travelled on and saw white women walking around town. When they (the women) walked their
Hair hid their eyes but when they shook their heads their hair moved back.

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

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

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

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

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

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

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

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

And they will show you how
teflan ruweswes ki nasum, rarul nlae go kori nag ruto of kat go sernale wi laap nag aleka. Kofo piatlaken.'

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

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

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

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

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

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

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

Go tukfo pitkaskei tok ser ntag go ser ntag.

Nafsan nega ipon.

*This is text 026.*

---

**Kalfapun Mailei †**

*A story about the Second World War*

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

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

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

---

Natrauswen nig Efat 11
happy to meet any man. They
come driving or they meet you
or they take you in the car.
You say, 'Where are you going?',
'Okay'. With them for three
months.
They were good men. They were
very rich. You know America,
they say to do exercises, we do
exercises. They say we'll play
baseball, we played baseball.
They say we'll go for a wander,
we went for a wander.
Or they say, we'll drink, we all
wear uniforms and we go and
drink.
They were good to me, then they
said, 'This week we'll go to the
Solomons. Don't be scared.' I
said,
'I signed up for death, if I die,
I'm dead, if I live, I'm alive.' But
the government heard and they
pulled me out to go to Suranta.
There was a shortage of men.
But they were lying as they
didn't want me to go (to the
Solomons).
If I went, I would be like Jimmy
Stevens (who went to the
Solomons and came back alive),
or I would be dead in the
Solomons.
That's my life. Until today when
I am 77 years old.
Kalfapun Mailei †

Darkness, light and Christianity

A brief description of the coming of Christianity

Long ago, at this place, we were born here in the time of the light. But we have heard about the time of Darkness, but we never saw it. Because it was our ancestors who lived in the time of Darkness.

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

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

This is text 062.

Kalfapun Mailei †

English police in Santo in the 1940s

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

The work we did in Santo. We were ten police on duty, I went to Santo. On Santo they were still shooting. In 1941 men were shooting each other there. That’s why we stayed at Luganville, for people from Shark Bay and Port Lory would come in to hospital with bullet wounds.
Go komam upan malen kin man pus ruta to tmer sir, me ipi mal kerkerai.
Malen kin utkos kin ūnmo ki, Totel Pei pak Sak Pei. Ipi enäe top,
me malen ana kafa. Ana kawes natus pa. Runrik wou ki, 'Malen ūfafa, ūpawalu sot ni plisman, ūpaweslu pulšou, ūpaweslu polet, ūfafa nał. ūpakaro me ūfafa. 'Nlaken ipitlak man pus nmaota ni Totel Pei pak Sak Pei. Ale apa.


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

'O me kuur naor nen to mai? Me ku, kutap piatlak trabol mai?' Ana, 'ltik'. Malen amai asarakor sot, asarakor pulšou, asarakor strap, ale amai.

Ilek wou trau mur, me ina, 'Yu laki.' Ale pan patu ūgog go amatūr, ūpulšog go amer ler mai pak Kanal. Ipi enäe. Malen nafkal ito na kemai. Komam English plis uta And we went when the bush men were still shooting each other.

It was a hard time, when we stayed there, think about Turtle Bay, to Shark Bay. It is a long way, but back then I wanted to go. I took a letter there. They told me, 'When you go, take off your police shirt, take off your hat, take off your bullets and put them in your basket. You go without clothes.' Because there are wild men between Turtle Bay and Shark Bay. They shoot men and eat men until you get to Shark Bay. This time when Kulon’s grandfather was there, Kulon who married Toumer, Kami is his grandfather. Kami Kulon. Then he was at Shark Bay. And he said, 'Boy, how did you get here?' Because I put my clothes on just when I got to his plantation.

Oh, did you follow along there to come? And didn’t you have any trouble?” I said, ‘No.’ When I came I hid my shirt, I hid my hat, I hid my strap, then I came.

He looked at me and laughed, and said, 'You’re lucky.' I stayed the night, slept and then came back to Kanal (Luganville). It is a long way. Then the war was about to start. We English
John Maklen

*History of villages before Erakor*

A story about the history of people who live at Erakor today, starting at Emeltefra.

Tiawi nen ruto Emeltefra teetwei. The old people who stayed at Emeltefra before.

Ipatlak natarhol rulaap wes. There were many people there.

Rulaap go, nawesien sa itop. They were many, and there were

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Natrauswen nig Efat

15
Kin nlaken maarik naot ni
Eneftefra ipreglu nañer nen
kin ruto preg nawesien sa.
Gar kin rupan pan pak Etago

Ore, tenen nen rutu ko go rutu,
rtu nrus frafer
Rumai pak Erfat, rumai pak
Enfela esan kin ruso ko
Erao.
Orait. Rutkos, rumor nrus mai
pak Ekasufat.
Na ruto Ekasufat. Malnen ki
malotwen ipo mai.
Malnen malotwen mai ol
natañol runrus mram, go
rumor nrus mai.
Welkia maarik naot nen ni
Ekasufat imat, maarik naot nen
ruso ko Nmak, Nmak.

Ina imat go ipialak natañol
iskei ina ipo mer of natañol
rumor nrus mai.
Natañol nen nagien, a,
Falakomara ga ipi natañol ni
Samoa.

Iplaker runa runrus mai kin
rupo mai preg natkon elau Egis.

Me, malnen [nata-] nañer laap
rumai, go rumat mat.
Iplatlak namski iskei, namski
nen ipi namski nen, ntawen.
Rumatmat panpan tewarik nas
kin go rukfo nrookot pak nau
sees.
Rupato nau rsees kin go rupo
mer stat preg natañol rulaap

a lot of bad things.
So the chief of Emeltefia expelled
all the troublemakers.

They are the ones who went to
Etago.
Yes, those that were there, they
scattered.
They came to Erfat, they came to
Enfelsa, to the place they call
Erakor.
Alright. They were there, they
came across to Ekasufat.
When Christianity came the
people were in the light and then
they came.
And the Ekasufat chief died, the
chief who they called Nmak.

He died and then there was a
man who would take the people
back.
That man was called Fakalomara,
his name was from Samoa.

He came with them, they wanted
to come, they made the village by
the beach at Egis.
And, at that time, as many people
came, they were dying.
There was a sickness, the sickness
was dysentery.
They died and died until a few
went across to the small island.

They were at the small island and
their numbers started to pick up.
and grow until this generation.

And we would be born there and we would leave the island and come here. We would make this place a village.

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

As the wind began to hit it made us come over to Efate. And we would make this place Erakor village.

This is text 047.

---

Petro Kalman †

Villages before Erakor

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

Yes, about the time of the old people.

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

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

This one is called Ekasufat.

---

Natrauswen nig Efat
This one is called Emālasei. Etmat is the sixth.
There are six villages.
But the place they call the main village is called Ekasuafat.
The head chief is there. And when Christianity came,
that's what the story says,
Christianity came. Those from Ifira came, from Pango, from Eratap.
We did it, spoiled the food so
that they would leave us Christianity.
They came with all the weapons,
spears and so on. Those who
were looking after these things
didn't go to their gardens.
When you eat wild arrowroot, it
stings your mouth, but the old
people were strong and ate it.
This is not good food at all, but
they didn't have other things to eat.
They ate it, it stung their mouth,
they swallowed it, and it stung
their bellies. They shat it out and
it made them numb.
But they were strong for it. Until
the time when the brown
missionaries came here.
And when they left Ekasuafat,
they came to Egis, here.
The place where the school is
now. But they got dysentery and
me rutaf ki nra.
Go runa natamol rutrau mat
alat me pog.
Panpan kin go me tenfaal nen
ruto kin rupo nrookot.
Neu papa neu meipi iskei. Ipi
teesa nanwei me ruplaker
nrookot kin rupak Erakor.
Go malnen rupak Erakor gaipi
namlas tu. Go rupan go rupo
tasai naur sees nen rulaoki
nasun
kin rupan pa tkos. Pan papa neu
ga, iku kia, ipo ptour 1918
kin go komam upo paakor, naur
Erakor.
This is text 056.

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

Waia Tenene †

Mare and Erakor

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

A, teni Emar nen kin rumai pak
san teetwei mal ni, na, kolonial
kafman.
Franis kafman isent kir rumai
reki na polis.
Rumai pi polis ni Efat. Nanre ni
Ah, those people from Mare (in
New Caledonia) who came here
long ago in the time of the
Colonial Government.
The French government sent
them to come as police.
They came to be police on Efate.

Natrauswen nig Efat
Franis, Franis kafman.

Go ipiatlak nafkal nen ito
Emlakul go isentkir pak
Emlakul.
Preg nafkal skot naňer nig
Emlakul.
Go, neu welkia papa neu. Papa
neu nen kin ipi tma leg ñalu
rusi.
Teni Emar nen kin rumai, teni
Caledoni nen rumai pak esa
nlaken Franis kafman isosor.
Nafet polis rumai rumai pak esa.

Ale rupan preg nafkal skot teni
Emlakul malnen ipiatlak na sifil
wo
Go neu taos ñal papa neu iskei
gi ipato sanp en mai. Go rupak
Emlakul go rusi. Imat, imat
Emlakul.
Rusoso ki Nano. Me papa neu ga
gi ipi anfermi ni Nume,
hospitel ñur.
Ale ga imarmar, a iliv go
rusentkin ipak Franis.
IPA na Messageries Maritimes
aru a? Raru ñur. Ipan raon
Franis na imai, imai pak esa.

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

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

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

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

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

Toukelau Takau

Life today

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

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

Komam nen kin upi tiawi ulek naṇolien pei mai paakor naṇolien ni mees.
Me naṇolien ni mees imsal top. Itap taos naṇolien ni malpei mau.
Naṇolien ni mees teesa rumetmatu wi, ruskul wi me rukan paketan ki tiawi.
Rukan rong nafsan.

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

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

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

Today, children are clever, they go to school, but they don't respect the old people. They can't hear the language (they can't hear what their old people tell them). Because they think they know more than the old people. But what the old people know
Tiawi rutap metmatu wi mau.
Me rumroperkat, runrog perkat
nale tiawi nigmam tenen ripi
tem mom go rait mom.
Komam ukano pregsa kir,
unrog naler, rutil tenamrun,
komam upregi taosi kin gar rutli.
Me mees, nañolien ni mees kineu
kafo to pes.
Til tenen iwi, tenen ileg, me gar
rukano rukano nrog.

Nlaken rumrokin na gar
rumetmatu tol nametmatuan
nigmam tiawi.
Me komam ukano pregsa kir
nlaken ipi nafsan iskei nen kin
tiawi kefo tafrnau teesa.
Teesa ipreg tenamrun nen
ikerkerai itakel me tenen kin ipi
rait ko tiawi ukano preg kerkerai
kir.
Go ukano pes sa kir nlaken gar
rukfo develop ki mal wi nen kefo
mai.
Kafo ttraus tete natrauswen taos
na naur malnen uto naur sees
Erakor.
Komam uta weswes skot loto
mau.
Komam utap weswes skot enjin
mau.
Uweswes ki narmom uweswes ki
masmes ñur, uweswes ki kram,
go uslasol ki nñau mom.
Uslasol ki ntak mom,
is small.
The old people don't know
more.
But they remember the wisdom
of our old people, those who
were our fathers and mothers.
We can't criticise them,
we listen to them, they tell us
things, we do as they tell us.
But the life of today, this is
what I always say.
Say some things are good, some
things are right, but they don't
listen.
Because they think their
wisdom is better than that of
our old people.
But we can't criticise them
because its the way that the old
people teach young people.
Children follow their own
strong, crooked way, but their
mothers and old people can't
be strong with them.
We can't talk badly to them
because they are developing
their future.
I will tell the story of when we
were on the small island of
Erakor.
We didn't work with cars.

We didn't work with engines.
We worked with our hands,
with knives, with axes,
and we carried things on our
heads.
We carried things on our backs,
uslasol ki mpam mom.

Uto eñæe uslasol mai pak elau.
Loto itik.

Komam uweswes ki nar mam,
ufarfar ki nanfol mam, raki
nawesien þapþof laap.
Tiawi rukfo tai raru, ruweswes ki
kram ñnas, rutap wesweski engine
mau.
Mes, nanfolien ni mees, kafo preg
nawesien kafo sat nafnag ñpatu
napu.
Me kafo preg loto kefan msagi
mai. Me malpeñ itik.

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

Nkal ni mam rumañraþor, uslat
nanggotesan ñtop.
Me kofo pei inrok to wi. Kofo sur
kopra eñæe, eñæe.
Me kofo slati mai loto itik.
Kofo mai kofo preg na, komer ler
nkap, komai suekro.
Pan kin gar, komer laosoki.

Me malnen rukoñ pe laosok silua
rutur pek. Natanfol kin kefo slati.

Pan psi raru elau, kefo msagi pak
sto,
natanfol imaos top malpeñ, nlaken
kin nanfolien ni malpeñ ikerkerai,
toklos teni nawesien.

we carried them on our
shoulders.
We were a long way away, we
carried things down to the sea.
No cars.
We worked with our hands, we
moved our bodies, for hard
work.
The old people cut canoes, they
worked with only an axe, they
didn't work with engines.
Today, life today, I'll do work,
I'll carry food and put it on the
road.
Then I get the truck to carry
the things. But not in those
days.
Life today is not like it was
before.
We worked and we got tired, if
we want to stay well, we would
first have to get tired.
Our clothes were ripped, we
had too many hardships.
We would then feel good. We
worked copra, a long way.
But we carried it, no car.
We would go and make it, get
firewood and smoke it.
Until it was dry, then we
pounded it.
When they finished pounding
it, they sewed up the bag. The
man would take it.
Put it in the canoe on the
beach, take it to Vila,
people got tired in those days,
because life then was hard, as
regards the work.
But as for remembering, we can't ignore our old people's talk, the old people might tell us to go to the garden and we have to go. We cannot ignore the words of our ancestors. That was the way of life before. Like today that I am talking about.

Of long ago.

Like before when we would sell copra, before we used Australian money.

One pound, ten shillings, like that.

But it was big money, big money.

We would take it to town, we would take ten shillings.

We would buy what we wanted, but we would have change to take back. Because the price was very low.

And if we took a pound to town, it was big money, big money.

I would take a lot, but I would spend a little.

But today everything is high, high, high.

And as for us old people we can't have much money.

Me rakī nanrogperkatwen
komam ukano tao nafsan ni tiawi,
tarפek,
tiawi rupreg nafsan go rufla tili
na kofan gar preg talmat, kofo pa.

But as for remembering, we can't ignore our old people's talk, the old people might tell us to go to the garden and we have to go. We cannot ignore the words of our ancestors. That was the way of life before. Like today that I am talking about.

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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.

Me rakī nanrogperkatwen
komam ukano tao nafsan ni tiawi,
tarפיk,
tiawi rupreg nafsan go rufla tili
na kofan gar preg talmat, kofo pa.

But as for remembering, we can't ignore our old people's talk, the old people might tell us to go to the garden and we have to go. We cannot ignore the words of our ancestors. That was the way of life before. Like today that I am talking about.

Of long ago.

Like before when we would sell copra, before we used Australian money.

One pound, ten shillings, like that.

But it was big money, big money.

We would take it to town, we would take ten shillings.

We would buy what we wanted, but we would have change to take back. Because the price was very low.

And if we took a pound to town, it was big money, big money.

I would take a lot, but I would spend a little.

But today everything is high, high, high.

And as for us old people we can't have much money.
nañolien ni mees ikerkerai.
Komam kofo kerkerai preg
nawesien sees go kofo tæ pañor
mani.
Me ifwel kin uta kerkerai weswes
maw ukano pañor mani.
Go malpei komam kofo tæ welu
tiawi.
Tiawi ifla pan sur kopra ipatu
komam natañol kerkerai kofo tæ
pan gar slati mai.
Me mees itik.
Iwel kafa têkê tete teesa kefa
neu preg talñat,
me kafo mas- kafo gar kük, ko
tete nrak atpolu tete natañol
ptæa.
Kafo paaktofir iwel kafîlak mani
kafo paaktofir.
Me wel atik ki mani kafo ŋan lel
nafnag talñat kafo gar preg.
Nañolien ni mees itefla.
This is text 064.

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

Toukelau Takau

Women's life before

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

Or ga itaos malpei nmutu komam
umtaki taos nkal ni nanwei?
Komam ukano kal ki nkal ni
nanwei.
Ikerkerai, nen kin nmutu ikal ki
nkal ni nanwei.
Go mees mees nmutu me nanwei
rukal pitkaskei.

In the olden days women
couldn't wear men's clothes.
We couldn't wear men's
clothes.
It was strong, that a woman
dress in men's clothes.
And today, today, women and
men dress the same.
Me komam malpei ukano kal ki nkal ni nanwei.
Ko kukal ki nkal ni mam nmatu.

Me esan ni nigmam ikano paakor
Nağtuuk ikano paakor nkal neu kemas pram pak esa.

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

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

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

Ko natañol laap rutu me nmatu imurin na kesiwer tol nlaken nanwei laap rutu.
Kefo nrok puetsok nkal ga ipak etan, nen kin kemailum tol nanwei.
Ko wel nanwei rufa pi ta şuou tu esa me nmatu imai, kefo pan lifk ur erña.
Nlaken ipak etan ki nanwei.
Suçe ni malpei itefla.
Nmatu rutefla. Ko apak esumš tap, natañol kin ruipe pur tu.

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

But back then we couldn't dress in men's clothes.
And you wore women's clothes.
But here [indicating her knees] couldn't show.
My knee couldn't show, my clothes must be long down to here.

I would be scared. I would hold my skirt like this, I would stand up to leave.
I would walk.

Or if many men are there and a woman wants to walk past because many men are there.
She will bend low, and hold her dress, show respect so that she can slowly pass a man.
Or if there are many men here, but a woman comes, she will go around them a long way.
Because she respects men.
The old way is like that.
Women are like that. If I go to church, it is already full of people.
I will walk, I will slowly bend and sit down. Like that.
We women didn't dress like
Natrauswen nig Efat
taos mees mau. Nmatu ukal ki
nkal nen narum ipram esa.

Nawesien ni nafnag ipi
nawesien ni nmatu. Nmatu kin ipreg
nafnag.
Tetenrak nanwei inrom nmatu
ileka nmatu imaos go nanwei ipo
welua.

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

Me mees nmatu kemur kefuuri
kefreg kapu, ga kefan tmen slat
nafnag.
Kefan tmen lel nrnau ketmen lel
nñarteu, nkap, mai pak esunñ
kemer preg nafnag.

Mees ñeñfia. Suññ ni nataññol ni
mees ñeñfia. Me malpeï, ññik.

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

Me iwel rapan preg talñat. Ranru
pan preg talñat.

today. Women dressed in
dresses with sleeves down to
here (wrists).
Food work is women's work.
Women make the food.

Sometimes, if a man feels sorry
for a woman he will see she is
tired and the man will help
her.
But getting food ready is
always women's work.

Food work is women's work.

Women make the food.

But today it is the woman who
prepares food, makes laplap,
who fetches food.
The man would go to the
garden, get food, carry it and
put it in the house, but the
woman prepares the food.
Men would go and get the
food, carry everything back to
the house, and women would
make laplap at the house.

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

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

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

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

Today it is like that. People's
ways are like that. But before,
no.
The man would look for food,
bring everything back to the
house, but the woman would
make laplap at the house.
So they both went and worked
in the garden.
Me rekin kin kefan sat nafnag
etalnät mai pak esuní.
Nanwei kefo pan sat nafnag, me
nmatu kefo preg nafnag. Kefo kük
ki, ko ipreg kapu. Tefla.

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

Komam upiatlak tiawi, tiawi nen
kin gar me ruto raki nen kin
rulekor nmatu, nen kin ruslat
teesa.
Esuní nías.
Ipiatlak Liaas, Limat, Ana, Sera,
Pali.
Gar nen ruto lekor nmatu esuní.

Nmatu imur na keslat teesa.
Rupan sosor rumai.

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

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

Sel teesa mees, kotfan itae tuleg

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

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

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

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

Kefo mas pnut to ikano farfar.

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

Kega klin ki teesa. Go iklin ki raiten.

Raiten ikano tuleg pan los, kemais pnut to pan pan nalati ilim inom.

Go rait teesa kefo tae toleg preg tete namrun sees.

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

itae skoti to atlag mau iskei.

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

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

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

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

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


He makes food ready for her. He gives thanks. 'You looked after my wife for me when she had a baby. Now they are well. I will give you a mat.' He gives her a mat or he gives her some food, some clothes, or some money. Then he will go and take it for her, and put it in her house, like that.

In those days lots of kids were born. As for baptism, The old people. The old people from long ago I don't know, but those who were our father, and mother, they baptised. There was pastor Sope and pastor Saurei. They, long long ago, the missionaries did the baptisms. Mister McKenzie came. They baptised. And they married people.

This is text 065.

Toukelau Takau

How girls can behave

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

(NT) Go suŋ ni teesa nmatu go suŋ ni teesa nanwei ipitkaskei?
(NT) Do girls and boys have the same fashion?
(TT) Itlik. Iwel kineu afla preg asel.
(TT) No. If I were to make a friend.
Apitlak boyfriend, kineu kafo mtaŋ.
I have a boyfriend, I would be scared.
Taos amurin na kafestafi akano
If I want to talk to him, I can't
Natrauswen nig Efát


Ko ga ifla murin na ketao tete nanromien sees, ikano trau leg mai tao. Kefo preg nanromien nen keur tete naor ptæ. Me rakin kin komam ratrau tmom nrae ki komam, ipi namtakwen, a?


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

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

it's fear, ah? Like, for us, then, it was like this, we couldn't just, if I was here, but my boyfriend came out here somewhere, I would run away, I would run a long way.

The way it was back then. Today, as for a boyfriend, talking in the same place. But in those days it was strong.

If we were walking, one here, one here, but only paper would pass between us, talk by letter.

Or some small present, but if the parents agree with the child, it's okay.

And now, the father of this boy would go to the house of the girl's father, to ask him, 'Do you agree that my son will marry your daughter?' If the father says,
'Ore, iwi.'
Now they will marry each other. But if the boy's father goes but the girl's father doesn't want it, he will go back again. He will go and he will call his son. He will go back and call his son. and say to him, 'I went and asked for that girl for you.' But if her mother doesn't want it, or her father doesn't want it, that you have her. It is over. He doesn't say, 'I will force them so that I can have her.' No.

William Wayane †

Independence

Discussion of the time of Independence in Vanuatu.

Ore, ipiatlak malen kin 1980, Okay, there was, in 1980, when we got independence. Teni esum Erakor ruta sapot ki independent mau. Those from Erakor didn't support independence at all. Go rupreg tete problem ūr, And they caused some big problems, did some things in tap leg mau taon. town that weren't right at all. Rupak taon rupuetlu flaik nen They went to town and pulled kin kafman ipsi ito taon. down the flag which the Rupuetlua ipak etan. government had put around the town. They pulled it down.

Rupuetlua ipak etan.

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And some groups threw dynamite at Radio Vanuatu. It made many old people scared and they ran away, some jumped into the sea, where Fung Kuei's store is. Some went for a swim in the sea there. Some ran to Radio Vanuatu. Some ran to the lagoon. And the police held some and they-. They stuck them in gaol. (NT) But on Erakor island, were there moves (against independence)? (WW) This village? Erakor? Yes, Erakor island didn't support independence. They were strong because some French people had tricked them and made them go together on the French side. They made it so they didn't support independence. But later, when we got independence, they supported independence. And today we can see we are free. Before independence we thought it would be no good, but today we find that it is okay. Because then it was a colonial attitude that was no good for the people's minds. They tricked people and made people support them.
Me inrok knen go upo pañori na isa.
Go mees uipe free.
Utae preg tenmatun nen kin umurin, nлен uipe slat independent nigmam.

*This is text 068.*

**Kalfapun Mailei †**

**On stories about land**

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

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

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

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

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


You look for it but where is it? The old people have died. Today we are here like, like idiots.

M Teflan pa, kaipe tu wel paror, naat itrau, inhit- ipaoski ki kwestin iskei akano tli.

Like that, I was there like an idiot, someone might ask a question but I can't say.

(NT) Me nlaken iku tiawi rutap mtiri mau?

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

(KM) Tiawi ni teetwei gar

(KM) The old people before
Me, selwan ag kupi enëae, tiawi itrausi traus traus traus, natrauswen ga itaos nlag. Itrausi pan kaipa.
Me iwel runi teesa iskei traus nen kin, ipitlak ṉ̃aun, kefo wes pen, natus, ale, 'atraus me neu kantir.'
Me selwan kuna pafo nrogo, pafo nrogo isil sa itaf sa ipa. Taos nlag.

(NT) In one ear and out the other
(KM) Gawan kia, me komam uta laap kin uto mau, a? Malen umat, inom.
Tenen rumer nrkos mom me rukuipe spiteki serale. Rufo tusir ṉ̃as. Kupaoaki kwestin iskei, rupsir.
Ifṟ nafo ki naat pet, ifla sati sanpe, ifla nrogo ki radio.

Me malen kupaoaki kwestin, iansa pelpel, without knowing.

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

(NT) In one ear and out the other
(KM) That's it, but there aren't many of us left. When we die, it will be finished. Those who follow after us will have forgotten everything. They will only lie. You ask a question, they lie.
Maybe they heard it from another man, maybe they got it from somewhere, maybe they heard it on the radio.
But when you ask a question, he answers quickly, without knowing.
He doesn't know at all but he answers. So he answers, but there is no meaning to it. That's it. Some men will talk and talk and talk. But they got it
tete naat ðet,
rusati ki tete naat ðet rumai
gaag trausi. Me itap tenen, gar
rutkos, gar rupakes, gar rupregi,
go ipi nafsirwen.

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

John Kaltapau †
*Roi Mata*

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

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

Ito, ito me ipitlak na, tete suþ
ipakorkin, go
rupestafi- natanõl runrugtesa
wes go rupes top. Rupes top
panpanpan go inrikir kin na,
'Iwi.'

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

This chief was at this place
called, but, ... I know he was a
chief of another island.
Then something came to him
and
people felt bad about it and they
grumbled. They grumbled until
he said to them, 'Okay.'

Today as we are, we are hurting
each other.
The village is there, Emlalen is
there, he is angry, he comes and
hits whoever is bad.
Tenen ito esan imaat ipan watgi natkon kaaru.

Teni natkon kaaru imaat. ipan watgi natkon kaaru.

Go ipregi panpan Efat negakit nen natañol rumat panpan natañol ruitik.
'Go amurin na, naliati keskei kafo preg nafnag īpur keskei me kofo mai.
Naliati me kofo preg nafnag īpur iskei.'
Ipreg nafnag īpur me isos natkon nen kin kaipe puetlu nagien rupa rumau mai pak naor iskei me itli na.
'Ag īpamai, īpslat namrun taos kufla slat īprai,
ko kufla sat nawi, ko kufla slat na naik, ko kufla slat tete nmatun teflan ne, me koslati mai.'
Me kafo kafo kafo preg nafnag keskei ne malnen tuna tuto fam, tuto fam me kafo sos iskei. 'Ag kupi naflak nafte. Kutap pi naflak mau, me īpslat nafte kin kuslati mai.'
Me imai ifla sat naṣrāi iskei. Go naṣrāi ne, naṣrāi wan kin nen rusosoki kram īpog,
kram īpog ne, ga kin ipo laotu Erakor tu mees. Iskei imai sat naṣrāi mai.
Malnen ileka go itua nagi, 'Gaag The one from here got angry, and went and hit the other village.
The one from the other village got angry. He went and hit the other village.
And he made it so that people in our Efate were dying until there were no more people.
'And I want that, one day I will make a big feast and you will come.
That day you will make a big feast.'
He made a feast and he called the villages that I told you about to all go to one place and he said,

'You come here, you take something, like if you take sugarcane, or if you take a yam, or if you take fish, or if you take something like that, you take it and come.'
I would get some food, we would eat, but I would call out, 'You are which naflak? You aren't any naflak, but you take whichever food you have chosen, that is your naflak.'
Then he came, he might take sugarcane. The sugarcane they call 'night clam',
that 'night clam', the one that still grows at Erakor today. One took sugarcane and came.
So he looked and he gave him a
ki, gaag ki kupi naflak na kram pòg, pan pato sanpe.'
Isos kaaru imai, isos kaaru imai ina, 'Kusat nafte mai?' Imer sat napréi iskei mai.
Sukaken ia. Napréi iskei mau, malnen ileka, ina, 'O? Me naflak gaag kin kaipé mtlaua ipato. Ag ūpano pi naflak ga.'
Ale isos kaaru imai.

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

Isos kaaru imai, ileka, isat nawi iskei, 'O me natop ne, gaag kin pato kaipé gaag mtlaua, ag ūpafo pi naflak ga.'

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

Ipanio naflak ina inom, kineu ipo tli na, 'Malfane akam nen kin tenen pato nmaten pato nen rapi naflak ne, itap nen rakmer komam utmo mus wat mus.' name, 'You are naflak 'night clam', go over there.'

He called another to come, and said, 'What did you bring?' He brought sugarcane too.

When he saw the sugarcane he said, 'Oh, but I've chosen your naflak already over there. You can be that naflak.'

So he called out to the next to come.

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

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

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

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

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

He found all the naflaks and he said, 'Now all who are at the funeral they are this naflak, they musn't hit each other.'
They can't argue anymore. They will talk about their troubles. They will all be one. The one there is like this, the one there is like this, and now it will grow (i.e., things will get better)

I want to go but I am scared because my naflak was going to get into trouble, it wasn't right. The others would do that. That is why Vanuatu was able to get ahead and its people were able to grow. That man was called, Roi Mata. Roi Mata, this man. It was Roi Mata who brought peace.

Kalsarap Namaf †

**Wak nmatu, the pig wife**

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

I want to tell the story by this man Wili Santo, he told it to me long ago. It tells of two Erromangan people. One has a wife. When they were married they did not leave each other. They stayed until one day this one with a wife went walking with her. They went to see a friend of

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Natranuswen nig Efat 39
South Efate Stories

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

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

Me neu nmatu nigneu itap weswes mau.
Tete nrak apestafi itap nrog wou mau. Amurin na kefreg tenen.
Anrikin kin me ita pregi mau me nmatu gaag nen itae weswes wi.
Ifwel ag kuf murin go katuok nmatu neu me ag ūtao nmatu gaag.
Go tekaaru nen ipiatlak wak nmatu nen inag, 'O iwi top. Ifwel kin taftgpielkin ilakor wi.
Kineu katuok nmatu neu me ag ūtao nmatu gaag.'
Nata.nl ne ina, 'O iwi.'
Selwan iplak nmatu ni tekaaru itrapelpel plake pak enlæ, ipak esun ga.

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

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

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

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

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

Kalsarap Namaf

A well-known story building on the notion that a coconut looks like a human face. In this story, the coconut tree grows from the father's head after he is buried.
He told that there was this ancestor who had a son, he and his wife. But his wife died, and the father and son were left. Until this old man became old and he called his son. His father said, 'Come here, I want to talk to you.' The boy went to see his father. And his father said to him, 'We are both here but when I may die. Some day you will bury me.

And you will come to look after my grave. If you see a tree growing from my grave. don't pull it out. But look after it until it bears fruit.'

They waited and the father died, and the child went to bury his father. But he didn't forget his father's story. He waited a while then he went to his father's grave. But he didn't see any tree growing out of his father's grave. He stayed until he went back to the grave and saw a small tree growing from his father's head. And he looked after it until that tree bore fruit, and it was a coconut.

This is text 014.
The story of a devil pig who wants to eat a man but, after a discussion with the man, realises that he may end up being eaten instead.

Once there was a grandfather and grandmother. They made their house a long way from the garden. They were there until one time they wanted to go to their garden one day. They carried everything for their garden and they went. They got their knife, their axe, and their basket which they would fill with everything, then they went. They went close to their garden and a big pig came near.

The big pig came and chased them (the two old people). The pig chased them. They ran and ran until they reached the house. Then the man began to get everything ready. He got his spear, bow and arrow ready. And he got his axe and knife,
Kinrik mtulep kin nag, 'Ag ātak me kineu kamer pak talnāt pan, kafan lel wak ātur na kia iphas kit.'

Selwan ipapanpan na itkal talnāt kius nalof wak.

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

Selwan ipapanpan isiwer ipapanpan ina itkal natik erfale. Go nmalko kipe tok mai go maarik wan kimurin nen kin kefān sil pak erfale, me kefo matur āpog paakor āulpog kefo mer us nalof wak ātur nen.


Ito nrog namrun, Go, Kitoko mrokin na, 'Naite kin?' Selwan kin ātak ipapanpan na ātak tkali go kitoko takinrog kin pan kinrogo na ipi natañol.

Ale kipestafi, 'E me ag kutfale mai pak nfal faat nen?' Maarik nen ātak eñrom nfal faat nen kipestafi, 'Me ag kutfale mai?' Go maarik nen kiga trausi. Kitlo na, 'Komam mtulep ramai pak talnāt me wak ātur iskei iphas komam.

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

Me kutae wak ātur nen ita pi wak and went back. He told his wife, 'You stay, but I will go back to the garden, to look for the big pig that chased after us.' When he got to the garden he began following the pig's tracks.

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

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

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

But as he stayed and stayed.

He felt around the cave that he got into. As he felt around he heard something.

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

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

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

But you know that that big pig
Natrauswen nig Efát

me wak ñur nen ipi ntwam.
Me malen kin ipan ipan kaiwaalu
namluñ kaof nasok natañol.'

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

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

Me selwan kin itok panpanpan
ratok panpanpan kitok malik sa
kitok taruñ ntañ mai
kipe tok pareki maloput ñog go
ntwam nen itok kainrikin kin na,
'Me ag kuip fam ko itik?'
Go maarik nen ina, 'Kineu ata ta
fam mau.'

Me selwan kin maarik nen ito us
napu kin ito us nalof wak pan
malen ita pi aiat to, ipan ilek
niñal nañil iskei ito.
Ale itai nañil.
Itok itai nañil panpanpan
kaipaañi nañil rupak enirom naal
ga.
Selwan rapa ntwam ina, 'Rakfan
fam ñog.'

Itok ñas maloput ñog. Selwan
rato na rakfareki namlas pan rato
na rakfarekin nen rakfan fam.
Maarik nen imrokin nen rakfo
is not a pig.
But that big pig is a devil.
But it took off its skin and
changed to wear the skin of a
man.'

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

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

But the devil didn't tell the
man. The devil was thinking
about how to kill the man at
night.

They stayed until it grew dark,
then the darkness fell on the
ground.
until the middle of the night,
and the devil said, 'Have you
eaten already?'.
And the man said, 'I still have
not eaten.'

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

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

It was the middle of the night.
When they ran away to the
bush they ran to get food.
The man thought they would go
Selwan rapa, ntwam ito kainrinkin
kin na 'Paafag sago?' Rato
rakelkelki nlak nait iskei pak elag
pa.
Ntwam ina ito islatlu nua nait
iskei kaipami.
Itok inrik apu kin na, 'paslat
nafnag me Paafam.'
Selwan apu inrogo, apu ina 'E, me
kineu akano pam nua nait.'
Malnen ntwam ipam nua nait
iskei, apu islatlu nafsil iskei
enfrom naal ga kaipami.
Me apu kinrus fam pelpel.
Selwan ranrus torik ntwam
kipaokski, 'Ag kuipe pam natañol
ipi?' Go maarik nen itok kinrikin
kin na, 'Me ag?' Go ntwam kina,
'Kineu apam natañol itol su.'
'Me ag?' Go maarik nen kina,
'Kineu kaipe pam natañol latal
ki.'
Ntwam ina ito kaimrokin na,
'Kaipe en mrokin pan kaipe tok
nrus mroput.'
Ina, 'Me kineu ga ana kafo pam
maarik nen tok, me malfanen ga
kipa pam natañol ilatol.
Me malfanen kineu apam
natañol itol nas.
Go malfanen kefo lakor wat
kineu kin to.'
Ntwam ien mromromro pankisa.
Ipato elag nait iof nra nait mai
and eat taro and yam and
banana and some food which he
thought they would go and eat.
The devil said, 'You climb
here?' They climbed up the fig
tree.

The devil carried some figs and
ate them.
He told his grandfather, 'You
take the food and eat.'
When his grandfather heard, he
said, 'Hey, but I can't eat Nait
figs.'
As the devil ate the fig,
grandfather took out the navele
from his basket and ate it.
Grandfather ate quickly. When
they were there for a while the
devil asked, 'How many men
have you eaten?' And the man
said, 'What about you?' The
devil said, 'I have eaten three
men.'
'And you?' And the man said, 'I
have eaten eight men.'

The devil stopped and thought,
'I thought about this and I am a
little worried.
He said, 'I want to eat this man
here, but now he has eaten
eight men.
But I have only eaten three
men.
And now he might hit me.'
The devil thought and thought
and thought. He was up on the
Nait tree, he fell and he broke the branches and wore them like clothes as he fell down. When he broke the fig branch he fell down and the bush was broken and he was scared of this man. He ran away and then the man sat and worried. When the devil escaped the man came down and broke the bush up to the house. And that's where the story finishes.

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**Kalsarap Namaf †**

**Maper, the fish that hides (Apu Ntan’s story)**

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

<table>
<thead>
<tr>
<th>Natrauswen nig Apu Ntan maarik Kalpog Ertap.</th>
<th>The story of Apu Ntan, mister Kalpong of Eratap [he died in 1922].</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itil, nega naik, itili nag, 'Akit tupitlak naik laap me naik iskei ipi maBer naik sees me itap murin nag kelek ko keur naor mram kaiures mau.</td>
<td>The fish said, 'We have many fish, but this fish, the maBer, is a small one and it doesn’t want to see light or be in a bright place.</td>
</tr>
<tr>
<td>Me selwan iur nmalnawen itrapelpel sef nag kekus naor nag ipi faat.</td>
<td>But when he follows the beach he hurries to escape and hide in a place among stones.</td>
</tr>
<tr>
<td>Or selwan maBer iur nmalnawen kuleka itrapelpel sef nanlen. Ifarfar top me selwan ipaakorki faat imer tap malier mau. Go natrauswen nig Apu Ntan npeten itop.</td>
<td>So, when the fish follows the beach, you see it hurry to escape to its place. It moves its tail quickly, after when it appeared at the stone, it was not ashamed. The meaning of Apu Ntan's story is very good.</td>
</tr>
</tbody>
</table>
Itilli nag, 'Nega itaos naik nag rusoso ki maër nawesien sa laap nega nag ito wesweskin itok enali.'

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

Nalotwen 1: Iwat naŋau. 2: Iplak namatu ŕtae. 3. Ipnak. 4: Itauso.
Me selwan nalotwen imai nawesien sa laap nega rumau tok enali.
Nmalnawen ipi namrem faat ipi namaliko go nega ipi maër.

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

Kalsarap Namaf †

Kalsarap and a story of a whale

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

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

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

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

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

We went to Elaknar and Tata Sailas was at his house. When he saw us and he said, 'Webe, small fish
they come and eat all the good food. 
But the whales will come later. 
The whales eat stones then they return.' 
When Pastor Kalagis heard Sailas' talk he felt bad. But I didn't feel bad. 

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

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

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

One day the hawks were telling stories.

The hawk said, 'I have a herb, I drink it and I know how to fly up high.'

And the owl said to the hawk, 'You go and get the herbs.' And they promised to meet back again. 'That is the time you will come.'

I will give you herbs, you drink it.' They stayed until the time to meet back again, and the hawk brought the herbs.

The owl came, then he told the hawk and mlapuas, 'You will get the herbs for him and give it to him to drink it.'

Then mlapuas drank the owl’s herbs, and he poured water for the owl.

He went and drank the herbs that they got for the owl. He drank it all, but he poured water
Selwan imin silua go, rupan saisei go rutli, 'Malfanen mal natut kemai go tukfo pregnrogo nrir.'
Panpan mal natut imai go ruipan saisei. 'Malfanen tufo nrir.'

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

This is text 024.

Iokopeth
The story of Katapel

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

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

On many days the chief called

Natrauswen nig Efat 51
preg nsaiseiwen.
Preg nsaiseiwen nrikin rukfo
til usus natownen gar go teflan
kin ruto preg ser nale.
Me mal nsaiseiwen go inrik
mmatu laap kin na, rukfo preg
nafnag wesi pak efare.
Reki nen kin rukfo tuaal me
rukfo fam.
Me ser naliati nen kin mtulep
Katapel go tekaaru kefreg
nafnag kefo preg nafnag me
tekatpi kefo pi teni elau ntas.
Kepiatlak kai, go kefo piatlak
wit, go kefo piatlak naik, go kefo
piatlak teferser ilaap nen ito
slati elau, ntas.
Me nmatu laap pafo pañori na
tekatpi gar ipi teni euut.
Ser naliati nen rukfreg
nsaiseiwen, mtulep Katapel
ipreg nafnag. 'Pafo pañori nag.'
Tekatpi ipi teni elau ntas, pregi
pregi pan me maarik naot ito
leka pan me ina, 'Mtulep Katapel
gu ito pañor tekatpi elau itfale?'
Ser pulpog Katapel isu mai pak
atan, ipiatlak nai sees iskei.
Nen kin ito mai pai kai ni elau
wes.
Pregi pan pan me maarik naot
ina, imurin na ketae itfale, teflan
ito mai slati tekatpi ni elau.
Trau pulpog nen kin kefo
pañori teflan mtulep Katapel ito
mai pak elau wis tekatpi elau.
Me selwan imai pulmatlen imai,
kuskor mtulep Katapel.
Malnen mtulep Katapel imai
meetings.
Have meetings to tell them, to
talk about their life and how to
do things.
After the meeting he said to all
the women, they should make
food and take it to the nakamal.
They should stay all day and
they should eat.
Then, every day Katapel and the
other wife made food, but the
meat was from the sea.

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

But the women, you’ll see they
find the meat along the shore.
Every day they had a meeting,
Katapel got the food. You’ll find
out about it now.
The meat was from the sea, but
the chief watched but he said,
'How does Katapel find meat
from the sea?' Each morning,
Katapel went down to a small
water hole.
This one from which she filled
up with cockles from the sea.
She kept on doing this until the
chief wanted to know how she
got the meat from the sea.
This morning he went to find
how Katapel came from the sea
with meat.
After he came early, he came
and hid from Katapel.
Katapel came near, to her small
As she went, she slowly turned the stone that was there. She filled up with cockles until it was finished, slowly put the stone back. Then Langtatalof wanted to find it when Katapel went back and Langtatalof wanted to try like Katapel to get cockles. He went to the well and turn the stone. He found shellfish and other things from the sea. He took it until he was finished, he put the stone back slowly but the stone wasn't put back properly. And the small well just started to get big, until it overflowed.

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

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

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

She went to build a wall until it was finished, the water came near and flowed over the rocks, and kept going. Katapel ran until she got to Efaposflu she built a small place was left when the water came.

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

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Natrauswen nig Efat

53
South Efate Stories

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

And that's why if you go along the lagoon you will find that Ewenesu has lots of sand because she tried to build a wall to block the water but the water carried her away. You come to the bridge, it's a small place with lots of rocks because she wanted to build it, but the water came and took it away. You go to Efatposfiu, you see that there is a small open place because of it. She tried to build a dam but the water was too strong, and it carried her away with the stones. Today you see the passage there is only small, and that's how the story of the lagoon goes.

It is the little that I know.

Frank Alfos †

_Taligter and Tagiter_

The seaslug (Tagiter) cries out a warning when someone is going to
Tagiter, ga iwelkia ipi namrun nen kin itag nen kin itag tunrogo itag ter naat, itag ter tete naat.

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

Malran kumeski, ifwel kin kuf mroki na ñaska ki ola kefo kop ag.
Kefo kop ag, kefo kop ag.
Itae kop ag enlae.
Kutae sef teflan, sef teflan me, itae kop teflan kin itae nlaken kefo taos nalo gaag, ga ipi naik.

Tagiter (seaslug) is something that cries out for us, when it cries you know it cries out a warning that someone will die.
When you hear it cry at night, it is crying for a man.
Someone will leave, will die.
But as for Taligter.
Taligter is a fish.
It is a fish, when we see Taligter.
When we were children and we see Taligter we are scared because we think it is Tagiter.
Because Tagiter is a devil, it is nothing, but Taligter is a fish.

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

The way with Taligter, it follows people, you can't play with Taligter.
When you play with it, if you think you will spear it, it will chase you.
And chase you and chase you.
It can chase you a long way.
You can run away, but it will follow you, it will follow your dust trail, but it is a fish.
A story of Rentapau and Erromango
Rentapau is a major powerful place on Efate, with links across to Erromango. It is a tabu place that was built on by a resort in the late 1990s.

Kafo gaag traus naor sees a?
I'll tell you about a small place eh?

Ermag. Ag kuta Erontŋau?
Erromango. Do you know Rentapau?

Erontŋau ipiatlak natiel iskei itok. Aleka ki namtak.
Rentapau has a vine there. I have seen it with my own eyes.

Natiel wan rop mifala i talem natiel
A vine ([Bislama] a vine that we call 'natiel').

Me natiel nen ito, esan kin na fei kia, Thanh
This vine is there, at the place where, who now, Thanh,

Kutae ana katraus natiel nen kin, me
You know, I want to talk about this vine, but

kafo psa ki etog, me akam kin kofo ona, konrog soksoki teplan ato traus me go kofo welu wou wes.
I will talk about a foreign place, and you will listen carefully as I talk, and you will help me with it.

Rupaoski, rupaoski Ermag,
They ask Erromango, Erromango will give them everything.

Ermag ituur sernale.
If you want something, Erromango will.

Kumur tenamrun Ermag kefo.
There is a vine at the place which,

Ipiatlak natiel iskei ito san kin aa,
Thanh has made his hotel there today [Blue water resort].

Thanh ipreg nasuŋi wes mees ne.
There is a vine, a big vine, I've seen it with my own eyes.

Ipiatlak natiel iskei, natiel ñur aleka ki namtak.
It climbs up the mangroves.

Ito pau pag, e-, ito pau elag nana, natog.
And this vine (Bislama) hasn't got a trunk.

Me natiel ne hem i no gat stampa blong hem.
You go and look at it where it climbs up the mangroves.

Be yu ko yu luk we hem i stap antap long, long ol natogtog.
(lokopeth) hem i wan rop.
(lokopeth) It is a vine.
At this place, it is different, you can’t find its trunk.

You don’t see its trunk. It is unbelievable, but there was a turtle there, fish, a turtle. They call it a turtle. It lived in the small pool which Thanh would make (into the Blue Hole resort). Fish would be in it. It stayed and stayed until they started to clean Rentapau. And these things ran away back to Erromango. They are at Erromango until today. The vine has gone. The turtle has gone.

The most important of this that I want to tell you about today, people go missing at Rentapau. There is the owner of it who hurts them. If many of us go there, one will go missing. Rentapau has the trunk (of the vine). Erromangans know, this is how all their things come to Erakor [corrected to] Rentapau. Rentapau is the head place of all places around Efate. It is the most taboo place.
Ririel and Ririal

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

There was this old woman, she had two children.

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

The nakavika were ripe, they wanted to go.

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

And Ririal said back to Ririel, 'No, you climb!' They kept on until Ririel climbed the tree.

He climbed up the nakavika but Ririal stayed down below.

Ririal climbed the nakavika until he saw the fruit.

He missed it and fell, he fell.

He fell back down to the ground.

He fell down to the ground quite
Natrauswen nig Efat

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

Wak e ñaginau roro go tete go mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisi ae.
Ririolo ririolo rielo i.
Ale ina- wak ina ipak me ita ler mau.
Itapa nrik, itapa nrik mama ga go papa kin mau,
Ale ina ito panpan go, hos imai hos ina imai ale imer nrik hos ki na,
hos kefan nrik papa ga go mama ki, ale itli ipi nalag ina:
Hos e ñaginau roro go tete go mame.
Ririel o kitiroa mate toko.
Ririal Eselatia toko tagisi ae Ririolo Ririolo Rielo i.
Ale, hos ina ipa ita pan nrik tmen go raiten kin mau. Me ina ipan kaipe pa.

Ale islati to pan pan go mantu imai,
Mantu ina imai go imer nrik dead.
So Ririal took him, he carried him and he cried.
He cried for him until a pig came by, the pig came and Ririal said to Ririal, no, he said to the pig, 'You do it for me.
You go and tell my mother and father this for me,
'Ririel fell and he died.'
Then he began to sing it as a song,
Wak e ñaginau roro go tete go mame.
Ririel o kitiroa matetoko.
Ririal eselatia toko tagisi ae.
Ririolo ririolo rielo i.
So the pig was going, but he didn't go back.
He didn't go and tell the mother and father about it.
Then a horse came by so he told the horse,
the horse should go and tell his mother and father about it, and he sang this song.
Hos e ñaginau roro go tete go mame.
Ririel o kitiroa mate toko
Ririal Eselatia toko tagisi ae Ririolo Ririolo Rielo i.
So the horse went but didn't go and tell his father and mother about it. He went and didn't come back.
He was there holding (his brother) and the flying fox came.
The flying fox came and he said
The story of the group of children

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

Natrauswen nen inom esa. This is text 034.

60 South Efate Stories
锚定。哦，他们下到海里。

然后他们去工作，有些人买了斧头和刀子，有些人买了铲子和铁锹，一些东西给花园。

然后一个小孩，最后一个小孩买了个口琴给它们吹，一个口琴。

然后他们去花园工作，大人们种了一些东西。

但他留在那里吹口琴。

他一直吹着这首歌，魔鬼听到了喜欢它。他喜欢这首歌，然后他走近，对他说，‘我感觉很好听你的歌。再吹一遍吧。’然后小狗一直吹着这首歌。魔鬼喜欢听它。然后他说，

‘给我吹一遍，让我试试你的口琴。’魔鬼把它吹了一遍，但它跑了。他把它带进去，跑进芭蕉树。

然后小孩哭了。他哭到大人来问他，‘你为什么哭？’然后，

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

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

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

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

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

Then the small child cried. He cried until the adults came and asked him, 'Why are you crying?' And,
"The devil in the banyan came and took my mouth organ, and ran away."
So all the children went to hit the devil, but the devil was inside the banyan, so they dug its roots. Some cut it with axes, some dug with picks, on and on but it wouldn't fall down. They dug more and then sang,

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

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

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

But the banyan would not fall over. The small boy decided to go and cut a digging stick, made of cabbage plant. So he cut the cabbage digging stick. The big children said, 'But this digging stick is soft.' We tried with a big digging stick, but we couldn't dig the banyan. You brought a digging stick made of cabbage tree, it is too weak and you will try to dig the banyan with it. And he said, 'I'll try.' And they sang for him:

[song] Napag imarie rie, napag imarie napag imarie rie, napag inawe, nawe, nawe nau tagisi.
Natrauswen ne ipi natrauswen ni, menal. Menal go katom. Menal ga ipi naik go katom, rato panpan go
menal inrik, menal inrik katom ki na, 'Takfo res.' Menal inrik katom ki na, 'Rakfo res.' Ale, katom ina, 'Iwl.'
Ale rato panpan. Ratil sef naliati kin rakfo stat, rares.

Me katom itae na ga ikano kraf pelpel, taos menal, menal itae spit.
Itae sef pelpel me katom ikano. Naliati nen rakfo res wes me katom ipei usereki ser nagis.
Ipestaf aslen nen kin ruur ser nagis, ipestafir na naliati tefia,

This is text 035.

Harris Takau

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

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

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

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

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

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

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

'We'll start at this point, then we'll race to the next point.'

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

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

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

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

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

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

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

'And the hermit crab said, 'Wananatajo.'

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

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

'Fapan na rapak nagis, me katom nen kin mai ina, 'Katom nen ga ipi katom ḫtae.'

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

'Nlaken katom ḫtae kin ito nagis kaaru, katom ḫtae kin ito nagis katol.

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

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

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

'Go menal ina, 'Wananatajo.' Me
Until he got to this point and the hermit crab said, 'Wananatajo.'

But barracuda's breathing was getting short. He went until he got to this point and the hermit crab said, 'Wananatajo.'

But barracuda's breathing was short and he said 'Watetjo.'

Until he got to this point and the hermit crab said, 'Wananatajo.'

And barracuda said, 'Wananatajo.'

They went until his breathing was short. His breathing was short, the hermit crab knew that barracuda was short of breath. They went on, he went to this point and said, 'Wananatajo.'

And barracuda said, 'Watetjo.'

His breath was short. Until the last point and the hermit crab said, 'Wananatajo.'

And barracuda said, 'Wananatajo.'

And the hermit crab said, 'Wananatajo.'

And barracuda said, 'Watetjo.'

And the hermit crab knew that barracuda's breathing was short. And he got to the last point alright and hermit crab said, 'Wananatajo.'

And barracuda was nearly dead, he couldn't speak at all. His breathing was getting short then he died. And hermit crab knew that barracuda was dead and hermit crab won.

Hermit crab won the race, then hermit crab sent word to every point to get all the hermit crabs.
runomser mai pak naor iskei, runa rusu pak elau ki menal imat me itasaak to natik ntas. Ale katom ru-, runa rupak natik menal ki, kin go rupo preg lafet kin go rupo pam silu menal. Natrauswen nen inom esa. 

This is text 036.

Kali Kalopog †

maalplep

maalplep is the name of the snake who split the two small islands of Kašum lep and Kašum rik.

Ipiatlak måaat iskei kin ga ipo-. Iwelkia ipato elag Epu sanpe kin ipo mai. Imai me imai kin ipato teflan ga kin ifiskotkot naur seserik nen kin rumai pan pan pan tkal Ertap sanie. Go naur inru kin ratu sanie, rusos, rusos kaaru ki Kašum lep ko kaaru ipi Kašum rik. Go naur nra nen, me måaat ina ifiskotfiri.

Ipiatlak nagis ni Eter ga ipi nagis pram, me måaat nen kin ifiskofiri.

Ipi nlaken kipe mìit. Me nagis ni Etmat mìas kin ipram, nagis ni Etmat kin akit tutkos to.

Nagis ni Etmat. Me nagis ni Emut kin ito, go nagis ni Eter wan kin me iptau. Nagis ni Emut nen kin ileg ki naur sees nra ne. Nlaken kin nakon, nakon wan ki kin nagis to one place to go down to the water where barracuda died at the edge of the water. Then the hermit crabs went up to barracuda and had a party and ate barracuda all up. The story finishes here.

There is this snake and it would-. It was up at Pufa [behind Montmartre] and it came. It came the small islands that come right up to Eratap there. And the two islands there, one which they call Kašum lep and the other is Kašum rik. And these two islands, this snake wanted to split them.

There is the point at Eter, it is a long point, and this snake split it.

That’s why it is short now. But the point at Etmat is a long one, the point at Etmat which is where we are now.

Etmat point. But the point at Emut and the point at Eter are there.

The point at Emut which is in line with the two islands there. Because its face, its face, that is
Natrauswen nig Efat

ni Emut ne. Me nakon kin. Maatlelep ina nagi naat nen kin rusoso ki maatlelep. Ga kin ifiskofi kin rapi naur sees inru pato. Rusoso ki Kapum rik go Kapum lep. Gwankia. Nanre ni Erakor kin ato tili, me akano til nanre ni Ertap nlaken ga me ipi nta nia nañer ni Ertap. Ore. This is text 044.

Kalsarap Namaf †

Faat inru, the two stones at Ekasufat Rik

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

Ipiatlak faat inru Ekasufat rik. Rato puserek, faat nra nen rato puserek panpan go rakaitmer nrikirki na ramur rakpato elau. Go faat sees inrik faat þur kina, 'Ag þafei. Me kineu kafo inrok.' Go raipreg ipi raitmer psaplilkir panpan go faat þur inrik faat, faat sees kina, 'Ag þafei, þafei pan pato etan, me neu kafe neentpasillik me takfo pan pato namos, nen natañol ruto palus, akit tato maloput'. Malen rapreg kipi nafsaplilwen. Faat sees inrik faat þur kina, 'E, this point at Emut. Its face there. Maatlelep is the name of the snake. He's the one who split them into two small islands there. They call them Kapum rik and Kapum lep. That's it. The Erakor side I can talk about. But I can't talk about the Ertap side because it belongs to people from Erarap. Eratap. OK.

There are two stones at Ekasufat rik. They talked to each other, these rocks, and they said to each other that they wanted to be at the sea. And the small stone said to the big stone, 'You go first. I will come behind.' And they ended up arguing with each other until the the big rock said to the small one, 'You go first down there, I will meet you, we will go in the ocean, that people paddle out to, we will be in the middle. Now they had an argument. The small rock told the big
Go faat pūr inrikin kina, 'Ag ag kusees, me kineu atop.
Malen kin ag pafei pa, neu kafei, kainrok na kanpasilkik go takfo pa.'
Rapreg ipi nafsapilwen. Panpan go faat sees ina, 'Orait, kineu kafo pei.
Go faat sees ito elag, imlil mai to etan.
Faat pūr ina imai ikano npasilki.
Go mees nen rato euut to to pan tuk mees.
Ipi natrauswen sees mās.

This is text 046.

John Maklen

*Mantu the flying fox and Erromango*

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

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

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South Efate Stories
John Maklen

Asaraf

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

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

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

He went to Erromango and he came back, and one day, well, Erromango it was-, you could be on Efate and you could see Erromango.

And those two eggs stayed at Erromango.
And people from Erromango wanted to hit him.
And he said, 'I will leave you the eggs. You will look after them and I will return to Efate.'

And today he came to Efate.
And that flying fox is still at the place they call Ewor today.

This is text 048.

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

And those two eggs stayed at Erromango.
And people from Erromango wanted to hit him.
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And today he came to Efate.
And that flying fox is still at the place they call Ewor today.

This is text 048.
South Efate Stories

Emeltig nás.
Me teni Efate rupregi imaeet

Go itrau to nrus ki Ermag ipak
inrus pa, me welkia ina ñao ki
ñaun pak ntas tefla.
Me ipregi teflan ki nana go ntas
ipo puk.
Welkia, ipreg na þaun pak ntas
tefla me ipulki nñaun tefla, nen
kin ntaş ina ifuk.
Go, kupo kano lek Ermag.

Go malnen kin itu san to, itu
Efate toto panpan malnen kin
imati, go tiawi ni esan rupo
tanki.
Me rlaken ipram top go rupo
þelkin itol wes.
This is text 049.

John Maklen
Mumu and Kotkot

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

Natrauswen ni Mumu go Kotkot,
ga ita pi natrauswen þal mau, ga
ipi natrauswen nen imol.
Taos Mumu go Kotkot gar rato
siwer userek ki nlaun nig
Vanuatu.
Pan pak Banks pan pan kaimer
ler mai pak Aneityum rato siwer
tefla.
Me san kin ratkos ga ratok naur
nip Eti go Eñae.
Rapi naur negar.
The story of Mumu and Kotkot,
it is not an empty story, it is a
story that is still alive.
So Mumu and Kotkot used to
walk around Vanuatu.

To Banks and then back to
Aneityum, they would walk like
that.
But the places they stopped at
were Tonga and Emæe.
They are their islands.
Go sernrak rato ipitlak napu negar iur esa.
Kin imai kin iteflan panpanpan ileg pan.
Ur ntas kin ipanpan pak Ermag, pak Tanna, pak Aneityum.
Kaimer ler mai.
Go gar rapi tenen kin ratu teflan welkia ratok lek natañøl, naat nen ipreg nawesien sa go rakfo watgi.
Tetenrak ratua ki suptaɲ.

And everytime they have their road that goes along there.
They always have their road along here, it goes straight.
It goes along the saltwater, to Erromango, Tanna, Aneityum. Then it comes back.
And they stay there, they look to see if anyone is behaving badly and they go and hit him.
Sometimes they punish someone, they make someone sick. But they make them get well again. But sometimes they make them die.
They will be dead. And many times they appear to people.

John Maklen

Natopu ni Erakor, the spirit who lives at Erakor

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

Natopu nen kin ito esan ga, ipi natopu nigmam.
Ser natañøl ni Erakor runomer mtaki natopu nen kin rusoso ki maarik.
Selwan kupreg şa namrun,
Maarik kefo pei tuok suptaɲ sees welkia nen kin ituok kin ipregi kumsak.
Me ipitlak natañøl nen kin kefo mer gaag preg naul nkas nen

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

Mauu rulaap, ruto preg nafkal toklos nfaau ni Ertap, me Erag, me Ernel.
Malnen kin ruto me kutae maarik ga inrus pi natafol nen ipi na, kuluru. Ipi kulru.

Kulru. Kulru imin se kleva.

Or, natafol nen ipi kulru, welkia tenamrun kefo mai me ga kefo pei nrik nafier laap ki

Selwan ruto to pan pan welkia nalotwen ina kefo mai.
Go kinrik nafier laap ina, 'ipiatlak tenmatun iskei. Kefo mai. Tenen ipi tenmatun wi iskei.'
Go akam kefo nomsar pak, kofo nomsar pak namrun nen kin kefo mai akam kofo nomsar pakes.
Me kineu kafo gakit to nanre ni kastom. Tuk mees ne.' Go ga kin ipi maarik kin ita to.

This is text 051.

drink, and you will become healthy again.
People here have leaf medicine for 'maarik'.
And 'maarik', long ago, when, in the time of darkness, they were there, they were a group, they were warriors.
Many warriors, they had battles with the warriors from Eratap, from Pango, from Mele.
As they were there, you know maarik changed into a person who was a healer. He was a healer.

'Kulru' means a kleva (the Bislama term for a healer).
Yes, that man is a kleva, so that if something were to happen, he would have told all the people about it.
When they were there, then Christianity was about to come.
And he said to all the people, 'There is something. It will come. It will be a good thing.'
And you will all go to this thing that will come, you will all go to it.
But I will stay inside custom for you. Until today.' And he is the 'maarik' who is still there.

Kalsarap Namaf †

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

South Efate Stories
and, in the end, kill him.

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

One day he called many birds to one place. 'I want to talk with you because
we are birds. But why does the hawk hurt us, it eats us?
Some days he stays away. He sees us here. He comes and
hurts us.
But we are a group.'
He said to them, 'I want us to come together to cut a canoe.'
And all the birds said, 'How will we cut it?' 'I will show you how we cut a canoe.'
And they came together in one place and he said they would cut a canoe. They cut the canoe. They got the wood, the wood would be 'nel' wood.
They went and arranged it so they could be in one place. And they hit they chopped the tree, their 'nel' tree.
Pan tkal kaaru katol kafat. 
Rupregi panpanpan

Itaos pot iskei, ito sal. Me itili nag, ‘Mal teflan tukfo pakruk.’

Man laap rumai: mantu, sokfal,

taṭes. Ga kin ipi naot. Ser man laap nen runomser mai tu naor iskei.

Go ina, ‘Amur na kanrik mus ki na tukfo kol.’ Mapul ito ḫanrer,

too ito taar ser man runomser preg na nawesien gar teflan kin runomser mai tu naor iskei.

Malnen rupan tu raru gar nentu go kinrikir ki na, ‘Malnen tuktu.’


Me kefo lulkī naknin rufak nmal nran pa.

Go ipi mal gamus nen kin itu koṭakro tukkrakpnī.
Runrogo kaitu. Ruto kol mapul ito kol me ito ḫanrer.

Ser man nen rupreg suṭh nen ruto pregī.
Too ito taar, go mal ait ntaf. E maarik go kimai.

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

malnen ipato enae panpan po na ler na imai. Go taap es inrikir ki na,

'Kin kemai malfanen kemai kefo narak tete ki. Malnen kuleka iwel preg nrag naknir, rupak elag tefla, malnen imaimai maimai pak etan. Go tukfa ferser me kefo lulk naknin nmal nanr.'

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

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

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

The rooster crowed and the hawk left the hill. 'Eh, here he comes.'
They were there until he came down, came and put his fingers like he should.
He would show them his claws (to scare them) as if to show them how he would grab one and eat it.
then he went a long way, then he came back. And taapës said to them,

'As he comes now he will grab some. Then, you look, he will stick his fingers on top like this,
then he will come down, down, down. And we'll go our different ways, but he will put his fingers in the banana.'
And it is their time (for revenge), they kill him. They watched and the hawk flew down around them until he finished and flew a long way away
then he looked like he was going to fly but his fingers were ready.
Then he came close to grab some of them, and they scattered.
But his claws stuck in the banana. He tried to get out but he couldn't because the banana is soft,
that's the boat he chose. He got wise.
Malnen kin ilulki nrang naknin rupato nanr ipregnrogo nen kin inrir nen kefreglu nrang naknin me ikano.
As he put his claws into the banana he tried to fly away, but he couldn’t.
Go ipi maal nen ruŋako, rutai me mantu ikati. Me ser man nen runomser ḫakro, go
And it is the hawk that they covered, they cut him (and bit him) but the flying fox bit him. But every bird covered him and his life was finished, he died.
naŋolien ga inom, imat.
And that is where this small story ends.
Go ipi esuan natrauswen sees nen ipaamau wes.

This is text 052.

Petro Kalman †

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

Taos me ni lakun tiawi teetwei ruto san kin Frenis Roman Catholic itkos.
As for the lagoon, the old people before stayed up at the place where the French Roman Catholics were.
Frenis Roman Catholic rusosoki Momat. Me nafsan matu ni tiawi rusosoki Epkat.
The French Roman Catholic place, they call Montmartre. But its real name, what our ancestors called it, is Epkat.

Kaaru nen ito rumer sosoki Epak. Epak kin po pak Ėpuf.
Another place there they call Epak. From Epak you go to Epuf. But in those days, olden days, you couldn’t go to that place.
Me teetwei mal nen tiawi rutu, ag kukano pak esanie.
I would go and ask permission to go there. I would talk with the chief, but if I just followed my own way, they would kill me, and eat me. Because I didn’t talk to them.
Kafan kopei pemisen na kofo pa.
And while they were there, there
Kanrik naot kin me ifwel kin afkop namurien neu pan rukfo wat kineu,

rufko pam kineu. Nlaken atap ptuki nafsan.

Go malen kin rutu sanie,
Natrauswen nig Efat

There were three wells.
The first well was called Mpakur, it is the one the lagoon came from.
The second well was called Ewotas, at south-east Efate.
The third well was at Efu, they called it mautul and Mautfer.

But then, they were there, the people from Efu wanted laplap.

Then they wanted laplap and they started to make laplap for them.
But every time they made laplap they put island cabbage, and other things in it, but one grandmother, called Katapel. She is a grandmother who had a stone which she would turn.
She would turn it. She took shellfish. She took shellfish and she made laplap.

In those days they didn't buy things with money, and they didn't buy different things at all. They gave mats only, and yam, sugar cane. And this grandmother, every time they went, she got more food than anyone else.
Because she put meat on the...
Kai kapu ga ne, go runa, 'Me ag kupreg kapu gaag ikakas wi nlaken kin kusati ntas.'
Rupan pan pan rumaetki nlaken kin serrale nen kin kefare kimer sel nawi lapap.
Isat napra laap, esun ga ipur mau ki nafnag.
Ati nen rusosoko Katapel.

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

Malnen kin rumai nen ruuut ntas nen runko pregi kefak naniu nen runroi kapu.
Go ke ona ke kukaia.
Ga kefo inrok. Inrok ser rrak.

Malen kin ipo na imai tefla me ruipe pregi naturi ai iskei, kipe mai torakin to.
Malen kin ileka inre faat tefla, ipai kai pan pan inom tefla, naal na ipueti go iut ntas nen kefo pan nroi kapu ga.
Me malnen kin ipo na ipreg ga, nafterka, nana, teflan inom na itao,
go isiwer sak ki ntaf pak elag,
malen ipan pan pan pak elag ntaf go inrog nai iser.
Malnen kin inrog nai iser teflan itarp ek ki napor naal ga ipato me itrau fit.
Malnen kin isfit mai mai mai mai legki san kia Korman me pak etan,
laplap.
Shellfish laplap, and they said,
'You make a sweet laplap because you get it from the sea.'
Until they got angry with her because every time she went she got lots of yam.
She got lots of sugarcane, her house was full of food.
This grandmother called Katapel.

Then they said to themselves, 'We should go and watch her taking things from the sea.'
Then they came to get saltwater to put with the coconut to milk the laplap.
And he, um.
And she came after. She came last every time.
When she came back, they made one young man go and wait for her.
Then he saw her turn the stone and fill up the basket with shellfish and take it and then pour seawater to milk her laplap.
But when she got all the, whatsit, and she left,
and walked up the hill to the top, when she was high up the hill then she heard water flowing.
When she heard the water flowing, she dropped her basket and just ran.
Then she ran and ran and came to where Korman stadium is, but down,
Natrauswen nig Efāt

and she pulled the two points of land to try and stop the water from flowing.
She ran to the place where the water was flowing through, to the place they call Elaknaŋkas, to pull the water.
She ran to this point which is called Emeťper and Efatposfiu.

When she lay down to block the saltwater, it went through her legs.
Then the water flowed through her legs, they became two stones.
It flowed through her legs, these two stones are still there. It flowed through her legs like that, they are two, one was broken during (cyclone) Uma.
But the other one is still there today. They call it Efatposfiu.
And Erakor island was not there in the olden days.
But when Katapel lay down to block the water, it broke off the island.
And when she ran like this, she died. She fell over at the point which is called Katapel. Katapel point.
And when she was rotten, each of the places she pushed at became stones around the island.
And that is the end of the story of Katapel.

This is text 058.
This story about the two warriors from Pango and Erakor was told by Timothy Arsen when he was eight years old.

Once there was a warrior at Pango and a warrior from here, and they were there until the warrior from here came out and the warrior from there came out. The Pango warrior came closer and the warrior from here came and the warrior from here climbed the branches of a banyan tree. And warrior from here came and the warrior from there came. And the warrior from here was up the banyan tree and he came down from the tree then they argued and they hit each other, until the other one, hit the one the warrior from Pango was dead. And that's what I wanted to say.
William Wayane†  
Falea and Toukou

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

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

Our old people lived at Rentapau and came to Erakor island.

These two had six children.

The first was called Apu Esel.

And Apu Esel was a spring of water.

A spring that flowed.

Down to the sea.

The second child was called Apu Taf.

Apu Taf is water which flows to the sea.

The second child is Ati Pako.

Ati Pako is a shark which ran away and came to Erakor island.

The fourth was Apu Sal.

Apu Sal, he floated and came to Erakor Island.

The fifth child was Apu Tfer. He was a wave.

And the shark came floating and the wave picked it up and threw it onto the shore of Erakor Island.

The sixth child was Ati Aas.

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Natrauswen nig Efat 81
Go malnen kin nao itperkin ipak euut go ipi aas.
And when the wave threw her on the shore she was a coconut crab.

Go kimai pi aas. Ito panpan tete ntau rumai go kiler mai pi faat.
And she became a coconut crab. She was there for some years, then she became a rock.

Go faat nen ito Elignairo, naur sees Eraniao.
And the rock is there at Elignairo, on Erakor island.

Go natrauswen nen ipi natrauswen ni tiawi nig Erakor, nen kin ruto elag Erontpau mai tkal naur sees Erakor. Ipi tesees wan inom esa.
And this is a story from the old people of Erakor, who came from Rentapau to Erakor island. This small story is finished here.

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Kalfapun Mailei †

_**Katapel and Liportani**_

The story of Katapel, but in this version Liportani is a woman who wanted to use Katapel’s magic but fails, with bad consequences.

Ipitlak nmatu inru, rato elag Epuuf.
There are two women, they lived up at Bufa.
Ale rato mai pak elau Emten. Malen tiawi ruto sol serale.
Okay, they came down to the water at Emten. At this time the old people carried everything.
Ruto sol serale pak nana, naalaki, nlaunen. Ale sernrak rupa, they would take everything to feasts and dances. So everytime they went, they took everything. Some took yams, some took naos (hog plums), some took bananas, one took shellfish.
Gar ruto namlas, nrak pei Emten itik ki ntas. Ito sol ga kai. They lived in the bush, in those days Emten had no saltwater. She would get shellfish.
Me gar rato esum iskei, gar Liportani, Katapel go Liportani, rato esum iskei.
They lived in the one house, Liportani with Katapel lived in one house.
Ale, Katapel ipak elagisol kai, ipak esan kin faat itkos.

Ipełgat faat tefla isol kai. Inom ipa itao faat ipon. Ipak suṁ ga pa, ipreg kai.

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

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

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

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

Kipe mten top, ntas kipe mten top. Imer tao, imai pak Elaknapuktao, me ntas, itikin, imaimaimai pak Elaknapuktao.

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

She got the food, they ate, then Liportani was jealous of her. She said, 'This woman, she goes and gets shellfish, but where from? There is no sea around here.' So she asked, 'Where do you get shellfish from?' She said, 'I get it from the sea.' Liportani asked and asked and asked. Katapel didn't want to talk about it. One time Liportani hid from Katapel. She was hidden, she watched Katapel go. She went and turned the stone, she took shellfish, she took it until it was finished, then she left the stone, she took the shellfish and went.

Liportani went and turned the stone, finished, she took the shellfish, but she forgot to leave the stone again. Seawater flowed. Katapel was at home and she heard the sea flowing. It ran. It came to Ewenesu, she tried to stop it. It was too heavy, the water was too heavy. It left, it came to Elaknapuktao, nothing, it came and came to Elaknapuktao.
Kulek naor nen itu elau to. A, fei kia, Atumret, go Pakolep kin ratu ela u to, rapi natopu tu kia. A, who now, Atumret and Pakolep were in the sea, they were natopu.

Orait kumai pak e, esap kia Enainalop, san a Klan mana rupato. Faat inru kia ratu nmaota Enainalop go Emetper. Alright, you come to, a, Enainalop where Klan and them live. The two rocks are between Enainalop and Emetper. They are natopu, Flesaur and Flepog.
Natrauswen nig Ef at

Kupak Emetaikes, ipitlak naot gar
kin itu es. Maarik kin itu
Emetaikes.
Orait kupak, a, a, Elwaf, Elak
Mparomwal, ipitlak mtulep iskei
kin itkos to, ipi natopu.
Ale kumer pak Elak Napuktau,
esan kin a, Radison ipato, ipitlak
mtulep iskei itu san. Ipi nmatu.
Nanre knen pak nanre gakit,
ipitlak natopu iskei itues.
Teni naflak namkair. Teni teesa
nen rutu, nana natopu gar a? Ale
kupan panpan
kupak e, esap. Kupak Ekoftau nen
pato. Ipitlak natopu iskei ituwes.
Ekoftau.
Me natopu ne, ga isiwerki
mpargon. Nlaken itik ki natuen, ga
isiwerkin.
Me ipi natopu, ale, kupak e elag
esan kia rupreg redio stesen foum
wes.
Ipitlak Lagtatalof itu wes. Ga ipi
natopu iskei.
Ale kunrookot tefla, kupak e
Elakles kin kaipaakor nanre ni
Ertap ki.
Me rupi natopu nen rulfekor
Erakor. Iskei itu esan, ale kaimai
pak naor na ipato, Atmowit. Go
masei gar, kin rato elau Ekaphem.
Gar me rapi natopu tu kia, esan,
natopu rulfeka, a?
(NT) Go ag kumas preg nafte,
You go to Emetaikes, there is
their chief who is there. The
gentleman who is at Emetaikes.
Ok, you go to Elwaf, Elak
Maromwal, there is a woman
spirit there, she is a natopu.
Ok, you then go to Elak
Napuktau, the place where the
Radison is now, there is a
woman spirit there.
From that side to our side there
is a natopu there.
Those of the namkanr clan.
Those of the children who are
here, it is their natopu. Ok, you
keep going until
you get to that place. You go to
Ekoftau. There's a natopu who
lives there. Ekoftau.
And this natopu, he walks on
his bottom. Because he doesn't
have any legs, he walks on it.
It is a natopu, ok, you go up to
the place where the new radio
station is.
There is Langtatalof there. He
is a natopu.
Ok, cross over like that, you go
to Elakles and I come out at the
side of Erap.
They are the natopu who are
around Erakor. One is there
and he comes to the place
where Atmowit stays. And
their stars are at sea, at
Ekaphem (island).
They are the natopu of the
place; natopu all around it.
(NT) And what must you do? To
olsem blong lukaotem ol samting ia. Yu mas mekem wanem?
(KM) O oli stap nomo, olsem oli lukaotem. Welkia rulekor kit a, iwelkia.
Gar ruto, rupi, rupi natopu nen kin rupi naflak, a?
Naflak ne, naflak ne, naflak ne, ipitlak kram, ipitlak namkanr,

(NT) If wel ag kupreg nafe, nanrogpirwen?
(KM) Ore if wel kufla maetki naat, ag kupon, ŕafo preg, taosi rutil nfaq.
Kupreg ipak natopu. Natopu itrapelpel nrog, kefo wat naat ne

(NT) Me ag kuto ni naflak, olsem pitkaskei ni natopu? Natopu ito lekor ag?
(KM) Ore welkia, akit tuto nalekoren ni Atua. Me gar gar rupi teni emermen.
Me Atua ga ipei. Ga kin ilekor wou. Me gar rupi natopu teflan to me gar ruta preg namrun mau, ruteflan ŕias to.
Me iwel kia rulekor natkon a?
Rulekor natkon,
(NT) Rutap preg nawesien sa mau?
(KM) Toklos natamol, itik. Ruta preg nawesien sa mau.
Me iwelkia olfala nen ipato esanpe Emetaikes, ga kin ga ipi naot, ipi naot ni ser natopu ne.
Me wel kin tete natopu ifla mur na kewat naat, kefei paoskin ki.

look after these things?

(KM) They are just there, they look after things, they look after us.
They are there, they are natopu that have a clan, eh?
This clan, this clan, this clan, there is the clan clan, the namkanr clan.
(NT) What if you disobey?

(KM) OK, well if you are angry with someone, you go and get, like, they call it a 'nfaq'.
You take it to the natopu. The natopu will quickly hear, he will hurt that person.
(NT) But are you in the same naflak as the natopu, does he look after you?
(KM) Yes, so, we are all in God's care. But they (natopu) they belong to the world.
But God is first. He looks after me. They are just natopu, they can't do much, they are just there.
But they look after the village, eh? They look after the village.
(NT) They don't do bad things?

(KM) Regarding people, no. They don't do bad things.
But for example, the old man at Emetaikes, he is the chief, the chief of all natopu.
And if a natopu wants to hurt someone, they must first ask
Wel ga ketil, 'Ore', go kefo wagt, me wel itli na, 'Itik', ukano.

(NT) Go natopu rupiatlak tete teenhol, nen ruto?
(KM) Ore taos teenhol gar, ore. Taos, tenen kin gar ruto ntas a?

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

(NT) Me ita piatlak sikskei mau, olsen wanwan natopu ipiatlak,
(KM) Ga serale, e.e. Gar rumuai pitlak serale teplan ne, go ipitlak naik. Kumurin paoski naik kefo tuok ki.
(NT) maat olsen blak and waet snek (KM) A takwer.

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


(NT) Me malpei, tiawi rupreg tete nanromien sees rutuer natopu?
(KM) Teetwei tiawi, tiawi ni

If he says, 'Yes', then he can kill him, but if he says, 'No', we can't.
(NT) And do these natopu have any animals with them?
(KM) Yes, like their animals? So, those that live in the sea, ah?
These natopu are the ones that live in the sea. And everything that lives in the sea is theirs. Like bêche-de-mer, starfish, fish and everything like that is theirs.
But they don't each have their own one (animal, familiar), like each natopu?
(KM) No, they have everything. They all have something like this, like fish. If you want to ask for fish, he will give it to you.
(NT) Snakes, like the black and white snake (sea krait). (KM) Yes, sea snake.
The seasnake has some people that are-- , it (the seasnake) is their natopu.
But not many, not many at Erakor, because many people are scared of them.
Many people are scared of the seasnake. Snakes from the shore or the bush too. Many people are scared of them.
(NT) But before, did the old people take presents and give them to the natopu?
(KM) Before, the old people, old
people from long long ago, they didn't pray to God, they prayed to the natopu. They may want to go to battle or something. They prepare a present to give to the natopu. The natopu is the one who leads them into battle. Like that. They may want something, they ask the natopu about it. OK, they make a present.

(NT) Where do they put it?
(KM) They go and put it, well they know where the natopu are, they might put it here. They come, and they will go and look at it. (the natopu) And are there some devils that live in the village? (KM) In the village, well, long ago. I know that long ago there were some devils, but. Well, the place got bigger and bigger and they may still be there, but they are hiding. They may be there, but they are hiding.

This is text 073.

Toukelau Takau

**Koaiseno**

A small boy called Koaiseno is born from the sea and is adopted by a family, but then returns to live in the sea.

I'll tell you about this woman and this man. But they had no children. But a child appeared in a rock in
Natrauswen nig Efåt

The sea. This child appeared in the stone, then these two went to the sea and found the child there. And they asked him, 'Where are your father and mother?' The boy said to them, 'I came from the rock.' And they said, 'We haven't got any children, can you come with us?' And the boy said, 'I can come with you.' And they took him and went, they made him their son. They looked after him until he became a big boy. They made him into a good boy, they loved him. One time the father whipped him. He got some wood and he whipped him. The child wanted to cry, and he thought back to the place where he came from. He was there, and he began to walk to the sea, and his father called out. The name of this child, Koaisen. He walked to the sea, he was thinking about the place where he was born. And the father saw and he realised. He walked to the sea and he called out, 'Koaisen, come back.' Koaisen walked. And he called again, 'Koaisen, come back.' Koaisen walked until he walked to the water. He came to the saltwater and his
'Koaisen ŕaler'. Ipam kam ntas go ipo lag ipreg nalag:

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

'Koaisen ŕaler.' Koaisen ipan ikam ntas, go ntas ipamau nõįtuwen.

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

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

Koaisen inrus pa, go ntas ipamau esa.

Me ileka na, tmen inromi itop go isursur tmen.

Inrik tmen kin, 'E nasuũ gakit isor.' Malen tmen itmen nrea, ile pak euut.

Go Koaisen itut pak ntas, go kipuel.

Go tmen ipo lag: 'Koaiseno Koaiseno seno, nato wawa, nato wawa, meremo, Koaiseno seno.'

Olsem singsing ia, hemi olsem hemi krae, hemi krae, hemi sori long hem hemi krae, hemi tok tok long hem olsem

Nafuserekwen ne inom esa. This is text 074.

This story finishes here.
Litong is a woman given to be the wife of a Natopu.

Ore ipiatlak natopu nigmam ni esa. Yes, we have a natopu.
Nigmam natopu nigmam ni esa, ga kin ito ito ito pan ito teetwei paakor mees. Our natopu, the natopu from this place, he is the one who is there, who has been there from long ago until today.
Me ito, mal ni tiawi ni teetwei, malen natopu nigmam ito. He was there at the time of our ancestors.
Go iptal, iptal nmatu. Iptal teesa nmatu, na ruktua teesa nmatu keskei. He would ask for a woman or a girl, he would ask that they give him a girl.
Go rupo tua teesa nmatu iskei. Teesa nmatu ne nagien ipi Litog. And they would give him a girl.
Malnen imur na teesa nmatu ne, teesa nmatu ne nagien ipi Litog. Her name was Litong.
Me imur teesa nmatu ne go ito tţolu na, tenen rusel nafsan ga, ki taosi kin, [...] itţolu polis ga. Once he wanted this girl, he would send a message, saying that they (his police) take his message.

Olsiem hemi sendem polis blong hem, a? Iţpolu polis ga, olsem, ol smol smol samting we oli stap long sol wota, a? [Bislama] So he sent his police. He sent them with a message, all the small creatures that live in the sea.
Malen tiawi rulemsi rutae, na polis rupa raru teesa nmatu ne, rumai ruler pa. There was bèche-de-mer, shellfish.
Tete nrak tamra, rumai tiawi rutae. When the ancestors saw it they knew they were the police. They took the girl in the canoe, they came and they returned.
Rupi police ga, rupa reki nmatu. Sometimes starfish come and the old people know. They are its police, they go to get a woman. Until, one day,
they said, 'We will prepare things for her and we will put them there.' And they put her there alive.
Then they prepared mats and cloth for her, and when they were done they put them in a canoe and took them to it (Litong)
Because her house was up there somewhere. They took her all this stuff but the natopu's house was the big reef.
She had appeared, there out in the deep sea. They went and found the reef and they knew that they would put their presents there.
And they put it there, they took her everything until there was no more, they stood it up there.
They took a woman, Litong, they put her there, she was standing with all the things, but they went away.
When they went away it was like a wave came up, do you see?
It came and came, over that rock. Finished. It took her, alive, and went.
It took her alive and she is alive to this day.
She keeps appearing today.
Litong. Because it is his wife, she will disappear with the world.
They gave the natopu a woman, they gave him a live woman.
And he is still there, until today.
It's like that.
Like our natopu from here, they gave him the woman, when he wants a woman they give her to him, alive.

This is text 075.

Toukelau Takau

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

Ipiatlak, Etasrik, Ratison. Etasrik ipiatlak mtulep iskei itkos.
There is (a natopu at) Tassiriki, the Radison. Tassiriki has a woman spirit there.

Ga me itkos. Nagien ipi Lisau.
Ga me itu lekor ga esa.
Rupi natopu me rutae nañfer, rutae natañol ni natkon, lekor ptaki natañol.
They are natopu but they know people, they know the people of the village, look after the people.

Toukelau Takau

Lisau is a natopu who lives around Tassiriki.

Ipiatlak, Etasrik, Ratison. Etasrik ipiatlak mtulep iskei itkos.
There is (a natopu at) Tassiriki, the Radison. Tassiriki has a woman spirit there.

Ga me itkos. Nagien ipi Lisau.
Ga me itu lekor ga esa.
Rupi natopu me rutae nañfer, rutae natañol ni natkon, lekor ptaki natañol.
They are natopu but they know people, they know the people of the village, look after the people.

Toukelau Takau

Lisau is a natopu who lives around Tassiriki.
Malen kin natamol kaaru nen ifla tu msak, nlaken kin tekaaru kipe pan tu natopu ki.

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

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

Go ga kefo mer tae nrikin ki na, 'Tamer sel tete nanromien mai tao kin, me kineu kafo pan ga psi, me kafo plakek ler'.

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

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

Itefla. Natopu itefla.

This is text 077.

Toukelau Takau

Too go taapës, the chicken and the swamphen

The chicken steals the swamphen's comb and the swamphen then hides its shame in the bush.
The chicken and the swamphen were friends. They stayed at one place.
Then one time they said they would go for a swim. One afternoon they said they would go and swim in the sea. So they wanted to go for a swim in the sea.
But because of the comb. That comb that it put on its head. That one.
This one is the swamphen's comb. But this one is the chicken's. Like that. Okay they went and swam in the sea. But because the chicken liked the swamphen's comb,
When they went swimming the chicken said to the swamphen, 'You stay here first and I'll get out.'
He wanted to go to dress in his clothes. Then he quietly stole the swamphen's comb and put it on his head. He ran away and went, then the swamphen swam there until he came to get dressed.
Then he looked for his comb, but it was gone, because the chicken had stolen it and gone. But the chicken's comb was still there.
The swamphen felt bad. The chicken stole the comb from the swamphen.
He was happy because of it, and he went around the house and the yard and he showed off, because he had stolen it.

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

But the chicken's comb was there. And he wanted to get it and he put it on his head, but he felt bad.

He got angry and he ran away to hide in the bush, he hid in the bush, and he wandered in the bush.

And today you will find that the chicken stays around the house because it stole the swamphen's comb.

The swamphen is ashamed of the chicken's comb because it is small and he runs and hides in the bush.

The story of the chicken and the swamphen is like that.

This is text 078.

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Barracuda and hermit crab story

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

I will tell about two animals. One was a fast one, the other was a slow one. Ok, the fast one is a fish, this

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South Efate Stories
ne nagien na,
ipi nagi leg tnas me ametpakro.

Ale kaaru ipi katom.

Me ag kuto lek naik itrapelpel,
me katom ifrak.
Ale malfanen rapuserek pan pan
pan, ratli na rakfes nawesien gar.

Nen rakfregnrogo nen kin,
rakfregnrogo nen rak, raktae
trapelpel nen rak-
Fei kin kefo trapelpel go fei kin
kefo frak.
Ale rapregnrogo me katom ipi
tenen ifrak ale i-, is-, ipuserek kin
iseki nafsan ga pak katom laap
na katom laap ruk-, ruk-, rukfregnrogo nen rutau eneltig
nen kin,
ifwel naik ke-, naik ke-, naik
kesosor, me rukfo trapelpel pes
nre nafsan.
Ale malfanen rapuserek pan
inom, go ratli na rakfregnrogo
Ale malfanen naik, naik isef. Ipan
pan na ipak nagis iskei.
Ale ipo pes, 'Ag kuipeto ko?' Go
katom ipo pesptaie naik ina, 'Neu
kaipe pei to me ag kuipo inrok.'

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

Ale imer pan pan pan pan pak

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

Who would be the fastest and
who would be the slowest.
So they tried, but the hermit
crab, the slow one, said
to the many hermit crabs
that the many hermit crabs
should try to stay close,
if the fish called out they
should hurry to answer him.

So they talked and they said
they would try.
He went and went until he got
to the first point.
Then he said, 'Are you there or
what?' And the hermit crab
said to the fish, 'I was first but
you came behind.'
So they went again and he got
to the second point and called
again, 'Are you there?'
And the hermit crab answered,
'I was first and you came
behind.'
So he went on to the third
nagis katol, imer preg nfaoswen, 'Ag kuipe to ko?'
Katom ina, 'Neu kaipe pei to me ag kupo inrok.
Pan pan pan pan rapregi preg pregi pan pan pan
naik ipan pan pan go kikano, go naik imat. Naik imat elau ale ntas ipo slati mai pak euut,

npakin ito nmalawen. Ale katom ipo to euut po mai pamlu namten.
Go ipi nametpāg natrauswen neu. This is text 080.

John Kaltapau †
Tabu stones

A story about sacred stones that are used to ensure that food will be plentiful

Me faat nen ga taos rusosoki, nana, faat Lelep a? Tenen kin rupreg potut ki. Rutfagi pak elag. Faat ċrakot nen pato ċta kerai mau, me tenen ga ikeraī top. Tenen kutaiki kraus kram gaag ċtai sa me ga ipitkaskei ċto.

Ikerkrai. Ipitlak faat nen itol, kulek inru rapato nlak nkas sanpen to? Tenen aslati Aneityum, nlaken akit tutiki esa.

Ipato natik nai a? Ga ipi faat nen kin ipaakor nai, ga ita paakor

And that stone is called Lelep. That's what they made an altar out of. They built it up there. Other stones aren't hard, but this one is really hard. This one you cut with your [kraus] axe it cuts badly and the stone stays as it was before.

It is hard. There are three of these stones, you see two over there at the tree? I got those from Aneityum, because we don't have it here.

It was on the river's edge. This is a rock that came out of a
ntan ṭrašot mau. Ga wankin aweslua wes.
Me ga ipi faat, ne ipi, faat ipi msal. Ipitlak tenen kin ipi teni nafnag.
Taosiškin rulao nawi kupan psi talňat, kupši talňat, malnen kin ina iwel nawi rustat pak elag, go kunrea itarpek.
Me malpei, kupan lao kulaoki, kulao kipi tu ntan. Kala, imten! Kulaokin itu leg tu. Malnen nafnag ina ipan panpan kuleka go kunrea ipan tarpek.
Nafnag rutu wi. O, nafnag itop. Mm. Ipitlak faat ni nawi, ipitlak faat ni nanr, ipitlak faat ni ntal, teni apregnrogo rupitlaken.

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

Gar rupreg ipi natap ga ipi natańfloh, go imaag telän to. Malen us iwo, kulek nawen ipuř.

Man iskei kia rusosoki oknait, sokfal, ga ipan laotu wes tu ne īto min nkanron pan ga inrogo nmanrewen inom. Kimer nrir pa me ipuř tu, me ipi faat.
Faat ḕur. Kineu aleka me mees nen puul iwok kulekor pregsakir. Itu san rusosoki Emelfat namentōgon leg. Faat ḕur me ipi natańfloh.
Kupan leka ntwam me kuleka kumtak kusef. Me malnen kuta river, it is not from any ground. That’s where I got it from. But that stone is different. There is that one which is to do with food.
When they plant yams, you put them in the garden when yams start to grow and you turn it, it falls.
Before you would stand up a rock like this. Oh it is heavy! [JK lifting the rock] You stand it up. Now the food would go on and on, and you turn the stone.
Now, the food would be good. Too much food. There was a rock for yams, for banana, for taro, whatever you wanted they had a rock for it.
Long ago, in the time of idols, there was one idol, I don’t know, bulldozers have worked up there.
They make him an idol, he is a person, and he is open. When it rains you see the sand is piled up.
This bird that they call owl, it comes and stands on it and drinks until it satisfies its thirst. It flies off again but it is a stone.

A big stone. I saw it, but today bulldozers have worked there and damaged it. It’s at the place calle 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
mtak mau, kofo pak mēltig me natamol ko nafte?
Ko wan pafanor ni natap kin ruilalo. Tewan rusosoki natap kia.
(NT) Me natap ita pi natupu?
(NT) Me natap ipi?
Me Atua kin ipreg naaten, naaten āota, naaten nen kin ipi naaten nen kin iwel ag kurog, go kefo watgik, a?
Atua ikano mai watgik mai tu natap tu na natap, naftema, natopu nag kin to. pafan iskei.

Kumingi kefo nrikin na, 'Ag kupan mes, e, mau ni na, natopu nen pato. Kukraksānri imaetki kia kefo sānri.
Ale imer puetlu kuler ta msak mau kumer mēl tkanwan Nawesien ipanki. Or, teni nanre ni Melanesian, a, gawanki Natopu, natap, go potut go rumsal. Rumsal ruta pitkaskei mau...

This is text 092.
A devil at Nguna who makes everyone afraid and unable to cook in the daytime. A woman who runs away has a son who then challenges the devil and shoots it, and their dog chases the devil away.

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

The story of the devil who ate. He ate until he wanted to eat this woman, but she had sores on her body. She had sores all over her body. He said, 'Oh but you have sores, you will be the last, I will eat the ones whose skin I see is clean and then I will come and eat you.' But the woman stayed. She was scared of the devil. She stayed and the devil kept eating and eating. The woman was scared and she had a little dog. She said to her dog, 'Let's escape.' They took a canoe and escaped. They came, they...
They were tired. They drifted on the ocean. They paddled some more until they landed at Krikai. They landed at Krikai. They climbed to the top of the hill. They climbed up the hill, and stayed on the hill. They were there and the woman had a baby. She had a boy. This boy and this dog, they stayed, then the child became a grownup.

He said to his mother, 'Hey, mother, why are you scared of cooking at night like this?' And his mother said, 'I can't cook in the daytime. If I cook, I cook at night.' Because her child saw her cook at night and they ate it in the morning and they ate lunch in the afternoon. And she would cook again at night for the next day. He said, 'Why do we eat cold food?' And his mother said, 'I can't cook in the daytime, because there is this devil who eats us, this side of Nguna island.

If I cook in the daytime, he will see the smoke rising, he will come because of it. And he said, 'Ah no, he can't come.' And her child said, 'No,
'Kefo mai tfale?' Go ina, 'Pafo leka, kamer kuk aliat, me atli na, kafo tli na akano kuku.' Go inrik teesa ga inrikin ki na 'Okay, if we cook daylight kuk aliat, upan up reg nas keskei.'


Ale ipreg nas kina inom, bow, inom, aro ipa. Imer ga preg timen ilim ina, 'Mama malfanen', Ina, 'Malfanen kapreg, pakuk.' Pakuk aliat, me tufo nrogo. Malnen, ito, ikuk ina, 'Pafo leka paneu kuk aliat, pafo nrog ntwam kefo pes'.

Me malnen ikuk panpanpan pan nasog kipe pak elag. Inrogo ina, 'Oey na'kas inom mees kafo pam wes.' Kuleka?

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

Go teesa ga ina, 'Pata mtak mau.' Me inrik kori sees ga nen kin na, 'Takfak sanpe me tak- pan jawelu wou me uta preg tpher. Kapreg fanis keskei, tpher keskei. Me kapreg, nana, nmet wes. Kapreg nmet wes me takfo pan kus tokos to.'

he can't come.'

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

He said, 'I will make you a bow.' She said, 'When you have made the bow, make me five arrows.'

So he made the bow and arrows. He said, 'Mother, I'll make it so now you can cook.'

You cook in the daytime and we will listen for him. Then, she stayed, she cooked, he said, 'You will see, if you will cook again in the daytime you will hear the devil speak.'

And then she cooked until the smoke rose high. It smelled it and said, 'Oh the meat is ready, today I will eat you.'

See?

'The devil was calling out. Then the mother of the child said, 'Do you hear, do you hear his voice? He says that today he will eat us.'

And her child said, 'Don't be scared.' And he said to his small dog, 'We'll go over there. I'll make a fence, and I'll put a door in it. I'll put a door in it and we'll go and hide in it.'
Ag ďafo to etan na ket me kineu kafo tâa ki nas.

Ina, 'ʔamer kuk.' Mama ga ikuk go imer pios, 'O ai.' Imher ipakeleg pan, 'Ka- mees kafo pam wes, apanor naʔkas iskei.

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

He said, 'You keep cooking.' Her mother kept cooking and the devil called out again, 'Oh, ai.' He was coming up. 'I will eat here today, I have found some meat.'

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

And she heard the devil growl and call again. It growled loudly, 'Oh ai.' She said, 'Do you hear that it is growling again. Its voice is loud.'

He said he would land. Not long after that he appeared on the hill.

He appeared on the hill like that. And (the man) taught his dog, 'When he comes you will bite him.' Then he said, 'Oh, no, don’t bite him but leave him for me to shoot.'

As he shot his first arrow the devil swallowed it. He fired his second arrow. The devil swallowed it.

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

The leg jumped around because its was sore, he ran back to the sea and paddled
Isef pak elau, me itoktan to raru to me ito maag. Ito lek napu teflan po leka mau, kori ifit paakor.

Kori ifit paakor. Imtaki kori me isaii raru. Ipalus panpanpanpanpan ga ito namos me imaos. Inpakia naves elag na nakiat

Me ito marmar pan pan ikrokur. Kori kin iwat nrookot, pan pa pak natik raru ina, imtaki kori me imer ser, imer palus

Ipan pan na isak natkon Taalo, san kin isi pakes ina isak wes. Ito marmar.

Ito marmar teflan panpanpan go ileka go kori ipaakor nieltig, Imtaki kori ifit. Ifit pak suni' ga me kutae, kros ni nmet ne, kros ne, ifit pak nmet ga go kros kaaru itan me ina itop po mer

Ito etan tefla me ito toluki esun' ki enirom. Me ito ler pak ektem. Ito leka teflan panpan me ilelkaui kori me kori itap leg ki napu mau. Me kori, iur naor potae

Ifek mai mai mai trau paakor natik its canoe. It ran back to the sea, it sat down in the canoe and it looked around (in fright). It was looking at the road as the dog appeared. The dog came running. He was scared of the dog, and he pushed the canoe, he paddled and paddled until he was on the ocean, and he was tired. He threw the paddle on top of the cross-wood (of the canoe) and he rested. He rested, then he was surprised. The dog had swum across to the side of the canoe. He was scared of the dog and he paddled again. He went on to the other village, Taalo, the place that he went down to, he drifted and landed there. He rested. He rested like that until he saw the dog appear close by. He was scared of the dog and he ran. He ran back to his house, but, you know, the top of the door. He ran to his door and the other crossbeam was low and he was tall and then.

ITO etan tefla me ito toluki esun' ki enirom. Me ito ler pak ektem. Ito leka teflan panpan me ilelkaui kori me kori itap leg ki napu mau. Me kori, iur naor potae

Natrauswen nig Efot

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came just to the edge of the door. He appeared at the edge there, and the devil saw him and wanted to jump. He jumped, but he was slow. He jumped and grabbed the wood of the top of the door. It just hung there.

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

Now let's go back.' They went back to Nguna and it was healthy and would again have more people. Until today when lots of people live on Nguna. That is a true story. I tell it to the children here.
A story of a girl, Litapurong, who lived with her mother and grandmother but who is abducted by a ntwam or devil.

The story from here, it has a grandmother and a mother.

They had one girl who lived with them. The girl's father had died.

The mother and grandmother stayed with them, until one time and they wanted to make laplap, they wanted to make laplap. And they said, the mother and grandmother said to the girl, 'You go and get saltwater from the sea for us.'

Because in those days they got saltwater, they didn't pay for salt like today. Go get us saltwater, then we will pour it on our coconut and pour it on our laplap. The child went, she took a bottle and went to the sea, she took a coconut shell so she could get salt water.

She went, then she disappeared, but there is a woman (a spirit woman) who is there, halfway along the road. This woman is Satan, like a devil.

She is a devil, but her cave is there, the girl is there, she went.
Go ntwam kipuetsoki, ipuetsoki kaipsi ranru to en'rom, rato nfal faat.

Mama go ati rato panpan ki teesa nmatu ipuel, rapan panpan ler pak elau, pan.

Ra-, mama ga-, raiten ipak elau pan ilerekin ipuel elau, go itae nen kin, kipe mai kon nmal napu ki.

Ina ito kaipa, ipan, ipan'éri na ga kin ito erfale esa.

Go ilag isoso, nagien Litapurog,

Me tenen ito nfal faat nagien Tanâ, nagien Tanâ.

Me tetau nmatu ne nagien Litapurog.

Raiten ina ipa, me itraem soso, ilag: 'pataf en'a e, pataf en'a e.

Litapurogo, Litapurogo pataf en'a e, pataf en'a e.'

Ale Litapurog ipes, ipes en'rom, ipo pesta raiten pak elag.

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

Tefla itefla, a.a.

This is text 096.

The mother and grandmother stayed until the girl didn't come back, they went to the sea to look.

Her mother went to the sea, but she was not at the sea, and she knew that she had got stuck along the road.

Then she went and saw that her daughter was in this cave here.

And she sang, she called out, her name Litapurong.

But the one who was in the rock was called Tamâ!

And she sang, she called out, her name Litapurong.

But this woman's child was called Litapurong.

The mother wanted to go, but she tried singing: 'You go far away, you go far away.

Litapurong, Litapurongo, You go far away, you go far away.'

So Litapurong spoke, she spoke inside, she talked to her mother up above.

I want to get out, I want to get out but Nana Tamâ might miao. (?)

Like that, it's like that, yes.

Metu Josef †

Agel ni Ermag, The angel from Erromango

A woman who could fly between Erromango and Efate but whose wings are stolen by a man who then lives with her and she to the sea, and was coming back. And the devil held tight and put them both inside a cave.
has his children. Eventually they find her wings and she is able to return to her home, leaving them.

Ruto los ena, ruto pan los Ermag me gar,

rupi nana, rupi nafet nmatu mas.


Rupan los panpan inom tefla. Kin, ūta preg tenen mau. Me katraus teflan tukpe pei nrogo.

Ina rupa, rupan me ru-

runa- ruto elag sanpe e ilakor pi

rupato-, rupato e Epu me,

rumur na rukfak, e, rufan los sanpe.

Rutrau stat nrir trau pa. Rupa.

Malen kin runa rukfa, rutmer, rutmer, runa runa rutmer mai ūnikir panpan inom tefla, rutmer fer panpan inom.

Rutnla. Rutnla, kainrir panpanpan rupan lao Ermag.

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

Ale rupan na, rulos, rulos teflan pan inom.

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

Young girls. They would put on their wings and fly. They flew to, they flew to Erromango to wash. And they do this every time. They went and washed until it was enough. You don't do that. And I'll tell it how we first heard it.

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

They just started to fly and went. They went.

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

They left, they flew until they landed at Erromango.

They stood up on Erromango, at a river. There's lots of rivers on Erromango, but I don't know which water they got to.

Then, they went in order to wash, they washed until they
Me, kano iskei ga ikus to, ikus to leker.
Me rulos panpan inom teflan rumai
pak euxt teflan, ru- kutae ru=
pre- jenj panpan panpan go go
inom.
Tefla. Rupreg na,
ruleoki nafaru tefla, me runrir,
runa ruknrir.

Me iskei me iskei nafarun ipuel.
Go inrogesa wes. Ruleles
panpan me rukano wes.

Me kano nen kin ikus to israkor
na nafaru-, na teesa nmatu ne.
Go mal tefla nen kin al ipak etan
teflan, me tenen ruipa.
Me nmatu, na- teesa nmatu nen
nmatu nen ito kait na, nafarun.
Ikaiten panpan.
Rule, runa, 'Ag ñato me mam
ko-, kofam me.'
Runa ruto kaipa me, ga ito.
Ito panpan go natañol nen
israkoro ipo mai.
Imai na ina, ipo psir na, 'Ag
kupo-, kuto lel nañte?' Go ipo tli,
'E, Me nafarum ga ilakor to, ko
naat ila wes.'

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

finished.
But this man hid, he hid and he
looked at them.
They washed and washed then
came
to shore like this, you know they
changed.

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

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

Malnen kin ipak taliŋat pa, ipato panpanimalik, mai ki nmatu nen ito.
Me ruta panŋor namrun nen mau, me ito pan kaipe pi nmatu ga to, me ito mroki- to mroki naŋer ga nen kin ruipe pa.
Ruto mai traem panrogo me, ina, 'Nafaruk ita puel. Kapei to.'

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

Go rata tup!, go ratuŋ na. Go nas a go
teenol seserik nen kin ruto sil sil na, e, panpan.
Teenol iskei ina, Kutae ofag?
Ina isef pan trau sil puur lisan ne.

You and me should go to sleep.' And he took her and went, he took her and they both slept.
He took her and went, they slept until she became that man's wife.
On and on and he still covers them with a giant clam shell.
But he hid it well, and she stayed on until she had two children, two sons.
Children of this man. The man stayed on, then he said, 'You stay, and I will go to the garden again.'
When he went to the garden, he stayed there until dark, he came back to the woman who was there.
But they didn't find this thing (the wings), and she stayed until she became his wife, but she still thought about her people who had gone.
They came and tried to go but, she said, 'My wings are still missing. I will stay here.'
She stayed and stayed until one time, and the two children said they wanted them to make them a bow.
And they kept shooting, they shot-. And the bow.
And they shot small animals that go inside-
This animal, you know geckos?
It wanted to escape and it ran inside this clam shell.
When the other one turned like this he just found this big thing of his mother's. But the husband had gone to the garden. He had gone and stayed at the garden, but the child discovered them and just took it and went. He told his mother, 'Hey,' his father-, his mother, he told her, 'I found these things and it is really beautiful.' So he showed her and she laughed and said, 'Oh I am glad to see this.' And she said, 'Now I'll make their food, but I'll see if these (wings) work. Maybe they still work.' She made food for them, that she would leave for them. She made food for them, and they ate. She took, you know this thing the old people had that they call 'shit'? She rubbed them with it until they were good. She made them wash until they finished, she did it for them. When they finished she said, 'You finish your food, but I will try these things (wings). Are they still good?'

Malen kin ipo traem teflan itrau tae nrir a? When she tried them, she could fly. Isemsem wes, me, ina imai She was happy about it, and she
kaimer mai
dg na\c{a}\n\c{a}r n\c{e}n in\c{a}kin,
'K\c{a}fo t\c{a}o mus ki.
Me raktoreki apap gamus to.'
Me ma\a{a}rik \c{n}en ipato me inrogo
teflan kin
al \c{i}to pa\n\c{n}as, me i\w\e\l\kia ito
kat.
Go ina, 'Mes \c{n}en tf\c{a}o kin \c{i}to k\c{a}t
neu me al ito pa.'
Me mtulep ga ito \c{p}\c{o}r na, ntali
\c{p}\c{o}r iskee ito e\n\c{n}au ga a?
Me ito krak\c{c}\c{O}pron namrun ne,
en\c{n} kin kenrogo me kemai.
Pregi panpanpan inom tefla, na
nra ntali ien
Me mtulep kipe pa, a? Ma\a{a}rik
\c{n}en \c{i}mai mai m\c{\i}roki na ipo taos
ser\c{m}al
Po na \c{i}mai ki ten\c{a}n r\c{a}to, ina
ilek, ileka teflan kin r\c{a}pi na,
ntae \c{i}to a?
\c{r}upa\c{n}\c{a}n\c{r} namrun nen, mtulep
nen pan kipak na\c{n}ilen pa.
Malen kin \c{i}mai,
\c{i}mai na in\c{r}ikin ki tefla, go
ranrikin kin na na, 'O Mama
nigmam kipe pa.'
Kipe pak na\c{n}ilen pa.
'\c{m}e \c{f}ei ki \c{p}\c{a}n\c{f}\c{o}r?\c{ }Go r\c{a}na,
'K\c{e}mam, komam rapan\c{f}\c{o}ri.'
Go \c{i}traem laokin kia kunrog na,
nra ntali nen ien kia ruto
\c{m}haltelit. Go ina
came
and kissed the boys and she said,
'I will leave you.
But you wait for your father'
But the man was there and he
heard how
the sun was shining but there
was the sound of thunder.
And he said, 'Today there is
thunder, but the sun is shining.'
But his wife was breaking the
branches of the big natapoa
(tropical almond tree) that was
in her yard.
She broke them so he would
hear it and come,
So that when she finished, the
branches of the natapoa lay
around.
And the woman was gone. The
husband came and he thought it
would be like every other time.
He came to the two boys,
he saw that there was 'shit'
there.
They found this 'shit'. This
woman had gone back to her
place.
And when he came,
they told him, 'Oh, our mother
has gone.'
She has gone back to her place.
'But who found them (the
wings)?' And they said, 'We
found them.'
And she was trying to put them
on and you could hear her
breaking all the natapoa
And he said, 'O, I heard it, but I thought it was thunder, but the sun was shining.'

'She did it.'

Until she went. She went and is gone until today.

She went back to her place.

---

John Kalfau

**Ririel and Ririal**

The same story told elsewhere in this collection, but here it is told by a nine-year old

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

The title of it is Ririel and Ririal.

They were walking and they saw an almond tree.

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

They looked for almonds until they were done.

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

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

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

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

Toukelau Takau

Wit go kusu, the octopus and the rat

The rat wants to cross back to Efate and asks the octopus to ride on its head. They have an argument and the octopus uses its ninth tentacle to whip the rat who grabs the tentacle and it becomes the rat’s tail.

Amurin gaag puserek, Nick, kafog gaag pusereki kusu go wit.

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

Naliati iskei, elau imat. Elau imat, itrau mat pe mat pe mat me. Ipiatlak nskau ienkot naur iskei.

One day, it was low tide. It was low tide, a really low tide. There was a reef that lay around an island.

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

This island was in the sea, but the tide was out. When the tide was really low, very low, the reef was dry right around right up to the small island. But the rat, this rat, it was from Efate.

pan tkal naur sees. Me kusu, kusu iskei, ito Efat.

It saw that the tide was out. It was happy, he wanted to walk along the reef.

Ileka na elau imat top, isemsem imur nag, isiwer ur nskau.

Natrauswen nig Efat 115
Ipi nlaken kusu isiwer, ipan pato siwer ur nskau panpanpan ipak naur sees. Ipak naur sees. Isiwer panpan inrogo kin nlag. Inrogo kin nlag na nanre naur sees ne, go ipen marmar Ipato marmar panpan panpan panpan panpan me elau kipe to mu. Elau kipe to mu, me selwan kin ipen sat nlag panpanpan imroki nen keler. Me imai me elau kipe mu top.

Elau imu top go, ipregi kipe kano nrookot. Nlaken kin elau kipe mu top. Nao kin kipe to mai pa go kipe tu fit lefek. Itu fit lefek imurin na inrookot me kipe kano. Go, malfane, wit wit imai. Wit imai me ileka kin ito fit lefek. Go wit kip aoski na, 'Me ag kuku? Kumurin na kufak nanre ko?'

Me ina, 'Ore, kineu amatur, natowen neu ato nanre. Ato Efate. Me amai marmar esan me.'

Ale, kusu ito fit lefek, ito fit lefek, ki naur me wit kipe leka. Selwan wit ina imai,

That's why the rat walked along the reef, until it got to the small island. It walked to the small island. It walked and it felt the wind. It felt the wind along the side of the island, and it rested there. It stayed, rested for a long time, and the tide started to come in.
The tide came in, but as he felt the wind, he thought he would return.
He came, but the the tide was too high.
The tide was too high so that he couldn't cross.
Because the tide was too high.
A wave came in and it (the rat) ran around.
It ran around, it wanted to cross, but it couldn't.
And now the octopus came.
The octopus came and saw that he was running around.
And the octopus asked him, 'But what are you doing? Do you want to go to the other side?'
And the rat said, 'Yes, I sleep, I stay on the other side. I stay on Efate.'
But I come over here for a rest.'
So the rat kept running around the island, but the octopus saw the rat.
When the octopus wanted to
it came to the shore and it said, 'What are you doing?'
And the rat said, 'My life is on Efate.
But I saw that the tide is really low.
I walked over the reef and
I felt the wind from the small island, and
I stayed and rested until now.
I thought I could get back but
the tide was too high.
And I couldn't cross back
because the tide was too high.'
And the octopus asked the rat,
'Do you want me to help you?'
And the rat said, 'If you would help me it would be very good.'
It said, 'Come and sit on my neck.'
Come and sit on my neck and I will go across.'
So the rat sat down.
The octopus carried the rat
and put it on Efate.
But when it was in the ocean
the waves were too big.
Because the wave came and
took them up high.
And the octopus's head was swaying.
The octopus's head was swaying, and the rat decided
he wanted it.
The rat wanted the head of the octopus.
And the octopus said, 'What do
"What do you want?" And the rat said, 'I wanted the wave to take us up and down again.'

They kept on going until they were in the middle of the sea. But the wave was strong. It took them like this and the octopus's head swayed again. And the rat again thought about the octopus's head, and wanted it, and the octopus said, 'What do you want?' The rat said, 'No, I want the wave to take us, it was up high but it went down again.' And they kept on going until they got to the shore. The rat saw that it could jump into the middle of the sand. It stood on the octopus's head and jumped. It jumped to the middle of the sand, and it saw the octopus in the sea and said to the octopus, 'I want your head.'

The rat wanted the octopus's head because the wave had taken, it had taken it like this, and the head had continued to move about, to sway. It said, 'I still want your head.' And the octopus got angry with the rat.

It got angry with the rat, and it took off a tentacle and whipped,
The story concerns Litrapong, a natopu or spirit. Kalsarap tells of his son, Kaltong, who was sick and needed custom medicine.

We all know that place, and this Litrapong, I want to tell you about her.

This Litrapong, she is of grandfather's clan. Those two, grandfather and Litrapong, would talk every now and then. They would always talk, they would be at the same place. I know one day we went up a hill. I went with my child. Kaltong was small. Kaltong is already a big man, but when we went Litrapong came. She might have come to visit.
Grandfather over there, because they are the same naflak (clan), naflak kram, the clam clan. Maybe she came to see him, then go back. We went to the garden, and she was holding Kaltong. We came to go to the house, Kaltong was sick. I waited until he felt better, we got him herbal medicine. every place on the road, I got him medicine, but he didn't feel better. There was this man from the Banks Islands, called Selwin. At this time, that man was with Paul and Alec by the sea at Emtapen. I went to see him and I said, 'Hey, I would like you to come and make some medicine for Kaltong, if you can do it.' And he said, 'Okay.' And he came, I told him, 'Kaltong is there but he is sick. I don't know what caused his sickness. I want you to try to make some medicine for him as you know how to.' So he tried, he said, 'Okay'. He went and brought leaf medicine, gave it to Kaltong to drink. And he looked, the medicine made him walk. When he went, he went to Eratap, he stayed, he went and saw Kaltong in this cave that I
I am talking about.

He walked about because of the leaf medicine, and he found out that this woman (Litrapong) made Kaltong sick. That's why he went, he went and this old woman (Litrapong) was in this place I talked about. She was right at the end of it. Her police were at the door, but she was at the end of the cave. He tried to go, but the old woman didn't want him to go, she said, this old woman looked at him and said, 'It is just today that I see you.' She said this to Selwin, and Selwin said, 'I come on behalf of Kaltong. If you agree to it, then I will take him back.' And the old woman said to him, the old woman said to him, 'I don't agree that you take Kaltong back.'

He stopped and thought and thought. 'I'm going to try.' He went and saw a small vine. He pulled this rope, and he climbed above, a stone that was up above. He threw the rope down. The rope went to the bottom (of the cave). When he had made the rope go down, Kaltong was down, he looked up again like this, and Selwin said to him, 'You take hold of the rope.'
Kaltog ina ipuetsok nmarit go 

Selwin imailum pueti imai mai 
mai mai. Mtulep ne itu preg 
namurien ga, itap tae teflan kin 
Kaltog itaf mau. 

Ikrokur kin Kaltog kipe pato 
elag. Selwin inrikin ki na, 'Pakel 
ntakuk.' 

Malnen rakel ntakun, go Kaltog 
ikel ntak Selwin teflan go 
rakailer mai pak esunu, Erakor. 

Go ipi nametpag natrauswen 
neu. Kaltog iniol tuk mees 

This is text 103. 

Harris Takau 

Ririal and Ririel 

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

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

There was this woman, 
this old woman, she had two 
children and they lived and 
lived. 

Go, teesa nra nen nagier kaaru 
eni Ririel go kaaruipi 
Ririal. 

And these two children, their 
names, one was Ririel and one 
was Ririal. 

Rana rato panpan go 
teesa nen rana rafan lel 
nkafik, mal ni nkafik. 

They stayed and then 
these children wanted to look 
for nakavika fruit, it was the 

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South Efate Stories
Nkafik imam, rana rapa.

Ale, kaaru ina,
Ririel inrik Ririal ki na, 'Ag pafei. Ag paafag.'
Go Ririal imer nrik Ririel ki na, 'Tik, ag paafag.'
Rana rapregi panpan go Ririel kin ipo pag.
Ipaägki nkafik pak elag, me Ririal ito etan.
Ina israfi trau nël, itarpék.
Itarpék mai pak etan.
Ina itarpék mai pak etan trau mat.
Ale Ririal ina isatsoi, ina islati kaipe to tag.
Ito tagsi panpan go nana wak iskei imai, wak ina imai go Ririel inrik wak ki na, 'Paña neu ona.
Paña neu nrik mama neu go papa neu ki na,
Ana, 'Ririel ina itarpék me imat.'
Ale ga ipo laga ipi nalag:
Wak e paña ginau rogorogo ki tete go mame.

Ririel o kitiroa matetoko.
Ririal eselatia toko tagisi ae.
Ririel o, ririel o, riel o, il
Ale wak ina ipan me ita ler mau.

season for nakavika (Syzygium malaccense).
The nakavika were ripe, they went.
So the other one said,
Ririel said to Ririal, 'You go first. You climb'.
Then Ririal said to Ririel again, 'No, you climb!'
They wanted to get it and Ririel was the one to climb.
He climbed up the nakavika and Ririal stayed down below.
He missed it and fell down
He fell back down to the ground.
He fell down to the ground, like he was dead.
So Ririal took him, he carried him and he cried.
He cried for him until a pig came by, the pig came and
Ririel said to the pig, 'You go,
You go and tell my mother and father this for me,
I said 'Ririel fell and he died.'
Then he began to sing this song,
[Song. The words are in a North Efate language (Ngune), but translate as 'Pig, you go and tell my father and mother for me.']
[Ririel has fallen and died]
[Ririel has taken him and is crying for him.]
The pig was going, but he didn't go back at all.
Ita pa nrik, ita pa nrik mama ga go papa kin mau.
Ale ina ito panpan go, hos imai hos ina imai. Ale imer nrik hos ki na
hos kefan nrik papa ga go mama ki, ale itli ipi nalag ina:

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

Ale, hos ina ipa ita pan nrik temen go raiten kin mau. Me ina ipan ka'ipe pa.
Ale islati to panpan go mantu imai.
Mantu ina imai go imer nrik mantu ki:
Mantue ña ginau rogorogo ki tete go mame.
Ririel o kitiroa matetoko
Ririal eselatia toko tagisa e
Ririel o ririel o riel o i.

Ale Mantu ina ipanpan kir po nrik temen go raiten ki. Ale, temen go raiten rana rato go rapo mai,
mai na ruslati kin po pan tanki.
Go natrauswen nen inom esa.
This is text 104.

He didn't go and tell the mother and father about it at all.
OK, so he stayed there then a horse came by so he
told the horse to go and tell his mother and father about it, and
he sang this song.
[Horse, you go and tell my father and mother for me.]
[Ririel has fallen and died]
[Ririel has taken him and is crying for him. Ririel o ririel o riel o. i.]
So the horse was going but didn't go and tell his father and mother about it.
So he carried him on and a flying fox came by.
The flying fox came by so he sang to the flying fox:
[Flying fox, you go and tell my father and mother for me.]
[Ririel has fallen and died]
[Ririel has taken him and is crying for him.]
Ririel o ririel o riel o. i.
Then the flying fox went to them and told his father and mother about it. And his father and
mother came, came in order that they take him and bury him.
And that story finishes here.

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

Amurin na kagaag traus natrauswen ni of.
Teesa ni of,
akit tutae na
of, malnen elau imat.
elau imat kefo to
panpanpan elau imat panpan
eñeltig nen kin elau kemu, ko,
elau kipe to mu.
Go ipo pi malnen of ipak elau
me ñel naik.

Go, naliati iskei, naliati iskei
of iskei ito, meiplak teesa ga
ranru to.
Me elau imat.
Panpanpan me, elau kipe mat
pak kotfan.
Malen of ileka na elau istat mu
Go ipaoski mama ga, ipaoski
raiten kin, itli na,
'Kineu me ana kafan lel tete
naik elau.'
Go raiten itli na, 'Itik, ag
kukano pan nlaken ag kusees.'
Me kipe pi kotfan. Me elau kipe
to mu.
Go teesa ni of itli na, 'Itik, kineu
amurin na kafan lel tete naik.'

Go raiten itli na, 'Itik, kineu
atap trok na ag ñafan mau.'
I want to tell you the story of the heron.
The child of the heron,
we know that
the heron, when the tide is out
When the tide is out, it will be there.
until, the tide is out, until
just until it starts to turn, or,
the tide would start to come in.
And it would be the time the heron would go to the sea to look for fish.
And one day, one day
this heron was there, and with its chick they were both there.
But the tide was out.
On and on and the tide was out in the afternoon.
Then the heron saw that the sea was starting to come in.
And it asked its mother, it asked its mother, it said,
'I would like to go looking for fish in the sea.'
And the mother said, 'No, you can't because you are small.'
But it was the afternoon. And the sea was coming in.
And the heron's chick said, 'No, I want to go and find some fish.'
And it's mother said, 'No, I don't agree that you go there.'
But the heron’s chick was strong. It wanted to go to the sea.
It wanted to go and its mother let it go. It went to the sea.
It wanted to go, not just to the edge of the sea, but to the end of the reef. And the sea was coming in.
And this small animal is one who is at the end of the reef.
It stays on the reef. And it has its hole, a long hole that goes straight down.
This animal, they call it a prawn.
They call it a prawn and it has two long claws.
One goes one way and the other the other way. When the tide is in the prawns will come too, because the tide is high.
It pushes its long claws.
And as the heron looked for fish, it looked everywhere.
The small heron looked around and didn’t see the prawn.
It walked straight over the prawn’s hole, but the prawn pushed its claws out.
When it walked right on the prawn’s hole, the prawn grabbed its legs, it held them.
But now it couldn’t pull its leg out.
Because the prawn had hold of it.
It tried to free its leg, but the sea kept rising.
Of sees ikano.
Istat, nlaken ileka na elau kipe to mu.
Go istat kai. Ikai me ipreg ipi nalaq.
Go nakaiven ga ipreg ipi nalaq itefla.
Ina, nalaq ga nen ina,
[song] Seseria seseri, nalomatarere, naempiripiri, alolipu karia, Lawo kowa sai koroko, koro namaloko, ekatia ekatia oo pa, ekatia ekatia oo pa

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

Ina ito pan kaimer lag.

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

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

Inrup pak etan inrus mai isaiq
nphaun me ileka kin of itu.

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

The small heron couldn't.
It started, because it saw that the tide was coming in.
And it started to cry. It cried, and it made it into a song.
And its cry, it made it into this song.
It said, its song said,
[song] Seseria seseri, nalomatarere, naempiripiri, alolipu karia, Lawo kowa sai koroko, koro namaloko, ekatia ekatia oo pa, ekatia ekatia oo pa
But the tide was rising.
The tide was coming in but the prawn held the heron, it held it tight.
It wanted to go and it sang again.
So that song is his crying.

[song] Seseria seseri, nalomatarere, naempiripiri, alolipu karia, Lawo kowa sai koroko, koro namaloko, ekatia ekatia oo pa, ekatia ekatia oo pa
But a turtle was swimming and raised its head, it saw the heron there.
It dived down. it came and pushed its head out of the water and it saw that the heron was there.
But the tide was rising.
The turtle dived down and came up next to the heron.
It went up and talked to the
Go of inrikin ki na, 'E, kineu amai lel naik.
Alel naik, me makou ipuetsok natuok.
Akano nrus, me elau kipe to mu.'
Go afsak ipaoski na, 'Me kumur na kawelu ag?'
Go kina, 'Ifwel kufmer welu wou kefo wi top.'
Go afsak ipo nrup pak etan.
Inrup pak etan kin po kati. Ikat npat nana, makou.
Go makou ipo tao natuen.
Ale afsak ipo tu of pak elag.
Itu of natuen pak elag malen ileka na itae tao.
Go itao ntas. Inrir pa. Ipo nrir pan lek raiten.
Me ipo nrikin ki na, 'O, raitok kuípe nrik wou ki na kata pan mau, me kineu apsig. Apan me apo paakor nanrogtesan, me afsak iwelu wou, ipañor wou, go iwelu wou. Ineu kat makou go makou ipo tao natuen. Slat wou pak elag, ga kin apo mai.'
Go kina, 'What's up?'
And the heron said to it, 'I came to look for fish. I looked for fish and the prawn grabbed my foot. I can't move, but the tide is coming in.'
And the turtle asked it, 'But do you want me to help you?' And it said, 'If you could help me it would be very good.'
And the turtle then dived down. It dived down and bit it. It bit the prawn's claw. And the prawn let the its leg go. Then the turtle gave it to the heron above. It gave the heron the leg when it saw that it could let it go. And it left the sea. It flew away. It flew and went to see its mother. And its mother asked, 'Why did you came so early? It's not the time you come to work here.
But it then said, 'Oh my mother, you told me that I shouldn't go, but I disobeyed. I went, and I got into trouble, but the turtle helped me, it found me and it helped me. It bit the prawn for me and the prawn lost its leg. Took me up, that's how I came.'
Kalsarap Namaf

Litrapong

Litrapong, a natopu, has policemen who guard her cave. Kalsarap tells of the time when he saw her and managed to pray enough to get away.

I want to tell you. You, children of today, we don’t see the place where Litrapong lives, but I have seen it with my own eyes and I went into it and was there on the edge of it.

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

One day I came to Erakor, I went to look for coconut crabs. The place that I got to was overgrown with the hibiscus, I couldn’t get through. I went and saw that coconut crabs were there, big ones like I had never seen before. But I went on to Erakor.

When I went, I took coconut crabs and bound them and I cut through the bush, I kept going. It might have been my will but I think it was Litrapong who
made me look into her cave.
Then I went and jumped, I
jumped into this cave. I looked
around, I saw the two
'policemen' at the door. (natopu
always have policemen who are
their guards)
Litrapong was there at the end
of the cave. I saw the police
standing there.
These police were called Taŋar
(Sin) and Nrotik (Stupid). As I
went I said, 'Oh, but today I
have come out here, I’m going
to have a good look around at
them.'
That’s why I broke the bush
until I got in and looked
around. What I did, first, I
prayed. I prayed and prayed
until it was finished.
Then I went I slowly went and
looked until I finished. I
returned and took coconut
crabs to the sea, at Epakor, to
go by canoe.
Then I came to Erakor. That’s
the end of my story, thank you.

The spring at Epakor

The spring at Epakor had its source at Elakmamiel and if you pushed
a stick into the water there it would come out at Epakor. Today the
spring is blocked.

There is a spring at Eratap

This is text 107.
Nai nen rusoso ki Epakor.  
Akam telaap ni esan ulaka, me 
nai ne, ipi nai nen kin iser totur 
faat.  
Me kineu aleka ipi tenmaagwen 
neu nen asees leka.  
Go amurin na katrausi, akam, 
aki tukfo tu tae.  
Selwan nai nen ıto, ipitlak faat 
iskei itu kor nameten.  

Me namten ipan pato elag 
Elakmamiel.  
Nlaken, kineu asees tu Ertap, go 
atae esan kin namet nai nen 
itkos.  
Teetwei ifwel kumur ıpasol 
nalenan klen, ıpaso mas nkas, n̄prürat keskei me 
̄prüfaskin Elakmamiel,  

me selwan kupaski, malen kumai 
pak elau Epakor, 
kulek n̄prürat sees nen kipato sal 
elau, iplokal nmaagwen, ipi 
nmaagwen ıpur.  
Go aleka ıto panpan tuk mees.  
Me Tata Sailas, ipreg talmıat wes.  

Go nai-, naor nen ımsai to ijön.  
Go natanıol rumer kanol rutap 
tae san itkos mau.  
Me komam nen kin utae, teesa ni 
maarik Sailas, gar rutae.  
Me nāniel laap, ni Ertap rutae 
tete rutae, me tete rutap tae 
mau.  
Me Tata Sailas ipreg talmıat 
go talmıat nen, ilao na nafis, 

This spring is called Epakor.  
Many of you from here have 
seen it, but this spring is one 
that flows through a rock. 
But I have seen it, it amazed me 
when I was small and saw it.  
And I want to tell you about it so 
that we will know about it. 
When this spring was there, 
there was a rock that covered its 
source.  
But the source was up at 
Elakmamiel.  
Because I was small at Ertap 
and I knew the place where the 
spring was.  
Long ago, if you wanted to find 
out the truth of it, 
you would cut a tree, a N̄prürat 
tree, and you would push it in to 
Elakmamiel, 
and when you pushed it, when 
you come to Epakor, 
you will see the small piece of 
N̄prürat floating in the sea, it is 
amazing, it is really amazing.  
I have seen it, and it is still there 
today.  
And Tata Sailas made a 
garden there.  
And the place where the hole 
was is closed.  
And people don't 
know where that place is.  
But 
we who know, the children of 
Mister Sailas, they know.  
And many people from Ertap 
know, 
some know, and some don't 
know.  
And Grandfather Sailas 
made a garden and in this
go kuta nafis, ipi tenmatun
iskei nen kin ipu nta naor laap.

Go mees namet nai nen kip
kumer kano panitori.
Ipi natrauswen sees nas, go
apsawi ki mus nen kofo nrogo.
*This is text 108.*

Kalsarap Namaf †

**Nkapmat go Nkapfag**

The story of two holes that used to have magic fire before the time of Christianity.

Ore kafo gaag tili,
nkap, malfane kamer traus,
Nkapfag go Nkapmat. Kato Ertap
tee tei malen kin tiawi ruto,
ruto pa.

Me Nkapfag go Nkapmat nen malen kin tiawi ipa ifurki ifla
sol tete ntankep, nen kin kefo preg nkap.
Me selwan ipan imetpakor
ntankep nen kefreg nkap, kefo
pan si nfal nran rato.
Kefo si panpan nkap kefo
paakor kaaru. Kaaru imat me
kaaru ito fag, go rato panpan
tuk mes ne.

Ratauel mau, me rato, rato
faat, nfal iru rato faat, go

OK, I will tell you,
fire, now I will tell about Nkapfag
and Nkapmat. I would be at
Eratap
in the olden days, when the old
people were there, they would
go...
And Nkapfag and Nkapmat, when
all the old people went, if they
got a firestick so they could make
a fire.
When he went, he forgot the
firestick to make fire and he blew
on the two holes.
He would blow until the fire
came out of the other hole. The
fire in one of the holes died but
the other one was growing. And
they are like this right up until
today.
The two holes have not
disappeared, they are still there,

South Efate Stories
rañol to panpan tuk mees. Me malfane itaosi kin nalomwen imai,
go rakaimat. Me selwan kupan si, kusi nfal kaaru, kunrogo iwelkia nkap imat, kusi kaaru, kunrogo welkia nkap ito fag,

Me rekin nkap kemer saof wes, itik.
This is text 117.

Kalsarap Namaf †
Inglis polis, the English Police

Kalsarap talking about his time with the English Police in the 1930s.

Amurin nag katil na natrauswen sees iskei.
1933 selwan ato, komam uto Inglis polis.
Natañol nen ipi distrik ejen to Esanr, Hog Haba rusoso ki Mista Solsbri.
Janweri 1933, Charlie Naot, ipi lanskoprel. Iplak Ruben, Simeon, Kalsaopa, go kineu Kalsarap.


Rupreg tete kaku ni raru nen ruto nakpei rupak nakoinrok Morinda.
SS.Morinda, go selwan elau imu go raru iniel, go utu tmñalu raki they are on a stone, those two holes are in the stone and still exist up until this day. But today now that Christianity is here, the fire holes have died, but if you blow on one of them you feel that it is dead, but when you blow on the other one, you can hear that it is still alive and burning.

But for the fire to actually come out it is no longer possible.
Tangoa, Santo.

Utok Santo. Utorwak me kipe malik. Pul보고 go rutoa mam Tangoa, naur.

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

Namba faef Janweri 1933 ol Linsi Makmilien, ipa lons nega mai po mos mam pak Kanal.

Namba sefen utu Sak Bei aliat Mandei, go upo tkal Hog Haba.


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

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

Ipi nawesien nigam nen kin tete naliati weswes tete naliati upan sari. Janweri 1933 iskei nen, Hog Haba, Febrari saef go Lapurus itorwak Hog Haba. 1933, go SS Makambo, imer mai floated and we left for Tangoa, Santo. We stayed at Santo. We anchored, and it was dark. In the morning they left us, Tangoa island.

We didn't know who would take us to east Hog Harbour January fifth 1933, Lindsay Macmillan took their launch and came and took us to Kanal (Lugainville). Namber seven we stayed at Shark Bay on Monday and we reached Hog Harbour. On the fourteenth the Saint Andre anchored at Hog Harbour. 28 January 1933 and they shot a bushman in the hills. Mister Salisbury was there. Sunday they carried him down to the seaside. Our boss said, 'We'll put him in the hospital at Luganville'.

Friday 27th and word came that Limok died at Erekor. The fourth of February 1933 we went to visit Lindsay's place between Hog Harbour and Port Olri. This was our work, some days we worked, some days we went walking about. January 1933 this was, February fifth, La Perouse anchored at Hog Harbour. 1933, and the SS Makambo.
Torwak, Febrari namba 12, Pot Olry.
Maj namba eitin, go SS Morinda imer mai torwak Hog Haba April wan go tu go Laperus imer torwak Hog Haba.

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

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

And on the ninth the boss gave us a dynamite so we dynamited fish.

We went fishing in the sea until we had dynamited 46 karong.

The 19th of May, SS Makambo came and anchored at Hog Harbour.

The 20th of May we saw this place, Blue Water.

Then, on June 4 1933, we left Hog Harbour and we came back to Vila.

Sunday it was raining heavily, we slept at Shark Bay on the fifth and on the sixth we stayed at Mafea island.

On the seventh we were at Tangoa, then on the twelfth we stayed at Vila, we took the SS Morinda to get to Vila. That's all.
Kalsarap read this text from his diary, which is why he mentions Erakor, Eratap and Malakula on the same dates. He tells of the role of the police in suppressing those on Malakula who were fighting.


Praevet Ruben, Ben, Kalsrap. Komam upi teni Erakor.
Sem go Kalfao, rapi teni Eipel.

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

Namba sikstin, miting ni Efîl.
Namba naentin September, Jimmy Takaye, Jon Lisbet, Sem, Ruben,
Sem, Ruben, Kalfao, Kalsrap,
Naser.
Aliat toknak Ruben go Ben go
I want to tell more about when we were police. We went to Malakula in 1934.
Lance corporal Jimmy Takaye, Private Jon Lisbet, and Naser. They were from Hog Harbour, Santo.
Private Ruben, Ben, Kalsrap. We were from Erakor.
Sam and Kalfao were from Pango.
We left Vila on the eighth of September 1934.
We landed at Bushman's Bay.
We saw Mr Adams and Mr Harrison at Mr Adams's house.
On the ninth of September, there was a meeting at Vila.
On the tenth we stayed at Petenter, Malakula.
On the 15th October we went to Lakaskas.
On Saturday, I, Kalfau and Reuben went looking for fish, for Krapei.
On the sixteenth there was a meeting in Vila. Number 19 September, Jimmy Takaye, John Lisbet.
Sam, Ruben, Kalfau, Kalsrap, Naser.
Saturday, Ruben and Ben and
Kalfau went walking.
On the twenty-third, 1934, Sunday, meeting at Eratap.
On the twenty-fourth, Monday, we were at Atchin. We went to the side, north Malakula.
On the twenty-sixth, SS Makambo anchored at Atchin, we stayed there on Sunday.
On the thirtieth there was a meeting at Erakor. We waited at Atchin for the launch to take us to north of Malakula.

October first we left Atchin to go to north-west of Malakula.
We anchored at Tontar, at Malapar, on the first.

On the second of January, the boat got to Tanmaru.

The place they call Spigel Bay. On the sixth they burned the white people's houses because the SDA were there. These heathen came down and burned the church of the SDA, they burned and broke the picture roll, the slate and
nanrogtesan ñur. Natañol kenen rupak Aore, nlaken nanrogtesan ñur. Namba seven Oktober, ñapi miting ni Eпаг, go usak pak Tanmaru, natkon ni nañer malik.


Amok, ñapi nпaur, ñapi hedkwota nig natkon nran ruentafkir. Go Mista Adam inrik mam kin nag, 'Kofai polet sisi negamus.' Selwan tukfan paakor kotap to naor keskei mau, me tukfan ifwel rukfei sisi go ñapi mal negamus.

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

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

We stayed until day break and we went to Makawe, the village I spoke about. Makawe, Piter and Amok.

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

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

Pulpog go rupo sol naot nega mos pak elau. Rupau nau ni ipe
napor go rupo pai naot negarwes. Raru imai msagi pak hospital ni Kanal Santo.
Namba ten, utao naor ni Apon, natañiñi ftau iskei, Mista Paton, ipregi mai. Upak Tuwalo, Lamlasi, Nefenaila, esan is ni
To Lampumpu to. Namba 12, uler mai pak Mtanfat, naor ni Malopar, Tontar. Namba 12 usak pak elag nat kon ni maarik Medon rusosoki Tanmililip.

Natrauswen nig Efat 139
go uler mai pak elau Tontar.

Be namba tortin, upak elag, naor ni ... naor iskei rusosoki Tanmililip.

Rutli na ipi naor ni maarik Medon.

Me pulog, ita malkolik to ulefe kor natkon negar, selwan rupilo, rulekmam, tete rusef, me komam utli na, 'Kotap sefmau, nlaken upareki natañol rusosoki Charlie.'

Go rutli ito matur, nfalfat iskei, go komam Ben rafopan leka natañol iskei. Iptanki mam upan me ipuel go

umer ler. Selwan umer mai kailer mai pak elau.

Elau Santo rusosoki... preg kamp nigamam itkos rusosoki Tontar.

Namba fiftin, go uler mai pak Busman's Bei. Uto Busman's Bei twentewan deis, go umer pak tete natkon, naor utok elag Bushmans Bei.

Namba 22 October, upak natkon rusosoki Rakatambol, Tanmari, Atolplik.

Umaturwes naliati iskei, go pog iskei. Go Malawut, naot negar, inrik Mista Tam kin nag, 'Natañol iskei, nagien Teptep, ito pregaski nañer nigneu nag amragir itosir me nega ipuel. Go government and we came back to the coast at Tontar.

But on the thirteenth we went up to the place of ... this place they call Tanmililip.

They said it was the place of Mister Maden.

Then, in the morning, before dawn, we went around their village when they woke up, they saw us, some ran away, but we said, 'Do not run away because we came for a man called Charlie.'

And they said he was asleep in a cave and we (Ben and I) went to see this man. He came with us then he (Charlie) was gone and we returned. When we came back, we came back to the coast. The place at Santo where we made our camp was, they call it Tontar.

Number 15 and we went to Busman's Bay. We stayed at Bushman's Bay for 21 days, and we went to some villages up from Bushman's Bay.

On the twenty-second of October we went to the villages they call Rakatambol, Tanmari, Atolplik.

We slept there that day and that night. And Malawut, their chief, told Mister Adams, 'This man, called Teptep, is causing trouble among my villagers, and he is shooting them, then he
Mista Tam inrikirkin nag, 'Naot negamus kafo pueti pak elau Busman’s Bei.'

'If Teptep iftap mai mau naot negamus kefo pak kalbus Efîl. Me uftpamîr Teptep kofueti mai go kafo tao naot gamus keler. Me naot Malawut ito pios go Mista Tam inag, 'Ko tupaa kor nataqol nen kutap pestop mau.'

Go komam Sam, rapa pueti me ikelsok nig namet nega go nasunî ipi mîeltî nag ketarpêk.

Go Mista Tam inag raktao go rapotaq nataqol nen ipan.

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

Me namba faef November, aliát Mande,
Kalbau go kineu Kalsrap, rapak Unúa, nàor ni mista Paton.
Namba naen, upak naor ni Per Krekov, go upan nag, 'Kulek nataqol nig Jermanî, iskei, nagien mista Prubak?'
Me rutli na kimer ler pan. Go umber ler mai pak Krekov.
Utok Krekov, upak Ranon, ɨpi Ambrim,
upak naor ni Ranon, Makam go disappears.' And Mister Adams said to him, 'I will take your chief to the coast at Bushman's Bay.'

'If Teptep doesn't come, your chief will go to gaol in Vila. But if we find Teptep, we take him, I will leave your chief to return.'

Then chief Malowut called out and Mister Adams said, 'We will make this man come, don't you shout so loudly.'

And Sam and I went to grab him, but he held on to the window of the house and the house was about to fall down. And Mister Adams said they should leave and they left the man to go.

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

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

Namba 24, komam Ben rapan puet prisen prisoana iskei isef nagien Sulun. Namba 14 go komam Ben rapareki natañol iskei isef. Ramai puetsoki pog, mai pak elau Busmans Bei, uler pak Efíl, namba 30 November. Natañol nen präivet Ruben kin ipi prison gad ilekor wer me isef aliat ipan kaitok natkon nega me itap matur esurí mau me aliat ito matur nafofúr.

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

Go aponrik natañol nen imai lek mam kin nag, 'Ag pafei me kafo nrokosik selwan takfan go ñatulegkin go ñafak emiae me kineu kafo puetsoki selwan rapan natañol nen ipan tu leg kin kaipak emiae
Go kineu apuetsoki go masmes nega nen ipueti to inhel. Selwan apuetsoki aslen nen rumau to rusef. Ipiatlak naum sees iskei ito it was a village of Ambrym. On the tenth we went to Pentecost, Melsisi, we slept at Lonoro. On the 11th and 12th at Laone, then on the 13th we left Laone to go to Bushman's Bay.

On the 24th, Ben and I pulled the prisoner out and set him free, his name was Sulun. On the 14th Ben and I went for this man who ran away.

We went to get him at night, came to the sea at Bushman's Bay and we came back to Vila on the 30th of November. These men, Private Ruben had been guarding, but then they escaped in the day back to his village, but he didn't sleep in his village, that day he slept in the bush. That night he came to his village. They came to make their report to Mister Adams and he said, 'Ben and I went and I said to Ben to go and get that man but he told me I should and get him.'

And I told this man to come and see us, saying, 'You lead but I will follow you when we go and you will go a long way, after I will hold him when we go this man will stand up and go away.

And I held him and his knife fell. When I held him his friends all ran away. There was a small river and when his friends all
I want to tell a story about what I saw when I was a child. I saw some white people who came here. One was called missionary Trasi.
This man, those from Eratap sold shellfish, pumpkin, and they gave him bread. Took it, ate it at home and came out. It was a man who those from Eratap believed in, in those days. I don’t know how many years he was at Teouma. The other, called Tekrila, the third, Lekong, these men were at Teouma. The fourth was Telaplan, he was at Teouma. These men were at Teouma. In those days the boat that came to Teouma to carry copra for them, it was called Perfas, St Michel, the name of the boat, the white men took the boat to Teouma to get copra for them in those days. I saw them with my own eyes. There is a white man that I want to talk to you about, you listen. There was a white man at Belview. His name was Larso. Larso stayed and then left and there was Tekraus at that place. When Tekraus had Belview it was the time of the war, 1942. The Americans took Belview to be their base hospital. Many of us from Efate went to work at Belview. From the south to the north we all worked at Belview. And we were very surprised. We saw some things but I can’t tell everything. Some
Selwan uto weswes uleka ipi namagwen þur. Nigmam tenag uleka itop. Nmaten itokos, tete natañol rumat, me tete ruñol mai pak ospitel nen. Tenag rumat rutfeir go rupu nmarter ipan me rupregi ikal ki nakal nega go rupregi iler pak nafanu nega pan. If pi marine, ko if pi navy, ko if pi army. Tenag ruñol rulekor wer tenag ipi mankotik rupak esuan ipi naur ni dokta kefo wesweskir. Tenag rumat ruplak nanñler go tenag ruñol me negar me rupak esuan dokta itokos.


When we worked there we were always surprised. For us, what we saw was too much. There were corpses and wounded people at the hospital. When they died they dressed them in their uniform and they took them back to their country. It might be marines or navy or the army. Some lived, some were wounded, they went to the doctor who worked on them. Some died and they went back to their place.

The man who lived at the side of Belview was Rossi. Rossi today has the hotel in Vila. He had three brothers. The man who stayed in town they called Mista Mì, he left Vila and went to Santo. He was there until he died there, at Turtle Bay.

That was where his life finished. This one they call Kipe, he had a store in Vila. This white man was called Tersat, a Frenchman, he had a store and wharf in Vila. This man had a big shop, called CFNH (Comptoirs Français des Nouvelles-Hébrides) in Vila.
He had the wharf and BP, the big store in Vila. These men had shops in Vila.

In 1927, Ballande caught fire. Some men were killed there. When they destroyed the shop, we didn’t know how the shop was completely burned. But when these men went, they thought someone had taken money from inside the shop. When they went and maybe they were getting something that was right where the money was, or, I don’t know. When they went into the building, something exploded and many men were killed. Many men, I can tell you, in 1927, when the Ballande burned.

When this place burned, it threw iron high and it broke the glass windows at the church in Vila.

This is a story from before. When we were going from Eratap early in the morning. We stood and watched the store. We watched them carry people to hospital. Some were dead, some wounded. There was an Ambae man called Tokolu, in the English police, but when they ran, this thing exploded and the iron hit his leg, I don’t know if it was his left leg or his right leg, but
Natrauswen nig Efat

George Zachari

A story about George Zachari’s life

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

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

Apaakor naur Erakor 1949, I was born on Erakor island in

his leg was broken. I went and found him in 1933, he went to work for Kulong at Santo, Shark Bay on Kulong’s coconut plantation. Mister Mi, when we stayed down there, but he went up to his house. But his house had a cement roof.

When he got his camera he climbed up. He went up and he broke the cement roof and fell through and nearly died. They took him from his house to the French hospital. The doctor worked hard on him and he got better, then he went back to Santo. And that is this small story. That is what I wanted to tell you so you would know.
Erakor, rutil Eraniao.
Kineu ato naflak nawi mai.
Me kineu apaakor namkanr.
Namkanr ipitlak nafrofur iskei ito ftom talhut mana.
Kuleka na irrus pitlak nafte nelepletau ko nafte itkos.
Go ipitlak temi el go ipitlak tetaar.
Me komam upaakor namkanr taar.
Or, nlagwat ni 1959 go government itili komas tato nau r sees mau, nau Eraniao.
Koler mai pak esa.
Komai pak nau r pur nanre.
Go malnen kin umai apitlak ntau ten ata pi teesa.
Ntau astat skul malen kin, ore, ata mrotae sef ntau kintat skul wes mau, me atae kin malen kin apitlak ntau ten.
Go amai atato skul.
Go askul ni Frantis, elau Epg.
Go amai askul sa.
Me askul sa, na afnes ki skul sa.
Go askul Frantis pan pan inom.
Go inom skul.
Aweswes tete mal.
Apei weswes ata mrosok sef ntau mau, aweswes British kafman.
Malen mal ni Condominium itato.
Ore malne ina inom, me
1949, it is called Eraniao.
I am from naflak nawi (the yam clan).
But I came out of namkanr (the wild arrowroot clan).
Namkanr has a bush that grows in gardens.
You see it has some spots on it.
There is a red one and a white one.
We come out of the white one.
After the cyclone of 1959 the government told us we couldn't stay on the small island.
We should come over here.
We came to the side of the big island.
And when we moved I was ten, I was still a child.
Then I started school, I don't remember which year it was, but I was ten.
I came, I was still at school.
I went to the French school at Pango.
And I came to school here.
I schooled here, then I finished.
I was at French school, finish.
No more school.
I worked some times.
I worked, I don't remember what year, for the British government.
When the Condominium was still here.
Then I got to think I wanted to
Kalfaşım Mailei 

A story of Kalfaşım's life

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

Ale, naŋolien neu, askul naur.  Okay, my life, I went to school on the island.  
Askul naur inom, apak IDS. IDS malen kin rustat wes.  I finished school on the island and I went to IDS (Iririki District School). IDS had just started.
It was on Iririki, Doctor Frayter's house up there. And Doctor Frayter's wife taught us. We stayed on there until we finished. I finished then I came back. We stayed and were doing a little work. Until 1941, I joined the police. The French police. I was there in 1941, finished, I went to Santo. I stayed a month in Vila, then Santo and the Second World War broke out. America came, and I was at Santo. I took the Americans around all over the place. We made roads and we went. I was with them for three months, we were at Suranta.

Then they said to me. You aren't scared to go to the Solomons? I said, 'It depends', because I had signed with the Army. If there is a war I will go, maybe I will die. I die for my country. The French government heard this, and they came and took me me to Suranta. I had a police shirt, I went back with it. I came, and then in 1945 I finished. I finished and went back to Vila, one month, then I went to Tanna. Attachment to Tanna. I went to Tanna, for two years and six months.

Pan pan runrik wou ki, 'Kufiar nen ʃafak Solomon?' Ana, 'Idipen', niaken kaipe saen reki Army. Naʃkal me apa, ifpi nmaten. Amat kat kantri. Ale Franis kafman inrogo,


Tatsman pak Tanna. Apan pato Tanna, ntau inru, go atlag ilates.

Ito Iririk, esuñ ni dokta Frayter elag. Go misis ni dokta Frayter kin

iplaksok mom. Ale uto to to panpanpan unom. Ale kaipe nom, kaipe mai tu.

Panpanpanpan panupreg nawesien seserik. Panpan 1941, go apak plsman.

Ni franis polis. Ato 1941,

inom apak Esanr. Ato atlag iskei Efıl, apak Esanr pa, kaipe pato Santo to, me seken wol wo ipo maag.

America rumai me apato Esanr. Go kineu kin apo tu plak America ur

ser naor, upreg napu me upan. Askotir atlag itol, uto Suranta.
Go amer ta Tanna mer mai pak Efil.
Ale uto Lamelis to, 1948 nen alak, me ato plisman lak.


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

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

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

amer lekor wer ntau ilaru, nen amer lekor teesa skul esa.

Go api tija ni devosen, tija ni devosen ato mal mai.
Iofa ntau ralim inru, kin ato moning devosen.

And I left Tanna and came back to Vila.
Police. I stayed and then in 1948 I got married to Liaal. She was to die this year in March.
We went to Lamelis, 1948 when I was married, I was a married policeman.
We stayed until 1949, 1950, 1952 until 1955, then I was finished as a policeman.
I came back to the island.
We stayed on the island until the cyclone of 1959. A big cyclone.
And we moved to the mainland. Came to the mainland. Stayed on.
And they told me to go and run the school there. I ran the public school down there for seven years, 1973 to 1980, time of Independence, then we finished.
Because the French were leaving so we finished and came back up here, to run the Sunday School. All the teachers at the Sunday School, I looked after them for seven years and the children at the school here.
And I am the teacher of devotion, from then.
Over twenty years I did morning devotion.


Kin ga kipe mat ga, me neu kin kaipe kano kaipe pi tiawi, kaipe kano pak talñat. Ato lek nawesien me kaipe kano weswes. Nlaken nañtiawian totur namaki nlaken neu me apo to su maronit. Asmok teetwei me mai mai pak malen ato lekor skul etan. 1977 apak hospitel pa go dokta itpokor wou sikaret. 1977 mai pak mees atap smok mau. Ale naminwen kineu api natarñol iskei nen amin.

I stayed until nineteen, las year, 1994. The ruling elder came and said to me, 'Take some of his work. I'll rest because we have too many young people.' Now the young people are taking their place. I will stay and support the work you do. I am with you. I will stay at home. I stayed until my wife went a little bad in the head. We stayed in the house for two years, we didn't go any place. We both stayed at home, I cared for my wife because she wasn't well. She stayed at home, she only ate. I made her food to eat. Until this year. Until the fifth of March when she died. We stayed at home for one or two years. She died, but I am old, I can't work in the garden.

I see work (that needs to be done), but I can't work anymore. Because of sickness I have got old, because I have asthma. I smoked long ago then I ran the school down there. In 1977 I went to hospital and the doctor banned me from smoking. From 1977 to today I haven't smoked. Drink, I am a man who can drink.
Oh, natañol itik nen itol neu naminwen.
Malen aţēlgat botel tefla alaokin nkanrok, anpakī botel.

Nmalok ato mingi, me atli reki alkol nрак pei.
Nрак pei ga naat ita tol kineu naminwen mau. Amin me asmok, paket iru nalliati iskei.

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

Go atao sikaret. Me nmarok, itapi tenen kin ata tae naftekin ipreg maroñit mau.
Ilakor pi sikaret, ilakor pi nai, me nрак pei ata su ma. Me nрак pei ata su maroñit mau.

Sees ne, naliati iskei, kafo mas sol mersin, mersin ni maroñit. Ipiatlaken itu, atu panpan malen anrogk iwelkia ato pam,
kaimer pan wesi iskei. Amingi kaimer tu.
Sprei, rutraem nrik wou kin me amalki.
Nlaken sprei ipi tenen kupilo pülposição. Kefeī pak paket. Me tetenrak apak talñat pa me ametpåkro ito.

Malen ipaakor ki wou talñat, ipi malwan apato talñat to.

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

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

The doctor told me to use a spray. He gave it to me. I came and gave it to my father. My father who stays over there. Harry Kalon. I gave it to him.

Then Mabel came. I said to Mabel. 'I've got two sprays, but I don't want to use them. Because I go to the garden sometimes, I forget it and I am at the garden and I could have an asthma attack and die at the garden.' But the tablets are good. I take one in the morning and I can go any place. When I come back in the afternoon, and I feel it start, I take a tablet. That is my life as I am today.

Kaloros Kaltaf †
_A story of Kaloros's life_

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

Kineu atap skul tete naor mau askul vilej skul mñas. I didn't go to school somewhere else, I just went to the village school.
Go edukesen neu ito vilej skul nñas, inom.
Pes nawesien neu. Nanölien neu kineu atap taf pak nawesien tete naor mau.
Me aweswes skot tiawi, natkon, komüniti.
Go alekor tiawi neu panpan panpan tete rumat alekor-mer lekor téptaæ, nen kin rüpi famle neu nen rüpi tiawi. Alekor wer panpan rumat.

My education was just at the village school.
Started my work. In my life, I didn't go somewhere else to work.
And I worked with old people, the village, the community.
I looked after my old people until some died, I kept looking after the others, those who were my family who were old. I looked after them until they died.
I looked after many sick people, in the clinic, like a hospital.
I was there, at the hospital for three years, I worked with the sisters and nurses.
In the hospital (NT) Until? (KK) PMH (NT) How many years? (KK) Three years.
(NT) Three years, nineteen...? (KK) 1949.
I was at the hospital, and I looked after the sick, when Uma was damaging the hospital.
I moved the sick people inside, made them go to a safe place.

And my next job when I left the hospital.
I crossed back to the village. I came back to the village. (That means the same thing twice, eh?).
I came back to the village, I stayed there a while, then I worked for the electricity company.
I looked after the generator night and day.
I was there for nine years.
After nine years I got sick because of the diesel.
All that made too much gas inside my body.
I left and some heavy work that weakened me made me leave the job.

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

I worked with some carpenters who had come from Australia.
That's where I made a mistake.
There was one carpenter when I was with them, he was called Laurie,
Lex, and David, a, Buckingham and who else, I forget.
And the last one came back to visit me the first month after they left here.
Mr.Waily, who made the school that is in the village. That is there today.
I was with him, that's how I learned about working.
So that I know how to make my own house,
Waia Tenene †

*Waia Tenene, a story of his life*
Waia Tenene, the chief of Erakor in the 1990s and early 2000s telling a story of his life

Yes, I was born on the small island of Erakor in 1916. In 1937 I joined the British Police, and finished in 1937, and, I joined the Americans and worked with the American army in 1942. We were in a boat owned by BP (Burns Phelp). We took two big machine guns and went around Moso and Maniuro, then came back. Then we went into the bush with the army.
Tim Kalmet

Tim Kalmet, a story about his life

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

Kineu nagiek Timteo Kalmet. My name is Timteo Kalmet.
My parents are Charley Kalmet and Pali. I was born on February 25th, 1954. My clan is the yam, they call it mleo, the mleo clan. Red mleo because there are two mleo, the white and the red one. And I am of the mleo clan. I went to school on the small island. I was born in 1954, and I'd start school in 1961. (NT) You were born on the small island? (TK) The small island. That's where I went to school first, we went to the village school, first to kindy. I was at kindergarten for just a year or two, that was 1958 and 59, and Wabaiat was our teacher, and Kaltap! I didn't go to any university.
I was at the lycée for form one, two, three. After form three I went to commercial school, it was a technical school to learn commerce, typing, accounting and secretarial work.

I finished school, I didn't finish school because the last year I went to Noumea for them to cut out my eye. My eye was bad, they had to cut it out because it hurt. My eye was bad, 1963 an umbrella wire pierced it. Then they wanted to send me to Noumea or Australia so that they could do something, but my mother didn't want it. My mother didn't want it, she said she loved me and she said I should stay first. And I stayed until my eye was going white and started to hurt, and gave me headaches all the time. In 1972, on the 13th December I went to hospital in Noumea. The doctor checked me here, but I went to hospital in Noumea so that they could take it out. They took it out and put in this false eye, but I haven't changed it until today, because they didn't tell me when
to change it. And now, next week, on the 26th October I will go to Noumea for them to look at it, because it has moved, it has moved up a little. That's it.

1964 to 1973 I was at high school. When I'm talking about I went to Noumea, 1972, I went in 1972 and came back in March 1973. Came back to go to school. But I wasn't interested in school anymore. It was my last year at commercial when I got my papers at the technical school. I didn't want to go to school. I said I wanted to work.

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

Gita me yuk, yukeleli. Even ipo piaitlak akodien iskei ito esun. Kano ni Aneityum, Tanna iskei, ga imai to esun nigam to mal pei me ipitlak akodien iskei, Sori, ga ipiatlak banjo me akodien ne ga ipi teni gka neu kaaru, gka Tom, Tom Kalmet, brata ni gka neu, gka Charlie. Ale ato ato mes ki akodien ne. Plak gita mana, me runrogo na ames wi, potae lag seserik. Go stat muisik karie neu istat bild up esa. Go 1981, malnen arisae Vanitel apan mes. Apan weswes as reseseven maneje, Hotel Le Lagon. Me kineu astat 1976 kin astat mes Hotel Le Lagon, me malpe kotkot ames naor laap. Me awelkin ato tae ki miusik and they found that I had accounting and administration skills. And they took me in to accounting and administration and I worked there until 1981, when I resigned. I resigned because I wanted to play music. Because then, 1963 sorry, 1961, I started being interested in music and started playing music. Because then, 1961, I started playing music, guitar and ukelele. Guitar and ukelele. There was even an accordion at home. A man from Aneityum, from the south, he came and stayed at our home and he had an accordion. Sorry, he had a banjo but the accordion belonged to my other uncle Tom, Tom Kalmet, my father's brother, Charlie. So I played this accordion. With the guitar and so on, and they heard that I played well, and sang a little. And my music career built up from then. And in 1981, then I resigned from Vanitel I went to play. I went to be the reservation manager at the Hotel Le Lagon. In 1976 I started at the Hotel Le Lagon, but in those days I played at lots of places. I knew my music and its work,
I worked at Le Lagon in the day and at night I played up above. Like, in 1968 I played at the night club called Tahitinui. Finished in 1973, I played at the Pandanus restaurant, it finished in 1976 and I went back to Le Lagon. Then I was at Le Lagon, I played there. I worked at the radio. I came to Vanitel then I resigned in 1981. I worked at Le Lagon as a reservation manager. But I kept up my playing, music performance, until 1977, 1977 it was the Intercontinental Hotel. He took me there because they wanted an assistant sales manager at their hotel. I went to work with them, and at the same time they offered me more money than I got for the music. And I left the music at Le Lagon and the work and I joined the Intercontinental. And I was there for quite a while. I stayed at Le Lagon until 1982, then I left. I stayed at the Intercontinental until 1984. In 1984 I worked at the Sound
They took me there to work with them. I was a senior salesman. And I demonstrated how to use all the instruments, like piano, guitar and electronic things. Until there was a group from PNG, West Papua who came here, called Black Brothers, they came in 1984 and 85. They got me to play with them. As soon as I played with them and there was this chance, and they sent me to Papua New Guinea. I recorded my two cassettes. After Papua New Guinea, I came back and played with the Black Brothers at the BESA club which today it is called Club Vanuatu. Before it was called the BESA club, British ex-Servicemen’s Association. So I played there and some nights I was solo, like a one-man-band. Some nights I played with the group. And the management of the BESA club said it would stop with the Black Brothers and employ me full time. That’s their work. Because they saw it was cheap. And on my own I could play a variety of music,
nlaken alagki Bislama, Franis, English, go tete Spanish.
Ipregi go Black Brothers runom,
me kineu ato me ipo piatlak tete dispiut seserik. Black Brothers runrogtesa.
Runrogtesa go rupregi ruto mai lek manejmen ni BESA klub.

Pan go kineu atao.
Malen atao go Intercontinental Hotel rumer puet kineu. Runa rupuet kineu, 85 pan tkal 87.
Okay, ato 87, me Fairstar, ipiatlak ṭog iskei ipitlak imatur ṭog iskei nuof.
Ale, nlaken ipitlak malne ilakor pi, ilakor pi Maj ko, ia, ore Maj ko Epril. Me ipitlak nlagwat iskei, go Fairstar imai, imatur ṭog, imtak ki nlagwat, go imatur ṭog.
Me ipitlak anaonsmen ni sæklon, nlagwat iskei,
Go Fairstar imai, imatur ṭog, imtak ki nlagwat, go imatur ṭog.
ṭog krus daerekta go tete nañer nen rulekor raru na, Fairstar,
rumai min hotel, rumai sak to me ruto min hotel.
Ruto nrog miusik, pan go runrogo iwi na, krus daerekta ga imai me ipaosi ki kineu, 'Me kumur ṭamai mes Fairstar?' Go ana, 'O yes.'
because I sing in Bislama, French, English and some Spanish.
So the Black Brothers were finished,
and I stayed, but they felt bad about it and we had a dispute.
The Black Brothers felt bad.
They felt bad and they went to see the management of the BESA Club.
Until I left.
When I left, the Intercontinental Hotel took me back.
They kept me from 1985 until 1987.
In 1987 the Fairstar was here overnight, they stayed at the wharf overnight.
It might have been March or April. There was a cyclone and the Fairstar stayed overnight, it was scared of the cyclone and it stayed overnight.
A cyclone was announced.

And the Fairstar came and stayed overnight, it was scared of the cyclone so it stayed overnight.
That night the cruise director and some of the crew of the Fairstar came to drink at the hotel.
They heard the music, they liked it and the cruise director came and asked for me,
'Do you want to come and play of the Fairstar?' And I said, 'Oh yes.'
I said, 'Good, but you should talk to my boss here.' They asked my boss about it. My boss then was the general manager, Oriliano Viniati. He is Italian. They asked him and Mr. Viniati said, 'He can go to you but he has to come back. He can't stay on the Fairstar, he has to come back.' They said, 'Okay he will do two cruises.' And in 1987 I took two cruises, cruise 16 and half of 17 and they put me back here. And that was how I built my reputation as a musician. And it grew to more than I could do as I was inside the administration. To promote myself I went around the islands of Vanuatu. I went to sing to Pentecost, Santo, Malakula, Epi, Tanna and some islands around Efate.

And in 1987 at the end of my cruise, I came back for a small while to the Intercontinental. So Mary and I went to the Philippines. My wife, Mary, works at the Asian Development Bank. At that time she had a meeting over there. And the headquarters of the Asian Development Bank was in the Philippines.
Me mal ne apiatlak asel wi iskei,
ga apiatlak fren wi iskei ga ipi,
ga ga ipi nana alternate executive manager ni Asian Development Bank.
Ito mai pak esan reki nen kin
iset up ki Asian Development Bank ni sa.
Ga ipi teni Papua New Guinea.
Nagien John Natera.
John imai me ipi fren wi neu.
Go itae na mtulep neu iweswes Asian Development Bank.
Go itae na mtulep neu kefo pak
Filipin namefág June ni 1987.

At that time I had a good friend,
I had a good friend, he was the alternate executive manager of the Asian Development Bank.

He used to come here to set up
the Asian Development Bank here.
He was from Papua New Guinea.
His name was John Natera.
John was a good friend of mine.
He knew that my wife worked for the Asian Development Bank.
And he knew my wife would go
to the Philippines at the end of June 1987.
He paid for my ticket and me and
my wife both went.

We went and my wife went to
her seminar.
And I went to a singing course.
I wanted to make my singing voice better.
And I went to a short course at
Yamaha Yupango in Manila.
And they said to me,
'You don't need to improve your voice.'
Because they made me
sing three songs.
A song that was half classical,
'Don't cry for me Argentina.'
And the other was, 'I just called
to say I love you', and a rock and
roll one.
They judged my voice and they
found that I sing in time.
And I had good breath control,
And I used my diaphragm well.
And my vocal chords were good. So they said that I didn't need it. So I went and sat with people learning the piano.

I watched how they play and I copied it, well, because I just watched them as they played. I watched them so that I could learn how they play. And that is how I copied them. As I was just filled up (my knowledge).

Finish, and we were about to come back. I went to the shop alone, we had been to the shop together many times. But that time, Saturday, I went to the shop alone in the daytime. They kidnapped me in the store. They kidnapped me and they carried me to -

They gave me Coca Cola with a sleeping pill in it.

I slept in the car and they took me to this village, called Pulakan, a long way. Mary was at the hotel, she went back to the hotel, but it was nearly six in the evening, and she saw I wasn't back, she panicked and made inquiries and found I was missing. I wasn't at the shop, but they saw me climb into a car with this man, and that's all, they didn't see me again.
Eniwei, welkia rupno pānorne
kineu,
pōg wan klok pōg.
Eleven klok pōg kin rupanño
kineu me wan klok kin
loto imai po mai mai po
mos kineu, nlaken enñae.
Ale apo mai olwei pak hospital
pan rudren ki nrak welkia
glukos a.
Me dokta ina, 'Ku laki a, nlaken
kuñol,'
(NT) Me rupnak tenamrun?
(TK) Rupnak mane, go
kompiuta softwe neu plak su ni
teesa,
go su neu nen aslatir,
waj, sanglas,
me anñol, go aler mai me
gawankia.
Ana ataf hospital leg mai pak
eroplen.
Rapa plen trau ler.

Amer mai tkal Intercontinental
go amer mes esan.
Ana anom Intercontinental go
1991 pan tkal 1993
ato esunñ to nlaken apakot tete
sernale nig nkas,
me ato weswes ki seseñik ki
nkas.
Me atu ḫal tu ata weswes mau.
1993 go Mary ina, 'E ilakor wi
pañan weswes tete ofis, nlaken
kupiatlak tetenamrun nranre ni
ofis, na kutaes weswes ofis me

Anyway, they found me,
at one o'clock in the morning.
At 11 pm they found me but at
one am
the car came to get me, it was a
long way.
OK, I went to the hospital and
they drained my blood because
of glucose.
The doctor said, 'You are lucky
because you are alive.'
(NT) Did they steal something?
(TK) They took money and my
computer software and kids'
shoes
and my shoes that I had bought,
watch, sunglasses,
but I was alive and I got back,
that's it.
I left the hospital and went
straight to the plane.
We went to the plane and
returned.
I went to play at the
Intercontinental.
I played until 1991 and I finished.
I finished at the Intercontinental
and 1991 to 1993
I stayed home because I bought
everything to do with wood,
I worked a little with wood.
I did nothing, I didn't work
In 1993 and Mary said, 'It would
be good if you worked in an
office since
you have good office skills, you
know how to work in an office
you've played music for a long
time, but try working in an
office.' I looked for work, I started at Le
Lagon and I looked for work.
I asked for work all over the
town but a place I hadn't asked
called for me,
They telephoned, the Chief
Justice heard I was looking for
work.
He rang Mary and said, 'You tell
your husband to come. I want to
talk to him.'
I went to talk with him and told
him I speak English and French.
He tried me, he tested me.
He tried my computer skills, but
as I had a computer years ago he
saw that I liked electronic things.
He saw that I knew about
computers.
And I could type ninety words
per minute.
And calculate fast, on a
calculating machine and in
accounting.
And he said, 'When can you
start?' And I said, 'It's up to you.' They
recruited, they advertised
They interviewed some others
and he said, 'I can't promise, but
we'll see.'
Kofo traem komam ulakor pi
siks, me kineu awin wes go apo
pa. Go aweswes kot stat 1993, pan
tkal 1996, go arisaen. Arisaen nlaken amur kamer pak

Chamber of Commerce. Amro kin iwi nlaken amur kamer rediskava ki komesel ntaewen neu ni nanre ni, na, komes, a?


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


And business. There were four of us who did the interview.
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, a story of his life

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

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

Go kaipes pak skul naur sees, 1958 tkal 1959.
Go amer pan skul Bahai.
Go 1959 go nlag ër iskei iwät
naur Erakor,
go nlag nen rusoso ki Kristof.

Go iprepsaki sermale laap
go ipreps maariik naot ipreps
unrookit mai naur ër. 
Go amer ler mai skul natkon pan
tkal 1967.
Go apan skul Iririki Distrik Skul.

Go apato skul ntau inru.
Malen atao skul, go apan weswes
British Office,
atlag ralim iskei atmat iskei. Mer
tao British Office kaimai tu esuñ
tu.
Pan pan nañison imai 1971 nen
rukfan weswes Nume,
go kaipan pus nagiekek.
Go kaitnalu pak Kaldoni, pan
patu ntau inru. Inom.
Go amer ler mai 1973, April.
Amai tu malses mer pan weswes
UNELCO mal sees, imer nom.

Kaitu ñal tu pan, kaipreg tete
suñ kerkerai Hotel Lagon,
kaipak nasuñ Malik ntau iskei
go atlag itol.
Malnen ataf nasuñ Malik, mer
mai, mer pan weswes Post Office
ntau fiftin.

came back to Erakor island.
And I started at school on the
small island,
1958 to 1959.
And I went back to Bahai school.
In 1959 the cyclone hit Erakor
island,
the cyclone was called
Christophe.
It damaged many things
and it made the chief take us
across to the big island.
And I went back to school until
1967.
And I went to Iririki District
School.
I was at school for two years.
When I left school I went to
work at the British Office,
for eleven months.
Then I left
the British Office then I came
home.
Until the call came in 1971 that
they go to work in Noumea,
and I put in my name.
I left for New Caledonia for two
years. Finished.
I came back in April 1973.
I came for a short time, then
went to work for UNELCO for a
short time, then finished.
I hung around until I was
involved in smashing up the
Hotel Lagon,
and went to gaol for a year and
three months.
When I left the gaol I went to
work for the Post Office for
fifteen years.
They came and took my work from me
and I came back to doing nothing for five years.
I took my papers to the province
about being the secretary and they agreed to it.
And I started work in June 1998.
And it is where this small story ends.

Daisy Wayane
Daisy Wayane, a story of her life

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

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 Eπagtwei.
I.D.S. until 1968.
I went and stayed at home.
(NT) At home, but did you work in 1968?
(DW) 68,69, then I started
stat weswes Hotel Lagon.  
(NT) Kutap weswes haoskel mau?  
(DW) Aweswes haoskel tetemal, me apei weswes Hotel Lagon, 69,70,71,72, go apan weswes Nume, apan pi haoskel Nume.  

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

Ale aweswes tkal 73 go amur kamai go amer ler mai, pak esa.  
(NT) Me ag kuskul franis? Itik.  
(DW) Itik me apan go apo kraksok franis.  
(NT) Go ipi nawesien mailum ni Hotel Lagon, ko nawesien pur?  
(DW) Aweswes ne taos na, malpei nen apan stat weswes, aweswes londri. A weswes londri atlag ilakor inru, ale amai pi wetres. Tkal 1972  
(NT) Me ipi nawesien wi?  
(DW) Ore ipi nawesien wi. Nlaken malpei franis man kin ion ki Hotel Lagon, ga ipaakot wi.  
(NT) Me mees?  
(DW) Mees nawesien itop mane working at the Hotel Lagon.  
(NT) Did you work as a housegirl?  
(DW) I worked as a housegirl sometimes and I first worked at the Hotel Lagon, 69, 70, 71, 72, and I went to work in Noumea, I went to work as a housegirl in Noumea.  

1973 I came back.  
(NT) But why did you go to Noumea?  
(DW) No, I was working at the hotel and there was a white man, a man came and said that he wanted to work there. So I worked for him. So I worked until 73 and I wanted to come back and I came back here.  

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

(NT) Was it easy work at the Hotel Lagon or was it hard?  
(DW) I worked there like, that time that I started work, I worked in the laundry. I worked in the laundry for about two months then I went on to be a waitress. Until 1972.  
(NT) But was it good work?  
(DW) Yes, it was good work. Because before, the Frenchman who owned the Hotel Lagon paid well.  
(NT) And today?  
(DW) (laughs) Today there's too
(NT) Kuweswes Num, kumer ler Hotel Lagon?

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

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

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

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

Ale aweswes tkal 1975, ale amai
to esun to pan, ale amer pan ni
Maxim Carlot pi haoskel, esun
ga.
Ntau iskei ale amer pak, e ato ni
Maxim Carlot weswes.
Sista neu iskei imai, itili na,
natafhol iskei imer mur haoskel
franis man, Tasrik. Ale amer
much work and the pay is low!
(NT) You worked in Noumea and you came back to the Hotel Lagon?
(DW) Yes, I came back to work at the Hotel Lagon.
No, when I wanted to come back from Noumea, I came back here. 
Okay, I went to work at a restaurant, the Pandanus. 
Pandanus restaurant, I worked there for a small time, then I came back to the house, then I went back to the Lagon. Returned to work at the Hotel Lagon.

I went back to being a waitress. I went back to the Hotel Lagon from 1974 to 1975.
Okay, I went back to the Hotel Lagon until 1975, then I had this child. Timothy.
I worked until 1974, 75, I went and had him, so I came home. I looked after him at home.
I worked at the Pandanus for a little time because the management there was not very good. It closed, so I went back to Le Lagon.
Then I worked until 1975, then back home, and then I went back to work as a housegirl at Maxim Carlot’s house. 
One year, then I went back, to Maxim Carlot’s to work. My sister came and said that a French man wanted a housegirl in Tassiriki. Ok, I went and
I went and worked for that man for three years, until 1980 we got independence. Then, the French left and I came back home again.

I went back home, then I went to work at this restaurant, the Bamboo Royal, for three years, then I went home again.

Then I went back to the Hotel 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 [Daisy's brother] was president and I was vice-chairman.

We worked for four years.

Then they dissolved local government and as the council was dissolved.

So I came back, asked for work at the small island and I worked until today.

(Was the council job paid?)

No, sacrifice! We helped each other, whatever came out of the community, we supported it. So we worked.

And I was vice chairman of the area council and I was also the women's representative.
Kaloros Kaltaf

*Plantation days*

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

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

[Teni Franis kin runrus laap perkati. Go tenen kin atae nagier, ipi Mister Marinas, Mister Ena nanre ni Franis. Mister Harris nanre ni Inglis.] There were many French ones. And those whose names I know, there’s Mister Marinas, Mister Ena, on the French side. Mister Harris on the English side.


[NT) Go ruweswes esua?] (NT) And where did they work?

Emi. Mister Watt.
Nanre ni haf kast, ipitlak Emi Laurent Ga me ipi haf kast iskei, nen kin ga me ...
(NT) Ag kuweswes naro? (KK) Rueen- gar rupitlak na naro gar nen ruweswes wes.
(NT) Me ag. (KK) Kineu? Kineu atap weswes wes mau, me tete nen kin ito- ruto emeltig kin aweswes.
Mal sees, kineu apreg tete nawesien, ni na konstraksen. Kontrak.
Me rekin kaweswes plantesen, kineu ata weswes plantesen mau. Itik.
(NT) Me ipiatlak tete natañol ni Erakor nen ruto weswes? (KK) Ipitlak tete nen kin rupi taosi kin stokmen go kauboy nen kin ruweswes, ipitlak tete.
Go tete nen kin ruweswes nanre ni kopra, me ruta laap mau. Me ipitlak nam ni Tanna.
Tete nanler ni Emlakul naur ur nen kin ruto. Me komam ni Efate tepur rutap weswes. Tenfäal mas kin ruweswes.
(NT) Nlaken iku? (KK) Nlaken, wel, rutap murin weswes skot, nanher taar, nlaken tete, i, sup ni nafsan. Rutap tae pes wi mau go ipregi rukano pak nawesien.

Me atae na telaap ruweswes. Me ruweswes mal sees ale ruler mai. were at Mele. Mister Watt.
As for the half castes, there was Emi Laurent. He was a half caste, he ...
(NT) Did you work the ground? (KK) They had ground that they worked.
(NT) But you? (KK) Me? I didn't work it, but some but some similar things I did work at.
For a small time I did some construction work. Contract.

But as for me working on the plantations, I didn't work on plantations at all. No.
(NT) But were there some Erakor people who worked? (KK) There are some who were like stockmen or cowboys who workmen, there were some.
And some who worked copra, but they weren't many. There were some Tannese. Some Malakulans were there. But us, from Efate mostly didn't work. Only a few worked.

(NT) Why? (KK) Because they didn't want to work with white people, because of some issues with the language. They didn't know how to speak well and that meant that they couldn't go to work.
But I know that many worked. But they worked for a short time then they came back.
South Efate Stories

Tete ito pan ileka na imur mane sees, vatu sees, imer pa. Nlaken kin teetwei, mane i sees.

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

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

Go Franis misnari, nen kin rugar me ruta Belvi, elag sanie. Montmartre. (NT) Malnen if wel kuweswes if wel ipitlak naat nen ruweswes kumatu esa, rumatur sanpe?

(KK) Rumatur na, naor nawesien te te rumatur naor nawesien, atlag inru, itol, ale ruler.

(NT) Go, nanholien ni naroi, ipi nafte? Oselm, taem yu stap long ples ia, laef i olsem wanem? (KK) Ikerkerai pe kumurin na ñafitlak mane sees, kuleka isa, me ñapo weswes. Some would go when they needed a little money. Because, in those days, there wasn't much money. We would sell a kilo of copra, one vatu a kilo. It was right for that time. You buy a small piece of cloth, but you buy it for one vatu. Back then it was good. You could buy bread for one vatu. All different things, but they weren't much money. It was right for that time. Knowledge was low eh? And from that point of view there was a French company which worked over at Teouma. That place facing Eratap to around Eton and further. There was de Gronz (?), he was up there. And the French missionaries who were at Bellevue, up there at Montmartre.

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

(KK) They would sleep at where they worked, some would sleep there for two months, three months, then return. (NT) And what was life in the plantation like? When you were there, what was it like? (KK) It was hard, but if you wanted to have a little money, you see, it is bad, but you would
You go to work, you waste some money and you come and rest. Then you want to go back again. Go back to his work. Or the planter boss calls you. He calls, 'Boy!' He wants some work. Some chose themselves. They went to work. But the money was all the same. And the people on the plantation work just the same amount. They would get their price. Some would raise it only a little, the money would be a little higher. Sometimes it would be half a penny a kilo.

But the money was all the same. And the people on the plantation work just the same amount.

They were good to people, it was correct enough for their life as it was.

(KK) No. He would talk strongly to you sometimes. A good boss would only shout at you. But a bad master, sometimes he would whip with a stockwhip. (NT) The way of the boss?

(KK) Oh there were police, but this was the planter’s work. Sometimes he would make you jump on a horse and chase animals, like cows. You miss work.
Inom. Ipes kerkrakik, tenrak isñanri ki stokwip me tenrak ipes kerkrakik rñas.

(NT) Me itap krakpun tete naat?
(KK) Itik.

Me ita pi nrak laap mau.
(NT) Ipiatlak natamol iskei nen ipi sup ni naat nen? Suñ kerkerai?

Ipeiki kin teflan kulekor kau kulekor hos, nanan, sipsip.
Me selwan kuta satsoki mau kefo pes kerkerai ki, tenrak usraf, isñanrik.

Me nanre kaaru ipregwi kutae sernale.

Itilñori ipitlak suñ kerkrai, me ipitlak ... iwelkia itu ag ntaewen, itu kineu ntaewen.

Go ru, rupreg boy rutae weswes nanre ni planta.

some, they go over the fence. That’s it. He shouts at you, sometimes he whips you with a stockwhip, but sometimes he just shouts at you.

(NT) But he didn’t kill anyone?
(KK) No.
I think sometimes. A few times only he would hurt one of the boys.
But some he would whip, the boy can’t do anything about it. But his skin would be red, because the stockwhip was strong.

But it wasn’t often.

(NT) Was there anyone who was like that? Particularly hard?

(KK) Mr Ena. He was one. He was well educated. He was well educated, but when you made a mistake he was like a school master, he would hit you.
He showed how to look after cows, horses, goats, sheep.
But if you didn’t understand he would shout at you, sometimes you made a mistake and he would hit you.

But on the other hand he did good and you learned everything.

It is the truth, he was a hard man, but he had ... he gave you knowledge, he gave me knowledge.

And they took the boys who knew how to do plantation
work.

Many knew how to make a fence, and some had ...

a special way which they could
move the land boundary. They
pulled in ground.

This was a way that some of the
planters worked. They would
put in a fence post.

For example, the cattle yard. But
next time they would change it,
move it, one foot again.

To put the posts in. So he was
extending his ground. He had
put the fence in the right place,
following the land tribunal.

But when he wanted to put in a
new fence.

He would make the boys put
their foot down. One foot, then
the post.

Next time, second time, third
time.

So he made his ground grow, it
grew bigger.

Ok, that way of doing things,
some of us found out and felt
bad about it and told the chief.

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

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

Contract? Was it a lease?

From the chief?

They paid the land owner.

NT: Me naat nen, planta,
rupreg ntan ... olsem wanem oli
karem graun malpei?

(KK) They bought it. But it was
for very little money.

(NT) Kontrak? Ipi lis?

(KK) No. Long ago, you know,
there wasn't such a thing.
People didn't know anything about it.
But they just, they knew this family, so if they wanted its land, if they wanted this hectare, Alright, the tribunal would get them together with the person whose land it was.

It went. He couldn't write, he couldn't sign his name. He touched ...
Some could write their name. Alright. He bought it for small money. But mostly it just went.
The two governments. That's how things went.
Pay small money. Then the government gave them ground. It surveyed it for them.

They knew that when they asked for hectares, if it were a hundred or whatever, a hundred hectares.
But when they asked and, pointed with their fingers like this. Oh, more than a hundred hectares. Like that.
But he [the owner] didn't know because he hadn't had schooling.

They played the kastom owners for fools. The white man knew everything, back then.
They played with knowledge. But knowledge and ignorance aren't equal. It's hard.
Knowledge can eat ignorance.

This is text 087.
Jinane worked at the Paton Memorial Hospital and traveled around Efate helping with maternal health.

Ore, welkia kineu askul natkon Erakor.
Askul. Ore afaitau natkon Erakor pan ntau 1948.
Go anāalu pak P.M.H. nen aweswes P.M.H. a.a.

Kineu api nes.
Aweswes ntau 1948, 49 me
kaipē ler mai, kin go apo lak 1949, e 1950, a.a.
Kaito esum panpan, malen kin aweswes P.M.H., a.
Ipi mal ni tiawi, go ipi mal nen kin loto rutik, go ipi malen ita- ita ta
mram wi mau, a.a.

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

Go malfanen, iwelkia ito siwer ur ser natkon preg nalotwen go iwelkia ina kesiever pak Efil.
Go nes iskei kefo nrokosi, me kefo
Ok, well, I went to school in Erakor village.
I went to school. Ok I studied in Erakor village until 1948.
Then I left for the P.M.H. (Paton Memorial Hospital), and I worked at the P.M.H.
I am a nurse.
I worked in 1948 and 1949, then
I came back, and I got married in 1949, or 1950.
I stayed at home until then I worked at the P.M.H.
This was in the old people's time, when there were no cars, and it was a time that was not in the light (before Christianity).
And there was a sister and there was Miss Kina.
Miss Kina brought Christianity and taught the P.W. (Presbyterian Women).
And now, she would walk to each village to preach and she was going to Vila.
And a nurse would cross over
South Efate Stories

Pan nen keskelki teesa.
Ga kefo skelki teesa seserik me
Mis Kina kefo preg nasun'tap.

Ita pi Mis Kina mau. Mis McRae,
Mis McRae.
Ale iwel ipak Erâtel nes iskei kefo
skoti pa, ga kefo preg nasun'tap
me nes kefo skelki teesa.

Ko ifpak Ertap me ipo tefla.
Me, kineu kin, iwelkia, malen runa
rufkã Ertap, go ruto tli na kineu
kin kato pak Ertap.
Me selwan kin uto, upa loto nuof,
utos Eluk,
san hotel pur uto. Ale upo pa raru
nrookot mai pak Efât gakit ne.

Kin me, kafo to san po sol skel
panpanpanpan pak eslaor ni
Ertap.
Kin po tatue skel raru,

kin go kofo pa raru, pan,
go kafo skelki teesa.
Me iwelkia malen una kofak Ertap
gowelkia ru-,
ruto mal slasol, nes.
Tete nes rumal slasol, runa kineu
kin kato.
Go apo to kerkrai me skel imten,
me kafo sati ur napu ne.

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

Daisy Wayane, A life story

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

Ore taosi kin iwelkia malpei wellkia komam uskul pan, uskul su, ale umur na komas koweswes, ale kokerkrai lel nawesien.

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

But a child today, he doesn't work. He goes to school. He comes back home, he does what he wants,

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

he doesn't think about work. He doesn't think about the school fees that his father and mother spent on him, that they used for his fees, for his school, no.

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

Life today is different. They do nothing and they think it is good. They don't want to work.

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

(NT) And women's work today, it's not the same as men's work?

Nanwei ruto mes petog. Me nalelewen neu, nmatu ruto preg nawesien ñur.

Men play petanque. But from my perspective, women do all the hard work.

(DW) Ore itilnomi.

(DW) Yes, that's right.

Ito ntau laap, malpei nmaloit itik, mal ni apap nigman mana,

Before, there wasn't kava, in our parents' time, they didn't
use kava like they do today.
And the men used to work hard.
But today, there is too much kava.

Too much kava, and men's work
doesn't go well, but women's
work goes on and on and on all
the time.
Like, for work to do with the
country or the church or the P.W.
(Presbyterian Women's Union).
Women work hard.
And today, many men stay at
home, it is only women who
look for work and who work for
their families. Yes.

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

Kaloros Kaltaf†

*Kaloros on national independence*

A description of the movement to Independence in 1980.

As for us, the time of
independence, there was the
National Party group,
and there was the UCNH group
(Union des Communautés des
The UCNH was two Parties. One was against independence and one was for independence. But their policy was for independence. But the UCNH wanted independence in maybe five years, but the National Party wanted (NT) Right now. (KK) The UCNH wanted the two governments to develop more.

And to build the country to make it come up. And schooling should also grow. But the National Party said, 'It's enough. Let it be today, let it be today.' That is the one who is against us. But I was in the UCNH, and some were in the National Party.

But we didn't say it was bad. We said it is good, we leave the two governments to keep giving us education, that it should keep going. But when we hurried, they were greedy and we couldn't do anything about it. But the white people have good knowledge. They always want to help us, but we don't want it, we chase them away, they go. But they would take us, they hold us in their hands. They looked after us.
White people have good knowledge, and they don't get angry. They want to help everyone. It is a good way that we can look at and know. And the thinking then, for us who were in the other Party, we didn't want to do harm to white people. Because our blood is just one blood. But the other one, they wanted to harm their friends, white people, they made a mistake.

If you made a small mistake they would chase you out, deport you. That's a bad way, the way that we in the UCNH like, the UMP we saw that it wasn't good. If you give people time they can have a good education. You give some time so he can tell you what you have done wrong. You are wrong there, you took the wrong road. He knows, the white man knows how to teach you, because he has lots of education in his head. We black people we think that we know alot, but it's not so. You go on and on, but you miss the road. Ok, now you will go back.
So he could advise you again, see? It's not good that we rush. It is not good that we hurry. Go slowly. Yes.

Kaloros Kaltaf †

Kaloros on working with the Americans in World War Two

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

(NT) OK, and the time the Americans were in Erakor?
(KK) There were some people that worked with them.
And, many died.
They died. But some who are here, like Kalsarap. One who died. Who we would bury just now.
They were the ones who worked with them. We were small, we would just look at them, but as for if we went with them, we didn't do any work. They were the ones who worked with those people. And we would look at what they were doing, but we were young and not very wise, we got some of the knowledge, but some we forgot. Which meant that we couldn't get it. But some people got it
well, they got hold of this story. And I think that this small story is all that I can tell. But if I go further I might make a wrong turn. And it is bad if I lie in our cassette. Yes.
Notes
The translations of these texts have gone through a number of checking processes. Some of the texts have quite opaque meanings (for example p.4, p.48) and are difficult for speakers of South Efate to interpret, especially when decontextualised on paper.

The South Efate transcribers found some parts of the recordings difficult to understand, due to poor recordings including background noise, fast speech, or other factors. Even when the transcript appears to be accurate, or at least true to the recording, there are issues related to narrative styles and the embedding of narratives in context that make it difficult to translate. As Duranti notes, ‘I found that even people in the same village would misinterpret utterances when removed from their immediate context and the fact of speaking the same language or living in the same community was no guarantee of the accuracy of transcription and interpretation.’ (Duranti 1994: 31)

Personal names are written here as heard in the recording. They have not been checked against historical records and so may not be the correct spellings of the names. I would appreciate any advice from readers that could improve the manuscript.

Note that the texts are as faithful as possible to the transcript, with some repetitions, false starts and similar artefacts of oral speech included. However, some of the speakers had the opportunity to edit their contributions, and this has resulted in additions, deletions or changes to the transcript. These changes are indicated in the source documents but not in the current presentation.

I have not attempted to cleanse the texts of my presence (e.g., Thompson 1978: 179 advocates that interviewers not perform back-channel cues as they may be culturally inappropriate). Rather than pretend that I was not present during the recordings, I think it is important to acknowledge the ‘dialogic, contextualized nature of all discourse, including interviews.’ (Briggs 1986: 13)

Stories are, of course, ‘strictly linked to the context of their utterance, that is to say, to the social and historical reality of which
they are both a product and an expression.' (Bensa and Rivierre 1982: 11). The topics of these stories are those the speakers chose to tell in response to my request to record them. Some stories, linked to immediate issues around the contested chiefly line or the sale of customary land, for example, have not been included here as they were thought to be too controversial by Erakor people I consulted.

Some of the themes presented here are similar to those recorded in other parts of the Pacific, for example the story of the octopus and the rat (p.116) and the story of the same name in Staudt (n.d. story 7); and the hermit crab and the barracuda story (p.63 & 98) is similar to the story in that same collection titled 'Bernard Hermit and the Snipe' (ibid story 17). The story of the angel from Erromango (p.110) has resonance with a similar story from Futuna told in Keller and Kuatonga (2007).

**Terms**

Commonly used terms that may not always be translated include:

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

tuluk  food made by grating cassava, mixed with coconut milk, wrapped around meat in leaf packets around 15cm long and cooked in an earth oven.

**Technical notes**
All of the texts presented here form part of a larger set of 120 stories that have been transcribed and translated. Many of them also have interlinear glosses. All texts and the original media are archived with the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC) (http://paradisec.org.au). The Toolbox file of texts is stored here: http://paradisec.org.au/repository/NT8/TEXT. An interlinear version is also located there and can be obtained on request from the author.

The interlinear versions of texts given here will be of use to linguists whose interested in reanalysing South Efate. I hope that my grammatical anlaysis will provide a coherent stepping stone on which further work can be built.

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

**Note on orthography**
The spelling system or orthography used in this volume largely conforms to that in use for South Efate since the earliest missionaries wrote the language. In my grammar I treated vowel length as a phenomenon associated with stress, so that words like tesa were written with one ‘e’ rather than two because that was the stressed syllable, and because speakers typically pronounce this
word as tsa, dropping the ‘e’ altogether. In workshops in Erakor village in 2005 and 2006 it became clear that speakers wanted vowel length indicated so that, for example, tesa would be written teesa. This change has been made in the current volume and in the dictionary of South Efate.

References


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


Thompson, Paul. 1978 The voice of the past: oral history. New York: OUP.