Peace Corps

Solomon Islands Pidgin
Special skills handbook
This handbook is intended to acquaint Peace Corps volunteers with the geography and culture of the Solomon Islands. It is divided into five parts: (1) an atlas of pen-and-ink maps of the islands; (2) custom stories in Pijin, with an English translation of each one; (3) miscellaneous readings in Pijin; (4) posters in Pijin; and (5) a picture dictionary and learning guide. (AMH)
SOLOMON ISLANDS

PIJIN

Special Skills Handbook

by Thom Huebner, compiler translator

PEACE CORPS

LANGUAGE HANDBOOK SERIES

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PEACE CORPS'

LANGUAGE HANDBOOK SERIES

The series includes language materials in Belizean Creole, Kiribati, Mauritanian Arabic, Setswana, Solomon Islands Pijin, Sudanese Arabic and Swahili.

These Solomon Islands Pijin materials were developed under the auspices of the Foreign Language Office of The Experiment in International Living's School for International Training.

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SOLOMON ISLANDS PIJIN

SPECIAL SKILLS HANDBOOK

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Solomon Islands Pijin

SPECIAL SKILLS HANDBOOK
Part One

ATLAS
GUADALCANAL

KEY

1. TAMDEA
2. TIGALE
3. BARAMBONA
4. GALLOPING HORSE NO. II
5. SEA HORSE RIDGE
6. BLOODY RIDGE
7. HENDERSON AIRPORT
8. HELL'S POINT
9. RED BEACH
10. AOLA
11. MARAU AIRFIELD
12. AYAYU AIRFIELD
13. MIHUPAROBA AIRFIELD

ISSUED BY THE S.I. TOUGOIST AUTHORITY
SANTA CRUZ and other islands of Eastern District
PLES BLONG KASTOM STORI LONG SOLOMON AELAN

Long evri vilij long Solomon, taem hem i tudak an waka long gaden i finis, olketa pipol weitim pikinini blong olketa i stap long haos seleva. Destaem nao taem fo stori fo olketa pikinini. Olketa stori wea mami an dadi tame ia olketa i abaotem fis o animol o pisin, olketa devol an jaeant an olketa pipol hu i kam fastaem long Solomon Aelan.

Olketa stori ia i fo mekem olketa pikinini i hapi bat i tisim samfala samting tu.

1. Olketa stori ia i wanfala wei fo lanem stori blong olketa pipol hu olketa i stap kam long Solomon bifo.

Yumi evriwan long desfala wol laek fo save long kastom an pipol hu i olketa kam bifo. Long Solomon bifo kam, olketa pipol i no garem wei fo raetem langwis blong olketa dastawe olketa i stori long pikinini blong olketa abaotem kastom an pipol hu olketa i kam fastaem.

2. Olketa stori ia i wanfala wei tu fo lanem olketa pikinini gudfala wei fo laef.

Samfala stori ia olketa i fini hapi. Deskaen stori hem i soem olketa pikinini sapos olketa i duim samting gud, baebae olketa i save garem gudfala samting baek. Samfala stori en blong olketa i no hapi, stori olem fo lanem olketa pikinini sapos olketa i giaman o raverave o tok spoelam nara man o brekem kastom baebae samting nogud save kasem olketa.

3. Olketa stori ia i wanfala wei fo mekem olketa pikinini i hapi.

Bifo kam olketa pipol long Solomon i no garem redeo o waeles, T.V. o samfala samting olem buk o niuspepa fo mekem olketa pikinini i hapi dastawe olketa dadi an mami oltae i talem kastom stori long olketa pikinini.

So hia nao samfala kastom stori blong Solomon fo mekem yufala hapi, an fo tisim yufala olketa kastom long Solomon and olketa stori abaotem olketa pipol hu olketa i kam bifo.
Nambawan stori wea baebae mi talem long yufala tude hem i abaot Aao an Totel. Oraet stori blong yumi hem i go olsem.


Hem i jam wanston go long nara ston, holem fis insaed long pul, kilim dae an putim long basket blong hem. Hem i gohed duim olsem, jam from wanston go long nara ston. Hem i duim olsem go go kolsap basket blong hem ful ap nao.


Semtaem hem i krae; hae taed hem i kam baek nao, solwata i kam baek moa. So hem i sore tumas dat baebae hae taed i kam; solwata i kavarem hem an hem i dae nao, no wei hem i save ranawe nao.

MR. OWL AND MR. TURTLE
Story Number One

The first story I'm going to tell you people today is about Owl and Turtle. All right, our story goes like this.

One very fine day, or a day without rain and not too much sun, Mr. Owl sat down in front of his house. And he looked at the sea and saw that the tide was low, as if all of the water had gone back into the open ocean. And he saw that the reef was very dry. So Mr. Owl thought, "Oh! Today I should go fishing, because I'd like to eat some fish." So Mr. Owl took his basket and went down to the sea.

When he got to the sea, he saw that the reef was very dry. And he looked at the small pools that were inside the reef and he saw an awful lot of fish. Then he said, "Oh, my goodness! I'm lucky today, I'll be able to eat a lot of fish." So he started fishing.

He jumped from one stone to another, catching the fish inside the pools, killing them, and putting them in his basket. He continued doing this, jumping from one stone to another. He did this until his basket was almost full.

But he didn't realize that this reef had a lot of shells, the kinds of shells we, or some people in the Solomons, call "puri", called by some "apuapuri", or in Pijin called "clam shells". This kind can open their mouths but they aren't as big as the giant clam shells you can find in the deep water. This kind is small. It lives on rocks.

Our poor friend Mr. Owl didn't see one of these and he stepped in one. The shell bit the leg of poor Mr. Owl. Then it shut its mouth and Mr. Owl was left standing with his foot in the shell. So he began crying, "Oh, I'm going to die. Oh, I'm going to die."

As he was crying, the high tide began to come back. The sea was coming in. So he was very unhappy because the high tide would come in, the sea would cover him and he would die. There was no way that he could run away.

Suddenly Mr. Turtle came around and heard Mr. Owl's cry. He said, "Oh, my goodness! A man is crying here. What's happened?" He came and saw Mr. Owl and said, "Oh, my friend, what has happened?" Mr. Owl said, "Oh, my friend, Mr. Turtle, I'm about to die. Please can you help me?"
"Oi ia, watkaen help yu laekem?"

"O, mi wandem yu tekem awei desfala 'sela from leg blong mi."

"O, isi wan! Dae wan nomoa! Yu no seksek. Bae mi helpem yu."

So Mista Totel hem i kam kolsap long Mista Aao, tekem tufala han blong hem, tufala fran wing an hem i smasem go desfala sela an hem i brekem. So den leg blong Mista Aao hem i kam fri o hem i kam aot from desfala sela. An from dea Mista Aao hem i sei, "Oi! mae krangge! Wanem mi save peim yu o mi givim long yu?"

"Oi, givim mi nating. Mi no wandem eni samting. Yumitufala fren nomoa bikos yu kolsap dae an mi helpem yu, oraet." So from dea Mista Aao an Mista Totel tufala i fren olowe nao.
"Oh, yeah! What kind of help do you want?"

"Oh, I want you to take this shell off my leg."

"Oh, that's easy! Simple as pie! Don't worry. I'll help you."

So Mr. Turtle came up close to Mr. Owl, took both of his hands and smashed the shell to pieces. Then Mr. Owl's leg came free and he said, "Oh! My gosh! What can I pay you or give to you?"

"Oh, don't give me anything. I don't want anything. The two of us are friends because you were about to die and I helped you. Okay?" So from that time on, Mr. Owl and Mr. Turtle were the best of friends.

Oraet stori hem i go olsem ia. Long wan dei mami an dadi blong tufala brata ia, tufala i go waka long gaden. Posi hem i sei long brata blong hem, "O brata, tude mi wandem yumitufala i go fising o go lukaotem fis fo yumitufala long wata."

Mahi hem i sei, "O, mae krangge! Dadi an mami blong yumitufala i no talem yumitufala baebae i go aot tude. Tufala i talem fo yumitufala i lukaotem haos gudfala bihaen tufala."

Posi sei, "Ae, mi les fo stap long haos, mi mas go aot lukaotem fis fo mi."

"O sapos hem i olsem, yumitufala i go nao, brata."

So tufala i wanmaen an tufala i tekem tufala bou, samfala aro, weitim tufala basket an go daon long wata nao, smofala wata nomoa.

Oraet taem tufala i kasem desfa wata ia, tufala lukim staka tumas olketa ilfis, olketa ura an olketa fis tu. O, mae wad, tufala i hapi narakaen. Den smofala brata, Mahi, hem i sei, "O brata yumitufala mas fulim ap tufala basket blong yumitufala nao. Yu lukim, staka fis long wei long hia, an long dea, Yu luk staka fis."

Posi sei, "No. Yumitufala fulim ap wanfala basket nomoa an yumitufala go baek long haos."

"Ah mi les, mi wandem yumitufala fulim ap tufala basket nao mekem mami an dadi baebae hapi tumas taem tufala kam baek from gaden an lukim plande fis, plande ura, plande ilfis fo yumi kaikaim tunaet."

So Posi, "O saed blong yu nao."

Tufala brata ia tekem bou, tufala aro an tufala gohed nao fo sutim fis, ilfis an ura. Tufala sut gogo tufala basket blong tufala i ful ap nao. So bihaen Posi hem sei, "O oraeet brata. Yumitufala mas go baek long haos fo mitim mami an dadi."
The next story that you will hear is about two brothers. The two brothers were named Posi and Mahi. Posi was the first born and Mahi was the second son.

The story goes like this. One day, the parents of the two boys went to work in the garden. Posi said to his brother, "Oh brother, today I want us to go fishing, to go look for fish for us."

Mahi said, "Oh, my gosh! Our mother and father told us not to go out today. They told us to look after the house well for them."

Posi said, "I'm tired of staying in the house. I have to go out and look for fish."

"If that's the way it is, then let's go."

So the two of them agreed and took two bows, some arrows, and two baskets and went down to the water, a small stream.

When the two got to this stream, they saw a lot of eels, some ura, and some other fish, too. Oh, the two were happy beyond words. Then the younger brother, Mahi, said, "We should fill both our baskets. Look, there are so many fish there, and here, and over there. See all the fish."

Posi said, "No. We should only fill one basket and then go back home."

"Oh, I'm lazy. I want to fill up both baskets so that mom and dad will be happy when they come back from the garden and see all the fish, ura, and eels for us to eat tonight."

So Posi said, "Well, it's up to you."

The two brothers took their bows and arrows and continued shooting fish, eels, and ura. They continued shooting until both baskets were full. Then Posi said, "All right, brother. We have to go back home now to meet dad and mom."
Posi and Mahi

Mektu Stori

Den smoí brata, Mahi hem i sei, "Yu big brata karem tufala basket blong yumitufala an mi karem olketa bambu wata blong yumi fo dring long haos bihaen yumi kaikai." Oraet, Posi hem i karem tufala basket long fis an Mahi karem olketa bambu long wata blong olketa fo dring.

So tufala stat fo go baeók long haos nao. Taem tufala kasem long haos bat mami and dadi kam baeók finis long gaden nao. Tufala kam baeók an mekem rere olketa puding long taro an yam rere fo tufala pikinini blong tufala nao. So taem tufala pikinini kam baeók, tufala mami an dadi hapi tumas fo lukím tufala kam baeók weitim plande fis. So olketa mek rere nao olketa kaikai fo ivning.

Taem hem i tudak lelebet, olketa sidaon, laetem faea an olketa kaikaím nambawan kaikai long ivning.
Then the younger brother, Mahi, said, "You carry our two baskets and I'll carry the water for us to drink after we've eaten." So Posi carried the baskets and Mahi carried the drinking water.

So the two started back home. When they reached their house, their mother and father had already arrived from the garden. They had come back and prepared some pudding of taro and yams for their two children. When the two children came back, their parents were very happy to see them come back with a lot of fish. So they prepared all of the food for the evening.

When it was dark a little bit, they sat down, lit a fire, and ate the best food of the evening.
Mektri stori baebae mi talem moa long yufala hem abaat wanfala olo man, nem blong hem Papai. Oraet, stori hem i go olsem.

Papai, desfala olo man hem i go an wakem haos blong hem insaed long melewan sikarap antap long smqifala hil.

Desfala olo man, nomata hem stap seleva wanfala samting wea hem i gud-long hem, hem i wanfala fani olo man, o olo man hem i save mekfan tumas.

Oraet, hem stap seleva long sikarap, hem i tru bat olketa pikinini long ples i laekem hem tumas, desfala olo man from hem i save mekfan. Olketa pikinini i save kam ap long olo man ia evri ivning o enitaem nomoa long dei an askem hem fo dans fo olketa, singim kastom sungsing fo olketa o enikaen samting wea olketa pikinini i laekem.

So nomata desfala olo man i stap seleva, hem i hapl olowe nomoa. Evride desfala haos blong olo man ia hem i no save emti ia; olketa pikinini kam olowe nomoa. Samfala pikinini olketa i kam, olketa i helpem olo man fo waka long gaden, samfala i kam helpem hem long haos an samfala i kam fo klinim raon haos blong olo man tu. So olo man hem i hapi tumas blong evri waka olsem.

Wanfala dei, olketa pikinini i kam bat olo man hem i go aot--hem i no stap long haos blong hem. Hem go lukaotem pigpig weitim bou an samfala aro an wanfala spia. Bihaen olketa pikinini kam an no lukim olo man ia nao, olketa i sei, "Mae wad! Olo man blong yumi go nao, hem i go samwea ia."


No long taem olo man kam baek weitim wanfala bigfala pigpig, hem i kilim long bus an karem kam nao. Olketa pikinini i sei, "Yufala no gogo. Fren blong yumi kam nao. Hem i karem wanfala pigpig--ei--ei--ei--ei gud olo man!" So olketa i hapi fo narakaen nao. Evriwan barava hapi.

Olo man kam an sei, "Halo, olketa granpapa blong mi," minim "olketa blong mi."
The third story I will tell you is about an old man named Papai. The story goes like this.

This old man, Papai worked at this house in the middle of the bush on top of a small hill.

Even though he stayed alone, one good thing about it was that he was a funny old man and knew how to joke very well.

It's true he stayed alone but the children from that area liked him very much because he knew how to joke. The children would come to the old man every evening or any time during the day and ask him to dance for them, sing custom songs for them or do whatever they like.

So even though this old man stayed alone, he was happy. His house was never empty; children always came. Some children would come and help him work in the garden, some would come to help him in the house, some would come to help clean up around his house. So the old man was very happy.

One day the children came but the man was gone. He wasn't at his house. He went hunting pigs with his bow, some arrows and a spear. After the children came and couldn't find the old man, they said, "Oh, my goodness! Our old man is gone. He's gone somewhere."

Some children said, "No. Let's wait. He'll come back. Don't go yet. Let's wait for him." So the children sat down and waited for the old man.

After not too long the old man came back with a big pig he had killed in the bush and was carrying now. The children said, "Don't go. Our friend is coming now. He's carrying a pig! Hey! Good man!" So they were happy beyond words. Everyone was very happy.

The old man came and said, "Hello, my grandchildren."
"O mae wad! Mifala hapi tumas fo lukim yu an yu karem kam pigpig tu ia."

"Ia, pigpig blong yumi fo kaikai tude okleta mae gud pikinini."

Den olo hem i sei, "O mae wad! Mi taed tumas long bus fo karem kam pigpig ia okleta pikinini blong mi. Waswe yufala save helpem mi fo katem pigpig?"

"O ya, gud olo. Mifala baebae helpem yu." So okleta pikinini gohed fo mekem faea, tekem kam faewud, lukaotem lif an rereem umu fo korongisim nao. Okleta pikinini i wakem faea an bonem hea blong pigpig gogo hem i finis nao. Samfala go long gaden an tekem kam taro an yam fo kaikai weitim desfala pigpig.


Taem evri waka finis--pigpig insaed long umu an okleta pikinini bonem okleta kaikai finis nao--olo man i gohed fo slip. Bihaen evri samting tan finis, okleta i sei nao, "Ae, yumi no wek ap olo man. Yumi tekem aot korongisi, putim desfala pigpig ia long insaid basket blong yumi weitim evri kaikai ia an yumi ranawe from olo man."

Samfala i sei, "O no-no-no! Yumi no duim olese. Baebae olo i kros long yumi."

"Hu save long olo man? Yumi stilim evri kaikai an ranawe nao."

So desfala tingting hem i kam from samfala pikinini wea i nogud. Okleta i tekem aot korongisi, putim evri pigpig ia insaed long evri basket blong okleta weitim okleta taro, yam, banana wea i tan finis. Oraet okleta i tekem hed blong desfala pigpig, putim insaed moa long umu an kavarem weitim lif an korongisim baek moa. Evriwan holem noma okleta basket an ranawe nao, go baek long ples blong okleta.

"Oh, we're so happy to see you and to see that you have a pig, too."

"This is our pig for today's meal, my good children."

Then the old man said, "Oh, my! I got so tired from carrying this pig from the bush. Can you help me butcher it?"

"Oh, sure! We will help you." So the children made a fire, brought firewood, gathered leaves and prepared the umu. They singed the hair from the pig. Some went into the garden and brought taro and yams to eat with the pig.

The children said, "All right, old man. You go rest. We'll do the work for you." So the old man went to sleep in the house and all the children baked the pig. Some baked the pig; others cooked the taro, yams, and other food, such as pana and bananas.

While all the work was finished—the pig in the umu and the other food cooked—the old man slept. After everything was done, the children said, "Let's not wake up the old man. Let's take out the roast, put it along with all of the food in our baskets, and run away."

Some said, "Oh, no, no, no! Let's not do that. The old man will get angry with us."

"Who cares about the old man? Let's steal all the food and run away."

So this idea came from the naughty children. They took out the roast, put all the pork inside their baskets, together with the taro, yams, and bananas that were done. Then they took the head of the pig and put it back inside the umu and covered it back up with the leaves. Then they all took their baskets and ran back to their homes.

The old man continued sleeping. When he woke up, he looked around the house but there were no children there. Everyone had run away. The old man said, "My word! What's happened? There are no children here. They've all gone. Never mind. The roast is here. I'll take it out and have something to eat."

From dea, nomoa pikinini save kam long haos blong olo man ia gogo finis dea nao.
So he took out the roast. He took off the leaves; he took off all the stones; he looked but he saw nothing but the head, no meat! The old man was really angry now. "My word! Those children really hurt me. They took all of my roast and all of my food and ran away. My word! My word! Never mind! From now on, no children will be allowed to come to my house. Oh, my!" So the old man was really angry.

From that day forward, no children were allowed to go to the old man's house.
KOKOSU AN MWALOLE
Mekfoa Stori

Long wanfala mone, Kokosu hem wokabaot go long sanbis, an long dea, hem lukim plande tumas o staka kaikai, olketa kaikai wea olketa i no finisim from olketa kaikai wea olketa pipol i kaikaim long ples’ blong olketa.


Nao Mr. Kokosu hem lukim Mr. Mwalole, hem kam kolsap an hem sei, "O mae wad! Nomata yu laf long mi, mae fren. Bat sapos yumitufala resis, mi save winim yu ia, nomata mi garetem sot leg, an yu save suim kwiktaem tumas long 'solwata, mi save winim yu nomoa."


Den Kokosu sei long hem, "Oraet sapos yu tingsei mi laea, ok long aftanun tude, yumitufala baebae resis raonem desfala aelan an lukim hu nao baebae finis fastaem."

"O mae fren, mi laf long yu. Yu no save winim mi tude."

Ok, bihaen tufala toktok finis, den tufala sei, "Oraet yumi baebae resis long desfala aftanun." Ok, den Mwalole hem go an talem olketa fren blong hem olsem olketa fis long si an Kokosu hem go baek an talem long olketa fren blong hem long bus, olketa kokosu tu.

An den wanfala samting Kokosu hem sei, "Mi save wakem aot wanfala aedia fo yu. Yu go an stap long wanfala poent long we; yu go stap long nara poent; an yu go stap long nara poent. An den sapos Mr. Mwalole hem kolem yu, yu mas ansarem. Oraet?"
One morning Mr. Hermit Crab went walking along the beach, and there he saw a lot of food, food that people who had gone to the beach had not finished.

Mr. Crab found a lot there, sweet potato peelings, yam peelings, taro peelings, and a lot of good things like that, things crabs like to eat. So he began eating. While he was eating, a swordfish came up close to shore, too. He was also looking for food for himself. When he saw Mr. Crab walking so slowly along the beach, he said, "Look at that guy walking so slowly. His legs are so short. What kind of creature looks like that?"

Mr. Crab saw Mr. Swordfish approaching and he said, "I don't care if you laugh at me. But if we race, I could beat you, even though I have short legs, and you can swim fast. I can beat you."

Then Mr. Swordfish said, "Hey, a creature like you couldn't possibly! You're short. Your legs are short. You've got that big house on your back. You're too heavy. You can't race with me."

Then Mr. Crab said to him, "Okay, if you think I'm lying, this afternoon let's race around this island see who finishes first."

"Oh, my friend, don't make me laugh. You can't beat me today."

When the two had finished talking, they said, "Okay, we'll race this afternoon." Then Mr. Swordfish went to tell his friends, the fish in the sea, and Mr. Crab went to tell all his friends in the bush, the crabs.

Then Mr. Crab told them, "I have an idea. You go and stay at that point over there. You stay at that other point. An you go stay at that third point. If Mr. Swordfish calls you, you have to answer him. Okay?"

"O ya, mifala rere finis fo resis."


Oraet, den oliketa statem resis blong oliketa. Mr. Sak wea hem holem nara en long string ia hem kaont, "Wan, tu, tri, go. J" Dat taem Mr. Mwalole hem resis fogud nao, bat Kokosu fol daon baek hem slip.

Mwalole suim gogo kasem wanfala poent, hem singaot go long Kokosu, "Wea yu nao, mae fren?"

"O mi gud long hia."


O.k., oliketa gohed moa resis go go kasem wanfala poent, Mwalole sing aot go long soa, "Mae fren, Kokosu."

Kokosu sei, "O man, mi slip long hia long taem." Dat taem nao Mwalole hem kros tumas moa nao.

Oraet tuft'a resis moa. Mr. Mwalole suim go go hem go kasem wanfala poent moa. Hem sing aot go moa, "Fren Mr. Kokosu, yu kasem dea finis?"

Kokosu sing aot baek, "Hei, mi slip long hia long taem nao. Yu stap wea?" Taem olsem ia Mwalole kros narakaen nao.

So Mr. Crab called all his friends together and then they split up. One went to the first point; a second went to the second point; still another went to the third point; they covered the entire island. Then Mr. Crab went down to meet his friend Mr. Swordfish. "What do you say, my friend? Are you ready for the race this afternoon?"

"Oh, yes. We're all set for the race."

Then they took a string and a friend of Mr. Swordfish took one end and a crab took the other end.

And then the race began. Mr. Shark, who was holding one end of the string, counted, "One, two, three, go!" Mr. Swordfish took off fast as anything. But Mr. Crab fell back and slept.

Mr. Swordfish swam to the first point and called out to Mr. Crab, "Where are you now, my friend?"

"Oh, I'm over here."

Mr. Swordfish became furious. "This short little creature is beating me."

So he raced down to the next point and called out to shore, "My friend, Mr. Crab!"

The crab said, "Hey, man. I've been lying here a long time already." Now Mr. Swordfish was even more angry than before.

They raced on. Mr. Swordfish swam to another point. He called out again, "Mr. Crab, are you there yet?"

The crab shouted back, "Hey, I've been sleeping here a long time. Where are you?" This time Mr. Swordfish was angry beyond words.

So what happened? They raced until they just about reached the finish line, about a hundred yards away, to where Mr. Crab was sleeping. He dashed across the finish line, ran down to the sea, and said, "Hey, come on. We crabs won!" And so Mr. Crab and his friends won the race.
IGUANA AN DOGI

Mekfaev Stori

Nara stori wea baebae mi talem moa long yufala, hem i abaotem Mista Iguana an Mista Dogi. Nao Iguana an Dogi, tufala ia i gud fren tumas bat tufala i no stap long wan haos. Wanfala hem i stap long sikarap an narawan hem i stap long ples.

Oltae m tufala ia i mit long wanfala pies wea tufala i laekem an tufala ia i wande wokabaot tugeta. Oraet, wanfala dei Dogi hem i tok osem long Iguana, "O tude mi wandem yumitufala go wokabaot ia, fren." Wokabaot nomoa fo lukluk long samfala pies, lukluk long samfala pipoi, olketa samting osem."

Iguana hem i sei, "O! hem i orae, mae fren Dogi. Yumitufala save duim samting osem."

So tufala i statem wokabaot blong tufala. Taem tufala i go, desfala fren Mista Dogi nao hem i go fastaem an den Mista Iguana hem i kam bihaen. Tufala i duim bikos olketa rod long bus i smol fitim nomoa wanfala man hem i wokabaot long fran an narawan kam bihaen.


Nao Mista Dogi hem i luk baek an hem i sei long Mista Iguana, "Ei, mae fren. Waswe nao yu laf tumas long mi?"

Nao Iguana hem i sei, "O bikos hem i kolsap ren nao, mae fren, an yumitufala farawe long ples yet. Dastawe mi laf. Mi no laf long yu."

Tufala i gohed fo wokabaot, go go tufala kam kasem wanfala log moa o wanfala tri wea hem fol daon an kat kros long rod an Mista Dogi hem i jam moa antap long desfala log an den Iguana hem i wokabaot go long andanit.

Den tufala gogo lelebet moa Mista Iguana hem i laf moa long Dogi. Nao Dogi hem i luk baek an hem i sei, "O mae fren. Waswe nao yu laf tumas long mi oltae?"
Another story I'm going to tell you is about Mr. Iguana and Mr. Dog. Mr. Iguana and Mr. Dog were good friends but they didn't live together. One stayed in the bush and the other stayed in the village.

The two would always meet in their favorite place and then would go walking together. One day the dog said to the iguana, "Today I'd like to go for a walk. Just to look at some different places and different people."

The iguana said, "That's all right, my friend. We can do something like that."

So the two started their journey. As they were walking, Mr. Dog went first and Mr. Iguana came behind. They did this because the paths in the bush are only wide enough to walk single file.

As they were walking they came to a tree which had fallen down, blocking the path. Mr. Dog jumped over the tree to the other side and Mr. Iguana crawled under it. But as the two walked on, Mr. Iguana began to laugh at his friend, Mr. Dog.

Mr. Dog looked back and asked Mr. Iguana, "Hey, why are you laughing at me?"

Mr. Iguana answered, "Oh, because it's about to rain and we're so far from home. That's why I'm laughing. I'm not laughing at you."

So the two continued to walk until they reached another log that was blocking the path. Again, Mr. Dog jumped over the log and Mr. Iguana crawled under it.

When they had walked a little further, Mr. Iguana began to laugh at Mr. Dog again. Mr. Dog looked back and said, "Why are you always laughing so much at me?"
Iguana an Dogi

Iguana hem i sei, "O mae wad, mae fren, lukim ren kam kolsap nao an yumitufala no garem kava fo stopem ren, dastawe mi laf, mae fren. Mi no laf long yu long samting nogud."

Dogi hem i sei, "No seksek. Baebae ren no kam tude ia."

Tufala gohed wokabaot lelebet moa, laflaf long rod an wokabaot gudfala nomoa, gogo stori long rod olsem ia den tufala kam moa long wanfala log wea hem i kat kros long rod. Mista Dogi hem i jam moa antap long desfala log an destem Mista Iguana hem i laf bigfala, "Ei mae wad! Ei, Ei, mae wad!"

So Mista Dogi hem i stat fo kros, "Ei mae wad! Wanfala samting hem i mekem yu laf tumas long mi, mae fren."

Iguana hem i sei, "Nomoa fren, mi no laf long yu bat mi lukim go ren hem i kolsap kam yumitufala nao an yumitufala no garem kava fo stopem ren."


"O no, no mae fren. Mi no laf long yu bikos kolsap ren an yumitufala no garem ambrela fo kava weitim. Yumitufala farawe long ples an nogud yumitufala i tuwet. Dastawe mi laf long long yu."

Bihaen tufala i tok raon finis, tufala i wokabaot moa. Tufala i wokabaot gogo kasem botom tri. Desfala tri ia hem i garem wankaen nem, hem i Tapa'a. Hem i bigfala an tol tu. Taem tufala i kasem long dea, Mista Iguana hem i sei, "O ating yumitufala mas spel lelebet long hia bifoa yumitufala gohed fo gogo moa fren."

Dogi hem i sei, "O, hem i oraet. Yumitufala spel lelebet, den baebae yumitufala go moa."


Hem minim, hem laf long desfala bol blong Dogi ia. Bikos taem hem i jam tufala samting blong hem i sui suisuing olobaat, dastawe hem i laf long fren blong hem, Dogi.

Nao Dogi i herem an kros bat hem i no save duim eni samting nao from desfala fren blong hem Iguana hem i antap long tri.
Mr. Iguana said, "Oh, my word, my friend. Look at those rain clouds and we don't have any umbrella. That's why I'm laughing. I'm not laughing at you."

Mr. Dog said, "Don't worry. It's not going to rain today."

So the two walked on, laughing and talking until they came to still another log blocking the path. Mr. Dog jumped over the log as before, but this time Mr. Iguana roared with laughter. "My word! Ha, ha, ha."

So Mr. Dog was beginning to get angry. "Something is making you laugh at me."

Mr. Iguana said, "No, friend. I'm not laughing at you. I'm looking at those rain clouds that are about to burst on us and we don't have any umbrella."

Mr. Dog said, "Oh, no. It's not going to rain today. You're laughing about something else. I think you're laughing at me."

"Oh, no, my friend. I'm not laughing at you. It's about to rain and we don't have an umbrella for protection. We're far away from home and it wouldn't be good if we got wet. That's why I'm laughing."

When the two had finished talking it over, they continued walking. They walked until they reached the foot of a big tree called Tapa'a. It's a very big and tall tree. When they got there, Mr. Iguana said, "Oh, maybe we should rest here a little before we go on."

Mr. Dog said, "All right. We can rest first and then we can go on."

So the dog lay down under the tree and the iguana climbed high into the tree, sat down on a limb and then shouted down to his friend, Mr. Dog, "Oh, my friend. Do you know why I was laughing at you? Because every time you jumped, your testicles were swinging all about. That's really what I was laughing at."

Mr. Dog listened and was getting angry, but he couldn't do anything at this time to his friend, Mr. Iguana, in the tree.
So Dogi hem i tinging, "Mae wad. Fren blong mi hem i spoelim mi ia. Mi mas duim wanfala samting long hem."


Oraet fren blong hem Iguana hem i lulkuk kam daon an hem i sei, "O mae wad! Fren blong mi dae nao. Lukim go, olketa anis, blu-flae, olketa frog, evri samting long sikarap i kam long maos blong hem bat hem i no seksek nao, olsem man dae tru nao. O mi mas go daon an berem fren blong mi, fren blong mi dae nao."

So Mista Iguana hem klaem go daon moa long desfala tri, kam, kam hem i stop ilelebet an hem i lulkuk go an hem i sei, "O hem i dae tru nao. Hem i no seksek an tufala ae blong hem tufala i sat nao. O hem i dae finis."

So hem i gohed kam daon, kam, kam kasem botom long desfala tri an hem i lulkuk moa. "O ya, hem i dae finis. Mi mas go berem."


The dog thought. "My friend has hurt me. I have to do something to him."

Then Mr. Dog had an idea. "Oh, I can play a trick on him." So the dog lay down under the tapa'a tree as if he were dead. Ants and flies began to crawl into his mouth, his ears, his nose. He didn't move, just like a dead person.

Then his friend, the iguana, looked down and said, "Oh, my! My friend is dead. Look at the ants, flies, frogs, and everything from the bush around his mouth but he's not moving, just like a dead person."

So Mr. Iguana climbed down the tree a little and looked again, and said, "Oh, he's really dead. He's not moving and his eyes are closed. He's dead, all right."

Mr. Iguana climbed all the way down the tree and looked again. "Oh, he's dead all right. I must bury him."

So he approached his friend, Mr. Dog, looked at his body, his head, everywhere, and it looked as if he was dead. But he wasn't. Then the iguana began to count the teeth of the dog. "This tooth is for eating potatoes. This one if for eating pork. This one if for fish; this one is for taro, this one for bananas." He went on counting the dog's teeth like this. When he got to the middle of the mouth, the Iguana said, "These teeth are for eating my head."

Suddenly, Mr. Dog sprang up and jumped on Mr. Iguana. The two began fighting. They fought until the dog bit the iguana and he died. When the iguana was dead, Mr. Dog ate the head of the iguana because the iguana himself had said that those teeth were for eating him. So the dog ate the entire head of the iguana leaving nothing but the body lying beside the tree, and went back to his village.
Désfala stori wea baebae mi talem moa long yutfala hem i abaot tufala smolafa brata. Fas wan nem blong hem Mau'u an mektu nem blong hem Poupou. Tufala brata ia i stap weitim mami an dadi blong tufala long wanfala smolafa pies blong olketa.

Tufala brata ia i laëkem tumas hanting long bus olssem luakotem olketa pisin, luakotem olketa wael pigpig an plande samting olssem long bus. Tufala i no wandem fo go waka weitim mami an dadi blong tufala long gaden.

Wan dei tufala boe ia i askem dadi blong tufala fo mekem tufala bou weitim samfala aro. Dadi blong tufala askem, "Fo wanem yutufala laëkem olketa samting ia?"

Tufala i sei, "O dadi mitufala laek fo go luakotem wael pigpig, luakotem olketa pisin fo kaikâi."


Bat tufala boe ia i askem dadi blong tufala fo wakem tufala strongfala bou an samfala aro fo tufala. So dadi blong tufala hem i wakem tufala bou an eitfala aro. Eitfala fo wanfala boe an nara eit fo mektu boe.

Tufala boe ia sei long dadi blong tufala, "Tumora baebae mitufala go aot long bus fo luakotem pisin, flaeing foks, luakotem wael pigpig an olketa samting olssem ia, dadi."

"Oraet. Hem i oraet bat mi talem yutufala finis, yutufala no go farawe tumas bikos bigfala jaean hem i stap long hia."

Nao tufala boe sei nao, "O mitufala mas fo luakotem samfala samting fo kaikâi long bus, dadi."

Long mone bihaen olketa i kaikâi finis tufala boe ia i tekem olketa bou an aro blong tufala an go nao. Tufala go, tufala faendem wanfala bigfala flaeing foks. Den desfala smol brata hem i sei long big brata, "O brata, mi nao baebae mi sutim. Ya, mi sutim hem i fol daon baebae yu kasoilem ia. Oraet?"
The next story I am going to tell you is about two small brothers. The name of the first brother was Mau'u and the name of the second was Poupou. The two brothers stayed with their mother and father in a small village.

The two brothers loved to hunt in the bush for small birds, wild pigs, and things like that. They didn't like to work in the garden with their parents.

One day the two boys asked their father to make them two small bows and some arrows. The father asked, "Why do you want these things?"

They said, "Oh, we'd like to go looking for wild pigs and small birds to eat."

Their father said, "This is a very dangerous place for children to be walking about in the bush. We have a big giant here who has eaten a lot of people already. That's why it's not good for you to be walking around too much in the bush. You two should stay with us."

But the two boys pleaded with their father to make the bows and arrows for them. So the father made two bows and eight arrows. Eight arrows for each boy.

Then the boys said to their father, "Tomorrow, we'll go out into the bush to look for small birds, flying foxes, wild pigs, and things like that, father."

"All right. But remember I told you not to go too far because the giant lives in there."

But the two boys said, "Oh, we have to find some food in the bush."

In the morning, after they had eaten, the two boys took their bows and arrows and went. They walked until they saw a big flying fox. The smaller boy said to his brother, "Oh, I'll shoot it. I'll shoot it down and then you grab it. Okay?"


Oraet, tufala kam kolsap, kam, kam kolsap long desfala flaeing foks an den flaeing foks hem i krae, krae olsem hem i singaot. Krae gogo sek wantaem desfala jae'an hem i kam aot long doa long desfala ston. Nao hem i kam an lulkuk aotsaed an tufala boe ia i lukim.


Den desfala jae'an hem i kam aot an lulkuk olobaot an hem i stat fo el, smelem evriwea. "Um, um, um, um, gudfala kaikai blong mi sam- sa. Um, um, um, smel gudfala. Um, um, um, gudfala kaikai blong mi hem i stap samwea long hia."


Sek wantaem desfala jae'an hem i kam an holem tufala nao. Hem i sei, "Um, um, kaikai blong mi fo dina tunaet."
So the small boy shot one of his arrows, but the arrow missed and the flying fox flew away. "Oh, my! Brother, I missed! Look! I shot but I missed." Their eyes followed the flying fox until it rested on the branch of another tree. Then the older brother said, "Look over there. He's over there. Do you see him? Let's go get him."

The two again approached the flying fox and then the older boy said, "I'll shoot him this time. Are you ready to grab him?" So the older brother shot one of his arrows, but this arrow missed too. "Oh, I missed, too, brother." And the flying fox flew away. He flew to the branch of another tree. Then the younger brother said, "Look over there, brother. There he is! Watch me again. This time I'll shoot him."

So they approached, and the boy shot again, but this arrow missed, too. "Hey! I missed again. Watch him. He's flying. He's flying again. Watch him." So they followed this flying fox until it landed on a big rock.

Then one of the boys said, "Look over there, brother. He's sitting on that big stone. Look." But the two brothers didn't know that this big stone belonged to the giant. It was his house.

The two approached very close to the flying fox. Then the flying fox cried out. Suddenly the giant came out of a large opening in this rock. He looked around and the two boys saw him.

"Hey, brother, look at that! Look! It's that big man that daddy told us about! Oh, he's big! We're going to die!"

Then the giant came all the way out and began to sniff all about. "Uhm! There's something good to eat somewhere! Uhm! Something smells good! Uhm! There's some good food for me around here somewhere!"

The two brothers said, "Oh, we're going to die today. He's starting to look around. Look." The two were frightened out of their wits. They hid behind a tree.

Suddenly the giant came up and grabbed them. He said, "Uhm, my supper tonight!!"
Mau'u an Poupou

Tufala boe ia kan sei nao. Tufala fraet an krae bat tuilet. Olumu kasolem tufala finis. "Um, um, tufala gud mit blong mi fo kaikai tunaet tuilet nao."


Tufala boe no kaikai bikos tufala sore tumas bikos baebae tufala i dae tunaet. Den hem i sei, "Kaman yutufala kaikai."

Sat tufala boe ia i krae an toktok an sei, "O baebae mitufala i dae rao." Tufala i sore tumas an kanduit kaikai nao.


Tufala brata ia i hapi nao taem jaean hem i slip. Tufala save nao wanem fo duim. Big man ia hem i gohed fo slip. Destaem tufala brata ia i rere fo duim samting. Tufala sei, "Baebae yumitufala taem ap olketa hea blong hem weitim pos long haos."


Nara brata hem i let go nara aro moa hem i go insaed long nara ae moa. O jaean ia hem i no strong, hem i trae for seksek bat nomoa nao bikos olketa i taem ap long pos nao. Tufala boe ia i gohed fo sutim gogo hem i dae. Desfala jaean hem i dae long insaed long haos blong hem.

The two boys were speechless. They were frightened and cried, but it was too late. They were caught. "Uhm. Two nice roasts for me to eat tonight."

The two boys couldn't do anything. The giant took them inside his home in this rock and he said, "All right, you two roasts, have something to eat." But the food that the giant had consisted of raw snakes, frogs, and other kinds of terrible things. He brought them over for the boys to eat.

Because they knew that they would die tonight, the two boys were so unhappy that they couldn't eat. The giant said, "Come on! Eat!"

The two boys cried and said, "Oh, we're going to die!" They were very sad and couldn't eat.

After a little while, the giant asked the two brothers to pick the lice out of his hair for him. They started to do this. When they started to do this, the giant fell asleep because it felt so good.

When the giant fell asleep, the two boys became very happy. They knew what to do now. The giant was sound asleep. The boys began to get ready. They said, "We'll tie his hair to the house post."

So while the giant was sleeping, they tied his hair to the house post very securely and ran away. When they got outside, they began to shoot their arrows at the giant. The younger brother shot first and his arrow hit the giant in the eye. The giant got up. He wanted to run but his hair was tied to the post. He couldn't go anywhere.

The other brother shot another arrow, and it too hit the giant in the eye. The giant was getting weak. He tried to shake himself free. But he couldn't because he was tied to the post. The two boys shot and shot until the giant died. It died in the house.

The boys were very happy. "You thought you were going to eat us," they laughed! When the giant died, the two boys brought firewood and dry bamboo and piled it up on top of the giant and lit it. The giant burned in his house and the two returned to their village.
Taem tufala kasem long ples, tufala hamarem dram an evriwan kam tugeta an sei, "Ei, wanem nao hem i hapen?"

O dadi an mami blong tufala boe tufala i sei nao, "O tufala boe blong mitufala i kilim desfala jaean nao, so destaem yufala pipol no fraet. Yumi save stap hapi nao long aelan blong yumi." From destaem olketa pipol long ples ia stap hapi olowe nao.
When they arrived at their village, they beat the drums and everyone gathered to ask, "Hey, what's happened?"

The boys' father and mother said, "Our two sons killed the giant. So now you don't need to be afraid. We can live happily now on our island." And from that time on, the people of that village lived happily.
Mekseven Stori


Oraet, deni hem i hamarem dram. Taem hem i hamarem dram finis, okteta pipol kam long ples blong hem nao. Okteta pipol kam an sei, "O wanem nao hem i rong weitim yu o wanem nao hem i kasem yu nao yu hamarem dram olsem ia, Mista Pari'?

Pari'i hem i sei, "Okteta gud pipol blong mi, mi wande mekem bigfala kaikai fo yumi."

Okteta pipol sei, "O hem i oraet nomoa, Pari'. Mifala save helpem yu."

Den Hem i sei long okteta, "Long dei olsem bae yumi holem big kaikai blong mi fo yumi evriwan an mi wandem wanfala man hem i kam long desfa fist hem mas tekm kam trifala pigpig, wan blak wan, wan waet an wan redfala. Yufala evriwan hu bae kam mas tekm pig pig olsem mi talem yufala ia."

"O hem i oraet nomoa, mitala save duim nomoa."

Pari' hem i sei moa, "Yufala mas tekm tu okteta kaikai weitim pigpig blong yufala. Okteta pipol i wanmaen an bihaen okteta i putim wanfala dei fo mekem desfala fist.


Taem hem i kam, okteta pipol sei, "O Pari', yu stong man tumas. O mae wad--pigpig blong yu tu hem i bigfala tumas."

Pari' hem i sei, "O samting ia kaikai blong mi long taem kam nao. Mi fidim long hia nao--mi givim plande kaikai long hem. Dastawe yufala lukim hem i bigfala."
The next story I'm going to tell you is about a man named Pari'i. One day Pari'i was sitting in his house. He thought, "Oh dear, what should I do today?" He thought and thought and then he said, "I'll make a big feast, a big banquet for my people."

So he beat the drum. When he beat the drum, all the people came to his house. They said, "What's the matter with you? Why are you beating the drum like that, Pari'i?"

Pari'i said, "My good people, I want to make a big feast for you."

The people said, "That's good, Pari'i. We'll help you."

Then he said to them, "On the day when we hold my big feast for us, I want one man to bring three pigs, a black one, a white one, and a red one. Everyone who comes must bring pigs like I've just described."

"That's all right. We can do that."

Pari'i continued, "And you must bring food with the pigs, too." All the people agreed and they set a date for the feast.

On the day of the feast, the people began to arrive. Each man came with his pigs, black, white, and red, and they piled them up at Mr. Pari'i's house. There were so many pigs! But this man Pari'i didn't have any pigs. So he snuck behind and took a pig belonging to another man and brought that. That pig was white.

When he came, all the people said, "Oh, Pari'i, you're so strong! My word! Your pig is so big!"

Pari'i answered, "Oh, I've been feeding it a long time now. That's why it's big."

Olketa pipol i hapi weitim fren blong olketa Pari'i, gogo hem i kam long vilij hem i no putim moa insaed long desfala haos wea olketa i wagem fo pigpig ia bat hem i go olowe, go kasem nara en bjong vilij--go sidaon, haed long bus an hem i tekem blak graon an peintim moa desfala pigpig weitim. Destaem pigpig hem i blak nao. Den hem karem moa.


Oraet bihaen hem i karem kam olketa finis nao, hem i sei, "Oraet yufala lukim evriwan hem i nao trifala pigpig blong mi--red wan hia, waet wan hia, blak wan hia."

Olketa pipol sei, "O hem i gud. Wanem nao bae yumi duim destaem?"

"O yumi katem pigpig nao."

Evriwan gohed fo katem pigpig, busarem olketa pigpig ia an korongisim nao. Olketa mere i korongisim olketa kaikai, taro, yam, olketa pana, tapioka enikaen kaikai nomoa. Taem olketa mere gohed fo korongisim, olketa man go hed tu fo busarem pigpig. Busarem finis, korongisim finis; evri samting finis.


"Oraet yufala evriwan kam long ples blong mi tude olsem mi laekem yumi fo kaikai tugeta long desfala fist blong mi an ating yufala baebae mekem moa nara fist fo yumi evriwan neks taem." Evriwan sidaon tugeta, kaikai an olketa bloem bambu, olketa duim kastom dans, olketa samting olsem olketa i duim long desfala dei gogo hem tudak, gohed dans long naet gogo kasem delaet long nara dei.
So Pari'i brought the pig but he didn't put it by the house with the other pigs at the other end of the village. Instead, he snuck it off into the bush and painted it with red mud. So when he brought it back, it looked like a different pig, since it was a different color. Pari'i was very clever. The people saw him again and were very surprised. "Hey, Mr. Pari'i, you're bringing another pig, a red one!"

They were all very pleased with their friend Pari'i, but again he didn't put this pig by the house with the others. Instead, he carried it back out to the bush and painted it with black mud. Now the pig was black. Again he brought it.

When he came to the middle of the village, the people said, "My word! Now the man's bringing a black pig!" They were truly surprised, but they didn't realized that the man had tricked them by painting the same pig with mud.

After he had brought the pig for the third time, he said, "All right, everyone. You saw me bring my three pigs, a white one, a red one and a black one."

The people said, "That's good. What should we do next?"

"Now let's butcher the pigs."

So everyone helped butcher the pigs. Then they baked the pork, and they baked the taro, yams, sweet potatoes, tapioca, and other kinds of food. While the woman were preparing the food for baking the men were butchering all of the pigs.

By evening, everything was ready. Pari'i said, "Okay, everyone. Tonight let's eat, drink, and be merry.‖ So the people gathered and beat the drums. People came from all over, and the Pari'i stood up to talk.

"You've come from all over to join me here at my place for my feast. Maybe in the future you will have a feast for us." So everyone sat down together, ate, played the panpipes, did custom dances, and had a good time late into the night. They danced all night until the next morning.
So Mista Pari'i hem i sei long olketa pipol nao, "Okei evriwan, yufala save evri pigpig blong yufala weitim olketa kaikai blong yufala an save go baek long ples blong yufala nao. Baebae yumi havem moa wanfala big kaikai moa long samfala taem." Bihaen evriwan gogo baek long ples blong olketa.
So Mr. Pari'i said to everyone, "Okay. You brought pigs, so you take the left-over pork home with you. Another day we'll have another feast." So then everyone went back to their homes.
KASUSU
Mekeit Stori


Bat okleta pipol i no save desfala Kasusu hem i stap long wanfala big ston long aelan i a. Evritaem okleta pipol i kam, okleta i save stap long desaelan fo tu o tri dei fo lukaotem fis an sela. Bat taem okleta i go baek, wanfala man hem i mas lus, olsem desfala Kasusu la hem i kaikaim wanfala man long okleta, o wanfala mere o wanfala pikinini. Gogo okleta pipol i ripotem long sif o big man blong okleta.

Wan dei okleta i havem miting an samfala i sei wanfala samting mas stap long desaelan. Ating hem i wanfala big devol o big jaean o samting olsem hem i mas stap long desfala aelan. Okleta pipol i kam weitim okleta bigfala kanu an go long aelan fo faendem aot wanem hem i stap long desfala aelan. Gogo nao okleta i faendem wanfala big ston wea hem i garem wanfala big hol an insaed hol i a nao desfala Kasusu ia hem i stap.

Stat long desfala taem, okleta pipol i lukaotem samfala wei fo kilim desfala Kasusu ia bikos hem i bigfala an strong tumas. Plande taem okleta pipol i kam long aelan ia weitim bou an aro blong okleta bat okleta i no save kilim from hem i strong tumas an okleta pipol fraet long hem. Okleta pipol duim olsem fo plande yia nao bat no save kilim desfala Kasusu. Kasusu ia hem i kaikaim plande pipol long okleta finis tu.

Olketa pipol sei, "Mae wad. Wanem nao bae bae yumi save duim fo kilim desfala samting ia mekem aelan blong yumi i fri bikos hem i wanfala gud aelan fo lukaotem fis an evri samting wea yumi nidim long solwata?"

Gogo wanfala smolfala boe hem i garem wanfala tingting. Hem i sei, "Yufala weit, mi go long desfala aelan. Desfala boe hem i tekem red graon an hem i peinteim bodi blong hem i red and peintim kanu blong hem red tu weitim red graon an peintim hea blong hem an evri red bodi hem i red. Bihaen hem i was go long aelan ia nao.
KASUSU
Story Number Eight

The story I'm going to tell you now is about Kasusu. It goes like this. Kasusu lived on an island called Bungana Island. This island was a favorite for fishermen, like a fishing ground for the people who lived nearby. Many times when people came to fish here, Kasusu would eat one of them.

The people didn't know that Kasusu lived by a big rock on the island. Everytime they came here, they would stay for two or three days. But when it was time to go back, a man, or a woman, or a child would be missing. Then the people would report it to their chief.

One day they had a meeting and agreed that something must be on that island, maybe a devil or giant or something like that. So the people came in their big canoes to find out what was on the island. They found a big rock with a hole in it, the rock where Kasusu stayed.

From then on, everyone was looking for a way to kill this Kasusu, because he was very big and strong. People often came with bows and arrows but they couldn't kill him because he was so strong and they were frightened. They did this for many years but couldn't kill Kasusu and Kasusu continued to eat a lot of people.

The people said, "My word! What shall we do to kill this monster and free our island? It's a good island for fishing."

One day a small boy had an idea. He said, "You wait. I'll go to the island." The boy took some red mud and painted his body red; he painted his canoe red too with this red mud; he painted his hair red; he covered his whole body with red mud. Then he paddled to the island.
Kasusu

Hem was go long kanu blong hem, gogo taem hem i kolsap lelebet desfala kasusu la hem i lukim boe ia finis. Hem i lukim boe ia hem i sei, "O mae krangge. Datfala kanu hem i red, man insaed boi blong hem i red and hea blong hem i red tu. O hem i naes. Mi wandem boi blong mi fo olsem tu"

Oraet smol boe ia i kam, kam street an Kasusu hem i kam an sidaon long mamana hol blong hem an hem i sei, "O mae wad, yu luk gud tumas long mi. Hao nao yu mekem boi blong yu luk olsem?"

"O mi man olem nao, mi bon olem nao, mi garem red hea, red boi, kanu blong mi red tu, evri samting long boi blong mi i red an mi olem nao. Mi kam from wanfala famili olem, yu save?"

Kasusu hem i sei, "Mae krangge. Mi wandem boi blong mi i red olem yu tu ating baebae mi fil hapi ia."

Oraet desfala smol boe hem i sei, "O yu wandem mi save duimi fo yu nomoa, i no had samting. Mi save mekem yu red an yu laek olem mi tu."

O datfala Kasusu hem: sei, "O plis mi laeke tumas yu mekem deswan fo mi."

Nao desfala smol boe hem i sei, "Oraet, yumi tufala baebae i go aot an katem plande faewud. Oraet yumitufala katem faewud an karem baek an yumitufala baie i kam long bigfala faea."


So tufala i go aot, tekem kam baek plande faewud, big hip nao, staka faewud nao go tufala i mekem bigfala faea. Bigfala faea hem i laet nao ia, olem flem hem i red nao. So boe ia hem i sei long kasusu, "Oraet Kasusu, yu mu . kam kolsap lelebet."

Kasusu hem i sei, "O hem i hot tumas desfala faea."

"Nomoa. Hem nao baebae mekem boi blong yu red an hea blong yu red an evriting blong yu baebae save luk naes olem boi blong mi tu ia."

Oraet desfala Kasusu hem i garem tufala bigfala fingga, hem nao hem i save faet weitim olketa olem killim man weitim. Boe ia hem i sei long Kasusu, "Yu putim wanfala han antap long faea."
As he approached in his canoe, Kasusu saw him. He looked at the boy and said, "Am I crazy?! That canoe is red! The person inside the canoe is red! His hair is red! It looks nice! I'd like to look like that."

When he arrived the boy went straight to Kasusu, who was sitting in front of the entrance to his cave. Kasusu said, "You really look nice. How did you get your body to look like that?"

"Oh, that's just the way I was born. My body is red; my hair is red; even my canoe is red. Everything about me is red. I guess it runs in the family, you know?"

Kasusu said, "Oh, my! I'd really like to look like that. Maybe it would make me feel really good."

So the small boy said, "If you'd like me to do it for you, it's not hard. I can make you red and you'll look just like me."

So Kasusu said, "Oh, I'd really like that. Could you do that for me, please?"

Then the small boy said, "Okay. Let's go out and cut some firewood. We'll bring it back and make a big fire."

"That's good," said Kasusu. "Come on. Let's get to work!"

So the two went out, cut a lot of firewood, put it in a great big pile, and made a huge fire. When the flames were bright red, the boy said to Kasusu, "Okay, Kasusu, get really close to the fire."

Kasusu said, "Boy, that fire's hot!"

"No. That's the way your body and hair and everything about you will get red and look nice, just like me."

Now this Kasusu had two big claws that he used to fight and kill people with. So the boy told Kasusu, "Put one of your claws over the fire."

Kasusu hem i putim mektu finging go antap long faea bat wea, no long taem faea i hotem go hem i fol daon. Destaem tufala big finging blong Kasusu tufala i aot nao. Kasusu no garem paoa nao from tufala bigfala finging hem i yusim fo kilim man an faet weitim. Tufala brek finis.

Boe ia hem i sei long Kasusu, "Putim go evri finging blong yu antap long faea." Kasusu hem i putim go olketa finging blong hem long faea bat sek wantaem evriwan brek an fol daon.

Destaem Kasusu no garem eni paoa nao, evri finging ia i lus nao. Smol boe ia hem i sei, "Yu save, Kasusu, yu kai kaim piede pipol blong mi long desfala aelan an yu strong tumas an yu wande luk oisem mi. Hem nao ia. Destaem yu no garem paoa nao an nao baebae mi troem yu insaed long faea an bonem yu insaed long haos blong yu nao."

Desfala boe ia hem i liftim ap desfala big Kasusu ia, torowe go long faea an bonem bodi weitim evri finging ia an Kasusu hem i dae nao. Smol boe ia hem i go baek and talem olketa pipol, "O, olketa pipol blong mi, mi kilim finis desfala Kasusu an yumi no save fraet nao. Destaem aelan blong yumi hem i fri. Yumi save go baek fo fising an stap long aelan blong yumi."

Long saed long kastom olketa pipol mekem wanfala big kalkai fo sei tanggio long smol boe ia wea hem i waes tumas an hem i kilim desfala Kasusu.
So poor Kasusu put one of his claws over the fire. But the fire was very hot and when he did this, it scorched his claw and the claw fell off. Kasusu had lost part of his power. Kasusu felt sore and frightened, but the boy said to him, "Don't worry. This is the way to make your body red like mine." The boy told Kasusu, "Put your other claw up there."

Kasusu put his second claw over the fire, but shortly the fire burned it and it fell off. Now both claws were missing. Kasusu no longer had the power from his claws that he used to use to kill people. They had both broken off.

"Put all your hands over the fire," the boy told Kasusu. Kasusu put all of his hands over the fire, but suddenly they all broke and fell down.

Now Kasusu had no power at all. All of his hands were missing. The small boy said to him, "You know Kasusu, you have killed a lot of my people on this island and you are strong, but you wanted to look like me. So now you have no power, and I'm going to throw you into the fire to burn.

So the boy picked up Kasusu, threw him into the fire and burned him to death. Then he went back to tell the people, "Hey, my people! I've killed Kasusu so you don't need to be frightened any longer. Now our island is free. You can go back and fish and live there."

So following their custom, all the people made a big feast to thank the small boy for being so clever and for killing this Kasusu.


Desfala mere ia hem i stap an tingting, "O mae wad, sapos mi stap long hia bae Hatapupuhane i kaikaim mi ia. Wanem nao baebae mi duim? Mi babule tu. Mi hevi tumas fo ranawe olobaot." So desfala mere-hem i go an stap long wanfala kev, olsem wanfala big hol insaed long ston o graon. Desfala ples hem gud ples fo haed from Hatapupuhane. Mere ia hem i stap long kev gogo kasem taem hem i bonem pikinini:


Now I'm going to tell you about Hatapupuhane. The story about Hatapupuhane goes like this. In a village called Manausi, there were a lot of people staying until this Hatapupuhane began to eat some of the people there. He ate someone every day. Eventually, people began to leave Manausi. They ran away to another village.

Everyone had gone now. Men with their wives and children and everything they owned had run away from this place where Hatapupuhane lived. Only one woman remained. Her husband had been eaten by Hatapupuhane. She was pregnant, too. She was already too big to run away so the people left her behind.

This woman was perplexed: "Oh, dear. If I stay here, Hatapupuhane will kill me. What am I to do? I'm pregnant, too. I'm too heavy to be running all around." So she went to live in a cave. This was a good place to hide from Hatapupuhane. She stayed there until she gave birth to her child.

The child was a boy. The woman looked after her son well in this cave until the boy reached four years of age. When the boy was a little older, he liked to go looking for pigs and he liked to shoot his bow and arrow. He could go into the bush to shoot small birds. The boy had asked his mother to make him a bow and some arrows and he started to go out shooting small birds and lizards near the place where they lived. His mother told him, "Don't go too far from here because a big monster lives here. Hatapupuhane has killed a lot of people and he killed your father. So don't go too far."

The boy remembered everything his mother told him. He said, "Wait till I'm big."

The two lived there until the boy reached thirteen. He had already begun to go out and shoot wild pigs in the bush. So he asked his mother to make him a bow and eight arrows. His mother said, "I've told you, son, this place is not safe. It's evil. You know this big bird Hatapupuhane has killed a lot of people and he killed your father. Why do you want to go into the bush?"
"O mami, mi big naf nao. Mi wande fesem desfala samting. Mi wande faetem."


"O mae san, samting ia hem i big an strong. Yu lukim olketa fingga blong hem. Sapos hem holem yu weitim olketa, yu no laef nao ia.

Boe ia hem i sei long mami blong hem long mone, "Mami, mi mas go aot tude. Bifoa mi go aot baebae mi plankem wanfala tri an mi wandem yu fo lukluk long tri ia. Sapos tri ia hem i dae minim mi dae tu, bat sapos hem laef yet minim mi laef."


Boe ia, hem i stat fo seksek nao from trifala aro i go finis bat samting ia no dae. Hem i tingting moa an hem i sutim mekfoa aro. Mekfoa aro hem i go an kasem long baeksad. Hem i nat g filim, "Ei, moskito' baetem mi. Um, flae." O mae krangge! Fofala aro bat hem i no filim.
"Oh, mom. I'm big enough now. I want to face this monster. I want to fight him."

His mother couldn't change the boy's mind. So she made a bow and eight arrows, custom arrows with poison on their tips, and she gave them to her son. "But don't go around too much. If that thing sees you, you'll die." The two lived on and by now the boy was fourteen. He thought constantly of this monster.

One day the boy went hunting and he found the place where Hatapupuhane lived. This eagle lived on top of a big tree, a tapa'a tree. That's where he made his house. The boy arrived early in the morning and he said, "My word! That's the place where he lives."

The boy told himself that he'd be back the next day to shoot him. Then the boy went back to his mother and told her, "Mom, I saw the place where eagle lives. He lives in a big tree. It won't be hard. I can kill him."

"Oh, my son. This monster is big and strong. Look at his claws. All he has to do is grab you and you'll die."

The boy said to his mother, "Mom, I have to go out today. But before I go, I'm going to plant a tree and I want you to look after this tree. If the tree dies, that means that I'm dead. But as long as the tree is living, I'm living."

This boy was clever. He went to see at the monster and it was sleeping. The boy thought, "I'd better not let him see me." So the boy dug a small hole in the ground at the foot of this tapa'a tree just big enough for him to stand up in and shoot. He dug it about six feet deep. Then he stood in this hole, covered it with a flat stone with a hole in it and shot an arrow through this stone. The first arrow he shot hit Hatapupuhane's body but the monster said, "Hi, a mosquito bite." He felt nothing. The boy fired the second arrow but Hatapupuhane continued to sleep. Two arrows and he felt nothing! The boy took the third arrow and shot it.

The boy began to get scared because three arrows were already gone and the monster wasn't dead yet. He shot the fourth arrow. It hit the monster in the back. He still didn't feel anything. "Ouch, a mosquito bit me. A fly." Four arrows and he still wasn't hurt!


Desfala boe ia kam aot from hol blong hem; tekm eit aro blong hem, tekm ston aks ia an katem aot hed, taem ap long stik an karem go hom nao. Bodi blong boe ful long blad nao. Mami blong hem i lukim go. "O boe blong mi. Yu garem kil."

"No, no, mami. Mi no garem kil. Yu luk hia, big hed mi kasem kam ia. Hed blong bigfala samting ia nao mi karem ia. Mi oraet, mi laef. Waswe long tri blong mi, hem i laef yet tu?"

"Ya, hem i laef yet. O gud son."


"Hei, iuk hia; yufala lukim hed blong enimi blong yumi. Boe blong mi kilim tude."

Evribodi hapi fo narakaen an olketa i mekem wanfala big kaikai givim evrikaen samting nomoa long boe ia, kastom mani an plande samting moa. Bihaen evribodi kam baek long villij an stap hapi olowe nao.
The boy fired the fifth arrow and when it hit the monster began to wake up. Blood began to run from the place where the arrow struck. Now the boy fired the sixth arrow. It struck the monster's body and blood began to run. But Hatapupuhane looked as if he still wasn't badly hurt. The boy was really frightened now. "Only two more arrows left. If they miss, I'm dead."

He shot the seventh arrow. It went through the monster's heart and out the other side. The boy looked, but the monster came crashing down out of the tree, breaking branches and wrecking his house, because he was so big--like a bomb dropping to the ground. The boy was really frightened but he was hiding in his hole.

Then he crawled out and shot his last arrow, the eighth. It landed in the same place, in his heart and out the other side. That monster was nothing now. He was dead! The boy laughed and laughed and was happy beyond words. But he still wasn't completely sure if the monster was truly dead or not. So he waited until blue flies gathered at its mouth, and ants crawled into its eyes and snakes and frogs bit its face and it didn't move. Then it was really dead.

So the boy came out of the hole, gathered his eight arrows, took his ax and cut off the head of the monster, put it on a stick and carried it home. The boy's body was covered with blood. When his mother saw him, she said, "Oh, my boy. You've been wounded."

"No, mom. I'm not wounded. Look at this big head I've brought. This is the head of the monster. I'm all right. I'm alive. How's the tree? Is it still living too?"

"Ya. It's still alive."

So the two of them made a big umu. Then they put the head in front of their house and beat the drums. When the people heard them, everyone came. "What happened?" they asked.

"Hey, look. Look at the head of our enemy. My son killed it today."

Everybody was very happy and they made a big feast and presented the boy with many gifts, custom money and other things. Then everyone came back to the village and lived happily ever after.
HUTAITORO AN HUTAIAASI

Mekten Stori


Go go tufala i mek fren tu ia. Tufala mekem fren mekem tufala save olsem sensem olketa kaikai blong Hutaitoro weitim olketa sela o fis o olketa samting long solwata weitim desfala mere Hutaiaasi, olsem smolfala maket blong tufala seleva. Oraet, evritaem desfala mere Hutaiaasi mas tekem go olketa krab, olketa fis, olketa sela go mitim fren blong hem long wanfala ples wea tufala oltaeem mit ia. An oltaeem desfala mere Hutaitoro hem i tekem kam olketa taro, olketa yam, olketa taploka, enikaen kaikai blong yumi long bus nao. An taem tufala mit, olketa kaikai ia desfala mere Hutaiaasi hem i tekem.

Oraet, olketa samting olsem fis, sela an eta samting olsem desfala mere Hutaitoro hem i tekem. Olsem tufala mere i makem smolfala maket blong tufala seleva nomoa ia.

Oraet, tufala duduim olsem fo plande yia nao ia. Go go waniala taem moa, desfala mere Hutaiaasi hem i sei long wanfala pikinini gele blong hen. O, ating tumora yimitufala mas go evriwan ia go lukim fren blong mi mekem yu sasave fren blong mi tu. Oraet?

Pikinini hem i sei, "Yes, oraet. Bae yimitufala go. Bat wanem yimitufala i tekem?"


So desfala pikinini blong hem i sei, "O, hem i gud tumas ia. Yimitufala mas go lukim fren blong yu nao. Mi wande lukim tu ia."


"A, pikinini ia no wokabaot kwiktaem. Sic tumas long rod. Mi wande kam kwiktaem bat pikinini save nomoa hem i slo so mitufala isisi kam nomoa."
Our story for today is about two women. One was named Hutaitoro and the other Hutaiaasi. Hutaitoro was a woman from the bush and Hutaiaasi was a woman from the seaside.

These two women became friends and would exchange the garden food of Hutaitoro with the shells, fish, and seafood of Hutaiaasi. Hutaiaasi would take crabs, fish, and shellfish and meet Hutaitoro, who would bring taro, yams, tapioka, and other bush food. Then they would exchange their food, just like their own private little market.

They did this for many years. Then one time, Hutaiaasi said to her daughter, "Maybe tomorrow we'll both go to see my friend so that you can get to know her. Okay?"

The child said, "Yes, fine. We'll go. But what should we take?"

"Oh, she's a woman from the bush. She likes to eat shellfish. She likes to eat crabs. She likes to eat fish. So that's what we'll bring her. And we'll come back with a lot of food, too."

So her daughter said, "That's very good. We have to see your friend. I want to meet her, too."

So they prepared everything and left. They went to the place where the two usually met, but when they got there, Hutaitoro had already arrived. She had come down early in the morning and was now waiting for them. When she saw them coming, she shouted, "Hey friends! You're a little late."

"Oh, the child couldn't walk fast. She was so slow along the path. I wanted to come on time, but the child couldn't and so we had to take our time."
Den olketa sinaon an kaikaim bitainat, lif an laen. Kaikai finis, Hutaitoro hem i sei, "O, ating tude Hutaiaasi yumitufala mas go ap long haos blong mi an yutufala pikinini blong yu slip weitim mi tumora bifo yutufala kam baek.


"O, ya. Bikos pikinini no save wokabaot kwiktaem so yumi mas go nao."

Oraet, den olketa go go go long rod go kasem kolsap long ivning lelebet. Olketa kasem haos nao. Bat haos blong olo mere ia hem i olo tumas an doti an samfala pat olketa i brek finis. Samfala hol long wol.

Hutaiaasi hem i sei nao, "O, yu bonom olketa sela blong yumi an olketa krab blong yu an olketa fis blong yu an pikinini blong mi stap weitim yu. Ating mi go daon fo lukaotem samfala taro."

"O, hem i oraet. Pikinini blong yu bae i stap an yu go tekem samfala taro long gaden blong yumi moa."

Taem Hutaiaasi hem i go pikim desfala taro ia, desfala mere Hutaitoro hem i sei long pikinini ia, "Ei, baebae mi kaikaim yu tunaet weitim mami blong yu tu. Ei, ei, baebae yu dae long mi tunaet."

"Nao pikinini herem nao, pikinini hem i krae. Mami blong hem hem i sei, "Ei, wanem nao yu tatalem long pikinini blong yumitufala ia?"

"Ae, nomoa. Hem i fraet long mi bikos mi garem tufala big ae, mi garem big hea, nos blong mi sap, tici blong mi bigfala, longfala. Nomoa hem i fraet ia."

"Ae, yu no fraet long mami blong yu ia. Yu stap kwaet weitim hem long haos." Mere ia hem i gohed fo tekem samfala taro long gaden.

No long taem moa, desfala mere Hutaitoro hem i sei, "Ei, baebae mi kaikaim yu weitim mami blong yu tunaet."

Pikinini ia krae moa.

"Ei, wanem yu duim weitim pikinini blong yumitufala?"

"Nomoa. Hem i fraetem mi bikos tufala ae blong mi big tumas, olketa nilfingga blong mi sap tumas, hea blong mi big tumas. Hem nomoa hem fraetem ia."
Then they sat down and ate betel nut, leaf, and lime. When they were finished, Hutaitoro said, "Today you two might have to go up to my house and spend the night there before going back."

Hutaiasa said, "Oh, don't worry friend. But that's very nice of you. Thank you very much. In that case, maybe we'd better go now, because it's getting close to dark and your house might be into the bush a little."

"That's right. And the child won't be able to walk quickly, so we'd better go now."

They walked along the path until it was nearly sundown before they got to the house. But this woman's house was very old and dirty, and parts of it were broken. There were holes in the walls.

Hutaiasa said, "You cook our shellfish, crabs, and fish. The child can stay here with you. I'll go down to get some more taro."

"That's okay. Your child can stay here and you go down to our garden and get more taro."

While Hutaiasa was gone picking taro, Hutaitoro said to the little girl, "Hey, tonight I'm going to eat you and your mother. Ha, ha. Tonight you'll die by my hand."

When the child heard this, she began to cry. Then the mother shouted up, "Hey, what have you told our child?"

"Oh, nothing. She's afraid of me because I have two big eyes, a lot of hair, a sharp nose, big teeth. That's all she's afraid of."

"Hey child. Don't be afraid of your mother. Just stay quietly in the house." The woman went on picking taro from the garden.

Shortly afterwards, Hutaitoro said, "Hey, I'm going to eat you and your mother tonight."

The child began crying again.

"Hey, what are you doing to our baby?"

"Nothing. She's afraid of me because of my big eyes, my sharp fingernails, and my long hair. That's all she's afraid of."
"A yu no kakarae pikanini. Mami blong yu ia."

Oraet no long taem, me e la kam baek nao. "O, waswe nao? Evri samting tan finis?"


Olketa sidaon olsem desfala mere Hutaitoro hem sidaon farawe lal. Hutaiaasi an pikanini blong hem i sidaon long hia.

"Ci hao kam yumi kan kaikai tugeta?"

"Nomoa. Pikanini hem i save kakrae olsem livim mitufala kaikai long hia. An yu kaikai long dea."

Oraet, taem olketa kaikai nao, mami blong pikanini ia, Hutaiaasi; hem sei, "Wariem nao mere tatalem long yu ia?"

"Hein is sei baebae hem i kaikaim yumitufala long naet ia," pikanini ia talem finis long mami blong hem ia.

Mami blong hem hem i stat fo tingting nao. "Ei, wanem nao yutufala toktok abaot?"


"Nomoa. Desfala pikanini hem i save pi long naet ia. Letem mi a slip aotsaed. Yu slip long rum."

"Nomoa. Yutufala kam."

Hem i oraet. Mitufala slip long hia, fren."

"Hey, child. Don't cry. She's like your mother."

A little while later, the woman came back. "What's next? Is everything finished?"

"Yes, the taro is ready. The shellfish is ready. The fish is ready. Everything is ready to eat. We can eat now."

So they sat down but Hutaitoro was sitting a little removed from the other two:

"Hey, why don't we eat together?"

"No. The child is crying. So just let the two of us eat here and you eat over there."

So while they were eating, Hutaiaasi asked her daughter, "What did the woman tell you?"

"She said that she's going to eat us tonight," the girl told her mother.

The mother began to think.

"Hey, what are you two talking about?"

"Oh, the food tastes great. It's really good food. You're a good cook. Everything you make is delicious."

So they went on eating until all the food was eaten. Afterwards, they ate betel nut, lime, and leaf, and told stories. They talked until bedtime. Then Hutaitoro said, "You two sleep in the room. I'll sleep out here."

"Now. This child has to go to the toilet during the night. Let us sleep out here. You sleep in the room."

"No. Come on."

"It's okay. We'll sleep here friend."

"All right. Never mind. You sleep there then." And Hutaitoro went into her room. She got out her ax and sharpened it.

Hutaiaasi, with her daughter, lay down outside but she couldn't sleep because the child had told her that this woman would eat them tonight. Only the child fell sleep.
Hutaitoro hem i sei, "Ae, fren. Yu no slip yet?"

"Nomoa. Pikinini iа wek ap nomoa. Mitufala lukluk olowe nomoa ia."

Oraet gogo gogo bigfala naet nao bat Hutaiaasi hem i fraet tu. Hem i no slip an desfala mere tu, hem i vände kilim tufala bat had tumas. Gogo gogo kolsap eli mone; desfala mere Hutaitoro hem i slip nao. Tufala herem go ....

"Wek ap, wek ap, wek ap; pikinini. Hem i slip nao." Mere ia wek ap long pikinini blong hem nàx iа.

Pikinini blong hem i wek ap.

"O, hem i slip. Wek ap."

Oraet, mere ia wek ap long pikinini blong hem finis; tufala tekem wanfala haflog, putim go long ples wea tufala i slip long hem finis, kavarem long wanfala ambrela. Tufala ranawe nau iа, go long hom blong tufa' finis.


"Ae tufala iа i ranawe finis." O, mere ia kros. "Wea nao tufala i go?" Bat yu save nomoa tufala i ranawe long taem iа. Tufala gogo gogo go ranawe go long hom blong tufala nau iа, go kasem long haos blong tufala long eli mone nao.

So desfala mere iа, Hutaitoro, hem i trae fo faendem ples wea tufala i go bat i no save faendem ples nao. Hem kros narakaen bat tufala ranawe finis.
Hutaitoro called out, "Hey, friend. Aren't you sleeping yet?"

"No. The girl just woke up. That's all."

It got to be very late at night and Hutaiasi was scared. The other woman wasn't sleeping either. She wanted to kill them but it was going to be hard. Early in the morning, Hutaiasi could hear Hutaitoro sleeping.

"Wake up. Wake up. She's sleeping now." The mother woke up her child.

The child began to wake up.

"Wake up. She's sleeping."

So when the child finally woke up, they took a log and put it where the two had been sleeping and covered it up. Then they ran away, back to their house.

Hutaitoro slept until she heard the birds singing. She said, "Oh, my! It's daylight already." Then she went to look around. "Oh, they're sleeping." She took her ax and gave it a good swing, but it only landed on the log. Now she was really angry. She had only cut a log with her ax.

"Oh, they've run away." She was angry. "Where did they go?" But you know that they had run away long before that.

So Hutaitoro tried to find them but she couldn't. She was really angry, but the two had gotten away.
IORA MARURU
Mekeleven Stori


Long wanfala ples nem blong hem U'ura, plande tumas olketa pipol stap long hem bifoia ia. Bat insaip desfala ples ia tu, wanfala bigfala samting nem blong hem Hapa, deswan hem i bigfala igal ia, hem i stap weitim olketa pipol ia.


Taem hem i kam fo evriwan fo mekem rere nao evri samting blong olketa fo go from desfala ples nao.

Oraet, den olketa pipol sei nao, "Oke, long wanfala dei olsem yumi baebae stat fo tekem evri samting blong yumi, lodem evri samting long insaip long kanu blong yumi, an yumi lusim desfala ples nao."

An go hem i kasem desfala dei an evriwan olketa i rerem finis olketa evri samting blong olketa an olketa i stat ic lodem olketa bigfala kanu blong olketa nao. Samfala famili olketa i lodem evriwan blong olketa insaip long kanu an olketa go go aot nao.


So hem i weit. Narafala kanu kam moa. Mere ia askem, "Ei, plis. Mi save go weitim yufala?"

Go go evri kanu ia kolsap finis nao. Bat olketa nating laekem tekem desfala mere. Go go las kanu kam. Mere ia sei, "O, plis. Mi wande go weim yufala nao, bikos mi hasban blong mi desfala iga! Hapa ia, hem i kaikaim finis ia. An mi no garem eniwan moa fo helpem mi. Waswe, yufala save letem mi go go weitim yufala long kanu blong yufala?"

Olket apoi sei: "O, nomoa. Yu weit. Nara kanu baebae i kam."

Bat wea? No eni kanu baebae kam nao. Las kanu nao hem i go finis. So desfala mere hem i stap go go hem ivning nao. Hem i tingting tumas, "O mae wac! Baebae mi dae long desfala aelan nao ia. Olketa pipo long mi go finis nao. Wanem baebae mi duim?"


Bat nomata hem i olsem, taem hem i go on an desfala pikinini hem i goheds fo grou an hem i bigfala kam. Oraet go yu taem yumi sei hem i big boe lelebet nau hem i stat fo askem mami blong hem fo wakem olketa bou an olketa samting olsem mekem hem i save go raon an sutim olketa pisin an olketa fis an olketa samting olsem raonem plei blong hem. Bat mami blong hem i sei long hem, "O, yu no go gogo olobaot bikos wanfala bigfala igal hem i stap long hia finis."

So desfala boe hem i lisin long mami blong, hem boi go go hem i intres yet fo hantiri tumas long bus an gogo evriwea long aelan blong tufala. So taem hem i bigfala lelebet kam, hem i askem mami blong hem i sei, "Mami, mi laek fo lukaotem dasfala samting otaem yu talem long mi. Hem i big olsem wanem?"
Almost every canoe was gone. But nobody wanted to take the woman. The last canoe came. The woman said, "Oh please, I want to go with you because the monster killed my husband and I don't have anyone to help me. Will you let me go in your canoe?"

Everybody said, "Oh, no more! Wait. Another canoe will come later."

But where? There were no more canoes coming. The last canoe had gone. The woman stayed there until evening. She thought, "Oh dear! I'm going to die on this island now. All of my people have gone. What am I going to do?"

She thought that if Hapa saw her she would die. So she ran into the bush and found a cave, where she hid until she gave birth to a child. The child was a boy.

She took care of her son but the two lived alone and in fear. They were not happy because the monster lived there too, and if he saw them he would eat them both.

After some time, the child began to walk, then go outside, then play around their house. His mother told him, "Don't play too much. You should sit quietly in our house because this big monster lives here. If he finds you, he'll eat both of us."

Nevertheless, time went on, and this child grew to be quite tall. When he was what we'd call old, he asked his mother for bows and arrows to shoot small birds and fish and things like that around their house. But his mother told him, "No. Don't go out because this big eagle lives around here."

So the boy listened to his mother, but he never lost interest in hunting in the bush and all around the island. So when he grew a little bigger, he asked his mother again, "Mom, I want to go out and look for this monster. How big is he anyway?"
Mami hem i sei, "Desfala samting hem i bigfala tumas an sapos hem i lukim yu, baebae hem i kaikaim yu nomoa. Finis, baebae hem i kaikaim mi tu. So yumitufala mas haed gudfala long hia."

Bat desfala boe ia hem i tingting fo kilim desfala samting nao. So wan dei hem i askem mami blong hem moa fo wakem tufala bou weitim twelfala aro. So mami blong hem wakem tufala bou and twelfala aro. An boe ia go nao.

Hem i go go kasem long ples wea bigfala igal i stap long kolsap long ivning nao. Hem i lukim desfala samting ia flae kam baiz weitim wanfala man an hem i sidaon long insaed long haos blong hem an hem i kaikaim nao bod long desfala man.


Oraet, hem i sutim narawan hem i go moa kasem long nara saed long tufala wing blong hem bikos hem i bigfala tumas an hem i jes sekem olsem an olketa aro i fol daen. So boe hem i saphaes fo gud nao." Hem i sei, "Desfala samting hem i strong fo gud ia. Baebae hem i kilim mi tude o wanem?"


His mother said, "Oh, he's very big and if he sees you, he'll kill you. And then he'll kill me. So we have to keep hiding here."

But the boy thought about killing the monster. So one day he asked his mother to make two bows and twelve arrows. So his mother did and the boy went out.

When he got to the place where the big eagle lived, it was close to evening. He saw the monster fly back with a man, sit down on his house, and eat the man raw.

The boy looked and was horrified. "My word! This monster eats men raw. If he saw me, he'd eat me today, too."

When Hapa was finished eating, he looked around and then went to sleep in his house. Then the boy thought, "What would I do to this monster? If I shoot him and he comes after me, I'll die." Then the boy thought to himself, "But I must try something. I must try to kill him because it will save me and my mother if I kill this monster." So the boy started to shoot his arrows. One arrow hit the monster in the side but he didn't move because he was so big and the arrow so small. It felt like a mosquito bite to him.

The boy shot another arrow and it hit the monster in the side of the wing, but he just gave his wing a shake and the arrows fell down. So the boy was really surprised. He said, "This monster is strong! Will he kill me today or what?"

Nevertheless, the boy didn't give up. He shot six arrows but the monster didn't feel them. "My word! Today I'm going to die." The seventh arrow hit the monster in the heart. He turned around and cried out like thunder.

So the boy said, "The monster's hurt." But the boy didn't give up. He shot again. The other arrow landed in the same place and came out the other side, right through his back. The boy said, "He's beginning to feel it. He's beginning to scuffle around in the cave. His wings are so big."


So wanem desfala boe duim nao? Hem i go tekem desfala ston aks blong hem hem i katem of hed blong desfala samting, taem ap gudfala weitim wanfala stik, karem go long mami blong hem.

Taem kasem mami blong hem, mami blong hem hapi narakaen weitim boe blong hem. Finis, tufala putim ap long haos, an den tufala sei, "Olketa pipol blong yumi long nara aelan olketa wande save wanem yumi duim long hia tu, san. Oraet?"

So desfala boe blong hem hem i go tekem olketa bambu an hem i go antap long wanfala smoifala maontan an hem i laetem olketa bambu long naet weitim bigfala laet olsem tслаet nao. So taem hem i laet olsem, olketa pipol long nara aelan wea olketa ranawe finis, olketa lukim kam faea. "O, wanfala samting mas hapen. Lukim aelan blong yumi long we. Lukim evriwan! Tumora yumi mas go an faendem aot wanfala hapi samting hem i hapen bihaen aelan blong yumi."

Soneks dei olketa pipol kam baek, mitim tufala, sei, "Watkaen samting nao yutufala kaikaim?"

Mami blong boe i sei, "Yufala lukim. Desfala samting dat hem i kaikaim plande pipol blong yumi, stilim plande pigpig blong yumi, stilim plande kaikai blong yumi long gaden, boe blong mi kilim nao. Hem i dae finis. Yufala lukim hed blong hem long hia?"

Olketa pipol sapraes. An so from dea, evriwan kam baek moa an stap tugeta moa long desfala aelan. and olketa i hapi evriwan nao.
The boy shot another arrow and it landed in the same place. He was right on target now. Blood began to come out of the wound and the monster was feeling weak. He fell down in his house. The boy said, "That's it. That's it. He's going to die today."

Then the boy shot another arrow; the monster was weak now. "Good! All right!" The twelfth arrow went through the monster's heart, too, and he fell down and died then and there. Still the boy was frightened. He said, "It would be terrible if the monster were faking. I have to look." He went to look. "Yes, he's dead."

Then the boy took his ax, cut off the head of the monster, put it on a stick and carried it home to his mother.

When he reached home, his mother was very pleased with her son. They put the head up on the house and said, "Everyone on the other island will want to know what we've done here."

So the boy took some bamboo, went up a hill and built a big fire. When he lit the fire, the people who had run away to another island saw it and said, "Something must have happened. Look at our island over there. Look everyone! Tomorrow we must go to see what has happened."

So the next day, the people came back, saw the two, and asked, "What are you eating?"

The mother of the boy said, "Look. This is the monster that ate so many of our people, stole our pigs, stole our food from the gardens. My son has killed him. He's dead. Look at his head over there."

Everyone was surprised. And from then on, everyone came back again, lived together on the island and were happy.


Gogo mami an dari kam baek from gaden nao. Tufala kam bat desfala smol sista hem i gohed krae yet. Gogo mami blong hem i askem hem, "Ei, waswe nao yu krae tumas ia?"

Smol gele hem i sei, "O sista blong mi hem i mekem string long basket blong hem i go insaed ae blong mi ia, dastawe mi krae tumas."

Den mami blong hem i sei olsem, "Yu stop nao. Yu no krae tumas."

Smolfala gele hem i no save stop nao. Hem i gohed krae nomoa, gogo mami blong hem i kros long hem tu. Mami blong hem i sei, "Ei, deskaen krae yu duduim ia hem i nogud ia. Yu gele les tumas fo waka long gaden olsem yu mekem mi go had waka long gaden, kam baek, 'bonem kaikai, yufala kaikai bat yu krae olsem hem i nogud ia. Deskaen krae ia ating yu no fitim fo maritim wanfala long tufala boe, nem blong tufala rua A'a'rao ia."

Den smolfala gele hem i herem nao, hem i sei, "Mae wad, wanem nao mami blong mi talem mi olsem ia? Hem i sei mi no fitim fo maritim wanfala long tufala boe nem blong tufala, Rua A'a'rao." Den hem i askem sista blong hem sei, "Wanem nao mami blong yumitu tufala hem i talem mi olsem ia?"
Another story I'm going to tell you is about two sisters. Their name was Rua Haohaomai. The story goes like this. The two sisters stayed with their father and mother and worked at making baskets. They didn't like to go out and work in the garden with their parents at all. Every day they just stayed home and made baskets.

So one day, their mother and father went out to the garden to work. The two sisters stayed home and worked on their baskets. While they were working, the elder daughter poked the younger daughter in the eye with a string from the basket she was working on. The small girl began to cry. She cried and cried. Her older sister said, "Hey, don't cry so much. Our mother will come back and scold us. So don't cry, you hear?" But the girl just cried and cried. She couldn't stop.

When their parents came back from the garden the younger sister was still crying. So her mother asked her, "Hey, why are you crying?"

The little girl said, "My sister poked me in the eye with a string. That's why I'm crying."

Then the mother said, "Stop crying. Don't cry so much."

But the girl couldn't stop. She just went right on crying until her mother was getting angry with her. So her mother said, "This crying you're doing is no good. With crying like that, you'll never be ready to marry one of those two boys named Rua A'a'rao."

When the girl heard this, she said, "What's my mother talking about? She said I wouldn't be ready to marry one of those two boys named Rua A'a'rao." So she asked her sister, "What did mother just say?"
Hem i sei, "Yu save, tufala boe ia nem blong tufala Rua A'a'rao ia, tufala man save fising tumas long sau ia, olsem bonito, bat tufala i stap farawe tumas from yumitufala."

Smol sista hem i herem nao hem i tingting tumas long maen blong hem, "Mami blong mi hem i tok nogud long mi olsem mi trae fo fændem tufala ia."

Long neks mone desfala smol sista ia hem i tekem basket blong hem weitim yambrela an weitim wanfala pisin. Desfala pisin hem i luk naes tumas ia. Hem i yialo andanit long nek blong hem an bodi blong hem i red.

Den mami blong hem i sei, "Ei, yu go wea nao ia?"

"Bat yu talem mi no fit fo maritim wanfala long tufala boe ia Rua A'a'rao, so hem nao mi go lukaotem ia. Mi go lukaotem tufala nao ia." Evriwan long family trae fo stopem desfala smol gele bat nomaqiao. Hem i go nao.

Tekem basket an evri samting blong hem i finis hem i go nao ia/ Wokabaot go long rod gogo gogo hem i naet, hem i kasem wanfala ples. Olketa pipol i sei, "Ei yu go long wea ia?"

"Ae, mi go lukaotem tufala boe nem blong tufala Rua A'a'rao ia. Wea nao tufala i stap?"

Olketa pipol ia sei, "Ei, tufala i stap farawe tumas long hia ia. Tufala i stap long wanfala smol aelan."

"So olsem mi slip weitim yufala nao." So gele ia hem i slip weitim olketa pipol long vilij.

Neks dei hem i go moa. Hem i gogo kasem wanfala ples moa hem i askem olketa pipol, "Yufala save nem blong ples wea tufala boe olsem stap?" Talem go nem blong tufala boe ia.

Olketa pipol i sei, "O ya, mifala save bat ples blong tufala. Hem i farawe tumas from hia.

Gele ia hem i sei, "Olsem mi gogo moa." 

Hem i gohed fo wokabaot, gogo kasem wanfala ples hem i kolsap naet nao. Hem i askem olketa pipol moa, "Ei, yufala save nem blong ples blong tufala boe." Talem go nem blong tufala--Rua A'a'rao.
She answered, "You know, those two boys named Rua A'a'rao. The ones who like to go bonito fishing all the time. They live quite a ways from us."

When she heard this, she thought to herself, "Since my mother said that terrible thing to me I want to find those two boys."

So the next morning, the younger sister took her basket; and umbrella and a small bird. This bird looked really nice. It was red with a yellow throat.

Then her mother said, "Hey, where are you going?"

"You told me that I wasn't fit to marry one of those two Rua A'a'rao boys, so I'm going to find them." Everyone in the family tried to stop her but they couldn't. She was going.

She took her basket and all her possessions and she left. She walked along the path and toward dark she reached a village. The people there asked, "Hey, where are you going?"

"I'm looking for two boys named Rua A'a'rao. Where do they live?"

"Oh, those two live very far from here," they said. "They live on a small island."

"In that case, I'll sleep with you folks tonight." So the girl spent the night with the people of this village.

The next day she continued on her journey. She reached another village and asked the people there, "Do you know the name of the place where those two boys live?" And she told them the name of the boys.

The people said, "Oh, yes. We know where they live. It's very far from here."

"I'd better get going then," said the girl.

She kept on walking until, toward evening, she came to another village. Again she asked the people, "Do you know the name of the place where those two boys live?" And she gave them their names.
"O, ya, mifala save nem blong ples wea tufala i stap bat hem-i farawe tumas an hem i naet tu. Yu slip weitim mifala fastaem, den tumora yu go moa!"


Hem i luk ap lelebet, hem i lukim gele ia nao, hem i sidào antap nao long desfala stik ia. "Ei mae wad, naes gele tru ia, deswan."

Gele ia hem i sei long hem nao, "Yu nem blong yu Rua A'aira?"

Desfala boe ia hem i sei, "Ya, mi nem blong mi nao Rua A'aira. Bat boe ia hem i laea, hem no tru nem blong hem ia. Tru nem blong hem Iriripona."
"Oh, yes. We know. But it's very far from here and it's very late now. You'd better sleep here first and you can go on tomorrow."

So the girl stayed with the people in that village. At daybreak, she started on her journey again. She got to a place called Hona. Here there was a quiet pond of water in the middle of the bush.

There was a boy fishing in this pond. His name was Iriripona. A log was lying across the pond and people used this log as a bridge. The girl got up on the log and was looking at the boy. He was fishing and didn't see her. She thought to herself, "This must be one of the two boys mother told me about. He must be!"

Then the boy saw the reflection of the girl in the water. He thought, "Hey, what is that beautiful sight? Something really nice is in the water there." So he dove into the water and swam to the bottom, because he thought, "That girl is down here on the bottom of the pond." But he had only seen her reflection.

He dove down, holding on to the rocks and sticks, but he couldn't find her. He came back up. He looked but he still saw the reflection of the girl. "Hey, she must be a devil. I'd better not look," he said. The boy dove again to look but he still couldn't find her. So he came back up, sat down and thought, "Why can't I find her when I see her picture right there?"

Then he looked up and saw the girl sitting on the log. "She's beautiful."

The girl said to him, "Is your name Rua A'a'rao?"

The boy answered, "Ya, my name's Rua A'a'rao." But he was lying. That wasn't his name at all. His real name was Iriripona.
"O yu nāo māmī blong mi talem 'mi ābøtem yu. Hēm i sei yu save fising tumas an hēm i sei mi fit fo māritīm yu. Mi mas māritīm yu destāem nāo."

Boe ia barava hāpi fo gud. "Ya, mi nāo ia," boe ia hēm i sei nāo. "Olsem yu kām āwētim mitufala go baek long haos nāo."

Oraet boe ia tekem gele ia tufala go baek long haos. Tātem tufala gogo kolsap hāos telebet, boe ia sei long gele ia; "Yu stap long hia fastaem. Mi go kāsēm haos fastaem mekem māmī blong mi kām fo mitim yu."

Boe ia resīs go baek fastaem long haos. Haos blong hēm, hēm i rabis wan, doti fōgud an hēm i brek olōbaot. Hēm i kāsēm hāps, hēm klinim fastaem--torowe bon blong frog, bon blong fis, snek an hēm klinim evri samting nāo.

Oraet hēm i talem māmī blong hēm; "Gele ia long wea, u go mitim." Māmī blong boe ia go fo mitim gele ia nāo. Hēm i talem gele ia fo kām long haos. Gele ia i stap long haos nāo bat hēm i lukim haos hēm i luk nogud, hēm i doti an hēm i no luk fitim haos blong gudfał man.

Gele ia hēm fraet mōa. "Desfala haos hēm i haos blong desfala boe ia tru ia o nōmoa? Nogud mi faendem wanfala rabis boe nōmoa." Oraet olkēta i stap an slip 'nāo.

Long mōne boe ia i tekem wanfala titi blong dogī, olsem kastōm mani blong olkēta ia, hēm i go daon long ples blong tufala boe ia--Rua A'a'rao an baem wanfala bonito den kām weitim. Hēm i baek hēm i talem gele ia; "Yu lukim mi go daon mi kāSEM wanfala sau nāo. Mi nāo, yu tingsei mi no save fising fo sau ia. Mae wād. Mi save tumas."

Oraet gele hēm i stap fo hāpi bikos hēm i lukim desfala bonito. Olkēta korōgīsm an kākaïm nāo.

Nēks mōne hēm i duim sem samting mōa. Soe ia hēm i tekem narafala titi blong dogī mōa, kastōm mani blong olkēta, hēm i go baem narawan mōa. Oraet hēm i kam baek; olkēta duim sem samting--olkēta rēreem an kākaïm.

Wanfala dei mōa hēm i go, boe ia hēm i go fising: Go go gele ia askem māmī blong boe ia, "Desfala boe blong yu tru nēm blong hēm nāo olsem--Rua A'a'rao?"

"So you're the one my mother was telling me about. She said that you liked to go fishing a lot and she said that I wasn't fit to marry you. So I must marry you now."

The boy was really happy. "Ya, that's me!" he said. "Let's go back to my place."

So the boy took the girl to his house. When they got near the house, the boy told the girl, "You wait here. I'll go to the house and get my mother to meet you." And he ran to the house. His house wasn't very nice; it was very dirty and was falling apart. When he reached the house, he straightened up quickly. He threw away bones from frogs and fish, dead snakes, he cleaned up everything.

Then he told his mother, "Go meet that girl over there." So his mother went to meet the girl. She invited her into the house. The girl went in but she saw that the house was terrible. It was dirty and not the house of a gentleman.

Now she was afraid. "Is this really the house of that boy?!! I really latched on to a lousy one." But she spent the night.

In the morning, the boy took a tooth of a dog, went down the village of the two boys, Rua A'a'rao, used it to buy a bonito, and then came back. When he got back, he told the girl, "Look. I went down and caught this bonito. You didn't think I knew how, did you? I know how really well."

So the girl became a little happier when she saw this fish. They baked it and ate it.

The next morning he did the same thing. He took another dog's tooth and bought another fish. When he came back, they did the same thing—they prepared it and ate it.

Still another day, and boy went out. So the girl asked his mother, "Is your son really Rua A'a'rao?"

The woman said, "No. He's lying to you. The Rua A'a'rao brothers live on an island not far from here—Simairuka. That's the name of the place where they live. This son of mine is no good. He does nothing but fish nearby here."
Gele ia hem i sei, "O tru, ma hem i talem mi nem blong hem--Rua A'a'rao ia."

"Nomoa hem i laea long yu."

Gele ia stat fo tingting an hem i sore lelebet tu. Hem i sei, "O mae wåd. Waswe nao? Mi mas go nao." Hem i talem mamì blong boe ia, "O mi mas go lukaotem tufala ia. Yu save som wea fo go?"

Den mere ia liem i sei, "Yu faqem desfala rod, yu go kasem ples olsem, yu tekem wanfala kanu an yu go long aelan ia."

Gele ia gogo hem i kasem wanfala ples hem i askem olketa pipol, "Waswe, yufala save long ples blong tufala olsem?"

"Ples blong hu?" olketa pipol askem,

"Ples blong Rua A'arao," gele ia hem i sei.

"O ya. Aelan blong tufala nao aotsaed ia. Mifala save tekem yu go long kanu; fo yu lukim tufala." Olketa pipol long ples ia i gud tumas an tekem. Gele ia go long aelan blong tufala.

Taeem olketa i go kasem aelan ia, tufala boe ia i no stap. Tufala ia go fising long eli mone yet, lukaotem sau o bonito. Gele ia hem i go an sidaon long wanfala tambu ples blong tufala boe ia. Desfala ples long kastom hem i ples wea olketa kipim devodevol blong olketa, majik'an samting olsem olketa i kipim long desfala tambu ples. Oraet gele ia go nao hem i go sidaon insaed. Hem i barava go sidaon long melewian long olketa tambu blong tufala boe ia nao.

Long destaem tu tufala boe ia i gohed go fising aotsaed tu. Tufala fising go go kolsap san go go daon bat tufala nating kilim eni fis. So big brata hem i sei, "O brata wanfala ia, ating samting ia hem i hapen bihaen long aelan blong mitufala ia, dastawe yumitufala bad lake tude."

Smol boe hem i sei, "Hem tru nao." Tufala pikim'ap was blong tufala an gohed padol baek long aelan blong tufala. Tufala was go go kasem aelan tufala go soa. Gele ia lukim tufala finis, bat tufala nating lukim gele ia yet.

The girl said, "But he told me that his name was Rua A'a'rao."

"No. He was lying to you."

So the girl thought a little and she regretted her foolishness. "Oh, dear. I have to go," she told the mother of the boy. "I have to find those two boys. Can you show me the way?"

So the woman said, "Just follow this path and when you get to a village, take a canoe to the island."

So the girl walked until she came to the village. She asked the people, "Do you know where those two live?"

"Who?" the people asked.

"The Rua A'a'rao boys," the girl said.

"Oh, yes. That's their island out there." The people here were very kind and took her to the island.

When she got to the island, the boys weren't there. They had gone out bonito fishing since early in the morning. So the girl went and sat down at a taboo place of the boys.

At this time, the two boys were fishing. They fished until nearly sundown but they didn't catch anything. So the older brother said, "Something must have happened on our island to bring us bad luck today."

The younger boy said, "That's right." The two picked up their paddles and paddled back to their island. When they reached the island, they went ashore. The girl saw them, but they didn't see her yet.

They looked around the island. "Everything seems to be all right. Nobody's been here today. Everything's in order." They looked all over. Finally they came to the custom house.

Go go nao gele ia hem i sei long tufala, "O mi herem nius bong yutufala long taem an mami bong mi talem dat mi no fitim fo maritim wanfala long yutufala, dastawe mi kam. Mi lusim hom bong mi long taem nao. Mi kam from ples ia gogo mi kasem yu tude."

Tufala boe ia i kros fo gud nao olsom gele ia hem i spoolem kastom bong tufala. An aelan ia tu olsom kastom aelan, hem nogud fo olsketa mere fo go long hem. Gele ia hem i sei nao, "Mi mas maritim wanfala long yutufala ia."

Tufala boe ia i sei, "O nomoa ia. Mitufala no kasem taem fo marit yet ia. Mitufala stap long aelan ia bat olsom mami an dadi bong mitufala stap long big aelan. Mitufala stap hia fo fisling an tekem go baek fis long olsketa pipol bong mitufala. Destaem mitufala no fit fo marit."

Gele fa hem i sei nao, "Nomoa, mi mas tekem wanfala long yutufala nao olsom hasban bong mi nao."

Den tufala brata ia i tingting moa, "Mae wad! O, hu nao baebae marit?"

Smolfala boe hem i sei, "Yu nao, big brata, yu maritim go."

"Ei, nomoa. Ating mitufala sendem go baek."

"Ei nomoa, bat gele ia hem i laek fo maritim wan long mitufala nao."

Tufala toktok go go nao, desfala fas bon ia, big boe ia, hem i sei long brata bong hem nao, "Ating mi nao maritim hem." Bihaen olsketa i putim evri tambu saming bong tufala wea gele ia hem spoolem tekem gele ia long kanu, tambu kanu bong tufala, an olsketa i was go long soa long big aelan.

Taaem tufala kasem long dea, tufala mami and dadi bong tufala boe ia i lukim gele ia weitim tufala, hem i sei, "Hao nao yutufala faendem desfala gele? Hao nao hem i kam long ples bong yutufala?"
There they saw the girl sitting in their taboo place. They said, "That's what caused our bad luck. That's why we didn't catch any fish." The girl just looked at them. Then the two asked, "Hey, what are you? A devil or what?" The girl didn't talk. So the two came closer and asked again.

This time the girl said to them, "I've heard about you two for a long time now and my mother says that I'm not fit to marry one of you, so I came here. I left my village a long time ago and have been trying to find you until today."

The boys were really angry because the girl had broken their customs. This was a custom island and it wasn't good for girls to come here. The girl said, "I must marry one of you now."

The boys said, "Oh, no! We're not old enough to get married. We live on this island, but our parents live over on the big island. We stay here to fish and then take the fish back to our people. We're not ready to get married yet."

But the girl said, "No. I must take one of you as my husband now."

The two brothers thought it over, "Oh dear, who's going to get married?"

The younger brother said, "You! You get married."

"Oh, no! Maybe we can send her back."

"No. She wants to marry one of us."

The two boys talked it over and the first boy, the bigger one, said to his younger brother, "Maybe I'll marry her." So they took all the custom things that the girl had violated, together with the girl, put them in their custom canoe, and paddled to the big island.

When they got there, their parents saw them with the girl and said, "How did you find this girl? Why is she coming from your place?"
"O mitufala no save tu ia. Taem mitufala kam baek long fising, sek nomoa mitufala lukim hem nao long tambu ples blong mitufala. Gele ia hem i sei, hem i laek fo maritim wanfala long mitufala tu. So big brata nao bae ia maritim."

"Bat gele ia hem i kam from wea ia?"

"Hem kam from ples blong hem long Visale ia, long Galekana."

"O, sapos hem i oisem, yumi save sendem nius go long pipol blong hem an sapos olketa i sei oraret, den yutufala save marit faloem kastom."

Den olketa mami and dadi blong tufala boe ia an olketa pipol blong tufala, olketa tekem wanfala kanu an was go go kasem ples blong desfala gele and den olketa i askem mami and dadi an olketa pipol blong gele ia. Den olketa i letem an evribodi kam baek weitim olketa bigfala kanu blong olketa.

Taem olketa i kasem ples blong tufala boe ia, an olketa i mekem kastom oisem long wei blong olketa. Long kastom oisem olketa i baem desfala mere fo desfala boe, fasbon long tufala Rua A'a'rao. Faloem kastom tu, olketa i mekem tufala marit an bihaen olketa i jes mekem bigfala fist fo makem taem tufala i marit.
"We don't know either: When we came back from fishing, suddenly we saw her in our taboo place. She says she wants to marry one of us. So big brother is going to marry her."

"But where did this girl come from?"

"She came from Visale, on Guadalcanal."

"If that's the case, we'll send news to her people, and if they approve, then the two of you can get married according to the custom."

So the parents of the two boys and their relatives took a canoe and paddled to the village of the girl to seek permission from her parents and her people. They approved and everybody came back in their big canoes.

When they got back, they did everything according to custom. They paid the bride price, married them, and then had a big feast to mark the time the two were married.

Oltaem olketa pipol kam, olketa i sei long olo man, "Ei, mi wandem yu wakekem wanfala net fo mi ia." Olo man ia i wakekem net blong datfala man an datfala man hem i save kem an peim net long kastom mani. Plande tumas long olketa pipol save kam long desfala olo man from hem i, save wakekem tumas deskaen net fo kasem fis ia nao.

Oraet wanfala taem tu desfala olo man hem i sisidaon long haos blong hem an hem i sei, "Ei, me krangge! Mi oltaem olketa pipol i kam an askem mi fo wakekem net fo olketa. Ating mi mas go lelebet taem fo lukaotem fis tu bat mi no save tumas hao fo fising." Desfala oloman hem i garem wanfala fren wea hem i save helpem fo lukaotem fis.

Wan dei Taitaiape hem lukim fren blong hem hem i wanfala olo man tu nem blong hem Mauruponi. Taitaiape hem i kam an tufala i stori long ivning. Tufala kaikai bijnalat, lif, laen, kaikaim olketa puding an olketa samting olsem. Yu save nomoa long olketa olo man tufala i stori. Tufala stori gogo nao Taitaiape hem i sei, "O mae fren, plande taem olketa pipol kam lukim mi fo baem net an olketa samting olsem long mi, an mi wakekem net fo olketa. Ating plande tumas long olketa fis stap long solwata blong yufala ia."

Nao fren blong hem i sei, "Ae man, hia hem i staka fis ia. Waswe, yu laek fo kam daon long mone tumora fo yumitu tufala lukaotem fis?"

Fren blong hem sei, "IO ya! Hem i gud samting ia."

"Oraet sapos olsem tumora mi kam baek long mone, yumitu tufala go lukaotem fis nao."

Now I'm going to tell you about a man named Taitaiape. This old man lived alone in a house in the bush. He made nets for fishing.

People always came and said to him, "I want you to make a net for me." The old man would make the nets for the people and they'd come, take the net and pay him in custom money. A lot of people came to him because he was famous for making these fishing nets.

One day this old man was sitting in front of his house and he said, "Oh, dear. People always come to ask me to make nets for them. Maybe I should spend a little time fishing myself, but I don't know much about it." But he had a friend who could help him.

So one day he went to see his friend, another old man named Mauruponi. The two sat down to talk. They ate betel nut, leaf, lime, and pudding and things like that. Finally, Taitaiape said, "My friend, so often people come to buy nets and things like that from me and I make them for them. There must be an awful lot of fish in the sea."

Now his friend said, "Ei, there are so many around here. What do you say? Would you like to come down tomorrow morning and fish with me?"

The friend said, "Oh, ya. That'd be good."

"Okay. Then tomorrow let's go fishing."

While they were talking, a devil woman was close by. This devil woman was very evil. She always lied to everyone, too. So she came up behind the house and listened to the two friends talking. Then she made a plan. She said, "Ah, let them. I'll trick them in the morning. I'll go fishing with them."
Bihaen tufala ia i stori finis, wanfala long tufala ia sei nao, "Fren, ating yu go go baek nao mekem long eli mone tumora bae mi sing aotem go, yu kakam nao." Olketa haos blong tufala ia i no stap farawe tumas.

Oraet fren blong Taitaiape hem i go baek long haos blong hem an tufala slip nao--olketa i rereem olketa net, olketa basket an olketa samting fo fising den desfala man hem i slip. Slip go go kolsap mone, hem i wek ap kam nac sing aot kam, "Ei fren, waswe yu wek ap nao?"

Desfala devol mere ia hem tok baek, "Ya, mi wek ap finis." Devol nomoa i tok. Desfala fren blong hem i slip yet ia.


"Ei man, yu, waswe yu tulet? Mi wek ap kam long taem nao ia," devol mere ia nao hem i toklok olsem.


Tufala go daon kasem haos blong kanu wea olketa putim kanu blong olketa. Tufala pusim kanu go long solwata an go fo fising nao. Taem tufala go go ia, yu save nomoa eli mone, plande fis' kakam kolsap long olketa manggoro, olketa kaikaim olketa katukatu. Devol mere talem Taitaiape, "Ei, yu torowe go net blong yu ia."

When the two were finished talking, one of them said, "Friend, maybe you should go now so that I can call you early tomorrow morning. Then you come." Their houses weren't far apart.

So Taitaiape went back to his house and the two went to sleep. They prepared the nets and baskets and everything for fishing first, though. They slept until morning. Then one of them got up and called to the other, "Hey, friend, are you awake?"

This devil woman heard him and called back, "Ya; I'm awake." It was the devil woman who was talking. The friend was still sleeping.

When the old man heard this, he said, "Oh, that's right. My friend is awake." So the man brought the baskets and nets to the path. But you know, in the early morning, it's still dark. He came and saw the devil woman standing in the path.

"Hey, you're late. How come? I've been up a long time already," the devil woman said.

"That's all right. We can go now." The man told the devil woman to go ahead. He thought she really was his friend. But you know, when devils walk, their feet don't touch the ground.

So the devil said, "You go first." So Taitaiape went first and the devil woman followed.

The two went down to the canoe house, where the canoes were kept. They pushed a canoe into the water and went fishing. Early in the morning, a lot of fish come in close to feed on the katukatu. The devil woman told Taitaiape, "Throw your net."

The man threw his net and it was full of fish. So the man jumped into the water and started killing the fish in his net. The devil woman just sat in the canoe. She said, "Hey friend. I'm still a little cold. You go ahead and fish. I'll sit in our canoe for a little while."
DASFALA MAN GOHED FO KILIM' OLKETA FIS, HOLEM WANFALA FIS, TOROWE KAM LONG KANU--DESFALA DEVOL MERE HE M I KAIAKAIM. MAN IA GOHED, KILIM NARA FIS, TOROWE GO LONG KANU, DEVOL MERE GOHED FO KAIAKAI TU BAT TAITAIPE HEM I NO SAVE IA. HEM TJINGSEI BARAVA FREN BLONG HE M NAO TUFALA FISING BAT WE'A FREN BLONG HE M SLIP YET LONG HAOS IA. MAN IA GOHED FO KILIM OLKETA FIS AN TOROWE GO INSAED LONG KANU AN DEVOL IA GOHED FO KAIAKAI TU. GOGO PLANDE FIS LONG INSAED LONG NET I FINIS, HEM TOROWE KAM LONG KANU. TAITAIPE HEM ASKEM GO FREN, BLONG HE M, "WASWE, PLANDE RUM YET LONG KANU BLONG YUMITUFAFA?"

DEVOL MERE IA HEM I SEI, "O YA, STAKA RUM YET IA." HEM I ASKEM GO MCA FREN BLONG HE M, "PLANDE FIS LONG NET YET?"

"O KOLSAK FINIS NAO." ORAET MAN I GOHED, HOLEM KAM SMOIFALA FIS TOROWE KAM KANU MOA--DEVOL MERE 'KAIAKAI. GO GO NAO TAITAIPE HEM I GO KASOLEM WANFALA BIGFALA KRAB, DESKAEN KRAB LONG SOLWATA IA, BIG WAN IA. OLO MAN HOLEM KAM DESFALA KRAB IA TOROWE KAM NAO INSAED LONG KANU IA.

NO LONG TAE'M DESFALA DEVOL MERE IA HEM I KAIAKAIM KRAB IA NAO. HEM I BAETEM GO OLKETA FINGGA IA, OLKETA FINGGA BLONG KRAB WE'A OLKETA I BIGFALA IA. HEM I BAETEM OLKETA NAO OSEM MAN BAETEM SELA KOKONAT.

NAO DESFALA MAN HEREM. "MAE KRANGGE! WANEM OSEM IA?" HEM I LESIN GUDFALA. "EI, WANEM NAO HE M I KAIAKAI LONG KANU IA? FREN BLONG MI HE M I KANDUIT KAIAKAI OSEM. ATING DESFALA DEVOL MERE OLKETA TATALEM IA NAO HE M I KAM WEITIM MI IA." MAN IA HE M I FRAET NAO BIKOS HE M I HEREM GO BAT DEVOL MERE IA HE M KAIAKAI KRAB IA NAO.

TAITAIPE HEM I TINGTING GO HE M I SEI, "MAE WAD! WANEM NAO BAE MI DUIM? BAEBAE MI RANAWE NAO IA." MAN IA HE M I NO-WARI LONG NET BLONG HE M NAO. HEM I SWIM NAO, I YU SAVE NOMOA 'HEM I TUDAK YET IA. SWIM GO SOA NAO. SWIM GO GO INSAED LONG OLKETA MANGGORO IA GO NAO--RANAWE NAO. GO LONG BUS GO GO KASEM, ROD, RESIS GO KASEM HAOS BLONG FREN BLONG FREN BLONG HE M.

HEM I GO LONG HAOS BAT FREN HE M I SLIP YET. "HEI, FREN! YU SLIP NOMOA?"

"YA, MI SLIP YET IA."

TAITAIPE HEM I SEI, "O DESFALA DEVOL MERE IA NAO MITUFALA FISING IA FREN. MI RANAWE KAM IA. EVRI FIS BLONG MI KAIAKIM FINIS NAO. LAKHE NAO. SAPOS MI NO FAENDEM DESFALA KRAB, ATING HE M I KAIAKIM MI TU IA."

FREN BLONG TAITAIPE HEM I SEI, "HEM NO FREN. DESFALA DEVOL MERE HE M I NOGUD IA."
So the man continued to kill the fish and throw them into the canoe. There the woman would eat them. He'd kill a fish, and throw it into the canoe and the devil woman would eat it. Taitaiape wasn't aware of what she was doing. He thought he was really fishing with his friend, who was still asleep at home. He kept killing fish and throwing them into the canoe and the devil kept eating them. By now he had thrown a lot of fish from the net into the canoe. Taitaiape asked his friend, "Is there still a lot of room in our canoe?"

The devil woman answered, "Oh, ya. Plenty room." She asked back, "Are there a lot of fish in the net?"

"Oh, it's almost full." The man threw more fish into the canoe. The devil woman ate them. Finally Taitaiape grabbed a big crab, the kind found in the sea. He threw that into the canoe.

Shortly, the devil woman began to eat that too. She bit into its big claws. She bit it the way men bite into a coconut shell.

The man heard the noise. "My gosh! What was that?" He listened carefully. "What's he eating in the canoe? My friend can't eat like that. It must be the devil woman they're always talking about who came with me." Now he was frightened because he had heard this devil woman eating the crab.

Taitaiape said to himself, "Oh, dear. What should I do? I'll run away." The man didn't even think about his nets. He swam toward shore. You know, it was still dark. When he reached shore, he ran into the bush, to the path, up to his friend's house.

He went into the house, but his friend was still sleeping. "Hey friend. Are you sleeping?"

"Ya. I'm still sleeping."

Taitaiape said, "That devil woman went fishing with me. I ran away. All of my fish have been eaten. I'm lucky. If I hadn't found that crab, she might have eaten me, too."

Taitaiape's friend said, "That's right. That devil woman is evil."
Bihaen desfala devol mere stat fo lukaotem man ia nao: Hem i askem go man ia long solwata, "Ef, wea nao yu?" Hem no herem eni toktok nac. So devol meres ia hem i save nac. "O man ia hem ranawe finis ia." Oraet, devol mere pusim go kanu long soa, jam daon, stat fo lukaotem man ia nao: Hem i kros nac.


Devol ia kam long haos an rere fo faet nac. Fastaem hem i purubut long mamana haos blong tufala ia, wanfala wol fol daon nac. Bat tufala no fraet. Tufala olo man ia sutim devol ia nac. Olketa i faet gogo tufala olo man ia i kilim desfala devol mere ia nac. Kilim finis nomoa, tufala pulim go bodi blong hem long wanfala ples an tufala digim hol an berem devol ia insaed hol ia. Behaen tufala berem finis, tufala ia i sei, "Destael baebea yumi long desfala ples ia baebea jes stap hapi nac ia."

Evriwan long ples ia olketa i no fraetem moa eni samting olsem.
Meanwhile, the devil woman was looking for the man. She called out to him in the sea, "Hey, where are you?" She didn't hear an answer. Then she knew, "The man's run away." So the devil woman pushed the canoe ashore, jumped down and began to look for the man. She was angry.

It was beginning to get light. She continued to look for the man. But Taitaiape and his friend were already in the house. "If the devil woman comes, we'll kill her." The devil woman was really angry. She came tearing through the bush. They heard her coming. They prepared their bows and arrows to kill her.

The devil came up to the house ready to fight. First she kicked the front wall of the house and it fell down, but the two were not afraid. The old men shot her. Then they fought until they killed her. Afterwards, they dug a hole and buried her. After they had buried her, they said, "Now we can live in peace."

And from then on, nobody in the village was afraid of anything any longer.
Stori wea baebae mi stori wan moa long yufala hem i abaot wanfala man nem blong hem Aburae. Aburae hem i wanfala man wea hem i save mekem plande trik tumas.


Fo plande yia olketa i stap gud, stap hapi go go desfala waef blong Aburae hem i no garem pikinini. Den Aburae hem i tingting olsem ia, "Ei, waswe náo, waef blong mi hem i no garemon pikinini? Ating baebae mi maritim sista in lo blong mi moa." Bat long kastom hem i tambu tu ia fo olsem man yu maritim sista in lo blong yu. Hem i tambu tumas long kastom. Den Aburae hem i tingting nao hem i sei, "O, baebae mi save mekem wanfala trik ia mekem mi maritim sista in lo blong mi bikos waef blong mi hem i no save bonem pikinini fo mitufala."

So wan dei Aburae sei long waef blong hem an sista in lo blong hem, "O, tude mi sik ia. Mi sik tumas nao. Baebae mi no go long gaden weitim yutufala ia. Yutufala nomoa go long gaden."


Den waef blong hem kam askem hem olsem, "Ei, waswe man? Yu sik tumas ia. Waswe mi trae fo save lukaotem wanfala man fo mekem sik blong yu finis?"

"A, nomoa yet. Ating baebae tumora sik blong mi finis nao ia."

So tufala waef blong desfala man an sista in lo blong hem tufala i lukaotem desfala man gud from hem i sik tru ia.
Another story I'm going to tell you is about a man named Aburae. Aburae was a man who liked to play tricks.

This man wanted to get married, so he married a girl. The girl and her sister both lived with Aburae. Aburae married the older one. But his sister-in-law stayed with them, too.

For many years, they lived happily, until it became apparent that Aburae's wife couldn't have children. So Aburae began to think, "I'd like to trick my sister-in-law into marrying me because my wife can't bear me children."

So one day, Aburae said to his wife and sister-in-law, "Oh, I'm sick today. I'm very sick. I won't go to the garden with you. You two go the garden alone."

So Aburae's wife said, "That's all right. You stay at home. We'll take care of our food."

So Aburae's wife and sister-in-law went into the garden. They gathered the food and came back. When they came back and saw Aburae, he looked really sick. He had taken ashes from the fire and rubbed his body with them, so that he looked very sick.

His wife asked him, "What do you say? You look very sick. Do you want me to try to find a doctor for you?"

"No, not yet. Tomorrow I'll probably feel much better."

So the wife and sister-in-law cared for the man.
Go go kasem neks dei moa, hem i sei, "O, tufala waef an sista in lo, hem i olsem baebae mi dae nao ia. Destaem mi wandem yutufala go long gaden. Finis, yutufala mas go lukaotem wanfala dokta. Kolsap mi dae ia."

"Den waef blong hem sei, "O, hem i tru nao bikos mitufala lukim yu ia olsem yu barava sik bigwan tru ia." An tufala go long gaden blong olketa, kam baek, an tufala i sei, "Hei, waswe, ating mitufala go lukaotem wanfala man fo mekem sik blong yu finis nao ia." Waef blong hem i toktok olsem long hem.


Waef blong hem an sista in lo blong hem i sei, "O, hem i oraet. Baebae mitufala faloem wanem yu talem."

Taeem tufala go nomoa, desfala man ia, Aburae, hem i get ap nomoa, mekem bodi blong hem gudfala, hem i resis fastaem nao. Hem i faloem desfala rod wea hem i sotwan ia. Hem is resis hem i go haed insaedd long haos blong desfala man Poroiapororo. Hem i le daon kolsap long faea nao ia.

Waef blong hem an sista in lo blong hem no long taem tufala i kam tu. Tufala kam sising aot nao, 'Hei, Poroiapororo. Yu i stap long haos?'

Man ia hem i giaman olsem hem i no herem ia. Hem i slip nomoa.

"Hei, Poroiapororo. Yu i stap long haos nomoa?"

Man ia i no herem.

"Hei, Poroiapororo. Sapos yu stap long haos, hasban blong mi sik tumas ia. Hem i kolsap dae nao."

Man ia hem i sei, "Hm! Yu rao kokolem mi? Hm!"

"Ae, mi ia! Mi waef blong Aburae."
The next morning, he said, "Oh, I think I'm going to die. I want you two to go into the garden. When you're finished, go to find a doctor. I'm going to die soon."

His wife said, "Oh, it's true. We can see that you're really seriously ill." And the two of them went into their garden. When they came back, they said, "I think we'll go look for a doctor now."

The man said, "Wait. I'll perform some custom ceremonies first." So he called all his spirits. His body began to shake. Then he said, "Go to this special place. Look for a man named Poroiapororo. He's a doctor. A custom doctor. But when you go, don't take the short path. Take the long one."

His wife and sister-in-law said, "That's okay. We'll do what you say."

As soon as they left, Aburae got up, cleaned himself up and ran out. He took the short path. He ran until he reached the house of Poroiapororo. There he lay down near the fire.

It wasn't long before his wife and sister-in-law arrived. The two of them called out, "Hey, Poroiapororo. Are you there?"

The man pretended he didn't hear. He just slept.

"Hey, Poroiapororo. Are you in there?"

The man didn't hear them.

"Hey, Poroiapororo. If you're in there, my husband is very sick. He's near death."

The man said, "Hm! Who's calling me? Hm!"

"It's me! Aburae's wife."
"Ae! Waswe?" Bat desfala Aburae nomoa ia, hem i sensem vois nomoa ia mekem desfala wuman no herem save ia. "Ae, waswe? Hasban blong yu i sik tumas?"

"Ya, hasban blong mi sik i kolsap dae nao. An hem i sendem mi kam fo lukim yu mekem yu go baek yu tekem samfala kastom meresin yu kam givim long hem."

"O, tru. Hem i stap long haos?"

"Kolsap hem i dae nao. Yu kwiktaem kam."


Den hem i sei, "Bat taem yutufala go baek, no faloem desfala soutfala rod ia, bat faloem desfala rod wea hem i longfala lelebet ia."


No long taem waef kam weitim sista. "El, wanem nao desfala dokta talem long yutufala ia?"

Waef no tok nao bikos hem i sore ia. "El, waswe? Yutufala i no talem eni samting long dokta?"

Go go mere hem i sei, "O, dokta hem i sei sapos yu wandem laef, baebae yu maritim sista blong mi nao."

Destaem nao bele blong man ia hapi narskaen ia. Baebae hem i maritim niu gele nao ia. Hem i sei, "Tru? Hem nao ia?"

"Ya, hem i sei sapos yu maritim sista in lo blong yu, baebae desfala siknes blong yu finis nomoa ia."
"What's the matter?" Aburae had changed his voice so that the woman wouldn't recognize him. "What's the matter? Your husband is sick?"

"Yes, my husband is near death's door. He sent me to look for you and bring you back so that you can give him some custom medicine."

"Is he at his house?"

"Hurry. He's about to die."

But this man was the woman's husband. He was fooling her. He said, "I'll tell you a custom cure. Go back. Tell your husband to marry his sister-in-law."

When the woman heard this she was very angry because it's against the custom to marry your sister-in-law. She was very sad. "What am I to do? Should I let him die or should I let him marry my sister?" The woman thought and thought.

Then the man said, "When you go back, don't take the short path. Take the long one."

The woman was very sad because of the taboo. So the two went back along the long path and the woman's husband came down from the old man's house, raced along the short path to his house, and rubbed his body with ashes again. He began to shake. "Oh, I'm very sick." He was fooling.

Not long after, the woman came with her sister. "Well, what did the doctor have to say?"

His wife didn't answer because she was so sad. "Well? Didn't you two tell him anything?"

The woman said, "The doctor said that if you want to live, you should marry my sister."

The man was getting butterflies in his stomach, he was so happy. Soon he'd marry a new woman. He said, "Is that true? Really?"

"Yes, he said that if you marry your sister-in-law, you'd get well."

Gele i sei, "Kan sei nao. Sapos yu no maritim mi, baebae yu dae nao ia. So yu mas maritim mi nao."

Nao desfala tru waef blong man ia hem i sore narakaen nao bat hem i sei, "Oraet. Sapos yu maritim sista blong mi, yutufala no lusim mi. Letem mi stap weitim yutufala nomoa."

So bihaen desfala Aburae, hem i maritim moa desfala sista in lo blong hem an olketa i stap long wanfala haoś nomoa.
The man was very happy. Happy beyond words. According to the custom it was taboo, but in order to save his life, he would marry his sister-in-law. Then he asked, "What do you think, sister-in-law? Do you want me to marry you?"

The girl said, "It's hard to say. If you don't marry me, you'll die. So I guess you have to."

His real wife was very sad, but she said, "Okay. If you marry my sister, you two won't lose me. Let me stay with you."

So afterwards, Aburae married his sister-in-law and the three of them continued to live together.
PASIKENI
Mekfiftin Stori

Destaem baebae mi stori abaotem wanfala man nem blong hem Pasikeni an waef blong hem. Tufala ia tufala i stap long wanfala smolfala ples blong tufala seleva long bus an tufala no garem pikinini tu. Evritaem, yu save nomoa olketa bus pipol, olketa save kaikaim nomoa olketa kabis, taro, olketa yam, olketa pana an samting olsem. Olketa no save kaikaim tumas olketa sela o fis o olketa samting olsem from olketa i stap long bus, olketa no save wei fo kasem olketa samting ia tu.

Oraet long wanfala dei moa, waef blong desfala man Pasikeni hem i sei, "Ae, man. Yumitufala stap olsem long bus bat olketa fren blong yumitufala olketa i stap long saed long solwata tu ia. An oltae olketa tatalem mi dat plande tumas olketa, sela an olketa fis, olketa i stap long insaed long solwata blong yumi an long insaed long manggoro. Waswe sapos yumitufala go daon?"

Oraet, deri hasban blong hem i sei, "Ei, hem i oraei nomoa, sapos yu save hao fo kasem olketa samting ia. Hem i gud nomoa, yumitufala save go daon fo lukaotem samfala sela fo yumitufala an olketa samting olsem ia."

Bihaen tufala mekem rere olketa samting olsem basket an naef an samfala kaikai tu ia. Den tufala go nao ia. Tufala go kasei long saed blong solwata bat hem i lou taed an wata barava drae gudfala. Yu save lukim rif, ston an manggorro an samting olsem. Oraet, tufala stat fo luluakaotem olketa sela sif an olketa samting olsem.

Now I'm going to tell you about a man named Pasikeni and his wife. They lived in a small place by themselves in the bush and they didn't have any children. You know, people in the bush only eat cabbage, taro, yams, sweet potatoes and things like that. They don't get much of a chance to eat too much shellfish or seafood, since they live in the bush. They don't know how to get these things.

One day Pasikeni's wife said, "We live in the bush, but our friends live by the sea. They're always telling me about all the shellfish and seafood in the sea. What do you say we go down there?"

Her husband said, "Okay, if you know how to catch something. We can go down and look for some shellfish."

After they had prepared their baskets, and knives and food, they went down. When they got to the sea, they saw that the tide was low and the beach was dry. You could see the reef and everything. So the two of them began to look for fish and shellfish and things like that.

Suddenly, the wife stepped on a stonefish. Her foot swelled up and became very sore. She cried out. She cried and couldn't stop. She cried because stonefish are poisonous and if you step on one, it really hurts. The woman's husband didn't know what to do. He carried his wife to the shore and put her down there. Then he said, "I don't know any cure for the kind of fish that you stepped on but sit down here. I'll try to find one of our friends. They might be able to help us with a cure for your foot."
Oraet, mere ia hem i sidaon long sanbis an man blong hem i go luakotem olketa fren blong tufala. Leg blong mere hem i soa gohed an mere ia gohed fo krae tu, krae go go nao, sek wangaem wanfala totel wea suswim kam solwata hem i herem krae blong mere ia. Den hem i kam kolsap an askem mere ia. "Ei, wanem nao mekem yu krae tumas ia?"

"O mitufala hasban blong mi mitufala kam lukaotem fis nao. Mi purubut antap long desfala ston fis ia, hem nao hem i soa tumas long mi. Mi kakrae ia. An hasban blong mi hem i go lukaotem olketa fren blong mitufala mekem olketa ia save givim samfala meresin mekem leg blong mi save gud baek."

Totel ia hem i sei long mere ia, "Ae, yu no sek. Mi save mekem leg gud nomoa. Yu kam sidaon long baeksaed blong mi an mi tekem yu go long wanfala aelan mi save. Long dea nao staka meresin."

Mere ia hem i fraet, "Ae, mi mere long bus ia. Mi no save swim ia. Nogud mi dringim solwata."

Totel ia hem i sei, "Nomoa, yu no save dringim solwata. Yu sidaon antap long baeksaed blong mi nomoa. Bae mi tekem yu go long wanfala aelan. Bae yumitufala kasem dea, soa blong yu finis nao ia."

Mere ia hem i no wandem desfala soa blong ston fis ia stap longtaem weitim. Hem i sidaon antap long baeksaed blong totel and totel ia gohed fo swim weitim mere ia nao. Swim go go, tufala go kasem wanfala smolfala aelan. Nao totel ia hem i sei long mere ia nao. "Yu go long soa, yu go tekem datfala lif, yu rabem desfala lif long ples wea ston fis kasem an den baebae finis nao."

Oraet totel ia hem i go putim mere ia long desfala aelan an hem i swim go nao. Hem in tingim moa desfala mere. Mere ia hem i sing aot go, "Ei, waswe yu go awei from mi? Bae mi dae long hia ia."

Totel no seksek, hem i go finis. Nomata olsem, desfala mere hem i faloem wanem desfala totel i talem. Hem i go tekem desfala lif, putim go long desfala ples wea desfala ston fis i kasem an den soa ia hem i finis nao ia.

Bihaen nao mere ia hem i sidaon an krae, "O mae wad! Waswe nao hasban blong mi? Mi lusim nao ia." Hem i sidaon hem i gohed krae.
So she sat down on the beach and her husband went to find their friends. Her foot was still very sore and she was crying. Suddenly a turtle who was swimming by heard the cries of the woman. He approached her and asked, "Why are you crying?"

"Oh, my husband and I came to look for fish. I stepped on a stonefish and hurt my foot. That's why I'm crying. And my husband went to find some of our friends to have them come and treat my foot."

The turtle said to the woman, "Don't worry. I can cure your foot. Sit on my back and I'll take you to an island I know. There's a lot of medicine there."

The woman was frightened. "I'm just a bush woman. I don't know how to swim. I don't want to drown."

The turtle said, "No. You won't drown. Just sit on my back. I'll take you to an island. When we get there, you'll be cured."

The woman wanted to get rid of the pain as soon as possible. She sat on the turtle's back and the turtle swam with the woman. He swam until they reached a small island. Then the turtle said to the woman, "Go to shore, take that kind of leaf there, and rub it on the spot where you stepped on the stonefish. You'll be cured."

So the turtle dropped the woman off at the island and he left. The woman cried out, "Hey are you leaving me? I'll die here."

The turtle wasn't worried; he left. Nevertheless, the woman did what the turtle had told her to. She took a leaf, put it on the sore and the sore went away.

Afterwards, the woman sat down and cried; "Oh, dear. What about my husband? I've lost him." She just sat there and cried.

Man ia sidaon an gohed tingting abaotem waef blong hem. Gogo, bihaen olketa pipol go baek long pies; man ia sek bat hem i lukim totel ia kam moa. Totel ia kam nao hem sei, "Waswe nao yu krae tumas?"

"O man, yu save? Waef blong hem i stap long hia tude wanfala samting hem i kasem mi no save. Ating hem i dæe. O, mi no save nao."

Totel hem i sei, "Waef blong yu?"

Man ia hem i sei, "Ya waef blong mi."

Totel hem i sei, "Ae, mi lukim waef blong yu, hem i stap long wanfala pies olsem. Mi lukim. Mi stap weitim hem nomoa, mi jes kam ia."

Man ia hem i sei, "Hem i tru? Yu save tekem mi go long pies ia? Yu lukim waef blong mi long hem?"

Totel hem i sei, "O, sapos yu wande lukim waef blong yu, yu kam sidaon long baeksaeblong mi nomoa."


Waef askem hasban; "Hao nao yu kam long hia?"

"Ae, totelei no tekem mi kam."

Waef sei, "Ating semfala totelei hem i tekem mi kam tu ia hem i tekem yu."
Meanwhile the husband had found some friends. They came back to the same place, but the woman was gone. The man was very sad because he didn't know what had happened to his wife. Maybe she had died, or maybe a monster had taken her, he didn't know. So he sat down and cried, too. He missed his wife. Then some of his friends said, "She shouldn't have gone back to your house," and they ran back to his house, but she wasn't there.

The man sat and thought about his wife. After everyone had left, he saw the turtle come back. The turtle came up and asked, "Why are you crying?"

"Oh, man. You know. My wife was here today and something's happened to her. I don't know what. Maybe she's dead. I just don't know."

The turtle said, "Your wife?"

The man said, "Ya, my wife."

The turtle said, "Hey, I saw your wife. I know where she is. I saw her. I was just with her. I just came back."

The man said, "Is that true? Can you take me there? You saw her there?"

The turtle said, "If you want to see your wife, sit on my back."

The man sat on the back of the turtle and they swam off. Suddenly the turtle said to him, "You see that island over there? That small island? That's where your wife is."

The two swam up close to the island, and he let the man off at the beach. He told him, "Now go up and look for your wife." The man looked but he couldn't find her. But his wife saw him first. She ran up to meet him.

The wife asked, "How did you get here?"

"Oh, a turtle brought me."

The wife said, "Maybe it was the same turtle that brought me, oo."
Tufala no save wanem fo duim nao. Tufala no save wea fo go bikos long aelan ia no eni pipol stap long hem, nomoa kanu o samting olsem fo tekem tufala go baek long ples, hem i had nao. Oraet tufala stap lelebet taem, long sem dei nomoa long ivning totel ia kam, hem i sei, "Yutufala no wari. Desfala aelan garem staka kaikai long hem. Yutufala save stap hapi long desfala aelan, yu tufala no seksek. Evri samting yutufala laekem, fis, kaikai, yutufala wande wakem haos, evriting stap long desfala aelan. So yutufala mas stap long desfala aelan nao. Sapos yutufala laekem eni- help, yutufala save kolem nem blong mi an bæbae mi save kam fo helpem yutufala."

Tufala ia i stap long desfala aelan ia nao. Tufala wakem haos, gaden an evri samting wea tufala laekem. Tufala faendem laer long desfala aelan hem i isi fo tufala nao. From destæm tufala ia i stap hapi long desfala aelan nao.
The two didn't know what to do. They didn't know where to go because there weren't any people on the island, no canoes, or anything to take them back to their home. After they were there a little while, the same day around supper time, the turtle came and said, "Don't worry. This island has a lot of food. You can live here very happily. Don't worry. Everything you could want, fish, food, materials to build a house, everything is here. So you can call my name and I'll come to help you."

So the two stayed on that island. They built a house, a garden, and everything they needed. They found life on the island very easy for them. And they lived on this island happily ever after.
Part Three:

MISCELLANEOUS READINGS IN PIJIN
Note:

The material in this section is taken from a variety of sources. Because there is no standard orthography for Pijin, and because of the lack of a standard reference grammar for the language, you will find a great deal of variation in the way words are spelled and thoughts are expressed. Some of the material here will look much more like English than others. This parallels the situation for spoken Pijin. Read the materials with this in mind, and don't be bothered by the lack of consistency in spelling.
1. Q. Hu nao Gavman Eigent ia?
   A. Desifale Gavman Eigent ia hem wanfala man hu i stanap fo Sentrol Gavman long wafla destrik or Lokol Kaonsel eria long Solomone Aelan. Hem i du-duim samfala waka fo Rigistra long Hae Kot blong iumi tu, an hemi save waka olsem Magistret, an sapos olketa talem hem fo duim des wan, hemi save fias o luk afa olketa Lokol Kot an Kastomari Lan April Kot.

2. Q. Wae nao olketa kolem hem long Eigent ia?
   A. Olketa kolem Eigent bikoa hemi waka an stanap fo samfala man, olsem long hia hemi stanap fo Sentral Gavman blong iumi.

3. Q. Hao meni Gavman Eigent nao iumi garem long hia?
   A. Fofa Gavman Eigent nao iumi garem.

4. Q. Wea nao olketa waka?
   A. Olketa waka long foafala bigfala taoni blong iumi ta - Honiara, Kirakira, Gizo an Auki, an olketa go go raon fo luk-luk an tok-tok weitem olketa Lokol Kaonsel, olketa Sios, olketa Chif an olketa pipol.

5. Q. Wanem kai waka nao olketa Gavman Eigent i duim?

6. Q. Hao nao olketa Gavman Eigent i save waka weitem samfala Ministri long Gavman?
Government Fact Sheet

Fact Sheet No: 12

MINISTRI OF FOREN TRED INDASTRI AN LEBAN

1. Wa la wokol Ministri long oiketa rul o woka long Gavman long saed long Tred, hewa long koperep, developmen, maket, metrik, Leba an hao fo lanem oiketa samting wea hem go go hag hed Long Ministri ia. Hem talem tu Minista blong Ministri long oiketa samting was oiketa go go hed Long Ministri ia.

2. Iu mi long Solomone garem oiketa samting iumi nidim finis, fo wanem nao iumi garem desfala Ministri ia?

3. Tuarrism heni wanfala industria, wessem deswan hemi kam andanit long Ministri blong Foren Tred Industri an Leba tu?

4. Hao nao oiketa Ministri deveedern woks blong Foyer, Tred Industri an Lobs?

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Kabani long gudfae we for maket.

(4) ‘TRED DEVELOPMEN DIVISIN’ hem woka blong hem fo developer woka blong Gavman, go go hed long expot an long olketsa samting was Solomon Aesian i makem ovasi. Hem woka tugea wetem olketsa Komasia Sektsa o bisinis pipol fo makem rizot fo maket was hem fitim Solomon. Hem chakem olketsa plan fo investmen long Solomon an talem sot dawen long olketsa nasafela Ministri moa.

(5) ‘LEBA DIVISIN’ hem talem Gavman arprasevet Kabani hu emploem olketsa pipol fo woka long olketsa samting was hem go go long olketsa aploeman an labe taravol. Hem talem olketsa bos an pipol i woka, we fo makem aosoisesin an trad union an fo makem gudfae olketsa samting was i go go melewen olketsa bos ni oliketsa labe. Desfaa divisin hemi garem vanfala seksin wasi savetuksatem olketsa woka was olketsa i no saf an mejem olketsa i saf an fo faadem we fo fiksaar taravolo melewen olketsa labe an olketsa bos.

(6) ‘METRIK DIVISIN’ hem fo talem lumi heu fo usim metrik, dawan hemi i wanfala meuwel fo meassum olketsa samting bikoe bukebu no long taem nomoes lumi babee usim metrik long Solomon Aesian. Divisin is hem bin guvim toktok an tisim pipol heu fo usim an gvim Sekretari woka fo komiti blong tisim olketsa pipol long metrik. Hem haenat olketsa travol was hem kamap taem lumi babee usim metrik. Hem chakem tu olketsa nevi an long long olketsa samting was olketsa i taem long sitoa.

(7) ‘GENERAL MANAGE/MEN DIVISIN’ hem kipim evri akoum blong sitoa an samfela samting blong olketsa pipol long Ministri ia an hem fo kipim clerikal administrasin sevis ia ia go hed gudfaa.
OLKETA TRUE SAMTING ABAUT
MINISTRI BLONG EDUKESIN AN KALSAROL AFEA

1. Q. Hao nae Ministri blong Edukesin an Kaisaro Afeas ia hem i luakotam olketa samting was i dilli weitem edukasin inaem long Solomone Aelan?
   A. Plande samting tumas nae desfala Ministri i save okirn bet hem norros ia samfala long olketa. Ministri hem i luakotam an mekem olketa samting was i dilli weitem Polisi o nulu blong Edukesin long Solomone Aelan. Ministri hem i luakotam olketa samting oseam:
   - ingaktim olketa skul.
   - gvim mani fo olketa Edukesin Bod long olketa bigfaisa skul an siosi.
   - Peim weisai blong olketa tisai hu i wota long olketa Edukesin Bod.
   - Heml luakotem karikulama o waranem olketa i save tisim insetlongolketa Praeinti an Sekondari Skul.
   - Eksen o test wea olketa pikinini blong iumi save ta-takem ia.
   - Hoem, kos fo olketa tisai hu i ti-tisai long skul finis.
   - An, postiu olketa Edukesin Oftes o big man blong Edukesin go long olketa lokol kaonsel.

HEMI LUK AFT:
- Oltketa praemari skul long ikujipma gram: dafwan hemi mani fo baem olketa samting wasa olketa skul i nidiim long hem, olasm olketa buka, pen, panel, an plande naraesam samting moa. Waia blong Ministri tu fo Rigistam o reetam deon olketa skul an olketa pikinini an olketa tisai inset long buka.

2. Q. Wanem nae olketa eim biong Ministri blong Edukesin an Kaisaro Afeas?
   A. Eim blong desfala Ministri i fo:
   - helpem everimai long Solomone Aelan fo save gud long olketa samting inset long Aelan blong iumi an save gud tu olketa samting long olketa naraesal plea long woi.
   - helpem everimai fo openem mea blong olketa mekem olketa i save dilli weitem evertsamting wasa olketa i faanem had long laer blong olketa.
   - helpem everimai fo makem olketa i talom gudfaisa wea an garam gudfaisa tingting fo helipim olketa pipol hu i nidiim help.
   - helpem hem fo save gudfaisa long kasrom blong hemeseleva an fo hemi minim save gud olketa kasrom blong olketa naraesal pipol.
   - helpim olketa pipol long kandere blong iumi fo stap gud weitem olketa pipol blong naraesal Kanderes imased long Solomone;
   - helpem olketa pipol fo makem olketa wea wasa olketa stap desteam i gudfaisa moa.
   - helpem olketa pipol fo lanem olketa gudfaisa wea fo wasa makem olketa i save helpem developmen imased long kanderes blong iumi.

3. Q. Samfala Edukesin Bod olketa i stap inset long Ministri. Hao mas Edukesin Bod nao olketa i stap? An wanen nao waia blong olketa?
   A. Eitfala Edukesin Bod nao olketa stap long his, an eitfala lokol kaonsel blong iumi nao luk afta olketa ia, olasm wanfala kaonsel hemi luk afta wanfala Bod. Waia blong olketa Bod ia hemi fo stap an waia melewan long Ministri an olketa kaonsel, fo helpem tuftaia ia long waia blong tuftaia. Hem nao samfala diuti o waia blong olketa:
**Olkets nai i sisim olkets tia an putim olkets long olkets skul we olkets i go tis.**

**Olkets nai fo luakaotem olkets samting wea hemi dili we etem olkets sayen i naa Ministri hemi gilivism long olkets skul blong olkets.**

**Olkets nai fo sisim olkets plas wea olkets pipol ma blidiim olkets skul long hem.**

**Olkets tu i luakaotem olkets blidng blong olkets skul an olkets samting oleam olkets ses an teboi insaed.**

An olkets tu i luakaotem wea i nai olkets skul i save grous bigfaa mos.

Q. Waawe, olkets Niu Sekondari Skul, olkets i em kaen nomos we tem olkets Nasini Sekondari Skul?

A. Evari pikinini wea olkets i finism skul blong olkets long standad si, olkets i maa duim wenfala ekakm olkets i kolem "Hicks Test". Descala ekakem olkets i duim long melawan long is tem olkets i skul let long standad si. Descala ekakem is hem fo saandamaot hi long olkets pikinini nai hemi fit fo go long Nasini Sekondari Skul an bihasa olkets i save go hea fo olkets skul oleam lunwesiti mos.

Olkets nasefaa pikinini wea ekakem i som mak blong olkets i no fit fo Nasini Sekondari Skul, olkets i go fo lane mos long olkets Niu Sekondari Skul. Hem nai wenfala samting wea hemi i metem Nasini Sekondari Skul hem i deremer from Niu Sekondari Skul:

- Long Niu Sekondari Skul, olkets pikinini i save lanem olkets samting wea i dili weetem weke winim olkets samting wea olkets i save lanem long hed blong olkets. Deskaa skul hem fo helperm olkets pikinini la saem olkets i go back long vila blong olkets. Descala skul blong olkets ia hem i go hed fo tufala ia nomos.

- Long olkets Nasini Sekondari Skul olkets pikinini save lanem olkets samting wea i helpem hed blong olkets fo kala mos. Deskaa hem i save mekem olkets pikinini ia i rere fo holom olkets bik fals weka long Gavman an olkets kaban long Kandaar blong iumi. Plande long olkets pikinini i save finism skul blong olkets insaed faavfaa i nomos." Samfaa long olkets pikinini ia i save go hea fo wenfala ia mos. Deswan, hem i fo helperm olkets fo go long skul long olkets lunwesiti long olkets ovasi plas.

5. Q. Hao nai Ministri i dili we tam Kaisarea Afaar

A. Long Ministri, sakem blong Kaisaro A'as hem i dili we tem olkets Nasini Laisbrari Sayal, Nasini Milisam an Santa blong Kaisar; luakaotem lete Sinama fo som olkets gudfaa pikas nomos; evari samting wea hem i dili we tem olkets sio; hem i luakaotem olkets pikinini long ovan ha olkets i kam lanem evari samting abart Solomone Aslan; an saem olkets pipol blong iumi i go jolem olkets Arts Festival aorin saer long Kandear blong iumi. Ministri hemi nas luakaotem olkets samting wea hem i dili we tem Kaisa blong iumi nomos long November 1974 taem olkets i sensi Korutubuas blong iumi.

6. Q. Olkets sios nai olkets i stanem edukasem long olkets pejan blong iumi fastaem, bat long 1975 Gavman hemi takem ova kolao evari skul from olkets, onie olkets skul blong Seven De Adventis an Kristian Felosip Sios nai hemi no takem. Wee nai hemi oleam. Waawe, olkets praetev skul si i save garem help from Gavman tu?

A. Plande risim nai fo desfaa takawa blong edukasem from olkets sios ia, bat wenfala mei risim nomos hemi fo mekem evari samting long edukasem sistem ia i vae kaen (oleam karikulam, standad blong edukasem olkets pikinini save keinem, feasem, etc), an fo givim sem sem long evari pikinini blong nomos fo garam gudfaa kaen long Kandear blong iumi hemi save garem mani tafa' sio fo hem an givim long olkets.

Diuring taem olkets mekem ep desfaa Nufrala Edukasem Polisi (Ruku) blong Kandear blong iumi ia, evari seksin o pipol long kandar blong iumi, hui dili we tem edukasem nai olkets i talem olkets abaut deswan. Tu fals sios nai i ting fo no tekpe o jolenem polisi: Tufala ia pio o ADA an CFC; bata deswan hemi hapan nomos bihaen olkets lika o bigmaan blong tufala sios ia i luk gudfaa an ting gudfaa abaut desfaa polisi. Gavman hemi no wade go aktaram ting ting blong tufala, so no mata hemi sore from tufala i lert atot long nufrala polisi ia, hemi sa ies long ting ting blong tufala.

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LUKAOT FO OLIKETA SAEKLON O HARIKEN WIN IA*

Iumi insaed taem wea olketa SAEKLON O HARIKEN WIN i save stat long eria blong iumi long Solomone nao ia, from Novemba go kasim June.

Saeklon hem strong win tumas ia, an hem save blou go raon an hemi luk raon olsem wanfala bigfala wula (olsem long tarake ia) wea hemi go go long saed blong hem, an hemi save kat-kros long wol ia. Samfala i big, an samfala i smolfala nomoa. Bat olketa ia i garem wanfala samting wea hem sem long olketa evriwan. Long melwan long olketa hem kwâet nomoa, bat aotsaed desfala kwâet ples nao win hemi strong tumas. Bat sapos olketa ia i go farawe from desfala kwâet ples olketa no blou strong noa.

Hemi hat tumas fo stopem olketa saeklon olketa ia i ka-kasim uimi kolsap evri ia nao. Samfala i kilim plande pipol long iumi finis, an samfala i mekem plande sip i singdaon, an spoelem olketa haos blong pipol an spoelem lan an olketa samting wea pipol i plantem insaed tu. An olketa save mekem bigfala ren an wata ron.

HAO FO SAVE TAEM SAEKLON I KAM

LISIN LONG REDIO BLONG IU; Taem olketa man hu i luk luk long weta (weather) long Honiara i herem from Australia o Fiji olsem wanfala saeklon hemi insaed eria blong iumi, bae bae S.I.B.S. hemi talemaot long ea streteiwe nao fo evriwan fo save. S.I.B.S. hemi garem wanfala spesol saon fo deswan, an taem iu herem iu save bae bae hem tok about saeklon. Lisin gudfala, mek sua nius iu herem abaat saeklon ia i tru wan. Den, talem olketa pipol hu i no garem eni radio long hom. iu mas tiu-nim radio blong iu olowe go long S.I.B.S.


Iu no ringim SIBS
Iu no ringim Marin
Iu no ringim Ofis blong weta (Meteorological Office)

*Published by the Solomon Islands Public Relation Office in conjunction with the Marine Division of the Ministry.
Sapos pipol gohet nomoa fo ringim olketa namba antap ia bae bae olketa i blokem olketa telefon laen moa ia, so olketa man insaed long olketa ofis ia, hu olketa ta-tarae hat fo helpem iumi ia, bae bae olketa i no save tok long olketa seleva abaut wanem olketa shud talem iumi fo duim kwik taem.

YOU MAS RERE NAO:

OLKETA TRI:  Lu mas katem brans blong olketa tri wea hemi brek an hange daon, o olketa tri wea hem roten finis ia - long deswe nao bae bae win i no bloum daon an kilim pipol. Olketa lif blong olketa kokonate an banana tu, iu mas katem sotfala.

OLKETA HAOS:  Mek sua iu mekem haos blong iu i stanap strong long graon, an iu mas fiksim o ripearim olketa pat long haos wea hemi no gud. Sapos haos blong iu olketa mekem long lif, iu mas taemap samfala strong ropu o waea ovam ruf blong hem, den fasim strong weitem olketa bigfala loko (logs) an stone long daon.

PLES FO HAED:  Destaem iu mas stat luk luk fo wanfala gudfala ples fo haed long hem nao, wea iu an famili blong iu an olketa animol save haed long hem sapos haos blong iu hem foldaon.

Kev hemi gud ples fo haed, o olketa strongfala siment haos. Remem ba, taem saeklon hemi kam bigfala ren nao save kam an wata tu i save ran, astawe iu mas siusim wanfala ples wea hemi sef from wata.

Sapos iu stap kolsap long solwata, iu mas go long ples wea hemi haeap from olketa taed o wev i save kam bigfala taem olsem.

Iu mas faendem wanfala ples wea hemi sef o wanfala strongfala bokes o strongfala kabod fo kipim eriting iu nidim insaed from win an ren.

OLKETA SAMTING IU NIDIM:

Hem ia nao samfala samting iu nidim:

Radio blong iu weitim samfala ekstra batari.
Toslaet blong iu weitem samfala ekstra batari.

Wanfala lam weitem wanfala tin o plastik botol wea hemi garem oei insaed fo laeti ia.

Samfala masis fo faea - putim olketa insaed wanfala tin fo mekem olketa no wet.

Samfala kaikai - putim olketa insaed wanfala baek wea wata no save go insaed (water proof) - olsem olketa plastic ia, den taemap strongfala.
WATA FO DRINGIM:

Hemi gud fo putim wata rere insaed long wanfala bottle wea hemi no save brek (olsem plastik). Mek sua desfala wata hemi fres o gudfala wata fo dringim, iu mas sansim insaed long everi wuki. Iu mas garem wanfala smolfala naef (tin opener) fo o-openem mit ia. Iu mas garem wanfala long seri (bush knife).

Hemi Gud Tumas Fo lu Karim Meresin (Asprins) Bandis (Bandage) An Klin Kaleko Weitem lu.

RAONEM PLES

Iu save nomoa taem win hemi strong, hemi save liftim samfala samting ap an bloum olketa go strong tumas. Olketa olsem is i nogud tumas bikos olketa save spoelem olketa haos an save kilim pipol. Olketa olofala pisis long aean an kopa wea olketa me-mekem haos long hem ia i nogud (dangerous) tumas, olketa save kasim man an hemi save dae from.

TAEM SAEKLON HEMI KAM

Iu mas mek sua evriwan i save abaot ka-kam blong hem.

Iu mas karem olketa kinua blong iu go farawe from ples wea solwata i save kasim an iu mas taemap strong.

Mek sua olketa samting iu nidim hemi rere-olsem kaikai, wata, redio laet, olketa bandis an meresin an blanket. Mek sua olketa ani-mol blong iu i stap long ples wea hemi sef, o mek sua iu no taemap olketa; mekem olketa fri an save faendem sef ples fo olketa 'seleva. Mek sua hemi kila insaed long haos, an iu mas klosim olketa doa gudfala. Iu mas mek sua aotsaed long haos hemi kila from rabis tu.
Lukaot Fo Oulketa Saelkon o Hariken Win

TAEM SAEKLON HEMI GO-GOHET FO KASIM PLES:
EVRIWAN MAS STAP TUGETA LONG WANFALA PLES WEA HEMI SEF.
SAPOS EVRIWAN I STAP INSAED LONG WANFALA HAOS, OPENEM WANFALA WINDO LONG SAED WEA WIN I NO KAKUM LONG HEM IA.
IU MAS STAP LONG PLES WEA HEM STRONG LONG HAOS IA; OLSEM WANFALA SMOFLALA RUM, O WANFALA PASIS, O RUM FO PU-PUTIM OULKETA KAIKAI LONG HEM IA, O RUM FO SUIM IA - HEM NAO GUD FO HAED LONG HEM. HEMI GUDFALA SAPOS HEMI NO GAREM WINDO LONG HEM.

TAEM SAEKLON I FINIS:
FASTAEM IU MAS MEK SUA HEM BARAVA FINIS.
IU save melwan long oliketa saeklon ia hemi kwaetfala ia, so sapos hemi pasim iu bae bae hemi olsem hemi finis nao bikos hemi kwaet - onie smolfala win nomoa save kam an san tu i save saen, bat klaot nao hemi plande long skae iet. Den bae bae nara pat long saeklon ia i kam moa, an hem save blou strongfala olsem faswen (first one) ia nomoa, bat -
Destae, win ia bae bae hemi kam long saed wea hemi no kam long hem bifoa (opposite way): Sapos hemi olsem iu mas satem oliketa windo wea iu openem bifpa ia an openem oliketa windo long saed wea win i no kam long hem ia.

AFTER HEMI FINIS:
Helpen oliketa pipol hu i gare kil, an sapos oliketa i nidim help tek-em oliketa go long klinik sapos wanfala hemi stap kolsap. Mek sua oliketa kaikai an wata blong iu hem stap sef nomoa. Sendem nius go long eni ples kolsap long iu wea hemi garem redio, fo oliketa tal-em long Destrik Hedkwata wanem happen long eria blong iu.
Den iu mas stat fo kliarem ples blong iu, sevem en kaikai iu faendem an oliketa animal tu - mekem wanfala gudfala ples fo slip long hem an mekem wanfala faea fo draemap evri samting long hem.
SAMTING ABAOTI DIS FALA NIU "PALM ISLAND" RICE*

WAE NAO HEM GUD WINIMLAS TAEM?

Dis fala niu PALM ISLAND rice save stap softi ana kaikai gud tumas afta lu kukim finis. Sapos lu kukim raet we, baebae hem kanot kaikai hat o darae tumas.

Hem waiti winim las taem, hem save kuk isi tumas an hem garem niu fala gud teis wea baebae famili blong iu laekem tumas.

PALM ISLAND rice hem save mekem famili healti tumas bikosi vitamin i stap insaet long dis fala rice. Vitamin save mekem iu fil gud tumas.

PALM ISLAND rice gud winim rice blong ovasi.

WAT NAO VITAMIN INSAET RICE IA?


So iu mas rememba, rice hem kam long ovasi ologeta no mikisim baek vitamin taem hem lus kam long factori.


PALM ISLAND rice hem no kostim iu staka mani. Iu save sevem mani fo baem samfala nara gud kaikai fo famili blong iu.

*Taken from an advertisement by Brewer Solomons Agriculture Ltd.
HAO NAO FO KUKUM?

Tekem tufala kap fulap long PALM ISLAND rice an fofala kap fulap long fres wata. Tekem pot o sospen wetem kava blong hem.

Wasim rice bifo, iu kukim. Wata save tekaotem 'Starch' wea hem save mekem rice kaikai no gud afa iu kukim finis. Bata no wasim staka taem. No gud rice lusim vitamin and kaikai drae tumasi.

Putim rice insaet pot an adem go wata. PALM ISLAND rice save kuk gud wetem staka wata winim ovasi rice.

Sapos iu tekem wanfala kap long PALM ISLAND rice, iu mas adem go tufala kap long wata.

Samfala woman ologeta putim lelebeti salt mekem hem teis naes.

Part Four

POSTERS IN FIJIN
1. TAEW BULUMAKAU LAIF * 1000 LBS

2. FOS KATEKATE BAEMBAE LUSIM 435 LBS
   - BATBULONG HEM INSAET BAKET
   - HET BULONG HEM
   - LEX BULONG HEM
   - BELE BULONG HEM
   - SKIN BULONG HEM

3. KATEKATE MORE BAEMBAE SEVEM 15 LBS
   - HAT BULONG HEM
   - KIDNEY BULONG HEM
   - LIV/A BULONG HEM
   - TANGA BULONG HEM
   - TELE BULONG HEM

4. AN MAHEM TUFALA HAF BODI WEM 850 LBS
   - TUFALA HAF BODI TAEM KOLU LONG BIG PALA AES BOKS

5. SAPOS KATEM TUFALA HAF BODI IA BAEMBAE LUSIM 165 LBS
   - GRIS
   - BONE

6. MITI FO SALEM NAO OLOKETA IA 385 LBS NOMORE
Mania hemi karange bikos hemi berem mani bilong him.
Dis kaini we hemi no sef bikos oloketa roba save faindim ana takem.

Disfala waes man ia hemi putim mani bilong hem long ANZ Seveings Akaunt. Hemi sef:

Hao Yu Usim Klosset

Putim daon sit blong klosset

Sidaon long maos blong klosset

Taem yu finis flusim klosset

Wasem han blong yu
Part Five

PICTURE DICTIONARY AND LEARNING GUIDE
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INTRODUCTION

To the Picture Dictionary and Learning Guide

This section of The Special Skills Handbook is written to aid you in learning a local language. Your success in any field -- the arts, the sciences, business, education -- depends to a large degree on your ability to communicate, whether you're at home or in a foreign country. You will find that some things are best communicated through the local language. But learning a language involves more than learning a list of vocabulary words, more than learning how to string these words together into sentences and how to substitute individual words within these strings. It involves learning about the culture behind that language, learning the non-verbal messages people convey, together with the verbal ones. It involves learning to see another's thought processes.

For that reason, if you use this book alone to learn the local language, your chances of failure are almost 100%. This book can help you learn vocabulary. You can use it like a dictionary to look up words you aren't certain of, once you have recorded them. It can help you learn a few basic sentence patterns. You can use it like a pedagogical grammar to look up and practice basic sentence patterns, after you have recorded them. The human contacts you make while recording the vocabulary and sentence patterns in this book may even inspire you, if you aren't already, to go ahead, to learn to see a little more clearly the other's thought processes.

There are many ways that this section could be used, so feel free to use it in the way that you find most helpful. If you haven't any idea how to use it, here are a few suggestions.

First, read through the essay by P. C. Lincoln on the linguistic situation in the Solomon Islands.

Look at the map and see where you are, and what the people are speaking around you. See if you can find a book or two on the language. A dictionary? Any articles or word lists? Read whatever you can on the language and find whatever is written in the language. Ask people about the language. What do they call it and what do they call things in it? Ask people how they say what people are doing in the language. Let people know that you want to learn it.
As you are doing all of that, try to imitate the pronunciation of the people you are learning from as best you can. Convince them that you want to be corrected. Then work on those corrections. If there is an orthography for the language you are learning, learn it. If there isn't, develop your own personal system for writing the language and be consistent in using it. In doing this, if you want to get fancy, you can read Kenneth Pike's *Phonemics* (Ann Arbor: University of Michigan Press, 1947). For a less technical description of a method for learning the sounds of a language and how to write them, you can read Chapter Four of E. Thomas and Elizabeth S. Brewster's *Language Acquisition Made Practical* (Colorado Springs: Lingua House, 1976). You can try to work out a system on your own, if you like, but you will probably find that whatever you do, your chances of success will be enhanced if you approach the task in a systematic and organized way. In any case, this book will not tell you how to write the language. That is something you will have to come to grips with yourself.

"Then what do I do with this book?" you are probably asking yourself. Flip through it. There are pictures. With each picture or set of pictures, there are lists of words, phrases, and sentences in English followed by blank spaces. These lists are coded to correspond to objects and actions in the pictures. Find out from your informant, or tutor, what these objects and actions are called in the local language. Then try to make sentences using these words. You will probably have to use Pijin or even English to elicit this information from your tutor. Then try to manipulate these sentences by changing words in them. Try to be creative with the language. Listen to it. And be corrected.

Look at the LAMP book again for texts and dialogues to develop, practice, expand and discuss. Or look at other books, such as Alan Healey's *Language Learner's Field Guide* (Ukarumpa, P.N.G.: Summer Institute of Linguistics, 1975.), Sarah C. Gudchinsky's *How to Learn an Unwritten Language* (New York: Holt, Rinehart and Winston, 1967.) or Gary Engelberg's *An Expanded Collection of Language Informant Techniques* (n.p.: Peace Corps, 1976). Work out a schedule for learning the language every day. Set short-term goals for yourself, i.e., "By the end of the week, I will learn how to greet people in the local language," or "By the end of the week, I will know how to say where something is," or "By next Monday, I will know how to say that something is bigger than something else." Assign tasks for yourself every day that will lead you toward that short-term goal, i.e., "I will write down all of the greetings I hear today," or "I will greet at least five people today in the local language," or "At supper tonight, I will make at least one sentence in the local language saying where something is." Follow through on the tasks you've set for yourself. And when you've finished each task, spend a few seconds reflecting on it. Have fun with the language! You will learn to communicate.
SOLOMON ISLANDS LANGUAGES

P. C. Lincoln
April 1979

I. The Inventory

More than 90 languages are native to the Solomon Islands. Each of the bigger islands (or island clusters) and even some of the smallest islands have several closely related languages. Not much is known about the relationships between language groups on different islands. We use two very broad categories to classify the languages: Austronesian and Papuan (or non-Austronesian). The Austronesian language family includes about 1,000 languages spoken mostly in the area from Malaysia through Polynesia. (The family has been known by the more descriptive name of Malayo-Polynesian.) Most of the Solomon Islands languages belong to the Austronesian family.

The four non-Austronesian languages of the Solomons are Mbilua (of Vella Lavella), Mbaniata (of Rendova), Lavukaleve (of Russell), and Savosavo (of Savo). A number of points of similarity have been found among these four languages. There are even some similarities between these four and some languages in the neighboring areas: the four non-Austronesian languages of the Solomons have been included in the tentative East Papuan Phylum including also Yele (of Rossel Island in southeast Papua New Guinea), eight languages of the mountains of Bougainville Island, and a few of the languages of New Britain and New Ireland (Wurm 1975).

The other 90 or so languages native to the Solomon Islands are Austronesian. (The languages of Reef-Santa Cruz may have been influenced by East Papuan languages (see Wurm 1979), but this issue is not yet resolved (see Lincoln 1979)). These 90 languages belong to about 10 different groups, nine of which are geographically quite cohesive. From northwest to southeast they are:

1) Shortlands or East Bougainville Group. 3 languages.
   Mono-Alu of Shortlands
   Torau of Rorovana area on Bougainville
   Uruava of Arawa area on Bougainville, nearly extinct

2) Choiseul Group. 8 languages.
   Most are quite like the best known Mbambatana.

3) New Georgia Group. 11 languages.
   Most are quite like the best known Roviana.
4) Santa Isabel. 11 languages.
Mbughotu is the best known, but perhaps not typical in that it resembles the languages of the next group.

5) Florida and Guadalcanal Group. 20 languages.
Nggela is the best known: The linguistically most diverse island, Guadalcanal, remains one of the least studied.

6) Malaita and San Cristobal. 21 languages.
There are a number of published accounts of these languages, and more reports are in progress.

7) Santa Cruz and Reefs. 3 languages.
There are several dialects spoken on Santa Cruz; probably only the speech of Nanggu village is different enough to be called a separate language from the rest including Graciosa Bay. Santa Cruz languages are strikingly different from the rest of the Solomons. They require 16 distinct vowel symbols, about twice as many as most other Solomons languages. Only the Aiwo (or Gnivo) language of the Reefs is similar.

8) Utupua. 3 languages.
The three languages of the island are quite different from each other. Most Utupiains can speak the language of Asumbua, which is probably the hard it for outsiders to learn because of the voiceless nasals (try to say /h/ and /m/ at the same time).

9) Vanikoro. 3 languages.
Since the 1930's, most Vanikoro people use the language of Puma (Teanu language). But the languages of Vano (or Vana) and Tetau (or Tanima) are remembered by a few.

10) Polynesian. 7 or 8 languages.
The islands on the outer edges of the Solomons--Ontong Java, Sikaiana, Reefs, Duff, Anuta, Tikopia, Rennell, and Belona--are home to several closely related languages that are quite similar to other outlying Polynesians (Nukumanu, Takuu, and Nukuria in Papua New Guinea, Kapingamarangi and Nukuoro in Micronesia; Emae, Fila-Mele, and Futuna-Aniwa in New Hebrides, and West Uvea near New Caledonia). All of these outlying Polynesian languages resemble the languages of Tuvalu and Samoa and to a lesser extent Tonga.
II. Discussion

What can the distribution of languages tell us about the people who speak them? By itself, not very much. First we have to remember that all languages are so easy to learn that children can and do learn them; all that is required is a few years of constant exposure to the language. So, if we find a person who speaks only English we do not need to conclude that he or even his ancestors came from England. There are many English speaking Americans who have no European ancestors at all. All we know for sure is that some of them or their ancestors talked a lot with people who trace their ancestry to England.

By the same reasoning, the claim that most Solomons languages are related to Malay, Tagalog and a number of other languages far to the west does not mean that the Solomon Islanders originally came from those areas. Somebody moved around to the areas where Austronesian languages are now spoken, but much more research in linguistics and other fields is needed before we can say much more than that. When a Roviana says his people have always been in the Munda area, he is telling the truth. There may have been a time thousands of years ago when the New Georgia area was uninhabited; whatever happened to change that, the present situation is that Rovianas have always been there. If they were somewhere else they would not be Rovianas.

Most of the Polynesian groups tell a somewhat different story. They have legends that relate the arrival of clan founders from islands in the Tuvalu-Samoan-Tonga area. These legends help to explain the similarities of language, culture, and archeological evidence between Nuclear Polynesians in the east and Outlier Polynesians in the west.

III. Intruding Languages

The first Europeans to arrive in the Solomons came with Mendana about 400 years ago. His attempt to land Spanish speaking settlers on his second voyage failed, in part, because he could not find the islands again. Real European presence in the Solomons was not felt much until about 100 years ago. Then it was mostly English that Solomon Islanders heard from white people. During the next 50 years; many Solomon Islanders were taken to work on white colonial plantations mostly in Queensland and Fiji. There they worked side by side with people from other Melanesian islands. During the process a form of Pidgin English became quite widely known in Melanesia. No one knows quite how, but in less than 100 years the Solomons Pijin has come to be quite distinct from its close relatives, Tok Pisin of Papua New Guinea and Bislama of the New Hebrides. Perhaps the distinctive Solomons Pijin came about because of the purely British administration or perhaps through the success of missionary schools leading to widespread literacy and exposure to English. Whatever the reason for its distinctive character,
Solomon Islands Languages

Solomons Pijin is now a legitimate rival for English as a modern national language. Two other introduced languages are more or less restricted to two immigrant groups: Cantonese with a smuttering of other dialects spoken by the Chinese, and Kiribati spoken by a number of Micronesian people resettled from the Gilbert Islands during the British administration.

IV. More about Austronesian languages

All of the Solomon Islands Austronesian languages belong to the Oceanic Subgroup that includes 500 or so Melanesian, Micronesian, and Polynesian languages. You might well ask, how do we know that? Well, for fifty years or more scholars have been comparing similar sounding words from these languages and abstracting from these comparisons the likely form of the words as spoken a few thousand years ago. Most Solomon Islands languages have a number of common words that are recognizably close to the abstract forms. There are a few general tendencies that will help make these abstractions, technically known as a Proto-Oceanic Reconstructions, easier to interpret.

In the western Solomons and North Solomons Province of Papua New Guinea, words with final consonants tend to be lengthened by repeating the previous vowel. To the east these words are usually shortened. For example,

*ikan 'fish' is ikana in west and ika in east.
*tasik 'sea, saltwater' is tasiki in west and tasi in east.

Of course there may be other changes like softening *k to gh (ighana 'fish' or tasighi 'sea' and occasionally the order of syllables is changed as in Banoni of southwest Bougainville, taghisi 'sea'.)

*R represents quite an abstract sound that may show up sometimes as l, sometimes as r, sometimes as n or nothing at all. Thus, *mpoRok 'pig' may become borogho (as in Banoni) or bonogho (as in Piva near Banoni) or bolo or boo.

The trick in doing this sort of abstracting is to look for repeating patterns in similar words of two or more languages. The following list should include some words recognizable to any Solomon Islander.

*tama-ngu 'my father'  *tama-mu 'thy father'  *tama-na 'his father'
*tina-ngu 'my mother'  *tina-mu 'thy mother'  *tina-na 'his mother'
*tasi-ña 'his brother'

*sa '1'  *rua '2'  *tolu '3'  *pati '4'  *lima '5'

*lima-ngu 'my hand(s)'  *gate-ngu 'my liver'  *mata-mu 'thy eye(s)
Learning Guide

Solomon Islands Languages

*kaRati 'bite it' *mponi 'night' *RapiRapi 'afternoon'

*kuRita 'octopus' *poñu 'turtle' *wanka 'canoe' *poze 'paddle'

*sagat 'bad' *iako 'go' *iako-mai 'come' [This *mai or *ma is attached to lots of verbs indicating 'bringing', etc.]

*aun lako 'I will go'  *au ma lako 'I might go'

*aun taqe lako 'I did not go'

*tanis 'cry' *tanisana 'crying'

*taqe 'excrement' *bekas 'defecate' *mimiR 'urinate'

*uza 'rain' *tamata 'man' *mlsa 'dry'

*na-ngu niuR 'my coconut' ka-ngu niuR 'my coconut to drink'

*ka-ngu topu 'my sugarcane'

V. Finding Out More

The map produced by the Ministry of Agriculture and Lands is quite an accurate listing of Solomon Islands languages, mostly due to the efforts of B. D. Hackman. My paper, "Reef-Santa Cruz as Austronesian" will soon be appearing with Prof. Wurm's published by Pacific Linguistics, but both of these papers are quite technical and restricted to Reef-Santa Cruz languages. E. Todd's paper on the non-Austronesian languages of the Solomons, "The Solomon Language Family" (Pacific Linguistics C38, pp. 805-846) is slightly less technical but is restricted to just a few languages. Other articles and books on Solomon Islands languages are so scattered that I can only suggest that you check the local library or book dealer.
KEY

to the Linguistic Map of the Solomon Islands

1

5. Mbambatana  31. Luvukáleve  57. Longgu  83. Sikaina
6. Ririo  32. Luangiu  58. Dái  84. Lau
8. Sengga  34. Gao  60. Mbaéleleá  86. Te‘Motu
12. Micronesian  38. Savosavo  64. Langalanga  90. Nembao
16. Ndughore  42. Nggeri  68. Sa'a  94. Tanimá
18. Roviana  44. Tandani  70. Oroha  96. Anuta

1 Adapted from Languages of the Solomon Islands, drawn and printed by the
Lands division of the Ministry of Agriculture and Lands, Honiara, 1975.
LIST OF SOLOMON ISLANDS VERNACULARS
Ordered According to Number of Speakers

Numbers generally assess to nearest 100, from 1970 census. Indication given of published literature.

Categories:  
MN = Melanesian  
PN = Polynesian  
NAN = Non-Austronesian

Kwara'ae (MN) North Central Malaita.  
12,400 serves about 16,000 if Fataleka is to be included.  
The spelling of 'classical' Kwara'ae is being seriously challenged.  
Catechism.

Roviana (MN) New Georgia.  
4,100 in Roviana area, but serves for over 11,500 (including  
Kusaghe, Ughele, Nduke, Hanongga, and Simbo).  
A lingua franca in the Western Solomons.  
Dictionary available, orthography well-established: Waterhouse,  

'Are'are (MN) South Malaita & Eastern Guadalcanal.  
8,800 including Oroha and Marau.  
Orthography available.  
Parts of Old and New Testaments, Trinitarian Bible Society.  
RCM Prayer Book.

Kwaio (Koio) (MN) Central Malaita.  
8,000 if including Dorio.  
Orthography established--studies by Keesing, who is preparing  
grammar and vocabulary.

Maringe-Hograno (MN) Santa Isabel.  
Maringe: 2,300  
Hograno: 1,800  
Kmegha: 290  
Serves a total of 6,200, including Blablanga, Jajao, Gao, and  
Kokota.  
Orthography complex, requires clarification.

1 Compiled by Brian Hackman, n.p., 1971.
NGGELA (MN)
5,300; caters to over 6,000 if Savo included.
Dictionary by Fox; Grammar by Ivens, 1937.

Ghari (MN) Southwest Guadalcanal.
1,500 in Ghari area; may serve for over 6,000 to include Ndi,
Poleo, Nggae, and Nggaria.
Orthography available; manuscript vocabularies, Mass and Hymn
Book by RCM.

Lau (MN) Northeast Malaita.
5,500 including Kwai and Aba.
Orthography available. MS dictionary by Fox. New Testament,
B & FBS, 1929.
Catechism. Study by Ivens, 1930.

Marovo (MN) Eastern New Georgia.
2,400 in Marovo area; 480 in Nggatokae.
Serves for over 5,000, to include Hoava, Vangunu, and Mbareke.
Orthography conflicts with that for Roviana. Bible out of print.

To'ambaita (Maiuu) (MN) Northwest Malaita.
4,500, but can serve for 9,000 if Mbacelela is included.
Orthography available.

Lengo (Ruavatu) (MN) North Central Guadalcanal.
4,400, but serves over 5,000 if Paripao dialect is included.
Some books published by RCM.

Mbilua (NAN) Vella Lavella.
4,300.
Orthography available--studies by Milner.

Mbael (MN) North Malaita.
4,000--To'ambaita may serve.

Mbira (MN) East-Central Guadalcanal.
3,200, but serves over 4,000 if Tolo and Talise included.
Orthography available; some study by RCM.

Kahua (MN) East San Cristobal.
1,700; over 4,000 if combined with Tawarafa.
Orthography may require amendment.
Sa'a (Apae'aa) (MN) South Malaita.
3,900.
Orthography available—similar to Ulawa.
Grammar and dictionary by Ivens, 1911-18.

Gnivo (NAN) Reef Islands.
3,800.
Orthography can be devised from Wurm's studies, although it has not been introduced to the people as yet.

Bauro-Ravo (MN) Central San Cristobal.
3,400, with Haununu.
Variable—orthography unsatisfactory. Requires more study.

Arosi (MN) West San Cristobal.
2,800.
Orthography established.
Dictionary and grammar by Fox. SSEM Hymn Book.

Fataleka (MN) North Central Malaita.
2,600.
Orthography available—Kwara'ae may serve. MM Hymn Book.

Gilbertese (MICRONESIAN).
2,362—census total.
Well established.

Mbaengguu (MN) North Malaita.
2,300.
Orthography available.

Tawarafa (Including Anganiwai) (MN) East San Cristobal.
2,200.
Kahua may serve.
St. Mark's Gospel, B & FBS, 1927.

Ulawa (MN).
1,500 on Ulawa, 450 on Uki ni Masi. Serves about 2,100 people.
Orthography established.

Langalanga (MN) Central Malaita.
2,000.
Orthography available.
Solomon Islands Vernaculars

Ndi-Vaturanga (MN) Northwest Guadalcanal.
Sahalu--540, Vaturanga--440; Savulei (Nggeri)--1,000, total about 2,000.
Ghari serves.
Varuranga orthography unsatisfactory in some respects; MM Hymn Book.

Seŋga (MN) Choiseul.
1,500; plus 400 in Vurulata. Serves about 2,000 people.
Orthography requires further study.

Mbambatana (MN) Choiseul.
1,900 including 400 in Katazi.

Bughotu (MN) Southeast Santa Isabel.
1,900 including about 150 in Vatilau, Florida Group.

Varisi (MN) Choiseul.
1,900.
Orthography simpler than for other Choiseul languages.

Rennellese (PN) Rennell.
1,800.
Mu Nggava-Mu Ngiki.
Elbert's orthography in conflict with that devised by SSEM, "From the Two Canoes" by Elbert and Monberg.

Malango (Teha) (MN) West Central Guadalcanal.
1,800, including 400 in Horohana area.
Orthography available.

Tikopian (PN) Tikopia.
1,800.
Orthography simple.

Mono-Alu (MN) Shortlands.
1,700.
Orthography straightforward.

Ngughore (Nduke) (MN) Kolomhangara.
1,500.
Orthography available.
Roviana serves.
Ghanongga (MN) Ranongga.
1,320, including 550 in Kumbokota dialect area.
Orthography available---Roviana serves.

Moli (MN) Southeast Guadalcanal.
1,300.
Orthography available.

Ontong Javanese (Luangiu) (PN) Ontong Java.
1,100.
Orthography simple.
Study by Sarfert and Damm, 1931.

Poleo (MN) Southwest Guadalcanal.
1,100.
Orthography available.
Ghari serves.

Nambakaengō (NAN) Santa Cruz.
1,100.
Orthography very complex---studies by Wurm; possibly the best
lingua franca for Nendō.
Not literacy.

Tavula (MN) Choiseul.
1,000.
Orthography complex, requires study.

Nggeri (Savulei) (MN) Northwest Guadalcanal.
1,000.
Ghari serves.

Zabana (Kia) (MN) Northwest Santa Isabel.
950.
Orthography available, needs amendment.

Savo (NAN) Savo.
950.
Orthography available but not all Savo inhabitants speak the old
language.
RCM Prayer Book out of use.

Kusaghe (MN) New Georgia.
950.
Orthography available---Roviana serves.

Talise (MN) South Central Guadalcanal.
550; 950 including Kuma and Arata.
Orthography available---Mbirao or Tolo would serve.
Simbo (MN) New Georgia Group.
950.
Orthography available—Roviana serves.

Avasö (MN) Choiseul.
950 including 140 in Kirunggela and 270 in Umbinenggo.
Orthography available.

Mbaniata (NAN) South Rendova.
Orthography complex, devised by Capell. There is some literacy.

Dorio (Kwarekwareo) (MN) Central Malaita.
900.
Orthography available—Kwaio serves.

Haununu (MN) Southwest San Cristobal.
830.
Bauro serves.

Pilheni (PN) Reefs.
800.

Longgu (MN) Northeast Guadalcanal.
750.
Orthography available—Sa'a linguistic type. Study by Ivens, 1939.

Lavukaleve (Laumbe) (NAN) Russell Islands.
700.
Orthography available—doubtful if there is much literacy. Prayer Book. Work by Capell.

Lungga (MN) Ranongga.
700.
Orthography available—Roviana serves.

Marau (MN) East Guadalcanal.
700.
'Are'are serves. Study by Ivens, 1930.

Nanggu (NAN) Southeast Santa Cruz.
400; about 700 if Nooli dialect is included.
Orthography complex. Studies by Wurm. No literacy.
Nggæ (Visale) (MN) Northwest Guadalcanal. 650.
Orthography available.
Ghari serves.

Ughele (MN) North Rendova. 650.
Orthography available—Roviana serves.

Tandai-Nggaria (MN) North Central Guadalcanal. 650.
Orthography available.
Ghari may serve.

Malagheti (MN) South Central Guadalcanal. 650.
Orthography available.

Mbaengë (NAN) Western Santa Cruz. 620. Including Menjembelo.
Orthography complex. No literacy.

Paripao (MN) North Central Guadalcanal. 600.
Lengo serves.

Hoava (MN) New Georgia. 600.
Orthography available.
Marovo serves.

Mbareke (MN) North Vangunu. 590.
Orthography available.
Marovo serves.

Malo (NAN) Northwest Santa Cruz. 560.
Orthography developed by Wurm. Currently being studied by J. Mealue.

Koo (Inakona) (MN) Southcentral Guadalcanal. 550.
SSEM orthography requires amendment.
SSEM Hymn Book by Charles Lees.

Gao (MN) Eastern Santa Isabel. 550.
Orthography available. Maringe probably serves.
Nea (NAN) Southwest Santa Cruz.
400--including Nemboi dialect.
Orthography complex.

Katazi (MN) Choiseul.
390.
Mbambatana serves.

Tolo (MN) South Central Guadalcanal.
350.
Mbirao serves.
Recent work by RCM, Avuavu.

Vangunu (MN) South Vangunu.
290.
Orthography available--Marovo serves.

Nooli (NAN) Southern Santa Cruz.
270.
Probably to be treated as a dialect of Nanggu.

Jajao (MN) Santa Isabel.
250.
Orthography complex--Maringe probably serves.

Sikaliana (PN)
220.
Orthography simple.
Small MM Prayer Book (unidiomatic).

Neo (NAN) Southwest Santa Cruz.
220.
Orthography complex. No literacy.

Ririo (MN) Choiseul.
Probably about 200 at Susuka village.
Orthography complex--for academic study only.

Kokota (MN) Santa Isabel.
190.
Orthography complex.
Maringe probably serves, more study needed.

Blablanga (MN) Santa Isabel.
170.
Orthography complex.
Maringe probably serves.
Learning Guide

Solomon Islands Vernaculars

Nembao (NAN) Utupua.
150.
Orthography complex. No literacy.

Ghua (MN) North Central Guadalcanal.
150.
Orthography available. Of academic interest only.

Kirunggela (MN) Choiseul.
140.
Avaso serves.

Gnisunggu (NAN) Utupua.
55 (Tanimbili, Gnolombo).
Orthography quite complex. No literacy.

Ngina (Honiata) (MN) Northwest Guadalcanal.
About 50--Ghari serves.
Dialect almost assimilated by Tandai.

Aujivigno (NAN) Utupya.
35 (Asumbuo, Apakha).
Orthography complex. No literacy.

Korighole (MN) Santa Isabel.
2 (?) almost extinct.
Study urgently required for academic reasons.
A BRIEF WORD LIST

FOR SOME SOLOMON ISLAND LANGUAGES
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<td>SPIT</td>
<td>--</td>
<td>nisu</td>
</tr>
<tr>
<td>SUN</td>
<td>tai</td>
<td>sina</td>
</tr>
<tr>
<td>TONGUE</td>
<td>newe</td>
<td>meamea</td>
</tr>
<tr>
<td>TREE</td>
<td>kai</td>
<td>hasie</td>
</tr>
<tr>
<td>WATER</td>
<td>rau</td>
<td>wai</td>
</tr>
<tr>
<td>WHITE</td>
<td>mainaina</td>
<td>mamahui</td>
</tr>
<tr>
<td>KWAIO&lt;sup&gt;2&lt;/sup&gt;</td>
<td>LAU&lt;sup&gt;1&lt;/sup&gt;</td>
<td>OROHA</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------</td>
<td>--------</td>
</tr>
<tr>
<td>bau, ufi</td>
<td>bou</td>
<td>--</td>
</tr>
<tr>
<td>oga</td>
<td>oga, rake</td>
<td>opa</td>
</tr>
<tr>
<td>bobo, nono</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>faka</td>
<td>baru, faka</td>
<td>iora</td>
</tr>
<tr>
<td>labe, noni</td>
<td>noni</td>
<td>sape</td>
</tr>
<tr>
<td>niu</td>
<td>niu</td>
<td>nio</td>
</tr>
<tr>
<td>gou, gwali</td>
<td>gwagwaria</td>
<td>--</td>
</tr>
<tr>
<td>alina</td>
<td>alinga</td>
<td>--</td>
</tr>
<tr>
<td>maa</td>
<td>maa, nao</td>
<td>maa</td>
</tr>
<tr>
<td>ga'ui</td>
<td>kakau</td>
<td>kiikii'</td>
</tr>
<tr>
<td></td>
<td>--</td>
<td>kuarikua</td>
</tr>
<tr>
<td>le'a</td>
<td>diena</td>
<td>seni</td>
</tr>
<tr>
<td>nima</td>
<td>'aba, lima</td>
<td>kaikai</td>
</tr>
<tr>
<td></td>
<td>imola</td>
<td>ino</td>
</tr>
<tr>
<td>foka</td>
<td>faka</td>
<td>--</td>
</tr>
<tr>
<td>boni</td>
<td>rodo</td>
<td>poni</td>
</tr>
<tr>
<td>gwari</td>
<td>'ara, tori</td>
<td>--</td>
</tr>
<tr>
<td>boo</td>
<td>boso</td>
<td>poo</td>
</tr>
<tr>
<td>ne'nu, uta</td>
<td>uta</td>
<td>nemo</td>
</tr>
<tr>
<td>gasi, asuhe</td>
<td>kiikii</td>
<td>--</td>
</tr>
<tr>
<td>talai</td>
<td>talai</td>
<td>tara</td>
</tr>
<tr>
<td>lali</td>
<td>lali</td>
<td>--</td>
</tr>
<tr>
<td>asi</td>
<td>asi</td>
<td>--</td>
</tr>
<tr>
<td>asi</td>
<td>asi, mataqa</td>
<td>asi</td>
</tr>
<tr>
<td></td>
<td>teetee, taataa</td>
<td>--</td>
</tr>
<tr>
<td>sua, oto</td>
<td>sua, oo tomi</td>
<td>--</td>
</tr>
<tr>
<td>nisu</td>
<td>ngisu</td>
<td>--</td>
</tr>
<tr>
<td>sina</td>
<td>hato</td>
<td>saso</td>
</tr>
<tr>
<td>mea</td>
<td>mea</td>
<td>--</td>
</tr>
<tr>
<td>'ai</td>
<td>'ai</td>
<td>'ai</td>
</tr>
<tr>
<td>kwai</td>
<td>kato</td>
<td>wai</td>
</tr>
<tr>
<td>kwao</td>
<td>qao</td>
<td>--</td>
</tr>
<tr>
<td>VATURANGA(^1)</td>
<td>NGGELA(^1)</td>
<td>ARE'ARE(^3)</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>BANANA</td>
<td>vudi</td>
<td>vudi</td>
</tr>
<tr>
<td>BELLY</td>
<td>toba</td>
<td>kutu</td>
</tr>
<tr>
<td>BLACK</td>
<td>bili</td>
<td>bora</td>
</tr>
<tr>
<td>BOAT</td>
<td>vaka</td>
<td>vaka</td>
</tr>
<tr>
<td>BODY</td>
<td>kokora</td>
<td>huli</td>
</tr>
<tr>
<td>COCONUT</td>
<td>niu</td>
<td>niu</td>
</tr>
<tr>
<td>COLD</td>
<td>bisi</td>
<td>bihi</td>
</tr>
<tr>
<td>EAR</td>
<td>kuli</td>
<td>kuii</td>
</tr>
<tr>
<td>FACE</td>
<td>mata</td>
<td>mata</td>
</tr>
<tr>
<td>FINGER</td>
<td>ririki</td>
<td>gigiri</td>
</tr>
<tr>
<td>FOWL</td>
<td>kokoroko</td>
<td>kokoroko</td>
</tr>
<tr>
<td>GOO(^3)</td>
<td>vasea</td>
<td>uto</td>
</tr>
<tr>
<td>HAND</td>
<td>kima</td>
<td>lima</td>
</tr>
<tr>
<td>MAN (person)</td>
<td>tononi</td>
<td>tinoni</td>
</tr>
<tr>
<td>MOUTH</td>
<td>mana</td>
<td>mana</td>
</tr>
<tr>
<td>NIGHT</td>
<td>boni</td>
<td>boni</td>
</tr>
<tr>
<td>NOSE</td>
<td>isu</td>
<td>ihu</td>
</tr>
<tr>
<td>TONGUE</td>
<td>usa</td>
<td>uha</td>
</tr>
<tr>
<td>SKIN</td>
<td>--</td>
<td>'uhi</td>
</tr>
<tr>
<td>ROAD</td>
<td>sa/utu</td>
<td>hai/u</td>
</tr>
<tr>
<td>ROOT</td>
<td>lamu</td>
<td>lala</td>
</tr>
<tr>
<td>SALT</td>
<td>tasi</td>
<td>tahi</td>
</tr>
<tr>
<td>SEA</td>
<td>horara</td>
<td>horara</td>
</tr>
<tr>
<td>SKIN</td>
<td>kokora</td>
<td>gui/guli</td>
</tr>
<tr>
<td>SPEAR</td>
<td>bao</td>
<td>tinabe</td>
</tr>
<tr>
<td>SPIT</td>
<td>chuve</td>
<td>anusu</td>
</tr>
<tr>
<td>S N</td>
<td>aso</td>
<td>aho</td>
</tr>
<tr>
<td>TONGUE</td>
<td>lapi</td>
<td>lapi</td>
</tr>
<tr>
<td>TREE</td>
<td>nai</td>
<td>gai</td>
</tr>
<tr>
<td>WATER</td>
<td>ko</td>
<td>boti</td>
</tr>
<tr>
<td>WHITE</td>
<td>pere</td>
<td>pura</td>
</tr>
<tr>
<td>BUGOTU¹</td>
<td>ROVIANA⁴</td>
<td>RENNELLESE⁵</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>vudi</td>
<td>hakua</td>
<td>huti</td>
</tr>
<tr>
<td>kutu</td>
<td>bogu</td>
<td>manaba</td>
</tr>
<tr>
<td>jono</td>
<td>muho, mu'akolo</td>
<td>'ugi</td>
</tr>
<tr>
<td>vaka</td>
<td>koaka</td>
<td>tasi, baka, sama</td>
</tr>
<tr>
<td>tono</td>
<td>tini-na</td>
<td>tino</td>
</tr>
<tr>
<td>niu</td>
<td>nohara, bulo</td>
<td>niu, polo</td>
</tr>
<tr>
<td>gaula</td>
<td>ibu, diana, gagaleoto</td>
<td>gogohi</td>
</tr>
<tr>
<td>kuli</td>
<td>--</td>
<td>tagiga</td>
</tr>
<tr>
<td>mata</td>
<td>isumata</td>
<td>mata</td>
</tr>
<tr>
<td>kaukau</td>
<td>kakarutu-lima</td>
<td>mania</td>
</tr>
<tr>
<td>kokoroko</td>
<td>kokoroko</td>
<td>paolo</td>
</tr>
<tr>
<td>toke</td>
<td>lea-na</td>
<td>gaoi</td>
</tr>
<tr>
<td>lima</td>
<td>lima</td>
<td>gima</td>
</tr>
<tr>
<td>tinoni</td>
<td>tie</td>
<td>pegea</td>
</tr>
<tr>
<td>livo</td>
<td>nuzu</td>
<td>ngutu</td>
</tr>
<tr>
<td>boni</td>
<td>boni</td>
<td>poo</td>
</tr>
<tr>
<td>ihu</td>
<td>isu</td>
<td>isu</td>
</tr>
<tr>
<td>botho</td>
<td>boko</td>
<td>pikipiki</td>
</tr>
<tr>
<td>uha</td>
<td>ruku</td>
<td>'ua</td>
</tr>
<tr>
<td>kuhi</td>
<td>kurezu</td>
<td>kimoa</td>
</tr>
<tr>
<td>hatha, utu</td>
<td>sirana</td>
<td>anga</td>
</tr>
<tr>
<td>oga</td>
<td>dadaga, karoso</td>
<td>aka</td>
</tr>
<tr>
<td>tahi</td>
<td>soloti</td>
<td>solo</td>
</tr>
<tr>
<td>sorara</td>
<td>lamana</td>
<td>tai</td>
</tr>
<tr>
<td>gui/guli</td>
<td>kapu</td>
<td>kigi</td>
</tr>
<tr>
<td>garatu</td>
<td>hopere, pana</td>
<td>tao</td>
</tr>
<tr>
<td>anusu</td>
<td>loro</td>
<td>nga'esu</td>
</tr>
<tr>
<td>aho</td>
<td>rimata</td>
<td>ga'aa</td>
</tr>
<tr>
<td>thapi</td>
<td>mea</td>
<td>'agego</td>
</tr>
<tr>
<td>gai</td>
<td>huda</td>
<td>ga'akau</td>
</tr>
<tr>
<td>bai</td>
<td>kolo</td>
<td>bai</td>
</tr>
<tr>
<td>pura</td>
<td>keoro</td>
<td>susungu</td>
</tr>
</tbody>
</table>

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REFERENCES:


5Elbert, Samuel. Personal communication.
GREETINGS

On the following form, record the greetings you hear in the local language. Pick the most commonly occurring ones, or the ones most suitable for you in your work and daily life and memorize them. Then use them whenever you can.

<table>
<thead>
<tr>
<th>Date</th>
<th>Greeting</th>
<th>Spoken by</th>
<th>Spoken to</th>
<th>Time of Day</th>
<th>Setting</th>
</tr>
</thead>
</table>

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USEFUL PHRASES

Learn how to say these phrases and sentences in the language you are learning. Use them with your tutor whenever necessary.

<table>
<thead>
<tr>
<th>English</th>
<th>Local Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I want to learn</td>
<td>(Ghari, Arosi, Lau, etc.)</td>
</tr>
<tr>
<td>2. Please speak ______ with me.</td>
<td></td>
</tr>
<tr>
<td>3. What?</td>
<td></td>
</tr>
<tr>
<td>4. When?</td>
<td></td>
</tr>
<tr>
<td>5. Where?</td>
<td></td>
</tr>
<tr>
<td>6. Say it again please.</td>
<td></td>
</tr>
<tr>
<td>7. Please speak slowly.</td>
<td></td>
</tr>
<tr>
<td>&quot;    &quot; fast.</td>
<td></td>
</tr>
<tr>
<td>&quot;    &quot; clearly.</td>
<td></td>
</tr>
<tr>
<td>8. Can you say that in ______?</td>
<td></td>
</tr>
<tr>
<td>9. How do you say that in ______?</td>
<td></td>
</tr>
<tr>
<td>10. Is this ______________________?</td>
<td></td>
</tr>
<tr>
<td>11. Is that good __________________________</td>
<td></td>
</tr>
<tr>
<td>(Ghari, Arosi, Lau, etc.)</td>
<td></td>
</tr>
<tr>
<td>12. Correct me if I say it wrong</td>
<td></td>
</tr>
</tbody>
</table>
13. What is this called in ______?  
What is that called in ______?  
What is that over there called in ______?  
14. What are all of them doing?  
What are the two of them doing?  
What are all of you doing?  
What are you two doing?  
What are all of us, not you, doing?  
What are the two of us, not you, doing?  
What are all of us doing?  
What are the two of us doing?  
What is he/she doing?  
What are you (sing) doing?  
What am I doing?
### GEOGRAPHICAL TERMS: NAMING THINGS

Learn the local language names for the following:

<table>
<thead>
<tr>
<th>Number</th>
<th>English Term</th>
<th>Local Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>flat land</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>hill/small mountain</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>high mountain</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>hillside</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>sea (saltwater)</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>ocean</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>beach</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>rocky shore</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>reef</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>stream</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>river</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>waterfalls</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>tributary</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>valley</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>forest</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>bush</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>path</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>garden/plantation</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>village</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>pond</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>lagoon</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>spring</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>wave</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>riverbank</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>cave</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>point</td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>island</td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>foot of a mountain</td>
<td></td>
</tr>
</tbody>
</table>

Learn how to say the following:

What is this?/that?/that over there?

This is a __________:

Is this a __________?

Practice these sentences, using the pictures and the vocabulary above.
A VILLAGE: LOCATIONS

Learn what the following are called in the local language.

1. foundation post
2. wall
3. porch
4. sago palm (on roof)
5. sago palm shingle
6. roof
7. roof peak
8. door opening
9. door
10. window opening
11. window shutter
12. bamboo wall panels
13. king posts
14. awning over door
15. floor (raised)
16. rafters
17. cross-beams
18. clothes line
19. canoe house
20. kitchen shed
21. girl
22. dog
23. boy
24. man
25. woman

Learn how to say the following:

Where is/are the _____?

The woman is on the porch.

The men are in the village.

The canoes are in the canoe house.

The girl is under the tree.

The boys are on the canoes.

The dog is under the house.
ACTIONS I

1. Lie
2. Sit
3. Stand
4. Run
5. Dance

6. Play
7. Swim
8. Work
9. Walk
10. Talk

Learn how to say the following sentences:

1. She is lying down.

2. He is sitting.

3. He is standing.

4. He is running.

5. She is dancing.

6. He is playing.

7. He is swimming.

8. He is working.

9. He is talking.

10. He is talking.
ACTIONS II

1. Listen (to)     5. Cook
2. Look (at)       6. Drink
3. Paddle         7. Cut
4. Eat            8. Dig

Learn how to say the following sentences:

1. He is listening to me.

2. He is looking at his watch.

3. He is paddling the canoe.

4. He is eating a banana.

5. He is cooking the fish.

6. He is drinking coconut milk.

7. She is cutting the bush plants.

8. He is digging a hole.

9. What is he digging/eating/cooking/drinking/etc?

10. What is he doing?

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1. To carry a child in the arms
2. To carry a baby astride the hip
3. To carry a baby cradled in the arms
4. To carry with several people
5. To carry on the head
6. To carry on the back
7. To carry a child on the back
8. To carry on the shoulder
9. To carry with a strap around the head
10. To carry in the arms
11. To carry a child on the shoulders
12. To carry hanging from the hand
13. To carry hanging around the shoulder, and across the chest and back
14. To carry hanging over the shoulder
15. To carry two objects, one hanging from each end of a pole balancing on the shoulder
16. To carry on a pole on the shoulder
17. To carry hanging from a pole, each end of which rests on one person's shoulder
KINSHIP TERMS: IDENTIFYING

With the diagram on the following page, do the following:

1. Label the cartoon characters with names.

2. Learn the vocabulary for the following relationships. Add more for the ones we don't have in English:

   - father ___________
   - mother ___________
   - son ___________
   - daughter ___________
   - brother ___________
   - sister ___________
   - husband ___________
   - wife ___________
   - mother's older brother ___________
   - mother's younger brother ___________
   - father's father ___________
   - father's mother ___________
   - mother's father ___________
   - mother's mother ___________
   - father's older brother ___________
   - father's older sister ___________
   - father's younger brother ___________
   - father's younger sister ___________

3. Make sentences using the following pattern, the names you've used to label the cartoons on the following page, and the vocabulary above.

   X is Y's ___________
FRUIT: QUALITIES

1. Papaya
2. Orange
3. Pomelo
4. Mandarin Orange
5. Pineapple
6. Watermelon
7. Breadfruit
8. Banana
9. Lime
10. Lemon
11. Mountain Apple
12. Mango
13. Coconut
14. Guava
15. Avocado

Learn how to say the following:

1. The papaya is ripe.
2. The orange is sweet.
3. The pomelo is sour.
4. The pineapple is green.
5. The banana is yellow.
6. The watermelon is big.
7. The lime is small.
8. The coconut is heavy.
<table>
<thead>
<tr>
<th>VEGETABLES</th>
<th>COMPARISONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pumpkin</td>
<td>9. Chinese Cabbage</td>
</tr>
<tr>
<td>2. Cabbage</td>
<td>10. Corn</td>
</tr>
<tr>
<td>4. Lettuce</td>
<td>12. Chili Pepper</td>
</tr>
<tr>
<td>5. Onion</td>
<td>13. Green Pepper</td>
</tr>
<tr>
<td>7. Tomato</td>
<td>15. Taro Leaf</td>
</tr>
<tr>
<td>8. Cucumber</td>
<td></td>
</tr>
</tbody>
</table>

Learn how to say the following:

1. The eggplant is bigger than the tomato.

2. The green pepper is sweeter than the chili pepper.

3. The chili pepper is spicier than the onion.

4. The cucumber is heavier than the ginger.

5. The pumpkin is more expensive than the tomato.

With the help of your informant, make five sentences of your own based on the pictures.
WEATHER TERMS

1. Lightning 6. Sun
2. Thunder 7. Sky
3. Wind 8. Rain Drop
4. Rain 9. Cloud
5. Wind & Rain 10. Earthquake

TIME TERMS

1. Sunrise 4. Afternoon
2. Morning 5. Sunset

PHASES OF THE MOON

1. Full Moon 4. Crescent
2. Gibbous Moon 5. New Moon
3. Quarter Moon

Are seasons labeled in the language you are learning?

If so, how are they labeled? Name the seasons and the approximate times they cover in a calendar year.
# TRANSPORTATION

1. Custom Canoe _______  4. Outrigger Canoe _______
2. Constructed Canoe _______  5. Ship _______
3. Dug-out Canoe _______  6. Airplane _______

Learn how to say the following sentences.

1. I went to Auki by ship yesterday.

2. They will go to Honiara by plane tomorrow.

3. He will go to the next village by canoe this afternoon.

4. How did you go to _______?

5. When did you go to _______?

6. Where did you go?
BODY PARTS

A. The Skeleton
1. Skull
2. Collar Bone
3. Shoulder Blade
4. Breastbone
5. Rib
6. Backbone/Spine
7. Hip Bone/Pelvis
8. Kneecap

B. The Body
9. Hair
10. Head
11. Neck
12. Throat
13. Shoulder
14. Chest
15. Back
16. Waist
17. Stomach
18. Hip
19. Buttocks
20. Armpit
21. Arm
22. Upper Arm
23. Elbow
24. Forearm
25. Wrist
26. Fist
27. Hand
28. Palm
29. Thumb
30. Finger
31. Nail/Fingernail
32. Leg
33. Thigh
34. Knee
35. Calf
36. Ankle
37. Foot
38. Heel
39. Instep
40. Sole
41. Toe
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<th>The Face</th>
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# MEASUREMENT

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<tr>
<td>1. Tip of Middle Finger</td>
<td>Wrist</td>
<td></td>
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<td>2. Tip of Middle Finger</td>
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<tr>
<td>3. Tip of Middle Finger</td>
<td>Shoulder</td>
<td></td>
</tr>
<tr>
<td>4. Tip of Middle Finger</td>
<td>Center Chest (half fathom)</td>
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</tr>
<tr>
<td>5. Tip of Middle Finger</td>
<td>Opposite Elbow</td>
<td></td>
</tr>
<tr>
<td>6. Tip of Middle Finger</td>
<td>Tip of Opposite Middle Finger (fathom)</td>
<td></td>
</tr>
<tr>
<td>7. Tip of Thumb</td>
<td>Tip of Middle Finger</td>
<td></td>
</tr>
<tr>
<td>8. Tip of Thumb</td>
<td>First Joint of Thumb</td>
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# NUMBERS

|       | 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. | 30. | 40. | 50. | 60. | 70. | 80. | 90. | 100. | 1000. | 10000. |
|-------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-------|---------|
|       |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |       |         |         |
| Big   |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |       |         |         |
| Tall  |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |       |         |         |

Wide
Long
Now learn how to say the following:

1. How big/tall/wide/long is ______?  
________

2. The ______ is ______ big/tall/wide/long.  
________
1. mouth cavity
2. nasal cavity
3. brain
4. pharynx (throat)
5. esophagus (gullet)
6. vertebrae (backbone)
7. trachea (windpipe)
8. heart
9. lungs
10. liver
11. stomach
12. spleen
13. kidney
14. colon (coiled)
15. small intestines
16. caecum (blind gut)
17. ureter
18. fallopian tube
19. bladder
20. ovary
21. uterus (womb)
22. vagina
23. rectum
24. urethra
25. testicle
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<td>4</td>
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</tr>
<tr>
<td>6</td>
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</tr>
<tr>
<td>7</td>
<td>scale</td>
</tr>
<tr>
<td>8</td>
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</tr>
<tr>
<td>9</td>
<td>lizard</td>
</tr>
<tr>
<td>10</td>
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<td>12</td>
<td>grasshopper</td>
</tr>
<tr>
<td>13</td>
<td>beetle</td>
</tr>
<tr>
<td>14</td>
<td>cockroach</td>
</tr>
<tr>
<td>15</td>
<td>mantis</td>
</tr>
<tr>
<td>16</td>
<td>feeler</td>
</tr>
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<td>ant</td>
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<td>antenna</td>
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<td>25</td>
<td>butterfly</td>
</tr>
<tr>
<td>26</td>
<td>moth</td>
</tr>
<tr>
<td>27</td>
<td>caterpillar</td>
</tr>
<tr>
<td>28</td>
<td>cocoon</td>
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</tr>
<tr>
<td>35</td>
<td>spider</td>
</tr>
<tr>
<td>36</td>
<td>web</td>
</tr>
</tbody>
</table>
1. elephant ear
2. bird of paradise
3. bougainvillea
4. candle bush
5. chenille plant
6. frangipani
7. heliconia
8. hibiscus
9. lipstick
10. pagoda
11. dwarf poinciana
12. wild poinsettia
13. rice
14. tapioca
TREES

1. autograph tree
2. banana tree
3. banyan tree
4. baring tonia
5. beach heliotrope
6. breadfruit tree
7. chicle
8. colvillea
9. guava
10. tree fern
11. ironwood
12. jack fruit tree
13. kamani tree
14. kapok tree
15. pandanus
16. lipstick tree
17. sea grape
18. mango tree
19. monkeypod
20. mountain apple
21. Norfolk Island pine tree
22. Cook pine tree
23. coconut palm
24. royal palm
25. queen palm
26. date palm
27. blue latan palm
28. papaya tree
29. flame tree
30. sandalwood tree
31. traveller's palm
TREE PARTS

A. Coconut
1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 
B. Banana
1. 
2. 
3. 
4. 
5. 
6.
FISH

1. yellow-tailed brown parrotfish
2. sweet lips porgy
3. squirrel fish
4. jack
5. striped surgeon
6. unicorn fish
7. goatfish
8. jack
9. white-lined rock cod
10. mullet
11. rudderfish
12. blue jack crevally
13. rabbitfish
14. rabbitfish
15. dogtuna
16. snapper
<table>
<thead>
<tr>
<th></th>
<th>Turkey Fish</th>
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<th></th>
<th>Abudefduf</th>
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<tr>
<td>2</td>
<td>Sea Anomone</td>
<td></td>
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<td></td>
<td>Staghorn Coral</td>
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<tr>
<td>3</td>
<td>Moray Eel</td>
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<td></td>
<td>Damsel Fish</td>
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<td>4</td>
<td>Brain Coral</td>
<td></td>
<td></td>
<td></td>
<td>Sting Ray</td>
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<td>5</td>
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<td>Puffer</td>
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<td>6</td>
<td>Cone Shell</td>
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<td>Leopard Shark</td>
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<td>7</td>
<td>Sea Urchin</td>
<td></td>
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<td>Trochus</td>
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</tbody>
</table>
BIRDS

1. megapode (Megapodius)
2. black-mantled hawk (Acciptier melanochlamys)
3. Doria's hawk (Megatriochis doriae)
4. New Guinea eagle (Harpyopis novaeguineae)
5. white-crowned koel (Caliechthrus leucolophus)
6. Solomon Islands concal (Centropus milo milo)
7. knob-billed fruit dove (Ptilinopus insolitus)
8. splendid fruit dove (Ptilinopus solomonensis)
9. red-breasted fruit dove (Ptilinopus eugeniae lewisi)
10. New Ireland fruit dove (Dacula rubicera)
11. Finches imperial pigeon (Dacula finschii)
12. white-breasted ground dove (Gallicolumbia jobiensis)
13. Beccari's ground dove (Gallicolumbia beccarii)
14. white-throated pigeon (Columbia vitiensis halmahaera)
15. blue-streaked lory (Eos reticulata)
16. yellow-backed lory (Domicella garrula flavopaltiata)
17. Solomon Island white cockatoo (Kakatoe ducrops)
18. Papuan hawk owl/boobook owl (Uroglaux dimorpha)
19. ultramarine kingfisher (Halcyon leucopygia)
20. white-rumped swiftlet (Collocalia spodiopygia)
21. king parrot (Lorius roratus)
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<thead>
<tr>
<th>No.</th>
<th>Specie</th>
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<tr>
<td>22</td>
<td>Papuan hornbill (Rhyticeros plicatus)</td>
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<tr>
<td>23</td>
<td>purple gallinule (Porphyrio porphyrio)</td>
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<td>24</td>
<td>reef heron (Egretta sacra)</td>
</tr>
<tr>
<td>25</td>
<td>button quail (Turnix maculosa)</td>
</tr>
<tr>
<td>26</td>
<td>rail (Rallus aquaticus)</td>
</tr>
<tr>
<td>27</td>
<td>dollar bird (Eurystomus orientalis)</td>
</tr>
<tr>
<td>28</td>
<td>frigate (Fregata andrewsi)</td>
</tr>
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<td>29</td>
<td>white-collared kingfisher (Halcyon chloris alberti)</td>
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<tr>
<td>30</td>
<td>common tern (Sterna hirundo)</td>
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<tr>
<td>31</td>
<td>seagull (Larvus)</td>
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</tbody>
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CUSTOM DRESS -- WOMEN

1. Feather Money
2. Cloth for Carrying Baby
3. Skirt
4. Basket
5. Wrist Decoration
6. Shell Bracelet on Wrist
7. Woven Bracelet on Wrist
8. Shell bracelets on Upper Arms
9. Purse (over shoulder)
10. Large Shell Money Belt
11. Necklace
12. Earrings
13. Flower Head Lei
   Flower Neck Lei
14. Grass Skirt
CUSTOM DRESS -- MEN

1. Blade Edge of Ax
2. Back of Ax Head
3. Ax Head
4. Ax Handle
5. Ax
6. Shield
7. Loin Cloth
8. Leg Band
9. Painted Stripe on Arm
10. Shell Head Band
11. Leaf Headdress
12. Shell Money Chest Belts
13. Fiber Arm Band
14. Lavalava
15. Mask
16. Wrist Band
17. Grass Skirt
18. Bow
19. Arrow
20. Bow String
21. Arrow Tip
1. Snare Trap
2. Trigger
3. Noose
4. Shelter
5. Adz Blade or Head
6. Adz
KNOTS

Learn the names of these knots in the language you are studying and find out what they are commonly used for.

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<th>USES</th>
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<td>WEAPONS</td>
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