

**VIVINE RURUHU PA HOAVA
CUSTOM STORIES FROM HOAVA**

Collected and translated by Karen Davis

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FOREWORD

These stories were recorded in Tamaneke, New Georgia from February 1988 to May 1988. They were written down in Tamaneke and later translated in New Zealand.

The stories are **vivine ruruhu** "custom stories" well known in the village. I have collected and translated these stories for the schoolchildren who speak Hoava and Kusage so that they can learn to read stories from their own villages. However, I hope other people will also enjoy reading them.

The youngest story tellers are Devita Sasa, aged 9, and his brother Burusi Barakera, aged 12. Sasa was the first person to start telling stories to me, many of which he had learnt from Philip Roni, the oldest man in Tamaneke and a source of much of the oral history of the Hoava people.

Amina Kada is Burusi and Sasa's older sister and I stayed with her and her husband, Vincent Vaguni, while I was in Tamaneke. Amina has a strong sense of humour and taught me much about life in Tamaneke.

Varina Midaduri is Vincent's younger sister and wrote down several stories as well as recording them on cassette. Joshua Litu is a young man who is called upon for many occasions to deliver his very original speeches. He is very strong and has survived bites from coconut crabs and falls from betel nut trees. Eileen Tina is his younger sister.

Several people helped transcribe the stories: Deni Kani, Mensia, Qeri, and Piapa. Vincent Vaguni and Piapa corrected the written versions. Paula Hapa, Amina and Vincent all helped me to translate the stories by explaining the structure of their language.

Many Tamaneke people also helped when they called into the house and came to see what we were doing. Therefore these stories are not the work of any one person, but the work of all the people of Tamaneke. Any errors in translation are however due to my own mistakes.

Karen Davis, Auckland.

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Sa koba dae sa ruruhu

Devita Sasa

Koko nana ria butubutu nohoko. Keke rane la habu ria gila sapu tapuru, tapuru; sapu aso rarusu, aso rarusu, gua qa ria. Eri sokudele aso rarusu. Eri helekae na tapuru, gua ria. La pule ria, la gua ria.

La sa ruruhu nani paho sa kakatuana tadiria.

"Goe, e Kikio, ko holapa," gua. Sa kikio koko holapa. "Koleo qa," gua Kikio.

Taloe ria la habu, pule ria. Ome la, gua. Ta nani paho sa kakatuana. Pato sa kikio.

"E, kipu boka rao, na lavati holapa na vari va tahiko," gua e Kikio heni si.

Dae isa na, "goe, e Sou, pele ko," gua ria.

Ko qa Sou pa rurusu, dodola la pa mati. Mae qa sa ruruhu, mae nani paho qa sa kakatuana. Gila la eko qa Sou gila la pae qa. Ego, pule ria, tiono pule tu ria.

"Ego, rao ko holapa," gua Koba.

La Koba, la pae pa lemuhe. Mae sa ruruhu, mae agiri. Omome nia qa Koba sa na heni puta kikikolo tanisa ruruhu. La Koba kaburu vagia ba kikikolo tanisa ruruhu na.

"Akekeke!" gua sa ruruhu, haqala sagele la pa ekoana, dae eko sa ruruhu, dae tiqe ta piha sa kikikolo tanisa ruruhu, tiqe mate sa ruruhu.

Taloe sa koba, la gavegavere mi kae murumuruku sa ruruhu gila mate qa, gila gavegavere pule e koba, la pule la qa, la zokoro nana. Mae tiqa ria.

"Ve si?"

"Mate tu," gua koba.

"Tatavola koni omea," gua sa atata.

Tatavola na sagele ria tapuru, sagele la ria botu nohoko, la omea, gua. Mate.

Pirae tavete inebara ria, pirae na tavete inebara la qa ria. Ego, pirae na e koba pa vari korapana. Vagivagi tu, vagivagi, vagivagi, gua. Tiqe dadae.

The hermit crab and the giant

told by Devita Sasa

There was a family of birds. One day they went to find food. Those who could fly, flew; those who walked on the shore, walked on the shore; in this way they went. The herons walked on the shore. The seagulls flew. Then they came back.

The giant had been and eaten everything in their oven.

"You, Kikio, stay behind," they said. The kikio should stay behind. "That's good," said Kikio.

The others left to find food and then returned. They saw that everything in the oven had been eaten. The kikio spoke. "E, I couldn't do anything because it was very big and I was terrified," said this Kikio.

After that, "you, reef heron, will stay next," they said.

The reef heron stayed on the shore, watching out from the dry land. The giant came, he came to eat all the food in the oven, while the reef heron lay down and hid. Well, the others came back and cooked food again.

"Well, I will stay behind," said hermit crab.

The hermit crab went and hid in the rubbish heap. The giant came and opened the oven. The hermit crab could see the giant's testicles. The hermit crab crunched the giant's testicles between his pincers.

"Akekeke!" said the giant and ran up to the sleeping place to lie down. His testicles were smashed and so the giant died.

The hermit crab left by creeping away but the giant did not move because he was dead. The hermit crab crept away, and stayed in the house. The others returned.

"Where is he?"

"Dead," said hermit crab.

"In the morning we will see," said the eagle.

In the morning they flew up, lots of birds flew up to see it. Dead.

Now they made a feast, they went and made a feast. Well, the hermit crab sat in the middle. They ate and ate and ate. Then it's finished.

Sa vivine te Biliboa

Devita Sasa

Koko nana keke gugusu. Ko nana keke gugusu banara. Keke rane gila la sa boko nani va mate ria nikana pa keke gugusu banara. Ego, umana nia ria se Biliboa, keke nikana varane, gua ria. Ego, taloa eri karu koburu la pita se Biliboa.

"Biliboa, la goe, gua sa banara."

"Koleo qa," gua sa. "Tatavola koni atu. Tatavola hokara koni atu qa," gua Biliboa. Dae isana, tiqe tiqa tatavola, dae tiqe la Biliboa, la qa, aso la qa, aso la qa, aso la qa Biliboa. Aso la qa Biliboa heni, tiqe la.

"Ve si?" gua Biliboa.

"Ko la qa henini," gua ria. "Tata toka mae qa," gua ria.

Ego, tiva loka nia qa Biliboa. Ego, ta inohagi sa boko, ome la, gua, omea Biliboa. Haqala gore sa boko, haqala gore la qa. Vari tokae eri karu. La Biliboa haqala, likoho nia qa pa kabasa, dae tiqe va matea.

Dae tiqe, la Biliboa purukia, gila deana holapa. N ikana pu la, nani qa. Dae isana, tiqe la ria ponina seleni se Biliboa. Dae sa, tiqe pule isa, la pa nana gugusu.

Eri karu ruruhu pule, la nani pulea tu keke gugusu banara. Ego, umana nia ria se Biliboa pu isa qa va matena sa boko, gua. Sogi la eri karu koburu, la te Biliboa.

"Biliboa, la goe, gua sa banara."

"Koleo. Koni atu tatavola," gua Biliboa.

Tiqa tatavola, la qa Biliboa heni, aso la qa, dae tiqe la tiqa gi.
"Ve si?" gua sa.

"Ko la tu heni," gua. Toka mae karua koburu makariva.

"Tata mae?" gua Biliboa.

"Kahi tata mae."

"Pirae?" gua.

"Ao."

"Ego, gamu karu koni ko hera," gua Biliboa.

La Biliboa heni rede ka lima magara. Dae tiqe, la sa, la keba Biliboa pa harina sa

batudi eri karu. Omea eri karu sa keke ruruhu talopa pa gotogotona. Puta sa keke ruruhu henini. Gila vagia Biliboa sa keke magara, va uke la nia.

"Kolo, kae vari ilisoqoe," gua sa keke ruruhu.

Ego, vagia sa vina karua, va uke la nia.

"Kolo, kae vari ilisoqoe," gua sa keke ruruhu.

Ego, vagia sa vina hike, va uke la nia.

"Kolo, kae vari ilisoqoe," gua sa ruruhu.

Vagia sa vina made, va uke la nia.

"Kolo, kae vari ilisoqoe gua ba rao."

"Kipu rao ba sana," gua sa keke ruruhu. Isa ve la qa eri kari.

Biliboa vagia sa vina lima, va uke la nia.

"Kolo, kae vari ilisoqoe, gua ba rao," gua sa keke ruruhu. Gasa tekulu la, la qa vari nani la qa eri karu. Dae tiqe, la, la, tiqe mate.

Gasa la, gasa gore Biliboa, tiqe tukelia sa vuida, tiqe la kupae sa batudi eri karu, tiqe va tunui pa ririana. Dae sa, tiqe la sa, la kuigi eri karu koburu. Dae isana ome eri karu.

"Koe ao, mate si," gua eri karu koburu. Dae pule eri karu, la vivine.

"Maki logaloga nina, maki va mate nina gita," gua sa banara.

"Ego, pana hiva va sosode gamu, toka mae," gua ria.

Bukia sa banara buki tatavola. Taloa ria botu nikana, barigese, kaleqe. Sagele la, la gua. Mate ria ruruhu.

"Ego, koleo holapa tamu Biliboa," gua ria. Dae tiqe gore pule ria, tavete inevana. Ria pu habu na habu. Ria pu hukuagi, hukuagi. Ria pu bagere, bagere, gua qa ria. Dae tiqe, la ria tavete inevana. Buki sa banara tiqe tavete inevana.

Dae tiqe vagivagi ria, Biliboa pa vari korapana hokara. Vagivagi la qa ria. Dae isana, dae vagivagi ria, la sa banara ponua seleni se Biliboa. Dae tiqe pule Biliboa la pa nana gugusu. Dae tiqe gua dadae.

The story of Bilibao

told by Devita Sasa

There was a village. There was a chief's village. One day the pig came and killed the people in a chief's village. Well, they heard of Bilibao, a brave man, it was said. So, two children went to look for Bilibao.

"Bilibao, you go, said the chief."

"Alright," he said. "In the morning I will come to you. First thing in the morning I will come to you," said Bilibao.

Morning came and Bilibao set off, walking, walking, walking. Bilibao walked until he arrived.

"Where is it?" said Bilibao.

"It's still here," they said. "It's nearly arrived," they said.

Well, Bilibao stood and waited. The boar was scented and Bilibao saw it. The pig ran down, it ran towards him. The two chased each other. Bilibao ran around the house and then killed it.

Then Bilibao gutted it and it was very sweet. The people there ate it. After that, they gave Bilibao money. Then he went back, back to his village.

Two giants next, they attacked a chief's village again. Well, the people heard of Bilibao who had killed the pig. So two children went to Bilibao.

"Bilibao, you go, said the chief."

"Good. I will come to you in the morning," said Bilibao.

Morning came, and this Bilibao set off, walking, and then he arrived.

"Where are they?" he said.

"They are over there," they said. Two boys went with him.

"Nearly here?" said Bilibao.

"Not yet."

"This time?" he said.

"Yes."

"Well, you two will stay here," said Bilibao.

Bilibao went and picked up five stones. Then Bilibao climbed on top of the two boys' heads. The two saw one giant through a hole in the roof opposite. This giant was sleeping. Bilibao took one stone and let it drop on him.

"Kolo, don't annoy me," said the giant.

Well, Bilibao took the second stone, and let it drop.

"Kolo, don't annoy me," said the giant.

Well, he took the third and let it drop.

"Kolo, don't annoy me," said the giant.

He took the fourth and let it drop.

"Kolo, I said don't annoy me," said the giant.

"It's not me," said the other giant. The two went on like that.

Bilibao took the fifth stone and let it drop.

"Kolo, don't annoy me I said," said the first giant. He jumped up and the two of them fought each other until they were dead.

Bilibao jumped down and opened the window, then he cut off both their heads and stood them in the doorway. Then he called the two boys, and they came and saw.

"Koe, yes, they are dead," said the two boys. Then the two boys went back to tell everyone.

"You'd better not be lying, it's no good if we are killed," said the chief.

"Well, if you want to be sure, follow us," said the two.

The chief blew a conch shell. Many people, old men, old women, set off. They went up. The giants were dead.

"Well, thank you Bilibao," they said. Then they went back down and made a feast. Those who fished, fished. Those who hunted pigs went hunting pigs. Those who hunted possums, went hunting possums. After that, they made a feast. The chief blew the conch shell and then they had the feast.

Then they ate, with Bilibao right in the middle. They ate and ate. After they had eaten, the chief gave Bilibao money. Then Bilibao went back to his village. And then it's finished.

Kamade tamaturana

Burusi Barikera

Koko nana keke gugusu. Ko dia eri kamade tamaturana, keke hinaquru. Sapu hikuna sa hinaquru. Ego, keke kolokolo, taloa eri kahike koburu makariva, taloa la babao, gonagona igana gua. La taloa, taloa eri kahike, la. Sa hikuna ko holapa. Ko holapa sa hikuna. Nana tinavete sa rararo, va katu kakatuana, gua, mi kipu la eri kahike tamaturana suadi galagala nia.

Ego, keke kolokolona, gila taloa, taloa eri kahike suadi, la gonagona pule, gua. So taloa pule la ria, la gona igana ria, vagi igana ria. Taloa sa koburu hikuna na, sa hinaquru na, dae pule mae. Ego, rararo sa, mae tiqa pule ria.

"Ve ninani?" gua ria.

"Ko qa heri," gua sa hinaquru.

"Ego, va katu ni ria igana," gua ria. Va katu ni sa. Ego, mi keke igana lavatina naqalia ria. Ego, pana boni na mi kipu la ria poniponi veloa ria sa hinaquru na, so pana boni na la sa koburu vitila tanisa hinaquru, na vinahike na, tanisa hikuna na. La sa, hiko poni nia igana, la vekoe sa pa lemuhe. La sa hinaquru, la la naninani, gila vura sa koburu suana, la gua, naninani sa.

"E, goe ponina sa koburu hikuna," gua sa koburu suana na.

"Ao," gua sa koburu vitila tanisa koburu hinaquru.

Ego, taloa sa koburu hinaquru, pule la, la eko. Ego, veve tatavola so ada pule ria dae taloa, la habu pule. Taloa sa hinaquru keba pa kinu. Keba sa, keba, keba, sagele pa noka tu la sa. La hake sa pa noka. Dae taloa ria na tasina sa la gonagona. Ego, kera sa:

"Siku igana pu pila, batu igana pu qetu,
vina solomo pa vei, vina okoro pa Zae,"

gua sa. Umana mae sa koburu hikuna, umana. "Ki, sa tasida kera, ta umana la na," gua sa.

"Kolo, kae logaloga. Pana hiva pule goe, pule mua tu," gua eri karu tasidi suadi. Kera pule sa hinaquru.

"Siku igana pu pila, batu igana pu qetu,
vina solomo pa vei, vina okoro pa Zae,"

gua sa koburu hikuna na. Vari umana paho eri kahike dae mae, haqala mae qa ome la gua, kela pa noka tu, hake ba sa koburu hikuna dae kerakera kumana. Taloa qa eri kahike koburu. Keba toka la, tata hokara la sa koburu hikuna, tiqa.

"Nina mua toa," gua sa koburu hinaquru. Tiva pa kinu dae zoro gore sa, zoro gore la pa toa, dae lobuhu gore, taloa tu, la pa pekanana tu. Zoro toka la eri kahike na, mi kipu boka nuquru toka la. Taloa eri kahike dae la vagi malivi dae pota sa toa tanisa hinaquru qa, vena isa qa nuqunuquru sa malivi tadi eri karu koburu suadi ra, kipu hite boka hokara.

"Ego, isa sapu gua nia rao sana," gua sa koburu hikuna, dae pule, pule eri kahike la kakabo, la qa pa kabasa, ko gua de dadae.

Three brothers and their sister

told by Burusi Barakera

There was a village. A family lived there, three brothers and one sister. The youngest was the girl. So, one time the three boys left to go spearing fish. The three went away while the youngest one stayed behind. Her work was cooking, getting the stone oven ready, but her three elder brothers did not love her.

Well, one time, the three older ones had left to go fishing again. They returned with the fish they had caught. The youngest, the girl had been away to the gardens and come back. She was cooking when they arrived.

"Where's food?" they asked.

"This is it," said the girl.

"Alright, bake the fish," they said. She baked them. They had brought back one large fish. Well, when it was night they did not usually give anything to the girl, but this night the next child up from the girl, the third boy, went and stole the fish to give to her and left it in the rubbish heap. The girl went and ate it. While she was eating the eldest came out and saw her.

"E, did you give to the youngest?" said the eldest boy.

"Yes" said the next child up from the girl.

Well, the girl left and went back inside to lie down. It was nearly morning so the boys woke up and left to go fishing again. The girl went and climbed a **kinu** [cut nut] tree. She climbed and climbed, climbed up high until she was sitting near the top. Her brothers had gone away fishing. She sang:

**Siku igana pu pila, batu igana pu qetu
vina solomo pa vei, vina okoro pa Zae**

The youngest heard her. "Ki, our sister is singing, I heard her," he said.

"Kolo, don't lie. If you want to go back, then go back," said the two older brothers.

The girl sang again:

**Siku igana pu pila, batu igana pu qetu,
vina solomo pa vei, vina okoro pa Zae.**

All three heard her and came running to her. Look, the youngest child is up high and singing on and on. The three boys start climbing after her, the youngest one nearly reaches her.

"Maybe it's your cliff," says the girl. She stands up in the **kinu** tree and jumps down, jumps down into the rock face and sinks into it. She's gone underground. The three boys jump after her but cannot go inside. They go and get an axe to hit the rock face of the girl. The axe of the older two cannot enter the rock at all.

"Well, that's what I had said," said the youngest boy and the three went back crying to their house to stay there until finished.

Eri kalima maneke

Amina Kada

Koko nana keke gugusu. Ko dia eri ka lima maneke. Tinavete tadi eri ka made koburu heri sagi valusa. Valusa pa kolo.

Gila, keke rane, pato eri kamade. "Ei, gami kamade koni taloa valusa, goe koni ko holapa," gunia eri ka made sa tinadi, sa kaleqe.

"Koleo qa, la tu gamu ka made la valusa va soku gada makasi tu," gua sa kaleqe.

So gila vaqavaqasa gua, taloa eri ka made tamaturana heri, sagele la pa korapa kolo, la valusa eri ka made. Gi vagi makasi eri ka made, soku makasi vagi eri ka made dae tiqe gore pule. Gore pule la eri ka made tala ko sa kaleqe. Tiono eri ka lima. Dae tiono eri ka lima, tiqe pato pule eri ka made.

"Goe koni ko holapa. Gami ka made koni taloa pule, la valusa pule. Gua busa sa makasi omea gami ka made, nani holapa," gua eri ka made. Koleo qa gua sa kaleqe.

Ego, taloa eri ka made gi pato sa hikuna. "Koe, koni va keba gita pa noka sa kaleqe, vekoa pa noka sa kaleqe. Maki gi gua he pa harida gita taloa mae sa ruruhu gila nania sa kaleqe," gua sa hikuna.

So tavetia eri ka made sa keke rogaroga gele, sagele pa batu qato pa noka tu. Dae tiqe va keba toka laia sa kaleqe, tiqe agiria qatu eri ka made sa kakatuana makasi. Tiqe lohe pa epata, tiqe va keba sagelia eri ka made sa kaleqe, tiqe la hake tu pa noka. Dae isana, dae tiqe la naqala va pae ia eri ka made sa rogaroga pu keba sa kaleqe. Dae tiqe hake tu tala gunia sa kaleqe tiqe naninani kumana, nani ana makasi. Taloa eri ka made, taloa valusa pule.

Korapa valusa eri ka made gi umania ba vena kabo na. Vena kabo gua sa inumana tadi eri ka made. Sa kabo tanisa kaleqe sagi gua he, kipu sagi kabo hokara ba sana. Na kabo kera tu, gua sa kinera tanisa kaleqe.

"Ka made tuqu pa valusa na,
nanirao na ilu pa soloso,"

gua sa kaleqe.

La pato sa koburu hikuna. "Koe, keke kasitona sapu umania sa so, na vena kabo," gua, mi umania qa eri ka made sana nana. "Kipu sa kaleqe mina nohoko, na voku," gua. "Na voku sapu kabo. Garo ome ruku so kabo", gua.

Ome opunu ruku gua, so isa kabo nia sa, gua sa inuma tadi eri ka made, mi sa koburu hikuna sagi umania sapu na kabo tana nikana gua. Gila umania qa sa sa pinapato tanisa kera na sapu kera nia sa kaleqe na. Sogi sa kaleqe qa na sapu la

ruruhu, la ia na, gua isa, mi "logalogamu goe, na voku qa sagi kabo na," gua nia eri ka hike na koburu hikuna.

Valusa la qa eri ka made, kabo pule sa kaleqe. La sa ruruhu gi teqea sa qato na. E, di, do, di, do, gua nia sa ruruhu sa qato tala ko sa kaleqe na, teqea sa. La kabo pule sa kaleqe na.

"Ka made tuqu pa valusa na,
nanirao na ilu pa soloso,"

gua sa kaleqe.

Umania pele sa hiku toka la tanisa hikuna. "Koe, karia, hinokara sana, na garo sa ruruhu tu sa gore la tanisa kaleqe na. Koni mate go tu ve sa kaleqe na," gua sa koburu vinahike.

"Karia, kae hakuhaku, logaloga ba gamu karu na, na voku qa ba kabo na," gua eri karu suadi.

Ego, mi la qa teqe tanisa ruruhu so kabo pule sa kaleqe.

"Ka made tuqu pa valusana,
nanirao ilu pa soloso,"

gua sa kaleqe.

"Koe, kolomao, na hinokaradi eri karu. Na ruruhu sagi la tanisa kaleqe na, koni mate sa kaleqe na," gua sa koburu vinarua.

"Kahike, na hakuhaku ba gamu ka hike, na hakuhaku habu qa. Na kaleqe kae gua ba kabo na, na e na voku qa," gua sa suana. Mi la qa tata uke qa sa qato na, so kabo la qa sa kaleqe na, kabo pule sa kaleqe.

"Ka made tuqu pa valusana,
nanirao na ilu pa soloso,"

gua sa kaleqe ni, gi umana pele sapu suana na. "Koe ao, na hinokarami tu ba gamu ka hike na. Koni mate ba sa tinada na. Aria mada gore taloa," gua qa isa.

Ego, dae qa. Gore eri ka made, vose gore eri ka made la la la hodoko pa vasileana. Haqala sagele eri ka hike pu suadi ra, la haqala sagele sapu suana, la gua.

Vasi lavata holapa sa ruruhu. Ko teqea isa sa qato tala pu ko sa kaleqe. Tata uke hokara sa qato. Ke! Na kabaena sa ruruhu ko la heni. Nina koni mate qa ve sa kaleqe na.

"Aria, mada tavete tupi," gua sa suana. Ego, tavete tupi eri ka hike. Mi sa hikuna hokara sagi na tubutubu. Tubutubu paho doluru vasina, aso na ve sa heni ta sinata,

mazumazuka kumana qa. Vasi kaleana holapa, na tubutubu.

So tavete eri kahike henini, pato sapu hikuna. "Kahike, tavete mae tu keke parika taqurao," gua sapu hikuna.

"Kolo, na tubumu qa sari, mi mazumazuka qa, so tokatokae qa imimusu. Vinamatena sa ruruhu vasi koni la sa ruruhu gona va mate nigo qa goe na, na nina boka tata hokara la ia tu goe kae gua, na lavati holapa sa ruruhu," gua eri ka hike.

Kera la qa sa kaleqe na.

"Ka made tuqu pa valusana,
nanirao na ilu pa soloso,"

gua sa kaleqe.

Tata uke hokara qa sa qato, ta sosovo eri kahike, tavete paho parika na tupi eri kahike na ve. Dae tiqe, koleo, gua sa hikuna heni, tavete ekea qa sapu nana isa, tavete nana tupi, nana parika, gua qa.

Sagele sapu suana gua heni la gua sa heni, kipu boka va ta ome hokara la tanisa ruruhu, kipu ome hokaria tu sa ruruhu. Aso gore pule taloa qa isa, tetedere sapu vena mate nana qa. Tahiko nananana holapa.

La pele sa vinarua, la pa soana heni, keke nono qa. Kipu boka gona hokara ni sa ria parika. La sapu vinahike, kipu boka qatu, keke nono qa eri ka hike.

"Kahike, vegoa tu sana, koni mate ba sana. Vegoa so kae hinoqe la gamu kahike, la gona sana?" gua sapu hikuna.

"Kolo, kae patopato, na nuzumu mi tubu, na golemu mi tubu, kipu boka va matea nina goe sa ruruhu. Lavati holapa sa ruruhu," gua eri ka hike.

"Koleo qa, la rao. Mate rao mi koleo qa, puna na pula mate sa tinaqu, koni talakaha rao, so mate rao, mate sa tinaqu, koleo qa. Rao la qa, podea."

Aso sa tubutubu henini, sa koburu hikuna pu tubutubu paho vasina, ta sinasinata qa, tiqe sagele qa la sa. Ome la, gua sa, omea sa ruruhu.

"Kolo, na sa tavete nia sa tinaqu na," gua la qa sa.

"Se goe na? Kae pato mae, nina la rao gi gigua nigo he," gua sa ruruhu, pota sa qato. Vasi tata hokara qa uke gua sa qato, linana la qa gua sa ruruhu na. La qa sa makariva tubutubu henini, "ba va!" gunia matana sa ruruhu, tetedere eko qa sa ruruhu.

"Ke, ta nani nia qua sa masala henini," gua sa ruruhu. Naqala vagia sa malivi de aso la gua, dola ridarida nia pele qa sa sa kakelena. La qa sa makariva tubutubu

heni. "Ba!" gua la nia pule sa keke tupi pa kakele matana. Uke eko qa sa ruruhu. Haqala sosovo qa sa makariva tubutubu henini, la vagia qa sa malivi tanisa ruruhu, pota kokoto tukea batu tanisa ruruhu.

Dae qa isana. Uvuvili qa sa eri kahike, tiqe la sagele qa eri kahike. La vagia qa sa rogaroga na, tiqe va gorea qa eri ka made sa kaleqe pu hake pa noka. Ruruhu mate tuke.

Dae tiqe vagi qa eri ka made koburu ria makasi pu vagi eri ka made tiqe tioni qa, tiqe ko dia qa tala gunia. Sa ruruhu pu la so mate. Eri ka lima maneke sagi ko va leana, nani gedi makasi, gua. Tiqe dae qa sa vivine.

Four sons and their mother

Amina Kada

There was a village. Four sons and their mother lived there. The work of the children was to fish for bonito, to fish in the deep sea.

One day, the four sons spoke. "Ei, we four will go fishing for bonito. You will stay behind," said the four to their mother, the old woman.

"That's good, you four go fishing and take many bonito for us to eat," said the old woman.

So when it was dawn these four brothers left and went out to the open sea to fish. The four caught bonito, they caught very many bonito and then went back. The four of them went back to the old woman and they baked the fish. After they had baked the fish the four boys spoke again.

"You will stay behind. We four will leave again to fish some more. We say a great number of bonito and they were biting," said the four and the old woman agreed.

Well, the four made ready to leave and the youngest spoke. "Koe, we'll make the old woman climb up high, we'll leave her up high. It's not good if the giant comes behind our backs when we've gone and kills the old woman," said the youngest.

So they made a long ladder which would reach to the top of the tree. Then they made the old woman climb up it and the four boys opened the oven of bonito. They filled a food basket then passed it up to the old woman who stayed high up. After that, they hid the ladder which the old woman had climbed. Then the old woman stayed up there, eating and eating, eating her bonito. The four boys left to go fishing again.

While the boys were fishing they heard a sound like a cry. It was like a cry the noise which they heard. The sound of the old woman was like this. It was not real crying, it was singing - the song of the old woman:

"My four sons who are in the fishing grounds,
the giant from the bush is killing me,"

sang the old woman.

The youngest child spoke. "Koe, I hear something, it's like a cry," he said, but the others had not heard it properly. "It's not the old woman, it's a bird, a **voku**," they said. "It probably saw rain so it called out."

It saw rain, they said, and that made it call out. That's what the boys thought they heard, but the youngest heard the call of a person. He heard the words of the song which the old woman sang, so he told the others that the giant had gone to the old

woman. But "you're lying, it's a **voku** which called out," said the other three to the youngest one.

The four carried on fishing and the old woman cried out again. The giant had started to cut down the tree. E, di, do, di, do, went the giant to the tree where the old woman was, chopping it. The old woman sang again.

"My four sons who are in the fishing grounds,
the giant from the bush is killing me,"

sang the old woman.

The boy next in age to the youngest heard this time. "Koe, you two, it's the truth. I think the giant has gone down to the old woman. The old woman will die for sure," said the third boy.

"You two, don't be lazy. You are telling stories, it's a **voku** which cried," said the two older boys.

Well, the giant kept chopping so the old woman sang again.

"My four sons who are in the fishing grounds,
the giant from the bush is killing me,"

sang the old woman.

"Koe, kolomao, you two are telling the truth. It is a giant with the old woman. The old woman will die," said the second boy.

"You three, you are lazy, just tired of fishing. It's not the old woman calling out, it's only a **voku**," said the eldest boy. But the tree nearly fell so the old woman called out again, she sang again.

"My four sons who are in the fishing grounds,
a giant from the bush is killing me,"

sang the old woman, and the eldest boy heard this time. "Koe, yes, you three are right. Our mother will die. Come on, we must go back," he said.

Well, that was it. The three boys paddled back until they landed at the shore. The three older boys ran up, they ran up to see.

The giant was enormous. He stood there, cutting down the tree where the old woman was. The tree was very close to falling. Ke! The giant was so huge. The old woman would probably die.

"Come on, let's make arrows," said the oldest boy. So the three of them made arrows. But the youngest boy was covered in sores. All his body was completely

covered in sores so that when he walked they were opened up and bled continuously. His sores were really bad.

So these three worked and the youngest boy spoke. "You three, make one bow for me," he said.

"Kolo, those are your sores, bleeding so that flies follow you. The giant is deadly, he will kill you. You wouldn't even be able to get close to him, because he is very big," said the other three.

The old woman sang again.

"My four sons in the fishing grounds,
The giant from the bush is killing me,"

she said.

The tree was close to falling, the three boys hurried to finish their bows and arrows. Then the youngest decided to make his own, and he made his arrows and his bow.

The oldest boy went up, he couldn't go to where he would see the giant, he couldn't see the giant at all. He went back down, shaking as if he was sick. He was very, very frightened.

The second boy went next up the path. It was the same. He couldn't fire his bow at all. The third boy went up, he couldn't do anything either. The three boys were all the same.

"You three, what are you doing? She is going to die. Why don't you hurry and shoot that giant?" said the youngest boy.

"Kolo, don't talk, your mouth is full of sores, your backside is full of sores, you can't kill the giant. The giant is very big," said the other three.

"Alright, I am going. If I die, that's good, because if my mother dies I will be sad, so I will die, my mother will die, that's alright. I am going to try."

This one covered in sores walked up, the youngest child whose body was all full of sores, open and bleeding, he walked up until he saw the giant.

"Kolo, what are you doing with my mother?" he said.

"Who are you? Don't talk to me, or I might do like this to you," said the giant, hitting the tree. The tree was on the verge of falling and the giant looked towards it. The boy fired, "ba va", into the giant's eye and the giant fell, shaking with surprise.

"Ke, that wretch has attacked me," said the giant. He picked up an axe to go towards the boy, staring out of his other eye. The boy with sores fired again. "Ba!", went

another arrow into the other eye. The giant fell down. The boy with sores ran quickly and took the giant's axe. He cut the giant's head off.

After that, he called out to the other three and they came up. They took the ladder then brought the old woman down from where she had been sitting high up. The giant was dead.

The four children took the bonito they had caught and baked it, and then they lived on there. The giant who had come was dead. The family lived well, eating their bonito. And then the story is finished.

Sa koburu dae sa qato

Varina Midaduri

Koko nana keke gugusu. Ko eri karu tamaloana. Tinavete tadi karu tamaloana tavete va kaleana la qa. Tinavete tanisa palabatu puta rane. Tinavete tanisa kalaho tavete hinigala, heuku, habu, siovo napo, tavete ninani. Palabatu puta rane la qa. Tiqa sa boni, tavete va kaleana qa hiva nia sa palabatu.

Ego, isa la qa sa tinavete tanisa kalaho, habu la qa, pita ninani la qa. Seona vioro sa kalaho, vioro sa kalaho, ruka, goregore nana sa vasivasi. Ko isa, keke rane molu sa kalaho. Molu isa mi tavete hinigala la qa. Habu, siovo napo, gua.

Sa palabatu puta la qa pana rane. Pana boni taloa sa palabatu la tadiria tenina, zakara, piala, la zokoro nana tadiria tenina. Vaqavaqasa pule.

Seona podo sa koburu tanisa kalaho, mi kipu nininani sa kalaho. Va nunua sa sa koburu mi kipu nininani isa. Goregore nana sa vasivasi.

Tiqa sa keke rane, taloa sa palabatu, taloa hokara nana tu. La tadiria tenina pule isa, lupahi sa eri karu maneke.

Dae lavalavati va kisi sa koburu. Nininani sa koburu, tenia sa kalaho sa tuna, pita ponia vua seri. La isa pa nobonoboana, omea isa sa seri, la isa, la vagia dae ponia isa. Poni ve nia nohoko sa koburu. Lavalavati sa koburu tanisa, nani vua seri qa. Sa tinana kipu nininani. Ruka sa tinana, ruka holapa.

Ego, seseona, tata mate sa tinana so pato sa tinana. "Koi, pana vena mate rao, koni la tadiria tasiq pu podo tenirao, dae la ko. Mi pana vena karodi takonigo ria, koni pule mae pa nada kabasa, mae ko noso," gua sa tinana.

Tiqa pana rane taloa sa koburu la vagi seri, nininani. Tiqa boni, pule isa, la puta tenia sa tinana. Tiqa pana rane, taloa sa koburu, pita vua seri dae la igigunu tadiria koburu pa gugusu tanisa tinana. Boni pule isa, la omea sa sa tinana, mi sa tinana kipu nininani, kipu napo. Eko qa isa, na kae leleana, na vioro.

Ego, tiqa keke rane, taloa pule sa koburu, la igigunu, la koko sola tadiria koburu, dae pule isa la tanisa tinana. Kae lelea nananana holapa sa tinana. Ego, pato sa tinana. "Pirae nina tata mate qa rao, so pana mate rao koni la tala pu podo tenirao goe dae la ko, de vena hakeagi nigo ria, na koburu goe," gua sa tinana.

Putu eri karu maneke pana boni. Vaqavaqasa mate sa tinana sa koburu. Mate sa tinana sa koburu. Kae va gilagila sa koburu. Ada sa koburu pana tatavola, taloa igigunu. Pule sa, la ome pakia sa tinana mi kipu gilalia isa pu mate. Dae taloa pule isa, la igunu pule.

Tiqa boni pule la isa, kikiugia sa tinana mi kipu va tuaka.

Taloa isa, la va murumurukia gila hevae, heqata. La balabala sa koburu. "Nina mate," gua so kabo sa koburu.

Vari umania ria pu podo tenina sa kalaho. Talakaha ria, la gua ria. Sumi poze sa tinana. Hakuhaku nia ria de naqalia, la ravu nia pa dia gugusu. So la qa ria keru nia pa dia kabasa de ravu nia qa ria talagunia.

Ego, toka sa koburu tadiria nikana heri. La pa gugusu tadiria.

Tiqa pa gugusu, la ria hitu pule nia pana veluvelu. So pule qa sa koburu.

Vinahike rane na sa tinana ta ravuagi noqolo keke qato pa ravuravuana.

"Ei, keke qato tu noqolo ni," gua sa koburu. Ko qa isa, hakeagi nia sa qato. Pana rane taloa isa la igigunu qa, dae pule la qa pa nana kabasa. Pana boni puta qa isa tala gunia. Vua seri qa sa ninani tanisa koburu.

Tiqa vinamade rane huanini, gele sa qato. Tiqa vinamanege puta vua sa qato. Ure sa qato, soku vuana.

"Koi, na qato sa tu sapu noqolo pa ravuna sa tinaqu ni," gua sa koburu." Koleo, maqu vagi pakia sa vuana. Maki guagi ninani qa sa," gua.

So, vagia sa koburu sa keke vuana sa qato heni, nani la gua isa, na nohara, na bulo. Napoa isa, deana.

"Koe, na bulo," gua isa. Vagi pule sa keke vuana, nani la, gua isa, na igana, makasi. "Koe, na makasi." Nania isa keke vuana pule, meleni.

Ego, doluru ninani qa puta nani, so kipu mabo pita ninani sa koburu pa mehaka, habu pa hinigala, pita gana napo, kipu mabo. Mi ko qa isa pa nana kabasa tala ko sa tinana, dae vagivagi qa.

Tiqa keke rane gila vari ome ria nikana pa gugusu tanisa. Hiva nia ria de la vagi kiqa vuana sa qato de nani sola, gua. Mi kipu hiva nia sa koburu de poni puna la ria nonovalia pu kolokolo kisina isa, gua.

Ego, taloa sa koburu asaso pa nobonoboana. Taloa ria nikana la hikoa gua nia ria sa vuana sa qato tanisa koburu. Gele sa qato, gele sagele tala nana, vagi nia qato ria de zomae vuana gua. Gele va noka holapa sa qato.

Vari ome sa koburu gila pule la. "Kae hikoa vuana sa qua qato.

Gamu qa va malamalanirao kolokolona mate lupahirao sa tinaqu. Pirae heni, kipu mabo rao pula heuku, teqe paki tu, dae mabu tu gamu tutusa, vose pa kuma, piki mahu. Rao kipu mabo puna vagi gequ ninani pa kabasa," gua sa koburu.

Tiqa keke rane la holu ria sa vuana sa qato tanisa koburu. Nani podea gua ria,

deana. Doluru ninani pu ko varigara tanisa qato na ninani vuvua, na ninani veve na boko na, na kohale na. Doluru qa pinesu ko varigara qa pa vuana sa qato tanisa koburu.

Ego, ko qa sa koburu isana, kipu mabo isa. Isa sa tinavete tanisa. Tiqa rovo, nani sa vuana sa qato tanisa tinana, gua la qa sa tino tanisa. Gua qa tiqe dae.

The child and the tree

Varina Midaduri

There was a village. There was a married couple. The work of the couple was done badly. The husband's work was to sleep all day, while the work of the wife was to garden, dig, gather food, fetch water, cook food. The husband just slept all day. When night came, the husband wanted to do bad work.

Well, that was the wife's work: going out to look for food. After a while, the wife became sick. She was ill, becoming thin, her weight was going down. She stayed on and one day she was pregnant. She was pregnant, but she kept on working in the garden. She gathered food and fetched water.

The husband still slept all day. At night, the husband went off to his friends to chew betel nut, smoke, to laze around with his friends. At dawn he came back.

After some time the woman's child was born, but the woman did not eat. She suckled the child but she did not eat herself. Her weight kept going down.

One day came when the husband left, he went away for good. He went back to his family, leaving his wife and child behind.

The child grew slowly. She was eating, her mother took the child with her to look for berries. She went into the bush and saw berries. She went and took them to give the child. She gave them to the child as if she was a bird. The child grew bigger but only ate berries. Her mother did not eat. She became thin, very thin.

Well, after some time, the child's mother was nearly dead so she spoke. "Koi, when I die, you will go to my sisters who were born with me and stay there. But if they refuse to look after you, you will come back to our house and stay quiet here," said her mother.

When day came, the child left to take berries to eat. At night she returned to sleep with her mother. When it was daytime she left to look for berries and to play with the children in her mother's village. At night she returned to see her mother, but her mother was not eating, nor drinking. She just lay down because she was not well, she was ill.

Well, one day came, the child left again to go and play, to go and join the children, and then returned to her mother. Her mother was not well at all. So, her mother spoke. "This time I am just about to die, so when I am dead you will go to those who were born with me and stay there, so they can look after you, because you are a child," said the mother.

The two, the mother and her child, slept when it was night. At dawn the child's mother died. The mother of the child was dead. The child did not know. She woke in the morning and went to play. She returned to see her mother first, but she did not

know of her mother's death. Then she went away again to go and play once more.

When it was night she came back, calling to her mother, but she did not answer. The child went to shake her, but she was heavy and stiff. The child thought. "She must be dead," said the child and she cried.

Her mother's family heard her. They were sad and came to her. Her mother was rotten. They could not be bothered to carry her to bury her in their village, so they dug a hole at the house to bury her there.

Well, the child followed these people to their village. At the village they chased her away when it was evening, so the child returned.

Three days after her mother was buried, a tree sprouted on the grave.

"Ei, there's a tree sprouting," said the child. She stayed there, looking after the tree. When it was day she went to play, then came back to her house. When it was night she slept there. Berries were the only food of the child.

After the fourth day the tree was tall. At the tenth day the tree had fruit. The tree had many fruit.

"Koi, it's a tree which has sprouted from my mother's grave," said the child. "Alright, I will first pick its fruit. No good if it's food," she said.

So the child took one of this tree's fruits and ate it. It was a coconut, a green coconut. She drank it, it was sweet.

"Koe, a green coconut," she said. She took another fruit and ate it. It was fish, bonito. "Koe, bonito." She ate another fruit. It was melon.

Well, there was all the food she could eat, so the child was not tired from looking for food in the sea, working in the garden, looking for drinking water. She was not tired but stayed at her house where her mother was and she could eat.

One day arrived when the people from the other village came to see. They wanted to take some fruit from the tree to eat with her, they said. But the child did not want to give any to them because they had treated her badly when she was small.

Well, the child left to walk in the bush. The people went to steal the fruit from the child's tree. The tree was tall, it was very tall and they had to take some sticks to poke down the fruit. The tree was very high.

The child saw them and came back. "Don't steal the fruit from my tree. You left me destitute when my mother died and left me. This time I'm not tired from digging and clearing land, and you are tired from fishing, paddling on the water, weeding potatoes. I'm not tired because I can take my food at the house," said the child.

Another day came and they came to buy the fruit from the child's tree. They tried some, it was sweet. Every food grew together on the tree, food that was fruit, food like pork, like turtle. Every food was there together on the child's tree.

Well, that child stayed there and she was not tired. This was her work: When she was hungry, she ate the fruit from her mother's tree, such was her life. And then it is finished.

Keke makariva dae soku ruruhu

Joshua Litu

Koko nana keke gugusu lavata. Ko dia ria karua tatamana pa keke tusu pa kolo. Tinavete tanisa koburu sagi koba habu qa, babao, valusa, tutusa, gua tinavete tanisa koburu.

Keke kolokolo, pa keke rane, asaso sa koburu. Pa korapa inaso la tanisa koburu, omome la nana, gua sa. Omea keke kasitona pa seo tu, vena na buni, vuana sa qato buni. Ego, ome la, gua sa, omea.

"E, na sa tu sapu huanini?" gua isa. Pirae sagi balabala sa. "E, garo keke kasitona sapu ta-pala huani gua," gua sa koburu. Taloa sa koburu, surania sa sa nana hore dae vose la. Vose, vose, vose, la sa koburu. Lavalavati toka sa kasitona pu omea sa, pu vena vua buni huani, so vena vua poqala pirae, sa vua kako, so buni.

Vosevose pule la nana gua sa, mi omome la, gua sa, tata mae. "Ai, na sa tu ve heni?" gua. Vose la sa, vose la, vose la, ome la nana, gua sa koburu. Lavati toka vena vua poqala. "E, na sa tu pi," gua sa koburu.

Balabala sa koburu. "E, pa inaso mae taqurao sagi omea rao sa kasitona heni sagi kisina hokara qa. Inaso mae pu omea rao sa kasitona mi pirae heni sagi lavati tu sa. Na sa makoa pi?" gua sa.

Ego, la vosevose la sa koburu. La la la, vose la sa. Ome la nana gua sa. Lavati vena mate nohara. E, mi seona la sa vinose tanisa koburu. "Hiva napo," gua sa koburu, mi ome la, gua sa. Vena mate nohara sa kasitona pu ome la nia sa, gila taloa de la vagia, gua sa.

Keke tusu lavata, isa sagi tusu tanisa ruruhu, gua. Mina tusu, asaso la nana, gua sa. Inome tanisa na soloso lavata, na soloso isana, isa qa tala koia sa ruruhu, gua. Na keke heleana sagi ko nana tala gunia, tala ko sa soloso isana. Sa heleana isa na sagi nikana nuquria sa heleana isana, sa heleana tanisa, tala ko. Sa ruruhu heni sagi kipu to, mate qa, puna kipu keke sa ruruhu. Tina, na tina, milione, soku nananana holapa sa ruruhu ko tala gunia.

So gila taloa sa makariva. Seona ko sa barigese, mi kae pule sa makariva. "Koe, kae pule sa makariva, kae pule sa tuqu," gua isa. "Na vesa makoa koko qa sa? Kae pule sa, aso la pirae go sana gua."

Taloa sa koburu. Ome la nana, gua sa. Umania ba sa ononana ria kakaqara. Kera, kabo, gua, dae tiqe la ria. Pato sa keke mamalaini, umania sa.

"Koni keba goe sa omo sanini," gua sa. "Koni keba vagi goe ria kakaqara sariri dae koni pidikia goe keke tela," gua. Pato la sa keke nikana. Mamalaini umania sa koburu. "Pidikia goe sa tela henini, dae la goe pa vurana puta sa soana, la vekoe tala gunia. Taloa sa koburu dae gila koni la goe surana pule pa mua hore dae taloa."

Korapa ve qa sa koburu.

"HmMMM," gua qa sa ruruhu. Kipu keke sa ruruhu, soku holapa sa ruruhu, gore mae pirae heni. Umana la, gua ria. Qulutu paho sa pepeha, mae vena givu huala, na vena niu na ve sapu gore mae. Ke hupa lilisi holapa sa korapana sa soloso.

"Koe, mate qa rao," gua sa koburu. Mina sa pinato pu umania sa koburu sagi toka sa koburu sa pinato sani, sagi tavetia sa koburu sa ve pu umania sa.

La sa, la vagi ria kakaqara, lohe pa tela. Dae la sa, la vekoe. Na karua ria soana. Keke soana sapu gore mae herani, keke mae gua herani. Sapu heni sa soana lavata, sa soana te ruruhu. Sa soana te ruruhu sapu henini. Sapu soana henini sapu tala gore mae sa koburu. La sa koburu, la vekoe hera na kakaqara tanisa soana pu koni aso mae ria ruruhu. V a qaqaaha ria kakaqara, aso la tu, la tu. Kera ria kakaqara, la qa sa kera tadiria kakaqara. Pato, kera, gua ria.

Umana la dia, gua ria ruruhu. "Ai, nikana tu ba ko la heri," gua ria ruruhu. Kolokolo pu toka lagi ria ruruhu, nikana gua sea ni ria. Toka la tu na. Taloa sa koburu, la surana pa hore. Toka la dia, gua ria ruruhu. Ome la, gua. Ria kakaqara qa.

"E, nani siki!" gua ria ruruhu. Korakora ria ruruhu, korakora holapa ria ruruhu, kolomao. "Nani siki!" gua ria ruruhu, dae haqala gore pule ria ruruhu la ruasa pa kuma. Ruasa ria ruruhu pa kuma. Ome la dia, gua. Omea sa koburu. Sumi poqala nana tu pa noka, poqala va noka hokara pa kuma sa koburu so kipu boka tiqa ria ruruhu.

Ria pu ruasa, kuzu, na kipu boka ruasa ba sari, na nikana pa soloso, na nikana lavata. Tiqa ria sa kuma, ruasa pa kolo ria ruruhu. Ria pu mate, mate. Ria pu boka to, to gua.

Sa koburu sumi pule la tala ko sa tamana pu ko eke. So gila tiqa sa koburu, pato sa tamana.

"Kolo, vesa kae hinoqe mae goe?" gua sa.

"Koe, tata mate tu ba rao so," gua sa koburu.

"Isa pato nia tamugoe so habu va tata mae gua rao, mi kipu ao goe, isa go sana," gua sa tamana.

Sogi pirae heni sagi ko pule sa koburu tanisa tamana. Ko la qa ra ria pa keke gugusu. Gua dadae.

One boy and many giants

told by Joshua Litu

There was a big village. A father and son lived there on an island. The work of the child was to always look for food. To go spearing, fishing for bonito, fishing from the shore, those were the jobs of the boy.

One time, on one day, the boy was walking along. In the middle of his walk, he saw something. He saw a thing far off, like a **buni**, the round fruit of the **buni** tree. Well, he was looking at it.

"Eh, what is that over there?" he said. This time he was thinking. "Eh, it's probably something which has drifted over there," said the boy. The boy set off, got into his canoe and paddled towards it. The thing which he had seen grew and grew. It was like a **buni** fruit [small round fruit], just like a **poqala** fruit [square fruit which floats in the sea], or a **kako** fruit [round fruit], the **buni**.

He paddled on again, but look, nearly there. "Ai, what is this?" He paddled on and on and on, looking at it. It grew to be like a **poqala** fruit. "Eh, what is it?" said the boy.

The boy thought. "Eh, on my journey I saw this thing which was really small but now it is big. I wonder what it is?" he said.

So, the boy paddled on. Go, go, go, he paddled on. He was looking and looking. It was big like an old coconut. Eh, but the boy's journey was a long way. "I want a drink" said the boy. The thing which he saw was like an old coconut, and he went to take it.

A big island, it was an island of giants. He went on to the island. He saw huge bushlands, the interior, that's where the giants live, it's said. A river is there, where the bush is. It is that river which the boy entered, the river where the giant lived. This giant is not alive, he's dead, but there isn't just one giant. There are thousands and thousands, millions, an uncountable number of giants living at that place.

So the boy left. the old man waited a long time, but the boy did not return. "Koe, the boy hasn't come back, my child hasn't returned" he said. "Why is he staying away, I wonder? He hasn't come back, now he's journeying away".

The boy went on. He was looking around and he heard the noise of the red ants. They sang and shouted, and then went on. A voice spoke and he heard it.

"You will climb that breadfruit tree", it said. "You will climb up and take those ants and you will weave a basket," it said. A person spoke and the boy heard the voice. "Weave this basket and go right to the end of the path and leave

them there. You will leave and get back into your canoe and go." The boy did as he was told.

"HmMMM" said the giant. There was not just one giant, there were very many giants who had come down now. The ground shook, they came down like a hurricane, like an earthquake. Inside the bush it was absolutely pitch black.

"Koe, I'm dead," said the boy. But the words which the boy heard, he'd followed those words and done what he'd heard.

He'd gone and taken the ants, and put them in the basket. After that, he'd left them. There were two paths. One path came down one way, the other went the other way. This was the big path, the path of the giants. This one was the giants' path. It was this path which the boy went down. He went and put the ants down on this path which the giants would walk along. The ants lined up and started walking. The ants sang, on and on went the ants' song. They talked and sang.

The giants heard them. "Ai, there are people here," said the giants. When the giants followed the ants, they mistook them for people and followed them. The boy left to board his canoe. The giants kept following, and saw them. Red ants.

"E, eat dog!" said the giants. The giants were angry, the giants were very angry, kolomao. "Eat dog!" they swore and ran back down again to swim in the water. The giants swam in the water and saw the child. He was floating away, floating right away on the horizon so the giants could not reach him.

Those who swam drowned because they could not swim, they were bush people, big men. They reached the water and tried to swim. Those who died, died. Those who could live, lived.

The child returned to where his father stayed alone. When the boy arrived his father spoke.

"Kolo, why didn't you come back quickly?" he said.

"Koe, I was nearly dead," said the boy.

"That's what I told you, so fish close in I said, but you didn't say yes, that's what happens", said the father.

So this time the boy came back to his father and they stayed in the village. So it's finished.

Eri karu koburu dae sa kaleqe roverove

Eileen Tina

Koko nana keke gugusu. Ko dia ria butubutu tanisa banara. Keke rane, koko qa ria, koko qa ria, koko qa ria. Mae keke rane paho, goregore nana sa butubutu tanisa banara.

"Koi, kaleana sapu ve heni," gua banara, dae pita ginuana sa sapu koni koleo nia ria butubutu tanisa, gua sa banara. Tatavola hokara na taloa sa banara, la tanisa tuna makariva dae sa keke koburu makariva. Taloa eri karu la, la tanisa banara.

"Gamu karu koni taloa, la nanasi ri kaleqe matemateana na roverove, gua isa. Koleo qa.

Ego, tiqa sa tatavola na, bukia banara sa buki. Taloa eri karu, la, aso, aso, aso la.

"Nikana!" gua sa kaleqe matemateana.

"O, gami karu qa," gua eri karu.

"Sa inuma naqala mae nia gamu karu?" gua sa kaleqe.

Pato eri karu koburu. "Kakoa qa. Togasigami qa sa banara so mae. Mate mina mate ria nikana pa mami gugusu so sa sapu ginuana pu ve nia so nanasa pita nia qa. Hokara gilalia goe?" gua eri karu koburu.

"Kari, kipu hite gilalia rao. Holapa pode la tanisa teniqu rao ko la pa kakele la heni," gua sa kaleqe matemateana.

Holapa la eri karu, la tanisa roverove.

"O, tatavola leana," gua eri karu la tanisa kaleqe roverove.

"Sa inaso mae nia gamu karu?"

"Kakoa qa. Mae togasigami qa sa banara, so mae. Gore mina gore ria nikana mate, so mae gami karu."

"Ego, koleo holapa gamu karu. Tatavola hokara koni pule mae gamu karu, loka tozi nia sa banara," gua sa kaleqe roverove.

Pule eri karu, la tozi nia sa banara. Ego, tiqa vaqavaqasa, taloa eri karu la tanisa kaleqe roverove. Ovulu gore nia eri karu sa hore tanisa kaleqe roverove. Eri kahike taloa, la pita sa kasitona nani va mate ria nikana pa gugusu tanisa banara.

La kosukosua sa kaleqe roverove, la tatava nikana tanisa banara, kokorapa sa makariva. Taloa, la la la. Ome la gua eri kahike, vena ure kako tusu sana. La la qa,

vosevose la qa. Ome la gua, vena mate nohara la gua. Omome la gua, vena ure poqala. La la la, omome la gua, vena dekuru. Tata la gua vena tusu. Vose la qa eri kahike, vose la qa, vose la qa, la tiqa.

Ome la gua. Ko ba sana, sege na, tuna keke kaleqe, kaleqe pelapelana. Sege opo nana pa karikone, puta nana pa bolebole karikone, puta na avavu nana.

La vose va hitehite hokara eri kahike. Tahiko eri kahike ra, na maki ta nani gua.

"Ko tu taqurao ginuana," gua sa kaleqe roverove.

La qa eri kahike, la qa. Tata puta la pa vasileana eri kahike. Vagia sa kaleqe roverove sa leboto. "E ba!" gua nia sa sege. Mate. Vagia eri kahike sa batuna dae sagele la. Aso sagele, aso sagele, la pa tanisa tinana sa sege na, sa kaleqe isana, kaleqe pelapela.

Korapa kinakina, ninani, rarahi, na mine, palako, sapu tavetia isa. Keke nohara ko pa kapa kakele kabasa tadi eri karu. Gila la tiqa eri kahike.

"Tatavola leana," gua sa kaleqe roverove, pato la tanisa kaleqe. Kipu pato sa kaleqe.

"Mae ninani, kolomao. Rovo holapa gami kahike," gua sa kaleqe roverove.

Pato kaleqe. "Na gana na tuqu. Korapa kinakina ponua rao," gua sa kaleqe pelapelana.

Korakora qa sa kaleqe roverove gila pato la ia. "Tumu savana? Tumu mate tu so, la gami pota matea tu," gua sa kaleqe roverove.

Isa qa inuke eko sa kaleqe, kabo, talakaha. Vagia qa sa kaleqe roverove sa leboto. Zoa! gua nia qa. Pota mate tukea qa. Mate taloa sa kaleqe.

Nani pahoe ria ria doluru ninani gila paho bui. Dae tiqe pule la pa gugusu tanisa banara, la tozi nia eri karu tanisa banara. Dae ko va leana ria pa gugusu tanisa banara. Kipu matemate ria nikana, dae ko la qa ria. Nina ko la qa ria, dae ko la qa pa soloso ra. gua tiqe dae.

The two boys and the old woman with second sight

told by Eileen Tina

There was a village. The descendants of a chief lived there. They stayed and stayed and stayed. One day came when the village was nearly empty, the chief's family nearly all gone.

"Koi, this is bad," said the chief, and he started to look for the cause in order to make the village better again. Early in the morning the chief went to his son and to another boy. The two boys went with him.

"You two will leave to go and ask the old women, the one who can talk to the spirits and the woman with second sight." The boys agreed.

Well, the morning arrived, the chief blew the conch shell. The two boys set off, walking, walking, walking.

"Men!" said the old woman who could talk to the spirits.

"Oh, it's the two of us," said the two boys.

"What news do you two bring with you?" said the old woman.

The two boys spoke. "Nothing. The chief ordered us so we came. The people of our village are dead and dying, so we are searching for the cause which makes this happen. Truly do you know?" said the two boys.

"No, I'm not able to know that. Pass on and try my relative who lives on the other side," said the old woman.

The two went on to the old woman who had second sight.

"Oh, good morning," said the two boys to the old woman.

"What journey do you two come on?"

"Nothing. The chief told us to come, so we came. The people are going down dead, so we came to you."

"Well, very good you two. Early in the morning you will come back, but first go and tell the chief," said the woman who could foretell the future.

The two boys returned and told the chief. So dawn arrived and the two went to the old woman with second sight. The two pulled down the old woman's canoe, and the three set off to look for the thing which was killing the people in the village of the chief.

The old woman sat in the front, at the back was the chief's son, and in the middle

was the other boy. They went on and on and on. Look, that island is like a **kako** fruit. On and on, paddling on. Look, it's like an old coconut. Look, it's like a **poqala** fruit. On and on and on. Look, it's like a log. The island was near. The three paddled on, paddled on, and arrived.

Look, it was there - a crocodile, the child of an old woman, one who could change her shape into other creatures. The crocodile was lying on its back on the sand, sleeping on the sand, sleeping because it was full after eating.

The three paddled very slowly. Those three were frightened, and didn't want to be eaten.

"There's the cause of it for me," said the old woman with second sight.

The three went on until they were nearly at the landing place. The old woman took the bush knife. "E ba!" She hit the crocodile. Dead. The three took its head and went on up. They walked up and up to the crocodile's mother, that old woman who could change into other things.

She was cooking. She was making food, taro and coconut pudding, roasted ngali nut, vegetables. There was a coconut tree at the side of the house. The three of them reached it.

"Good morning," said the old woman with second sight to the other old woman. She did not answer.

"Give us some food, kolomao. We three are very hungry," said the old woman with second sight.

The other one spoke. "It's my child's food. I am cooking to give to it," said the shape shifter.

The old woman with second sight was angry and spoke to her. "What child? Your child is dead, we hit it and killed it," said the old woman.

At that the shape-shifter fell down, crying and sad. The other old woman took the bush knife. Zoa! it went and killed her at once. The shape-shifter was dead.

They ate up all the food until it was completely finished. After that, they went back to the chief's village and the two boys told the chief. Afterwards the chief's village stayed well. The people did not get sick, but lived on. Maybe they are still living in the bush. And so it's finished.